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M. Thekarakara S. J.

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M. Thekarakara S. J.

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Newman, Aubrey de Vere.

3) "A thing of beauty is ~~---~~ for ever" J (a joy)
(John Keats,) Maurice Baring, Robert Hugh
Benson, Paul Claudel, Dorothy Day.

4) "I came, I saw, I conquered"
Nap ^{Wellington} Caesar, Napoleon, Akbar, Tipu Sultan.

5) "East is East, and West is West, and never the
~~two~~ shall meet" Rudyard Kipling, Omar
Khayyam, Sarojini Naidu, Baschi.

6) "To be prepared for war is one of the most effectual
means of preserving peace" George Washington,
Garibaldi, Lord Clive, Adolph Hitler

7) "I only regret that I have only ~~one~~ ^{one life} ~~life~~ to
lose for my country" Nathan Hale, Daniel O'Con-
nell, Mithridates, Florence Nightingale.

8) "Truth is stranger than fiction" Pyrrhus, Sigrid
Lindset, Christopher Hellsis, Cecil Chesterton.

9) "Poems are made by ~~fools~~ like me; but only
God can make a tree" J Joyce Kilmer, F. W. Faber,
G. M. Hopkins, Shane Leslie.

10) "Let us have faith that right makes might"
Abraham Lincoln, Henry Edward Manning, Woodrow
Wilson, Gandhiji.

11) "Be it ever so humble there is no place like
home" John Howard Payne, Dorothy Day,
Alice Maynell, Artemus Ward.

12) "A picture is a poem without words" Ovid,
Horace, Pope, T. S. Eliot.

13) "Never put off till tomorrow what you can

- do today." Benjamin Franklin, Marcus Aurelius,³
Swami Vivekananda, Tagore, Aristotle
- 14) "All men are created free and equal" Jefferson,
~~M. K. Gandhi~~, Peter Claver, ~~Kant~~, Pius XI, Daniel O'Connell
- 15) "Trifles make perfection, but perfection is no trifle"
Michael Angelo, C. Rajagopalachari, Winston Churchill, Cicero, Tullius Cicero.
- 16) "I wish to preach not the doctrine of ignoble ease,
but the doctrine of the strenuous life" Theodore Roosevelt,
~~Jinnah~~, Frances, Francis of Assisi. M. K. Gandhi
- 17) "Who reads
Inerrantly and to his reading brings not
A spirit and judgement equal or superior....
Uncertain and unsettled still remains,
Deep-versed in books and shallow in himself"
(Shallow) Milton, C. C. Martindale, Byron, Alfred Noyes,
Coventry Patmore.
- 18) "Sorrow is the most sensitive of created things.
It is a wound that bleeds when any hand but that of
love touches it, and even then must bleed again,
though not in pain" Oscar Wilde, Goethe,
Francis Thompson, Vernon Johnson.
- 19) "Life is colour and warmth and light and a striving
ever more for these." Julian Grenfell, John Wesley,
Martin Luther, William Booth.
- 20) "To me the meanest flower that blows can give
Thoughts that often — too deep for tears" (lie)
(Wordsworth) Jay, Indian poets, Edward Thompson,
Ten Dutch, Man Mohan Ghose, Coleridge
- 21) "Pride where wit fails steps into to our defence,
And fills up all the mighty void of sense"
Pope, Arnold Lunn, Dryden, F. J. Sheed

22 "Glory is like a circle in the beam
Which never ceaseth to enlarge itself
Till by broad spreading it dispense to naught"
Shakespeare, Keats, Shelley, Browning

23 "For ever ringing as they shine
The hand that made us is divine" Addison
Matthew Arnold, Gray, Beloe.

24 "A little learning is a dangerous thing
Drink deep, or ~~taste~~ — the Pierian spring.
There shallow draughts intoxicate the brain,
And drinking largely sobers us again" (Pope)
Pope, Byron, Shakespeare, Milton, Dryden.

25 Conceit like fat upon the human body
grows imperceptibly, layer on layer... Fortu-
nately the rude knocks of a mad world tone it
down or squash it completely.
Nehru, Jacques Maitrain, Walter Scott,
Dickens.

26 "Where the mind is led ~~forward~~ by thee into
ever-widening thought and action
Into that heaven of ~~freedom~~, Father, let my
Country arise"

(Lagore ^{Foreign} Freedom)
Sarenda Nath Bamerjee, R. C. Dutt, Pherozshah Mehta,
four Indian authors Henry Derozio

27 "Do not be afraid of being free thinkers.
If you think strongly enough you will be forced
by science to believe in God"

Lord Kelvin, Lord Rutherford, Sir C. V. Raman,
M. N. Saha.

28 "Nothing begins and nothing ends
That is not paid with us
For we are born in others' pain
And perish in our own"

2 ^{Francis} Thompson, ^{Thomas Hood} ~~Thompson~~, Thomas Chatterton, George Crabbe, 5
three other poets. Robert Burns,

29 The world is changed with the grandeur of God.
It will flame out like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed Aubrey de Vere, A. A. Proctor, T. L. Beddoes
Crushed mainly Hopkins three other modern poets.

30 "He that studieth revenge keeps his own wounds
green" Beacon ~~three other old writers.~~

31 "Youth once gone is gone Lord Herbert of Cherbury, T. Hobbes,
Deeds fit escape are never to be done" Thomas Moore
Browning Robert Southey, F. D. Hemans, George Crabbe

32 "The one remains, the many change and pass;
Heaven's light for ever shines, Campbell, Leigh Hunt
Earth's shadows fly" Shelley W. S. Landor
~~three other poets~~

33 Give sorrow words; the grief that does not speak
whispers the overfrught heart and bids it break.
(Shakespeare) ~~three other poets.~~ Ben Jonson,
Fletcher, Beaumont, Thomas Dekker

Man's enigma.

Man's enigma, the words were written in bold characters
on a placard just before the door.

Biny was mildly interested, and entered the room.
There were many people there, grouped round the
tables, and listening to enthusiastic young men who
were explaining the charts, diagrams and other exhibits.

"So many men required to explain man's enigma!"
he reflected.

His gaze was fixed on a tall skeleton hung within
a glass case. This was all the remains of some body
one who once had lived and breathed - a vagrant or
a beggar of Europe or America who when dead had
none to claim his body. The scientists took him, and

had cleaned his bones, and put him into a case for the world to see.

"This body contains three pounds and thirteen ounces of Calcium," said the youth who was in charge of the exhibit.

"Calcium is rather cheap," said Binoy, shrugging his shoulders.

He walked to a table on which his eyes scanned a basket of eggs, some a heap of match boxes and other odd things.

"What has all this to do with man's enigma?" Binoy asked a ^{nearly dressed} college lad who stood behind the table.

"The reply came promptly: "There are the contents of a man who weighs 150 pounds." ~~There is as much stuff in him as in this basket of 1,200 hen's eggs. The gas in him would fill this gasometer of~~

"That is my own weight," said Binoy with a smile. He stood six feet two in his ^{best leather} shoes, and looked interestedly at the ~~various~~ ^{collected} assorted objects ~~to which they~~ ^{on the table.}

"Well then," said the boy, ^{apologetically} ~~there are your~~ things show the stuff that is in you. The constituents in your body are ~~about~~ ^{as much as} in this basket of 1,200 hen's eggs. These four nails exhaust all the iron in you. With the phosphate in you one could make there ~~8,064~~ ^{8,064} boxes of matches. This diagram shows that the hydrogen in you is sufficient to carry you above the clouds." X

Binoy was beginning to comprehend. ~~the~~ ^{the} ~~Comed~~ ^{Comed} said: "And I suppose these candles show what you could make of my fat?"

The boy across the table answered: "Yes, 75

Candles and this Cake of soap. Besides the gas
in you would fill 3,649 Cubic feet of this gasometer"

"And that is all what I am?" Binoy asked

"~~Not~~ No, a little more. The other Constituents
of your body would yield what is shown here -
six teaspoonfuls of salt, a bowl of sugar and ten
gallons of water."

"You make me of very cheap, my friend," said
Binoy.

The young lad smiled in reply and pointed
directed him to another corner of the hall. ~~Many~~
~~tables~~ He saw there many tables filled with Coloured
drawings, rubber tubes, force pumps, jars of blood
and ~~lots~~ ~~the~~ ~~many~~ other things which reminded him
of the ~~operation~~ theatre where the doctor had once
taken him to cut off his appendix for an appendicitis
operation. He listened silently to the explanations
he heard at the different tables.

"A man has five hundred muscles, a thousand
million cells, two hundred different bones, four
gallons of blood, twenty ^{five} feet of intestines"

The long intestines hanging down from the roof
looked ugly. He Binoy moved on.

One of the volunteers of the exhibition held a
clay model of a heart in his hand, and was explain-
ing it: "The human heart weighs 8 to 12 ounces;
it has a capacity of 4 to 6 ounces in each ventricle;
and its size is 5 to 6 by 3 1/2 to 2 1/2 inches. Its work is
to pump blood. In every minute it pumps 22 1/2
pounds of blood, and that makes 16 tons in every
24 hours," and "1,680,000 pounds a year." "Normally
the heart beats 72 times a minute."

Binooy listened without comment. He felt on his wrist for the beating of the pulse. It is ^{beats} more rapid than usual, certainly more than 72 times a minute. He wondered why.

There was another table which was labelled "The Complex machine".

"What is all this machinery here for?" asked Binooy of the obliging volunteer.

~~The~~ He answered: "We are trying to show that all the machines and inventions of man are but crude copies of what a man has in his own body. See what things there are here - an arch, a lever, an inclined plane, a pump, a windmill, a camera, a stringed instrument, ~~how~~ the hinge, the pulley, a ball and socket joint. You can find all these things in a ^{far} more perfect form in the man's body."

Beside each ~~with~~ machine was shown some part of the human body.

Binooy looked ~~stood~~ dazed for a moment some time, and then said: "Man, then, is a wonderful invention! Who is the inventor?"

"That is not a sensible question, Sir," came the puzzling reply.

"Man the Immense" was the title for the next table. The ^{numbers} figures he saw there staggered him. The volunteer ~~with~~ ^{his} began to explain: "Man's lungs through their 6 six hundred million openings have a surface equal to the floor of a room forty feet square. The body contains 200 miles of tubing, which is just a little less than the distance from here to Cuzack. ~~Each~~ a barrel of ^{blood} ~~fluid~~ is constantly flowing through this tubing. The blood travels 168

miles a day, and never for a moment it stops traveling."
"Man's enigma grows more fearful," Binoy said.

"It does, sir", he replied the volunteer turning to the next group of visitors.

Binoy crossed the hall and approached a pianist who was sitting beside his instrument. A highly complex piece of music lay open before him.

"This has also something to do with man's enigma?" Binoy asked.

"Yes," the pianist replied, "it is to show how rapid man's response to signals ~~it~~ can be. If I am to play this piece of music ^{in every minute}, my eye must be able to see 1,500 signs, ^{and} every minute ^{of my fingers} have to make 2,000 orders movements. So ^{the brain} must receive and understand 1500 messages printed on this paper, and must issue 2,000 orders to the tips of my hands ^{to my legs}.

Binoy stood bewildered as the pianist struck a few chords with as though without the slightest effort.

^{Binoy seen} He had ^{had} enough of "man's enigma" for the time being. ^{He would see at some later time.} He ^{could} not see what remained ^{at} some later time. He thanked the pianist and slowly walked out of the room. His mind was swimming in an ocean of ideas.

"What is man?" he asked himself. "A pumping machine, a maze of ~~to~~ endlers tubing, a complex of many chemicals, a rapid succession of impulses and responses, a complex of many wonderful machines - ^{But what} ~~is that~~ all? He eats, he walks about, he sleeps. ~~He does not~~ He has thoughts, feelings, desires."

Some lines of Shakespeare came to his mind from the English Class.

"Out, out, brief Candle,

Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage."

"No", Binoy said to himself "I am ^{not a} ~~man's~~ ^{man's} life walking shadow. He is ~~the~~ very real. I ~~have~~ I am so very real that to myself and to the world. I have kinship with the ~~sea stones~~ and trees and ~~plant~~ animals ~~arabidone~~; like them I too shall disappear - but where will I go? I am ~~not like~~ I am thinking. I can annihilate space and jump in the twinkling of an eye to Sirius and to the distant nebulae thousands of light-years away. I can dive into the depth of matter and contemplate the whirling electrons.

"No, man's enigma is not solved by the scientific analysis of his body. There is some deeper reality - some spiritual force ^{which} ~~within me~~ ^{cannot} ~~within me~~ ^{say anything} about it. What is reason? What is life? What is man's enigma? What is life's destiny? Therein lies man's enigma."

The question which he had put to ~~the~~ and which to the young volunteer of at the table of machines, and which had been brushed as ^{was} not 'sensible' came back insistently to his mind.

"Man is a wonderful invention. Who is the inventor?"

"Perhaps the inventor has an answer to man's enigma. He alone, and those to whom he has explained it can answer know the answer."

Binoy closed his eyes. It seemed to him he saw great signs of interrogation drawn in the dark air all about ~~to~~ him.

? ? ? ?

Pentecost and a Revolution

11

The world revolution

With the Queen of the Crusade. June

June 9: Saturday after the Octave of Corpus Christi
The Most Pure Heart of Mary.

After the feast of the Sacred Heart of Jesus we celebrate the feast of the Most Pure Heart of Mary. That is but natural. The Mother cannot be separated from the Son. Catholic devotion has always associated Mary with Jesus.

This feast is dear to us at all times, and especially so at the present time. On the October 31, 1942 our Holy Father consecrated the whole human race to the Most Pure Heart of Mary. In May 1944, the general intention of the Apostleship of Prayer was: "That through consecration to the Immaculate Heart of Mary, each individual, each family, each group may be renewed in spirit." This year also the May 15 intention was on the same subject: "That through devotion to the Most Pure Heart of Mary the confidence of the faithful may be strengthened." All this shows how much our Holy Father the Pope wants ^{us the Catholic world} ~~us~~ to be devoted to the Most Pure Heart of Mary.

Devotion to our Lady always had a very important place in the Apostleship of Prayer.

As Crusaders we are all members of the Apostleship of Prayer. We have all prayed for these intentions suggested proposed for us by the Pope, our 'Commander-in-Chief'. We have all made the consecration to the Immaculate Heart of Mary, and many of our Crusade groups will be renewing that consecration on the coming June 9th.

But have we ever thought what that consecration

Listen to what the Pope says.

means? The Pope tells us what it means.

"The consecration to the Blessed Virgin is a complete gift of oneself for the whole of life and for all eternity," said the Pope on December 13, 1944, the fiftieth anniversary of his own consecration to our Lady as a Sodalist. He spoke these words to the 4000 Sodalists who had gathered in the Vatican to greet him. We are sure, he would have said the same words to us little Crusaders also, if we had been there. We know what great hopes he places in us on account of our spirit of sacrifice and apostolate.

Suppose, "The consecration is a complete gift." Will's father makes to him for his birthday a fine present - a gilt-edged memo book. The book is now Will's own, ^{for his} and his father will not afterwards to do what he likes with it; and his father will not come afterwards to ask for the book for writing his bank accounts. A gift is something given over for the use of another. We have consecrated our lives to the ~~the~~ our heavenly Mother Queen; which means that we have given ourselves for her service. We must do what she wants us to do.

^{None} ~~This~~ is what the Pope says about one who has consecrated himself to our Lady: "He must not be content with a simple service. He must be at our Lady's disposal always and in everything. He must make himself a champion of her virtues, and of her concerns. He must transmit to others

his brethren her gifts of grace, and must ^{help} ~~clearly~~ fight for her."

