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ENCYCLICAL ON THE MYSTICAL BODY OF CHRIST

(Continued from our last issue.)

UNION OF FAITHFUL WITH CHRIST

(Second Part)

Here, Venerable Brothers, We wish to speak in a particular way of our union with Christ in the Body of the Church. St. Augustine has justly remarked that this union is something sublime, mysterious and divine; but for that very reason it often happens that many misunderstand it and explain it incorrectly. It is at once evident that this union is very close. In Sacred Scripture it is likened to the pure union of man and wife, and is compared with the vital union of branch and vine, and with the cohesion found in our body. Even more, it is represented as being so close that the Apostle says: "He (Christ) is Head of the Body of the Church," and the unbroken tradition of the Fathers from the earliest times teaches that the Divine Redeemer and the society which is His Body form but one Mystical Person, that is to say, to quote Augustine, the Whole Christ. Our Saviour Himself, in His high-priestly prayer, has gone so far as to liken this union with that marvellous oneness by which the Son is in the Father and the Father in the Son.

UNION IN THE CHURCH

Our union in and with Christ is first evident from the fact that, since Christ wishes His Christian community to be a Body which is a perfect society, its members must be united because they all work together towards a single end. The nobler this end, towards which they work together, and the diviner the motive which actuates this collaboration, the higher no doubt will be the form of union. Now, the end in question is supremely exalted: the continuous sanctifying of the members of the Body for the glory of God and of the Lamb that was slain. The motive is

altogether divine: not only the will of the Eternal Father and the earnest wish of Our Saviour, but the interior inspiration and impulse of the Holy Spirit in our minds and hearts. For if not even the smallest act conducive to salvation can be performed except in the Holy Spirit, how can unnumbered multitudes of every people and every race work together harmoniously for the supreme glory of the Triune God, except in the power of Him who proceeds from Father and Son in one eternal act of love?

Now, since this social Body of Christ has been designed by its Founder to be visible, this co-operation of all its members must also be externally manifest through their profession of the same faith, and their sharing the same sacred rites, through participation in the same sacrifice and practical observance of the same laws. Above all, everyone must be able to see the Supreme Head, who gives effective direction to what all are doing in a mutually helpful way towards attaining the desired end, that is, the Vicar on earth of Jesus Christ. As the Divine Redeemer sent a Paraclete, the Spirit of Truth, Who in His name should govern the Church in an invisible way; similarly He commissioned Peter and his Successors, to be His personal representatives on earth and to assume the visible government of the Christian community.

UNION IN FAITH, HOPE AND CHARITY

These juridical bonds far surpass those of any other human society, however exalted; and yet another principle of union must be added to them in those three virtues, which link us so closely to each other and to God: Christian faith, hope and charity.

"One Lord, one faith," writes the Apostle: the faith, that is, by which we hold fast to God, and to Him Whom

He has sent, Jesus Christ. The beloved Apostle tells us how close this faith binds us to God: "Whoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." This Christian faith binds us no less closely with each other and with Our Divine Head. For all we who believe, "having the same spirit of faith," are illumined by the same light of Christ, are nourished by the same food of Christ, live under the jurisdiction and teaching authority of Christ. If the same spirit of faith breathes in all, we all are living the same life "in the faith of the Son of God, Who loves us and delivered Himself for us." And once Christ Our Head through an ardent faith enters into us and dwells within our hearts, He becomes the "Author and Finisher" of our faith.

As by faith on this earth we hold fast to God as the Author of truth, so Christians hope leads us to long for Him as the fount of blessedness, "looking for the blessed hope and coming of the glory of the great Lord." It is because of this united desire of the Heavenly Kingdom, whence our refusal to accept a permanent home here, our seeking for one beyond and our yearning for the glory on high, that the Apostle of the Gentiles did not hesitate to write: "One Body and one Spirit, as you are called in one hope of your calling," and to assert that Christ in us is our hope of glory.

But if the bonds of faith and hope, which bind us to Our Redeemer in His Mystical Body are weighty and important, those of charity surely are no less so. Even in the natural order the love of friendship is something supremely noble. What then shall we say of that supernatural love, which God pours into our souls? "God is charity and who abides in charity, abides in God and God in him." The effect of this charity—such would seem to be God's

law—is to force Him to enter into our loving hearts to return love for love: "If anyone love me.....my Father too will love him, and we shall come to him and make our abode within him." Charity, then, more than any other virtue, binds us closely to Christ. On fire with this flame from heaven how many children of the Church have rejoiced to suffer insults for Him, and to face and overcome the hardest trials, though it cost their lives and the shedding of their blood! For that reason Our Divine Saviour earnestly exhorts us in these words: "Remain in my love." And as charity, if it find no outward expression and effectiveness in good work, is something jejune and altogether empty, He added at once: "If you keep my Commandments, you will remain in my love; as I have kept my Father's commandments and remain in His love."

Corresponding to this love of God and of Christ there must be love of the neighbour. How can we claim to love the Divine Redeemer, if we hate those whom He has redeemed with His precious blood, so that He might make them members of His Mystical Body? For that reason the beloved disciple warns us: "If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God Whom he seeth not? And this commandment we have from God, that he who loveth God loves also his brother." Rather one should say that the more we become "members one of another," "mutually careful one for another," the closer we shall be united with God, with Christ; as on the other hand the more ardent the love that binds us to God and our Divine Head, the closer we shall be united to each other in the bonds of charity.

