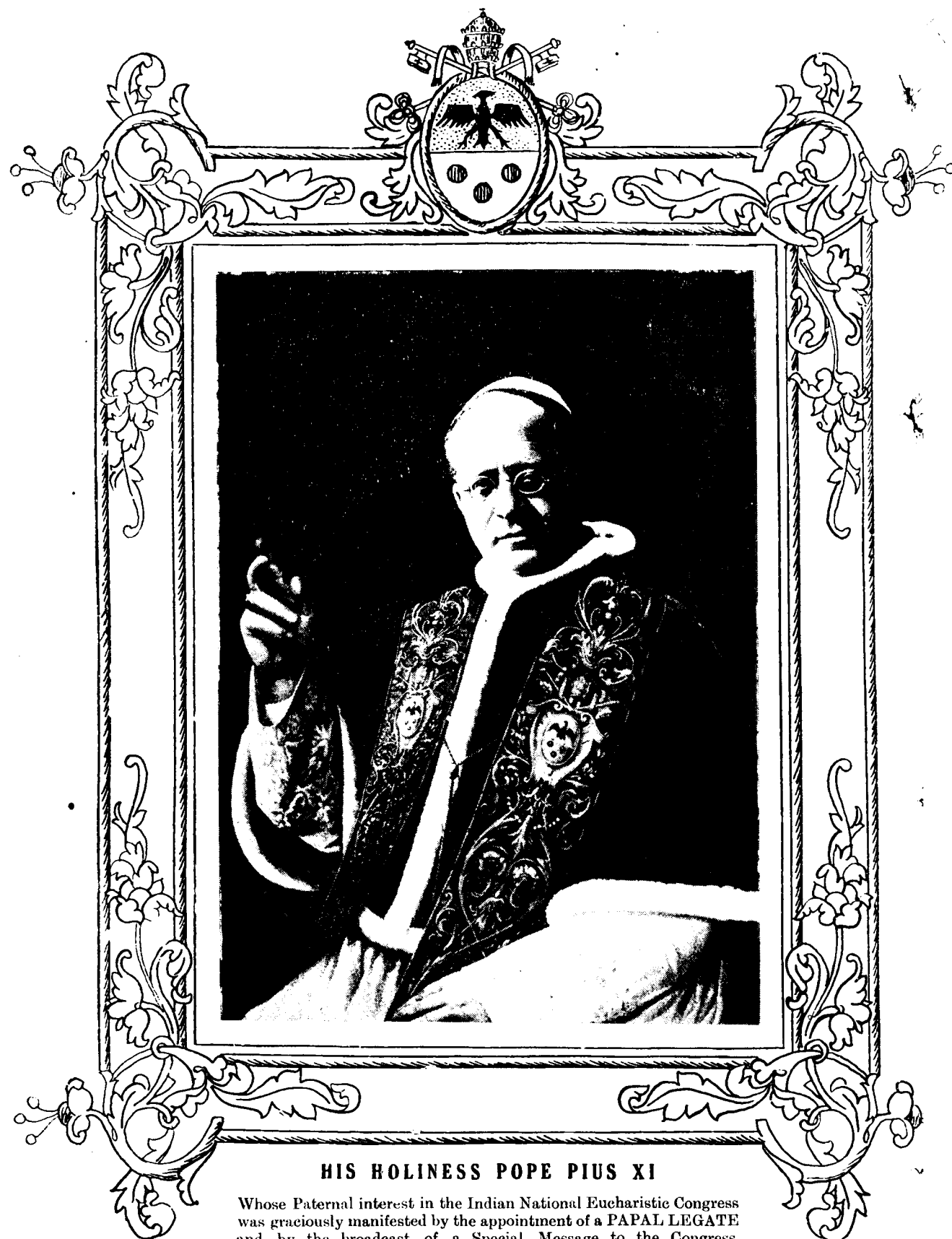




HIS HOLINESS POPE PIUS XI

Whose Paternal interest in the Indian National Eucharistic Congress was graciously manifested by the appointment of a PAPAL LEGATE and by the broadcast of a Special Message to the Congress.

**REPORT OF THE NATIONAL
EUCCHARISTIC CONGRESS
OF INDIA, BURMA AND CEYLON.**

— () —

MADRAS, DECEMBER, 29-31, 1937



Dedication:

287

Nihil obstat:

A. F. THEODORE,

Censor Deputatus.

Imprimatur:

✠ L. MATHIAS, S.C.,

Archbishop of Madras.

Ave Jesu, Pastor Fidelium;

Adauge fidem omnium in Te

credentium.



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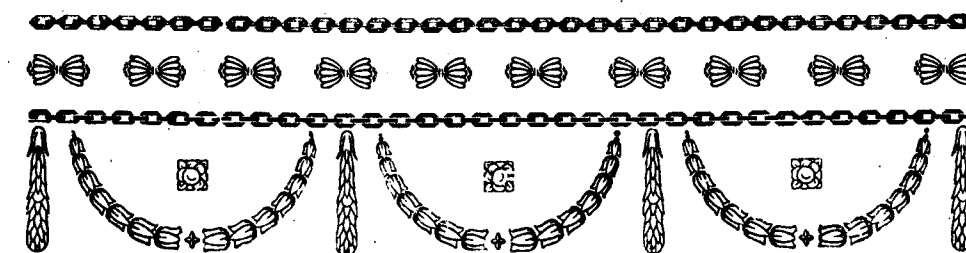
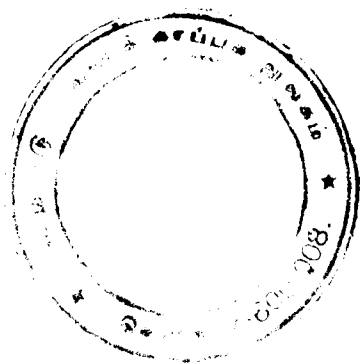
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His Excellency The Most Rev. Leo P. Kierkels, C.P., D.D.,
Apostolic Delegate of the East Indies.

Papal Legate to the Indian National Eucharistic Congress.



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Preface

THE impressions carried by those who were privileged to attend the Eucharistic Congress in Madras during the last days of 1937 will surely remain fresh and quite vivid in their minds for long. They may not feel the need of a Report of those memorable days, because what they saw and heard are indelibly impressed in their hearts.

It is, however, quite natural for us to have the desire to communicate the sentiments we felt while assisting at the solemn functions in Madras to our less fortunate brethren, who could not, for one reason or another, be present there. Besides, the report of the splendid display of our faith in offering our Eucharistic Lord a glorious tribute of public praise and homage on the occasion of the Golden Jubilee of the Hierarchy will, no doubt, be a source of inspiration to future generations of Catholics in the country. Nay more: its perusal will also help those who took part in the Congress to enjoy anew the spiritual joy and religious fervour which the Congress functions aroused in them. Considerations such as these have induced the organizers of the Congress to publish this Report as a souvenir of the Congress.

The Report consists of five parts. The first part records the preparations for the Congress. The public functions during the Congress days form the subject matter of the second part. The third and fourth parts are devoted to a description of religious ceremonies and sectional meetings. The fifth part gives a short account of the various functions that were held on the occasion of the Congress.

PART I

Preparations for the Congress

INTRODUCTION.

The National Eucharistic Congress for India, Burma and Ceylon, held in commemoration of the Golden Jubilee of the establishment of the Hierarchy in the country, was celebrated in Madras from Wednesday the 29th to Friday the 31st of December, 1937, with a success which exceeded the sanguine expectations even of the organizers of the Congress. It has left an unforgettable memory of its singular magnificence in our minds and hearts, and it is viewed as a beacon light lit by the Catholics of the country.

The Congress afforded the Catholic minority an opportunity for demonstrating to the non-Catholic and non-Christian majority the deep, earnest faith that animates them. It proved a source of edification to all.

The strong faith and deep piety of the thousands who gathered in Madras from distant parts of this vast country elicited from the Sponsor of the Congress the well deserved public appreciation that he felt himself "*proud to be the Pastor of such a flock.*" The Catholics of India recognised in those words of His Grace the Archbishop of Madras the sentiments of their beloved Pastors present at the Congress.

Indeed, this National Eucharistic Congress marks a new epoch in the history of the Catholic Church in India. It elevates our Catholic consciousness. Its success has shown to the world that all Catholic movements can easily take the character of a national movement, and will easily mature and fructify even in non-Catholic countries. May the memory of our Eucharistic Congress spur us on to co-ordinate our efforts more frequently to attempt and achieve greater things for the greater glory of our Divine Saviour in India.

I. PRELIMINARY STEPS

1. GENESIS OF THE CONGRESS

As the five previous Priests' Eucharistic Congresses in India, so the National Eucharistic Congress owes its origin to the Priests' Eucharistic League, though its success is mainly due to the support that the Congress has found in the Hierarchy and to the sympathy of all the Catholics of India, Burma and Ceylon, who have so generously contributed to its success.

The idea of a Congress was first proposed to the National Director of the League by His Lordship the Rt. Rev. Victor Fernandez, D.D., Bishop of Mangalore, as the best means of celebrating worthily the approaching Golden Jubilee of the Hierarchy (1). The National Director with the blessing of His Excellency the Most Rev. Leo P. Kierkels, C.P., D.D., Apostolic Delegate, and the consent of His Excellency the Most Rev. Dom Theotónio M. R. Vieira de Castro, D.D., D.C.L., Patriarch of the East Indies and Permanent President of the Eucharistic Congresses in India, placed the proposal before the Hierarchy by means of a circular letter dated 18th January 1938.

The response to the circular was most encouraging. The Hierarchy unanimously approved and blessed the idea, and readily consented to the request of the National Director of the Priests' Eucharistic League to use the interest accrued on the Marian Congress fund to meet the expenses. They, further, appointed their Diocesan Representatives, who constituted themselves into the *Executive Committee* of the Congress with powers to co-opt more members.

Thus came into being the movement for the holding of the Eucharistic Congress that has proved such a blessing to the country.

2. DIOCESAN REPRESENTATIVES

The Rt. Rev. Mgr. Armand, O.M.C.	...	...	Ajmer
The Rt. Rev. Mgr. Richard, O.M.C.	...	...	Allahabad
The Very Rev. Fr. J. Hogan, O.F.M.	...	...	Bellary
The Rev. Fr. L. Raymond, D.D., D.C.L.	...	...	Bombay
The Rt. Rev. Mgr. J. Fernandez.	...	...	Calcutta
The Rev. Fr. D. Ferroll, S.J.	...	...	Calicut
The Rev. Fr. Joseph Ittiparambil	...	...	Changanacherry
The Rev. Fr. A. De Montingy, C.S.C.	...	...	Chittagong
The Very Rev. Fr. George Godinho	...	...	Cochin
The Very Rev. Fr. Mangan, C.S.C.	...	...	Dacca
The Rev. Fr. George Menachery, B.A.	...	...	Ernakulam
The Rt. Rev. Mgr. L. Spillebout, S.J.	...	...	Galle
The Very Rev. Fr. Felipe Neri Mendonca	...	...	Goa
The Rt. Rev. Mgr. H. M. Pezzoni	...	...	Hyderabad
Rev. Fr. F. Vander Heyden, O. Praem.	...	...	Jubbulpore
The Rev. Fr. Vincent Fernandez, B.A., L.T.	...	...	Kottar
The Very Rev. Mgr. Mathew Thecanat, D.D.	...	...	Kottayam
The Rev. Fr. U. Marocchino, S.C.	...	...	Krishnagar
The Rev. Fr. M. Duraiswamy, D.D.	...	...	Kumbakonam
The Very Rev. Fr. J. L. A. D'Souza	...	...	Mangalore
The Very Rev. Fr. B. de Sa, D.D.	...	...	Mylapore
The Rev. Fr. C. Browne, M.A.	...	...	Mysore

(1) The Hierarchy referred to here is the one erected by Pope Leo XIII by the Bull "*Humanæ Salutis*", when he raised to the rank of Dioceses all the Vicariates Apostolic of the whole peninsula of India and of the island of Ceylon, though the Ecclesiastical Province of Goa had its existence since 1558, when Pope Paul IV raised the Bishopric of Goa to the rank of an Archbishopric with its Suffragan Sees of Cochin and Malacca, to which on January 6, 1606, was aggregated the Diocese of San Thome of Mylapore.

The Rev. Fr. F. X. Collaco	...	...	Nagpur
The Rev. Fr. G. Saraber	...	...	Nellore
The Rev. Fr. O. Bernadotte	...	...	Pondicherry
The Rev. Fr. D. Peter D'Cruz	...	...	Poona
The Rev. Fr. Jerome Fernandez	...	...	Quilon
The Rev. Fr. Nicolas Kujier, S.J.	...	...	Ranchi
The Rev. Fr. G. Mercier	...	...	Salem
The Rev. Fr. Thomas Vadacherry, L.D.	...	...	Tiruvalla
The Very Rev. Fr. G. Resinelli	...	...	Toungoo
The Rev. Fr. J. X. Sundra Raj, S.J.	...	...	Trichinopoly
The Very Rev. Mgr. Antony Pudicherry	...	...	Trichur
The Rt. Rev. Mgr. F. Bonnel, S.J.	...	...	Trincomallee
The Very Rev. Fr. A. Adeikalam	...	...	Tuticorin
The Rev. Fr. Joseph Vaipichery	...	...	Verapoly
The Rev. Fr. Joseph Kanakacherry	...	...	Vijayapuram
The Very Rev. Fr. Victor Damatraz	...	...	Vizagapatam

3. THE VENUE OF THE CONGRESS

It was left to the Hierarchy to choose the venue of the Congress. Most of the Rev. Ordinaries were pleased to suggest Madras as the fittest place for the purpose. No doubt the central position of Madras and its easy accessibility from all parts of India, not to mention its political and historical importance, were contributing factors in this choice. The nearness to Mylapore and the vigorous Catholic life of the 40,000 faithful scattered in the 18 well established parishes within the limits of the town, the predominantly Catholic atmosphere of the city created by the many flourishing educational and charitable institutions existing there, and the suitable accommodation for the large number of visitors were certainly uppermost in the minds of the venerable Prelates who preferred Madras to any other place. His Excellency the Apostolic Delegate, in consultation with the Most Rev. Metropolitans in conference at Bombay, approved of the choice, and Madras became the real venue of the Congress.

His Grace, the Most Rev. L. Mathias, S.C., D.D., Archbishop of Madras, was only too happy to extend a most hearty welcome to the Congress into his metropolis, and, in the words of the Papal Legate, he proved a perfect "royal host."

4. PRELIMINARY MEETING

The Preliminary Meeting of the Executive Committee was held on April 1, 1936, in St. Gabriel's Hall, Madras, with His Grace the Most Rev. L. Mathias, S.C., D.D., in the chair. Beside the Diocesan Representatives, all the Parish Priests and the heads of several ecclesiastical institutions within the municipal area attended the meeting.

The National Director of the Priests' Eucharistic League, who convened the meeting, welcomed the Delegates and explained to them the object of the meeting. The announcement that 47 of the Ordinaries had already approved the idea of the Congress was received with applause. The news that the Hierarchy wished Madras to be the venue of the Congress infused fresh enthusiasm into the members.

As the municipal boundaries of Madras included also Mylapore, and the good working of the Congress would necessitate the support and friendly co-operation of the clergy and the laity of both jurisdictions alike, it was judged highly commendable that Mylapore be associated with Madras in all affairs connected with the Congress, and both Ordinaries were appointed Joint Presidents of the Congress Committee.

His Lordship the Rt. Rev. Charles Fragoso, D.D., Bishop of Mylapore, being then absent in Portugal, the Rt. Rev. Mgr. F. H. Franco, Administrator of the Diocese, acted for him during the early period of the Congress preparations; and after the resignation of Mgr. Fragoso, his successor in the See of Mylapore, the Rt. Rev. Mgr. Dom Emmanuel de Medeiros Guerreiro, D.D., became *ipso facto* the Joint President of the Congress Committee.

