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SHEMBAGANUR

M. Thekkakara

S.J.

80 PAGES.

Ms I

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Kurung.

Articles & Essays.

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St. Bernadette Soubirous

Ref. The Reary - J. Pology - Thurston's lives.

Blazy VII What do you do with a broom? Why Sweep... Then put it back in its place.

Feast: Octave day of the Apparition of Lourdes.

Sodalists have the proud privilege of being known as the children of Mary. But there is one Sodalist whom all the world knows as the Child of Mary, privileged beyond all others, and that is St. Bernadette Soubirous. To her our Lady appeared on eighteen different occasions, and through her she inaugurated the glory which is Lourdes today. For many Bernadette is just a peasant girl, dragged ~~to~~ ^{into} fame for a few brief weeks on account of ~~St~~ ^{our} Lady's ~~unexplained~~ ^{unexplained} predilection, unknown before and forgotten after them. For them Bernadette is indeed what she herself ~~would like to be, and~~ ^{indeed} ~~desired to be, an instrument~~ ^{desired to be, an instrument} for Mary's glory, useful until the day when the Madonna of Bernadette became the Madonna of all the world, useless and unheeded ever after. But she is far more ^{known} for Sodalists who claim a kinship with her. She is a Canonized saint ^{of the Church}, Canonized not because of the apparitions but because of the heroic virtues she practised ~~for~~ ^{through} whole life, and not merely the words she heard from our Lady, is a message of undying value. For them ~~the~~ ^{her} message to the world did not end with the words she heard from our Lady; it was continued through the silent example of her life, through the grinding poverty, loving endurance of poverty and sickness, through the obedience and sacrifice of her religious state, through the slow, laborious years during which sanctity was achieved by dint of hard struggle against her ~~obedient~~ ^{obedient} nature and ~~sharp~~ ^{own} tongue and against the bewitching ~~fa~~ ^{notoriety} that surrounded her.

Bernadette Soubirous was born a little over a century ago, on 7th January, 1844. ^{she belonged to a family of} ~~poverty and~~ ^{poverty and} sickness laid their cruel grips upon ~~the~~ ^{the} child even ^{from} the cradle. Her father possessed a modest mill; but ^{due to} ~~due to~~ ^{lack of} ~~the~~ ^{the} thrift or efficiency or both, the debts

Eastern

① many were the nights when

and eventually increased, the family was evicted from the mill and thrown on the streets. They wandered from one tenement to another, and ^{supperless} the children had to go out ^{supperless} to seek themselves to sleep on the cold pavement. Later through the kindness of a friend they were lodged in a little basement room, much resembling a prison cell, damp and dark. Bernadette had been from the beginning a frail, arthritic child; the crowded, unhygienic conditions of slum life and the ~~scarcity~~ ^{inadequacy} of nourishment increased her ailments and made her suffer acutely. Besides her edu-

cation Bernadette ~~Soubirous~~ was born a little over a century ago, and ^{her} ~~the~~ ^{7th} ~~had~~ ^{years} had been pitifully neglected. She was too poor to be sent to any school, and too dull to profit from any lessons. Even for catechism she was ~~kept~~ ^{kept} ~~with~~ ^{with} the other children of the parish, and at the age of fourteen when our Lady appeared to her, she had not yet made her first Communion. She thus grew up, ^{as} ~~an~~ ^{destitute,} ~~in~~ ^{sickly and ignorant,} ~~in~~ ^{the} ~~the~~ ^{filthy atmosphere of the slum,} ~~in~~ ^{which could afford only the narrow margin for decency,} ~~in~~ ^{the} ~~the~~ ^{hiding of sin and} ~~seeing~~ ^{seeing} all around her that ~~thorough~~ ^{thorough} lack of moral consciousness which is often the result of utter indigence. And yet through it all her family remained deeply religious, and she preserved her purity untarnished. In everything she was a child of the people, undistinguished from the rest for wealth or rank or education or talent; and it was such a one that the Queen of Heaven chose as her apostle.

The ~~the~~ historic apparitions between 11th February and 16th July, 1858, need not be detailed here in full; they are matter of common knowledge, and accounts of them can be had easily in the plentiful literature that has grown around Lourdes. But not equally well known is the effect reaction these apparitions had on Bernadette

① regardless of scoldings and threats of imprisonment

herself, the gradual chiselling of ^{exquisite} an ^{angelic} saint out of the rough, unattractive slum-girl. In the course of the third apparition on 18th February, she heard from our Lady these words: "I do not promise to make you happy in this world, but in the next." These ~~words~~ ^{words} ~~which~~ ^{in the light of future events} ~~are~~ ^{was} seen to be pregnant with meaning; it revealed unfolded to her her ~~life's~~ ^{life's} ~~vocation~~ ^{vocation} and the painful vocation of her life - incessant suffering and relentless ^{until death} struggle, leading to ~~an exalted sanctity~~ ^{an exalted sanctity} ~~and~~ ^{and} ~~at~~ ^{at} ~~which~~ ^{which} ~~the~~ ^{the} ~~price~~ ^{price} for the happier in the next of heaven.

Her first duty in the early months of 1858 was to accomplish faithfully her task as the messenger of our Lady, to keep her trust by coming repeatedly to the grotto ^{in spite of bitter opposition}, and to persuade ~~the~~ ^{the} ~~world~~ ^{world} ~~that~~ ^{that} our Lady had truly asked for a Chapel to be built and for processions to be organized. All this meant many painful rebuffs and humiliating disappointments ~~and~~ ^{and} ~~much~~ ^{much} ~~heart~~ ^{heart} ~~tending~~ ^{tending}. The Cross-examinations were long and wearisome; the same story had to be repeated over and over again, often to people who were determined not to believe. Her words were misconstrued; her actions were judged as signs of madness. Ecclesiastical authorities thought it all a work of the Devil; and Civil authorities proclaimed that it was a piece of priestcraft. Yet Bernadette, an insignificant slip of a girl though she was, persevered in her mission in spite of a whole avalanche of opposition; she persevered true to herself and true to our Lady, until at last her consistency and artlessness, the miracles at the fountain and the spontaneous devotion of the ~~populace~~ ^{peasantry} brought conviction to the most obdurate. This part of her life's work ~~was~~ ^{was} ~~as~~ ^{as} ~~may~~ ^{may} ~~be~~ ^{be} said to have been completed when on 21st Nov 1866th the crypt of the Church ~~was~~ ^{was} ~~built~~ ^{built} ~~into~~ ^{into} ~~the~~ ^{the} ~~rock~~ ^{rock} ~~at~~ ^{at} ~~Parabédou~~ ^{Parabédou} ~~was~~ ^{was} ~~de-~~ ^{de-} ~~clared~~ ^{clared} ~~officially~~ ^{officially} ~~opened~~ ^{opened} ~~and~~ ^{and} ~~con-~~ ^{con-} ~~secrated~~ ^{secrated} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~presence~~ ^{presence} ~~of~~ ^{of} ~~a~~ ^a ~~huge~~ ^{huge} ~~gathering~~ ^{gathering} ~~of~~ ^{of} ~~about~~ ^{about} ~~an~~ ^{an} ~~immense~~ ^{immense} ~~number~~ ^{number} ~~of~~ ^{of} ~~people~~ ^{people} and to pontifical

- ① remained the second....
② Christian Instruction of Nevers.

High Mass was celebrated there. Bernadette too was present on the occasion, not in a place of honour for all to see - the thought of any honour for herself never crossed her mind - but away from the crowd in the place reserved for the sodalists of the parish. She ~~was~~ ^{was} supremely happy to be ~~able~~ thus to take part in the great triumph of her Queen, dressed in the common uniform of "the Children of Mary", and, to her thinking, unobscured by the multitude. Her message had been delivered and accepted; the Madonna of Lourdes was now ~~no~~ ^{no} ~~longer~~ ^{had} already inaugurated an unprecedented era of miraculous cures and conversions, and all the world was flocking thither. ~~She St Bernadette could now retire into the obscurity which she so longed for~~ ^{was no more of any use.}

But not yet was it time for her to sing ~~her~~ ^{her} 'Nunc Dimittis' - the second and more arduous part of her life's work, ~~that of her own growth to the perfect stature~~ ^{relying} ~~in her own self the heroism of the saints~~ ^{still remained.} It was ~~taken more~~ ^{more} that of attaining the degree of sanctity which our Lady expected in her Child of predilection. ~~It was taken as an aid to this that~~ ^{It was taken more sympathetically in London} ~~two months later, on 7th July,~~ ^{two months later, on 7th July,} ~~when~~ ^{when} she joined the ~~Six~~ ^{Six} Congregation of the Sisters of Charity and ~~of Nevers.~~ ^{of Nevers.} But it is by no means true that the work of her sanctification was begun only then, it had commenced ~~she~~ ^{she} ~~we~~ ^{we} ~~Lady~~ ^{Lady} had begun to ~~lead her~~ ^{walk along} ~~on~~ ^{on} the way of perfection already from the day of the first apparitions, and even earlier when ~~she was insulted~~ ^{she} remained sustained herself unscathed in a foul atmosphere. But the entry into religion meant the separation from her parents, and what was far more painful, from the beloved grotto of Lourdes. The sacrifice of this separation was but a prelude to many another sacrifice which our Lord was to be asked of her. ~~With~~ ^{With} ~~her~~ ^{her} ~~life~~ ^{life} at Nevers was one of bitter humiliations, inflicted sometimes intentionally by her superiors, sometimes unintentionally by importunate visitors who meant to do her honour. Though from infancy she had been trained

- ① amidst scenes of unbounded enthusiasm which showed
- ② the vault of the chapel of St. Joseph at Nevers

in the school of bodily suffering, at Nevers God the patron-
 of saints of pain she had to endure at Nevers seemed to her
 far above her capacity to endure. For many days, ~~she~~ we
 especially during the closing years of her life she was stretched on
 a bed of agony, tormented by a cough that seemed to tear every
 fibre of her frame, and with lungs congested, spitting out
 blood drop by drop, and draining out her life ounce by
 ounce. There was something which she dreaded more even
 than her ^{sick} bed in the infirmary; it was the frequent calls
 to the parlour during periods when her health allowed her
 to receive visitors. The respect they showed her left her
 unaffected; all that she felt was that she was being treated
 as an animal in the zoo. Besides these ^{special crosses} trials peculiar to
~~Bernadette~~ Bernadette, there were those common to all who endeavour
 to walk on the advance in perfection, the constant watch over
 the senses, ^{the} struggle against the lower passions; she was
 being tried as gold in the furnace, and she did not demure.
 Our Lady had not promised to make her happy in this
 world, but in the next; she knew it, and so patiently, lovingly
 awaited for the day of her deliverance which came at last
 on 16th April, 1879.

Her soul flew to the feet of her Queen ~~in heaven~~ whom
 she has beheld in ecstasy, and whose ~~unceasing~~ ^{unending} ~~con-~~
 by the on earth below. Her body was laid to rest in ②.

[The people had already enshrined her...
 It was exhumed 30 years... so that even today visitors
 can behold the eyes that gazed on the lips that spoke to...

- ① ~~that the common people had already enshrined her in~~
 their hearts as a saint. ~~It was exhumed thirty years~~
 The vault was opened ^{probably} ~~later~~ ^{in 1925} and found to be without a trace of corruption,
 so that even today visitors may see those eyes which
 gazed upon the Immaculate Mother of God and those
 lips which spoke with her. Bernadette Soubirous was
 beatified on June 14th, 1925, and canonized on Dec 8th, 1933.

Ref. Martin's mind of his -
Fidelis confiter
de febre - missal.
Liturgical year.

During we
Oplint - in a preparation for
Easter.

The Crusader's Liturgical Calendar. March.

The Altar boys' Society of ^{St. Anthony's parish} ~~Katloos~~ had imperceptibly been transformed into a group of Eucharistic Crusaders. The children had first been gathered together for assisting at the services in the Church. But soon, Fr. Patrick had realized that if ~~not~~ properly directed, they could be ~~of~~ assistance to the priest in many ^{other} ways. What they needed was a primary school for Catholic Action; hence he explained to them the rules and ideals of the Eucharistic Crusade. He added also a further condition that ^{the} Crusaders of ~~St. Anthony's parish~~ should be ~~flawless~~ ^{more} faultless in Mass-saying. Those who passed the test were enrolled as Crusaders and the rest were received as probationers.

~~In the evening~~ It was ~~27th February~~, the first Sunday in Lent. The benediction and Crusaders' meeting ~~was~~ ^{and Crusaders' meeting were over} in the evening, the children ~~go~~ ^{after} benediction, the children ~~came~~ to inspect their little garden; Mr. Andrews too joined them to offer his remarks and suggestions. ~~which~~. In the evening, ~~after~~ the benediction and Crusaders' meeting were over, the children along with Mr. Andrews had come to inspect their little garden. Soon Fr. Patrick joined them.

"Admiring your flowers? You are admiring your flowers, aren't you?" asked Fr. Patrick. "Well, they are quite a credit to you. What do you ~~think~~ say, Mr. Andrews?"

"Indeed, Father; the garden is beautiful. Only But they are sorry they couldn't use a single flower for the altar today."

"It does not matter, Father, since we are in Lent," said Lionel. "But we shall work hard to have some large bouquets of flowers for Easter."

"That is right. ~~But~~ Meanwhile do not forget the harder work which should be within your reach, in your souls. ~~The~~ ~~text~~ ~~to~~ Our Holy Mother the Church

Typed out by C.E.
3-2-44

Has appointed this season of Lent as a period of special efforts in Christian life. During the Septuagesima season we saw how ^{that} ~~low~~ ~~four~~ ~~nature~~ ~~is~~ ~~fallen~~ our human nature is fallen through sin and that God's ~~grace~~ we need God's grace. Now, during Lent the Church wants us to prepare ourselves for receiving God's grace. Hence in the Masses for this season we find continually references to prayer, ^{repentance for sin,} fasting, bodily mortification and the conquering of our evil passions. Lent is a sort of ~~low~~ grand retreat made by the whole Church together.