"To fight for her" — that is exactly the job of ¹³ a Crusader. The Crusader has taken up the Cross to Conquer the Holy Land, that is, to conquer souls for Christ. This is the Campaign which many expect of her Crusaders who have consecrated themselves to her.

Are we doing our honest little bit for this Campaign? There are hundreds of things which we might do if only we want to — bring other boys and girls to Mass and Communion, send good Catholic magazines and pamphlets, secure subscribers for the Crusade-Enclainstic Crusade, make collections for the Missions, boycott bad films and indecent Company, shut up any chap who dares to talk smut in your presence, tell your non-Catholic friends about Christ and His Blessed Mother, and so on. Place your hand on your heart and say whether you have done any of these things. If no, you are not a good soldier of Christ and His Mother, and your consecration to the Immaculate Heart of Mary is an empty word.

A good article on Indian Diet of New Horizons
May 1945

Britain's war effort

Dreadful is the epithet that comes to the lips of most men when they speak of this war. All know ~~that~~ in a general way that this armageddon which has been let loose upon ~~our~~ the globe has meant a terrible destruction of men and material. Martyred Poland has lost ten million men and women, which is 23 per cent of her population. German cities have been ~~obliterated~~ wiped out of existence. The fertile wheat fields of Russia and Italy have been burnt down. Even U.S.A. descended from its pedestal of unmoderated luxury and began to taste the bitterness of want and bloodshed. In India the cost of living rose to be two and a half times what it was, causing millions who were below subsistence level to meet an untimely grave.

The general impression of the horror of the war is only heightened when one turns to examine the figures which are published from time to time by the war departments of various nations. Most significant of all are the figures published ~~of~~ from England. Besides Germany, no other nation has figured so prominently in this war as England. ~~From the day when~~ ^{In September 1939} England was caught napping while ^{the late} Germany bear monster turned to swallow helpless Poland, and England which had been caught napping was roused to action by the ^{credible} threat ~~this~~ which this audacious act held out to her own interests.

and production of chemicals and explosives.

War was declared reluctantly, though with a firm determination to see it through and with a confident assurance that it might soon be seen through. In 1938 the armed forces of England were only 384,000. In the following year the number rose to half a million. Yet the common Englishman did not have the impression that the war was being viewed seriously by the government. The events however forced a swift change in outlook. The collapse of France, the blocking up of the Mediterranean, the ceaseless blitz over England, the loss of ^{major historical} campaigns one after another in Africa - Southern Europe, Africa and Burma, and the evergrowing menace of an invasion of England itself roused to feverish activity all the forces of the mighty empire.

Armament and manpower began to swell to gigantic proportions. The number of ^{British} soldiers under uniform became $3\frac{1}{4}$ million in 1941, $4\frac{1}{4}$ million in 1943, and $4\frac{1}{2}$ million in 1944. The total number mobilized in the United Kingdom, including those killed, missing, and prisoners is over $5\frac{1}{2}$ million. But this number shows only a ^{one fourth} fraction of the manpower engaged in war. The success of a modern mechanized war depends no less on the millions engaged in industry than on the soldiers fighting at the front. Last year over six million men and women were engaged employed in the main war-industries which include the making and repairing of all war material. Another 11 million were drafted

Production of chemicals and explosives.

the ~~india~~ ^{for} for helping the war services & more
less directly, by mining and agriculture, by admini-
stration of the state, gas, water and food supply
and by for transport. Thus ~~there~~ during last
year 94% of the men between 14 and 64 and
90% of the women between 18 and 40 were
engaged on the task of waging the war. The
few who were left out were the sick or those
women who had charge of families.

In all home services a systematic
policy enabled men to be replaced by women.
In war industries Over six lakhs of men
were drawn away from the war. ^{for the fighting front} industries
and their place was filled by 8 lakhs of women.
In agriculture 117,000 women replaced 98,000
men. From transport, navigation and fishing
the number of men drawn away was 1,90,000; and
1,60,000 women were drafted in their place. Nor
did women keep away all together from the fighting
forces; the women's or auxiliary Corps counted
nearly half a million last year.

Even more remarkable than the drafting
of man power was the focussing of all industry
to the war effort. Battle ships of all kinds con-
structed during the war amount to a total tonnage
nearly $1\frac{1}{2}$ million, excluding some four thousand
minor units. Besides ~~that~~ a few and a half
million tonnage these, merchant ships with
a ^{total} tonnage of $4\frac{1}{2}$ million have been constructed
to make up for the losses suffered in U. boat
warfare. The speeding up of aircraft production
has been a remarkable ^{striking} achievement. The number

of heavy bombers constructed in 1940 was only 47
where as in the first six months of 1944 the number
was nearly 3000. Fighters ^{planes} were produced at
the rate of 110 per month in 1939; and in 1944
the rate was 940 per month. The total number of
aircraft produced exceeded a hundred thousand.
It is Napoleon who said that an army marches
on its stomach. Armament is vital for
the waging of a war; but even more vital is the
food supply. England was specially vulnerable
on this point, depending being a small ^{industrial} island
with ~~45~~ and depending for the most part on
imports of food. Realizing this, experts put
England's agriculture on a scientific basis,
and in spite of many experienced hands being
drawn away for war work, increased the country's
output by 70%. This enabled imports to be
reduced to half that of pre war days.

What are the losses sustained by England
due to the war? The number of ^{losses in men} ~~casualties~~ the
first five years was 563,112, including 176,000
killed and 38,275 missing. Of civilians ~~57,298~~
~~were killed~~ and a nearly 60,000 were killed and a slightly
larger number were wounded. The systematic
bombing of England caused one in every three houses,
nearly four and a quarter half million houses, that
is one in every three, ~~to be~~ ^{to be} of the houses of England
~~the~~ England to be damaged or destroyed. The naval
losses ~~until~~ ^{by} the end of 1943 ~~amounted to~~ ^{had already} 11 1/2 tons.

Total expenses from 1938 ~~to~~ ⁱⁿ 1943 was 202 milliard
600 millions of francs, in 1943 it was ~~800~~ 1156 mill
500 million francs (1 £ = 200 fr.)

The total expenses upto now are over 5 milliards of francs - Foreign credit amounting to 213 milliards have been liquidated, & debts amounting to 460 milliards have been contracted.

St. Peter Fourier

Feast Dec. 9th

St. Peter Fourier belongs to that brilliant galaxy of saints and apostles ^{who adorned} the Church in the post-reformation ^{History} period. ^{He} ~~was~~ ^{the} founder of two congregations, restorer of monastic discipline, apostle who converted a whole district that had gone into heresy, saint who sanctified a parish which showed no sign of Christian life, organizer of many lay associations and of movements which would seem modern even in the twentieth century, originator of new methods in education and social work, ~~successful~~ consummate director of souls, brilliant preacher, and ~~a~~ miracle worker - Counsellor of princes and bishops, friend of the poor and the down-trodden, and above all a man of God, one who spoke and worked with God's power, raised dead men to life and cured incurables. ~~Socialist~~ ^{of our lady} honours his memory because ~~he~~ ^{he} was himself a socialist in the College of Pont. a. Mousson, and later when a priest founded one of the earliest of parish Socialities. Throughout life he was an apo devoted child of Mary, an apostle for ^{the} ~~her~~ honours ~~of~~ of her name, one who strove mightily to spread devotion

19

In the 16th Century that followed the Reformation a double task confronted the Church - to fight the enemies of the Christian so unity and social structure of Christian Europe, and to reform morals and discipline in the faithful section of the people. The Council of Trent had laid down the ^{rules} ~~norms~~ for guidance. For the practical carrying out of these rules God raised in this Church a host of eminent saints and Apostles. St. Peter R. Fourier ^{ed} belonged to this glorious phalanx, to which belonged also two other ^{the two} ~~socialist~~ Saints Francis de Sales and Peter Canisius. ^{belonged also St. Peter Fourier} ~~Lorraine where he was~~ ^{born and where he worked} ~~occupied a strategic~~ position on the defence line of the Church. The North of Europe had been lost to the Church, the Centre was being hotly disputed, and even in the South the enemies had strongly entrenched themselves under Calvin's dictatorship of Geneva. ^{Some} ~~The~~ independent states clustered round the Alps, the Jura and the Vosges held firm to the old tradition, and there formed a line of defence separating ^{seceded} Protestant Germany from wavering France. Lorraine was the link between the Spanish Low Countries and the Catholic Cantons of Switzerland. Humanly speaking on this small country depended greatly the integrity of Catholic Southern and Western Europe.

of philosophy and theology, of the Holy Bible and the writings
of the Fathers.

He became a member of the Sodality of our Lady and that infused a new idealism into his life. This was a consecrated life, and henceforth he would give ^{his} ~~some~~ ^{life} to live up to the dignity of that Congregation. ^{Devotion} ~~to many~~ ^{to many} ~~over~~ ^{could be} ~~remembrance~~ ^{counted as pointed out} a characteristic note in Fournier's sanctity and apostolate; so that he had recourse when faced with insurmountable obstacles; and he made all his spiritual children ~~to~~ ^{to} ~~be~~ ^{bound themselves} to be defenders of her honours and privileges, in particular of her Immaculate Conception. ~~He~~ ^{He} established at Maitaincourt a parish Sodality for young girls and this was one of the earliest of "parish Sodalities" which ^{in later times were to become world-wide.} ~~in our days are seen in every part of the world.~~ When he founded a congregation of teaching sisters, he wished them to be called after ^{many} ~~our~~ ^{many} ~~the~~ ^{the} ~~Devil~~ ^{the} ~~began~~ ^{to} ~~to~~ ^{attack} ~~him~~ ^{him} ~~visibly,~~ ^{visibly,} ~~or~~ ^{or} ~~three~~ ^{three} ~~two~~ ^{two} ~~centuries~~ ^{centuries} ~~later~~ ^{later} ~~he~~ ^{he} ~~was~~ ^{was} ~~to~~ ^{to} ~~attack~~ ^{attack} ~~the~~ ^{the} ~~Cure~~ ^{Cure} ~~of~~ ~~Sts.~~ ^{of} ~~Peter~~ ^{Peter} ~~Fournier~~ ^{Fournier} ~~called~~ ^{called} ~~to~~ ^{to} ~~his~~ ^{his} ~~defense~~ ^{defense} ~~the~~ ^{the} ~~Queen~~ ^{Queen} ~~of~~ ~~Heaven.~~ ^{of} ~~Heaven.~~ ^{Heaven.} ~~He~~ ^{he} ~~ordered~~ ^{ordered} ~~that~~ ^{that} ~~medals~~ ^{medals} ~~with~~ ^{with} ~~the~~ ^{the} ~~words~~ ^{words} ~~"Mary~~ ^{"Mary} ~~was~~ ^{was} ~~Conceiving~~ ^{Conceiving} ~~with~~ ^{with} ~~Immaculate"~~ ^{Immaculate"} ~~should~~ ^{should} ~~be~~ ^{be} ~~distributed~~ ^{distributed} ~~in~~ ⁱⁿ ~~all~~ ^{all} ~~the~~ ^{the} ~~houses~~ ^{houses} ~~which~~ ^{which} ~~he~~ ^{he} ~~had~~ ^{had} ~~founded,~~ ^{founded,} ~~and~~ ^{and} ~~asked~~ ^{asked} ~~all~~ ^{all} ~~to~~ ^{to} ~~pray~~ ^{pray} ~~to~~ ^{to} ~~many~~ ^{many} ~~that~~ ^{that} ~~the~~ ^{the} ~~powers~~ ^{powers} ~~of~~ ~~hell~~ ^{of} ~~may~~ ^{may} ~~not~~ ^{not} ~~prevail~~ ^{prevail} ~~against~~ ^{against} ~~the~~ ^{the} ~~good~~ ^{good} ~~work~~ ^{work} ~~that~~ ^{that} ~~was~~ ^{was} ~~being~~ ^{being} ~~accomplished~~ ^{accomplished} ~~while~~ ^{while} ~~God~~ ^{God} ~~was~~ ^{was} ~~doing~~ ^{doing} ~~through~~ ^{through} ~~him.~~ ^{him.}

All this was to come many years later, but one may naturally see beginnings of such a life already in the young Sodalist of Pont-à-Mousson. After completing his course of studies in the University he joined the Canons Regular of St. Augustine at the Abbey of Chaumont. His choice of Peter Fournier was a puzzle to all who knew his high ideals and fervent religious spirit. The Canons Regular were an old ~~order~~ ^{order} which had considerably lapsed in

① His apostolate prospered beyond expectation and the Devil trembled...

of philosophy and theology; and naturally enough, it was also the credit for many private vocations;

ignorance, discipline was almost non-existent; and the monks lived a life of undisturbed comfort and even luxury. Peter Fournier did not seem to be made for such an easy, ^{good} back-lustre life. Future events were to show what God's designs were in guiding him to this choice.

Peter

After being ordained a priest, Fournier was sent back to the town Pont-à-Mousson for taking a doctor's degree in theology. The years that followed gave him not only a ~~strong~~ sound learning of knowledge of theology, but also a thorough spiritual training, ^{forming} a novitiate which his own order had failed to give him, an apprenticeship for the life of a saint. The rector of the university ^{at that time} was René Jean Fournier, Peter's uncle, a consummate director of souls, ^{who} was later to become ^{the} ~~governor~~ ^{superior} of three Jesuit Provinces in succession. René Jean was the and the spiritual guide for many eminent men. Under his influence Peter's ~~heart~~ magnanimous soul began to rise to heights of heroism; and when, he after completing his course, Peter left the university, he had already the makings of a great saint.

He was called back to his ^{abbey} ~~monastery~~ and appointed procurator over the monks. It was the period to test to the ^{embarrassment} office of procurator. It was his duty to watch over the disciplines. It was his duty to enforce discipline on monks who for long had forgotten all sense of religious life. His sincere efforts were met with ridicule, insidious calumny and ^{sometimes} open persecution. Even where he did not interfere the ease-loving monks felt his very manner of life an unbreathable affront. Some tried ^{even} to poison him. But happily in 1577 after a few years of this trying experience, he was removed from the abbey and

placed in charge of ^{the} poor parish of Mattaincourt. 23
The parish presented ^{even} a sadder spectacle than
the Abbey. Mattaincourt was known in Lorraine as
little Geneva. Calvinism was making fearful inroads
on the people; Christian life was at the lowest ebb; ~~the~~
the Sacraments had long been neglected; and moral dis-
order of every kind ~~was~~ rampant. Happily Lorraine
as a whole was still predominantly Catholic, thanks
to the firmness of ^{its ruler} ~~its prelates~~; ^{Duke Charles} but many of the parishes,
and Mattaincourt in particular, showed ~~the~~ so little
by signs of religious vitality that a lapse into here-
sy seemed imminent. The times were critical for the
~~state of the~~ ^{the} Church in Europe. The North had been entirely
lost; ^{the} ~~the~~ south middle was being hotly disputed; and
even in the South the ~~enemies~~ ^{enemies} had strongly entrenched
themselves ^{in places like Geneva} ~~in a few~~ under a sort of medieval
Nazism with Calvin as the figurehead. Lorraine
formed a link between the Spanish Low Countries
under Catholic Spanish rule and the Catholic
Cantons of Switzerland, and hence was a strategic
position on the defence line of the Church between
seceded Germany and wavering France. Fourier saw
that a great task had been placed on his shoulders,
and nothing daunted, he set to work in the charac-
teristic fashion of a saint. He multiplied his
penances and austerities; he ate little and scourged
himself mercilessly; he ~~stayed~~ deprived his ill-
used body of the needed sleep, and spent the
night storming heaven with his prayers. But he
did not stop with this; his principle was to
pray as if everything depended only on God, and to
work as if everything depended only on ~~his~~ himself.