Then, as an act of indebtedness to the Diocese of Trichinopoly, which was mainly responsible for the collection of the Marian Congress Fund, upon the interest of which was to depend the Eucharistic Congress to a great extent. His Lordship the Rt. Rev. P. Leonard, S.J., D.D., Bishop of Trichinopoly, was nominated the Vice-President of the Congress Committee.

Next His Grace the Archbishop of Madras proposed the Very Rev. Fr. Aurelian, O.C.D., the National Director of the Priests' Eucharistic League, and the Rev. Fr. A. F. Theodore, D.D., B.A., L.T., the Parish Priest of the Sacred Heart Church, Egmore (Madras)—who played an active part in the Marian Congress—as Organising Secretaries of the Eucharistic Congress. The proposal was unanimously accepted by the Committee. The Very Rev. Mgr. G. Mora, S.C., Vicar General of Madras, was elected Treasurer.

It was decided to conduct the deliberations of the Congress in three sections: one for Prelates and Priests, one for nuns and the laity, and one for children. The sections for the laity and children were to be in English and Tamil. It was, however, understood that sub-sectional meetings in other languages also could be arranged if timely information were received by the Committee from those interested that a fairly good number would attend such sessions.

Finally the Executive Committee was completed by the addition of new members, a Governing Council formed and a number of other Committees drawn up to carry out the various details of the Congress.

Thus the Delegates left Madras 'Congress minded,' and the Preliminary Meeting in St. Gabriel's Hall saw the birth of the National Eucharistic Congress for India, Burma and Ceylon.

5. THE EXECUTIVE COMMITTEE

The Executive Committee formed at the Preliminary Meeting was constituted of the following members:

Joint Presidents:

The Most Rev. L. Mathias, S.C., D.D., Archbishop of Madras.
The Rt. Rev. C. de Sa Fragoso, D.D., Bishop of Mylapore; and after his resignation, the Rt. Rev. Em. de Medeiros Guerreiro, D.D.

Vice-President:

The Rt. Rev. Leonard, S.J., D.D., Bishop of Trichinopoly.

Organising Secretaries:

The Very Rev. Fr. Aurelian, O.C.D.

The Rev. Fr. A. F. Theodore, D.D.

Treasurer:

The Very Rev. Mgr. G. Mora, S.C.

Members:

The Diocesan Representatives (Page 5).

Rt. Rev. Mgr. F. H. Franco	Rev. Bro. G. M. Gaffney
Very Rev. Mgr. F. Carvalho	Sir A. T. Pannirselvam
" " " P. Thomas	Rao Bahadur S. Royalusami Pillai
" " " A. R. John	Rao Bahadur C. J. Paul
Very Rev. Fr. A. Anderson, S.C.	C. J. Varkey, K.S.G., Esq.
" " " F. X. V. Barreto	S. Amirthasawmy Pillai, Esq.
" " " Z. E. Charroin, S.J.	K. O. Antony, Esq.
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" " " L. X. Fernandez	S. M. Gnanaprakasam, Esq.
" " " G. Ignatius, S.C.	D. Goolamier, Esq.
" " " A. Lopez	J. D. Mathias, Esq.
" " " S. Marianandam	S. Selvaraj Reddiar, Esq.
" " " P. Mariaselvam, S.C.	H. Theodore, Esq.
" " " Theodore Menezes	Dr. F. Martin
" " " A. Moniz	A. P. C. Albuquerque, Esq.
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" " G. Barucci, S.C.	L. J. Fernandez, Esq.
" " F. Basenach, S.J.	E. A. Lobo, Esq.
" " J. Boira, S.C.	A. S. Manikkam Pillai, Esq.
" " A. Braganza	B. D'Netto, Esq.
" " E. Dabove, S.C.	J. Blyth, Esq.
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" " J. Fruytier	M. A. T. Coelho, Esq.
" " Jaganatham	J. J. Everett, Esq.
" " C. G. Maria Joseph	Dr. W. J. Fernandez
" " M. Menezes	G. L. Lobo, Esq.
" " M. Murray, S.C.	Captain F. de Netto
" " J. F. Noronha	D. Nicholas, Esq.
" " Y. Paul	E. Nicholas, Esq.
" " A. Pereira de Andrade	G. A. Pais, Esq.
" " G. Piesiur, S.C.	R. G. Pereira, Esq.
" " J. L. Correia Pinto	J. A. Ruinat, Esq.
" " G. M. Puthenpura	M. Ruthnaswamy, Esq.
" " B. de Sa, Ph.D., D.D.	J. M. Smith, Esq.
" " J. Sandanam, S.C.	C. G. D'Cruz, Esq.
" " E. Scagneti, S.C.	C. Taylor, Esq.
" " S. R. Santos	A. Francis, Esq.
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" Klyne
" Dorairaj
" A. P. C. Albuquerque
" Swamikunnu
" Thivy
" Cleetus
" D. D'Souza
Miss P. Seeta
Phaebie D'Souza
" Dias
" L. Phillipsz

All the Superiors of the various Convents in the City of Madras.

The Presidents of the Legion of Mary.

The Prefects and Presidents of the Sodalties of Men and of Ladies.

6. DATE OF THE CONGRESS

The National Eucharistic Congress was to be the nation's thanksgiving service for the benefits received through the Hierarchy during the past five decades.

Pope Leo XIII established the Hierarchy in India and Ceylon by the Bull "Humanae Salutis" of September 1st, 1886. By a Papal Brief dated 25th November of the same year all the Vicars Apostolic in the country were transferred from their Titular Sees to the newly created Residential Sees. Early in the following year Mgr. A. Agliardi executed those two Apostolic documents in three episcopal assemblies in Colombo, Bangalore and Allahabad, held on January 6th, January 25th, and February 24th respectively.

The year 1937 was, therefore, the Jubilee year of the Hierarchy. The definite date of the Congress was to be announced by the Delegate Apostolic. The fact, however, that the date of the Congress had not been settled did not in any way diminish the enthusiasm of the organizers of the Congress. Only in

August 1937, it could be officially announced that the last three days of the year would be the Congress days. True, the 1st January being an obligatory day in several dioceses in South India, a suggestion was made to anticipate the Congress by one day. But finding that it would not suit the Bishops in the North, the Congress was finally fixed by His Excellency the Apostolic Delegate for the 29th, 30th and 31st of December, 1937; and it proved most convenient in every respect.

7. CRUSADE OF PRAYER

More than on anything else, the organizers of the Congress relied on help from above for the success of their endeavours. To obtain this help a crusade of prayer was announced early in 1936 when the celebration of the Congress was first notified. The scheme was inaugurated in July 1937. All the Dioceses and religious institutions took part in this holy campaign of prayer and good works for the success of the Congress. As many as 100,000 Tamil copies, 75,000 English, 70,000 Malayalam and a proportionate number of copies in Hindi, Bengali, Konkani, Urdu, Telugu and Singalese of the Congress prayer were printed and distributed throughout the length and breadth of India, Burma and Ceylon. All the Rev. Ordinaries had the prescribed prayers to be recited publicly in the churches, either daily after Mass, or at least on Sundays and feast days before the Blessed Sacrament exposed for Benediction. The returns of the good works offered for the success of the Congress in one diocese alone count: Congress Prayer, 3,437,000; Holy Masses, 2,746,000; Holy Communion, 232,000; Spiritual Communion, 185,000; Visits to the Blessed Sacrament, 2,137,000; Hours of Adoration, 8,000; Stations of the Cross, 64,000; Rosaries, 3,169,000. These figures are to be multiplied again and again to get an idea of the huge number of spiritual acts performed by the Catholics in all the dioceses of India, Burma and Ceylon for the same intention. All Catholics—clergy and laity, men and women, young and old, rich and poor, literate and illiterate, sick and whole—all generously contributed by prayer for the success of the Congress.

This Crusade of Prayer and good works, beside bringing God's blessing on this movement, was no doubt the most valuable instrument in awakening interest and enthusiasm for the Congress among the Catholics of India. Prayer was the best means of propaganda.

Now that the Congress is an accomplished fact, we shall hopefully pray to God that "the fruits of the Congress may really prove very substantial and lasting for His own glory and for the greater good of our souls," and we shall prayerfully hope to enjoy abundant fruits of the Congress here and hereafter.

8. PRESS PROPAGANDA

Once it was ascertained that the National Eucharistic Congress would, be an accomplished fact, the Catholics of the country were kept informed of all that was being done for its success. A series of Congress Bulletins, giving the detail of the projected Congress, were spread throughout the country. Bulletin No. 1, dated 2nd February, 1936, formally introduced the Congress to the public, acquainting them with its aim and purpose.

In May 1936, the Secretary to the Subjects Committee in a "Plea for the Congress" made a general appeal for funds. It set forth the objects of the Congress and the opportunity it offered to Catholics in India to show their gratitude for their inestimable faith. Later on an abridged form of the appeal was printed in several languages and widely circulated. The article of Mr. R. P. Kulandai on the subject followed next, and it gave a new impetus to the movement. Rev. Fr. J. Philip Manning contributed a series of articles in the "Eucharist and Priest" on "Preparing for the Congress." The "Adoremus" of the Very Rev. Fr. J. Fernandez in the "Catholic Register," and several illuminating and inspiring articles on the Holy Eucharist by the Rev. Fr. J. B. Freeman in "The New Leader" are a few of the many publications that contributed to the success of the Congress. All the Catholic papers and journals in the country from the very beginning gave due prominence to all publications connected with it.

A few months before the Congress the Secretary of the Subjects Committee wrote his "Immediate Preparation for the Congress." This was followed by "The Notes that Interest All" on the Congress by the Organising Secretaries, and a booklet "The Holy Eucharist" reprinted from "The Eucharist and Priest." The Governing Council made special arrangements to publish articles on the Holy Eucharist in the Catholic periodicals at least every fortnight from the month of August, as a means of propaganda.

The main result of this Press propaganda was the enkindling of public interest in the idea of the Congress, and it contributed in no small measure to preparing the nation for the great solemnity.

9. THE CALL OF THE BISHOPS

The organizers announced the Congress. But it was to be officially introduced into every diocese by its pastor. In May 1937, the National Director of the Priests' Eucharistic League requested the Rev. Ordinaries to be pleased to issue a Pastoral Letter about the approaching Congress. At his invitation nearly every Rev. Ordinary in the country issued one or more Pastorals or circular letters to the faithful of the diocese. The Archbishop of Madras and the Bishop of Mylapore published a Joint Pastoral. These Pastoral Letters of the Bishops obtained the ready and enthusiastic support of the faithful. Moreover, the Bishops prescribed various means, spiritual and temporal, to make the people participate in the Congress, and their Pastorals originated a series of Eucharistic activities in each diocese until the Congress ended in the nation's whole-hearted tribute of love and devotion to our Eucharistic Lord and Master. Extracts from several of these Pastorals have found place in the Congress Bulletins.

10. THE CONGRESS FUND

It was the hope that the Hierarchy would allow a portion of the Marian Congress Fund for the expenses of the Eucharistic Congress that induced the organizers to take the initiative in the matter. The accrued interest on the surplus fund allowed by the Hierarchy then amounted to Rs. 12,000. This

was found too inadequate for celebrating the Congress in a fitting manner. The organizers had, therefore, to devise means to increase the Congress Fund. The appeal in the form of a "Plea for the Congress" met with a very encouraging response, and slowly but steadily donations began to come in.

The suggestion of Rev. Fr. Sundra Raj, S.J., of Trichinopoly, in the Preliminary Meeting to request a contribution of Rs. 100 from every diocese was duly communicated to the Rev. Ordinaries. In many diocese special collections for the Congress were ordered. Seminaries, Colleges, Schools, Convents, and Associations—all contributed their mite. Beside the interest on the Marian Congress Fund, these voluntary donations from dioceses, institutions and the charitable public were the only means upon which the Congress work was to depend.

II. THE WORK OF THE GOVERNING COUNCIL.

1. PURPOSE AND CONSTITUTION OF THE COUNCIL

The purpose of the Governing Council was to co-ordinate the activities of all the Committees and to supervise the Congress preparations. To this effect all the resolutions adopted by the various Committees were to be submitted to the approval of this Council, and both the Joint Secretaries and the Treasurer of the Governing Council were made ex-officio members of all the Committees.

The Governing Council was constituted as follows:—

Joint Presidents:

The Most Rev. L. Mathias, S.C., D.D., Archbishop of Madras.
The Rt. Rev. C. de Sa Frago, D.D., Bishop of Mylapore; and
after his resignation, the Rt. Rev. Em. de Medeiros Guerreiro, D.D.

Vice President:

The Rt. Rev. P. Leonard, S.J., D.D., Bishop of Trichinopoly.

Joint Secretaries:

The Very Rev. Fr. Aurelian, O.C.D.

The Rev. Fr. A. F. Theodore, D.D.

Treasurer:

The Very Rev. Mgr. G. Mora, S.C.

Members:

Rt. Rev. Mgr. F. H. Franco
Very Rev. Mgr. F. Carvalho
" " " P. Thomas
Very Rev. Fr. A. Anderson, S.C.
" " " F. X. V. Barreto

Very Rev. Fr. Z. E. Charroin, S.J.
" " " J. E. Fernandez, D.D.
" " " G. Ignatius, S.C.
" " " L. D. Murphy, S.J.
Rev. Fr. J. Boira, S.C.

Rev. Fr. C. Cronin, S.C.
" " Y. Paul
" " A. M. Schupp, S.C.
" " F. Varin, S.J.
Sir A. T. Pannirselvam
A. P. C. Albuquerque, Esq.,
S. Amirthaswamy Pillai, Esq.,
K. O. Antony, Esq.,
H. Theodore, Esq.,
T. Arumanathan Pillai, Esq.,
K. Crawford, Esq.,
A. Dorai Raj, Esq.,
J. J. Everett, Esq.,
S. M. Gnanapragasam, Esq.,

Dr. W. J. Fernandes
W. J. Fernandes, Esq.,
G. Joseph, Esq.,
E. A. Lobo, Esq.,
Dr. F. Martin
J. D. Mathias, Esq.,
Dr. D. Nicholas
F. T. Peters, Esq.,
A. C. D'Rosario, Esq.,
M. Ruthnaswamy, Esq.,
Selvaraj Reddiar, Esq.,
J. M. Smith, Esq.,
G. S. White, Esq.,

2. THE PRESIDENT OF THE CONGRESS

The desire of making the Congress as grand as possible gave rise in the hearts of some of its organizers and well-wishers to the idea of having a Cardinal from Rome as Legate of His Holiness the Pope. The unprecedented magnificence and solemnity that attended the public functions of the Congress made all who witnessed it feel that it was worthy of a Cardinal Legate as its President. However, the difficulty of getting a Cardinal was foreseen from the very beginning; and the Governing Council resolved to request the Holy Father to nominate His Excellency the Delegate Apostolic as his Legate to the Congress.

Accordingly a petition was forwarded through His Eminence the Cardinal Prefect of the Sacred Congregation of Propaganda Fide on the 25th September, 1937, which His Holiness was graciously pleased to answer by granting the request on the 23rd November, 1937.

This was the first time in the history of the Church in India that the Holy Father was to be represented by a Legate. Catholics of the country hailed the appointment with great joy and gratitude seeing in the condescension of the Holy Father a proof of his predilection for them and of his sympathetic interest in their Eucharistic Congress.

The organizers of the Congress duly informed the Madras Corporation that their city was to be honoured by the visit of the first Papal Legate. As it becomes the Corporation, it decided to present the Papal Legate with an address of welcome, although it is noteworthy that there was no Catholic member in the Corporation. True, the Corporation has only done its duty in welcoming the Papal Legate. But Catholics and all minor Communities in the Province cannot but see in the Corporation's consciousness of its duty in the matter a gesture of good will and a proof of the Aldermen's broad outlook.