"In fact, when I saw the ^{huge} crowds in the Church this morning I thought a ^{retreat} ~~mission~~ had started," said Mr. Andrews. "We never had so many before except for

~~the Lenten sermons~~ ^{missions or retreats or missions}"

"~~The Lenten sermons~~ had ^{of} something of that character.

The difference is that the mission or retreat is given not by the preacher but by the liturgy itself. The priest's sermon is just to explain the Gospel and other readings of the day. For example, today's ^{Gospel} ~~sermon~~ was about ~~the~~ our Lord going into the desert for the forty days' fast - an ^{often} ~~example~~ ^{before us} ~~to follow~~

During this ~~fasting~~ ^{fasting} Lenten period which we are now beginning. In the epistle St. Paul ^{warned} ~~warned~~ us that

now is the ^{the} ~~suitable~~ ^{time} for receiving God's grace and ^{warning} ~~warning~~ us against ^{letting} ~~letting~~ ^{the} ~~grace~~ ^{go}

that reminds me, Father, said Joe who had been the first server for that morning's Mass, "after the epistle I had to wait a long time to remove the missal. Benjamin said thinks that I said 'Deo

Gratias' too early."

"No, you were not too early. The delay was because a long ~~tract~~ ^{tract}, nearly the whole of Psalm 96, was had to be read. Long readings are a normal feature ⁱⁿ ~~in~~ during

the Lenten ^{masses} ~~masses~~, you will soon notice. Through these forty and odd special Masses, unequalled in all liturgy for their beauty, the ~~of~~ Church brings before us all the

① Originally they were intended to assc God's blessing on the fruits of the field. They were also days for the ordination of priests.

Three years of main events in our Lord's public life, reminds us of essential points of His teachings, ^{and} recalls the prophecies made about Him found in the Old Testament the prophecies about Him and the persons and events which were His types symbolic of Him. It is by meditating on these that we must prepare ourselves for the Easter.

Very one of these Masses deserves a special study.

"Couldn't we take them as subjects for our Crusade meetings?" suggested Lionel, the Captain.

"Most certainly; and I shall and that is what I propose to do. But now I might glance rapidly over some of the chief dates. ~~The~~ On 1st, 3rd and 4th March any ~~could~~ occur the so-called Ember days of Lent. You will notice on these days that there are more than one epistle to be read. There are such ember days four times in the year; ~~last time~~ we had them last during Advent."

"Yes; Lionel was removing Mass, and went at the wrong time to remove the Missal," said Harry.

"Do not repeat the mistake this time. The Missal should be removed only after the epistle which follows. Origenus Voliscum."

^{After the Ember days, on}
"March 5th is the second Sunday in Lent."

"After the Ember days, on March 5th we have the second Sunday in Lent. The Gospel for the day is the account of the transfiguration. The sight of the glorified body was an encouragement to the three apostles; its remembrance should serve the same purpose for us, and prevent us from slackening in our Lenten practices. The Epistle is, ^{from} an exhortation from St. Paul, an exhortation to fidelity, and is similar to many others to be read on the following days. ~~So these~~ ^{Through} these Epistles the Church wish intends to instruct us about ~~our~~ ⁱⁿ detail about the virtues we must

① The Passion-tide

practice as Christians, chiefly about purity, social union, and honesty in our dealings with others. These are virtues which the world needs sadly nowadays. You Crusaders must pray that during this Lent the teachings of the Church may sink deep into the hearts of men. Pray much; add sacrifices to your prayers; and thus you will exercise your apostolate."

"There we have three of our mottoes," said Benjamin.

Edith H.P.
"I am glad that you remarked the it. Lent is the time to live your Crusaders' life to the full. The Church expects every one to make serious effort. But lest the effort be too great a strain, in the middle of Lent we have the Laetare Sunday, the Sunday for rejoicing. It occurs on March 19th. The epistle explains the reason for the joy, we belong to the New Testament, not the Old; we are children, not slaves; we serve not with fear but with joy. As signs of joy, the organ is allowed maybe played during Mass; gold coloured vestments may be used instead of purple vestments; and flowers are placed on the altar.

"Mark that, Lionel"; said Johnson

"Yes, I shall keep the date in my mind"; answered Lionel.

Fr. Patrick
Continued: "A week after Laetare Sunday, we begin on Passion Sunday, 26th March the second and more solemn part of the Lenten season. It consists of two weeks, the Passion Week from Passion Sunday, 26th March, to Palm Sunday season, namely, the Passion-tide. It consists of two weeks, the first of which, Passion Week, falls within this month. During Passion-tide the liturgy takes on a more sombre aspect, since we are quite wont to quicken to meditate on the passion and death of our Lord. The gospel Justice at the foot of the altar, and Gloria be after washing of hands are omitted. The Lenten preface is changed for the

Thank

① I wish to speak truly why we are grateful

presence of the Holy Cross. The Gospels of the season speak often of our Lord in hiding from to escape the fury of the Jews; ~~that~~ for example, the Gospel of Passion Sunday says that the Jews being about to stone him he flew away from their midst. It is in remembrance of that the images of our Lord in our churches are covered by a veil on a day before Passion Sunday during this fortnight.

"To put us better in the frame of mind for the ^{Memorial Service} ~~Passion~~ ^{Friday} in Passion Week, 31st March, to the Sorrows of our Lady. It is just a week more to Good Friday, and so to turn our thoughts to what our Lady suffered with her Divine Son is most appropriate. Through Mary to Jesus."

Fr. Patrick finished and bade them good-bye. The children too dispersed silently for their homes; their minds were too full for words. M. T. S. F. 3/2/44

Thank you. Love them for the Seance but not given - ^{written} letters to Sister Div. & to

Our beadle wants me to say a few words ^{Capt. Mather}

Thank the seniors for the welcome they have us -

I am here ^{at the bidding} of our beadle to speak our thanks ^{to our seniors} not in the usual attempt at the stately rhythm of poetry, for it is not allowed to youngsters to dare such flights, nor indulging in comedy, for that is to be left to the beadle & his party, & besides, as far as our thanks are concerned we are quite serious. ^{in the first place} We are thankful ^{for the} beautiful, ^{comprehensive} poem of ^{intrinsic} welcome, the rich strains of music or the sage & paternal advice bequeathed to each of us according to our needs, ^{and for} the spirit that animated the whole welcome and the kind ^{for} shrewd psychological insight, dating back through many years perhaps, which instituted this custom. For it would seem that when one we approached the awful portals of theology, especially

① And it is for this uniqueness above all that we are
grateful. We are grateful

in a place like St. Mary's, however old advanced ^{we are} ^{and is}
a in age, however long ^{our} ^{our} life in Religion, however
rich and varied ^{our} ^{our} experience in school or college or
mission station or scholastic of many lands, when ^{we}
approach those awful ^{portals} of theology, we find not
ourself. Confidence vanishes, we dare not enter unless
there is a welcoming gesture from within, a strong guide
for our trembling feet. For none there is that is not
struck by the uniqueness of St. Mary's College, Kuvshong -
② a uniqueness that comes not so much from the
mist and the rain and the freezing cold, or from the
gigantic mountain range and the ice-clad peaks in
the background, as from something that is ⁱⁿ - there
we have elsewhere too, though not in the same degree -
as far from ^{some} ^{things} ^{as} ^{intrinsic}. ^{the} ^{college}
there, there are several things that pass over as recon-
fery, the rich associations connected with its ^{ancient} ^{rooms}
and long corridors, for what revered personages have
not used there, ^{the} ^{rendered} ^{precious} by the contact of
lives of so many ^{great} ^{personages} - bishops, missionaries
- ^{the} ^{vast} ^{stores} ^{of} ^{learning} ^{gathered} ^{within} ^{its}
library the very building of which is so symbolic,
light received from above on the large sheets of
fluted glass, and scattered in all directions - a
figure of what our own lives are to be. ^{the} ^{might}
pass over also the sacredness of the ^{chapel}, on
the altar steps of which so many generations of priest
young ^{fermits} have knelt to come ^{out} ^{as} ^{priests};
I might pass over all these to stress on some thing
that is all too unique, that all-permeating, undefinable
something, which ^{flows} ^{forth} ^{as} ^{springing} ^{from} ^{above}
it, shall I call it ^{the} ^{spirit} ^{of} ^{the}
Catholic countries, or ^{the} ^{Catholicity} ^{of} ^{the} ^{Church};
Perhaps it is both. The Catholicity which knows no Greek
nor Hebrew is rarely as well manifested as in this

① The newcomers see it in those that have been here already. Are they not proud....

place which has gathered in one men from so many parts of India and from so many countries outside. And as for the missionary enterprise which has gone on unceasingly in Xavier's footsteps, there is not perhaps another place in India which can show such a rich living proof - so many from Catholic lands gathered here for the evangelization of pagan non-Christian India. This double aspect is so strikingly symbolized in that great statue which overlooks the College, which cannot but make a profound impression on any one that visits this college. Some say its gaze is towards forbidden Nepal. But rather one should say it looks in the first place on the inmates of the College to gather them in one; and through and beyond them on the whole mainland of India ^{in your vast provinces} ~~the right hand to gather it all~~, the right hand stretched over 500 miles of the Himalayas, and the left over an equal length a length across the Bay of Bengal to Cape Comorin and Malara to the South of Ceylon. That statue symbolizes ~~explains the sublime idealism that pervades this place.~~ Such is the spirit that animates this College, its being and its destiny. ~~To~~ ~~be~~ proud to be introduced to it, to live by it, to be moulded and changed through it?

Typed & sent to

MS 6-3-46

St. Peter Canisius

Feast.

Ref. Champion of the Church - Reany.
Cath. Ceylon. Butler's Lives: Thurston
Series 24 p. 42; 25 p. 38; 25 p. 17. 32 p. 27
Fr. Thekkarakara S.J.

In 1521, the year in which the ex-Augustinian monk Martin Luther published his new Creed and started the openly ^{the} revolt of the Reformation, and ~~is~~ another at the other end of Europe the Spanish Cavalier Ignatius of Loyola fell wounded by a Cannon ball at Pamplona and ended his career of military glory, was born at Nymegen in Holland Peter Canisius who was destined to pitch one against the other the great world forces released by these two ~~in~~ ~~two~~ historic figures. The revolt of Luther

(2) gigantic was his achievement in every line
that he undertook —

which seemed quite unconscious of his being fit for anything better. After a few ~~not~~ After a few months of this work, Ignatius was certain of the mettle of his new recruit; he sent him for two years to Messina as professor in ~~the~~ the ^{newly planted} College, and then assigned to him his life's work, that of defending the faith in Germany.

Canisius ~~He~~ threw himself into the work with all the energy and uniqueness of purpose that he was capable of. Henceforth, till his death in 1597, his life was one of ^{incessant} ~~inconstant~~ many-sided activity; and ~~in his~~ ^{his} ~~life~~ ^{life} (2) preaching in the churches, ~~the~~ publishing ~~two~~ ^{books} writing theological works, ~~spreading~~ founding universities and colleges, organizing councils of churchmen, ~~public~~ ^{writing and} publishing works of controversy and creating a sound Catholic literature, defending the doctrines of the Church against the heretics, ~~to~~ kindling to religious fervour whole nations which were ~~to~~ wavering and about to fall away. The Church in Germany was languishing; ~~the few~~ those that should have energized it were timid or bewildered. From the start Peter Canisius realized that the urgent need of the hour was a reformation diametrically opposed to the Reformation. He worked for it with thoroughness, with far-seeing wisdom; and he effected it to such an extent that ~~the~~ Pope ~~Pius~~ Leo XIII called him the second apostle of Germany, and set him as an example ^{to} all those who fight for God's Church.

His first means of apostolate was explaining the word of God from the pulpit. Often when he came fresh to a city, ~~to~~ the indifference of the people was so great that he received a cold welcome; his first sermons were to almost empty pews. Augsburg is an example of the method he usually followed; he went among the people, conversed with them ^{sweetly}; visited the sick, and made himself loved. Soon the ^{great} Cathedral could not contain the vast crowd that thronged eagerly to hear him; ^{had to} priests sat in the

① it seemed soon Fribourg too would follow

Confessionals for hours on end, and Mass and Communion began once more to be revered. From all over Germany, from Swabia ^{and} Bavaria, ~~Bohemia~~ from Hungary and Austria, even from distant Alsace, Poland and Italy, priests and bishops pleaded for his services; and he was equally at ~~the~~ he flitted from place to place, everywhere working marvels of religious fervour. He was called to Straubing when the danger that threatened it was extreme; the pastors had fled ~~from~~ ^{left} the place after exhorting the people to turn away from the Church, and the people were on the point of apostasy. Canisius went ~~into~~ ^{into their midst and} among the people and preached to them for a few weeks three or four times a day; and then when he left them they were firmly rooted in the faith. He came to Fribourg in a moment of similar crisis; all the neighbouring Cantons were ^{had turned} rabidly protestant, and little was needed to shake the ~~make~~ Fribourg follow their example. But Canisius came in the way. He spent the last fifty seven years of his life in that place, with the result that Fribourg safely tided the crisis and Canisius was acclaimed Apostle of Switzerland.

But it is not so much for his preaching as for his apostolate of the press that posterity remembers him. He is the great pioneer in the diffusion of Catholic literature, for he was the first to realize what a powerful factor the newly discovered ~~or~~ invented printing press could be to combat heresy and ignorance, and he was the first great theologian to make use of it on a large scale. In ^{the year 1593} ~~the year~~ of his entering the Society of Jesus he brought out an edition of the works of John Tauler, thereby becoming ~~incidentally~~ the first, in point of time, of a long line of Jesuit writers. Later on he wrote so extensively and his works were so often reprinted that in a recent bibliography of Jesuit writers, thirty-eight large pages are devoted to a ~~long~~ list of his writings and their various editions. His famous Catechism

published in three different forms to suit various grades of readers,
Called the Catechism of Theologians
First published in 1555, and later ~~was~~ ^{as a} masterpiece
of the whole field of theology, it was ~~kept~~ in its three
different versions became so popular that it saw over
two-hundred editions within the life-time of the author
and ~~was~~ ^{has since been} translated into almost all the languages of the
Christian world. It already in 1615 distant India had a
translation of its own. Not only did St. Peter Canisius
write himself; he got others to do so. He ^{constantly} urged the
Pope to establish a ^{body} committee of theological writers,
and thus in no small way was responsible for the
renewed efflorescence of theological studies after the Council
of Trent. Within the Jesuit order ~~he~~ Among his numer-
ous works there is one which calls for special men-
tion in ~~it~~ here in a Sodality magazine. Namely, ^{his monumental}
of 800 pages on our Lady, the first complete work of Marian
theology in the Church, it is doubly dear to a Sodalist, for it is
the first comprehensive work on Marian theology, and
it contains many passages eulogizing the ~~act~~ of a Marian
Sodality.