(To be Continued)

THE BALTIC STATES

THE BACKGROUND TO FOUR TRAGIC YEARS

A former President of Estonia, M. August Rei, now living in Stockholm, said as the battle re-entered his country:—

"Estonia relies on the support of the Western Powers for the restoration of her independence, because Estonians do not wish to be under the Germans or the Russians. The definite desire of all Estonians is to be free. Formerly there were some Estonians, though their number was not large, who entertained certain sympathies towards the Soviet Union, but they all suffered deep disappointment during the Russian occupation. This feeling is shared by the whole population. The same applies to the Estonians' feelings towards the Germans, for the German occupation has proved no less of a disappointment. The similarity between the Russian and German methods is altogether ridiculously striking; hence the Germans have been called Brown Bolsheviks, and the Russians Red Nazis."

M. Rei went on to discuss the plans for the future of the three Baltic States. He said that the idea of "autonomy" within the Soviet Union did not appeal, and expressed his belief that the three States will associate themselves together very closely.

The Baltic peoples have deep-rooted traditions, a highly developed national

consciousness, and rich and varied national cultures. Although it is not exactly known when the Estonians, Latvians and Lithuanians first settled on the eastern shores of the Baltic Sea, there are positive indications that they have been dwelling there for at least two thousand years. The Estonians, who are a sister-nation of the Finns, belong to the Finno-Ugric family of nations. The Latvians and Lithuanians, on the other hand, are the only two surviving members of the Baltic branch of the Indo-European group. All three peoples are thus ethnologically distinct from the Slavonic and Germanic races. For long they enjoyed complete freedom and independence. Then came periods of foreign domination of varying length. As to the Russian domination, some parts of the Baltic countries suffered it slightly over a hundred years, other parts for about two hundred years.

All three countries are distinctly Western in their ideals, their culture their way of life. The Russian way of life is as strange to them as it is to other Western nations. Even during relatively short Russian domination, with its attempts at russification, ties between the Baltic peoples and the West were never completely broken off.

(Continued on Page 4.)

DOES UNCONDITIONAL SURRENDER STAND?

At no period of the long war, perhaps, has it been more difficult to gauge the true state of affairs in the two belligerent camps. Everywhere there is certainly a tremendous desire that the war should be brought somehow to an early conclusion. This desire must be even stronger among the Germans than among ourselves. Even without the Second Front (at present still a weapon in the war of nerves) the continued Russian pressure and the Allied bombing offensive by night and day should be straining the German morale to the utmost as well as notably damaging their war production. Yet extraordinarily little sign of such effects is to be observed. Londoners have had renewed experience of bombing on a comparatively tiny scale, and they do not pretend that they like it. What of the people of Germany? Unless our reports are quite absurdly exaggerated, they at least must be ready for peace at almost any price.

The Russians have never pretended to like the war. They have been all-out for a quick decision, and many times given the impression of an all or nothing policy. In the most extraordinary way they have held out, delivering increasingly heavy blows. Still we cannot be certain that their strained

economy will not suddenly reach a cracking point.

Britain and especially America have, on the whole, much less reason to be anxious. Yet even on this side there are rumours which seem to indicate a desire to smooth, as it were, the way to a finish. Many Americans who feel more and more puzzled about the future of Europe would be glad enough to see the European war settled so that they could get down to the job they understand better, the defeat of Japan. How far American difficulties are a factor to be taken into consideration by the British Government is unknown. But taken all in all we may well be approaching a time when certain specific efforts may be made to modify the unconditional surrender policy and to attempt to find a formula which will be consistent with our general war resolutions and yet make it easier for the German people to get out of it all while the going is good. That certainly seems to have been the Russian idea for a long time, and it is a policy which we should do well to imitate. One hopes that the part which the Holy See might play both in affording further knowledge of conditions and feelings in Europe and in promoting changes that would help towards peace is not being overlooked in London and Washington.—*Cath. Herald, London.*

GOVERNMENT VACANCIES

Supervisors to check remeasurement of rice at Food Control Supply Stations, Jaffna.

Applications confined to Pensioners retired from Class II and above of the General Clerical Service or an equivalent service.

Employment—casual and sporadic.

Terms Rs. 5 per day. Travelling allowance at rates payable to officers at the time of retirement.

Applications close 5th June, 1944.

E. B. TISSEVERASINGHE.
for D.F.C. Jaffna.

Jaffna, 25th May, 1944.

Church Calendar

MAY 1944

FRI. ...26 S. Philip Neri.
SAT. ...27 S. Bede.
SUN. ...28 PENTECOST.
MON. ...29 S. M. Magd. de Paz.
TUES. ...30 S. Felix.
WED. ...31 Our Lady of Grace.
JUNE
THURS. ...1 S. Justin.
FRI. ...2 S. Marcelline.

The Catholic Guardian

MAY 26TH 1944

PENTECOST

Next Sunday we celebrate the feast of Pentecost which ranking with Christmas and Easter is one of the three great feasts of the liturgical year. In a very special manner it is the feast of the Catholic Church being her birthday. We commemorate the marvellous events from which emerged the nucleus of a Society which has spread throughout the world and has transformed it. During the past several weeks there have appeared in this paper instalments of the great Encyclical of Pope Pius XII on the Church as the Mystical Body of Christ. And this may well bring to one's mind a parallel between Pentecost and the Annunciation. Think of Our Lady when the Angel Gabriel came to her with a message from Heaven. In devout expectation not knowing what she was to expect, she waited until the Angel spoke: "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore the Holy one which shall be born of thee shall be called the Son of God." And, in the fullness of time she gave birth to Christ, the Saviour of mankind. Once, again, after three and thirty years there was in the Cenacle that same Immaculate Mother, whom the Angel at Nazareth saluted, together with the Apostles and those other faithful souls waiting for the day of Pentecost to be fulfilled. In prayerful expectation scarce knowing what they are to expect they wait until the time appointed by the Providence of God. On the tenth day the Holy Ghost in a mighty wind and in cloven tongues overshadows them; and in a moment Christ is born anew. This time in His Mystical Body which is the Catholic Church. The life which has now come to birth is animated not by a human spirit but by the Holy Ghost Himself. At His Incarnation the Son of God who deigned to become fully Man would take, therefore, not only a human