3. CONGRESS EMBLEM AND POSTERS

The Governing Council designed fitting Congress Emblems for the Congress Medals and Posters. The design of the medals embodied the monsternce,

indicative of the Blessed Sacrament, with the inscription "*Adoremus in aeternum Sanctissimum Sacramentum*" and the two Cathedrals of Madras and Mylapore on one side, and the commemorative inscription "*Souvenir of the Sixth National Eucharistic Congress, Madras, 1937*" on the reverse.

Quotations for minting the medals were asked from several firms in Europe, and Messrs. Lorioli Fratelli of Milan (Italy), rendered it possible to have the medals sold at one anna each. The medals were so widely distributed as the distinctive badge of the Congressists that by the second day of the Congress the supply of 27,000 was exhausted. The gift that is most appreciated by Indian Catholics at present is a Congress Medal—the best proof that they are legitimately proud of the Congress just gloriously concluded. An order for 2,000 has been placed with the firm, after the Congress was over, at the request of many pilgrims.

All the members of the Committees were honoured with special badges consisting of Congress Medals set on a rosette of red ribbon made by the Legionaries of Mary; and the Prelates were presented with oxidised silver Medals with a ribbon in Papal colours and the Papal insignia embroidered in gold that were prepared and presented by the Franciscan Missionaries of Mary.

The design and the colour of the Posters also expressed the ideas of the Congress. Hidden under a yellow background, India could be seen illumined by the rays radiating from the shining monstrance. It suggested at once Eucharistic devotion and the Indian nation under the Papal colours. Thousands of these Posters were printed in different languages and scattered throughout the length and breadth of the country.

3. THE CONGRESS HYMN

There was every sign that the Congress would result in a great achievement in every aspect. The organizers, therefore, wished to have a Congress Hymn, distinctive and characteristic of our country as far as possible. Through the courtesy of the Very Rev. Fr. G. C. Martindale, S.J., London, they obtained one that was really worthy of the occasion. The words of the hymn are pregnant with the sublime notions of the Holy Eucharist and they graphically picture the beauties of India. The Governing Council judged the hymn of Fr. Martindale a real asset to the Congress.

Once the text of the hymn was secured, a competition for music with accompaniment was thrown open. There were many entries in the competition, including those of several renowned and veteran musicians, and very excellent pieces too. The one under the assumed name of "Sisco," composed by the Rev. Fr. F. Varin, S.J., Minister of Loyola College, Madras, deserved in the opinion of the judges the prize of Rs. 125 that was offered by the Governing Council.

The Congress Hymn with the music was introduced in the "Eucharistic Hymnal" prepared specially for the occasion. The Hymnal, it is hoped, will serve the need of future Congresses as well.

5. THE VENUE OF THE PUBLIC FUNCTIONS

It was decided by the Governing Council to have all the common public functions in connection with the Congress on the Island Grounds, with loud-speakers installed. The Island Grounds were the scene also of the Marian Congress. The ground is in the custody of the Military authorities. His Grace the Archbishop of Madras obtained from the Garrison Engineer permission for the use of the grounds. The Procession, Illumination and Decoration Committee was responsible for the arrangements made on the grounds.

6. THE ACADEMY

The idea of holding an academy in honour of the Golden Jubilee of the Hierarchy was proposed in the Preliminary Meeting.

In the meeting of the Governing Council held on the 4th of February, 1937, it was resolved to have the academy on the evening of the second day of the Congress. Besides two speeches appropriate to the occasion, the programme of the academy included also a suitable Tableau.

7. THE SOCIAL

The question of an 'At Home' in honour of the Hierarchy was taken up by the Council in its meeting on the 5th of September. The programme of the three days of the Congress was so crowded that the Governing Council almost gave up the idea. But the Catholics of Madras felt that they would not be perfect Congress hosts without giving an 'At Home' in honour of the Prelates coming to Madras for the Congress. Hence, on the distinct understanding that no amount will be disbursed from the Congress Funds for the purpose, a Sub-Committee was appointed to consider the matter of the 'Social.' The committee submitted its practical scheme, which the Governing Council approved on the occasion of its next meeting.

8. SPEAKERS AND PRESIDENTS OF THE SESSIONS

The preachers and speakers representing the best minds and hearts in the country were invited by the Council to take part in the Congress.

As the Sponsor of the Congress, it was the right and duty of His Grace the Archbishop of Madras to welcome and thank those who took part in the Congress. The welcome speech on the first day and the thanksgiving speech on the last day, therefore, fell to his lot.

In its meeting of the 20th July, held in the St. Mary's Hall, the Council had adopted the proposal of inviting His Grace the Most Rev. P. Mulligan C.M., CAP., D.D., Archbishop of Delhi and Simla to deliver the inaugural address. With his personal merits, the title of the Metropolitan of the seat of the Imperial Government doubly qualified His Grace to the distinction bestowed on him by the Council in its choice.

His Lordship the Rt. Rev. P. Leonard, S.J., D.D., Bishop of Trichinopoly and Vice-President of the Congress, was requested to speak on "The Hierarchy" at the Academy. His Lordship, the Rt. Rev. P. Rosillon, D.D., Bishop of Vizagapatam, with his 44 years' knowledge and experience of Mission work in India, was judged to be the most competent authority to speak on the "Future of the Catholic Church in India." His Lordship the Rt. Rev. T. Roche, S.J., D.D., Bishop of Tuticorin, was given the honour of delivering the "Fervorino" at the Children's Mass.

The selection of the Presidents and Vice-Presidents and Secretaries for the sectional meetings was left to His Grace and the Organising Secretaries of the Congress. The selection of the speakers for the sessions was made in consultation with the respective Rev. Ordinaries.

9 CONGRESS EXHIBITION

The Congress afforded the best opportunity for holding an All-India Catholic Exhibition. The scheme was inspired by the success of a similar enterprise on the occasion of the Marian Congress. The idea was encouraged by the Governing Council, but the exhibition was to be altogether independent of the Congress.

The Rt. Rev. Mgr. Franco, the then Administrator Apostolic of the Diocese of Mylapore, with Mr. E. Antony Lobo, as his assistant, agreed to take the responsibility of arranging for the Exhibition. St. Thomas Convent, Mylapore, was to be the place of the Exhibition.

10. POPE'S RADIO MESSAGE

It was the most cherished ambition of the organizers of the Congress to obtain for the Congress the honour of the Pope's radio message. They knew that Indian Catholics will make any sacrifice for it. In the beginning, however, there was the doubt as to whether it will not be too much to expect such a privilege. But as preparations advanced, and the organizers found that the National Eucharistic Congress was going to equal that of any Catholic country in the West, they made bold to supplicate the Holy Father to give his distant children in India the consolation of hearing his paternal voice on the closing day of the Congress. In September, His Grace the Archbishop of Madras petitioned the Holy Father, through the Cardinal Prefect of the Propaganda, for the favour. The Director of the Radio Station at the Vatican was also informed of this request. When it was known that the Vatican Station was trying to communicate with Madras, the Congress Committee had every reason to hope that the much coveted privilege will be granted. Arrangements were, therefore, made to instal a wireless set on the Island Grounds to receive the message. For several consecutive days immediately preceding the Congress, the President and the Secretaries listened to a private Radio, and communicated to the Vatican the results of the transmission. On the 29th of December it was officially announced in the Congress Stadium that the Holy Father would impart his personal blessing to the Congress by Radio at 7 p.m. on the 31st of December.

II. MARIAN DEMONSTRATION

The appropriateness and desirability of connecting in a special way the name of the Most Blessed Virgin Mary with the Congress had been made known to the National Director of the Priests' Eucharistic League by His Lordship the Bishop of Cochin in his reply to the first circular letter on the matter of the Congress. The same idea was brought in a more definite shape before the Governing Council in a request made by the Assumption Sodality, Madras, for a Marian Demonstration during the Congress. The idea appealed to the Governing Council. To harmonize the use of the Marian Congress Fund and to satisfy the devotion of the Sodalists, the Council permitted a Marian Demonstration to be arranged for in the morning of the third day.

12. MISCELLANEOUS

Besides these, many other things engaging the minutest consideration of the Congress came up for discussion and settlement before the Governing Council. The detailed programme of the Congress, the Reception of the Papal Legate, the Children's Mass and Chota Hazari, the Crusaders and their dress, the appointment of Messrs. Thomas Cook & Son as the official Travel Agents of the Congress, negotiations with Messrs. Srinivas Cinetone Film Company, etc., etc., were a few of the items that came up before the Governing Council. Practically nothing was done in the Congress without the previous knowledge and approval of the Governing Council.

III. THE WORK OF THE COMMITTEES.

I. THE SUBJECTS COMMITTEE

Chairman: Very Rev. Fr. Aurelian, O.C.D.
Secretary: Rev. Fr. Joseph Kanakkacherry.
Members:—

Very Rev. Mgr. Antony Pudicherry, D.D.
 Very Rev. Mgr. Mathew Thecanat, D.D.
 Very Rev. Fr. George Godinho.
 Rev. Fr. Jerome Fernandez.
 Rev. Fr. George Menacherry, B.A., L.T.
 Rev. Fr. Joseph Ithiprambil.
 Very Rev. Fr. Joseph Vaipicherry.
 Rev. Fr. V. Fernandez, B.A., L.T.
 Rev. Fr. G. M. Puthenpura.
 Rev. Fr. Zacharias, O.C.D.

Of all the committees, the Subjects Committee was the first to begin work. All the meetings were held in the St. Joseph's Apostolic Seminary, Alwaye, the permanent residence of the President of the Committee.

In its first meeting the Committee adopted "*Holy Eucharist and Catholic Life*" as the dominant theme of the Congress. In preparing the scheme of subjects the Committee had in view the wish of His Lordship the Bishop of

Cochin to give a place for Marian devotion in the Congress. The scheme of subjects was submitted to the Governing Council and was approved.

THEME: "HOLY EUCHARIST AND CATHOLIC LIFE"

Section For Priests (In English)	Section For The Laity (In English and Vernacular)	Section For Children (English-Vernacular)
I. "Priest's Personal Devotion to the Holy Eucharist."	I. "Catholic Laity and Eucharistic Devotion."	<i>Jesus and the Little ones.</i>
II. "Study and Observance of the Eucharistic Liturgy."	II. "Holy Eucharist and Family Life."	I. "Jesus, the Friend of Children."
III. "Eucharistic Apostolate."	III. "Holy Eucharist and Catholic Action."	II. "Children's Love for Jesus."
IV. "Liturgical Movement."	IV. "Eucharistic Education of Children."	Talks on "Holy Eucharist."
V. "The Work of Adoration."	V. "Holy Eucharist and the Pontifical Society for the Propagation of Faith."	I. "The Real Presence."
VI. "Our Lady Regina Cleri."	VI. "Our Lady and the Holy Eucharist."	II. "Holy Communion."

General Directions:—(a) on every subject there will be two papers; and the time allotted shall be 25 minutes for the first, and 20 minutes for the second in the morning sessions, and 20 minutes for the first and 15 for the second in the afternoon sessions. The second paper is expected to be a kind of discussion on the first, completing the study of the subject. Should it happen that the subject cannot be treated exhaustively within this time, the writer is requested to have the same abridged, although the paper may be printed in full in the Report.

(b) It is highly desirable that all papers end by giving in very precise terms the proposition the writer of the paper would like to have discussed and passed.

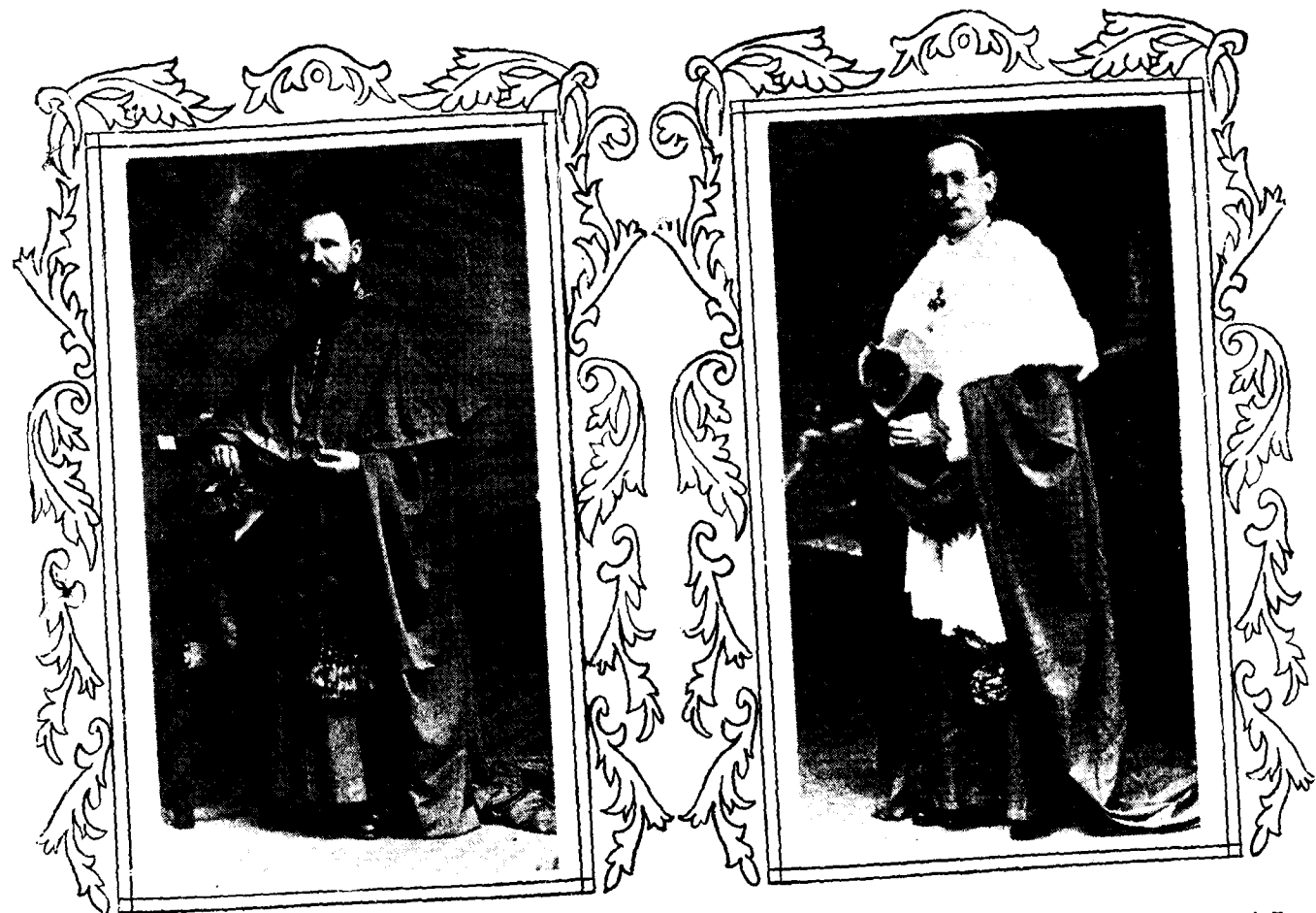
(c) The writer is also requested to prepare a summary of the paper (covering about one page in foolscap) for the purpose of having the same printed and distributed in the session, previous to the reading of the paper itself.

(d) The papers should be either typed or very legibly written (on foolscap and on one side only); and a copy of the same should be sent to the Chairman of the subjects, Committee, not later than the 31st July, 1937.

Those who were invited to address the meetings received along with the invitation a copy of the suggested outline of the paper prepared by the subjects Committee.

Provision was made for two addresses and a short discussion in all the sessions, except in those for the children, which had no discussion.

The Subjects Committee had the responsibility of examining the papers and correcting them, however, wherever needed, before approving them for the Congress. The papers were sent to the Presidents and Vice Presidents of the respective sessions. The framing of the draft resolutions of the Congress was also part of the work of the Subjects Committee.