This brings one naturally to St. Peter Canisius' work
for Sodalities. He is one of the first and certainly the
greatest of Sodality directors; it was thanks to him in
great measure that the Sodality ^{by its numerous developed} those traditions of
sanctity and active apostolate which made it a
powerful factor in Counter-reformation. His first
Sodality was that of the University of Ingolstadt which
counted ^{highly} the Duke of Bavaria and Emperor Ferdinand
I among its members. In Fribourg he started conducted
three Sodalities, one for students, gentlemen and
ladies; regarding their ~~work~~ ^{regarding them} there exists
a precious document of Pope Gregory XIII ~~des~~ praising
their activities; besides leading ~~an~~ ^{an} exemplary
Catholic life, the Sodalists used to visit hospitals, teach
Catechism, organize relief for the poor, spread religious
books, ~~to~~ ^{to} seize and destroy the pernicious literature

which heretics were trying to distribute; the Pope also says that the Sodalists used to ~~to~~ make ~~all~~ people who blasphemed kneel and kiss the ground according to the custom of the country. One of St. Peter's Canisius the Sodalists started a school ^{at his own expense} in Protestant Holland, ~~in~~ and which ~~he~~ taught in it the Catechism of Canisius; the school was so successful that even heretics sent their children to it. When ^{the} Sodality in any place was attacked Canisius took up his powerful pen in its defence; thus we find him rallying to the help of Fr. Hempel in Cologne. He pleaded with his friend Cardinal Bonhomini to obtain ^{from the Holy See} indulgences and other privileges for his sodalists, for the ^{present} system of aggregating to the Prima Primaria was yet to come. In his ^{letters and books} ~~writings~~ he repeatedly praises the work Sodalities are doing. Nothing gave him greater pleasure than to be able to address Sodality meetings—speak to Sodalists at their meetings; among his sermons which have been preserved there is a charming one addressed to the Sodalists of Tyrol Hall in Tyrol. Lastly he must be remembered as the fore-runner of Sodality magazines; he used to ask Sodalists ^{for example, those of Dillingen} to write out accounts of their activities to be sent to others for mutual emulation.

All this work in connection with Sodalities appears all the more amazing when one considers that his life was so full of with other activities. Besides the sermons he preached and the books he wrote, he had for fourteen years the heavy administrative work of the Provincial of South Germany; he had to be constantly touring with Cardinals and Bishops, with Dukes and Emperors to negotiate the peace of Christendom or to ~~speak~~ ^{speak} conduct ecclesiastical Councils; for one year he governed the Diocese of Vienna; ^{for one and} ~~for~~ ^{the year for a year} on another occasion ~~was~~ the Papal nuncio to enforce the Decrees of Trent. Several times he had to travel to Rome

to meet the Pope or the on matters Connected with the Pope
or Church or the Society of Jesus. And in the midst of all
this work he had to keep up a voluminous correspondence;
his published letters fill nine volumes of a thousand pages each.
And behind this ceaseless activity one must not lose sight
of the intense inner life, the extra-ordinary sanctity of which
all this was but a flowering forth. The Marian Sodality is
rightly proud to have had him ^{head the list of} ~~among~~ illustrious
directors.

The Crusader's Liturgical Calendar

Typed or sent to
E.C. 6-3-44

April - May

Lent was progressing satisfactorily with the Crusaders of Fr. Patrick. ~~Being~~ It was their first Lent as Crusaders, and so they were determined to show the utmost generosity. ~~The treasury of sacrifices seen to was Bread-~~
~~and sacrifices~~ Of the sacrifices they made, they wrote a few, those that were really hard and were done with special love for Jesus, on ~~for~~ slips of paper and deposited them in a box. It was ~~Crusaders~~ ^{Crusaders} plan to ~~make a crown~~ offer them as a reparation for the ~~sufferings~~ sins committed against the Blessed Eucharist, and to show the reparation by a symbolic crown. He had made ready a crown of thorns; ^{total} the number of 36 sacrifices ~~seen to~~ ~~was~~ equalled that of the thorns in the crown. The Crusaders would replace every thorn by a ~~one~~ ^{flower} rose, and the rich crown of roses would be placed before the altar of repose on Maundy Thursday. The plan had been proposed to Fr. Patrick and ^{had been} approved, but they were not quite confident that the number would be sufficient. There was hardly a week more, and hence they began to be on the look out for every occasion of sacrifice. ~~The~~ Thus it was that on Saturday in Passion Week Fr. Patrick found them ^{sacri-} ~~setting up~~ ^{part of their table} ~~preparing~~ ^{for} the palms for the next day. Mr. Andrews ^{in the sacristy} prepared

Peter ~~on seeing~~ ^{he} said: "We shall have a grand day to-morrow, with the procession of palms, singing of Hosannah, and all that."

"~~At~~ But hardly in keeping with the spirit of passion-tide, isn't it, Father?" asked Crispin while the other boys looked at him open-eyed, ~~amazed~~ amazed that he should have called in question something which the Church had established.

"There is some truth in what you say, Crispin," answered Fr. Patrick. "There is a double note, of joy and of sorrow, in tomorrow's liturgy. The joy is because we recall the triumphal entry ~~of Jesus~~ of Jesus into Jerusalem. You know what happened on that day, just a week before He was to die...." Fr. Patrick paused as though expecting an answer.

"Benjamin said: 'The ~~Hot~~ little children of the place all gathered together; they took palms in their hands; they accompanied Jesus, crying 'Hosannah'."

Fr. Patrick continued: "Palms are a symbol of victory. ~~Jesus enters victorious into~~ The victorious entry of Jesus into Jerusalem reminds ~~the~~ us of the other victory Jesus is soon going to have, ~~now~~ over sin. By ~~the~~ ^{his} death Jesus will enter victorious into our souls. That is why we show such joy in the first part of tomorrow's services.

"But after the procession, the note of sorrow comes back. During Mass the account of the passion according to St. Matthew is read; it is a long and painful account; while we stand by and listen to it, let us elicit in our hearts great ^{love} and generosity towards Jesus who suffered so much for us.

"I hope some one will read ~~the account in~~ ^{the passion} it in English ^{to us} while the priest reads it in Latin," suggested Lionel.

"Why not you yourself do it? Tonight before going to bed, you ~~read~~ will read it once and come

① A some noise of clapping on the books will be heard;

② On the same day the uninterrupted day and night....

③ For example, we have the Tenebrae during which ready tomorrow. But it is not only tomorrow that the passion is read. There are three other accounts of it, given by St. Mark, Luke and John; they are read respectively on Tuesday, Wednesday and Friday. These long readings will evidently put us in the spirit of the Holy Week and keep us quite close to our suffering Redeemer.

~~"The Church has appointed also a few extra services which"~~ To help us further, the Church has appointed a few extra services ^{for this week} ~~for example, which~~ ^{during the Tenebrae} ~~the priests~~ ^{will} chant parts of the Breviary which they recite daily; Candles fixed on a stand will be put out one by one, ^{the last candle will be} ~~hid~~ ^{hid} for a while behind the altar, and then brought back.

These symbolic actions should remind us of the glory of Jesus gradually disappearing under the ignominies of the passion, the trembling of the earth at the time of His death, and the final resurrection after three days in the sepulchre. Another touching Ceremony is the washing of feet on Maundy Thursday; it is a lesson to us to be prepared to render humble service to one another.

~~There is ^{on the same day} ~~to the day and night~~ adoration of the Bl. Sacrament, or ~~Maunds~~ ^{Maunds} as a reparation for all the insults offered to our Lord in this Sacrament of Love ~~on this day, on which He instituted on this day~~. An account of this, Maundy Thursday becomes for Crusaders a day dear beyond all others. Your love might I will suggest to you many things which you might do for that day, for example, you might ~~get~~ organize all the children of the parish to form a ~~continuous~~ continuous chain of adorers, each batch remaining for half an hour at a time".~~

"Certainly, we shall do it," said Lionel.

"Besides, there shall be our crown of roses," ~~which~~ added Peter.

"And in the morning we shall have a fervent general Communion," said Joe.

① refer to the resurrection; for example,

Mass are said as a preparation for Communion; and the Host is Consumed. Then priests and people leave the Church. If you come later into ^{the Church} it, you will be struck by the utter desolation of the place; and you will realize that our Churches have no meaning without the Blessed Eucharist.

^{to the Church}
"But people will come in the evening for the way of the Cross"; said Mr. Andrews.

"Yes, that is a beautiful devotion, and no ^{good Christian} ~~Censurer~~ should miss it. But ~~we~~ ^{we} ~~you~~ cannot make a visit; you we cannot look at the tabernacle and see Him as on other days. For that ^{we} ~~you~~ must wait till the resurrection the memory of which we begin to celebrate already on Holy Saturday."

"Why so soon? Resurrection was on Sunday."
Objected Harry.

"True, and in fact in ^{the earliest} ~~former~~ times there was no service on Saturday morning," Fr. Patrick began to explain. "But the faithful kept watch at night, ~~said~~ reading and praying, and preparing the catechumens for Co baptism. ~~Later these services for~~ They were baptized at ^{midnight,} the very moment when the resurrection was commemorated; ~~at~~ Later the baptisms were anticipated to ^{the} evening of Saturday, and still later to the morning; and along with the baptisms ^{were anticipated} the other services which referred to the resurrection. Of the services ceremonies we now have on Holy Saturday, some were connected with the baptisms; ^{thus} ~~for example,~~ for example, the blessing of the prophecies were ^{read} for the instruction of the catechumens; the ~~of~~ baptismal font was blessed for them; and the litanies were recited by them after the baptism. Some others, ^{the} the procession of the triple candle, ^{the} blessing of the paschal candle which is a figure of Christ, ^{font of water, read especially in} the joyful notes of the Gloria and Alleluia, are connected and the Mass, everything in

- ① "In some places they used to ⁱⁱ conduct a burial ~~ser~~ service for it, isn't it, Father?" asked Benjamin.
 "Yes," said Fr. Patrick, "now Alleluia ~~is~~ has come back ~~back~~, and with it we begin....."

which, especially the Gloria and Alleluia, are overflowing with joy, ~~refer to the~~ ^{the} Mass ends as no other Mass of the year with a solemn ^{triple} singing of the Alleluia, which as you remember had been ~~dropped~~ ^{dropped} on ~~the~~ Saturday before Septuagesima. ①

~~"With the Alleluia we begin the fourth & season of the Easter Cycle, namely, the Easter tide. The chief feast of the season is evidently Easter, 9th April. The Church calls it 'the Solemnity of solemnities and our pasch' Pasch means passover. As the Israelites passed over from Egypt, the land of ~~captivity~~, as Jesus ~~passed~~ to the promised land, as Jesus passed over from death to life, so we by the merits of the passion and resurrection of Jesus pass over from the death due to sin to the life of grace, ~~from captivity to~~ and we confidently look forward to our promised land heaven. This is the meaning of the Easter season, and this explains ~~out~~ the great joy the Church shows.~~

"During the week that follows the Gospel of every day is ~~about some part of our Lord's~~ ^{one or other of the apparitions of our Lord.} On 16th April, the ~~1st~~ first Sunday after Easter we read the memorable apparition ~~to~~ to St. Thomas which took place on the eighth day after the resurrection. Thus the Church wants us to keep our risen & Lord continually before our minds.

"During the forty days after ~~the~~ that preceded the ascension, our Lord laid the foundations of His Church, prepared the ~~Apostles~~ ^{Apostles} for ~~mind~~ of the Apostles for His ~~coming~~ ^{final} departure and ~~also~~ made them ready to receive the Holy Ghost. In the Gospels of the season, the Liturgy too follows the same lines. On 23rd April, the ~~2nd~~ second Sunday after Easter the Gospel is the parable of the Good Shepherd, which shows how Jesus is the Shepherd of the Church He is to found.

On the 3rd, 4th, and 5th Sundays after Easter, 30th April, 7th and 14th May, on the vigil of the Ascension, ~~On the 3rd, 4th, 5th Sundays after Easter, on the vigil of the Ascension, on the Sunday after Ascension and on Pentecost Sunday, in fact in every Mass of the season given in the liturgical cycle of the season, the Gospel is taken from the last discourse of our Lord after the last supper; it is a discourse which contains the most touching words spoken by our Lord; everything in it is about His going away, the disciples Church of which the disciples are the nucleus, His Father in Heaven, and the Holy Ghost whom He will send. Let us think of read those Gospels carefully, and think over all the lessons Jesus teaches us in them. Thus we shall understand the true significance of Ascension and Pentecost, and we too shall be prepared like the Apostles to receive the grace of the Holy Ghost."~~

Jesus the workman.

5/3/44

Work is of many kinds; there is the work of the leaders of thought, which entails patient hours in the midst of books; there is also the work of the common labourer in field or factory, tedious, monotonous, painful.

Jesus Christ chose ~~the latter~~ the latter kind of work. "Is he not the carpenter?" asked the Jews in derisive contempt. St. Justin who died in 168 A. D. says ^{that} ~~that~~ in his time one could still find here and there ^{in Palestine} ~~in Palestine~~ and the like made by the Carpenter of Nazareth.

Jesus came among the workmen, and made himself one of them in order to raise them up in the eyes of the world which had nothing but disdain for them.

This was a novel method of social uplift. How many could you show of those blessed by the good things of the world, willingly renouncing them to ~~that~~ stoop down to the proletarian, how many millionnaires who ~~join~~ to join the ranks of the suffering workmen?