He ascended into the pulpit and denounced
vehemently against all vice and corruption,
But all infidelity to the fulness of the Christian
life. But the stragglers who found their way into
the Chr Church were few for an occasional Sunday
mass were few, and Fourier saw that the greater
part of his flock never came to listen to him. So
he went ^{out to} ~~after~~ them. He visited homes and spoke
to the people of the great love for God which burnt
in his heart. At first the effect was painfully slow,
but gradually more and more began to come back
to religion. Fourier was not satisfied; he wanted
every one of his flock to be saved, and so he
started parish Sodalties among the more fervent,
and set them to work ^{for} a more intensive and
widespread apostolate. The result was ~~almost a miracle~~ ^{incomprehensible} ^{incredibly} swift.
All Lorraine began to speak of the Cure of Mottain-
Court as one possessing ~~many~~ ^{many} miraculous powers
over the souls of men. But it was ^{not} only on souls,
but ~~but~~ also on bodies that the Holy Cure could work
miracles. In May 1620 he raised to life a dead girl
who thirty-six years later was herself to give
testimony to the miracle during the process of the saint's
beatification. Another time ^{the instantaneous disappearance of} the saint caused
a painful abscess ^{on the leg of a young man,} for which doctors had ^{already} decided
amputation of the leg. Another of when God
and man thus worked together, there was little
that could not be accomplished.

One of the ~~Two~~ ^{One} great problem
which the saint had to tackle was what in
modern times would be called leakage. The saint

^{the} saw that ~~cause~~ reason why many in adult life fell away from the Church was the lack of a proper religious education in childhood. Christian schools for boys and girls were ^{the great} needed, but there was nobody to start them. St. Peter Fourier, therefore, formed a project for two religious congregations, one ^{for} men, the other ^{for} women to undertake free schools for the ~~of~~ poor. The project for men did not succeed; God's chosen instrument for this work was St. John Baptist de la Salle, another ^{of the} sodalistic saint, who ~~was~~ not to be born for ~~or~~ begin ^{his} work ^{until} nearly a century later. But the congregation for teaching sisters was founded in 1598 with Alex LeClere as its first superior. It soon spread throughout France, and is now established as well in England, Belgium, Holland, Germany, Austria, Italy, Africa and North America.

Another work ^{which the saint had to undertake} ~~was~~ undertaken by the saint ^{by the order of the Holy See} was the reform of his own religious order. In 1622 to 1629 he ~~was~~ tried all he could to overcome the obstinacy of the lapsed monks, and all his efforts seemed to be of no avail. At last ^{with a handful of reformed canons} he succeeded in founding the "Congregation of our Saviour" which observed faithfully the primitive rule of the Canons Regular of St. Augustine. A start having thus been made the reform spread to many other monasteries; and in 1632 the saint was elected superior-general much against his wish.

The founding and governing of two religious congregations might be thought and of several parish sodalities might be thought work enough

for a man's life. But with Peter Fourier it was not a man alone that counted. God was with him, and there seemed no limit to the extent of his apostolate. In 1625 he was Commissioned to Combat protestantism in a certain ^{the} district of Salun where many missionaries had been working for thirty years but with no fruit. Peter Fourier went to the place with two Jesuit Fathers, and in six months the whole district turned fervently Catholic.

The end of Peter Fourier's glorious apostolic career came on December 9, 1640. He had accomplished much, and could truly say with the Apostle "I have run the course; I have fought the good fight." The history of the Church places him along with St. Peter Canisius, and St. Francis de Sales and other ~~Stimuly~~ ^{Stimuly} Sodalist Saints in that brilliant galaxy of intrepid apostles of the post-Reformation period who helped to save Christendom ~~from~~ ^{from what threatened to be} universal cataclysm.

The aims of the Sod

S. O. P.

Sept. — Dec. 1945

The aim of the Sodality is twofold: personal holiness and active Catholicity. The means for personal holiness are many; but in the Sodality special stress is laid on two: an intense personal attachment to Christ our leader, and a ~~to~~ great devotion to His Blessed Mother. Programmes 1 to 7 ~~deal with~~ ^{deal with} these two means; Sodalist should see in their group discussions how the ideas suggested in these programme outlines may have a practical bearing on their

personal lives.

Active Catholicity has many aspects; but one of them claims our special attention at the present time ^{and it is treated in} Programmes 8-12 deal with this aspect of active Catholicity.

Conf. Programmes 1 to 4

Christ our Leader.

In two previous programme outlines we have seen how great is the influence of a good leader, how Christ is fit to be a leader for mankind, and what are the sublime qualities of Christ as a leader. In the ensuing programmes we will study what our following of Christ's Leadership consists in.

I The motive of love

The motive of love is what makes men follow Christ the Leader.

Of other leaders are often followed through baser motives

through a sense of fear or even duty
through the hope for rewards or honours

Christ deserves love,

has received more love ~~from~~ than any leader in history.

He deserves love, because

He has loved men so intensely, he laid down His life for men;

He possesses all loveable qualities to perfection;

He has received love

during His lifetime - from His blessed Mother, the Holy Women, the Apostles and disciples,

after His life, from hosts of martyrs and Confessors, saintly missionaries, valiant Catholic men and

women;

No other leader ever demanded
such heroic, self-sacrificing love,
~~from men and women of all classes, in all lands,~~
~~& in every age —~~

love that counts no cost, that does violence to self,
that is prepared to lay down life itself.

No other leader received & rewarded human love
so generously: ~~but~~

the reward for loving Christ is His own inestimable
love, the gift of Himself in Holy Communion,
a peace and joy surpassing any that the world
can give, sure hope of eternal beatitude.

No other leader was ever shown such a high degree
of love — ~~from~~

by men and women of all classes, in all lands
in every age.

II Proof of love. Qualities of love

It is such a great leader that I am privileged to
follow and to love —

a leader who is the central & ever close home
and deeply influences my life

a leader who is the central figure in the world's
history,

a leader who is unique, an ideal leader of men,

or one whose cause is most sublime, one who
has known experiences all that and more than
I have to experience in following Him.

I should then love Him with an intense personal
love

love that consists not merely in sentiments of
the heart or in empty words,

love that is real and practical, showing itself in
my whole outlook on life and in every one of
my actions,

Love that is prepared to make sacrifices, to
do violence to flesh and blood, to carry the cross
daily,

Love of preference above all else, above all other
persons and things, above my own self.

Love unflinching, stronger than death, unwavering
in the midst of suffering, aridity and the mono-
tony of ordinary daily duties.

Love as to the greatest, most sublime of leaders, and
to the best and dearest of friends

Love that is prepared to consist in the faithful follow-
ing of Christ and in life-long apostolate for His
Cause.

III Faithful Following

The faithful following of Christ consists in:

Being a dutiful child of the Church which He founded,
believing and which continues to speak with His voice,
believing firmly the teachings and dogmas of the Church,

though they be mysteries to my poor intellect,
though unthinking men seem to ridicule them,
Observing faithfully the directions and teachings of
the Church

Thinking with the mind of the Church not only in
strictly religious matters in all that pertains to Her
mission on this earth—in socio-economic ques-
tions, in morals, in religious practice.

Observing faithfully all that God commands, through
the divine natural law and through the positive laws
of the Church,

Ever avoiding sin, though temptations be strong, though
sin and scandal be found everywhere around me,

avoiding not only mortal sins but also all deliberate
venial sin,

Ever aiming at becoming perfect Christian, a perfect

follower of Christ, such as the saints were,
that thus I may resemble more closely my Leader,
that thus I may work more effectively for His Cause.
~~that thus I may~~

And for this end

I must do more than the ordinary thing, I must
do the handsome thing,
I must deny myself in great things and small,
even in things which may be perfectly lawful,
I must school myself in sacrifice
I must seek ^{continually} God's help through prayer, through the
Sacraments, ~~etc~~ above all through frequent, even
daily, Mass and Communion

IV Apostolate.

A faithful follower of Christ is necessarily an apostle;
he continues Christ's work on this person and his
work,
he radiates Christ where ever he goes by the shining
example of his life
he is a Christ-bearer, bringing to others Christ's
love, ~~his~~ Christ's message, Christ's influence.
The apostle spreads the reign of Christ
in the life of individuals by promoting Christian
sanctity and perfect moral conduct,
in families ensuring concord, Christian living,
religious upbringing of youth,
in social relations, working for cooperation between
classes, honesty in business transactions,
justice, charity, respect for God's law,
in national life, securing the interests of defending
the rights of God and religion, securing justice for
all,
in one's own immediate milieu, making Catholics
ever better Catholics, ~~help~~ bringing non-followers
of Christ, bringing non-Catholics nearer Christ,

helping in every possible way for the great 31
task of conquering this vast Pagan land for Christ.

Cap Programmes 5 to 8.

Ad Jerem per hanciam

In previous programmes outlines we have seen why the Sodalist loves ~~the~~ Devotion to our lady is ^{the} a characteristic means for the personal sanctification of the Sodalist. We have seen in ~~the~~ two previous programme outlines the Sodalists who is devoted to our lady loves her, imitates her and honours her. We have ~~seen~~ ^{traced} into two previous programme outlines the first two aspects of this devotion: love and imitation. It remains for us to see how the Sodalist honours our lady.

The constant ^{tradition} practices of the Church and of the Marian Sodality have familiarized us with a large number of ~~most~~ practices in honour of our lady. The celebration of our lady's feasts, pilgrimages to her shrines, ^{shrines} her grottoes, May devotions, the Angelus recited thrice on each day, the rosary, the wearing of the scapular, ^{and of the miraculous medals} the consecration to our lady, Saturday devotions and the first Saturday of each month, ^{Madonna} ^{the little office of the Ann. Conception} ^{of our lady} Collections, Candle light processions, ^{Madonna} ^{of our lady} Collections, Hymns and litanies in her honour, our lady's academies — these are but a few of the many ways in which Sodalists are accustomed to honour our lady.

Now in these outlines we will confine our attention to ^{four} ^{of these} ^{we shall study them} four devotional practices, and study them ^{fully} ^{carefully} ^{in detail} ^{so that we may appreciate them and thereby} ^{make them bear the a fruitful influence on our lives.} ^{derive the fullest benefit from them.} These practices are i The Sodalist's Consecration to our lady ii The rosary iii The Sodality Office, or iv The celebration

of our lady's feasts.

V The Sodalists' Consecration to our lady.
of Med VI

VI The Rosary

The Rosary is a wreath of prayers to Mary.

- To Mary through whom flow all God's graces to man through whom rise all man's prayers to God,
- To Mary the universal Mediatrix.

It is ^{like} a triple ^{like} crown of fragrant roses

- a crown woven round the days when God became incarnate and dwelt among men
- ~~a crown~~ round events which are the greatest in man's history, which are the dearest in Mary's memory.

It is ~~like~~ ^{like} a

- a crown of white, red and golden roses
white roses of the joys of the Incarnation and Nativity
red roses of the sorrows of the Passion and Death
golden roses of the glories of the Resurrection and Heaven

It is a collection of the most perfect, most lovely

- of ~~prayers~~ ^{of prayers} which ^{was taught by the lips of} the God-man himself taught us, which is a perfect synthesis of all our praises and ^{petitions} prayers to God
- of the Hail Mary, the perfect prayer to our lady, composed jointly by an angel and greetings and praises uttered first by the angel of the Incarnation and by its first witness among men prayers made sacred and dear by centuries of usage in the Church
- of the Gloria, an prayer expressing the whole purpose of Creation.

~~The~~ Every Catholic loves the Rosary

It secures Mary's protection over our lives;
it gives strength in temptation and comfort in sorrow;
it assures a safe passage from time to eternity.

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Catholics love especially the family rosary,
the daily recital of the rosary ^{in the house} aloud and in common,
~~with~~ a homage most dear to her who once was herself
the mistress of a home-family home.

The family rosary is the secret of Christian love
and happiness.

It is a sure remedy against the many ^{of evil} forces which
lead to disrupt the family.

All Socialists love the rosary,
because they wish to be an example to others in devotion
to our Lady.

Hence they have ~~consecrated~~
Hence they will recite the rosary daily and promote the
practice of the daily & family rosary.

VII The Sodality Office.
of Med VII

Dignity of the human person

of VIII p 119

A good peace must be founded on the basic truth of
the dignity of the human person.

Dignity of man is the fountainhead of true civilization
as history abundantly proves.

Materialism denies this dignity, and hence has debased
our present civilization, has given rise to theories
of race superiority, and ~~has~~ ^{has} made the exploi-
tation of ~~our~~ classes and of nations possible.

~~There can be no lasting~~

Socialism and Communism are not the remedy; they
too are based on the materialistic philosophy of
our age. Like Fascism and Nazism they make
men a cog in the wheels of the State.

The only effective remedy is the spiritualism of
Christianity. Inevitably comes Christianity teaches:

Man is the child of God
When sin deprived man of his high dignity, God became
incarnate, and redeemed man. In the God-man all
men were made brothers.

Baptized in St. Jerusalem men are made equal to one another

This truth is the bedrock of true democracy.

The principle of the sacred dignity of man is a guarantee of right, peace and prosperity; it ensures justice and charity. For employer and employee, for industrial worker, farmer, merchant or manufacturer, it prevents brutal domination of weak by the strong, exploitation of underprivileged and subject races, regimentation of citizens under systems akin to slavery.

The supremacy of law.

God's law is supreme in the affairs of men.

God has made the ~~sun~~ all creation animate and inanimate subject to His law. Nothing suggests that man alone is exempt from this law.

~~is~~ ~~unscientific~~ and entirely false ~~to hold that all law is man-made~~ is the theory of juridic positivism which ~~states~~ holds that all laws are derived from social customs, and experience usage and social experience, and that the state is the ultimate source of all law.

Juridic positivism leads to opens the ways for the divorce of law from morality, and leads to ~~the political systems like~~ fascism and ~~the~~ Communism. ~~to~~ to the pernicious errors that might is right, the end justifies the means, expediency as a sure guide in the affairs of the state and similar ~~errors~~ other false doctrines.

If men sincerely wish peace they must once more submit themselves to the supremacy of God's law. To the law of might must be opposed the might of law as Pope Leo XIII said.

Conscience must rule men's actions; the sense of right and wrong must be sharpened.

This is a great task, and must be resolutely undertaken.

The beginnings must be made in schools. For generations false educators have taught youth that there are no absolute standards of moral conduct, and hence a thorough re-education is

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necessary.
Law-makers too have a grave responsibility.
They must realize that the eternal law is the
true prototype of all human law.

The law of nations

Like individual persons, nations too are sub-
ject to divine law.

Certain fundamental principles of law have been
universally recognized as necessary for the
right government of the commonwealth of nations
of the world. This body of laws is what is called the
Law of nations, Jus Gentium

For This law states the basic rights of all nations,
large or small, powerful or weak.

The law of nations is fundamentally an ordinance
of reason, and forms a part of the natural law.
Hence it is unchangeable and is a sure guarantee
for a permanent peace.

Additions are made to this law by in specific
cases by contracts and pacts. These are not un-
changeable, but no single nation may arbitrarily
and unilaterally break them.

Justice, equity and charity are three aspects of the
law of nations; they are powerful factors for re-
building of a peaceful world.

The clash of arms has thrown out the law of
nations; hence every effort must be made to
restore it to its rightful place.

Indispensable conditions for this are: leaders of
nations must follow the dictates of conscience;
justice must rule all international relations;
the basic rights of small and weak nations to inde-
pendence, security, economic development must
be respected, unlimited authority should not be
given to the state.

In fine the law of nations must furnish the common ground on which all nations can work together in harmonious & friendly activity for the building of a solid structure of peace.

The Will to Peace.

The will to peace must be created in men's hearts.