The Most Rev.
Louis Mathias, S.C., D.D.

Archbishop of Madras.

Sponsor and Joint-President of
the Congress.

The Rt. Revd. Emmanuel De
Madeiros Guerreiro, Ph.D., D.D.

Bishop of Mylapore

Joint-President of the Congress



Rt. Rev. Peter Leonard, S.J., D.D.,

Bishop of Trichinopoly.

President of the Congress.

2. THE RECEPTION AND ACCOMMODATION COMMITTEE

This Committee had the most laborious task of satisfying the thousands of visitors to the Congress. The Chairman of the Committee was the Very Rev. Mgr. F. Carvalho, whose skill in organising is well-known and tried in Madras; he was assisted by the no less active and untiring Secretary Dr. D. Nicholas.

The Committee divided itself into two sections: Reception and Conveyance Sub-Committee, and Lodging and Catering Sub-Committee. The members of the Committee were:

- Very Rev. Mgr. F. Carvalho.....Chairman
- Very Rev. Fr. Z. E. Charroin, s.J.....Vice Chairman
- Very Rev. Fr. A. Anderson, s.C....."
- Dr. J. M. Colaco, Secretary, Reception and Conveyance Sub-Committee.
- Dr. D. Nicholas, Secretary, Lodging and Catering Sub-Committee.
- W. Fernandes, Esq.,.....Additional Secretary.
- Selvaraj Reddiar, Esq.,....."
- H. Theodore, Esq.,....."

Rev. Principal, Loyola College	G. Colaco, Esq.,
" " St. Mary's H. School	M. A. Anthony, Esq.
" " St. Gabriel's H. School	C. Mathias, Esq.,
" " St. Bede's H. School	S. A. P. Alvares, Esq.,
" " San Thome H. School	D. Swaminathan, Esq.,
" " St. Patrick's H. School	M. Doss, Esq.,
Rev. Rector, The Seminary, San Thome	A. Dorairaj, Esq.,
Rev. Director, St. Bede's Boarding House	G. Amalanathan, Esq.,
Rev. Director, San Thome Orphanage	B. Gnanapragasam, Esq.,
Dr. F. Netto	Stanislaus, Esq.,
Dr. F. G. Martin	Aloysius, Esq.,
P. A. Varkey, Esq.,	C. A. Arokiasamy, Esq.,
G. Joseph, Esq.,	K. O. Antony, Esq.,
A. P. C. Albuquerque, Esq.,	R. Fraser, Esq.,
A. C. D'Rozario, Esq.,	Sydney Nicholas, Esq.,
D. Goolamier, Esq.,	George Brass, Esq.,
R. Davey, Esq.,	H. P. Fernandes, Esq.,

They had to find suitable buildings for the visitors, supply the necessary furniture, and provide them with good food. It was their duty to welcome the Congress visitors on their arrival in Madras, organize them into groups, convey them to their destination, protect and direct them during the busy days of the Congress, etc.

The Committee was in constant touch with the organizers of the pilgrimages, the Prelates and the many distinguished delegates from all over the country.

The Committee made a general survey of the large parishes of the city to make a rough estimate of the number that could be accommodated in the various institutions attached to them. The demand for accommodation being

very great, it was resolved by the Committee to look to the convenience of those specially who require both board and lodging. Separate accommodation had to be provided for ladies.

The Committee reserved accommodation for priests and religious in four main centres: *Royapuram*, St. Kevin's School; *George Town*, St. Mary's School; and *Mylapore*, St. Bede's School (old) and Boarding House. Rooms were provided for the laity in Loyola College; *George Town*, St. Mary's School Hall (old); and the vacant premises of Messrs. Binny and Co., Mclean Street, and *Mylapore*, Queen Mary's College Hostel through the kindness of the Director of Public Instruction and the Principal, and San Thome Orphanage Hall.

The fifty-two Prelates who graced the Congress with their presence, and their Secretaries were lodged in twelve different places, namely; in the Archbishop's House, Georgetown; Bishop's House, Mylapore; Loyola College; St. Bede's Boarding House; Church Park Convent; The Good Shepherd Convent; St. Patrick's High School, Adyar; St. Teresa's Church, Nungambakam; St. Antony's Church, Pudupet; St. Andrew's Church, Vepery; St. Francis Xavier's Church, Georgetown; and in St. Mary's High School (New building), Georgetown. Besides, the Committee requested the co-operation of a few private gentlemen too to provide suites for the Bishops.

In St. Peter's (Royapuram), St. F. Xavier's (Broadway), and the Refuge Church, temporary sheds were put up for mofussil pilgrims who were sure to flock in large numbers.

It was the chief concern of the Committee to see that the rates of boarding and lodging were not in any way prohibitive. Tenders for catering and supply of furniture were invited from several firms, and the cheap terms, without sacrificing the quality of articles, were accepted. It was thought convenient to have four classes of Boarding and Lodging to suit the needs of all. The Committee enlisted the co-operation of the City Catholic Doctors' League to provide ready medical aid for the pilgrims. The sanitary work in the various centres of pilgrims was entrusted to the Health Department of the Town. It also looked after the arrangements regarding the Guides, who under the spirited and able direction of Dr. J. M. Colaco and Mr. W. Fernandez rendered invaluable assistance to the visitors from their very first arrival to the city.

The Committee spared no pains to make the pilgrims, visitors and guests of the Congress as comfortable as possible. In spite of all their pre-arrangements, conscious of their limitations, the members of the Committee were prepared for short-comings. Prepared for the worst, they hoped and worked for the best.

3 THE PROCESSION ILLUMINATION AND DECORATION COMMITTEE

The members of this Committee required, besides organising skill, an artistic taste for genuine beauty. The Preliminary Meeting in St. Gabriel's found Rev. Fr. Varin, S.J., and Messrs. A. P. C. Albuquerque, K. O. Antony, S. Everett, and W. Fernandez gifted with these qualities. The Rev. Fr. Varin, S.J., was, therefore, elected the Chairman of the Committee, with the aforesaid gentlemen as Secretaries thereof. They had as their co-labourers the following members:—

Rev. Fr. R. B. De Sa
J. J. Everett, Esq.
J. Blyth, Esq.
R. Laver, Esq.
A. C. D'Rozario, Esq.

G. Susainathan, Esq.,
G. Smaller, Esq.
A. Dorairaj, Esq.
S. C. Arokiaswami, Esq.
G. Brayson, Esq.

Mr. A. P. C. Albuquerque was made the General Secretary of the Committee.

It was this Committee's task to construct and install all the equipments and decorations necessary for the general solemn functions of the Congress. Under the able direction of the Rev. Fr. Varin, S.J., who was fully absorbed in the work as to 'forget even Loyola,' and assisted by the energetic Secretaries, the Committee planned and executed every detail of the assignments.

The Island Grounds, where the general gatherings were to take place, was the principal scene of the Committee's activities. The Committee estimated the probable number of Catholics to be present for the public functions at about 50,000. Arrangements were made to fence off the whole area of the required plot and to erect a spacious pavilion where the Prelates were to be accommodated on either sides of the altar, in a semicircular form. The detailed plan of the pavilion drawn up by the Committee was approved by the Governing Council, and the work of executing it was entrusted to Messrs. Wrenn Bennett & Co., Mr. J. J. Everett was entrusted with the work of decoration, and Mr. A. C. D'Rozario contributed to the electrical illumination of the grounds.

It was agreed that the Eucharistic Procession on the final day should start from the High Court grounds. The route of the procession was fixed along Fraser Bridge Road, Sir Muthuswami Iyer Road, over the Medical College over-bridge, across the Wallajah Bridge, along Mount Road, into the Island Grounds, covering a distance of about a mile and a half. The whole route was to be decorated with arches and banners. The leading parishes of the city and other organized bodies in the city, like The City Catholic Association, The Catholic Railway Employees' Association and the Catholic Employees of the Post and Telegraphs Department were invited to help the Committee by erecting triumphal arches on the route of the procession. The proposal to decorate the main avenue of the procession with two stately lines of large and beautiful banners, representing the dioceses and institutions in India, Burma and Ceylon, found favour with the Governing Council. All the dioceses and many other institutions enthusiastically welcomed the proposal and defrayed the cost of the banners representing them, and thereby enhanced the splendour of the procession.

Hundred and fifty girls between nine and twelve years of age, drawn from the different Convents, were trained as Flower Girls. Likewise a large number of Altar Boys and Censer Bearers from all the churches of the city and the Seven Dolours' Church, Trichinopoly, were also organized. The Assumption Sodality, Madras, provided the Committee with excellent Guides for the procession. The Guides were well instructed, and decorated with distinctive badges. The Committee made timely arrangement for ambulance and First Aid during the procession and other functions on the Island Grounds. They also arranged for a set of loud-speakers to be installed on the grounds to give all who assemble there an equal opportunity to take part in the various functions.

The Committee planned the order of the procession and allotted distance places for each group both on the High Court Grounds and on the Island. The Committee also looked after the arrangements of reserved and unreserved seats on the ground, and the selling of tickets for seating accommodation.

4. THE RELIGIOUS CEREMONIES COMMITTEE

The Religious Ceremonies Committee was composed of:—

Very Rev. Mgr. F. Carvalho.....Chairman
The Rt. Rev. Mgr. G. Mora, s.c.... Vice-Chairman.
Very Rev. Fr. A. Pereira de Andrade.....Secretary

MEMBERS.

Very Rev. A. Anderson, s.c.	Rev. Fr. J. Boira, s.c.
" " F. X. Barreto	" " G. Barucci, s.c.
" " Z. E. Charroin, s.J.	" " E. Dabove, s.c.
" " G. Ignatius, s.c.	" " J. Kanakacherry
" " P. Mariaselvam, s.c.	" " F. X. Vongola
Rev. Fr. Y. Paul	

All the other Rev. Parish Priests of the City of Madras.

The work of the Religious Ceremonies Committee for a Eucharistic Congress is to provide all the liturgical equipments and sacristy service for the series of solemn Pontifical Masses, Holy Hours, Expositions, and the thousands of Low Masses to be had during the Congress days. However, in Madras each Parish in the city was made responsible for all the liturgical functions within it. For private Masses of visiting clergy, temporary altars had to be erected in all the churches and chapels. The unexpectedly large gathering of Priests made the consecration of altar stones necessary on the eve of the Congress. In furnishing the sacristy equipments, the Parish Priests sought the help of the Organising Secretaries who collected all available chalices and church vestments from far and near.

The work of the Religious Ceremonies Committee, therefore, was limited to this. The Committee had to draft the programme of the various liturgical functions for the respective churches in the town; and once the programme was approved by the Governing Council, the Ceremonies Committee had to give timely information and instruction to the Parish Priests.

Arrangements were made for Pontifical low Masses in all the churches in the city on Thursday, the 30th of December, except in the two Cathedrals, which were to have the privilege of Solemn Pontifical Masses in the Oriental Rites.

On the night of the second day there was to be a "Three Hours' Adoration of the Blessed Sacrament" in all the 13 leading churches in the city of Madras, from 9 p.m. The programme of adoration included, besides public prayers, sermons in English and Tamil. Each Parish Priest had to arrange for the preachers and inform the Committee. The night adoration was to be followed by Solemn Pontifical High Mass at mid-night in each of the churches.

The Religious Ceremonies Committee prepared also the draft programmes for the opening and closing functions of the Congress, and arranged and directed the public Liturgical functions.

5. THE SESSIONS COMMITTEE

At the Preliminary Meeting a Committee was formed to look after the material arrangement for the sessions. The Very Rev. Fathers F. X. Barreto and Y. Paul were made responsible for the same, with the assistance of Rev. Fr. Correra Pinto and Messrs. S. Amirthaswamy Pillai and D. Goolamier.

Their main work was to find out and furnish suitable halls which would be available for holding the various sectional meetings of the Congress. The Secretaries of the sessions, that were appointed later on assisted them in the work.

6. THE CHOIR COMMITTEE

The Preliminary Meeting elected Rev. Fr. J. Boira, s.c., as the Chairman of the Choir Committee, with Messrs. W. Fernandez, W. Mascarenhas, C. Taylor and C. G. D'Cruz as members. Later on the Rev. Fr. F. Varin, s.J., the composer of the music of the Congress Hymn, joined the Committee.

It fell to the Committee to arrange the musical programme for all the Congress functions and to supervise the training of children in the schools for singing the "Missa de Angelis" during the Children's Mass by the Papal Legate.

The excellent rendering of the Congress Hymn by the Madras Choir, trained by the Rev. Fr. Varin, s.J., could now be heard throughout the country and abroad on the gramophone records, prepared by the Orr Columbia House, Madras.

7. THE PRESS AND PHOTO COMMITTEE

The Congress is indebted to this Committee for all the press publicity it had. The Committee consisted of:—

Very Rev. Mgr. P. Thomas.....Chairman
Rev. Fr. Maria Joseph.Secretary

MEMBERS.

Very Rev. Fr. J. Fernandes	A. J. Fletcher, Esq.,
Rev. Fr. F. Varin, s.J.	J. A. Rodrigues, Esq.,
" " F. Basenach, s.J.	G. Brayson, Esq.,
" " J. B. Freeman, D.D.	M. Doss, Esq.,
" " M. Menezes	Sarobji Rao, Esq.,
M. Ruthnaswamy, Esq.,	L. Santiago, Esq.,
J. D. Mathias, Esq.,	Mariapakkiam, Esq.,
E. A. Lobo, Esq.,	Selvaraj Reddiar, Esq.,
K. O. Anthony, Esq.,	Miss L. Philipsz

It was the work of the Committee to publish the Congress Guide, Posters, Programmes, etc. Hand-bills in English and Tamil, containing useful information about the Congress functions, were freely distributed. The Committee agreed also to publish daily, during the three days of the Congress, special supplementary issues of the "New Leader," edited by the Chairman of the Committee.

8. THE SUB COMMITTEE OF THE "SOCIAL"

This Committee was formed only in the month of July. It consisted of:—

K. O. Anthony, Esq. Convener and Chairman

MEMBERS:

Very Rev. Mgr. F. Carvalho
" " " P. Thomas
Rev. Fr. F. Varin, S.J.
A. P. C. Albuquerque, Esq.
J. J. Everett, Esq.

E. A. Lobo, Esq.
M. Ruthnaswami, Esq.
C. J. Varkey, Esq.
G. Susainathan, Esq.
A. J. Fletcher, Esq.

The Committee found a way out of all the difficulties that attended the undertaking for a "Social" on the occasion of the Congress. A very practical scheme was drawn up by the Committee and it was approved by the Governing Council.

The date of the Social was fixed for Thursday, the 30th of December, 1937, at the "Willingdon" (Egmore) being the place chosen for it. The Committee sought the assistance of the Parish Priests and heads of the ecclesiastical institutions in the City for the success of the Social.

9. THE CONGRESS OFFICE

In the early part of the year the work of the Committee was done in different places, mostly in the residence of the Chairman of each Committee. But in September the Congress Office was opened in 2, Armenian Street, Madras, and business was regularly transacted under the direction of Rev. Fr. Aurelian, O.C.D., and Rev. Fr. Theodore, D.D., the Joint Organising Secretaries of the Congress.

Besides the three full time shorthand typists, the Secretaries of the various Committees and other honorary clerks were engaged in the Office. Special mention deserve Dr. D. Nicholas and Messrs. F. T. Peters, A. Lazarus and Maria Pillai for the self-sacrifice and generosity with which they have worked for weeks and months together out of their devotion to the Holy Eucharist.

Since its opening the Congress Office was one of the most busy places in the busy town of Madras. It was besieged all day long by interested enquirers.

10. AUXILIARIES OF THE COMMITTEES

Much of the work in preparation for the Congress was quietly done by individuals and associations in Madras. They proved indispensable auxiliaries of the Committees. Among these special mention is to be made of the Assumption Sodality, Legionaries of Mary and the various Sisterhoods in the city. We cannot conceive a Eucharistic Congress conducted with efficiency and dignity without the cooperation of such bodies.