God was more than millionnaire; and freely He chose the hard life of the workman. He became one of the people; He worked with His hands. For He knew that the greater part of mankind would be workmen, and He wanted to have the right to tell them: "I am a worker; I am no more respected than you are."

The factory, the machine in the factory and the plough in the furrow looks to you mean, despicably, humiliating. Leave them, and look ^{for a while} into the workshop of Nazareth. Jesus welcomes you and says: "Here are my hands, tough, blistered; wounded. Take them into yours and feel them; they are lacerated; they are used to the axe, the ~~plane~~ saw, the plane and the hammer. My limbs were baked in sweat before being baked in blood; I think the workshop must come before Calvary."

N.P.

And thus he worked, long, very long; ~~he worked first as apprentice and later alone.~~ ~~He~~ ~~of~~ Once upon a time there was an Emperor in China who in order to encourage his people used once a year to draw a furrow in the fields. Now and then kings and dignitaries come to place the foundation stone of a building. ~~Jesus Christ~~ The work of Jesus Christ did not end with the sublime consecration of an instant; it lasted till his thirtieth year.

He learnt the work from St. Joseph. He who knew all, who is the mainspring for all the geniuses of all times. His work was often disapproved, and by exacting customers; infinite perfection was found imperfect by common village folk; and the day's wages were refused to him.

He worked on, without rest break, without varia-

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tion. He worked in order to gain his daily bread, and to be the model for millions of Christian workers who would come after him, who would stand true to him because he has been one like them.

Adapted from 'Itinéraire Jérisse' 1937-38 —
Fr. Moonaert.

A questionnaire for Students. from the Itin. Jérisse p. 106

I. Our time of study.

1) What is the exact amount of time which you devote to study every day, every week.

Get also concrete details from 3 or four of your companions.

Make inquiries in your class to know at how much time the students devote to each subject of your syllabus.

2) Why has this division of time been chosen. Because of the syllabus itself, the exams, the tastes of the students, their likes, because of caprice, because of the Christian ideal?

Is it right to develop more time to subjects for which one is more gifted, in which one feels no difficulty....? Why?

3) Give a model division of time which would be an improvement on your present one and would enable you as Christians to make a better use of your possibilities of formation.

II. Our method of study.

1) Give examples which would show:
how students take notes for the various subjects,
how they study their lessons
how they do the tasks

Also at what time do they study, do the tasks, etc.:
in the morning or evening, immediately

after the class or after some days...

- 2) Are these methods the best in view of the Christian and human formation, the examination or the post to be obtained, the special aptitudes the type of memory which the students have?

What importance must I give to each of these points in view of working out God's plan in every one of us.

- 3) State precisely in what manner we can help our companions in these respects.

III Our personal formation

1) Mention examples of work done directly ~~with~~ for our personal formation - Organizing meetings, socials, etc.; Speaking in public and writing; making personal contacts; attention to cottage industries; sewing, ~~sp~~ needle-work etc.

Show by concrete examples how study of one of the subjects like mathematics, history, languages... can be useful for personal formation.

2) Do ~~we~~ our students take care to make of their study a means of human and Christian formation? Give examples.

3) How to ~~utilize~~ make use of our studies a means for our formation? What is their place in our apostolate?

a a a

The Citadel: Cronin

It was very dark, with a gusty wind & a fine spatter of rain

Spiritual Programmes.

Imitation... of our Lady
Sodalist - an apostle of Christ
Monthly feasts of our Lady.
Sodalist Saints
Monthly intention - sp. of prayer.
Vocation week.
- Monthly patrons

The liturgical life of the Church
Rosary Drive for Peace.
Novenas and triduum of mass
& Com. on special occasions
Study of the little Office
Prayer in the life of the Sodalist
Holy Hour. Feast of Our. Devotions
First Fridays - Devotion to the S. H.

*: Bayland - (French)
Month Feb. 1924
Fr. Sama & C.F.S. (1960)
Butler's lives.

A description to start a story with: It was pitch dark when their white snow dark umbrella shaped parachutes landed. Both men wore white canvas overalls over their furlined flying coats. The white cowls were drawn over their foreheads in Redoubt fashion. White felt boots and white gloves completed their outfits which merged completely into their surroundings. Only their tanned faces stood out like dark brown blot against the snow-covered fields. First they buried their parachutes in the snow... A Crusader is awake in the neighbouring hamlet - just returned from a bloody Thursday night. Columns are moving to the front. Attempt to kill the soldiers - His father killed - He warns the soldiers inside the church.

St. Andrew Bobola - Feast May 21

St. Andrew Bobola is the most recently canonized of among Sodalist Saints. In April 1938, the Actis Sacerdotum, the organ of the Central Secretariate of the Sodality, published the following under the caption: "A Sodality Director to be Canonized" - We are happy to announce the coming canonization of a Sodality Director, St. Andrew Bobola... We ask all Directors and Councils to make known to their Sodalities the great importance of this event. On Easter Day, 1938, we shall see our thirtieth Sodalist Canonized; we shall have a new protector and intercessor in heaven; we shall have a glorious model for the imitation of Sodalists of our day."

St. Andrew Bobola's was a full and prodigiously
successful apostolate, ~~etc~~ spread over many districts
and extending stretching through nearly forty years; and
such was
of the glorious martyrdom which crowned that apostolate,
that the Sacred Congregation of Rites declared that never
had so cruel an account been submitted for its exami-
nation. It is not ~~necessary~~ ^{possible} ~~to go~~ ^{without going} into all the details
of that life and death; ^{we shall confine ourselves to the}
~~good outlines; referring chiefly his connection with~~
~~Sodalities, being members of the T. C. T. S., possess the~~
~~the Sodality.~~
 ~~pamphlet on the Saint published in November, 1940.~~

St. Andrew ^{Robola} was born like St Stanislas Kostka ^{born} in a
noble Polish family. Of his early youth suffice it to say
that he was a Sodalist at Sandomir, and that it ^{he} seemed
~~to his friends~~ ^{as one} professors that he was endowed with an extra-
ordinary will to energy to will and to achieve. When it was
time for him to settle his career, ~~then~~ his thoughts turned
to the Jesuits. They ~~turned~~ to the idea of their founder
who conceived them as a foreign legion, ^{of the papacy} they had al-
ready established several houses in the Eastern
Poland, as in other outposts of Catholicism, in Germany,
China or India, and were heroically carrying on

① and for which he was admitted to the solemn vows of the professed in spite of his not receiving the required distinction in theology.

the combat against the Russian Orthodox schism. The methods they used were the same which Peter Canisius and others had tried successfully in Germany a generation earlier — preaching and catechizing, giving retreats, running schools and Colleges, and Conducting Societies of our Lady. In all these lines, and most of all in the last Andrew Bobola was to make his mark.

~~He joined the Society of Jesus~~ — His years of formation as a Jesuit passed uneventfully; there seemed to be little that was remarkable about him, except perhaps a rare power of oratory and a special aptitude for Catechizing which he showed while he was a Regent. He was ordained a priest on 12th March, 1622, the day on which ^{at} Rome ~~was~~ St. Ignatius Loyola and St. Francis Xavier ^{N.P.} canonized. His first appointment as a priest was to Wilna as preacher and confessor in the church of St. Casimir and ^{Director} of the Students' Society. From the first ^{of his taking charge} months the Society showed what it could become in the hands of an ^{energetic} efficient Director. The Sociologists

Jan, and other places had requested the Provincial
for him. In So in 1630 he was sent ^{as superior} to Bobruisk
in the heart of ^{the} Russian Satirism; he had to start from
practically zero, and three years later when he was
ordered to ^{the present centre,} Ploch, 400 miles away, he
boast of a goodly Catholic community and ^{magnificent large church} ~~foundations~~
~~school~~. In Ploch he ^{obtained} had once more his favourite
task of directing the Sodality. But ~~unfortunately~~
from now on, Superiors could ^{not} ~~temporarily~~ assign him
the same place for very long; ^{the need for a preacher like him was great, and so} he was
move; he ^{was ordered} goes ~~went~~ from Ploch to Warran, thence
back again to Ploch, thence to Longa; and thus in
everywhere he started new works, brought them
to perfection, and then was obliged to hand over the charge
and seek ^{pioneer in} ~~to find~~ new fields. In 1642 he was back

In 1642 he came back to Wilna; along with his
usual work of preaching, he undertook the direction
of the Gentlemen's Sodality. Several of the Sodalists
had already ^{as students} received ~~apostles~~ from him training
for the apostolate; and so now the Sodality could
speedily develop into a ^{full fledged widespread} ~~fully~~ organized ~~organ~~
for Catholic action. Like St. Peter Camirius

before him, he realized that these Socialists could multiply his own personality, and by ~~his~~ his own presence and activity, and so even more, for they could penetrate into places where he as a priest could not, and thus ~~cooperate~~ cooperate in the apostolate of the hierarchy. This movement ^{which} anticipated in almost every detail ~~what~~ Wilna had about it almost everything of what had about it almost everything of those movements which have spread all over the world. During the past two decades, excepting of course the modern terminology.

But neither in this work could St. Andrew remain for long. A year later he was sent to Pinsk to begin an apostolate which was to be the greatest success of his life and for which he was to pay with his life's blood ^{amidst atrocious torments} drained out of him drop by drop. The region around Pinsk, hidden away from Catholic influence by the marshes, the lakes, the ~~woods~~ and the many branches of the Pripiety, had ever remained a stronghold of ^{the} fanatic ~~Greek~~ Schismatics. But nothing could resist the gentle ^{helpless} manners, ~~the~~ But all fanaticism was ~~foundless~~

Before the gentle manners of the saint which attracted ^{the crowds} ~~to~~ him and ^{the} powerful eloquence which converted them.

Early morning he would start with ~~some~~ one of his numerous lay apostles to some distant village where there were some Catholics; he would say Mass, ~~pt~~ and preach, and then go on his errands of mercy to ~~see~~ visit the sick, and thus gain entrance into their ^{of the people} homes and ~~his~~ into their hearts. A numerous Catholic community was thus soon built up.

But the leaders of the people stood apart, ruffled and ~~spiteful~~ ^{vengeful}; they knew him only by a nickname, 'the robber of souls', and they hated him ~~for being~~ while they called him so. The saint sensed danger in their attitude, and saw that his flock would have to be skelad against the persecution that might arise either from them or from their allies, ^{the Cossacks} beyond the border. His Catholics ^{would have to} ~~should~~ be active militants, and the means ^{he used} to form such was once again the Sodality of our Lady, & this time a sodality for agriculturalists, ~~just~~ as they would be called in France today. Once in 1648 his work was to almost com-

These robbing-farmers
flately wiped out by the Cossacks. ~~from the title name,~~
was a motley ^{Russian-Turkish} race descended ^{also in part} from the riff-raff
of all European countries, ^{from} off-men who had
wriggled out of the arms of the law; their only
religion seemed to be a fanatic hatred for everything
Catholic. They rushed into Pinsk and with fero-
cious vandalism ~~partly explained by their~~
~~they~~ destroyed everything ~~Catholic~~ put to the sword some
goods of the people, ^{and} destroyed nearly as many houses;
the splendid school which St. Andrew Bobola had
built brought up built was razed to the ground, and the
church was reduced to ashes. They could not however,
get at the 'hunter of souls'; for at that time ^{under obedience} he was
away in Wilna, ^{from the effects of a severe breakdown in} recovering his ~~battered~~ health. His
heart bled for his people, but he could not help them
except by prayer.

Four years later he was ^{judged} found fit enough to re-
sume the work; he began to ^{re}build laboriously from
the ruins. This time his success was ^{even} more rapid
than before. Though the fanatics ^{strongly resented his return and} tried every means to
hamper his work, the conversion movement spread

gained momentum. Within a radius of 25 miles
around Pisk the saint's voice could constantly be
heard, and ~~few could resist its appeal.~~ and the
Catholic Community daily grew in numbers until
in 1657 it was again crushed by another Comack
invasion.

up to this
point
two pages

St. Andrew Bobola was captured on 15th May, 1657.
The details of the gruesome tragedy that followed
make painful telling. ~~It~~ ^{It} cannot be ~~at~~ explained
except as due ^{to} the accumulated hatred of the past
many years, a fiendish thirst for blood and a
grim resolve to ~~make extracts~~ ^{make him} the ~~saint~~ ^{saint}
apostatize at any cost. They first seized him
~~hit~~ ~~hit~~ ~~to~~ blood, and placing a crown of oak twigs
on his head they tightened it till the skin was peeled off,
and the skull almost cracked. Then they tied him by
long ropes to the saddles of two horses, and dragged him
at full gallop along the road at full gallop to Janow,
the Comack headquarters. As he stood for his trial,
the angry sword thrusts of the ^{Comack} leaders made two deep
wounds one on his hands and his feet; he fell to the ground,

M.S.
about 800 words per page

180 words per page.

and while he lay there with eyes raised to heaven in prayer, a soldier reaped off his right eye. The ^{Policians} butchers then ~~took him~~ laid him on a table, seized his breast and back with burning torches, drove sharp splinters ~~and the~~ under the nails of his fingers and toes, and inflicted on him (several) other tortures which their diabolic butchery could invent. All through these horrible ~~and~~ tortures, the ~~St~~ Conracks kept on repeating the refrain: "Renounce your religion, and we shall let you free." Whenever he could force himself to speak he answered them, reciting the Creed or exhorting the bystanders to recognize the truth of the Catholic Religion. The soldiers were so enraged at this that one of them made a deep cut into his throat and pulled out the tongue from ^{his} its roots. When their thirst for ^{blood} cruelty was quenched they ^{hung} ~~threw~~ him up on a beam, and ~~of~~ ^{cut} them the rope and left the place, assuming him to be dead. After some time one of the soldiers passing by saw him still struggling with death, and ^{mercifully} despatched him with a sword.

The body that was so horribly treated remains incorrupt to this day, the flesh as supple as in death, and

this
at
page

for the A. J. C. Day on 3-12-66

I've drawn your attention especially to the question
Any contribution towards ^{defraying} the expenses of
the special centenary number ^{of the A. J. C.} would be gratefully accepted
~~Thanking~~ Requesting you to render ~~the~~ the reply
before the end of August, ~~th~~ thanking you in anticipation

St. Francis di Geronimus.