body but also a human spirit. But when He takes to Himself this Mystical Body, the Society of His followers, the Spirit which is its life is no other than the Third Person of the ever Blessed Trinity. Our Lord's prayer was that the members of His Church be one—"that they may be one even as Thou and I, Father, are one." By what bond is it that the Father and the Eternal Word are one? It is by the Holy Spirit, the Spirit of Love that proceeding from the Father and the Son unites them both. And, in order that His Church may be one even as He is one with the Father, Our Lord has willed that the very Love which unites the Godhead should also be the Life that quickens the Mystical Body. It was born in the Cenacle on the day of Pentecost. If the Church is the Mystical Body of Christ, she must be most like Him and hence the Encyclical says that His Spirit is communicated to the Church in an abundant outpouring so that she and her members may become daily more and more like our Saviour. It is the Spirit of Christ that has made us adopted sons of God in order that one day we "all, beholding the glory of the Lord with open face may be transformed into the same image from glory to glory." Our consciousness of His sanctifying activity and His loving presence in our souls should impel us to have a tender devotion to the Holy Spirit by directing our thoughts to Him and hearkening and obeying His inspirations.

EDITORIAL NOTE

A Local Journal's Advice.—

Our contemporary the *Morning Star* thinks that the *Catholic Guardian* is unwise in supporting, as it does, better representation of the minority communities in the State Council so that no single community be in a position to be able to dominate. This policy, that paper thinks, will have the effect of giving more representatives to the Tamils which means the Hindus who with increased power will try to react against Christian interests. That may be true. We have all along recognised that danger and even said so to some of our Hindu friends. Communal feeling continuing to be so strong in the country we cannot expect anything else. We had an experience only last year of Protestants joining those Hindus who opposed and worked against a candidate who happened to be a Catholic. We must expect such things to happen again. But they should not deter us from working for a better machinery of Government to promote the general welfare of the country. That is more important than interesting one's self in the good or ill fortune of any particular community. The *Morning Star* would wish us to work for national unity. To do so at present is to run after a will-o'-the-wisp. How can you bring about unity in a thing that is non-existent. If you want to bring the different communi-

ties together so that they may coalesce gradually into a nation freed from mutual suspicions give them a form of Government that will help them to achieve that object.

PRIESTS & POLITICS

By Atchuvally Lad.

Cassocks, cash and crookishness have been given parity of status by the defeated member for Mannar-Mullaitivu. It is just like aligning Rockefeller, Karl Marx and Beelzebub. The cassocks, headed by a purple cassock, are supposed to have crookishly poked their nose into politics. Why? Did not the Eternal Priest of the Catholics, Jesus Christ, without any vagueness or double meaning proclaim: "Render to Caesar the things that are Caesar's and to God the things that are God's"? Does not canon law forbid the cassocked gentry to dabble in politics?

The cassocks reply: "Canon law was directed to the sanctification and eternal salvation of men's souls: whereas the State, was a natural institution, in view of public tranquility, social security and justice, and the protection and co-ordination of temporal rights. Thus the Church had no concern with commercial tariffs, with the sewage question, or vaccination. But it stood ready to denounce commercial frauds as a sin, an obstacle to salvation, and to punish the dishonest Christian trader,—the usurer, for instance,—by withdrawal of spiritual privileges." (Joseph Rickaby, S.J., *Political and Moral Essays*, p.160). "There are purely spiritual matters which relate to the life of the soul, such as the creed and the administration of the Sacraments; there are purely temporal matters regarding earthly peace and progress, such as police, hygiene, means of communication and national defence; but between purely temporal and purely spiritual affairs there exists a fairly wide zone of mixed questions in which the interests of both bodies, Church and State are concerned, where the spiritual and temporal are indivisibly mingled." (*A Code of Social Principles*, Oxford C.S.G., p. 30).

Among these 'mixed' questions is oppression of any kind—oppression of the worker, oppression of the minorities, oppression of the poor. The supreme cassocked authors of *Rerum Novarum* and *Quadragesimo Anno* have stood up for the oppressed; a Ketteler in Germany, a Mercier in Belgium, a Pillai in Ceylon.

The cassocks say that casting the vote in the ballot box on a polling day is a matter of conscience. The once supreme cassock of Colombo, Mgr. P. Marque, O.M.I., in a mandate to the clergy of the Archdiocese on the General Elections, 1936, said: "It is an act on which hang many vital issues: issues that affect the welfare of the country, of education and religion. It is an act which cannot be performed lightly, since the voter becomes responsible for the public acts and decisions of the elected councillor in so far as his knowledge of the candidate might have forewarned him of the results of the choice."

Although priests are not to mention names from the pulpit, they may remind the people "that the exercise of the franchise is not a mechanical act, but one for which they are answerable in conscience; an act which implies a strictly binding moral obligation. The clergy, then, cannot be prohibited from warning their people from the pulpit, that they are held responsible for their votes; that they cannot escape complicity in the evil or the harm that may result from their voting, and that consequently they should refrain from voting for persons whose election will endanger the common interests of the country and prove detrimental to the Church and its institutions."

Therefore the Catholics were asked to take the side of those who inscribe on their programme:

Invincible attachment to this country, conscientious fidelity in defending the rights of all and the religious liberties of every section of the community.

Impartial action in regard to all, irrespective of caste or creed, minority or majority.

The retention of special safeguards that ensure the protection of minority rights and the maintenance of religious and communal peace and concord.

The defence of the present system of Denominational Schools.

The Catholic Union of Ceylon during the last General Elections, using this norm, rejected some candidates as totally unfit to sit in the State Council.