The first concern of nations must be spiritual disarmament - ~~the~~ ~~idea~~ of that is getting rid of falsehood and hatred.

War is the breeder of hatred; ~~there~~ but the soul of the social order is charity.

Unbridled propaganda has ~~for~~ during the war has made men believe all kinds of falsehood about other nations. The machinery of publicity should serve the cause of truth.

~~Material~~ ^{military} disarmament is also essential, and that not only for the weak nations but also for the powerful nations.

Punitive indemnities against defeated nations are the source of should not be assessed.

Justice and charity should be the guides for future peace.

It is necessary to establish an association of nations ^{founded} on the firm basis of the law of nations, and hence ~~is not~~ ^{is} capable of ~~providing~~ not an instrument of aggrandizement for a few favoured nations.

There should be a world-court for adjudicating contested claims, and other international institutions, of juridical, cultural, scientific, religious, etc to which would be helpful in create mutual trust & cooperation.

The will to peace must be ~~not~~ promoted through education, through persistent propaganda.

The peace-messages of the Popes give guidance in this matter.

The will to peace must be combined with the effort to ~~passer~~ ^{passer} men's lives according to God's

Reconstruction of the Social Order.

Peace in the world is intimately connected with peace within each nation. Hence the reconstruction of the social order is necessary.

Family social life is in chaos, mostly due to grave disorders in family life.

Hence family life must be strengthened. Family is the primary cell of human society and is the cradle not only of children but also of the nation.

Family must be built on the foundations which God himself laid. God gave to marriage a sacred character, and His divine Son raised it to the dignity of a sacrament.

At present sinful lust degrades marriage to levels lower than that of brute creation; many young people enter marriage with the intention of defiling its sacred character; State itself on the plea of reform forces dissolution of marriage.

Family rights are prior to those of the State; Parents have a grave obligation to educate their children.

Heads of families have a right to private property for the healthy development of their families.

Hence agrarian legislation must be devised with a view to reducing tenancy and promoting land ownership.

The family-type farm ~~comes~~ with its chief purpose to farm first for a living and then for the market must be the core of sound agrarianism. The spirit of commercialism with its forces of avarice and greed leads to a landless proletariat and eventually to agrarian revolt.

The agrarian element must be strengthened; it is best safeguard for democracy since it champions security and freedom.

All labourers must be assured of a just wage
 The industrial workers should achieve security
 through self-help organizations and not through
 government action which would destroy freedom.
 Dishonest and racketeering leadership must
 be repudiated.

The social organism must be strengthened by steering
 a middle course between irresponsible individualism
 and the state absolutism.

The bed rock foundation for the social order is
 religion. Religion emphasizes the duties of social
 justice and social charity.

God is the author of all that is good in civilization.
 To men must put their lives into accord with His will.
 To God men must return in humble prayer. "Unless
 the Lord build the house they labour in vain who
 build it."

July to Sept	Months with our lady.	M. Musical (Fr. Antoine)
		P B Petits Bollandistes
	Our lady of Deliverance July 1	P B 7 - 591
	Mount Carmel July 16	P B 8, 375 - m 1316
	Assumps	Aug 5 - m 1367 - 9, 323
	Help	Aug 2 9, 239
	Mercy	Sept 29 m. 1467
	La Salve	Sept 19 - C 2727
	Visitation	July 2 - m 1299
	Assumption	Aug 15 - m 1395
	Nativity	Sept 8 m 1435
	Most Holy Name of Mary	Sept 12 m 1441
	Seven Sorrows	Sept 15 - m. 1447
	Immac. H. of Mary	Aug 19.

Note I have written already

- 2 for July, 3 for August (5, 22, 26, 15th)
- 4 for August Sept. (8, 12, 15, 19th)
- 1 for Oct (7th)

Oct to Dec.

of mes fites

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~~Holy Rosary Dec 7 M. 1491~~

+ CTS 17C12

~~Maternity of BVM Oct 11 M 1503~~

Presentation of BVM. Nov 21 M. 1577

Our lady of Fatima Oct 30 13 of Bonate Herald 17 May 45

Immac. Conception Dec 8

Christmas Dec 25

Guadalupe Dec 12

Fourviers Dec 8

Victory Dec 3

Loreto Dec 10

} Lae P. B.
C. A. M. 22

Our lady of the Immaculate medal 27 Nov 27 C. A. M. 18

~~Our lady of the children Aug 16.~~

July 2 The Visitation

We all know the story well. We think of it when reciting the rosary since the Visitation is the second joyful mystery. We think of it also when we recite the our favourite prayer 'The Hail Mary', for is it not Elizabeth who first used the words: "Blessed art thou, among women, and blessed is the fruit of thy womb"?

St. Luke tells us that Mary went with haste into the hill Country to a town of Judah, soon after she received the angel's message. ~~For that~~ It was a wearying journey of three days on foot; Mary was poor and could afford no carriage and horse. She walked from Nazareth in Galilee to Ain-Karin near Jerusalem in Judah, a distance of 70 miles.

But Mary heeded not the fatigue and the discomfort. It was an example of friendship, love; those who love each other will wish to

share in each other's joy. It was an example of
Charity; Elizabeth in her old age Mary knew
to instinctively that Elizabeth in her condition
needed the help of a young relation, and so she
hastened to offer that help. It was also an example
of apostolate. Mary was Christ-bearer, and she
was going to her visit to Elizabeth ^{was to carry} ~~would bring~~
Christ's sanctifying influence to His world - be
fore runner John the Baptist.

~~Communicants are Christ-bearers of the Eucha-~~
~~rist ^{who receive Communion so often are also} ~~so~~ ~~Christ-bearers; they receive Commu-~~
~~nion often like Mary. But will they keep Christ~~
Selfishly to themselves, or bear Him to others?
Will they bring Christ's sanctifying influence to
their friends and relatives? And will they do it
even though ~~it though~~ it costs some painful sa-
crifice? Remember, Communion is not the only
watchword of the C. C. Sacrifice and apostolate
are two other watchwords. Mary's Communion
was the Annunciation; it was followed by the
sacrifice of the long journey and the Apostolate of
the Visitation.~~

~~July 16~~
Our Lady of Mount Carmel.

This is the feast of the Carmelite order.

~~The Carmelites~~

This is the feast of the scapular and also
the feast of the Carmelite order. Of the many
devotions in honour of the Our Lady the wearing
of the scapular is one ~~one~~ of the most common
in the Church. There are few Catholics who do
not wear ~~at~~ the scapular or at least the medal

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blessed with indulgences as the scapular indulgences. And through numberless miracles Mary has shown how pleased she is with this form of honor shown to her by her children. The scapular has its ~~origin~~ ^{the medal is as the one} ~~origin~~ ^{on our breast} We carry about with us, the images of Jesus and Mary, because we wish to ~~carry them to the~~ ^{to Jesus and Mary} first place in our hearts, we wish to proclaim to the world that we belong to Jesus and Mary, and want their protection all through our life. The scapular medal is ^{as it were} the badge of our Christian profession.

The scapular has its origin according to tradition the Scapular had its origin on July 16, 1251. Our Lady appeared to St. Simon Stock on that day and presented him with the ^{long brown} scapular which is as the distinctive religious habit of the Carmelite order. The scapular in its original form is the ~~one~~ ^{one} promised her special care and protection for all who would wear ~~it~~ ^{it}. The scapular in its original form ~~may~~ ^{is} still be seen to an essential part of the dress of a Carmelite. It reaches from the neck to the feet both in front and behind. But when ^{many} outside the Carmelite order began to use the scapular, the form was altered for the sake of convenience, it was made ~~not~~ very small; and nowadays the privileges of the Scapular are attached also to medals which have the figures of our Lord the Sacred Heart and of our lady on the two sides.

Aug 15 The Assumption

Tradition has The years of Mary's exile upon this earth come to an end. She had been longing for the reunion with her Son, and the day which God had appointed for it arrived at last. She was no more needed upon the earth. Tradition tells us that all the apostles except St. Thomas had gathered round in Jerusalem from different parts of the world, & as though summoned together by an invisible voice. They stood round their Queen and mother to hear her parting words and to receive her ^{last} blessing. Without any sickness, without the least agony of death, Mary's pure soul departed from the body and flew to heaven assisted by choirs of angels. The Apostles who stood near knew that they had lost one who was dearest to them on this earth; yet they could not shed a tear. The scene they had just witnessed was not a death with its painful separation, but a meeting together, a home-coming, a reunion so ardently desired by Mary and her Son Jesus. It was ~~as~~ ^{as} a long a falling asleep - "dormition" as the early Church used to call this feast of August 15.

^{Tradition records that}
The Apostles reverently laid Mary's pure body in a tomb; and that a few days later when the Apostle St. Thomas arrived from his distant mission-field and begged to be allowed to have a look at the body, they opened the tomb again, but found that the body was not there. They understood what had happened. God did not allow the

pure body of Corruption of the grave to touch⁴⁵
the body of his Holy Mother which no stain of
sin had ever tainted. The Mary was assumed
into heaven, body as well as soul, borne by
angels' hands, there to be crowned the Queen of
Heaven.

Liturgically Assumption is the most glorious
greatest of our Lady's feasts. We recall on this
Day her death — or Dormition — her assumption
into heaven and her crowning as the Queen of
Heaven. With the Introit of the Mass, let us we
repeat: "Let us all rejoice in the Lord, celebrating
a festival day in honore of the Blessed Virgin
Mary, for whose Assumption the angels rejoice
and give praise to the Son of God."

~~How~~ Aug 26 Our Lady of the Children.

August 26 is not a date which you will find
marked in any Calendar as a feast of our Lady,
but connected with this date there is a story
which should be dear to all Crusaders. In 1861
there came to a poor parish, Chateaufort in
France a poor ~~parish~~ ^{Fr. Duergo} priest. He saw a
Church in ruins, and he had no money to rebuild
it. He conceived a bold plan, ~~of asking~~ ^{of asking} all
~~the~~ asking all the children of France for
two sous each, ~~for~~ ^{for} a sou is a tiny Copper coin. ^{to}
He promised ^{to build a chapel with that money and} ~~in return that he would pray to our~~
Lady for all the children.

Thousands upon thousands of children
sent in two sous each, and several also
wrote beautiful letters to ^{Fr. Duergo} ~~the priest~~. One
little girl of Senne wrote: "Father, you say

that you are going to build a Church to Our Lady
of the Children. What a beautiful name! Our Lady
will send many graces on ~~on~~ all her children?

Our Lady of the Children, this was indeed a
beautiful new title of our lady, ~~and~~ and the
Children of France liked it. An arch-confraternity
of Our Lady of the Children was ~~soon~~ ^{soon by the Archbishop of Bourges} formed,
and within three years it had a hundred thousand
members. Fr. Queros then began to ~~to~~ dream
that the Arch-confraternity should become world-
wide, ~~He went to Rome, but~~ but he seemed to
meet with refusal everywhere. The holy priest
went to Rome, and waited for the ~~Holy Father~~ Pope
in a public audience chamber along with many
other pilgrims. As the Pope passed in front of him,
he unveiled a little statue of Our Lady of the
Children which he had brought with him. "Oh,
what a beautiful madonna", said Pope Pius IX;
and as His Holiness stopped to look at it, the
Fr. Queros explained ~~he~~ presented his petition.
"Granted", said the Pope. The Cardinal asked ~~the~~
Pope whether the petition should ^{not} be examined
officially. "No," said the Pope, "I grant it motu
proprio" — that is without any of the usual for-
malities. The Pope added: "I bless the Arch-confra-
ternity with my whole heart."

Our Lady blessed the priest's work. The
two sous sent by to the children for Our Lady of
the Children became made up so large an
amount that a magnificent basilica was built with
them. Numberless favours were granted by

our lady of the ~~Children~~ ^{new} To those who prayed ⁴⁷
to her under this title. On 26 August 1923, the
statue of Our lady of the Children was solemnly
crowned in the presence of a huge concourse of
children from all over France.

Two souls make but a tiny sacrifice; but
when hundreds of thousands made this sacrifice,
a world-wide Arch-confraternity came into being
and a splendid basilica was built, and a great
shower of graces descended upon the world.

Aug 5 Our lady of the Snow.

~~of August 5~~ The full name for ~~this~~ ^{of our lady} feast is "Dedi-
cation of the Church of our lady of the Snow." It is
a feast which recalls to our minds that devotion
^{of our lady} ~~what~~ ^{of our lady} ~~people~~ ^{had} ~~for~~ ^{our lady} ~~in~~ ^{the very earliest}
~~ages of Christianity.~~ ^{ages of Christianity.} The Church of our lady of
the Snow was ~~built~~ ^{built} in the fourth Century; and
it was rebuilt and ^{solemnly} ~~dedicated~~ ^{dedicated} to our lady in
432 the year after the Council of Ephesus ~~proclaimed~~
~~our~~ ~~lady~~ ~~mother~~ ~~of~~ ~~God.~~ ^{proclaimed} our lady mother of God.

cp 69
~~These are many ways in which the liturgy of
the Church loves to honour our lady. We honour
her under the ~~+~~ in her mysteries, in her titles,
in her apparitions; we honour her also in
the memory of the big Churches which have been
dedicated to her. ~~That~~~~

The full title

cp 69
~~Sept 19 Our lady of La Salette.~~

~~Aug 79 The Immaculate Heart of Mary.~~

~~though Rome has granted the Saturday after the
Feast of the Sacred Heart of Jesus as the feast of the
Immaculate Heart of Mary, the traditional date~~

~~of this feast for many religious orders and for~~

We have spoken already ~~and~~ in June about this feast. But for the Apostleship of Prayer and for many religious orders 19th Aug is the traditional date for this feast. For Crusaders, it is an important feast, and they would like to think of it more than once in the year. Every morning ^{we make} ~~they receive~~ ^{our} offering "through the Immaculate Heart of Mary": when offered through her Immaculate Heart our days become a thousand times more pleasing to God and a thousand times more valuable.

The Heart is the symbol of love. The feast of the Immaculate Heart of Mary is the feast of Mary's love. ~~It~~ It is with great love then that we should celebrate this feast. We owe much to the love Mary has for us; she gave us Jesus and the Eucharist; she gives us many graces from God every day of our lives; and with a mother's care she watches over us and is guiding us to our home in heaven. The Curé of Ars used to say: "Mary's heart has such tenderness for us that the hearts of all mothers in the world would be as a piece of ice in comparison with hers."

Sept 8 Nativity of Our Lady.

It is a very dear feast for every Christian, and it is especially so for little children, for the Crusaders of the Eucharist. September the 8th is ^{the} ~~the~~ mother's birthday for all of us, and what child does not ^{love} ~~not know~~ to celebrate a mother's birthday? September 8th is

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also the day when we think of Mary as a child,
and hence ~~is~~ like Christmas, ^{it} a children's feast.

Crusaders will celebrate this feast ~~too~~ ^{is}
~~In heaven~~ the Nativity of our Lady was a
day of great triumph; every ~~eye~~ ^{eye} angels and
~~Saints~~ ^{celebrate it with} ~~expressions~~ ^{expressions} of joy, for it
brings ~~the birth of our Mary~~ ^{the} announces the
glad news of salvation coming to the world. ~~The~~
priests and Holy Church makes all her priests
and religious say in the breviary of this day: "This
day was the Blessed Virgin Mary, born of the lineage
of David; through her the salvation of the world
is made manifest to all believers. This is she
whose glorious life has given light to the world."

The Crusaders will on this day gather in
spirit round the beautiful cradle of our lady.
~~They~~ ^{we} will see Anna and Joachim standing beside
the cradle, their faces beaming with thankfulness
to God. We too will kneel there and give thanks to God,
for Mary is the future tabernacle which will keep
Jesus for us. Mary is unlike any other child. She
is the only one of all the children of Adam who
was ~~without~~ all pure, all beautiful, without the
least taint of original sin.