A little over a century after St. Peter Canisius
and nearly half a century after St. Andrew Bobola
lived St. Francis di Geronimus, another of the illust-
rious ^{names} Society directors who adorn the glorious history of
Marian Societies. He was born in 1642 in a little
peasant village near the ~~sea~~ ^{coast} La one of the southern
Coastal towns of Catholic Italy. Germany and Poland
with their open struggles against heresy and
schism lay far in the north; the evils that ~~threat-~~
~~ened~~ threatened the Church in the country where
St. Francis grew up and laboured were of a
more secret and insidious character. Religious
Laxism ^{in morals} left the lower classes of ~~Soc~~ society un-
protected against the ^{indifference} oppression of the rich
and the incentives to drunkenness, vice and
lost moral ~~conduct~~ ^{anaemia} religious indifference
which are too frequently associated with ~~the~~ igno.

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hunger and misery penny. Large sections of the people were left without care and instruction, and it is to these that St. Francis addressed himself. For them he sanctified himself, and to them he imparted the lesson of his life by word and example.

Happily for religion, it was an age when materialistic soulless socialism and philanthropic soulless workers were yet unborn. Those social workers whom the world esteemed who were men who realized that they themselves and those for whom they worked had immortal souls to save. For them ^{affection} ~~love~~ and love ^{for of the} ~~for~~ their brethren — poor ^{was} ~~was~~ the overflowing of love for God whose children there ~~was~~ was the common father of all, in whom they could call each other brethren, a term more significant than comrades. ^{Thus} ~~hence~~ their work became not the doing out of charity but the diffusion of charity the divine virtue. Their philosophy of social endeavour was that no work ^{among} for man could be truly beneficial unless it led to God, and therefore unless it proceeded from God, ^{in dwelling in the spirit of social work} from a deep personal sanctity.

for the priesthood in Naples.

In 1666 the Jesuit Fathers in the College of Naples were short of men, and needed a prefect for the boys; their choice fell on the young Cleric Francis. They had him ordained as a priest after obtaining the necessary dispensation for age. The next four years were spent in the College, ~~and~~ The boys revered him; the saintly prefect was the name they called him by; ~~and~~ they would not for any reason go against the least of his desires; ~~and so~~ ^{and so} ~~during the time he was~~ and he slowly moulded them into the pattern of Christ. Meanwhile God unfolded to Francis his own vocation. Hence in the Chronicles of the College for July 1st, 1760, one finds the following short and significant notice: 'on this day a holy priest, by name Francis di Geronimo, entered our Society.'

After a year's novitiate Fr. Francis was sent along with a celebrated ^{preacher} ~~missionary~~ / Fr. Bruno to the district of Otranto to conduct missions. The success of the work was so instantaneous that the report came, 'Fr. Bruno and Fr. Francis are

not men but angels sent by God to save the souls of these people. But Francis' heart was set on a distant and more arduous apostolate, ^{converting} that of ~~the~~ the heathens.

There were years when the missions of South India were spreading rapidly, especially in Tanjore and Ramnad districts; ~~the~~ ^{it is said} a golden era had been opened by Pol. John de Britto the martyr of Marava and by Fr. Bartholomew da Costa ^{who gave} ~~by whose~~ ^{more} ~~more~~ ^{pagans} were baptised than by any other missionary of the South Indian mission. Pressing appeals used to come to Europe for more and more priests to cope with the increasing number of Catholics, appeals which could not but move any who had a ^{spark} dash of heroism in them. To fire one's enthusiasm further the Indian mission held out a near prospect of martyrdom. No wonder then that from the beginning of his life as a priest Fr. Francis began to write imploring letters to Fr. General to send him to the foreign missions. For a while he was given evasive replies; so he ~~continued~~ kept on his intense apostolate in the missions districts assigned to him, cherishing the hope that it would be a prelude to the ^{harder life} more ~~arduous~~ missionary career in the Madura

mission. But when in 1678 from Naples he renewed his request, Fr. General told him finally that his Indies would be Naples. Fr. Francis must have winced at the painful irony of these words. Naples, the fairy city of Italy with its gorgeous palaces and spacious piazzas hardly resembled the India he had pictured to himself in his dreams and prayers. But God's will was manifest. He resolved that Naples should be for him another India, and should be served with an equal if not greater degree of self-sacrifice.

Already his preaching had ~~was~~ had been so ~~success~~ abundant ~~and~~ so fruitful that the people called him the Apostle of Naples. But ^{now} this future being fixed he threw himself into the fray with redoubled energy. He appeared frequently in the open squares, ^{in dark corners,} and in the recesses of vice where even the ill-willed could not help but hearing him. At certain times ~~It is re-~~ ^{that at certain times} corded that he gave as many as forty sermons a day. If ~~at first~~ his words were unheeded he returned again and again to the attack. Where resistance was greatest he would use spectacular methods and take the place by assault; he would

Strike terror into the people with a ^{human} skull raised
aloft in his hands, and would scourge publicly
his pale body emaciated by long fastings; ~~The~~ appeal
was irresistible; the people would ~~themselves~~ melt
into tears and begin to cry for God's mercy. He spoke
but for a brief time, but his words were forceful, ^{and}
charged with emotion and cut deep into guilty con-
sciences.

To give greater efficacy to his preaching God favoured
him with the gift of miracles. ^{Numberless} ~~Instantaneous~~ Cures
were worked ^{instantaneously} at his word; ~~he foretold the future~~
~~spoke of~~ ~~he read into the secrets of guilty~~ ~~conscience~~
consciences with divine insight he read the secret
^{crimes} ~~sins~~ which hardened sinners tried to hide from him;
he spoke not about future events with the
certainty of present vision. But he ^{and} ~~dreaded~~ ^{stunned} the
reputation of a miracle-worker. ^{He} ~~was~~ ^{often} ~~so~~ ^{constantly}
he carried about with him a relic of St. Cyprian
an African martyr. When some one ~~alluded~~
^{to} a miracle of his he would, triumphantly ~~say~~ ^{point}
out, "Not I, San Ciro has done it; thank him."

This course of hiding oneself under forgotten saints of the past was not new in the history of the Church, and was to be employed ^{some decades} a century later by the holy Curé of Ars. But it could not deceive all.

The work so visibly blessed by God could not but spread rapidly, and singlehanded Fr. Francis was unable to attend to the instruction of the thousands he was ~~else~~ converted by him. Hence he formed ^{organized} he needed lay apostles. Hence he ^{formed} a sort of Trade union, far different in character from those modern trade unions of industrial ^{Centres} & towns which march behind red flags with revolutionary slogans. Fr. St. Francis' organization was a ~~we~~ Invarian Sodality of workmen, it represented all trades and met regularly on Sundays and feastdays. In St. Francis' mind these picked men were to be the stormtroops of a revolution - the spiritual revolution of Naples which he had begun. Hence he asked of them a high degree of sanctity, and generous was their response. They devoted a part of each day to mental prayer; to train in the spirit of penance they practised

corporal austerities; and to ground themselves in humility they as publicly accused themselves at in the Sodality meetings. From the sanctification of themselves the next step was sanctification of others. When St. Francis went about the streets preaching they accompanied him, brought recalcitrant sinners to listen to him, and after the sermon, they argued with, persuaded and instructed individual sinners. With him they went to the hospitals, prisons and to the galleys. They were his invaluable helpers in the work of protecting abandoned children and starting ^{refuge} homes for the ~~the~~ fallen women. And when the work in the city gave him some respite, and he went giving missions of four to ten days in the outlying districts, it was again the Sodalists who consolidated and fostered the ~~with~~ the fruits of his preaching.

It was characteristic of the thoroughness of St. Francis that he was not satisfied with a mediocre Christian life with ~~few~~ occasional confessions and frequent lapses. He saw that the spiritual regeneration of the people could not be

lasting unless they were taught to avail themselves of the strength that comes through ^{Holy} Communion. Here again the Sodalists rallied this to call and kept ^{it} spread among the common people the Sodalistic practice of monthly Communion. In an age which was still under ^{the} Jansenistic influence this campaign could not but raise tremendous opposition. But gradually Naples began to witness on the third Sunday of every month mammoth processions of thousands of people - sometimes as many as thirty thousand - converging led by Sodalists, converging to the parish Church, to here to receive Holy Communion. This ^{achievement} one fact apart from all the rest would make the age of St. Francis ^{one of} the most glorious in the history of Italian Sodalities.

St. Francis ~~de~~ di Geronimo died on 11th May, 1716. The procession ~~at~~ that accompanied his mortal remains to his last resting place was more a triumph than a funeral. All Naples was there, and the pious violence of the people who wanted some keepsake of the saint was such that a strong force

of soldiers was required to protect the body. Naples
Even long after ^{his} death Naples has not forgotten its
glorious apostle. Today there stands in the city
to his memory a ~~of~~ superb monument, showing
the saint surrounded by types of those classes
of Society for him whom he laboured, but ~~of~~ his
face depicting fiery zeal and rapt Contempla-
~~tion~~, his head crowned with an aureole of
Cherubim which shows that while he ^{lived} worked
among men his ~~the~~ life was that of heaven, his
face depicting alike fiery zeal and rapt Contem-
plation.

~~hinted~~ - The Crusaders' Liturgical Calendar - June.

"Good evening, Mr. Andrews," said the Crusaders as they
entered the Sacristy. ~~led by~~

"Good evening, boys," replied the old sacristan, lifting
his head for a while from a pile of surplices and red
cassocks which he was arranging. "Why so early? It is
still half an hour for benediction. So ^{very} anxious for your
new dresses?" I suppose."

The boys ~~were~~ all ~~at~~ eagerly gathered round the
table and began putting endless questions: "New
dresses? Wherefrom? how many are there? how
splendid they look! Are we to put them on today?
All brand new! When did they arrive?"

Mr. Andrews smiled gently and watched their
joyful faces. He had long since begun to love these
allan-boy Crusaders, for far from being intruders as

he had feared ^{at} first, they were real helpers. He was happy whenever he could give them some joy. He replied slowly: "If you ask me so many questions you will take my breath away. These dresses came today. They come from a big school far in the North."

"Where Fr. Patrick was prefect two years back, isn't it?" asked Lionel.

"Yes. The crusaders of that place have taken Fr. Patrick as ~~their~~ ^{special} missionary, and have sent him this as a present for Pentecost."

"How grand!" exclaimed Benjamin.

"Are there enough for all of us? For lately we have a few aspirants have ^{increased} ~~joined~~ ^{our} ~~number~~ ^{group}." This inquiry came from Lionel who had been chiefly responsible for ~~bringing~~ ^{recruiting} the new ~~convert~~ ^{convert} members.

"Yes, quite enough. Those boys there seem to know all about it you."

"But it is not for these dresses that we came. Fr. Patrick had asked up to gather earlier for a talk," said Joe.

"~~What~~ ~~there~~ ~~he~~ ~~is~~ ~~he~~ ~~was~~ ^{is}, saying his breviary in the Church; well, there he comes," said Mr. Andrews.

Fr. Patrick came ^{up} to the group of boys and greeted them. "Examining your new set of dresses, ~~do~~ ^{do} you?"

"Yes, Father, a fine set, indeed," answered Martin.

"Nothing can be too fine for when it is meant for divine service. Pentecost Day is a most appropriate day to begin using them. Can you guess why?"

"~~Because~~ After a pause Lionel said: "Because these cassocks are red, and red is the colour of Pentecost."

"A sharp clever guess; and why is red the colour of Pentecost?" Crispin

"~~The~~ The Holy Ghost descended to come upon the Apostles as red tongues of fire," said Crispin

"~~The~~ Red is the symbol of love, and Holy Ghost is the Spirit of love," said Joe.

- ① ~~This~~ is the meaning of that season is this; listen carefully.
 - ② which was accomplished by Christ and which ...
 - ③ the hope that will ~~give~~ encourage us to live our ^{Christian} life ^{properly}.
- "Right, ~~but~~ Both are right; but I meant more than a

mere coincidence of colour when I said that Pentecost is a most appropriate day. There are many other reasons. This is the day on which the Church was born by the first preaching of St. Peter to the people of Jerusalem. In the liturgy, this day marks the beginning of a long the last and very long season of the paschal cycle, which is called the time after Pentecost. The Holy Ghost is given to man in order to ~~complete~~ ^{accomplish} in us the work of redemption. ~~For~~ we have ~~seen~~ contemplated up to now in the liturgy. The grace of the Holy Ghost will make us live the life of the Church, follow her ^{teachings} and thus fit us for the glory of heaven. The season after Pentecost is thus a ~~resumé~~ ^{summary} of the ^{life} of the Church and of the whole life of the Christian. It begins today and ends on the 24th Sunday after Pentecost (26th November) the ~~Gospel~~ ^{and} ~~which~~ on that day the Gospel is fittingly about the end of the world and the last judgement. The dominant spirit of this season is hope - the hope of the glory that is in store for us. And as I have told you already the colour which symbolizes hope is ...

The Censurers could not readily remember; but Mr. Andrews who knew by practice what colour he would have to ~~choose~~ ^{choose for the} to ~~put~~ ^{put} ~~on~~ ^{on} ~~the~~ ^{the} ~~Sunday~~ ^{Sunday} ~~services~~ ^{services}, answered: "Green."

"When was Green used before?"
 "During the season after Pentecost," ~~an~~ Epiphany," said Benjamin.

Mr. Patrick continued: "As you see, we are now beginning a long season ⁱⁿ which much sustained effort will be expected of us. Hence it is fitting ~~that~~ ^{and} necessary to begin it with three days of special prayer, the ember days, which occur on 31st May, 2nd June, and 3rd June. ~~When~~ had such ember days already once before. Does any body ~~remember~~ ^{remember} when it was?"

"In the first week of Lent," said Harry; he had reason to remember, ~~since~~ ^{for} he ~~was~~ had been the server

① was to become perfect Christians

② And in a way all the following Sundays come back to this dogma, since the preface for Sundays is that of the Holy Trinity, for that week.