The organizers of the Congress were happy and fortunate that Madras has a numerous body of devoted Sisters in several educational and charitable institutions. All the Committees counted upon and obtained the help of the nuns, and through them of the sodality members. Their cooperation was a great relief, especially for the Accommodation Committee. In providing the altar requisites the Sisters helped the Organising Secretaries very much. But their influence was predominantly felt in the beautiful decorations that adorned the churches and the moving platform on which the Blessed Sacrament was carried during the Eucharistic Congress Procession. The zeal and organising skill of the Sisters were exhibited also in preparing and supervising the children on the Children's Day and during the final Procession.

IV. GENERAL PROGRAMME

DECEMBER 28th, 29th, 30th and 31st, 1937.

Tuesday, December 28th.

- 5. p.m. Arrival of His Excellency the Most Rev. Leo P. Kierkels, C.P., D.D., Papal Legate to the Congress, at the Central Station.
- 6. p.m. Liturgical Reception at St. Mary's Cathedral, Georgetown, to the Papal Legate followed by Benediction of the Blessed Sacrament.

Wednesday, December 29th.

- 10. a.m. Public Reception on the Island Grounds to the Papal Legate, and presentation of Address.
- 11 a.m. Opening of the Eucharistic Congress Exhibition at St. Thomas' Convent, Mylapore, by His Excellency the Papal Legate.
- 4 p.m. Civic Reception by the Madras Corporation in the Corporation Council Hall, Ripon Buildings.
- 5 p.m. SOLEMN OPENING OF THE CONGRESS on the Island Grounds.

PROGRAMME.

- I "Ecce Sacerdos."
- II "Veni Creator Spiritus."
- III Welcome Address by His Grace the Archbishop of Madras.
- IV Opening of the Congress by H. E. the Papal Legate.
- V Message of the Holy Father.

- VI Inaugural Address by the Most Rev. Sylvester P. Mulligan, O.M., C.A.P.
D.D., Archbishop of Delhi and Simla.
- VII Telegrams.
- VIII "Oremus pro Pontifice Nostro Pio."
- IX Blessing by the Papal Legate.
- X Eucharistic Congress Hymn.

Thursday, December 30th.

- 6-30 a.m. SOLEMN PONTIFICAL MASS in the Malancara Rite, at St. Mary's Cathedral, Georgetown, by the Most Rev. Mar Ivanios, D.D., Archbishop of Trivandrum.
- SOLEMN PONTIFICAL MASS in the Syro-Malabar Rite, at St. Thomas' Cathedral, Mylapore, by the Rt. Rev. Mar James Kalacherry, D.D., Bishop of Changanacherry.
- Low MASS by a Bishop at St. Peter's, Royapuram; Mater Dolorosa, Royapuram, Assumption of Our Lady, North Georgetown; St. Francis Xavier's, Georgetown; St. Joseph's, Vepery; St. Andrew's, Vepery; St. Anthony's Puduket; Sacred Heart, Egmore; St. Teresa's, Nungambakam; and Our Lady of Lourdes, Perambore.
- 7 a.m. CHILDREN'S MASS on the Island Grounds, by His Excellency the Papal Legate. General Communion. Sermon in English and Tamil by the Rt. Rev. F. T. Roche, S.J., D.D., Bishop of Tuticorin.
- N.B.—(1) Parish Priests and Heads of Institutions will conduct the children to the Island Grounds.
- (2) The Missa de Angelis will be sung by the children during the Mass.
- (3) Chota Hazri will be provided for the Children.

CONGRESS SESSIONS

General Plan of Sessions. The Sessions of the Eucharistic Congress will be divided into three Groups:—

I Group for Prelates and Priests.

II Group for Nuns, Ladies and Gentlemen.
(English, Tamil, Telugu and Malayalam).

III Group for Children (English and Tamil).

There will be three Sessions for the first two groups, namely, Prelates and Priests, and for Nuns, Ladies and Gentlemen:—

I Thursday, 30th December, 10 a.m. to 12 noon;

II Thursday, 30th December, 2 p.m. to 4 p.m.

III Friday, 31st December, 10 a.m. to 12 noon.

Two subjects for study will be allotted to each Session and on each subject two papers will be read.

Children, however, will have two Sessions only (Thursday, 30th December, at 10 a.m. and Friday, 31st December, at 10 a.m.) At each Session two addresses will be given.

FIRST SESSION.

(10 a.m. to 12 noon.)

GROUP I. For Prelates and Priests:—St. Mary's Cathedral, Georgetown.

PRESIDENT:—His Excellency the Most Rev. Dom Theotónio M. R. Vieira de Castro, D.D., D.C.L., Patriarch of the East Indies and Metropolitan of Goa and Damaun.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Timothy J. Crowley, C.S.C., D.D., Bishop of Dacca.

SECRETARIES:—The Very Rev. Fr. Joseph Fernandes, Ph.D., D.D., and the Rev. Fr. E. Williamson.

SUBJECTS:—(i) "Priests' Personal Devotion to the Holy Eucharist." First Paper: Rev. Fr. Peter A. Pillai, O.M.I., Ph.D., D.D., Colombo. Second Paper: Very Rev. Fr. V. Dematraz, M.S., F.S., Vizagapatam.

(ii) "Study and Observance of the Eucharistic Liturgy." First Paper: Very Rev. Fr. A. V. C. Das Chagas Fernandez, Goa. Second Paper: Rev. Fr. R. Criem, S.J., Papal Seminary, Kandy.

GROUP II. For Nuns, Ladies and Gentlemen:—

A. Session in English at the San Thome High School, Mylapore.

PRESIDENT:—His Grace the Most Rev. Mar Ivanios, D.D., Archbishop of Trivandrum.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Victor Fernandez, D.D., Bishop of Mangalore.

SECRETARIES:—The Rev. Fathers J. B. Freeman, D.D., and M. Murray, S.C.

SUBJECTS:—(i) "Catholic Laity and Eucharistic Devotion." First Paper: Rev. Fr. D. Ferrolli, S.J., St. Joseph's College, Bangalore. Second Paper: Rev. Fr. Switalski, C.S.C., Dacca.

(ii) "The Holy Eucharist and Family Life." First Paper: Mrs. M. McKenzie Smith, President of the Legionaries of Mary, Mylapore. Second Paper: The Rev. Fr. George Katacherri, Ph.D., D.C.L., Verapoly.

B. Session in Malayalam at the Refuge Church, Broadway, Georgetown.

PRESIDENT:—His Grace the Most Rev. Mar Augustine Kandathil, D.D., Archbishop of Ernakulam.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Mar Francis Vazhapilly, D.D., Bishop of Trichur.

SECRETARIES:—The Rev. Fathers Cyriac Thurathumaly and Joseph Illiparambil.

SUBJECTS:—(i) "Catholic Laity and Eucharistic Devotion." First Paper: Very Rev. Mgr. Jacob Naduvathuchery, Ernakulam. Second Paper: Very Rev. Fr. Joseph Paredam, Changanacherry.

(ii) "The Holy Eucharist and Family Life." First Paper: The Rev. Fr. Thomas Tharayil, M.A., Ph.D., D.D., Kottayam. Second Paper: Very Rev. Fr. George Manara, Ernakulam.

C. Session in *Tamil* at St. Francis Xavier's Church, Broadway, Georgetown.

PRESIDENT:—His Grace the Most Rev. Augustine S. Colas, D.D., Archbishop of Pondicherry.

SECRETARIES:—The Rev. Fathers S. Mariaselvam, S.C., D.D., and J. Sandanam, S.C.

SUBJECTS:—(i) "Catholic Laity and Eucharistic Devotion." First Paper: The Rev. Fr. Pancras Fernando, Tuticorin. Second Paper: Very Rev. Fr. A. Combes, Archdeacon, Pondicherry.

(ii) "The Holy Eucharist and Family Life." First Paper: Rev. Fr. G. A. Gurusamy, O.M.I., Ph.D., D.D., Jaffna. Second Paper: Rev. Fr. M. Joseph Rock, Mylapore.

D. Session in *Telugu* at St. Peter's, Royapuram.

PRESIDENT:—The Rt. Rev. Dominic Grassi, Administrator Apostolic of Bezwada.

VICE-PRESIDENT:—Very Rev. Fr. J. Vander Riet, Superior of the Mill Hill Fathers, Nellore.

SECRETARIES:—The Rev. Fathers G. Thanayya and S. Arulayya.

SUBJECTS:—(i) "Catholic Laity and Eucharistic Devotion." Speaker: Rev. Fr. A. Bianchi, Bezwada.

(ii) "The Holy Eucharist and Family Life." Speaker: Rev. Fr. A. Sleevappa, Hyderabad.

GROUP III:—For Children:—

A. Session in *English* at San Thome High School, Mylapore.

PRESIDENT:—His Lordship the Rt. Rev. Bernard J. Sullivan, S.J., D.D., Bishop of Patna.

VICE-PRESIDENT:—The Very Rev. Fr. John F. Hogan, O.F.M., Ecclesiastical Superior of Bellary.

SECRETARIES:—The Rev. Fathers M. Menezes and B. Figueredo.

SUBJECT:—"Jesus and the Little Ones." First Address: The Rev. Fr. C. Cronin, S.C., Madras. Second Address: The Rev. Fr. Cyril Bernard, T.O.C.D., Verapoly.

B. Session in *Tamil* at the Good Pastor Press (Old Premises), Broadway, Georgetown.

PRESIDENT:—His Lordship the Rt. Rev. Peter Francis, D.D., Bishop of Kumbakonam.

SECRETARIES:—The Rev. Fathers Maria Joseph and D. Raju.

SUBJECT:—"Jesus and the Little Ones." First Address: Rev. Fr. Jagannathan, Mylapore. Second Address: Rev. Fr. M. Chinna-swamy, B.A., L.T., Kumbakonam.

SECOND SESSION.

(2 p.m. to 4 p.m.)

GROUP 1. For Prelates and Priests:—St. Mary's Cathedral, Georgetown.

PRESIDENT:—His Grace the Most Rev. Thomas Roberts, S.J., D.D., Archbishop of Bombay.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "Eucharistic Apostolate." First Paper: Rev. Fr. J. Weaver, S.J., Calcutta. Second Paper: Rev. Fr. L. J. Chittoor, Ph.D., D.D., Changanacherry.

(ii) "Liturgical Movement." First Paper: Very Rev. Fr. Richard, O.C., Vicar-General, Allahabad. Second Paper: Rev. Fr. J. Philip Manning, Apostolic Seminary, Alwaye.

GROUP II. For Nuns, Ladies and Gentlemen:—

A. Session in *English* at the San Thome High School, Mylapore.

PRESIDENT:—His Grace the Most Rev. Ferdinand Perier, S.J., D.D., Archbishop of Calcutta.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Alfred Le Pailleur, C.S.C., D.D., Bishop of Chittagong.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "The Holy Eucharist and Catholic Action." First Paper: M. Ruthnaswamy, Esq., M.A., C.I.E., Mylapore. Second Paper: S. J. S. Fernandes, Esq., M.A., B.L., Madras.

(ii) "Eucharistic Education of Children." First Paper: Rev. Fr. Joseph Cortellini, S.J., St. Joseph's College, Bangalore. Second Paper: Very Rev. Fr. C. Ruygrook, Guntur.

B. Session in *Malayalam* at the Refuge Church, Broadway, Georgetown.

PRESIDENT:—His Lordship the Rt. Rev. Mar James Kalacherry, D.D., Bishop of Changanacherry.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Jerome Fernandez, D.D., Bishop-Elect of Quilon.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "The Holy Eucharist and Catholic Action." First Paper: The Rev. Fr. Antony Pereira, B.A., Diocese of Trivandrum. Second Paper: K. A. Paul, Esq., Joint-Editor of "The Sathyanadam," Verapoly.

(ii) "Eucharistic Education of Children." First Paper: The Rev. Fr. P. Kakacherry, Ph.D., D.D., Trichur. Second Paper: The Rev. Fr. George Puthenpurakal, Apostolic Seminary, Alwaye.

C. Session in *Tamil* at St. Francis Xavier's Church, Broadway, Georgetown.

PRESIDENT:—His Lordship the Rt. Rev. Francis T. Roche, S.J., D.D., Bishop of Tuticorin.

he Rt. Rev. Mgr. G. Mora, S.C., Vicar-General, Madras.

is in the First Session.)

) "The Holy Eucharist and Catholic Action." First Paper: R. P. Kulandai, Esq., B.A., L.T., L.C.P., (London), Vijayapuram. Second Paper: T. T. Sundaram Pillai, Esq., B.A., L.T., Editor of "The Catholic Champion," Tuticorin.

"Eucharistic Education of Children." First Paper: Very Rev. Fr. O. Bernadotte, Pondicherry. Second Paper: Very Rev. Fr. Ambrose Fernandez, Kottar.

D. Session in *Telugu* at St. Peter's, Royapuram.
 PRESIDENT:—His Lordship the Rt. Rev. Peter Rossillion, D.D., Bishop of Vizagapatam.
 VICE-PRESIDENT:—The Rt. Rev. C. Dubbelman, O. Praem., Prefect Apostolic of Jubbulpore.
 SECRETARIES:—(As in the First Session.)
 SUBJECTS:—(i) "The Holy Eucharist and Catholic Action." Speaker: Rev. Fr. K. Chinnappa, Nellore.
 (ii) "Eucharistic Education of Children." Speaker: Rev. Fr. R. Joseph, Vizagapatam.
 4-30 p.m. GARDEN PARTY at the "Willingdon," Egmore, in honour of His Excellency the Papal Legate and the Prelates.
 6 p.m. ACADEMY in commemoration of the Golden Jubilee of the Hierarchy in India and Ceylon on the Island Grounds.

PROGRAMME

I Eucharistic Congress Hymn.
 II Address: "Fifty years of the Hierarchy in India—a Retrospect" by the Rt. Rev. P. Leonard, S.J., D.D., Bishop of Trichinopoly.
 III Music.
 IV Address: "The future of the Catholic Church in India" by the Rt. Rev. P. Rossillion, D.D., Bishop of Vizagapatam.
 V Music.
 VI Tableau.
 VII "God Bless Our Pope."

9 p.m. NOCTURNAL ADORATION.

(i) At *St. Mary's Cathedral*, Georgetown:—
 9 to 12. Special Adoration service conducted by the Bombay Night-Adorers, followed by Benediction.
 Midnight. Solemn Pontifical Mass by His Excellency the Most Rev. Leo P. Kierkels, C.P., D.D., Papal Legate. General Communion and Apostolic Blessing.
 (ii) At *St. Thomas' Cathedral*, Mylapore:—
 9 to 10. Special Holy Hour for Priests.
 10 to 12. Sermons in English and Tamil, and Benediction.
 Midnight. Solemn Pontifical Mass by His Excellency the Most Rev. Dom Theotonio M. R. Vieira de Castro, D.D., D.C.I., Patriarch of the East Indies and Metropolitan of Goa and Damaun.
 (iii) At *Mater Dolorosa*, Raypuram; *St. Peter's*, Royapuram; *Assumption of Our Lady*, North Georgetown; *St. Francis Xavier's*, Georgetown; *St. Joseph's*, Vepery; *St. Andrew's*, Vepery; *St. Anthony's*, Pudupet; *Sacred Heart*, Egmore; *St. Teresa's*, Nungambakam; and *Our Lady of Lourdes*, Perambur.
 9 to 12. Exposition of the Blessed Sacrament. Sermons in English and Tamil. Benediction.
 Midnight. Solemn Pontifical Mass. General Communion and Apostolic Blessing.
 (iv) At all other Churches in the Town:—
 9 p.m. Solemn Holy Hour and Benediction.

Friday, December 31st.