The cassocks of Jaffna have but done their duty by striving to elect such men as will not go about slinging mud at Christian minorities; who will not fabricate incredible tales, as that Ceylon is being ruled by Christian managers of school. All honour to the Jaffna Cassocks!

OUR LADY SHOWS THE WAY TO PEACE

Fatima has not a very pleasant connotation to most Americans. The word conjures up a picture combination of a veiled lady, beautiful with the sensuality of the Turkish harem, and a brand of cigarettes. Perhaps Our Blessed Mother was not thinking especially of Americans when she decided to take the name to herself; or, more likely, after the manner of the Catholic tradition, she decided that it was time for the worldly and unchristian meaning of Fatima to be changed. Be that as it may, one of the great titles of the Immaculate Virgin in this year of Our Lord, 1943, is that of "Our Lady of Fatima."

The story of Fatima, like that of Lourdes, might belong to the Middle Ages, so supernatural is it in beauty. But it does not. It belongs to our own lifetime, for the story began just twenty-five years ago.

OUR HOPE OF PEACE

It was in May 5 in the year 1917, just a few days after America had entered World War I that our Holy Father Benedict XV, despairing of human means for procuring the cessation of war, wrote a letter to his Cardinal Secretary in which he stated that he looked to the Queen of Heaven alone as our hope of peace. He placed the invocation "Queen of Peace" in her litany and ordered "that recourse be made to the Heart of Jesus, Throne of grace..... through Mary." It was "to Mary, who is the Mother of Mercy and omnipotent by grace, that loving and devout recourse must be made from every corner of the earth...that her most tender and benign solicitude may be moved and the peace we ask for be obtained for our agitated world."

Our Lady did not wait for the prayers of the world to be offered to show her solicitude. On the octave of the Holy Father's letter, before the Bishops could gather their flocks together to petition her, she herself came down to pay the war-torn world a visit. The place on earth to which she deigned to come was the tiny village of Fatima in the small land of Portugal. She did not choose one of the great lands of earth but a forgotten little Catholic country, hard pressed from within by anti-clericalism and free masonry and from without by a Europe at war. Mary blessed this land which has since, under Salazar, become a model of the Catholic State and Christian society. It was not even, however, to the great ones in Portugal that Our Lady appeared, but to three little peasant children. Children of the humble, rural area, poor and ignorant but pure and innocent, they were considered by Our Lord worthy to look upon the beauty of the Immaculate Virgin, the woman whom He calls 'Mother.'

The three children were tending sheep in a field belonging to Lucia's father. Lucia was the oldest of the three. She was eleven. Francisco and Jacinta were her cousins. Francisco was nine; Jacinta, seven. The children, as is the custom in Portugal, having eaten their lunch, said the rosary before beginning their play. They said the rosary in a very abbreviated form they acknowledged later—just 'Our Fathers' on the large beads and 'Hail Marys' on the small ones, "so that we could play more quickly." They were attracted by a crash of thunder to a tree over which was a cloud and around which shone a brilliant light. The 'beautiful lady' stood

on the cloud over the tree. All three children saw her but only the girls heard her speak. Our Lady spoke only to Lucia. This visit of Our Lady was on May 13. She reproached the children for the way they said the rosary and taught them how to say it devoutly. She asked them to promise to come back to this place on the thirteenth of each month for five months. At the end of that time, she would tell them who she was. She would also give a sign that all might see and know her to be truly the person she said she was.

VISITED CHILDREN FIVE TIMES

Our Lady visited the children five times. Once the officials of the town, annoyed at the fame of the apparitions, kidnapped the children and they could not keep their appointment. Two days later when they were again free, Our Lady visited them as they tended their sheep in another pasture.

At the time of the October apparition, Our Blessed Mother gave her sign—the sun appearing suddenly in a rain-drenched sky and three separate times spinning about like a pin wheel. It was the sign St. Dominic had had when he began his mission of preaching the Rosary to convert the Albigensian heretics. Thousands at the place of the apparitions saw the peculiar phenomenon. It could not be attributed to hysteria, however, for the people not gathered at the place but about their work within a radius of three or four miles also saw it. No astronomical laboratory recorded any peculiarity in the sun that day—it was Mary's sign, giving to her own.

Five distinct times Our Lady appeared publicly to these children. She remained with them, instructing them and telling what the world must do if it is to regain its peace. At each visit, she carried her rosary and exhorted that every person who loved her Son should say it. Jacinta was only seven, so children no less than adults must say it. Our Lady pleaded for prayers and penance for sinners whom she said were in great danger of being lost. So vivid was her teaching that these little children, seven, nine and eleven years of age began to sacrifice in every way they could devise. Their one thought was souls; to make reparation to the Immaculate Heart of Mary for them and to win them for Jesus. Children though they were, they learned to think in terms of Mary's Immaculate Heart—its desires were theirs, its interests were theirs, its sorrow over sinners were theirs.

When Mary, at her last visit, told Lucia her name, as she had promised, we can hardly be surprised to know that it was "Our Lady of the Rosary." She who through the powerful prayer of the Rosary saved Christendom from the Turks, has now come in person to save it from paganism. So "Our Lady of Fatima," the Immaculate Virgin, blessing our war torn world with her presence, is "Our Lady of the Rosary."

It would seem that Our Lady wishes to bring us back to the fullness of faith by the use of this great prayer. This is not so strange if we consider what the rosary is. It is at once so simple as to satisfy the humblest soul and so sublime that it offers the untold riches of the faith to our contemplation. It consists of the beautiful prayer, the "Our Father," the "Hail Mary" the salutation of the Angel Gabriel; and, finally, the song of praise of the angels before the throne of the Most Holy Trinity in the "Glory be to the Father."