"Then we began to purify ourselves ^{as} to merit the graces of redemption; now we begin to sanctify ourselves for heaven. In the work of sanctification the Holy Ghost is with us. Our Lord had said: "The Holy Ghost whom the Father will send in my name, He will teach you all things," it is by following those teachings that we become holy. ^{as the Church is to be} The liturgy ^{of} the Channel of those teachings. Hence the offices ~~of the twenty-four Sundays~~ ^{of the principal feasts} of this season will place before our minds the dogmas and precepts of our faith.

"The greatest of all dogmas, that which you learn first in the catechism, is that of the Blessed Trinity; to Commemorate that we have Trinity Sunday on 4th June. ②

The second is that of the Incarnation which we recall in two great feasts, Corpus Christi, June 8th, and Sacred Heart, June 16th. The Corpus Christi is the feast of the Blessed Eucharist, of our Emmanuel, God with us, who continues ~~the~~ in the Sacred Host the mystery of the Incarnation. ~~It is our Lord himself who in the revelation to St. Margaret Mary chose the Friday after the octave of Corpus Christi as the feast of his Sacred Heart. On that day~~ recall to our minds the infinite love of our Lord which was the driving force of the Incarnation and ^{of all} that followed it gave us: ~~it~~ the ~~Death~~ ^{sacrifice} on Calvary, the sending of the Holy Ghost and the founding of the Church, and the continued presence in the Eucharist. These two days should be landmarks in the your life of the ~~as Crusaders~~ ^{Crusaders}. ~~Crusaders~~ ^{Crusaders}, the first ^{and} love of the ~~since they are since you are~~ ^{Crusaders of the Eucharist} ~~the second since your Crusade is a~~ ^{the} ~~section of the~~ ^{and devotion to the Sacred Heart is the soul of that Apostleship.} Apostleship of Prayer. A proper celebration of these two feasts will gain for you abundant graces which you will need if you are to live during the post-Pentecostal season as the liturgy wants of you.

"These two feasts of our Lord are immediately followed

I have spoken of dogmas; there are also positive teachings concerning our Convent, and these we see in the masses of the Sundays of the season. They have all been carefully composed. Thus in the oration of the third Sunday after Pentecost,

by two feasts of our Lady, thus bringing before us the unique place of Mary, our Lady in the mystery of the Incarnation.

On June 9th, the day after Corpus Christi is the feast of Mary, the mother of divine grace. We call her ^{the} universal mediatrix, the channel through which all graces flow to us; hence it is ~~fit~~ proper that this feast should come after that of the Eucharist, the chief of all the sacraments and the main source of all graces. On

June 17th, the day after the ^{feast of the} Sacred Heart of Jesus, is ~~assigned by the liturgy~~ celebrated in most places ~~in the feast~~ of the most Pure Heart of Mary. What other day can be more suitable to honour ^{that} a heart which was so like that of the Heart of Jesus and which is so full of a mother's love for us? It is ^{that} day on which we must renew our consecration ~~to the~~ and that of the whole human race which ^{our Holy Father} made two years back.

"I have spoken to you already of two dogmas, namely

.....
"The Holy Trinity and the Incarnation," answered Crispin.

"There is the third in that of the living Church, living in its saints and living in its teachings. As for the saints we have the ~~sanctoral cycle~~ though it spreads through the whole year, its most important feasts occur during the post-Pentecostal season. But as for the teachings, we have a carefully composed set of masses for the twenty-four Sundays after Pentecost; the epistles are taken ~~from the~~ in the from the writings of St. Paul in the order of time; the gospels are from the ~~first~~ first three evangelists and recall to us the most outstanding miracles and teachings of St. our Lord. But more about all that during the coming months."

Read for the Sodality Academy
Symposium 16-5-44

Sodalities in our Schools and Colleges.

Some of the most glorious pages in the history of Marian Sodalities are those recording its achievements in Schools and Colleges. It was in a small College class under a young energetic Jesuit teacher that the Sodality saw its birth. It ^{rapidly} was mostly through the schools and Colleges that it spread ^{through} all the Countries of Europe ~~when in the past~~ during those decades when Jesuits became the ^{chief} Catholic educationalists of the post-Reformation world. On the outposts of Catholicism, wherever heresy and schism and ~~heresy~~ decadence had to be combated, Jesuit ~~schools~~ schools and universities were established, and in most of them there ~~was~~ was the Sodality to train an elite that might infuse the masses with ^{the} new leaven. Under saintly directors? like St. Peter Canisius and Fr. Koster, these student Sodalists ~~achieved~~ ^{performed} astounding feats of apostleship; ~~out of their ranks~~ they bore the brunt of the struggle against the new errors; and out of their ranks came saints ^{doctors}, like St. Francis de Sales and men apostles like the martyrs of Canada. [Even in distant India, as early as 1617 (?) we read of one ready of a Marian Sodality attached to the School in Cochin.]

But has the Sodality reached a respectable old age when it may rest content with recollections of a glorious youth? Is it not rather a ~~young~~ youthful organism, holding its ~~sturdy~~ sturdy mandate from the ~~Catholic~~ Catholic Church, and hence ever bound to ~~fight for~~ ^{fight} for the Cause for which the Church stands, to ~~transmit its message~~ ^{to} help the Church to re-construct a ~~new~~ ^{better} world out of the ~~disintegration~~ ^{present} of the old secular culture? In this ~~new~~ ⁱⁿ age, which great powers are unleashed in every sphere, the political, economic and intellectual, the ~~task~~ ^{task} which faces the Church is gigantic; it has been ~~thoroughly~~ ^{unappreciated} in the recent encyclicals and allocutions of Pope Pius XII; the Sodality like every other Catholic organization faces it unflinching, and helped by the Grace of God, hopes to accomplish it.

D?

~~A for a world that has lost its moorings~~

imperative
~~made~~
and essential

In India too the programme of the Church is as vital as in every other part of the world. The Catholics count but a meagre four million ^{for the most part} scattered, apathetic, discouraged. They seem impotent against the dead weight of centuries of rigid social conventions, and the new forces of evil daily gathering momentum. Will they succeed in building the Church in India? ~~Yes~~ and ~~the~~ making its message heard? ~~Yes~~ succeed they must, for ~~the~~ God is with them. The Church's is the only saving programme, and ~~succeed~~ they can for God is with them.

The best effectives for putting into execution the Church's programme are the youth ^{who are today} trained in the 500 and odd ~~high schools~~ and Colleges and higher schools ^{and} who will form the Indian Catholic intelligentsia of tomorrow. In most of these institutions ~~there is~~ ^{exists} the Marian Sodality; and it can be the means ^{for picking out} an elite which will make its influence ^{for} felt on its ~~own~~ ^{the Catholic} ~~and~~ the non-Catholic world outside. But that the influence may be deep and telling, it is essential that the formation be thorough. Those that form the elite must be cent percent Catholic. Religion should be for them not a set of do's and don'ts wearily listened to in sermons, a few prayers mumbled as cryptic charms, a sleepy half-hour in Church of Sunday mornings. Religion must be ~~an~~ ^{an} inspiration ^{beacon} that guides ^{light} every moment of their day, an ~~inspired~~ ideal that draws out the best in them. Then only can they perform the great task that is theirs. When the narrowed horizon of the class-room and playground widens into ~~the~~ ^a broad world where Catholicism is at bay and the foils for the unwary are many, ~~the~~ ^{the} ~~only~~ ^{only} can give battle with serenity in whom convictions are deeply rooted, who are trained ~~for~~ ^{for} struggle, initiative and leadership. There is no doubt that such a training has been given to thousands in the past by the Marian Sodality, ~~can it do~~ ^{can it do} in many lands, under varying circumstances. Can it do the same in India today?

That the answer has to be in the affirmative can easily be proved from the nature of the Sodality ~~its~~ ^{its} ~~past~~

history and its actual achievements in other lands where it is worked efficiently. But such a proof fails to carry conviction for some. They (impa) But that does not always carry conviction. One would rather inquire what ~~the~~ are the achievements of the Sodality in India today ~~in the immediate past?~~ But here one must be on one's guard against ~~treating~~ ^{fast judging} the Sodality as though it were a political party or an industrial combine. The work of God is in the first place spiritual; its fruits are unto eternity. The Sodality would miserably fail in its purpose debarred if it ^{regards} ~~confines~~ to ~~be~~ all and end. all ~~are~~ spectacular achievements to court human praise and blazing headlines for the popular newspaper editors. The ~~steady~~ ^{solid} spiritual formation of the Sodality which ~~the~~ ^{is} the main concern of most Directors, the constant practice of solid piety, the habit of little sacrifices of love according to the traditions of the Eugenic Cursade, the silent ^{but powerful} apostleship of prayer, the ^{beautiful} devotion of the Holy Hour on Thursday evenings — all these are superb achievements, and we have abundant evidence for them in the ^{fact-finders} ~~insights~~ ^{revelations} ~~from~~ various ^{our} ~~Centres~~ ^{to} the Sodality Academy. But these are not of a nature as to win publicity. Above all there is the Catholic atmosphere of the school or college, to which the Sodality contribute a main share; it is elusive ^{and} undefinable, but none the less real, and one who has the religious sense cannot fail to perceive it. [Professor How forceful and far-reaching are its effects is known to the ^{the} those who are in close contact with ~~the~~ ^{the} students, ~~but~~ ^{but} their tongues are held, for these are secrets between God and the soul.

Though the main part of the Sodality achievement is ^{internal} ~~thus~~ ^{hidden} ~~internal~~, should it not ~~be~~ true spirituality flower forth into external active apostolate? Yes, it must if there is occasion opportunity for it; and it does in an ~~a~~ many of our Sodalities. True, ~~we~~ ^{we} ~~do~~ ^{do} not read of them frequently enough in our Catholic papers; the reasons ^{partly} ~~are~~ that the opportunities ~~for~~

① In one Sodality, that of Trichy, there was for a time as many as 60 voluntary catechists, instructing weekly 2000 children.

② many Sodalities are rich nurseries for vocations for the missions in schools, are not as abundant as in parishes, and partly that most directors shun publicity through a fear, perhaps unjustified, of encouraging vanity and taking the bloom off the ~~flowers~~ ^{gift} before it is offered to God. Our factfinders revealed a large amount of hitherto unsuspected activity. Many Sodalities, like those of Nellore or St. Xavier's, Palankottah, go out as voluntary catechists to instruct the young little children. India being a mission-land, work for the ~~for~~ missions is held in great honour in most centres. S. M. L. groups flourish they collect alms for missionaries. Some groups like those of St. Helena's, ~~at~~ ^{of St. Xavier's College, Bombay} Calcutta, Kurrugh supply Church links; two tours of Sodalists to mission stations have been conducted by various Sodalities like ~~that~~ the one of St. Xavier's H. S., Bombay, that by direct contact they ^{Sodalists} might become more thoroughly interested in mission work, flourishing S. M. L. groups exist in a ~~large~~ ^{number} with their manifold mission activities exist as regions of many a Sodality. Of greater ^{consequence} importance is ~~that~~ ^{the fact} ^② a large number of Sodalists in India have given themselves completely as priests or nuns for the ~~work~~ ^{cause} of the missions, special mention in this connection must ^{be} made of comparatively recent Sodalities of Kasiampuz and the ~~one~~ ^{one} of St. Joseph's College, Trichinopoly. The latter ^{has given} nearly 300 vocations priestly and religious vocations, including one Archbishop and three bishops. Developing an informed Catholic mind is an essential part of ^{one operation} ^{limited to school courses} training the apostle, and hence Study Circles are conducted by many ^{most} Sodalities. A good few Sodalities have their own Sodality paper; many conduct active ~~press~~ propaganda for Catholic literature; some like the one of St. Perumbur, ~~Changanassery~~ ^{Changanassery} train its members to ~~be~~ ^{write} ^{for the Catholic press} ^{and thus} become apostles of the pen. The Sodality of St. Joseph's Trichy began in 1908 'The Morning Star' which ~~is~~ ^{was} later ^{made} ^{ready} ^{at} ^{had} ^{with} ^{it} was ~~run~~ ^{run} by the Marian Congress as into the Sodality organ for India; not ~~having~~ ^{being} ^{enough} ^{liked} Catholic literature to distribute to non-Catholics they started the S. C. T. S.

and conducted it for several years until it became too
huge for to be part of a Sodality. ^{For} several years they
carried on a vigorous press campaign, ~~time~~ ^{time} ~~and~~ ^{giving}
it known as Our Lady's Service, which kept over 500 non-Catho-
lics posted with apologetic tracts and hand-bills. ~~These~~ School
Sodalities have often been the focus point of great Sodality
rallies, during which thousands of Sodalists gather together,
conduct processions and hold academies, and present to the
non-Catholic world ^{the} striking spectacle of the force which
organized Catholic ^{life}. Of the rallies held in recent times
which are still fresh in one's memory, one may recall
here those of Tuticorin, Madras, Alleppey, Calcutta, and
Bombay; that of the Sodalist Rally of Bombay brought
together 3000 Sodalists representing 50 groups.

All these activities and events which have been
reviewed here so summarily represent but a tiny fraction
of much besides which strikes the attention of one studying
the present state of our School Sodalities or which has
successfully eluded all publicity. But what has been
said will suffice to show that the Sodalities are a powerful
instrument for good. But it may rightly be objected that
all this is too little for the vastness of this Country, that
for every single energetic sodality which is a beehive of
activity, there are perhaps ten which are ~~dead and show~~
form and can show no fruit of life. These ^{and} that
only shows the imperative need of whipping into activity all
slack groups. We need a host of enthusiastic and re-
sourceful directors who are convinced of the power an
efficient sodality can be; we need a National Federation
which will impart help back sliders with the onward
momentum of the whole; we need a central secretariate
which will issue gripping and timely programmes, and
with above all we need prayer for ^{the} Sodality cause, prayer
rising from ~~many~~ hearts hallowed by a sense of the
prodigious work that lies ahead, prayer that will bring
down God's abundant graces. "Paulus plantavit, Apollo
regavit, Deus autem incrementum fraebuit."