7-15 a.m. MARIAN DEMONSTRATION for all Sodalists of Mary:—
 Sodalists wearing their badges and cloaks, with their respective Banners, will assemble in the High Court Park at 7-15 a.m., and march in procession with a decorated Car of Our Lady to St. Mary's Cathedral, Georgetown.
 8 a.m. Low Mass by a Bishop, during which the Office of the Immaculate Conception will be sung. Sermon and Benediction of the Blessed Sacrament.

N.B.—Holy Communion will not be distributed during the Mass.

7-30 a.m. Low Mass by a Bishop in all the other Churches.

THIRD SESSION

(10 a.m. to 12 noon.)

GROUP I. For Prelates and Priests:—St. Mary's Cathedral, Georgetown.

PRESIDENT:—His Grace the Most Rev. Evangelist Vanni, O.C., D.D., Archbishop of Agra.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Hector Catry, O.C., D.D., Bishop of Lahore.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "The Work of Adoration." First Paper: Very Rev. Fr. V. Gracias, D.D., Bombay. Second Paper: The Rev. Fr. Placid, T.O.C.D., D.D., Chethipuzha, Changanacherry.

(ii) "Our Lady 'Regina Cleri,'" First Paper: Very Rev. Fr. Denis J. D'Souza, Mangalore. Second Paper: The Rev. Fr. Philip, O.C.D., Trivandrum.

GROUP II. For Nuns, Ladies and Gentlemen:—

A. Session in *English* at the San Thome High School Hall, Mylapore.

PRESIDENT:—His Grace the Most Rev. Joseph Attipetty, D.D., Archbishop of Verapoly.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Oscar Sevrin, S.J., D.D. Bishop of Ranchi.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "The Holy Eucharist and the Pontifical Society for the Propagation of Faith." First Paper: Very Rev. Fr. P. Jacquemart, Acting National Director of the P.S.P.F., Mysore. Second Paper: The Rev. Fr. M. D'Sa, Bombay.

(ii) "Our Lady and the Holy Eucharist." First Paper: The Rev. Fr. J. Steenkiste, S.J., Trichinopoly. Second Paper: Gerard Raymond, Esq., B.A. LL.B., Karachi.

B. Session in *Malayalam* at the Refuge Church, Broadway, Georgetown.

PRESIDENT:—His Lordship the Rt. Rev. Mar Alexander Choolaparambil, D.D., Bishop of Kottayam.

VICE-PRESIDENT:—His Lordship the Rt. Rev. Bonaventure Arana, O.C.D., D.D., Bishop of Vijayapuram.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "The Holy Eucharist and the Pontifical Society for the Propagation of Faith." First Paper: The Rev. Fr. John Thalody, Changanacherry. Second Paper: The Rev. Fr. Antony Kaithara, B.A., Archdiocese of Trivandrum.

(ii) "Our Lady and the Holy Eucharist." First Paper: The Rev. Fr. N. S. Joseph, Ph.D., D.D., Cochin. Second Paper: The Rev. Fr. Thomas Vadacherry, L.D., Tiruvalla.

C. Session in *Tamil* at St. Francis Xavier's Church, Broadway, Georgetown.

PRESIDENT:—His Lordship the Rt. Rev. Peter Leonard, S.J., D.D., Bishop of Trichinopoly.

VICE-PRESIDENT:—The Rt. Rev. Mgr. F. H. Franco, Vicar-General, Mylapore.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "The Holy Eucharist and the Pontifical Society for the Propagation of Faith." First Paper: The Rt. Rev. Mgr. A. Adaikalanather, Vicar-General, Tuticorin. Second Paper: The Rev. Fr. G. Gomes, Trichinopoly.

(ii) "Our Lady and the Holy Eucharist." First Paper: The Rev. Fr. M. Doraiswamy, M.A., D.D., Kumbakonam. Second Paper: Very Rev. Fr. S. Mariaselvam, S.C., D.D., Madras.

D. Session in *Telugu* at St. Peter's, Royapuram.

PRESIDENT:—His Lordship the Rt. Rev. William Bouter, D.D., Bishop of Nellore.

VICE-PRESIDENT:—The Rt. Rev. Mgr. H. M. Pezzoni, Vicar-General of Hyderabad.

SECRETARIES:—(As in the First Session.)

SUBJECTS:—(i) "The Holy Eucharist and the Pontifical Society for the Propagation of Faith." Speaker: Rev. Fr. Ignatius, Nellore.

(ii) "Our Lady and the Holy Eucharist." Speaker: Rev. Fr. P. B. Bala Xavier, Nellore.

GROUP III. *For Children*:—

A. Session in *English* at San Thome High School, Mylapore.

PRESIDENT:—His Lordship the Rt. Rev. Abilius Augustus Vas das Neves, D.D., Bishop of Cochin.

SECRETARIES:—(As in the First Session.)

SUBJECT:—"Talks on the Holy Eucharist." First Address: The Rev. Bro. L. A. Nelson, Quilon. Second Address: A Rev. Sister of the Presentation, Madras.

B. Session in *Tamil* at the Good Pastor Press (Old Premises,) Broadway, Georgetown.

PRESIDENT:—His Lordship the Rt. Rev. Henry Prunier, D.D., Bishop of Salem.

SECRETARIES:—(As in the First Session.)

SUBJECT:—"Talks on the Holy Eucharist." First Address: The Rev. Fr. J. Appavu, S.J., Trichinopoly. Second Address: The Rev. Fr. Joseph Sandanam, S.C., Madras.

2 p.m. SPECIAL MEETING of all the Rev. Ordinaries at St. Mary's Cathedral, Georgetown, to approve the Resolutions passed at the various Sessions of the Congress.

CLOSING CEREMONY

4 p.m. SOLEMN EUCHARISTIC PROCESSION.

Route:—Starting from the High Court Grounds the Procession will move along Fraser Bridge Road, Sir Muthuswami Iyer Road over the Medical College, over-bridge, across the Wallajah Bridge, along Mount Road into the Island Grounds.

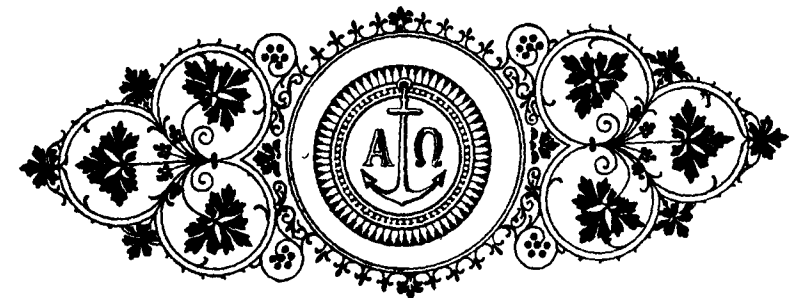
N.B.—Select hymns from the Congress Hymn Book will be sung during the Procession.

At the Altar:—

1. Adoro Te by the Salesian Choir.
2. Te Deum (Eucharistic Hymnal, No. 18).
3. Reading of the Act of Consecration.
4. Tantum Ergo (Eucharistic Hymnal, 13.)
5. Divine Praises.
6. Congress Hymn (Eucharistic Hymnal, No 32)

After Benediction:—

1. Reading of the Resolutions of the Congress
2. Closing Address by His Grace the Most Rev. L. Mathias, S.C., D.D., Archbishop of Madras
3. Papal Blessing
4. "God Bless Our Pope" (Eucharistic Hymnal, No. 31).



PART II

The Public Functions

Introduction

All the preparations for the celebration of the National Eucharistic Congress were completed. Beautiful weather ushered in the long expected event. Everything in Madras appeared bright and gay. Every church and institution had been richly decorated. All seemed unusually busy and cheerful. Scenes of unprecedented enthusiasm prevailed everywhere. Verily, Madras was beautifully "adorned for her Kingly Bridegroom." Thousands and thousands of people poured into the city by rail and road from the evening of the 27th of December. Special trains arrived almost every hour. Within three days over 30,000 passengers, it has been computed, arrived at the various city rail-stations. Special cars came in from many places.

I. Reception Of The Papal Legate

1 ARRIVAL OF THE PAPAL LEGATE

The first important event to mark the inception of the Congress was the arrival of the Papal Legate. It was announced that His Excellency the Most Rev. Dr. Leo P. Kierkels, C.P., Delegate Apostolic of the East Indies and Papal Legate to the Congress, would arrive at the Central Station by the Bombay Express at 5 p.m. on Tuesday, the 28th of December, 1937. To get a glimpse of the representative of the Holy Father the whole of Madras had rushed to the station. Long before the arrival of the train every corner of vantage had been occupied. That the honour done to the Catholics of India by the Holy Father in appointing a Legate to the Congress has been duly appreciated by them there have been many signal proofs during the Congress. The rather unwieldy crowd at the station, moderately estimated at 50,000, including Catholics and non-Catholics was but the first of a series of enthusiastic demonstrations of loving welcome extended to the representative of the Holy Father at the Congress.

Both Church and State were represented in the distinguished group that waited at the station to accord a royal reception to the Papal Legate. Their Excellencies the Archbishop of Madras and the Bishop of Mylapore, Joint Presidents of the Congress Committee, with the Most Rev. Patriarch of the

East Indies and 25 other Archbishops and Bishops who had already arrived, were in the group. Mr. C. Rajagopalachariar, the Prime Minister of Madras, representing also the Indian National Congress, Mr. Sivashanmugam Pillai, the Mayor of the Madras Corporation, representing the city, Major T. Kelly, O.B.E., the Military Secretary to His Excellency the Governor, representing the Governor, and Mr. J. Elliott, O.B.E., Commissioner of Police, also joined in the reception.

The Bombay Express with the special decorated saloon carrying the Papal Legate and his suite arrived at 5-50 p.m., 50 minutes later than the scheduled time. As His Excellency stepped out of the train, prolonged cheers greeted him. His Grace Archbishop Mathias and the Prime Minister garlanded him first on alighting from the train. The Archbishop then presented the Papal Legate with the Congress Badge, and introduced to him the distinguished officials and non-officials who had come to honour him. By the time, even the Legate and the Prelates were hemmed in from all sides. It was with great difficulty and with the help of experienced traffic officers that His Excellency, escorted by the Archbishop of Madras, the Patriarch of the East Indies and the other Prelates, reached the special carriage placed at his disposal by His Highness the Prince of Arcot.

2 LITURGICAL RECEPTION

From the station His Excellency was conducted to St. Mary's Cathedral, in Armenian Street, in a majestic procession escorted by mounted police and about 200 cars. Enthusiasm followed the cortege. The road on both sides all along the route was thickly packed by tens of thousands of people who cheered the distinguished visitor as they saw him seated in the open carriage, smiling at them and with his right hand raised in blessing.

An immense throng awaited His Excellency's arrival at the Cathedral. At 6-30 p.m. the Papal Legate entered the premises. At the gate of the Cathedral a formal procession of priests and Prelates was formed. The Papal Legate followed His Grace the Archbishop of Madras, who was vested in Cope and Mitre. His Excellency knelt at the entrance of the sacred edifice, kissed the crucifix offered by the Archbishop, and blessed himself and the congregation with holy water, after which he was incensed by the Archbishop.

As the Prelates proceeded to the sanctuary, the choir voiced its welcome to the Papal Legate in the beautiful hymn "*Ecce Sacerdos*." His Excellency knelt at the faldstool before the altar, and the Prelates and their representatives took their seats in the long rows of *prie-dieu* reserved on either side of the sanctuary. Then His Grace the Archbishop sang the customary versicles and orations.

The liturgical prayers over, His Grace led the Papal Legate to the throne, and mounted the pulpit to read the Papal Brief appointing the Most Rev. Leo P. Kierkels, C.P., D.D., Papal Legate to the Congress. Next His Grace extended him a most cordial welcome.

The Liturgical function closed with the Benediction of the Blessed Sacrament imparted by the Papal Legate, and the Apostolic Blessing. The Blessing

over, the crowd slowly dispersed praising God for the great things they had seen, and hoping to witness greater and more glorious events the following day.

3. ON THE ISLAND GROUNDS

At last the much longed for day arrived. It was the 29th of December, the first day of the Eucharistic Congress. At 10 a.m. the Public Reception of the Papal Legate was to take place on the Island Grounds, where all the common functions of the Congress were to be held, and which had been placed at the disposal of the Congress by the Military authorities. That part of the extensive grounds set apart for these functions, with its grand semicircular pavilion, presented a most picturesque view. In the centre of the platform was an altar richly decorated. The dome above the altar shone like gold under the rays of the tropical sun. The large monstrance over the dome, glittering at day in the sun and illuminated by multi-coloured electric bulbs at night, arrested special attention even from far off. The road leading to the Grounds was elaborately decorated.

The platform, covered with red carpets, was the place allotted for the Prelates and their representatives. Separate accommodation was provided for Priests and nuns. Seats were reserved for those who had applied for it. The ground was equipped with a public address system of amplifiers, which afforded even those who were unable to enter the enclosure an opportunity to follow closely the speeches that were delivered. The whole area presented an imposing spectacle. There, on the Island Grounds, during the three days of the Congress, Catholic India was in homage, while non-Catholic India was in admiration!

From the early hours of the morning, from all directions in the city, people were seen wending their way to the Island Grounds, which soon presented an animated appearance. Despite the hot sun, over 50,000 people attended the function. Different in manners and customs, but united in faith, they were gathered from the four corners of a vast country to honour the Pope's representative. As the Prelates followed by their Secretaries began to come in, the Salesian Band of Vellore conducted by Rev. Fr. Jos. Sandanam, S.C., played some lively tunes. The presence of 50 Prelates clad in purple and representing 30 nationalities gave the assembly a grandeur, and dignity inconceivable anywhere outside the Catholic Church. It was, in a way, a miniature International Eucharistic Congress.

Exactly at 10 a.m., accompanied by the Archbishop of Madras, the Patriarch of God, the Bishops of Mylapore and Trichinopoly, His Excellency the Most Rev. Leo P. Kierkels, C.P., D.D., Delegate Apostolic of the East Indies and Papal Legate to the Congress, appeared on the platform. Amidst cheers and applause, His Excellency was conducted to the golden chair in front of the altar.

The function began with the singing of the Eucharistic Congress Hymn and the "*Ave Maria*" by the Salesian Choir. The music over, Mr. Ruthnaswamy, C.I.E., Member of the Madras Services Commission, appeared before the microphone and read in a clear and distinct voice the Address of Welcome to the Papal Legate from the Catholics of the city. The Address was presented to His Excellency in an elegant silver casket.

4. WELCOME ADDRESS

To His Excellency,

The Most Reverend Leo P. Klerkels, C.P., D.D.,

Papal Legate to the National Eucharistic Congress.

May it please Your Excellency,

We, the Catholics of Madras in our own name and on behalf of the Catholics from all over India, Burma and Ceylon here assembled, offer Your Excellency a most cordial welcome to the city that has had the good fortune to be chosen as the seat of the National Eucharistic Congress in India held in this year of grace. Madras has been the scene of celebrated events in the history of the Church and of the State. But to Catholics it is a place of pious and sacred memories. Within its municipal limits is to be found in the Cathedral Church of the ancient diocese of San Thome de Meliapur the shrine of the first Apostle of the Indies. To its shores were directed the foot-sore travels of that model of missionary preachers of Christianity in the East—St. Francis Xavier. It contains one of the largest urban Catholic populations in all India. Capital of the most Christian province in the country, it has been more than once the seat of great Catholic assemblies. It is a matter of supreme satisfaction to the Catholics of Madras—and we trust this satisfaction is shared by our brethren from other parts of India—that this city has been chosen for this great demonstration of Catholic devotion to the Holy Eucharist.