While saying these prayers, which are the very conversation of the court of Heaven, we think about the coming of Our Lord, His life, His passion, His resurrection and ascension and, too, about Our Lady's triumph with Him, on earth and in Heaven. It is thus that the whole of our faith is summarized and pictured for us in the rosary.

A PEACE PLAN THAT WILL WORK

When Benedict XV appealed to Our Lady for the way to peace on May 5, 1917, he little dreamed how quickly she would come to show us her way. Every where men are trying to work out "peace plans." Mary, Queen of Heaven, has already given to us the one which will surely work, for it is the one which will restore the world to her divine Son. Would you accept its terms and put them into effect? Then,

1.) Consecrate your family to her Immaculate Heart in love and devotion; 2.) Say the rosary daily; 3.) Make reparation to her Immaculate Heart by prayer and sacrifice that sinners may be converted; 4.) Receive Holy Communion on the first Saturday of five months and spend fifteen minutes each of these days in prayer in honour of her Immaculate Heart. The way of restoration is so simple that we can all do it; it is the complete reform of our lives so that we live truly as Mary's children.

It was not by chance that Our Lady chose the three unknown, ignorant little children she did. If her plan could make Jacinta and Francesca and Lucia holy and wise, then it could reach anyone in any part of the world. It did make these children holy and wise. Not one doubts their holiness today, just as no one doubts their mission; neither can any question the rapidity with which they advanced in wisdom and grace under the special guidance of Our Lady.

A great shrine has grown up in a few years at Fatima. This is surely as it should be, since Our Lady has so honoured this small village. But much more important than that Fatima be a great place of pilgrimage is that the lessons of Fatima are spreading rapidly to the ends of the earth.

LOCAL & GENERAL

Ecclesiastical.—His Lordship the Bishop accompanied by Revd. Fr. A. Hustin, O.M.I., returned from N'Elia on Wednesday morning much benefitted in health.

Archdiocese of Colombo.—His Grace the Archbishop, accompanied by Revd. Fr. J. Herat, O.M.I., Private Secretary, left by air on Sunday the 21st inst. for Bangalore where, as directed by his medical advisers, he will follow a prolonged course of rest and treatment. We wish His Grace a safe and pleasant journey. The Administrator of the Archdiocese has ordered prayers for his speedy recovery.

By mandate of His Grace the Archbishop the Very Revd. Fr. G. Gazuguel, O.M.I., one time Vicar-General and Administrator, has assumed, once again, the duties of Administrator of the Archdiocese.

We offer him our congratulations and good wishes and prayers.

The Body of Pope Pius X.—The Rome radio stated (according to Reuter) "that exhumation of the body of Pope Pius X took place in the presence of members of the Special Commission concerned with the beatification of the late Pope and Cardinal Tedeschini, the archpriest of the Basilica. The body and the pontifical insignia were found to be perfectly preserved."

Medical Scholarships.—The Board of Ministers is said to have approved a proposal made by the Minister of Health for the granting of twenty scholarships every year to medical students whose parents cannot afford the cost of the medical course.

The Minister of Health, in a memorandum on the subject, states that as the cost of the full course for the Ceylon University degree in medicine and surgery is heavy the parents of many promising students find it beyond their financial resources to give these students the benefit of the course.

State Council.—The State Council met on Tuesday afternoon after a vacation of nearly two months.

At the present session, the Minister of Agriculture will sponsor the motion proposing the conscription of able-bodied males for food production, if voluntary effort fails.

General Government business includes 46 supplementary estimates and a number of "March resolution." The motion of the Minister of Education regarding the proposed reform of the system of education is fixed for discussion on May 30.

Mr. J. Tyagaraja, new Member for Mannar-Mullaitivu was sworn in and took his seat. The Speaker announced that he was allocated to the Executive Committee of Communications and Works.

The motion to make Sinhalese as the official language was debated at length in the Council and was left unfinished.

Trincomalee Election Petition.

The inquiry into the Trincomalee-Batticaloa Election Petition began on Monday before Mr. Justice de Kretser.

In this matter Mr. A.N.M. Mohamed Mihular of Weligama, one of the unsuccessful candidates, is seeking to have the election of Mr. V. Nalliah to the Trincomalee-Batticaloa Seat in the State Council at the bye-election held on Nov. 20 last year set aside.

The successful candidate has been made the first respondent and the Returning Officer the second respondent.

London Examinations.—Provided the examination papers reach, the London University examinations will be held in June and July.

As many as 1,291 candidates are sitting for the examinations since the University of Ceylon debars the entry of private students to examinations conducted under its aegis.

Colombo is the chief centre for all the examinations and Jaffna will be a centre for the Intermediate Arts examination only.

All the final examinations are expected to commence on June 12 and continue till June 27. They are for the LL.B., B.A. (General), B.A. (Hons.), B.Sc. (Special), B.Sc. (General), B.Sc. (Econ.), and B. Com.

To Dissolve State Council.—Mr. Siripala Samarakody (Narammala) urged in a motion, of which he gave notice, in the State Council on Tuesday afternoon (when it met after the Easter recess) that the life of the State Council should not be further extended and that it should be dissolved at the end of this year unless there was a definite assurance of the reform of the constitution.

Both Mr. T. B. Jayah and Mr. Samarakody intimated that they would be moving the suspension of all relevant Standing Orders to enable the motion to be moved and obtain a decision as a matter of urgency.

Electoral Areas.—The Working Committee of the Ceylon Muslim League has decided to prepare a scheme of re-distribution of State Council electoral areas, with special reference to Muslim representation, for discussion by minority political groups.

The Acting I.G.P.—Lt.-Col. R. R. M. Bacon has been appointed by H. E. the Governor as the acting Inspector-General of Police on the recommendation of the Public Service Commission in spite of the opposition of the Home Ministry whose nominee was Mr. G. H. Bromley. This appointment gave rise to a spirited discussion which is likely to be taken up again.