The above essay is based upon the results of fact-finders issued to various centres by the Sodality Academy, St. Mary's College, Kurseong.

Sermon for Pentecost Sunday

My dear ~~brother~~ students,

It is the story of a great revolution that I am going to tell you today. The word revolution conjures up weird pictures for students of politics and history. Some would think of that sturdy Corporal of the last war, ^{who was wounded through years of unprincipled fighting} gassed and half-blinded, who ^{felt the pulse of a defeated nation,} gassed in an obscure office of Vienna others of like grim resolve and slanted the revolution which made fashioned the superb war-machine which Nazi Germany is today. Others would think of that Mongol-faced Czar politician who in the time of his nation's reverses in war, hurriedly smuggled himself from exile into the Capital, bought with fair words the allegiance of the army, seized power, ~~he~~ and initiated a new order which dragged thousands to languish in the ice-bound steppes of Siberia and ~~then~~ caused millions to die of hunger in the rich wheatfields of the Ukraine. The ~~thoughtful~~ historically minded will look ^{farther} back and view the third estates ^{secretly} assembling ^{in all the cities of a land} where Chivalry once flourished, but now discontent was ripe, and emerging into open daylight with tricolour and triple cry, to storm the Bastille, to banish royalty, and to send all gentry to the quiet approach of the guillotine. These are all ~~great~~ ^{great in a way} revolutions, which made or are making ^{history} for a few decades ^{at} on some limited ^{portion} of our earth - ^{grad} prepared for by slow degrees, ^{effected} at breaking out at the moment which was most favourable, of carried through ^{with} tremendous outlay of human power and human genius.

But the revolution ~~to see~~ I have in mind ~~is~~ was

quite unlike all these. It appeared suddenly in a hostile world, was carried through by men most unfit and inadequate; but ~~she~~ it ~~dominated~~ crushed the might that was Rome, and changed the current of history for all the earth, for all centuries.

A few timid, uncultured fishermen from a backward province ^{of the Roman Empire} were gathered in an upper room, hidden away ~~in a~~ from the suspicious priests and ancients who sought their destruction. They looked back on their past with a sense of mystery, with ~~the~~ something of hoplers of Spain, as a dream cherished fondly but too good to be true. They had hoped ^{for} of a glorious kingdom, of 12 thrones, of seats of power on the right hand and on the left. But their leader who might have been ~~the~~ the King had been unjustly condemned as a ~~malefactor~~ an evil doer, and they had fled down ~~secret~~ ^{dark} lanes for safety. The leader had come back to them from the sea, had appeared met them in unexpected places, on the lonely road to Emmaus, in the supper room behind barred doors, at daybreak by the fishing shore. He had given them orders too stupendous for their faint hearts; ~~he had~~ ~~of~~ his words but ~~hearing~~ ^{for a moment} them, they had ~~been~~ ^{been} ~~quenched~~ ^{quenched} their smouldering hopes to a feeble flame, so that one of them raised the question whether it was time now at least to establish the kingdom. And at last, ten days ago he had gone away ^{for them} from their midst, this time for ever. The past was an unsolved riddle, the future a perfect blank. Theirs was but to wait, ~~for the~~ ^{the} promised Paraclete, wait in prayer as the ~~prophet~~ ^{prophet} had taught them so often in the past. Outside ^{in the temple} the leaders of the Jewish people rejoiced that the Galilean prophet was no more heard of; on the well-laid Roman roads the legions marched to the conquest of power; in the Capital of the ~~empire~~ ^{empire} Patricians rolled heedlessly in wealth and pleasure. Beside these timid men, watchful against surprise attack, waited in inaction, ~~and~~ and prayed, most unlike leaders of a

enthusiastic fighters for the new cause grew in thousands;

revolution at any time in history.

Then came on a sudden the mighty transforming miracle. A sound from heaven, a powerful gush of wind, a new presence filling the whole room, ^{the elevation of every man} ~~the elevation of every man~~ tongues of fire resting over the heads, ^{inspired} ~~inspired~~ manifested by the omnipotence of the Holy Spirit, an indomitable courage divinely ^{inspired} ~~inspired~~ planted, a dazzling light illumining the past and showing every act and word of the Master as part in a ^{long and} ~~long and~~ ^{stupendous} ~~stupendous~~ scheme, a tremendous resolve to carry out his orders, to make his message ^{heard in} ~~heard in~~ every part of the globe. ^{from} ~~from~~ At that moment the greatest revolution which history has witnessed took place. began. The Catholic Church was born. Peter the fisherman became the leader of the new era. He and his companions boldly faced the vast Jewish crowds, spoke them to their crime in killing the just man, made them repent of their part and seek salvation through Christ. Hostility changed to humble submission; the unquestioned sway of the synagogues waned; in tiny hamlets, in great ^{cities, in villages, in cities} ~~cities, in villages, in cities~~ ^{cities, in villages, in cities} ~~cities, in villages, in cities~~ among the Jews, among the gentiles, ~~at~~ Christ's kingdom was established, claiming supremacy not only over the rigid Jewish exclusivism but ~~to~~ over the domineering military power of Imperial Rome.

To have ^{at least} a faint idea of the nature of the depth and extent of this new social revolution, we must try to visualize ~~the Rome of now~~ ^{the day when} it came to grips with Rome thirty years later in vindicating and establishing its supremacy. The lords of the empire lived in a ~~world~~ world of their own, in a whitened sepulchre where no light of conscience could penetrate, in the midst of rottenness and vermin. On the outside there were the trappings of splendour and magnificence, like gilded marbles in a graveyard; there were sumptuous feasts, Elysian banquets, wild orgies, drink and crime without measure. There were fights ^{debated} ~~debated~~ between man and beast in the amphitheatre where ~~the~~ populace was glutted with streams of blood. There were triumphal processions

through
along the streets when the wealth of half the world moved
along to honour its masters. The Rome of the day lived for the
cult of the flesh, for beauty that has no soul, for the
pleasures of the hour. Yet the Rome of the day symbolized
a great power; her legionaries marched forth hundreds
of miles away to maintain her domination; her needs and
comforts and luxuries were provided for from the far-
thest corners of the known world; the peace of Rome,
Pax Romana had knit together a larger number of na-
tions than history had yet known.

In the designs of God his great power was to renew
the cause of the Christian Revolution. Rome, cured of its
rottenness and built anew on the foundations of charity &
justice was to be the Centre of Christendom. Hence it was
that Holy Ghost the prime force of the ^{great} movement raised Peter
its chief spokesman and visible leader to this Co. City of the
world. Adherents to the Cause grew rapidly in numbers &
first among the slaves of the patrician ^{noble} households and among
the ~~low~~ plebeian outcast of Roman Society, then among
the Greek tutors of the rich, and lastly among the patricians
themselves the light of the gospel began to dawn. It was a
new light, pure and heavenly; it showed them a world
quite unlike ~~their own~~; what they were used to. That uni-
versal love without distinction of high & low, that willingness
to forgive and forget injuries, that scorn for wealth and
comfort, that intense attachment to the God-man who had
lived among men a few years ago — all this meant an en-
tire contradiction to the hating, revengeful, luxurious,
selfish philosophy of the average Roman. These soldiers
of Christ who possessed no arms and no uniform, and who
were known to each other by the sign of the fish, who gathered
brightly to hear the word of God in the sandpits outside the City
or in the humble dwellings of the Trans-Tiber, these poor
and defenceless people, formed an army as perfectly disci-
plined as the Roman legionaries. In them Rome the
invincible met a foe more powerful than itself; opposites
had met; a struggle to death ensued. The issue was clear

From the beginning, but the struggle was long.

To afford a common holiday, with sports and ~~the~~ beasts, more to stamp out the ~~new~~ ideology which was a standing rebuke to their ^{idolatry} lives, Rome ~~with~~ hunted out the Christians out of all their hiding holes and thrust them into the ~~immense~~ prison and other ~~single~~ cells; a large amphitheatre was built; wild animals were brought from the Colonies; the ~~populous~~ ~~pleasur~~ ~~gent~~ ~~populace~~ gathered to see ~~glories~~ ~~which~~ ~~they~~ ~~loved~~ ~~to~~ ~~be~~ ~~more~~ ~~spectacular~~ than ever before. ~~The~~ ~~first~~ ~~region~~ ~~of~~ ~~the~~ ~~army~~ ~~of~~ ~~martys~~, ~~with~~ ~~faces~~ ~~radiant~~ ~~in~~ ~~the~~ ~~broad~~, ~~long~~ ~~stream~~ ~~of~~ ~~the~~ ~~blood~~ ~~of~~ ~~martys~~ ~~Christian~~ ~~blood~~ ~~flowed~~ ~~for~~ ~~the~~ ~~first~~ ~~time~~ ~~on~~ ~~that~~ ~~blood~~ ~~flowed~~ ~~in~~ ~~a~~ ~~mighty~~ ~~river~~ ~~for~~ ~~the~~ ~~first~~ ~~time~~; but that blood was the seed of Christians. ~~Rome~~ ~~of~~ ~~the~~ ~~emperors~~ thought it had conquered; but truly it was giving place to the Rome of the popes. As executions went on, as the people saw that these ~~idol~~ ~~at~~ ~~rians~~ went to death with more ^{glory} than they had come for the sport, even while worldly Rome was trying to smother Christianity in its cradle, ~~and~~ ~~more~~ ~~and~~ ~~more~~ ~~he~~ ~~were~~ ~~conquered~~ ~~by~~ ~~Christ~~ ~~and~~ ~~a~~ ~~spiritual~~ Rome was rearing its everlasting edifice.

Brethren, such was the divinely guided revolution, ~~the~~ ~~effects~~ ~~of~~ ~~which~~ ~~have~~ ~~gone~~ ~~on~~ ~~ever~~ ~~in~~ - ~~creasing~~ ~~down~~ ~~the~~ ~~course~~ ~~of~~ ~~centuries~~ ~~and~~ ~~by~~ ~~divine~~ ~~favor~~ ~~and~~ ~~power~~ ~~of~~ ~~it~~ ~~have~~ ~~reached~~ ~~no~~ with never a sign of weakness or decay. In the present age, which as the Holy Father has repeatedly said, is very much like the first Century, when the Church had to meet widespread evils, ~~but~~ ~~relentless~~ ~~forces~~ ~~on~~ ~~every~~ ~~side~~, in a land like ours which has also been yet little ^{transformed} ~~affected~~ ~~by~~ ~~the~~ ~~Christian~~ ~~revolution~~, we, ~~who~~ ~~brethren~~, who by God's special predilection have been chosen ^{out} ~~of~~ ~~hundreds~~ ~~every~~ ~~hundred~~ ~~to~~ ~~hear~~ ~~it~~ ~~message~~, to enjoy its benefits, to fight its cause will do well to dwell ~~with~~ ~~gratitude~~ ~~long~~ ~~on~~ ~~the~~ ~~memory~~ ~~of~~ ~~its~~ ~~first~~ ~~beginnings~~. ~~It~~ ~~is~~ ~~given~~ ~~That~~ ~~thought~~

buoys us ^{up} when we are apt to feel that the gates of hell have prevailed; that thought on teaches a salutary truth lesson, that in the fight for the Church we are not alone, that alone we avail nothing, that God's omnipotence is what works in us; that thought also gives us a ~~lay~~ ^{lay} on us a great duty, to fight for the Church with the same courage, with the same ~~best~~ spirit of self sacrifice which characterized Peter and the apostles and the first Christians. May the Holy Spirit ~~send~~ ^{send} pour into our hearts ^{on this day} an abundance of His sevenfold gifts that we may be valiant soldiers for God's cause and fulfill the task which is ours.

August Programme 12

Sodalist modelled on our Lady (cf Programmes 1 & 6)

What virtues to imitate.

- (1) Mary was obedient: ~~to~~ to God's voice manifested by the angel to St. Joseph
- (2) Mary was recollected: "Mary kept all these words pondering them in her heart" (Luke 2, 9) "There stood by the cross of Jesus his mother" (Jn 19, 25)
- (3) Mary was entirely devoted to God's cause: "Behold the handmaid of the Lord; be it done to me according to thy word" (Lk 1, 38)
- (4) Mary accepted suffering gladly and lovingly: "And thy own soul a sword shall pierce" (Luke 2, 35)

Programme 13

Our Lady's Day — The Assumption.

Liturgically the greatest feast of our Lady and rightly so. For every saint in the Church's Calendar the feast ^{day} ~~is~~ ^{marks} the day of the death and entrance into heavenly

glory - 'the birthday' as the Roman Martyrology calls it.
For Mary the Assumption is that date.

Mary is the crowned Queen of Heaven. She is also our Queen. ~~Rejoice with her.~~ What is our homage to the Queen?

Doctrinal note: Tradition about our lady's Assumption can be traced as far back as the second century. Though it ~~is not~~ has not been declared a dogma of the Church, to deny it, said Pope Benedict XIV, would be impious and blasphemous. No child of Mary doubts it.

For members in charge: of Programmes 3, 8, 9.

Programme 14 of Programme 2.

Socialist's Saint for the month - St. Alphonsus Liguori.
(Feast Aug. 2)

Doctor of Promoter and member of the Italian Sodality; Doctor of the Church; Bishop; Founder of the Redemptorists.

Born in a noble Neapolitan family (1696); in his youth a celebrated doctor of civil law; later relinquished his ~~career~~ ^{doctor's profession} at the altar of our lady of mercy, and became a priest.

In 1732 he ~~started~~ ^{founded} the Congregation of the Redemptorists.

He defended ably the devotion to our lady against the Jansenists; wrote the celebrated work: "Gloria of Mary".

After his death, Pope Pius VIII ordered three of his fingers to be brought to Rome as a precious relic; he said: "Let them be brought to Rome, those fingers which have written so well for the glory of God and of His the Blessed Virgin."

For members in charge:

Programme 15 of Programme 2

Socialist's Saint for the month - St. John Berchmans
(Feast Aug. 13.)
Patron of the Altar-Boys' Section; a favourite saint

in whose spiritual formation
for all Socialists, one on whom the effect of the
Marxian Sociality is very marked. (cf Morning Star,
Aug. 1944.)