What ~~will~~ ^{should} be our present to our heavenly
mother for her birthday? St. Francis de Sales
tells us what it should be. "I invite you all,"
he says, "to bring a bouquet of flowers to the
Cradle of the most Blessed Virgin. These flowers
are Holy Marigolds, ~~of~~ ^{of} holy desires to imitate
her, ~~fancies~~ ^{fancies} of (fancies) of our resolve to

serve her, lilies of purity, roses of a great love,
and violets of great humility and simplicity!"
Our souls adorned with these virtues will be as
of beautiful flower vases filled with fragrant delicate
flowers, which our heavenly mother will receive with
great affection and present before the throne of God. Cf p. 70.

12th Sept. Holy Name of Mary

Some days after Christmas the Church celebrates
the feast of the Holy Name of Jesus. So also some days
after the Our Lady's Nativity the Church celebrates
the feast of the Holy Name of Mary. ^{It is} a holy
name, ^{for it is} the name chosen by God for His own beloved
mother. It is a sweet name, sweet as the name
of a mother to any child, a name that reminds us
of the most loving of mothers, a name that we
have called upon so often in the past. It is a
powerful name, a terror to demons, a name
which brings down many graces from God, ~~a~~ and
~~name at the~~ which gives us strength to make
many sacrifices and to overcome the most violent
temptations. Naturally then we all love the beautiful hymn
of ^{Mary's name} "Sing, O my lips, and loudly proclaim,

"O Mary, how sweet is thy name!"

Mary! How sweetly falls that word

On my enraptured ear!

Oft do I breathe in accents low

That Name when none are near."

15th Sept The Seven Sorrows of our Lady.

On Friday in Passion Week the Church recalled
to our minds the sorrows of our Lady at the foot of

the Cross. September 15th is devoted to the memory of
of all the seven sorrows of our lady. These seven
sorrows are: the prophecy of Simeon which foretold
the ^{coming} passion of her dear infant Child, and her own
future sufferings; the anxious flight to Egypt in order
to escape the cruel murderer Herod who had sent
out soldiers to capture and kill Jesus; the agonized
search for three days when Jesus had been lost in
Jerusalem and could not be found; meeting Jesus
on the painful way to Calvary, covered with
blood and hardly able to walk under the weight of
the heavy cross; standing for three hours at the
foot of the cross, watching the slow death of
Jesus in the midst of ^{the most painful cruel} sufferings; receiving
in her lap, ^{the dead} a lifeless body of Jesus, in her lap, ^{her}
limb from limb and his feet, hands and side all
pierced, and his whole body torn by many deep
wounds; and finally the funeral, and the sad
departure from the tomb wherein lay her God,
her Son and her all.

Mary is truly the Mother of Sorrows, the Queen
of Martyrs. She can sympathize with us in our
sufferings; she can console and strengthen us in
our sorrows. Let us learn to go to her when pain
or sadness crosses our lives; let us unite our
little sufferings with the great sufferings she had
to bear.

19th Sept. Our Lady of La Salette.

September 19th reminds us of one of the most touching
apparitions which ^{of} our lady. As at Lourdes and Fatima,
this apparition was also to Chi at La Salette

On September 19, 1846

also it was to children that our lady appeared. Maximin Girard ~~was~~ aged 11 and Melania Mathieu aged 14 were tending their parents Cows in one of the mountain slopes of La Salette. They took their poor noonday meal, said the Angelus and then slept for a while in the shade of a tree. Melania was the first to wake up. She found the Cows missing, and called awake Maximin. ^{From his eyes looking for the cows.} He got up and ^{Melania} saw all on a sudden: "Look! A great light here! Do you see it?" "Yes," replied the astonished boy.

The light opened out, and in the middle of it appeared a beautiful lady. She looked very sad. From her neck hung a gold cross. She said: "Come forward, my children; do not be afraid. I am going to ^{give} you a great news message." Our lady ~~then~~ spoke to them how greatly men were offending her Son by their many sins. She wept as she spoke. The tears fell slowly, and the voice showed ~~the~~ a great sadness. ~~It~~ She complained chiefly of four kinds of sins, working on Sundays, swearing and blaspheming, breaking the law of abstinence, and omitting the daily prayers. She said ~~to~~ that God's hand would strike the people if they continued in their sins, and asked the children to tell other people of this message.

19th September next year ^{that is, a year hence} on 19th September, 1946

It will be nearly a century since this famous apparition of La Salette. If our lady were to

when he died the beads of his rosary were.
San Rodriguez, and his beads had worn thin by continual
use. During the present war thousands upon thousands
of ^{small} rosaries have been made ~~by~~ and distributed to soldiers
on the fighting front. In many parts of Catholic India,
in Goa, Mangalore and Malabar for ~~the~~ instance, there is
the beautiful custom of ~~the~~ the family rosary; all
the members of the family gather together before a picture
of our Lady and recite the rosary ~~to~~ daily.

All this shows how greatly the Church values the
rosary. As Considerers we are many's dear children,
and hence we must excel all others in our devotion to the
rosary. Do we recite it every day? In our homes and
in other homes that we know of, is there the custom of the
~~family~~ ^{family} rosary? If there is not, cannot we not do some
thing to have the custom ~~at~~ ^{started} read?

Emperor Napoleon had a royal page whom he
greatly loved. ^{The Emperor had taken him to} One ~~day~~ ^{time} he was ^{in a theatre with several}
other a drama. The young boy ^{was sitting in the} ^{audience} hid
hidden below the folds of his cloak ^{and} ^{was} ^{little} ^{interested} in the drama; he kept
in something ^{for a while} ^{and} ^{was} ^{absorbed} ⁱⁿ ^{something} ^{that} ^{was} ^{being} ^{acted} ^{on} ^{the} ^{stage}.
The emperor was puzzled and wanted to know what
his ^{favorite} ^{page} ^{was} ^{doing}. After watching him silently
for a while, ~~at~~ ^{he} ^{the} ^{emperor} ^{suddenly} ^{caught} ^{hold}
of the boy's hand. The boy was startled and raised his
hand. In his fingers was a rosary. "I have caught you,"
said Napoleon smilingly. The boy did not know what
to answer, and feared that ^{perhaps} ^{the} ^{emperor} ^{was} ^{angry}
with him. Napoleon said: "No, Auguste, I am not
I am quite pleased with you. You have a stout heart,
and one day you will be a man!" ^{young} ^{Auguste} ^{grew}
to be the saintly Cardinal, de Rohan - Chabot, Prince de Leon.
All through a life he kept his love for the rosary.

Crusade Competitions

l'acquisition de la science
 01.. 20 22 30 43 15 43 14 43 04 03 .. 25 24 .. 01 20 .. 13 22 43 24 03 12 24
 et la formation du caractère
 24 14 .. 01 20 ..
 sont leurs deux premiers

devoirs d'état

a 20	k 00	w 70	Letter scheme. 97 we a n e h i i 28 25 12 24 Children what is our love for our brother? Being the brother of Jesus ⁶⁶ would it not be unnatural in us if our love for Mary bears no resemblance to that of Jesus the first-born. ¹⁰⁰
b 21	l 01	v 71	
c 22	m 02	w 72	
d 23	n 03	x 73	
e 24	o 04	y 74	
f 25	p 05	z 75	
g 26	q 06		
h 27	r 07		
i 28	s 08		
j 29	t 09		

be unnatural in us if our love
 for Mary bears no resemblance
 to that of Jesus the first-born.

St. Conrad de Parham. Feast April 21.

Conrad de Parham was a Socialist Saint of the peasant
 hidden life. He had practically no book-learning ^{present}
 a comparative ^{which} erotic ^{and} unimpaired ^{well} to do
 He was lowly and despised ^{an} humble peasant for the
 first thirty years of his life, and afterwards a Capuchin
 lay brother. In the eyes of a world that looks for
 considers as great ^{only} those who show power of leadership,
 an enthusiastic following and a striking ^{imposing} achievement,
 Conrad's life would be singularly devoid of interest.
 To be porter in a monastery for forty-two years is no
 striking achievement. It is within the reach of any
 common, unambitious, poorly-talented rustic. But
 to be porter in the way St. Conrad was porter, was indeed

a gigantic achievement. The world looks at the things done; God looks at the way things are done. And hence in God's eyes, Conrad was one of the greatest among men, those to whom He showers His extraordinary favours, and whom He delectates with the halo of Canonized saints.

In a large estate near Ponzlamm in Bavaria was born on 22nd December, 1818, John Beindorfer, ^{known as Conrad} ~~later to be~~ the ninth child of Bartholomew Beindorfer and Gertrude Niedermayer. No great importance was attached to the birth of one more child into an already over-crowded family - numerous household. His future seemed clearly marked out for him. He was to grow up into a sturdy peasant, prove himself a useful hand on the estate, tend the cattle and raise up crops, as his father and grandfather had done before him.

The only education his parents thought necessary for him was education in the way of working of an extensive and prosperous farm. John learnt to plough, to sow and to harvest; and as for the learning contained in ^{the} books given by the great schools of the cities, this peasant ^{in his mountain home} did not even know its existence, nor did he ^{think he needed it.} ^{not feel any urge} for it, nor did he ^{know its existence.}

But heaven lay about him ^{in his infancy} and this was a far greater influence on his ^{training for life} education than the fields and streams and the teams of ploughing horses. His parents and all his people were deeply religious. Harassed alike by the Russian Schismatics ⁱⁿ of the East and the German Protestants in the north, the Bavarian peasants had learnt to value their Catholic heritage, and ^{used to teach} ~~taught~~ their children also to value it. Early in life religion became for

John a tremendous reality. His inward eyes saw ⁵⁷
in clear vision the ^{invisible} supernatural world of God,
His Blessed Mother and the saints with a far
clearer vision than the visible world of the
home and farm. Every day before sunrise he would
go to the parish church which was several miles
away, regardless of the freezing cold of mid-winter
or the torridial heats. ~~The~~ It was the Mass that
mattered most, and for the privilege of assisting at it,
no sacrifice seemed too great for him. He would
reach the church long before the sacristan had
stirred out of bed, and would kneel on the cold
pavement outside before the closed door, lost to
the world, absorbed in God. ① below

By Nature ^{Birn...} he was of a silent and retiring
disposition. When people greeted him he would
reply with a bow, like many other peasants: "Praised
be Jesus Christ." But in his mouth this was not
an empty formula. His tone showed that he
meant ^{with his whole heart} every word of what he said. On the farm
he worked as strenuously as any of his brothers.
To work for him was to pray, and with naive
logic he argued that since during prayer one
must have a respectful attitude, so during work
he should never wear a hat. Often he seemed
absent-minded, but he was no dreamy idler.
His brothers knew that the horses had a harder
time when John was at the plough than when
they themselves took the handles. Drove the teams.

- ① The peasants whom he came for Mass at a late hour
showed no surprise when they saw him. They knew the
Birnbofer boy for what he was, and silently admired him
for it. Among these simple folk it was no singularity

to be genuinely religious-minded,
When work was over ^{John turned to prayer} ~~he prayed~~. Time was precious,
and John was determined not to waste an instant of
it. He spoke little with people; evidently he was too
busy a man to waste time in idle conversation;
and besides, he had little interest in all the
mighty trivialities which ^{pre-occupied other} ~~men~~ made so much
about ^{so} were a great pre-occupation with other
men. When he did seek the company of others,
it was to get them together for a group reci-
tation of the rosary, for a pilgrimage to his
favourite shrine of Altotting or for some other
religious purpose.

In 1843 he joined the Sodality of our lady
at Altotting. This ^{Sodality} ~~Sodality~~ was one of the earliest of
parish Sodalities, ^{it} ~~it~~ had been erected in by
the Jesuit Fathers in the sixteenth century, not
long after John Lennis had founded the first Sodality
in Rome. In 1843 the Sodality, as also the famous
shrine of our lady at Altotting, was under the
charge of the Capuchin Fathers. John Birmendorfer
loved the Sodality our lady greatly, and so he
loved also our lady's Sodality. He learnt the
prayers customary in the Sodality, and never
for a day he did he omit them till his death
fifty years later. After becoming a Capuchin,
John, then Brother Conrad, was to write in his
tertiary resolutions: "I shall strive to
foster a tender devotion to the Blessed Virgin Mary
and to imitate her virtues in everything". This

Jesus 1591
Cap 1653

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resolution of Port ^{or} Contard was not a mere
velleity. He put it into practice with a heroically
strong will. All through life he showed a great
devotion to our lady. The rosary was his constant
Companion. Among the many devotions customary
in his religious order, those in our lady's honour
were the dearest to him. And he always cherished
the Sodality of our lady to which in ^{his} youth
he had given his name.

Dulzinger The call to the religious life came when he
was past ^{years of age} thirty. His parents had died, and
a life of entire devotion to God's service began
to appeal. He first ^{to him strongly} tried for the priesthood;
but the studies proved an insurmountable
obstacle. This was a grave disappointment,
but he soon realized that his real vocation
was for the humble and obscure life of
^{religious} a lay brother. The rigid austerity and the
strict evangelical poverty of the Franciscan
Fathers St. Algotting attracted him; and so
in 1869, having distributed his best & videri-
tance among the ^{according to the Gospel precept} poor, he entered the Monas-
tery of St. Anne as a postulant.

His postulancy proved to be very long and extremely
painful. He had to fit into the Capucine mould
his highly developed, but self-trained and therefore
rather unbalanced, spirituality. He was already
a mature man of thirty with settled habits and
much ^{spiritual} experience, ^{of the world} but he was of a
generous disposition, and where God's will was
clearly manifested he was not one to count the cost
who could give and not count the cost, fight and not heed the wounds.

I mind the difficulties in achieving it. He spent the
years of post¹⁸⁰⁰ as sub-porter in the house Alotting,
and ^{last} as infirmarian in Burghausen. When his superiors
were satisfied with the genuine sanctity that lay
his beneath his apparent oddities, they gave him the habit
of the Order ^{and his new name Brother Conrad of Pansham;} and after a year's probation at Langfen near?
admitted him to ^{the} Religious vows. Salzach

Brother Conrad made his vows to God as a Capuchin
lay brother on October 14, 1852. Soon after his superiors
^{sent} ordered him to Alotting ^{as} sub-porter in St. Anne's
Monastery where he had first come to be received into
the Order. Alotting was one of the most famous
shrines of Eastern Europe. Yearly some 300,000
pilgrims used to gather here from Germany, Austria,
Bavaria and other countries. It was the office ^{duty} of the
porter to find priests to hear the numerous confessions,
to distribute food to the poor, ~~of whom there were many,~~
to answer the inquiries of imper female visitors. The
work required ^{and kind} ~~was~~ ^{imperfectable} ~~fraternal,~~ ^a ~~great~~ ^{humility} ~~charity~~
and ^{great} ~~kindness~~. Brother Conrad's appointment to this
task was a proof of the high opinion his superiors had
of him. His life for the next 42 years was an un-
broken, unvaried round of humble duties,
walking to and fro between the ^{monastery} gate and the cells of
the ~~fraternal~~ monks, consoling and feeding the
poor, ~~sitting~~ ^{standing} at the beer and call of everyone that
came to the gate, whether it be with real need or
only to hear the patient Brother. Silent, ~~for~~
happy and cheerful, absorbed in God, with the rosary
beads ever slipping between his fingers, friendly
in his manners with visitors, never impatient
with untimely hours or repeated calls, ever the

ready servant of thousands of uncultured peasants,
Brother Conrad soon became dear to the Friars and
to the pilgrims, and a great saint in the sight of
God. God favoured him with miraculous powers;
he could foretell the future with the certainty of
present vision and could read into the hidden
depths of men's souls. He was specially sensitive
to sin and sorrow. Inevitably sinners grown
old in unrepented sins or weighed low by losses
and sufferings often came near him to find
that he knew all about them. With a few words of
advice, he would enable them to find true peace
at the feet of God.