In Your Excellency, Catholic India recognizes an old and warm-hearted friend. Supporter of every good Catholic cause, patron of Catholic learning and of works of charity, Your Excellency has captured the regard of all classes and sections of Catholic society. But to-day your Excellency comes to us in a more solemn capacity. We greet Your Excellency as the Papal Legate specially appointed by His Holiness the Pope to represent him at this Congress. For this honour conferred on Your Excellency, which we take as an honour conferred on the Catholics of India, we are profoundly grateful to the Holy Father. We see in it one more sign and proof of the great concern and love he has for his children in this country. It forges one more link in that golden chain of loyalty and devotion that binds the Catholic Church in India to the Holy and Apostolic See of Rome.

To Your Excellency has been committed by Papal authority the presidential charge of this Eucharistic Congress. In Your Excellency's learning and piety and dignity we have guarantees of the success of our proceedings. This Congress like every Eucharistic Congress is expected to lead to an increase in devotion to the Holy Eucharist, the strengthening of spiritual life, and the raising of the moral tone of the individual and social character of the Catholics of India. Now, as at other periods of spiritual strain and stress, it is around the reassuring banner of the Holy Eucharist that Catholics must rally. More than once in the history of Europe, Catholics have marched to battle against the deadly foes of Christianity under the aegis of the Holy Eucharist. To-day when once more the powers of Immorality, Disorder and Atheism are arrayed in battle against the Catholic Church, it is on the Holy Eucharist that the hopes of Catholics for final victory must be fastened. For the nutriment of the spiritual and moral strength of Catholics is the Holy Eucharist. That the National Eucharistic Congress of 1937, under Your Excellency's august auspices and leadership and with the support of the Patriarch of the East Indies, Archbishops and Bishops of the Indian Hierarchy, whom also we are glad to welcome in Your Excellency's

company, may charge the Catholic community in India with the dynamic courage and strength and perseverance that will enable it to face the battle that will be upon it as upon every Christian community in the world, is the prayer of those that welcome Your Excellency to the National Eucharistic Congress of 1937.

We beg to remain,

Your Excellency's most obedient servants in Christ,

The Catholics of Madras.

5 HIS EXCELLENCY'S REPLY

From the moment he appeared on the platform, the Papal Legate was the cynosure of all eyes. When His Excellency rose to reply to the Address, everything seemed still. A pin-drop silence reigned on the Island Ground. In a slow, dignified, clear voice, His Excellency made the following reply, which had to be frequently interrupted because of the many rounds of applause with which it was received:—

"The overwhelming reception accorded me in this premier city of southern India arouses in my mind and heart such an abundance of thoughts and sentiments that it is difficult to marshal them for expression. Personal gratitude and official appreciation, general considerations and impressions deriving from the particular circumstances, all run together in the joyful confusion one experiences in moments of great happiness. For happy indeed I am to be the recipient of such a warm-hearted demonstration and the occasion of such beautiful and eloquent utterances as those we have just listened to. When I try to analyse the motive of that happiness I find that its outstanding elements coincide with the main points referred to in your address, viz., the "capacity" in which I am receiving this welcome, the "occasion" on which it is extended to me and the "venue" of this solemn manifestation.

And first, I rejoice at the reception given me as Papal Legate, because it is a homage to the august Pontiff whom I have the privilege to represent. His Holiness has indeed shown a most honouring kindness in consenting to take part in our Eucharistic Congress by a Legate appointed for the purpose. To-day I am among you not only as Apostolic Delegate, representing the Pope in relation to all Catholic interests in the East Indies, but also and especially as his expressly appointed Representative at the Eucharistic Congress and the Golden Jubilee of the present organization of the Catholic Episcopate in India. Hence I refer to his august Person your grandiose demonstration of welcome which no doubt will be a motive of joy for him too amidst so many worries and cares of the Supreme Pontificate, and his joy will be the greater on account of the special occasion of this homage tendered him in his Legate viz., the National Eucharistic Congress which is also another reason for my own particular satisfaction.

It is well known how interested His Holiness is in Eucharistic Congresses. Some of the intrinsic reasons for that interest have been mentioned in your address and I shall endeavour to explain them further at the opening of our Congress this afternoon. Here it will be sufficient to say that Eucharistic Congresses, apart from their specific meaning of us, Catholics, are intended to be a spiritual manifestation against

secularism and the denial of religious values. The Blessed Eucharist is one of the most searching tests of spiritual understanding. From those of Christ's disciples who "walked no more with him" because of it, to modern unbelievers, many have repeated: "this saying is hard and who can hear it" (1). That attitude may be due to the ethical causes referred to by St. Paul (2) and St. Jude (3) which produce a spiritual value-blindness analogous to physical colour-blindness, as is the case of contemporary atheists who would cancel Religion from the earth. Like ants or bees or beavers they fail to see beyond immediate economic organization and values, while all around them lives and moves a superior world. Their notions of God and spiritual things are tinged by their own character and affected by "opacities before the spiritual vision" (4) as an American writer puts it. Different is the case of those whose attitude is due not to ethical but to intellectual causes which make them consider the Blessed Eucharist in a controversial perspective rather than in the setting and context of the Church's teachings and devotional growth. Although for them too the Blessed Sacrament may resemble a cathedral window, dull and colourless without while for us within it is a blaze of glory, still they are not adverse to spiritual values; nay they appreciate "the ideal of the spirit" (5) and religious inspiration and endeavours as "the vital and creative power behind every culture" (6). That is the noble-minded and sympathetic attitude of our Public authorities, whose kindness on this memorable occasion we appreciate more than I can say, since it makes the venue of our Congress even more felicitous and worthy of the great occasion.

When one considers the localization of great historic happenings one cannot help wondering why those particular spots on our little planet were predestined to renown and glory in civil or religious annals. Why was this coastal area, now occupied by Madras, selected in God's designs for such importance and world-wide fame? Some historians may prefer to ascribe it merely to "the play of the contingent and the unforeseen" (7). But in the poetic mood induced by this impressive occasion, I cannot help remembering a pious Christian legend, related by the great convert, Fr. Faber (8), to express not so much an historical fact as a devotional retrospect and interpretation, viz., that our Lord Jesus Christ during the forty days between his Resurrection and Ascension visited and blessed all the points on earth where Catholic altars would some day be erected and Holy Mass celebrated. If then we imagine Jesus coming in body or in spirit to this spot in the year 34 of the Christian era, what historic panorama spread out before Him? The empire of Asoka and Samudragupta, the "Indian Napoleon" (9), if ever their power extended this far, had already been split up into smaller states and kingdoms. The Cholas were masters of the land between the N. Pennar and Cauvery rivers, while further south and west the Pandayas reigned in Mathurai (Madura) and the Keralas in Muziris. Kanchipuram was even then the Hindu centre called to-day Conjeevaram and Mylapore was already a noted town and seat of Tamil learning. But just north of the Cooum "a few scattered huts on the shore and a few catamarans out at sea were the only signs of human life" (10) while inland rustic quiet reigned under the waving palms for miles around. But in His omniscient vision Jesus saw the future pass before him: St. Thomas coming to Mylapore and implanting Christianity, the Cholas and Pallavas alternating in supremacy over the country, the Afghan Empire extending down to the Cauvery and giving way successively to the Vijayanagram rulers, to the Polygars and to Moghul suzerainty, then western trade stations coming into existence and the state of Arcot and the names of Coromandel coast and Carnatic, and meanwhile the Portuguese settlement hereabouts with their church dedicated to the

(1) St. John VI, 58-57; (2) I. Cor. II, 14; (3) Ep. I, 10; (4) O'Malley, *Keystones of Thought*, p. 28; (5) Radhakrishna, *Speech at Calcutta*, Dec. 4th 1928; (6) Dawson, *Progress and Religion*, p. 249; (7) Fisher, *History of Europe*, Preface; (8) *The Bl. Sacrament*, Book III, sect. II; (9) Shah, *The Splendor that was Ind.*, p. 59; (10) *Madras Guide*

Blessed Virgin under the title of "Madre de Deus" and the prominent house of the "Madras," two possible explanations of the origin and name of the coastal hamlet of Madraspatam (11) which was to develop into the oldest Presidency capital in India. Jesus saw it grow and prosper, He saw our churches and institutions and the Christian contributions to the city's economic, educational and cultural progress, under a long succession of Governors and municipal corporations, and His heart went out to the people and its rulers and He blessed the site of unborn Madras, that His Church might have an abundant share in its future greatness and emphasize His message to these lands at the turning point of human and Indian history where we live to-day. Such then is our spiritual interpretation of the venue of our Congress and of Madras' glorious destiny, a destiny looming ever greater and brighter over renaissance India in the sphere of civic, cultural and Catholic achievements, under the progressive egis of the civil authorities, whom I thank once more for their exquisite good-will towards their Catholic subjects in honouring our Sovereign Pontiff in his Legate.

As to the Catholic community here present or represented, to them I extend together with my warmest thanks, my heartiest congratulations on their eagerness and enthusiasm in organizing such a worthy reception for the Papal Legate. I feel sure to interpret the wish of His Holiness in thanking on his behalf the joint Presidents, His Grace the Archbishop of Madras and His Excellency the Bishop of Mylapore, the Vice-President, His Excellency the Bishop of Trichinopoly, the clergy, the organizing and various other committees, each and all in a word who have had a share, by preparing or attending this function, in giving it such prominence as a manifestation of love and loyalty to His Holiness the Pope.

I am also grateful for the kind references to myself in your address, of which I appreciate every word, but especially what I consider the most precious compliment, viz., your recognizing in me a warm-hearted friend which I am proud indeed to be. It has been said that "friendship is the flower of a moment and the fruit of time" (12) and if we accept the definition of a friend as "one who entertains for another such sentiments of esteem, "respect" and "affection" that he seeks his society and welfare" (13) I can truly say that those sentiments flowered in me towards Indian Catholics and India generally the moment I reached this far famed land and that they have matured into the fruit of unflagging interest in your and India's welfare. That interest will animate me in fulfilling to the best of my ability the mandate of the Holy Father on this auspicious occasion, since that mandate is also an eloquent proof of "his" interest and benevolence for India. May Our Eucharist Congress strengthen ever more those happy relations between India and the Holy See by confirming the Catholics in faith and fervour and by holding high over Indian lands and seas the radiant torch of Religion and Spiritual Truth."

After His Excellency's speech, the Rev. Fr. Theodore, Joint-Organising Secretary, made a few announcements about the day's programme. He gave the assembly the most welcome news that His Holiness the Pope would impart his blessing to the Congress by radio at the close of the solemn Eucharistic Procession at 7 p.m. on Friday, the 31st of December, 1937.

"God bless our Pope" sung by the whole congregation brought the function to a close. Cheering His Excellency, the crowds slowly dispersed to go to Mylapore for the Eucharistic Congress Exhibition, while the White and Blue Band of St. Mary's, Bombay, under the able direction of Rev. Fr. Arxe, who had arrived that very morning by special train, played a few excellent pieces of music.

Book, p. 32; (11) *idem*, p. 46, 52-60; (12) Kotzebue; (13) Webster.

6. THE CIVIC RECEPTION

One of the most notable events in connection with the National Eucharistic Congress was the Civic Reception accorded to His Excellency the Papal Legate by the Corporation of Madras.

The Council Chamber was gaily decorated with flags and festoons. Admission to the hall was restricted by tickets. Yet, all the seats were occupied long before the appointed time. Hundreds of persons including many Priests, could not gain admission. It was the first time in its long history of 250 years that the Council Chamber was honoured by rows and rows of Archbishops, Bishops and other ecclesiastical dignitaries clad in their shining purple and red garments.

On arrival, at the entrance, His Excellency the Legate and party were received by the Mayor, Mr. J. Shivashanmugam Pillai, vested in his official robes. When His Excellency entered the hall escorted by the Mayor, the whole audience rose up and greeted him. The Mayor introduced the Councillors one by one to His Excellency and conducted him to the Chair. He then read the following address:

ADDRESS BY THE MUNICIPAL CORPORATION.

To

His Excellency The Most Reverend Leo P. Kierkels, C.P., D.D.,

Papal Legate to the National Eucharistic Congress.

May it please Your Excellency,

We, the Mayor, Aldermen and Councillors of the Corporation of Madras, offer Your Excellency our most sincere and cordial welcome to this our historic City. Our pleasure is indeed all the greater because Your Excellency comes to us as the representative of a great religious community to preside over an important religious assembly. Madras is noted for its religious toleration and it has contributed not a little to the advancement of the religious life of its citizens. We feel confident that under Your Excellency's able guidance the Eucharistic Congress will be a brilliant success and make mutual cooperation among all the religious communities in the city even easier than it is.

Our Corporation is the oldest institution in India and it has played no small part in the evolution of Local Self-Government in our country. We are also proud of our City with its open spaces, its beautiful marina, its garden houses, its educational institutions, its temples, mosques and churches.

We wish Your Excellency a pleasant stay in our midst and hope Your Excellency will carry away pleasant memories of Your Excellency's visit to our City. ...

Ripon Buildings,

29th December, '37.

The Mayor of Madras,

Aldermen and Councillors of the

Corporation of Madras.

In reply to the Address, His Excellency spoke as follows:

Gentlemen,

You have doubtless heard it said of certain men that, more than individuals they are institutions. In a different sense I am here to-day not as an individual but as an institution. The honour done me by this illustrious Corporation transcends private persons and merits and goes to the bimillennial institution, the Catholic Church, to which you have so kindly referred in your address. In answering the warm welcome extended to me by such a distinguished body as the Madras Municipal Corporation, I can not help remembering the Areopagus of Athens being addressed by St. Paul of Tarsus, who quoted to them their own monuments and poets (1). If, without comparing myself to the great Apostle, I may also borrow from a non-Christian writer, allow me to mention a pronouncement of Swami Vivekananda who speaking of Christ and stressing his relation to Asia, proclaimed that "the voice of Asia has been the voice of Religion, while the voice of Europe is the voice of politics" (2). Well the Catholic Church and the Pontiff of Rome represent not the voice of politics but that very voice of Religion which from a small Asiatic country "hath gone forth into all the earth and its words unto the end of the world" (3), being to-day the loudest call to ethical and spiritual values and the widest rallying cry to all believers in God to unite in warding off atheism and unbelief (4).

That voice is neither of the East nor of the West; it is the voice of the Spirit, independent of climes, nowhere alien any more than the voice of science and truth, although, as on the day of Pentecost, it is meant to be heard by each in the tongue wherein he was born (5). For the Church not only respects, but fosters, each country's national culture compatible with her message; and while as an institution her programme is to keep out of party politics, she allows, nay wishes, those of her adherents capable of promoting the common welfare to take part in civic activities and thus introduce the wisdom and strength of Religion into the veins of public life, as Pope Leo XIII expressed it (6), quoting the example of the early Christians who, although a minority in the Roman Empire, were to be found in municipalities and councils, in forum, legislature and government. Cicero, a civic and forensic glory of ancient Rome, wrote that "Religion is a safer protection than fortifications" (7) and in honouring Religion in my person to-day your Corporation is no doubt guided by similar principles as well, as by its illustrious past.

To-morrow will mark the 250th anniversary of your original Charter, issued on December 30th, 1687 (8)...Various have been the vicissitudes of Madras during those two and a half centuries; but through wars and peace, through economic struggle and progress, this city has long shone forth, as it does to-day, one of India's outstanding centres of cultural and religious activities, as shown by the various civic amenities and educational institutions and religious monuments proudly mentioned in your address, and by our own Eucharistic Congress for whose good-will-promoting success we accept your gracious wishes.

The Catholic community shares with other communities the public gratitude for the freedom and safeguards all enjoy under the Corporation, and I wish to voice that gratitude by thanking you, Gentlemen, for the great distinction and honour you have conferred in me on your Catholic fellow citizens. Yours is indeed a gesture of good will and broad civic vision, which reminds me of a saying of Tacitus: "There is no better instrument of good government than securing the friendship of the law-abiding" (9) and another of Cicero: "The only impregnable defence of a city is the devoted loyalty of its citizens" (10). We stand indeed for law-abidingness and devoted

(1) Acts, XVII 22-28; (2) Speeches and writings, p. 548; (3) Rom. X, 18; (4) A.A.S. 1932, p. 184; (5) Acts, II, 8; (6) Encycl. *Immortale Dei*; (7) De Nat. Deor. L. 8; (8) Murray's Handbook for India; (9) Hist. 4, c 7; (10) De Clementia ad N.L. c. 19.

loyalty to the public authorities. Accept then once more my heartiest thanks and the concluding assurance that the Catholic community will ever show its gratefulness by sharing or respecting all legitimate endeavours and aspirations of other communities and of this illustrious Corporation, on the common platform of India's national unity and greatness."