Programme 16

Sportship of Prayer cf. Programmes 4 + 10

Programme 17

Liturgy - The Sunday Mass of August. Cf Pr. 5 + 11
The theme of these Masses are 10th Sunday Divine
justice; 11th Heavenly sustenance; 12th + 13th True
wisdom.

Darjeeling - Queen of the Himalayas.

Darjeeling is a Tibetan word meaning abode of the
thunderbolt - a fitting name for a place which of all
the spots on the earth brings you in closest touch
with nature's grandeur and her power. World tourists
say that ~~nowhere~~ elsewhere else can one see a view
more beautiful, more awe-inspiring in its majestic
simplicity, in its superb immensity. I stood one morning
in a window recess facing ~~of St. Joseph's College, Darjeeling,~~
North Point facing the perpetual snows. Beyond me ~~the~~ ^{the} ~~view~~ ^{the} Darjeeling
was a great charm, and in wooded valleys, steep
precipices, roaring mountain torrents fed by the ~~hundred~~ ^{hundred} ~~of~~ ^{of} ~~the~~ ^{the} ~~glaciers~~ ^{glaciers}
wake of melting glaciers. And in the back of the beyond,
there stretched the long snowline from east ^{to} west,
to where vision faded into the ~~hazy~~ ^{hazy} ~~land~~ ^{land}. Above the
snowline, rose in countless tiers the cloud-capped towers,
gorgeous palaces of untrodden ice, virgin snow.
It was ~~a~~ the experience of a life-time. Calm, cold, silent,
forbidding yet ~~so~~ ^{so} ~~at~~ ^{at} ~~times~~ ^{times} ~~alluring~~ ^{alluring}, the mountain masses
spread before the eye in the lands of Sikkim and Nepal,
in bewitching solemnity. Here and there a giant reared
his ~~head~~ ^{head} ~~far~~ ^{far} ~~higher~~ ^{higher} ~~than~~ ^{than} ~~his~~ ^{his} ~~peers~~ ^{peers}; dominating all
stood ~~grandly~~ ^{kingly} ~~King~~ ^{King} ~~Manjushree~~ ^{Manjushree}, monarch of all ~~the~~ ^{the} ~~land~~ ^{land} surveyed.

Forty-five miles of ^{freezing} ~~thin~~ air separated me from Kanchenjunga's tip pierced the sky, but the distance seemed no greater than a short flight upon the wings of an eagle. As the rays of the rising sun kissed its icy pinnacles, the ~~colossal~~ snow-white changed to every hue of an expert painter's brush. Vermilion changed to ~~dark~~ ^{effete} blue; ~~and~~ ^{purple} ~~grey~~ blended with dazzling opal; for a while blood-red ~~transfused~~ ^{glowed} the wide, vast panorama into a frightening glory. ~~But~~ While my eyes drank in the splendour of its beauty, my thoughts wandered over its dark & unexplained mysteries and the tragic ~~deaths~~ ^{deaths} generations of dauntless explorers had met in its valleys. Avalanches weighing millions of tons break intermittently from its high places, crash with a deafening roar into the valleys below, and melt under the sun's heat and flow into ~~the~~ ^{the} Rangit and the Teesta. More snow falls in thick lumps of cotton or wool, and nature remakes the peaks which it breaks down. Men have conquered every other great peak in the world, even Mt. Everest, the greatest of peaks. But Kanchenjunga has ever laughed to scorn the repeated attempts of most dogged enthusiasm. If men did not ~~refer~~ ^{refer} in time to beat a retreat, confessing failure, the old Kang or this satellite just shook their bodies, an avalanche rolled down, and men and material were buried deep in an ~~ice~~ ^{ice} ~~icy~~ grave of eternal silence.

Tightly ~~are~~ ^{are} the Great are the snows; great the ~~to~~ ^{to} pyramids of ice, great the inaccessible heights; ~~and~~ ^{but} greater, ~~if~~ ^{if} infinitely greater is He that fashioned these.

I typed a sent to S. Varadewan

26-5-44

part
years, they would have ~~to~~ fled from him in horror
and ~~loathing~~. But before God it was all unveiled.
Repentant, grateful for the plentiful graces, in the
silence God's freemen
Secret of his ~~heart~~, he contemplated scenes of ~~his~~ past
his childhood and youth where his waywardness and
wanderings and the Good Shepherd's patient following
were most wanted.

"I fled him down the acres of the years;
It fled him down the labyrinthine ways....

Adown Titania glooms of charmed fears

From those strong feet that followed, followed after."

In early childhood a ^(Thompson - Hero of Heaven) God-fearing mother had
~~taught~~ ^{pained} him in religious ways. But when she died
and he had chafed under her ^{tutelage} ~~care~~. When she died, with
a sense of new-found liberty, he stepped into the
wide world of battles and adventure which he had
for long been beckoning him. His father, an officer in
Neapolitan army, set him the alluring example of
a reckless trooper's life. He too became a soldier;
He joined a mercenary company; wandered from
one battle field to another; fought for the Kingdom of

Naples or for the Republic of Venice and chances offered
themselves; helped to vanquish many a Turkish
squadron; experienced all the rigours of ill-pro-^{managed}
visioned Campaigns ^{in which driven by} ~~through~~ ^{gaining} hunger
soldiers used to cut off the livers of ^{fallen enemies} ~~captives~~ and eat
them — Camillus did not, however, ^{stop to that,} ~~descent so low;~~
^{sink so low.} He satisfied his hunger with eating grass — and all the
while, he thoroughly enjoyed the excitement, ^{and} uncertainty
~~and~~ of his life. A life of honest respectability and
secure comfort had no appeal for him. He had
flung conscience to the winds. He swined, swore,
and gambled like the lowest of ~~the~~ trooper. Gambling
became such a passion, ⁱⁿ ~~to~~ him that continually
he was reduced to direst destitution; ~~and~~ ~~once~~ ~~in~~
Naples, ^{when} ~~after~~ he had lost his sword and gun and
soldier's belt, and he had not a farthing in ~~his~~ ~~family~~,
farthing in his purse, he staked the very shirt off
his body. He lost that as well, and was turned out of
the camp half-naked to face a jeering crowd. Now
and then ~~the~~ still voice of conscience made itself
heard of above the tumult of ~~his~~ ~~the~~ passions; he felt

down and made resolutions to mend; but at the sight
of a first dice-box, his former self reasserted itself.
Down the arches of the years' he fled from God;
with no high ideals, with no noble sentiments, never
thinking that he could make of his life anything noble,
or more useful, he followed any ^{war-lord} ~~captain~~ that would take
him. ^{after a time} But a festering, incurable wound appeared on
his leg, - ^{it had begun as a slight scratch, long neglected -} ~~it had~~ ^{N.P.} but and he was declared unfit for mili-
tary service. Depressed, heavy at heart, he turned to
a friary, met two Capuchins, made a quiet resolve
to become a monk. but the ~~monks~~ ^{monks} would
^{his suspicious vagrant.} ~~have none of him.~~ ^{He changed like a wheel;} ^{in Rome,}
He then went to a hospital, ^{San Gi-}
^{come in Rome,}
he ~~tried~~ ^{which accepted to treat his leg in return}
^{to have his leg amputated, that he might fight again,}
for his services to the sick; but soon he was driven
^{away from here, because he was too glibly for}
away from there, ^{for he was quarrelsome, had too}
^{rough a voice, and his dice-box was causing great havoc.}
^{much of the incantations of a trooper, and frequently}
neglected the sick for the dice-box. Rejected by God's men,
and apparently even by God, he limped with his rotting
leg from place to place, penniless and miserable. One day
sheer necessity forced him, much against the grain, to
take his stand at a church-door, with cupped hands for alms

from passers by. In pity some one gave him work in
 the ~~the~~ building of a monastery, here ^{with} ~~driving~~ ^{as} ~~by~~ ^{of} his
 brick laden donkeys he reached the nadir of his adventures
 Broken vows, rejected graces, and sin-ridden days
 pointed accusing fingers at him; ^{the conversion that has long} ~~the~~ prodigal repented,
 been ~~delays~~ ^{delays} ~~occurred~~ ^{occurred} at last. He repented and begged the mother
 and begged to be received as a monk. After a few months
 to receive him among them. This time his petition was granted, ~~but~~
 after a few ^{months} ~~months~~, he was ^{again} ~~dismissed~~ ^{had to be} because of his leg; returned
 to San Giacomo ^{again} for a final cure, returned to the novi-
 tate, ^{had once more to be} ~~was again~~ dismissed, and at last came to the back
 to San Giacomo, this time a completely changed man,
 with the consciousness of a life's vocation. This through
 repeated ^{disappointments} ~~rejections~~ and many wanderings, ^{his soul} ~~had been~~
 he had been conquered and chastened, and brought
 with the makings of a saint to the place where his
 work lay.

His eyes were now open to all the gruesome
 reality of seventeenth century hospitals.
 The Renaissance with its newly-found worship of Phidian
 marbles and graceful forms had created in men's
 minds a loathing for whatever was ugly and ulcersous.
 Festering wounds ^{and} filthy diseases were shoved
 away out of sight, unwashed and unclean without

the Ministers of the Sick. His work prospered magnificently; the heroic services of the Camillians ~~were~~ began to be requested by hospitals and by private families, for all soon knew that none ^{could spare} else would ~~take~~ such loving and expert care. The Pope ^{bestowed high praise, worked by the ministers of official} ~~appreciated the work of the reform~~ and in 1884 approved them as a religious Congregation, and seven years later he raised them to the status of an order with solemn vows.

Of all that Camillus and his men did, the tireless hours by the bed side of the sick, the radical changes introduced into hospital administration, ^{and} the new idealism which raised service of the sick from drudgery into a noble vocation, many volumes ^{might} ~~can~~ be written. ~~But here we might confine our attention to one aspect of his work which is of special interest at the present time.~~ There is ~~also~~ further the more personal aspect of Camillus' own life, how he did all his work ^{for others} in spite of the excruciating pains he himself had to suffer. The festering wound on his leg never healed; a rupture once sustained in the hospital of San Giacomo

① One unforgettable fact about St. Camillus is that he was the

obliged him to carry the perpetual cross of a heavy iron cross, intolerable cross long neglected made every step he took an torture; from 1609 onwards he suffered agonies from stone; and for the last towards the closing ^{of his life} years his nausea for food made eating intolerable. God however by he called these sufferings his 'five grapes'. Yet he fought on with sheer will-power. He went to the hospitals, walked through the wards, and while attending to the ailments to others ^{seemed to} forget his own. And this work went on day after day ^{for 30 years} with never a respite.

^{It} What is of special interest at the present ①
when Red Cross work is ~~so~~ familiar ~~is known that~~
time is how St. Camillus became ^{the} true founder
of Red Cross and of field ambulances. In 1595 and 1601
the services of the ^{Red Cross} Camillians were asked to for the
wounded of the army; and Camillus gladly sent as many
as he could spare. ^{He knew from experience how necessary the work was.} Disabled men whom the Captains
would have discarded on the roadside without more ado
than broken swords or damaged Canon, or at best
would have thrown to the reluctant mercy of the nearest
gharant were now taken care of with an affection
which would ^{not} have been shown ^{even} by their own ~~kind~~ and kin.

The Camillans established dressing stations behind the lines and hospitals in key strategic positions; they ensured the constant supply of medicines and bandages; and they worked as porters to carry the wounded off the firing line. For the first time in history a well-organized field-ambulance Corps was in operation. The badge of that Corps was a Red Cross.

Nowadays one sees the sign of the Red Cross frequently on trucks, railway wagons and buildings, and hence it is worth ^{we ask} asking ourselves why this particular ^{symbol} ~~sign~~ should have been chosen by nations all the world over - why this strange combination of the ^{sign} ~~cross~~ of the Christians with the red colour of the Communists used even by those who believe in no Creed Christian or Communist? For an explanation we must ask St Camillus who first used it. He regarded his movement as a new crusade directed against ^{the} Callous disregard of human suffering; ^{of his day} what more fitting badge could he use than that of the first Crusaders? This badge constantly reminded his men of the words of our Lord: 'He that

would follow me let him take up his cross," it kept before them the thought of Christ whom they were to see in those they served. He chose the cross to be red in colour, because red is the colour of blood, of the redeeming blood of Christ first shed on Calvary on ~~the~~ which stained the first great Cross on Calvary. The last act of Camillus' life was to remind his followers of his deep symbolism of their badge. Though he could hardly speak, he cried out with a loud voice: 'Most Precious Blood', stretched his arms in the form of a cross, and thus he died.

Before closing this essay we might briefly point out the link between Camillus' work and the modern International Red Cross. In 1859 ~~the~~ ^{Red Cross} the Camillans true to their tradition served the wounded in the battle of Solferino; and their work was so heroic that Emperor Francis Joseph of Austria sent a public acknowledgement to their superior. Three years later Henri Dunant who had seen the Camillans at work published a book which was to make history: 'Souvenir de Solferino'; and followed it up with plans for an international organization for taking care of war-victims; he proposed that its

non-combatant character be shown by a bold
Red Cross badge. Duman's energy and ^{diplomacy} ~~influence~~ and
~~made the warring nations~~ and the ^{Century and} ~~half~~ of
the leavening ^{the} ~~influence~~ of ^{the} ~~Camillans~~ in all
the countries of Europe made the governments come
to an agreement and in 1864 the ^{first} Geneva
Convention of Red Cross Societies was first drawn
up.

Notes for an article to Travancore Information "Kunresing" by
"Wonderer". - The war services take me to various places in N.
India & it is with intense happiness that ~~we~~ I come across
Malayales everywhere. Listen once more to the familiar accents.
Lately in Kunresing I visited a Theological College. Surprise at
seeing ~~the~~ mal. there, 6 of them from Travancore. Unique house-
hold - Various nations. Splendid library. The cultural heart
of the people. What Malayales owe to the Jesuits - The work
of the Jesuits in India for the Cause of Education - Thankless job.
Their ways are not our ways, but on that account let us not
be meagre in our praise - It is to be desired that many more of
our men - R. C.'s of course - join the ranks of these people.

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