Year in year out Brother Conrad con-
tinued this humble, but eminently rich life.
He ~~never~~ knew no holiday, ~~rest~~ and no change of
work. He was aging, but he had hardly time
to notice it, for he was too busy. He had diffi-
culties, but as he said in one of his letters,
he ~~in~~ it was enough to turn his eyes to the
Crucified and all his difficulties vanished. As the
years passed his bodily infirmities increased;
and he seemed to be happy with them. He
used to say: "To suffer is to love, and to love is
to live." Thus suffering and loving he lived his
busy life till one day, at the age of 75, he suddenly
fell sick. Three days later his soul flew to the
throne of God, there to begin an eternity of love and
life.

Instalation
944.

"My Cross is the Crown"

St. Leonard of Port Maurice

Feast: Nov. 26.

St. Leonard of Port Maurice was an oratorical writer and a highly successful preacher of missions, whose name was celebrated throughout Italy in the first half of the eighteenth century. But ~~his~~ in his early boyhood neither Leonard nor Port-Maurice ~~was part of~~ formed part of his ^{real} name. He was Paul Jerome, the name under which he was baptized; and school and parish records wrote him down as Paul Jerome Cassanova. Robert Dominic Cassanova, his father was the Captain of ^a ~~one of~~ ^{the} ~~ships~~ ^{small} belonging to the Genoese Merchant Service. Most of his life was spent on the high seas; but he had his home and he built his house in Port Maurice on a small sea-port town on the Italian Riviera. It was here that Paul Jerome was born on 20th December, 1676.

Paul Jerome grew up to be a healthy, vivacious, intelligent lad. He was fond of long tramps ~~on the~~ along the delightful coastline whose unparalleled natural beauty had not yet been marred by the modern villas of sickly luxury. The boy loved also his parish Church where he learnt to love the blessed sacrament, the many shrines of our lady in the vicinity to which he often made pilgrimages, his humble little home where the ~~the~~ daily rosary was not once missed, and the parish school to which his father sent him early in his boyhood. Paul's Curé and schoolmaster had glowing reports

Conspicuous as a Socialist and a "Catholic-Artis-
nist." The Sodality taught him to set great store
by prayer and union with God; and the another
famous union to which he belonged, the Oratory
of Father Caravita ~~VP~~, taught him to go into the
streets of Rome to recoup the black and the
lapped during mission times. Years later, in 1732,
he was to write to one of his religious brethren:
"My vocation in so far as one is competent to judge
of such things lies in mission work and in solitude
— mission work that I may live for God, and solitude
that I may live in God." This two-fold ideal
had begun to take shape already in 1693
when he began his studies at the Gregorian.

About ^{four} years had been spent at the Gregorian
University, during which his mind and soul had developed
to full maturity. He began to see clearly that his future
was not to be one of this world's glittering glory, but ~~one~~
of God's humble service as a religious. ^{But he was perplexed as to which religious}
He had known well ^{the} Oratorians, Dominicans and ^{but he was}
Jesuits; all of them he greatly admired; but none of them
he felt quite suited for his own himself. One day he saw
in a Roman street two religious whose look and dress
showed a genuine humility and poverty ^{that} deeply impressed him.
They were two sons of St. Francis, exact copies of the
Poverello himself. Paul Jerome followed them, curious
to know who they were; and he ^{entered} ~~entered~~ ^{after them} into
their ~~Oratorian~~ monastery church on the Palatine. The
monks were chanting the office in choir. He liked the
ceremony, and remained in the church till the office
was over. When after a long time he left the church,
his life's great decision had been ~~made~~, taken; he had

He had planned to take of his act

resolved to become a Franciscan.

Paul grows ^{Augustine} decision came to his own rich and ambitious uncle as a bitter disappointment ① He stormed and raged; said that it was sheer stupidity to throw away a university training and a brilliant future for the obscure life of a Franciscan; he vowed that he would never be party to such a suicidal madness. But the youth saw God's will only too clearly, and remained firm. Augustine Carranova put ^{Paul's} the option either to fall in with his plans or to quit the house. Paul chose the second. At this trying period when he was anxious by writing for his father's permission, and had not a roof to shelter him, a distant relative, ^{Pompeii} Leonard, had pity on him, and took him in. It was in gratitude to this relative that a few months later, when he had obtained his father's permission and had joined the Franciscan novitiate, he took the name Leonard, under which posterity was to ^{know} know him.

Events proved that his life as a Franciscan was far from being obscure. He was not hiding his light under a bushel, but rather setting it on a house top for all Italy to see. In 1703 he was ordained a priest; for some time he was professor of theology for the young in the chief Franciscan monastery in Rome. He was hoping to be sent as a missionary to China; but the permission first given and was later withdrawn. And a severe breakdown in health impeded on him and ~~and~~ trying rest for three years.

He had planned to make of his nephew one of Rome's most celebrated doctors in medicine.

now I am going to give one to Brother Leonard." 67
He realized vividly that God's grace obtained
through prayer and a life of sanctity were of the
utmost importance in work such as his; his
spiritual vision was ^{so} clear that he could not
but put first things first.

The Church remembers St. Leonard of Porto
Maurizio not only as a ^{great} preacher and writer but also
as the propagator of many ^{of} devotions which today
are very popular ^{all over} the Catholic world, but were little
known in his day. The devotion to the Sacred Heart
was still incipient, and unhappily suspect in
certain quarters. St. Leonard preached it frequently
according to the genuine ^{habits, spirit} of St. Margaret Mary
and Bl. Claude de la Colombiere and made it accept-
ed widely acceptable. The ^{first} exposition of the
Blessed Sacrament used to be rare. St. Leonard
saw in ^{this} a splendid means of kindling the piety of
the people, and encouraged everywhere solemn
expositions and hours of continuous adoration.
He had ^{from} his boyhood days a great devotion to
our Lady, ^{and} when a missionary one of his cherished
dreams was to see our Lady's Immaculate ^{Conception} defined
as a dogma. He often spoke to the people about
^{his hope}; ^{and} he wrote to Popes and Cardinals about
requesting the Church's decision; and tried to
excite popular sentiment in its favour. But
~~but~~ ^{the time} God's appointed hour was still far
away; and it was only a century after St. Leonard's
death that the Church defined the dogma for which
St. Leonard had been so zealous an apostle. The
devotion of the Way of the Cross owes more to
St. Leonard than any ^{of} the other single persons.
Erecting the fourteen stations and making ^{the} leading
the people to go through them frequently formed

the culmination of most of the missions he preached.
His crowning achievement in this line was the creation
of the Stations on the Roman Colosseum. ~~There~~ He created the
Stations of the Cross in 571 places all over Italy. His
crowning achievement in this line was the recreation
of the Stations on the Roman Colosseum in 1750, the
year before his death. The sermon he preached on the
occasion is still preserved, and ranks among the
finest specimens of Catholic devotional literature.
He wrote after this event: "I am getting old. My voice
carried as it used to do two years ago; but I felt worn
out. However it is a consolation to see this Colos-
seum no longer a common resort but a real sanctu-
ary." St. Leonard was 74 at this time; and it is
little wonder that he felt his body ~~was~~ no more equal
to the fire in his soul. ~~He~~ he went off

The following year, ~~the Pope sent him to preach~~
missions in Lunca and elsewhere, ~~with the injunction~~
that he should return to Rome in November. The Pope
had asked him that he should give up travelling
on foot and should use a carriage, and that he
should be back in Rome in November. The missions
were for relatively unsuccessful, partly due to
the open hostility of the people. In November
he ~~turned~~ started back for Rome. At Casa
della Nuova he developed a high fever; but pushed
on to Foligno, where he ~~paid~~ ~~mass~~ ~~with~~ ~~great~~ ~~difficulty~~
His companions tried to dissuade him; ^{sent him to bed instead of saying mass} but "a
single mass is worth more than all the wealth in the
world," he he replied, and would not omit the said
mass though with great difficulty. Next day his
carriage broke down on the way, and he had to
walk through the rain ^{all} the way to Spoleto. On the evening of
November 26 he arrived at the monastery of ~~the~~

the Palatine in Rome where fifty-four years ago he had made his decision to become a Franciscan. He was a completely broken man now, and all knew that he had not many more hours to live. But he was happy that he had obeyed the Pope's command and was back in Rome. A messenger was rushed to the Vatican; and Mgr. Belmonte a Monignoré came bearing the Pope's affectionate blessing and greetings. St. Leonard's life work had been accomplished. Before midnight on November 26 his soul departed to ~~the~~ flew back to God.

Aug 5. Our lady of the Snow

Have you ever considered how varied are the feasts which the Church celebrates in honour of our lady. Some of the main ones are in honour of the mysteries of her life, the Immaculate Conception, the Nativity and the like. A few honour her great titles - Mediatrix of all graces, our lady of Help, and the so on. We have feasts to recall her great apparitions of Lourdes, Fatima and other places. Besides these there are also feasts which owe their origin to the celebrated Churches and shrines which the devotion of the faithful has dedicated to our lady. One such feast is that of August 5th pp. 47

Aug 22 Immaculate Heart of Mary.

This is a most recent of the feasts of our lady, for it was instituted only this year. In 1942 His Holiness Pope Pius XII dedicated the world to the Im. H. of Mary, and on Dec 8th following he solemnly renewed that consecration at a public function in St. Peter's attended by the greatest crowds known there. Now a new feast has been instituted to honour the Immaculate H. of Mary. Unlike the feast of the same name ~~to be recalled~~ recalled on June 9th which is celebrated only

in certain dioceses, the feast of August 22nd is for
the whole Church.

Our Curators cannot but be very happy that the
Pope has given this new feast to the Church. Every morning... p. 48

Sept 8th Our Lady of Velankanni. We speak of
our Lady of Lourdes, of Fatima, of La Salette. Can we
omit our Lady of Velankanni. Velankanni is one
of the most famous of our Lady's shrines in India.
It is in South India, not on the ^{eastern} ~~the~~ ^{line} ~~Coast~~
Bay of Bengal, not far from Pondicherry. Every
year over 50,000 Catholics and non-Catholic gather
there on September 8th.

The shrine owes its origin to a miraculous
intervention of ~~our Lady~~ ~~in the seventeenth~~
Century. A Portuguese merchant vessel had
been caught in a terrible storm in the Bay of
Bengal. All seemed lost. In that hopeless hour
the sailors threw themselves on their knees and
prayed with all fervour to our Lady the Morning
Star. They vowed to build a church at whatever
place they would land. The prayer was instantly
granted. The cyclone was miraculously lulled;
and not long after on September 8th the ship
cast anchor at Velankanni.

Our Lady then appeared to them and directed them
to a thatched chapel where they thanked her for the
miraculous rescue. The solo sailors then began to
look for a suitable place to build the church they
had vowed. Our Lady appeared to them once more

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and pointed to them the spot on which now
stands the impressive Gothic Church of our Lady
of Velankanni, one of the finest buildings of its
kind in the whole of India, with its twin towers
pointing to the sky.
Of Protopostolic Style 38.

The for Soc. Ac. Report 1945.

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The first meeting of the year was held on March
25th. Fr. Oesch gave a sketch plan for the work
of the year. He said that the question which
the ~~Sodality~~ ^{Academy} proposed to treat during the year
was how the Soc. could be made an instrument
for Cath. Action in India. ~~The Soc. has been~~
~~Experience in other countries has shown that the~~
Soc. is adaptable to modern conditions; the ques-
tion before us is how this adaptation is to be
carried on in out in India.

On 2/4/45 Fr. Thekkakara gave a talk on
the working of the Sodality, its ideals, its
organization and its Catholic Action programme.
The talk was based on a scheme which
had been previously put up on the bulletin
board and on questionnaires distributed to
the members of the Soc.

The discussion of the scheme was continued
in the meeting of 8/4/45, when Frs Miranda,
Pereira, Thekk., & Peritto further developed
various aspects of the practical working out of
the organizational plan and the activity programme.

On 15/4/45 ~~the Academy held its best~~ Fr. Touz
spoke on the work of the F. S. O. Foreseeing that
the parlour would not be able to accommodate

all those who wished to be present, the meeting was held in the II Auditorium. To an exceptionally large audience Fr. Touz ^{spoke about} explained the aims of the F. S. O. movement in U. S. A. Fr. Vear-General's approbation of the work, the ^{numerous} manifold ways in which channels in which FSO activity could manifest itself. Subsequent discussion after the talk was mainly on what the scholars with the. League might do for the FSO.

Oct 4/45 Rev. Fr. A. Benal S. J. ^{Editor, Morning Star} addressed the Academy ^{in the Recreation Hall} on the work of the Young Men's Sodality in St. Xavier's College, Bombay.

On 6/5/45 Fr. Espasa gave us an account of what the Sodalities in Guyana had done for rural uplift through the Cooperative Societies. The speaker traced the history of the Coop. Credit Societies from the days of the German missionaries to our own days and showed how great benefit the mission work was deriving from these banks Societies.

On 13/6/45 the Academy celebrated the World Sodality Day.....

On 27/5/45 Fr. Furter gave a talk based on some of the latest reports from Spain to bring out how the principles of the social encyclicals were actually being put into practice through social uplift organizations, retreat movement for workers, and schools for the working classes.

Fr. Touz's talk of 2/6/45 was entitled "Latest reflections"; it dwelt on some practical aspects of the necessary cooperation between the Sodality and Catholic Action Society.

On 10/6/45 A panel discussion was conducted with Fr. Downing as president. The topic was

'The Catholic Press in India.' Fr. Myers. The following members took part in the discussion: 73
Fr. Myers (on the true aim of the press) Fr. Toussaint (on a better distribution) Fr. Augustin (Training workers) Fr. Poritto (Suggestions & Statistics)

The meeting of 17/6/45 was a sequel to the discussion on the Catholic press. Fr. Thekkarakara gave a survey of the Communist press in India, of the various Communist & Socialist parties and their characteristic political creeds, of the relative success which these parties are having, of the special tactics they employed to win adherents.

On 27/7/45 Fr. Pereira gave a talk on Vocational guidance in our schools. He dwelt on the necessity of such guidance, on the methods used by ^{certain} government & other private bodies, on what we in Jesuit schools might actually do.

In addition to these General meetings there were a few special meetings held for discussing about the Sodality O.P., the Scheme essay Contest for St. Helen's, the Celebration of the W.S.O. etc.

Blueprint for new world order.

Politicians, economists and leaders of sociologists are all now busy with the new world order. Grandiloquent plans and schemes ~~one~~ have been proposed; a new era of peace, plenty and prosperity ~~is to~~ has been promised to the war-weary world.

But ^{reading over} many of these plans and schemes one cannot help a feeling of frustration. Splendid edifices all, but built on sand.

The following is a blueprint based upon what is best in current thought. It comes from no victorious political power; it is no advocate for any of the popular 'isms'. But every statement made in it is the result of careful thinking and is based upon sound reason and ~~the experiences~~ can be substantiated by a host of valid arguments.

This 'blueprint' is not written in the form of an essay, popular or common journalism, because it is not meant to be read in a ship's through in after-lunch drowsiness, stretched on an easy-chair. Each sentence and each phrase in it in fact calls for study and discussion.

Notes for the pamphlet on purity.

Title: 1) Be pure. 2) If you aren't married

3) ~~that~~ you aren't married 3) Plain talks.