Educational.—It is learnt that Mr. R. Anthonipillai has been appointed District Inspector of Schools, Office Assistant and Enquiry Officer from 1-5-44 in place of the late Mr. V. Kathiravelu.

Textile Control.—The new Controller of Textiles, Mr. Edmund Rodrigo, has promised the adoption of drastic measures against traders and dealers guilty of breaches of the textile regulations.

He told a "Times of Ceylon" reporter that in his view the best way of putting an end to abuses was to apply deterrent punishment. He was taking serious notice, he said, of such abuses as the selling of textiles above the controlled prices, refusal to sell and the hiding of stocks, etc.

He has already cancelled the licence of a Pettah firm for what he considered was a serious breach of the regulations.

Father Orlemanshi the Polish Priest Suspended.—We had warned our readers last week about the Soviet Propaganda made by a certain Polish Priest with communistic tendencies of whom the press related an interview with Marshal Stalin.

On his return on May 13th to Springfield (Massachusetts—U.S.A.) where he is the parish priest of Our Lady of the Rosary Church. Revd. Fr. Stanislaus Orlemanshi was suspended by His Lordship the Rt. Revd. Dr. Thomas M. O'Leary, Bishop of Springfield.

The suspended priest filed an appeal to the Apostolic Delegate in Washington and pretending that his appeal invalidated his suspension he threatened to say Mass all the same on Sunday the 14th May in his parish.

Among the sensational news the priest brought from Moscow, was that of a document typed in Russian and signed by Marshal Stalin. Fr. Orlemanshi claimed that this document was the basis for an agreement for religious freedom in Russia. Marshal Stalin, he said, wanted to make the agreement public but agreed to allow Fr. Orlemanshi to present it first to the Apostolic Delegate.

Se non e vero, e bon trovato!—New Leader.

Cathedral Building Fund

(Continued from issue of Oct. 16, 1942)

	No. of Inst.	Rs. cts.
Mr. James Christopher	15	2 00
Ben Lawrencepillai	10	1 00
Mrs. A. C. Nalliah	4	5 00
Mr. A. L. Cyprian	9	10 00
S. Emmanuel	14	2 50
Mrs. M. B. Francis	53	4 00
G. D. Pakianayagam	9	1 00
Till box collection		13 14
Mr. A. Francis	20	2 00
A. Gnanapragasam	16	2 50
Hector Santiago		1 00
B. G. Benedict	2	5 00
Collection by Miss Ida Swaminathan		5 00
Mudlr. S.M.P. Vanderkooen	12	10 00
Mr. B. Linus	27	2 00
Mrs. Pricilla Charles	2	1 00
Mr. Damian James	26	2 00
A. S. Francis of Mary	17	1 00
C.W.D. Alwines	11	2 50
S. Francis	9	50
S. C. Lawrence	8	1 00
M. Jacob	9	2 50
A. S. Arulanantham	8	1 00
H. M. Karunaratna		10 00
Collections by Mr. R.P. Pereira		1 90
Mr. R. Pereira		12 00
A. Anthonipillai		3 00
P. S. Ignatius	2	5 00
C. Joseph	42	10 00
A. Anthonipillai		1 50
J. N. Tisseverasinghe	10	5 00
Chev. S. Arulanantham	27	5 00
Mr. Claude Keil	7	1 00
Mrs. Mary Elizabeth Joseph	42	1 00
Late Mr. T. Francis	5	1 00
Miss Ponnu Lysa Martyn	15	1 00

S. G. HILARY, O.M.I.,

Parish Priest.

(To be Continued)

ANURADHAPURA

St. Joseph's Church, Anuradhapura has been the venue of many a celebration, but none can surpass the genuineness of interest, the devotion evinced by the Sinhalese population of the Town last Sunday at the close of a Spiritual Retreat specially conducted by the Rt. Revd. D. A. Weerasinghe, O.S.B., the Abbot of Kandy. Revd. Fr. S. Peter, O.M.I., in his unobtrusive way had spared no pains to make the Retreat a signal success. It was due to his effort that even non-Sinhalese who could understand the Sinhalese language took part in the Retreat. The sermons were characterized by depth of thought, lucidity and perspicuity. The unction and eloquence with which the Right Revd. Preacher preached rivetted the retreatants' attention from the start to finish and at the close of each sermon everyone wished that he had continued a little longer. Sunday saw the close of the Retreat in good weather. The Church was crowded to its capacity and all Retreatants received Holy Communion with edifying piety. With the Benediction of the Most Blessed Sacrament in the evening the religious part of the Feast came to a close.

SOCIAL

A social was held in the Church compound in honour of the Right Revd. Preacher by the Sinhalese population of the Town in the evening after Benediction. The Rt. Revd. D. A. Weerasinghe, O.S.B., arrived in the company of Revd. Fathers A. Hustin, O.M.I., J. Nicholas, O.M.I., and Philip Ponniah, Mis. Apos. Refreshments were served *ad lib.* and great conviviality prevailed throughout the function. In the unavoidable absence of the President of the Association, its Secretary, Mr. S. B. Thevasagayam thanked the Revd. Preacher in the name of the Association which was seconded by Mr. J. Vasz in Tamil and Mr. J. D. Victor vice-President in Sinhalese who also presented a purse in gratitude for the service done to the Catholic laity of the Town. The Rt. Revd. Preacher replied in Sinhalese and then in English and imparted his Blessing.

THE BALTIC STATES

(Continued from Page 1)

They are all Christian countries, Estonia being almost entirely Protestant, Latvia predominantly Protestant, and Lithuania almost wholly Catholic.