At Fr. Patrick with Joe, Balan and Vasu - Dr. Rengan the father of the two boys.

Fr. P: No, the subject can't be thrashed out as other subjects can be. In public lectures, I would be very unwilling to give detailed collective instruction on this subject even in the moral science class. I can never be sure of every single boy in ^a ~~the~~ group of ~~hundred or more~~ ^{of a group of hundred or more} and who knows whether these

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~~may~~ not be some who will And there
will always be a few lewd-minded for whom
my talk will just serve as an occasion for
much undesirable discussion with their younger
more queer fellows

Rengan - Yes, yes, I know, I should tell them -
but somehow I never feel confident enough to
do it - Perhaps I am too shy - or is it that I feel
I do not know what exactly a young boy may do,
what he should not, and how he is to counteract
against evil tendencies.

I don't believe that ~~there~~ in much of
what people say about ending in mad houses
or contracting all sorts of diseases. My boys should
have plenty far before they could come to that, and
sincerely I think their sense of ^{self} respect will
never let them go so far. I could never use
these arguments - and if not there, what else?
The P. P. The moral argument....

Rengan there you are the best to.... You are a
man of God, Father - I am just stating a fact,
not trying to flatter you - you are a celibate,
one who lives for God alone. You can best speak
of God's law.... I wouldn't have sent those boys
here (instead of keeping them in my own town)
unless I knew that you are here....

It is not goody, goody stuff meant for nuns and
maids and wee babies -

One is just out of the conversation if one hasn't
been it.

~~It~~ I can see - we aren't babies - (?) - Gandhiji
P. Old Inuro - Hon Ribbentrop - Gandhiji
when the terrorist

Have you a few minutes? I would like you
to tell me about films - I frankly don't think

I can go for any type of film.

- He certainly was tolerant - & nothing that there
three but that he did not try to understand. And he
learned a film later of the 15th Cent, and certainly
for one or two films he had gone.

- But the films they saw, a few rotten ones they
had got on with lately & some of the leadmags they
were liberally supplied with, - about these they did not
want Fr. P. to know. But Fr. P. did know - He had
found them in the rooms. Hastily hide throwing
the mag into the WP basket.

- go to my room - Bring two chairs from the library.

B. I know you can't get our point of view

Fabr - No? asked Fr. P. elaborately wiping off the deal
from his nose - which wasn't there.

I have got it on other points before

have shared up - It we live in a modern world. The
boys we meet have a great variety of interests - Books,
mags, boys, films etc.

Just for the fun, for pure enjoyment.

Pure? - said Fr. P. quietly - B. was momentarily
embarrassed

Fr. P. Why should we admit them into our minds
you can't find any pure men nowadays.

Fr. P. Thousands, millions of them.

It is not these pictures that have any influence on
us - They just pass over our minds. There is the thrill of
them all is forgotten.

- If I saw them kissing there - I am not going to
do it....

Fr. P. Cf. Adventurers - Detectives read comics to find
what are crime methods.

Boy Sue pouted - Dick hesitated, Sue agreed.
Dick protested.

Fr. Patrick had let his voice rise slightly

37 These overexposed characters are all abnormal.
making sex the center of life

27 Men become so insensitized with poison that they
are little affected by it - Sin-soaked people.

They have lost men's precious gift of shame.

- I hope you will never be of that sad lot.

30 Will you allow such filthy stuff to be sold
in your presence & of your sister

Dirt is dirt whether it comes from the mouth of
your best friend, your favorite film star or your
most valued author.

36 - you are not knowing life - you are knowing death
- the death of the soul - killing sanctifying grace
for you Joe - for others a mortal offence against
God, a smearing of conscience, a hardening in evil -
inability to rise out of ourselves....

There are things in life I would rather not know
about. Oh I don't wish a ~~too~~ paper to sit with me on
my bed. I don't want to be the best friend of the hate
that combs every evil house. Know the best that is in
life....

These men come to you with their loving smiles
and suggestive look. They envy you the innocence
they have lost.

Balmer 250 wds per page. Begin p 10 BKR

Dusk was gathering and a ^{single} faint star had
hesitantly appeared made its appearance on the
eastern sky. It probably felt so solitary,
and was shy of showing displaying its full brilliancy
before others to the still, ~~and~~ ^{for} calm, silent
twilight world, ~~was~~ ^{for} and was biding its time until
other stars would appear to keep company.

Fr. Patrick too was solitary as he walked
up and down the ~~to~~ short road in front of
the hall building where lived the professors of the College, and
which the boys ^{to the west lay the} familiarly called the Fathers' House.
Studenting ~~of~~ ^{the} College buildings which a few hours
ago had bustled with the ^{noise} ~~of~~ ^{many} ~~of~~ thousands
feet of young feet of young boys. But now the

Disgusted with 79

in their room, and was rather put out by the things I saw in there."

"What things?" asked Fr. Patrick ^{in a tone of} ~~astonishment~~ ^{astonishment}.
~~Case~~ Studied unconcerningly

"Why, those cheap magazines and books. They were lying all ^{about} the table, and I couldn't help seeing them. It was filthy, all of it."

Fr. Patrick did not show any surprise. "I know it," he said quietly.

"How?" ~~he~~ asked the astonished father of the boys.

"Because of the Company they were keeping of late. I warned the elder boy once rather sternly, but he didn't seem to understand me. They two ~~and~~ Now they have taken ^{John} also into their group."

"John, our Stanley's son?" asked the Doctor, ^{who with Fr. Patrick and Dr. Ryan} ^{of the famous trio of former} Stanley was ~~another~~ ^{one of the} prize boys in St. Albert's School ^{about twenty years ago.} Fr. Patrick and Dr. Rangan were the two others of the trio. All three were from the same village, and all three were among the youngest of their class. They were constantly together, and never parted company until after two years of College each chose his own favorite line. Stanley went overseas for an engineering course; Rangan took secured a seat in a medical college; and Patrick contrary to the expectations of his friends went to bury himself in a novitiate.

Years passed during which the friends used to exchange letters so regularly. Fr. Patrick was now a priest and a professor, and had under his care the ~~eldest~~ ^{friends and} sons of his two former class-mates. He liked the three boys Rahan, Vadan and ^{John} ~~John~~. They were brilliant in their class; they could stand their

ground firmly in any of the College debates,
and they had a personal charm which ^{gave} assured them
sure promise of social success. They revered Fr.
Patriek as something more than a ~~Quaker~~. Fr. Patriek
used to watch their progress with something of a
father's pride and affection; and the boys in turn used
to revere him as a Guru and Confidant to whom all their
little worries and problems. His simple unadorned
room in the Fathers' Lodge, ^{his} uncomfortable chair
and the little ~~of books~~ ^{the} work table littered with books
and manuscripts were ^{the} familiar to them of all the
things in the College. Who drifts away

But for the past few weeks Fr. Patriek had noticed
a change coming over the boys. They did not come
into his room as often as formerly, and when
they did come they were no more as frank and cordial
as before.

Fr. Patriek told Dr. Reggan the doctor what ^{little}
he had seen of late about the three boys.

"This won't do, Father", said the doctor imper-
sively clenching his fist.

"I know, but how to stop it?"

"Have a frank talk with them. I believe ignorance rather than thoughtlessness
rather than ill will is the cause when boys of good
character go slipping down this path. They do not
realize how ~~or~~ how wrong certain things are. I
should be very sorry if my boys should be turned into
rotters by some low-minded chap; and I know
Stanley would be far more sorry than I am if he hears
anything but the best of Joe."

Fr. Patriek ~~did~~ did not answer; with folded
arms he was looking towards the sky now brilliant
with a ^{million} thousand stars. But Dr. Reggan knew that

his friend was listening intently. There was
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~~shelved~~ ~~done~~ ~~that~~ ~~went~~ ~~for~~. Patrick was not ^{as} one to
~~begin~~ ~~such~~ ~~an~~ ~~topic~~ ~~unimportant~~.

"Father, you should tell them that it is not
respectable for any decent lad to keep such
kind of filth."

"Rengan, it is not respectability that is concerned
here. One might read filth in secret and be none
the worse as far as respect ~~before~~ ~~others~~ ~~is~~."

Fr. Patrick spoke with a tone of ^{deep} ~~firmness~~ ~~and~~ ~~authority~~.

"Suppose one reads filth in secret; ^{does not become} ~~is~~ ~~he~~ ~~therefore~~
^{because} ~~he~~ ~~is~~ ~~not~~ ~~known~~

~~respectable~~ ~~for~~ ~~doing~~ ~~something~~ ~~which~~ ~~no~~ ~~one~~ ~~knows~~
~~about~~. ~~No~~, ~~what~~ ~~matters~~ ~~is~~ ~~that~~ ~~the~~ ~~boys~~ ~~swear~~

their conscience; they break the law of God. And

that not only by reading such ~~sort~~ ~~of~~ ~~hot~~ ~~set~~ ~~sort~~ ~~of~~ ~~stuff~~.

Reading is the first step, and what follows

is far worse — ~~a~~ ~~rickety~~ ~~imagination~~ ~~dwelling~~

on what is impure, ~~film~~ ~~over~~ ~~and~~ ~~over~~ ~~crawling~~ ~~for~~

~~lewd~~ ~~talk~~ ~~and~~ ~~over~~ ~~and~~ ~~over~~ ~~films~~, ~~perhaps~~ ~~even~~ ~~acts~~.

"True, enough, Father," agreed the doctor.

"My profession has shown me quite a lot of this

bad reality. I have seen many who have wrecked

their lives in pleasure. I don't believe that my

boys will even descend to such depths, but

one can't be too sure. It is ~~the~~ ~~self~~. Control is

learnt earlier in the beginning."

"So you want me to talk it out with them?"

asked Fr. Patrick in a tone of ~~a~~ ~~whisper~~

deemed more to affirm a fact than putting a

question.

"Please do," said Dr. Rengan earnestly.

"You are ~~the~~ ~~man~~ ~~of~~ ~~God~~; you can treat the matter

more clearly than I or ~~some~~ ~~Mr.~~ ~~Stanley~~ ~~could~~.

You speak with authority, as one who has ^{known} ~~seen~~
many boys ~~into~~ ~~of~~ ~~the~~ ~~age~~ ~~of~~ ~~Polam~~ ~~or~~ ~~Joe~~."

the boys had remarked to him on a few occasions previously. He used to reply with a smile: "You know Baba Ah! but I can find things when I want them. When I was young, you know, my superiors tried to teach me how to fast keep order. But after a few years they of gave up in despair. I think I am one of those incorrigibles."

The boys watched the first grey hairs which were on Youth's point of view

Joe sat just opposite to Fr. Patrick; he was looking intently on the nails of his folded fingers. Balam was sitting to the left; he was sitting bolt upright revolving in his mind how he would justify his having persuaded the other two to go to join him in that evening's "fun". Vasu was between the other two. He was the youngest of the three, and felt sorry that he had not had the back bone to say 'no' when the others had approached him with the suggestion.

"I suppose, you want me to tell you what I think about that film," asked Fr. Patrick, as he mechanically wound his watch and placed it on the table. Fr. Patrick's watch was one that rarely showed the right time, for it was only once in three or four days that he remembered to wind it.

"We very much want you to," said Vasu, ^{own} Vasu picked up the watch and ^{consulting his wrist watch} after setting it he set it to the correct time, and then quietly replaced it.

"But, Father, I fear you can't get our point of view; ^{you} are so much ^{older} younger than ^{us} you," said

"Thank God that you have; but playing on the edge of a precipice isn't enough"

Joe, as he turned in his hand a pencil he had picked up from Fr. Patrick's table.

"You are just silly, Joe," protested Balan. "He will understand us if we explain properly."

"Do explain, please," said Fr. Patrick. He bent slightly forward and rested his hands on his left hand.

"Nowadays most of the boys are talking about films of this kind; and one is simply out of the conversation if one knows nothing about them", said Balan.

Besi "A young ~~man~~ man should know life as it is, and not a mere hot-house variety of it. Frank films of this like this one are what necessary for that; aren't they, Father?" asked Karu.

"Karu," said Fr. Patrick, "you are repeating the lesson well, and the chap who told you this must be proud of you as an apt pupil. Your father and I haven't seen any of the films of that nude and lustful variety, but we believe we know quite as much of life as we ought to. — But I am sorry, you boys may have more to say."

Joe was abashed for a moment, but gradually he found courage to speak. "After all, what harm is there in just looking at them. We aren't going to kiss or to do dirty things as those actors in the story do. They have no consciences, but we have."

Fr. Patrick just nodded and said slowly: "Balan bent forward and said: 'Pictures

Can't make any impression on our minds
They disappear come and go as quickly as on
the screen. All we care for is that moment's
joy, the pure pleasure of the seeing."

"Pure pleasure," repeated Fr. Patrick.
He ~~and~~ ~~referred~~ ~~the~~ ~~pure~~ ~~with~~ ~~an~~ ~~irony~~ ~~that~~ ~~he~~ ~~did~~
~~not~~ ~~care~~ ~~to~~ ~~conceal~~. ~~He~~ ~~is~~ ~~not~~ ~~in~~ ~~his~~ ~~mind~~ ~~to~~ ~~draw~~ ~~on~~ ~~the~~ ~~word~~

~~He~~ ~~is~~ ~~not~~ ~~in~~ ~~his~~ ~~mind~~ ~~to~~ ~~draw~~ ~~on~~ ~~the~~ ~~word~~
"That pleasure is hardly pure, and if it is not, then it is
and ~~is~~ ~~not~~ ~~pure~~ ~~at~~ ~~all~~." simple."

"I don't see why you should object so
much to pictures the talkies. Suppose we stay
away from them. There are hundreds of other
things which we simply can't avoid. Boys
will talk about such things, and we can't be
deaf. Certain magazines and the like will
come in our way, and we must read them for
some diversion." The law of God.

"Balau," Fr. Patrick spoke with a
slow deliberateness. "It is not to talkies alone
that I or any sensible man would object.
We object to everything that makes you go
against the law of God. Talkies are just one
Indecent talkies are just one of the many
baits which a corrupting and corrupted world
holds out to unsuspecting victims. They are
unhappily the most popular nowadays, but
they are ~~not~~ ~~the~~ ~~only~~ ~~ones~~ ~~of~~ ~~their~~ ~~kind~~.
Sexed novels, cheap vulgar magazines, adver-
tisement pictures which are an affront to any
decent man and woman, all come under
the same category, and must be avoided
like poison."

"You might think me a junk or medi- 87
craist, when I and indeed I would be, if the
law of God were different in the twentieth cen-
tury and for young people from what it was
~~two~~ four centuries ago. ~~or what it is for us~~
~~grownups.~~ God's law is based on human nature;
and all men can think men can know it by
the use of ^{their} reason. The law does not change
just because incentives to break it are so common.
~~The law of the state forbids murder; and just because~~
~~that each citizen~~
all men are allowed to carry a gun does
~~that each citizen happens to possess a gun does~~
not give him leave to shoot whom he chooses.
The Flying sharpshells will wound men; that
your town is under aerial bombing and sharp-
shells are flying all around you does not give your
body a special immunity against wounds.
Drinking contaminated water will give you
an infectious disease. And ^{that} because all the
town supply is contaminated does not make you
proof against disease. When the danger is
greater, one must take more precautions

"You can't help impure suggestions coming
in your way. But if you have a clear idea and notion
of their danger, a desire to keep yourself pure,
a conviction that all pleasure of this sort which
you willingly enjoy is going counter to God's law,
a determination never to use your faculties except
as for the purpose for which they are intended,
a firm will that will cast far away from you
to ~~reject~~ ^{reject} strongly and instantly everything that
inclines you in the wrong direction, then, however
contaminated be the atmosphere, however dan-

gave us the suggestions, that you will ever remain as God wants you to remain."

Fr. Patrick mechanically lifted a few books from the table and placed them on the shelf. He rested on his elbows on the ^{little} clear space he had thus made. The boys watched him silently. God has fashioned us most wonderfully," "Our body," said Fr. Patrick raising one finger, "has been fashioned most wonderfully. ~~It is not a mere machine like that of the car which will work if there is petrol and a driver.~~ ^{It is not a mere machine like that of the car which will work if there is petrol and a driver.} The body has ^{instincts} instincts, the instinct for self-preservation, the instinct for that would protect the body against danger, the instinct for food and drink that would keep the body in a fit condition, the instinct for self-expansion that seeks the acquisition of goods, the instinct also of self-reproduction, which is necessary for the good of the human species. Instincts are not bad in themselves; from a moral point of view they are neutral. But they must be kept in order; they must be ruled by reason; they must serve the purpose of the whole of the human person. In a state the government must rule and the subjects must obey; if instead each member of the state makes and breaks his own laws, there is anarchy. In man reason must rule; instincts, passions and sensual appetites must conform to the guidance of reason. If instead man allows his instincts to gain the upper hand and enslave reason, he would become a terror-menace felonist or an enemy to society, a glutton or a drunkard, a ~~the~~ ^{the} ~~leptomaniac~~ ^{leptomaniac} or a highway robber; and if it is ^{the} ~~the~~ ^{the} ~~sexual~~ ^{sexual} instinct that

Fr. Patrick noticed a puzzled look below Balan's knitted brow.

Fr. Patrick notices a puzzled look below Balan's knicker's brow.

"What is it, Balan?" asked Fr. Patrick. "The boy

"Father, it is very true what you say, ~~that I~~ ^{can't} resist, but can a man help it when he feels strongly inclined that way?"

gets beyond control of reason, ^{he} ~~he will~~ continually break the law of God, he ~~will~~ blind his conscience, and in the end become a mental maniac. Our instincts are given us for a purpose; and right order requires that we should use them for that purpose. It would be very unnatural if you had no instinct to eat food and drink, no ~~desire~~ ^{liking} to protect your body against harm, no desire to get anywhere in life. It would be equally unnatural if you had no sexual instinct. To feel inclined towards pleasures of a sort does not ~~show~~ ^{show} mean that you are a rascal, and meant for the company of rascals. It only shows that you are a normal human being ~~that~~, that you have a body like every other man has. Don't put yourself in a class different from those who keep pure all their lives; don't believe that you, unlike them, were born handicapped into the world, having always to struggle against a body with its uncontrollable instincts. The difference between those who remain pure and those who don't is not that one class has a body different from the other, but that one class learnt early in life to govern their body according to the light of reason, and the other let their instincts go as in brute animals."

"But, Father, can a man help it when he feels inclined that way?"

"Of course he can," said Joe, "that is, what we call resisting temptations; isn't it,

Father?"

Control.

Fr. Patrick nodded in reply. He looked at Balan and then at the other two boys. They were leaning back, both with their eyes fixed on Fr. Patrick's earnest face.

The priest said: "Man can always resist his ^{animal inclinations} ~~instincts~~ if he wants to. A boy knows that it ^{to delay in action,} ~~would be~~ pleasurable to nurse certain thoughts, ^{to talk in with his fellows} ~~in these suggestive, ^{some double-meaning phrases,} ~~unintended,~~ ~~as he has heard,~~ to do certain actions. But he knows also that such behaviour is not the proper thing for him. He quietly turns his mind to some thing else; he has acted as a reasonable being; he has ~~now~~ won a victory over himself when his ~~instincts~~ would have led him in the ~~wrong way.~~"~~

Fr. Patrick ^{quietly} stroked his beard; he was revolving in his mind "man's life is always one of struggle and conquest. It is a journey upstream, not down stream. If he is not prepared to row manfully against the current, there is no saying how deep into the abyss he will go. A student has borrowed a book from the library; he sees in it a delightful portrait which he would like to have for himself. But before he takes it away, his reason tells him: "No, this book is not yours; and he would be a sorry cad if he didn't return the book as he got it. A girl finds a ~~delic~~ sweet smelling rose in the ^{College} garden; ^{a mean instinct tells her to} ~~should she pluck it~~ when nobody is watching her, but something nobler in her warns her that she should just ~~to~~ disregard the

how far would get
a different idea
of the book. He says

low impulse and go her way. A group of businessmen about to close a great deal is startled by the thought: "Is it quite honest?" They know that God's law and the purity of their matters more than tons of money, and because they would not smear their conscience for filthy lucre they refuse to close the deal. A convalescent from typhoid feels a burning desire to jump out of his bed and reach for the plate of rich food in the dining room; his hungry appetite seems to give him strength for any heavy meal. But the doctor has told him ~~not anything~~ & ordered him to liquid diet. He clenches his fists and fights his hunger down, for he knows that to give way would mean a relapse into sickness and most probably death.

"There are many things which ^{a young boy} I would like to do, & which ^I would find pleasure in doing. There is no need to deceive oneself, to tell lies, to pretend that he has no desires of the flesh. Blind instinct tells him to run straight for what promises pleasure and excitation. But reason ^{wisely} and God's law intervene. He says to himself: 'Of course I would enjoy that. But I know I should not have it. God's law forbids it. Therefore, I will not have it.'

"There are thousands of young men and women who have said so to themselves and have remained pure in spite of all

of a corrupt Society.

allurement. There are thousands whose lives are filled with small conquests of this kind. There are thousands who by constant resistance to the lower appetites have so strengthened their wills that ~~nothing~~ no effort ~~seems~~ appears too great to them, that they are ever masters of themselves.

"Be proud to belong to this group. ~~of~~ ~~God's~~ ~~sons~~ Do not demean yourself by saying that you can't. You ever can if only you will.

Man is not born to be a slave, least of all a slave to his own ^{animal passions} ~~brute instincts~~. The poet Ovid living at a time when Roman Society was steeped in the lowest depths of sensual degradation wrote: "God gave to man an upturned face and bade him to look up to the heavens." ~~Even~~ He could not help observing that man, ~~held his~~ unlike the animals that crawled on four feet, held his head and face erect.

~~instinct~~. A tremendous purpose.

"Man has ~~instincts~~ as the animals have. ~~He~~ But they are to serve a divine purpose. Man and woman joined in wedlock are to be cooperators with God in bringing other human beings into the world, peopling the world with God's children in the sublimest task that can be entrusted to the human race. ~~They are~~ ~~meant~~ in a mighty work of creation. They have the power to call into existence God's children to people the world God created. ~~He~~ ~~can~~ God could have created every human being ~~as~~ directly by Himself as He created the

The boys sat motionless, looking neither at each other nor at the

The boys sat motionless, looking neither at each other nor at the priest. Their firmest faces that shone in the light of the globe for Fr. Patrick's table-lamp indicated a vision which he brought by a tremendous stroke of fundamental reality. The priest continued slowly:

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first man. But instead he willed to share that power with human fathers and mothers. As the tiny body of the child is formed by the parents, God breaks into it an immortal soul, a spiritual soul. It is for this sublime task of cooperating with God's Creative work, it is for this tremendous purpose, that God gave to men and women the instinct called sex. The essential order of creation requires that this instinct and the pleasure attached to it should be used for this sublime purpose and for none other. Any perversion of that sacred instinct, any enjoyment of that pleasure apart from the divinely ordained purpose, any thought, ^{speech} ~~word~~ or action that ^{one} you willingly choose ~~for~~ the solely for exciting ^{the} your appetite, anything in the line of deliberate sexual enjoyment ~~with~~ but has no relation to meaning of sex, is a violation of the moral order; it is a serious infringement of God's law; it is a grave sin.

"I never thought of it in that way," said Karu. He did not look up; but ~~was~~ ^{his} ~~was~~ ^{hand} his eyes ^{were} fixed on the fist ^{which} ~~was~~ ^{hand} which was firmly planted on the arm of his chair.

"That puts these queer films and magazines in a different light," said Balan ~~slowly~~ impulsively. He crossed his legs and leaned forward resting his ~~his~~ head in the palm of his right hand.

"It is a twisted world that we live in," said
Foster Patier. "It has lost all idea of God and
His law, ~~at least~~ and this most of all on the
question of sex. When man forgets God, he
is just ~~one foot~~ ^{an} away from the animal, a
slave of blind instincts and passions. Sex,
the tremendous power that God gave to man,
is ~~bandied~~ ^{thrown} about as cheap and vulgar. Its
attractiveness is made use of to make best-
sellers, ~~to~~ in literature, to create ~~or~~ ^{to} strike
capture attention in advertisements, to
attract crowded audiences to theatres, to
drag ~~the beam~~ into the mire for a depraved
degenerate taste the beautiful arts of music
and portraiture and poetry. There are moderns
who want the pleasure of sex without its
~~or~~ creative power; they talk of birth control
and companionate marriage as a wonderful
uplifting of the human race; perversion of
sex from its sublime purpose is no more
a sin. But in the name of truth, if this is
not sin, what is sin? To rob your neighbour,
~~to kill him in cold blood, to drag his~~ ^{to} ~~to~~ ^{to} drag his
fair name into the mud, ~~to kill him in cold~~
blood, these are sins; but it is not sin to
tamper with the laws of life, to abuse the
sacred power God has given, to violate the
essential order He has set for the good of His
children. It is no sin to ~~bandy~~ ^{throw} sex about
as if it were a thing of no importance.

It is a twisted world that we live in, said Foster Patier. It has lost all idea of God and His law, at least and this most of all on the question of sex. When man forgets God, he is just one foot away from the animal, a slave of blind instincts and passions. Sex, the tremendous power that God gave to man, is bandied about as cheap and vulgar. Its attractiveness is made use of to make best-sellers, to in literature, to create or to strike capture attention in advertisements, to attract crowded audiences to theatres, to drag the beam into the mire for a depraved degenerate taste the beautiful arts of music and portraiture and poetry. There are moderns who want the pleasure of sex without its or creative power; they talk of birth control and companionate marriage as a wonderful uplifting of the human race; perversion of sex from its sublime purpose is no more a sin. But in the name of truth, if this is not sin, what is sin? To rob your neighbour, to kill him in cold blood, to drag his fair name into the mud, to kill him in cold blood, these are sins; but it is not sin to tamper with the laws of life, to abuse the sacred power God has given, to violate the essential order He has set for the good of His children. It is no sin to bandy sex about as if it were a thing of no importance.

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"Sex is tremendously important, and hence it is that among in the eyes of God and of all right-thinking men any abuse of sex is a grave sin. God's law is explicit on this point. No man and woman is allowed to seek deliberately the pleasure or excitation connected with this faculty except in so far as it serves the divinely ordained purpose. Outside marriage this faculty cannot serve its purpose, and hence outside marriage the law for all is absolute purity."

~~Some one tapped gently on~~ ^[The tiny bonfire]

The sound of a gentle tap was heard at Fr. Patrick's door. The boys were about to rise expecting a visitor, but Fr. Patrick motioned them not to stir. "I guess it is the late mail. That won't disturb us," he said.

The College porter tentatively placed a small pile of magazines and papers on Fr. Patrick's table and quietly withdrew as the priest muttered a "thank you".

"Here it is," said to Fr. Patrick to the boys as he picked out of the pile a very colorful magazine. ^{The boys exchanged meaningful glances.} It is another of the bare, criminal attempts of a degenerate world to corrupt the rising generation youth of our land. The thirty pages of this magazine are packed with filthy articles and filthy pictures. Six months back when they first sent me a copy I felt as though slapped on some one had slapped me on my face. I wrote them a letter of angry protest, and asked them

at one another. The magazine was too well known to them at least by name its appearance.

to stop insulting me with it. But they won't stop; they continue to send it, hoping that I would show it to others, and gain them subscribers.

"What do you do with it?" asked Joe.

"I tear it to bits a hundred bits," answered the priest, "and deposit it at the bottom of my wastepaper basket. But this time I think of giving it a better treatment."

Fr. Patrick rose from his chair and looked out through the window. The silver disc of the moon had just risen over the line of margin trees to the east of the playing fields.

"Shall we go out to the grounds?" suggested Fr. Patrick. The boys rose from their wicker chairs. Fr. Patrick dived his hand below a ~~the~~ disorderly heap of papers and books in a corner of his table and brought out a box of matches.

It was a beautiful night. The extensive playgrounds with iron posts standing as sentinels here and there, the well-laid roads with and its rows of trimmed trees on either side, the terraced roofs of the hotels and college buildings and [the hundreds of illuminated windows behind which sat students absorbed in their work] all presented an all bathed in the mellow light of the moon, and the myriad stars presented a picture of deep repose and inspiring silence. Father Patrick and three boys were the only persons to disturb the silence and solitude of the scene.

"Now for a tiny bonfire," said Fr. Patrick ~~go to the store open the attractive wrapper~~

of the vulgar magazine he had received. 97
A few minutes ago from its attractive wrapper
and held it out by a corner. He took the box
of matches from the priest and said: "I shall
help you to start it."

At that moment Balan ^{Vasu} produced another
magazine from his pocket. He said: "Here is
an older copy ^{of the same mag.} ~~it is also~~ A chap thrust it
into my room today. I think it deserves a burning
as much as well."

Fr. Patrik received it without comment.

Balan said: "If you came to my room
you could swell this bonfire a good deal."

"Your Tad told me so," ^{he said} Fr. Patrik.
"He will see to the bonfire if you want to
have them also burnt."

A small flame shot up in the ^{night} air,
brightening for a moment the circle of
four faces, ^{that were grouped around it} and then died out. The brightly
printed pages, ^{and} the nude forms of the
women, and the ads for objects of sinful
licence ^{rolled} turned, and shrivelled and quickly
turned to ashy dullness.

"This burning is a ^{thoughts that matter} parable," said Fr. Patrik
as the last flicker of red flame died out. "It is
a parable for all the illicit enjoyment which
literature of this type tends to promote. The
flame rises high for a moment. There is a short-
lived ^{feeling} sense of satisfaction, and then a sense
of bitter emptiness, a blackness in the soul,
a consciousness that something of eternal value
has been lost."

Fr. Patrick and the boys slowly walked across the hockey field towards a stone bench near the pavilion.

"Joe," he said: "Joe, isn't ^{it} you who said a while ago that seeing filth on the screen can have ~~no effect~~ do you no harm? ~~because~~

"I think it does harm because it sets one thinking on wrong things," said Joe.

"And drawing pleasure from such thoughts," rejoined Fr. Patrick. "That in itself, apart from ~~our doing the what the actors do~~, is a grave violation of the moral order. ~~You~~ ^{man} cannot keep thinking of what he sees in theatres, reads in books and hears in conversation. Our senses are the windows of the mind. If you do not want foul-smelling air to enter your room, you will ~~close~~ ^{shut} your window against it. If you want to avoid disease, you will ~~not~~ ^{not} drink water from the cholera ~~plague~~ ^{infected} ~~water~~ ^{water} quarter of the town.

You cannot indulge in seeing and hearing and reading everything that corruptors of youth hold up to you, and yet pretend that you can keep your mind pure.

"Do not for a moment nurse the illusion that ~~your~~ thoughts do not matter. Do not say that your thoughts are beyond ~~you~~ ^{no you}, and it is enough if ~~you~~ ^{you} can keep your acts in order. Your thoughts do matter; they are what make ~~you~~ ^{you} properly human. Dwelling on thoughts of a certain kind and letting ~~the~~ ^{the} imagination work on them is something seriously wrong in itself, if your intention for doing so is to derive the sensual ~~but~~ ^{but} impure pleasure which the thought brings in ~~to~~ ^{to} their train.