All three countries proclaimed their independence in 1918. They secured it only after long and hard fighting against German and Russian armies. Peace treaties between the Baltic States and Soviet Russia was signed in 1920. All three treaties expressly state that:—

"...Russia unreservedly recognize the independence and sovereignty of the State of (Estonia/Latvia/Lithuania) and renounces voluntarily and for ever all sovereign rights possessed by Russia over the (Estonian/Latvian/Lithuanian) people and territory."

The *de jure* recognition of the Baltic countries by the Supreme Council of the Allies followed in 1921-22.

In the sphere of foreign policy the Baltic States strove continuously for peace and good understanding with all other countries. Of the immediate external problems facing them the most important was, perhaps, the question of building up friendly relations with Soviet Russia. In that respect the Peace Treaties of 1920 were documents of basic importance. Not only did they provide for the resumption of normal relations, but they also contained provisions for the immediate establishment of commercial relations on the basis of the most-favoured-nation clause, and guaranteed a free and easy access to the ports of the Baltic States should Soviet Russia choose to use them for her exports and imports. Russia, however, made little use of the facilities granted to her.

As time went on, political relations between the Baltic States and Soviet Russia gradually improved, although (it must be said) not without difficulties. Agreements concerning the peaceful settlement of frontier conflicts were signed, and the Pact of Paris (Kellogg Pact) was put into force between Soviet Russia and the Baltic States, even before it became generally effective. Later, bi-lateral Non-Aggression Pacts and Conventions of Conciliation were concluded and good neighbourly relations thus seemed to have been definitely established with Soviet Russia.

A new situation was created when, on August 23rd, 1939, the treaty was signed between Germany and Soviet Russia in Moscow which, in fact, meant a delimitation of zones of interest of these two Powers in Eastern Europe. The consequences of this treaty were tremendous. Germany attacked Poland on September 1st, thus starting the second World War. Soviet Russia, on her part, proceeded almost immediately to put into execution her plan for the absorption of the Baltic States. She began by forcing them to sign Pacts of Mutual Assistance with her. (On Sept. 28th with Estonia, Oct. 5th with Latvia, and Oct. 10th with Lithuania.) These Pacts provided for the establishment of certain naval bases, airfields and garrisons on the territories of the three countries, ostensibly for the purpose of protecting the Baltic States and their independence. Even in these Pacts, however, Soviet Russia expressly and solemnly pledged herself to respect the independence of the Baltic States, and in a public speech in Moscow on Oct. 31st, 1939, M. Molotov declared:—

"The Pacts with the Baltic States in no way imply the intrusion of the Soviet Union in the internal affairs of Estonia, Latvia or Lithuania, as some foreign interests are trying to have it believed... These Pacts are inspired by mutual respect for the governmental, social and economic systems of each of the contracting parties... We stand for an exact and honest fulfilment of agreements signed by us on a basis of mutuality and declare that foolish prattle of sovietization of the Baltic States is of use merely to our common enemies and to all kinds of anti-Soviet provocateurs."

In spite of these assurances, the forcible destruction of the independence of the Baltic States, and their sovietization, was to start only a few months later. In the middle of June, 1940, Russia invaded these countries which, having, in loyal execution of the Pacts

of Mutual Assistance, admitted large concentrations of Soviet troops in the newly created bases, found themselves no longer in a position to put up a defence against the invader.

Together with the occupying armies, special Soviet emissaries arrived in the three capitals—Zhdanov in Tallinn, Vyshinski in Riga and Dekanozov in Kaunas. Open intervention in the internal affairs of the three Republics now began. Demonstrations, with the participation of the Red Army, were organized; and puppet governments, consisting of men chosen by the Soviet Legations, were forced on their Presidents. There was a secret infiltration of Russian workers, as for the mines; men to play the part of "the workers," repudiating the Baltic Governments as "Fascist cliques." Upon orders received from Moscow, and under supervision of the Moscow emissaries, who were actively assisted by the Red Army, new elections were organized. They were proclaimed on July 5th, and the polling days were fixed for the 14th and 15th of the same month in all three countries. The whole organization of these elections was carried through with complete disregard for the electoral laws of Estonia, Latvia and Lithuania. A so-called "Working People's Union" was specially formed by the emissaries of Moscow, and all candidates put up independently of that "Union" were arbitrarily disqualified before the elections. Expression of the genuine and free will of the Baltic peoples having thus become impossible, the so-called "elections," which took place under close supervision, and in an atmosphere of terror and intimidation, were a mere facade, designed to mislead public opinion abroad by adorning the intended annexation of the Republics of Estonia, Latvia and Lithuania with a semblance of legality.

Throughout the period preceding the "elections" it was never revealed that the Baltic States were to become part of the Soviet Union. It was stressed that the new elections were to ensure strict fulfilment of the Pacts of Mutual Assistance, and only when the elections were over did the surprised peoples learn that they were being incorporated. — *The Tablet*.

Telegraphic Summary of War News

GERMANS WITHDRAW FROM PONTECARVO

The German radio told their home listeners on Monday that German troops have withdrawn from the outskirts of Pontecarvo, the lin-pin of the Hitler Line. French and Canadian troops were yesterday converging on the town.

GERMANS WILL RETREAT BEYOND ROME

The German newspaper "Voelksischer Beobachter" quoted by the Berlin correspondent of the Scandinavian Telegram Bureau, on Monday prophesies a German retreat beyond Rome.

It says: "Marshal Kesserling will give up both territory and prestige, if necessary, but will husband his reserves until they can be better used than now. The German retreat will, as far as can be judged, continue to Northern Italy and only the High Command knows where the main defence line will be and the Germans be ordered to make a stand."

CLIMAX IN BATTLE FOR ITALY NEAR

The Algiers (United Nations) radio on Monday night said that Piedmonte, the northern buttress at the rear of the Hitler Line and north of Highways Six, has been captured.

The capture of Piedmonte now suggests that the critical hour for Marshal Kesserling's vaunted defence positions has almost been reached.

ESCAPE OF INDIAN PRISONERS FROM GERMAN PRISON CAMP

Nearly all of the several thousand Indian prisoners who escaped from a German prison camp near Epinal, in France, in confusion caused by a recent

R.A.F. raid have now reached Switzerland. Hundreds of them have hidden in the woods near the Franco-Swiss frontier awaiting an opportunity to cross into neutral territory.

LUFTWAFFE HOLDING WAR-PLANE RESERVE

General Arnold, Chief of the United States Army Air Force, declared on Monday in Chicago that the Luftwaffe was holding a reserve of war-planes for something yet to come. It must have been a difficult decision to make for the Germans, but he believed they had made it. General Arnold said they did know definitely that recently Hermann Goering issued an order-of-the-day to his Air Force pilots asking them not to go after stragglers, but to go for Allied massed air forces. Those who failed to carry out this order were threatened that they would be sent to the Russian front. He added: "American air strength has been beginning to reach top strength since Feb. We have never had a test of air-power before. No nation has ever had to face such a terribly-destructive force as Germany. Germany has had 33 Coventrys. England has had only one."

WHEN THE ALLIES LAND

A spokesman of General Eisenhower, Supreme Commander of the Allied Expeditionary Forces, broadcast an appeal on Saturday to occupied Europe to have underground armies prepared for the Allied invasion. The appeal was broadcast by the recently instituted American Broadcasting Station in Europe.

PRISONERS IN JAPAN

The Japanese are observing international conventions in the general treatment of English, Australian and American prisoners-of-war held in Japan. Proper, according to the first official report received from neutral sources. This assurance comes from the Apostolic Delegate to Japan, Archbishop Paul Marella, in a report to the Vatican, a copy of which has been received by the Apostolic Delegate in Australia, Archbishop Panico. Archbishop Marella made many visits to prisoner-of-war and internment camps and saw Dutch, Indian, and Filipino prisoners, as well as English, Australian and American. His report said: "The difficulties of which the prisoners complain arise from the extreme differences between the mentality of the Japanese. Generally speaking and in particular from the point of view of food and clothing prisoners are placed on the same level as Japanese soldiers."

JAPANESE SMUGNESS

The Japanese are smugly convinced that they are going to win this war, says Mrs. Arthemise Goertz, American author, who recently returned from Tokyo where she has lived since the war began, writing in the "Daily Mail" on Tuesday. She has asked dozens of Japanese in various walks of life how long they thought the war was going to last. "From eight to ten years," was the average reply. The lowest estimate was four years.

FIRST STAGE OF BATTLE TO RE-OPEN BURMA ROAD WON

Although the Japanese garrison in the eastern part of Myitkyina is putting up stubborn resistance, the Chinese-American forces are gradually and steadily throwing them out in bitter street-fighting. While one Chinese-American column has cut Japanese communications south of the city, another strong column advancing from the north is now attacking a second airfield which is 550 yards long and unseable by bombers.

With the fall of Myitkyina expected at any moment, the Allies will have won the first stage of the Battle for the re-opening of the Burma Road.

Once the Chinese-American forces pushing east from India link up with the Chinese forces driving west from Yunnan, the new Ledo Road from India will link up with the old Burma Road by way of Bhamo and Lashio. The next stage of the battle, however, is

expected to be tough, since the Japanese are expected to rally all their available forces to prevent a junction and the monsoon is also expected to hamper operations.

ALL BUT ISOLATED

After savage street fighting, Chinese-American troops, with strong artillery and air support, now occupy approximately one-third of Myitkyina, including the railway station, says a South-east Asia Command communique.

NEXT OBJECTIVES IN BURMA

Mogaung and Kamaing are, apparently, the next objectives of the Allied forces. The capture of Myitkyina would be of little use until Mogaung has been taken by the Allies whose forces are now moving into positions covering the roads with the object of overcoming the defences there. Allied operations are reported to be increasing and more and more Japanese are being killed as they are being driven on to the defensive.

MOUNTBATTEN CONGRATULATES STILWELL

Admiral Mountbatten in an Order of the Day to General Joseph Stilwell on Monday said: "By the boldness of your leadership backed by the courage and endurance of your American and Chinese troops you have taken the enemy completely by surprise and achieved a most outstanding success by seizing the Myitkyina airfield."

The crossing of the 6,100-foot Naura Hyket Pass is a feat which will live in military history.

"Please convey my personal congratulations and thanks to all ranks, including General Lentaing's forces who are now under your command and who have been severing Japanese communications between Myitkyina and the south."

NO RELEASE OF OTHER CONGRESS LEADERS

Mr. Gandhi's release was not effected with the intention of releasing other Congress leaders. It was impracticable to hold elections for the Central and Provincial legislatures during the monsoon period. These were points from a letter the Secretary of State for India, Mr. Leopold Amery, has written to the Labour Member of Parliament, Mr. William Dobbie, who, with ten other Labour members, wrote to Mr. Amery stating that Mr. Gandhi's release "should be treated as the starting point of a general amnesty for all political prisoners."

NOTICE

Distribution of Subsidiary Foodstuffs in Jaffna District.

Arrangements have been made to distribute the currysuffs mentioned below at the rates specified against each commodity to each consumer not attached to a Co-operative retail store from Monday, the 29th May to 4th June 1944 (both days inclusive).

1. Cow Peas or Mattoor Peas or Toor Dhal $\frac{1}{2}$ oz. per head.
2. Mustard or Turmeric or Black Moong $\frac{1}{2}$ oz. per head.
2. Consumers are advised to draw their ration of the above articles along with their ration of other commodities. (Sgd.) E.B. TISSEVERASINGHE, for G. A., N. P.