After spending a little time in friendly conversation with the distinguished members of the Corporation, His Excellency left for the Island Grounds.

The City Fathers had only admiration for their honoured guest, the Papal Legate. The historic event created by the Corporation coming out to honour the Papal Legate in an unusual manner, and its happy coincidence with the eve of the 250th anniversary of the original Charter of the Corporation, or which the Members were reminded by their distinguished guest, were viewed by all as a good augury for the future of the Corporation.

II. The Opening Of The Congress.

1. A WELCOME TO ALL.

At 5 p.m. on Wednesday, the 29th December, 1937, His Excellency the Papal Legate formally opened the National Eucharistic Congress on the Island Grounds.

Enthusiasm ran high. It had become contagious. Reports in the press of the functions had attracted more spectators. The vast area facing the magnificent pavilion put up on the Island Grounds presented the appearance of a throbbing city.

With the exception of four Bishops, who could not attend, all the Rev. Ordinaries of India were present on the platform for the opening function of the Congress. Hundreds of Priests, religious and secular, and nuns in the distinctive garb of the religious order or congregation to which they belonged, occupied the reserved seats. The gathering of the laity was unprecedentedly large. They lined themselves in order up to the end of the distant road. Their number was estimated at between 60,000 and 70,000.

Exactly at 5 p.m. His Excellency the Papal Legate arrived amidst the roar of cheering from the crowd. The function began with the singing of the "Ecce Sacerdos" and the "Veni Creator." After the singing His Grace the Most Rev. L. Mathias, s.c., Archbishop of Madras and Sponsor of the Congress, extended a hearty welcome to the Papal Legate and the distinguished gathering, and requested His Excellency to declare the Congress open. The Archbishop said:—

Your Excellency, My Lord Archbishops, Bishops, Rt. Rev. and Rev. Fathers dearly beloved Catholics of India, Burma and Ceylon.

It is for me a most pleasant duty and an appreciated privilege to extend a most cordial welcome to Your Excellency, our Delegate Apostolic, here to-day in our midst as the Legate of our common Father Pius XI, to represent among us, Him whom we venerate as the great Pope of the Missions, of Catholic Action and of the social question. Him, who with an equal paternal predilection loves all His children, scattered throughout the five continents.

Your Excellency has been able to judge and estimate with what enthusiasm, veneration and affection, all, without exception, have wished, through their princely reception, to express to Your Excellency the sentiments of their hearts, their fealty and loyal submission and this, because all rejoice to see so well represented in your person, our Holy Father. I speak also in the name of the Hierarchy of India, which forms, so to say, the supreme council of the Eucharistic Congress, by which I have been delegated as the sponsor of the Congress. It is, therefore, in the name of the whole Hierarchy of India that I offer Your Excellency a most devoted, respectful and cordial welcome.

I further welcome Your Excellency in the name of all the faithful of India, Burma and Ceylon, present or absent who together with us, as true and affectionate children, rejoice that for the first time in the history of the church in India, the Holy Father wished to be represented by a Legate, and that Legate is Your Excellency. But in particular I desire to welcome Your Excellency in my own name, as the Ordinary of the place chosen by the Hierarchy for this National Eucharistic Congress, in the name of the Joint-President, His Lordship Mgr. Emmanuel Guerreiro, Bishop of Mylapore, in the name of the Vice-President, His Lordship Mgr. Leonard, Bishop of Trichinopoly, and in the name of the various committees which for the last months have been working feverishly for the success of our Congress. And now, please allow me, Most Rev. Papal Legate, to extend also in the name of the above mentioned a hearty welcome to all here present. To you, Most Excellent Prelates, Archbishops, Bishops, Administrators, Prefects Apostolic; Superiors of Missions, to you, Very Rev. and Rev. Fathers and Sisters, a most hearty welcome, and this welcome extends also to you all, beloved faithful of India, Burma and Ceylon, united with us in the same faith—to you all who have come here in this historic city providentially chosen as the centre for this magnificent expression of our faith. All of you here present have overlooked sacrifices of time and expenses; nor have the difficulties or inconveniences prevented your coming.—You wanted to demonstrate to the country and to the whole world that when it is a question of manifesting your faith and your piety in the Holy Eucharist, you are second to none and no barrier can hinder you.

To all our grateful thanks, our congratulations. All united in these days we shall correspond with the scope of this grandiose manifestation which is none other than that of thanksgiving. When His Holiness Leo XIII established the Ecclesiastical Hierarchy in India, he declared the event to be one of the greatest importance from which the Church could hope for very great advantages and developments; His Holiness then invited all to thank Almighty God for so signal a benefit.

To-day, fifty years later, we wish to obey the exhortation, and that in a magnificent and public manner. Our National Eucharistic Congress has for its scope to render thanks to the God, our generous God for the great gift bestowed on the Catholic Church in India, the establishing of the Ecclesiastical Hierarchy.

I would be impossible to find a better or more adapted means by which, not only the Hierarchy, but the whole Church of India might be united in this chorus of praise and thanksgiving.

It was necessary to have a glorious and solemn manifestation, a Congress which would respond to the cry of the Psalmist urging us to give thanks to the Almighty for so many benefits.

"Quid retribuam Domino pro omnibus quae retribuit mihi? Calicem salutaris accipiam et nomen Domini invocabo."

What thanksgiving will the Hierarchy and the church of India offer to God for the immense benefit received fifty years ago. All will unite in raising on high a hymn of praise in honour of the most Holy Sacrament, of the Eucharistic Jesus, of the King of Kings, the giver of every good.

Already in the April of 1936, thinking it possible to have the Eucharistic Congress in December last year, Committees were formed but last July only when it became certain that this Congress would take place at the end of this year all with zeal, enthusiasm and untiring activity threw themselves into the work to give to our Eucharistic Jesus, a triumph, which in the annals of the history of India is without equal.

This National Eucharistic Congress must be a land mark in the Church history of India, the beginning of a gigantic progress and magnificent increase, but especially of a more intense love towards Jesus in the Blessed Sacrament. For this triumph, for this greater love of Christ all the 250 members of the various Committees have worked with zeal and ardour.

Away with vain glory. Our one wish is that Jesus, our King may triumph and that His Church may develop and may extend its benefits on an ever increasing number of people. This was the inspiration of our members of the Committees.

I have followed them every moment, scrutinized their very intentions. They want Christ to reign. Christus vincit, Christus regnat, Christus imperat, and this is the motto of all of us which we wish to see realized soon, for this Congress is a fruitful seed which cannot but produce an abundant harvest.

And now, Your Excellency, that with the help of God all the preparations have been completed and that all is ready for the triumph of our Eucharistic King. I ask you, in the name of God and for His greater glory, that you, in the name of him whom, as Papal Legate you represent, would declare this National Eucharistic Congress open and inaugurated."

2. THE PAPAL LEGATE DECLARES THE CONGRESS OPEN.

The welcome address of His Grace was followed by that of the Papal Legate by which he declared the Congress open. It was a masterly discourse on the subject of the Holy Eucharist. The following is its text:—

Your Excellencies, Rt. Rev. Monsignors, Reverend Fathers, Dear Brethren,

The eloquent and warm-hearted welcome extended to us by His Grace the Archbishop of Madras in the name of the Joint Presidents, Vice-President and Organising Committees of this Eucharistic Congress finds certainly a grateful response in us all: We are thankful for the most kind welcoming words of His Grace; but we are even more so for the welcome expressed in the grandiose and efficient preparations we have had the joy to admire since our arrival in Madras.

As to the devoted demonstrations extended to myself as Legate of His Holiness the Pope, I wish to express my special gratitude and appreciation, because they go to the August Pontiff whom I have the privilege to represent. He has shown us a most paternal benevolence in wishing to take part in our Congress, as explained in the Pontifical Letter which was read to you yesterday. The Holy Father imitates the divine Charity which extends to each of us undiminished by others sharing its benefits

So the Pope, while loving Catholics of all countries, can show a predilection for us here in India. I am sure we shall all respond to such august kindness by entering heart and soul into the spirit of the occasion; and to that effect I shall now briefly explain the reasons of the Holy Father's special interest in Eucharistic Congresses, which have moved him to participate in our Congress meant as a thanksgiving for the benefits derived from the Episcopal Hierarchy during the last fifty years, as pointed out in the Pontifical Letter and in the eloquent Address of His Grace Mgr. Mathias.

It is characteristic of great men and minds to see the widest bearing on any subject. Their interest in things and events is not limited to any particular relevancy but is inspired by the most general significance of any issue. Such a width of vision underlies the teachings and warnings of the reigning Sovereign Pontiff, Pope Pius XI, in connection with the world crisis fermenting around us to-day. In calling attention to Catholic dogmas and truths His Holiness generally points out their widest purport and their appeal even beyond those of the fold. Among many other instances of such an apostolic outlook we have several Pontifical pronouncements on Eucharistic Congresses, in which mention is made of the relation of the Blessed Eucharist to contemporary world problems facing both the Church and all mankind. Of course the object of such Congresses is more to give a deeper insight of particular aspects of the Eucharistic devotion than to stress its general importance and meaning for the contemporary world. However, that general importance and meaning is the background and as it were the platform of all that will be said and done in this National Eucharistic Congress. Hence at this solemn opening ceremony which it is my privilege to perform as Legate and Representative of Pope Pius XI, I consider it germane to the occasions to follow the lead of His Holiness in pointing out the Holy Eucharist's bearing on the life of the Church and the world to-day and in endeavouring to enlist the attention of those also who do not share our faith.

The Blessed Sacrament may be considered either in itself or in what it implies. In itself it presents a threefold aspect: the mystical re-enactment of the sacrifice of Calvary, Christ's sacramental presence in the sacred species, and the spiritual nutriment to Holy Communion. To explain what is meant by those Eucharistic mysteries we may have recourse either to theological or to historical analysis and the latter seems more appropriate on this occasion.

Historically the Blessed Eucharist is the crowning synthesis of several prototypes and anticipations contained in the Holy Scripture. The idea of a religious sacrifice under the elements of bread and wine occurs already in Genesis (1) and is often referred to elsewhere, from the Psalms to St. Paul, who recalls also God's majesty "within the veil where Jesus entered for us, made a High Priest forever according to the order of Melchisedech" (2). An unbloody oblation, superseding animal sacrifices from East to West around the globe, was announced by the prophet Malachy (3). Sacrificial food is also a scriptural idea (4) and so is the representation of spiritual food under the symbols of bread and wine (5). Jesus called Himself "the bread of life, the living bread which came down from heaven for the life of the world" and insisted on his flesh being food and his blood being drink towards a life everlasting (6). That this was not meant as a metaphor or figure, but as a sacramental reality, he made still clearer on the eve of his Passion when he commissioned his Apostles to consecrate bread and wine in commemoration of him, saying as he had just done himself, "This is my body, this is my blood which shall be shed unto the remission of sins" (7). That is the substance of Holy Mass, in which Christ becomes sacramentally present in the sacred Host, the eating of which feeds our soul with Christ and makes us live in him and him in us (8). Such then is the Holy Eucharist: Christ sacramentally present among us, through the mystic sacrifice instituted by him, under the Eucharistic veils of bread and wine, symbols containing in reality the spiritual food which is himself.

It would be difficult indeed to assign preferential prominence to any of those three aspects of the Blessed Sacrament, since all three inspire Catholic piety with equal adoring wonder and gratitude and devotion. Our Lord himself however seems somehow to have laid particular stress on Holy Communion when speaking of the bread of life by which we are to live in him and he in us (9). The object of Christianity is in fact "to form Christ in us" (10) to "put on Christ" (11) to give us "the mind of Christ" (12) the "spirit of Christ" (13) that we may be "joint heirs with Christ and be glorified with him" (14) and it is Holy Communion, feeding our souls with Christ that produces those effects, and models us on Christ, not only vesting us but infusing us with Christlikeness. However, although Holy Communion has such an importance in Eucharistic devotion, it would have no Catholic meaning without the Real Presence, and this again we would not have without the Eucharistic sacrifice, memorial and mystic renewal of Christ's Passion for our redemption, which in the words of an illustrious convert, constitutes "the highest act of worship that could be devised and is not of men but of God" (15).

This brings us to what the Blessed Eucharist implies as the converging and radiating centre of the entire Catholic worship and liturgy. Connotatively "the Eucharist is indeed the Church" (16) since through the liturgy it implies and reflects the Church's entire doctrine and life. Outwardly the splendour and pomp, the rites the ceremonies and prayers that make up the liturgy may seem nothing more than the official expression of our religious sense and social worship, a glorious pageant stirring the imagination and the heart. But the "inwardness of the liturgy" to use a Benedictine expression (17), the life and meaning of it all, centres in, and is fostered by, the Blessed Eucharist.

But it is not only in the religious, liturgical and devotional sphere that the Blessed Eucharist dominates Catholic life. Even on her social principles and ideals it has a deep seated bearing. In connection with the Eucharistic Congress at Manila, the reigning Pontiff pointed out that if ever it was imperative to instore and restore world-wide appreciation of Christian values, it is surely in the turmoil of public interests to-day, when mankind everywhere is agitated by a fever of unrest and trepidation, pursuing only economic prosperity which seems to recede ever further (18). As to India's share in that world-wide struggle to solve the problems of the social order and its modern complications, we know the special difficulties in this land of castes, and communities and economic repercussions of world-wide industrialization and increasing mechanization. Certainly such problems can not be solved on the industrial plane, nor can machinery save the world. It is on the ethical and spiritual plane that the Catholic Church offers her social message, to understand which is to admire and to apply which would heal the nations. Outside the Church no one perhaps has echoed more eloquently the Church's appeal to Christian ethics than Mr. Gandhi, who, in his immense endeavour for India's economic uplift never loses sight of the supremacy of spiritual values. "Ours will only then be a truly spiritual nation," he once said, "when we shall show more truth than gold, greater fearlessness than pomp of power and wealth, greater charity than love of self.... Let us first seek the Kingdom of God and his righteousness and the irrevocable promise is that everything will be added to us. These are real economics. May you and I treasure them and enforce them in our daily life" (19). That shows how many affinities the ideals of Mr. Gandhi have with Christian ethics and how he has assimilated some of our most important moral teachings, as poet Rabindranath Tagore pointed out and explained quite recently (20). But for the successful working of Christian ethics we rely on what, in connection with India, has been called "Christian dynamic" (21), viz., Christian grace and inspiration, the richest source of which we hold to be the Holy Eucharist.

Perhaps it will be more impressive to explain this by quoting a secular writer on modern India. In a comparison borrowed from a certain school of psychology

which considers the "unconscious" as the fountain spring of emotivity, as the "reservoir of the mind, source and primary driving power of our actions" (22), he refers to Jesus as nourishing through the Eucharist his mystical Body, the Church, and becoming the primary driving power of its deeds and conduct, to live his life, express his spirit and realises the kingdom of God on earth (23). If that be understood in a Catholic sense, we have the Eucharist's bearing on the world's modern problems. Through the Blessed Sacrament Jesus inspires indeed and electrifies, as it were, not the "unconscious" but the conscience of the Church and all its members in every sphere of life, even in its economic and social and international relations, in conformity with the teachings of St. Paul on Christ's mystical body recalled in the Encyclical "Quadragesimo Anno." Such an ideal, in the words of Chesterton, "has not been tried and found wanting. It has been found difficult and left untried."

But it would certainly be less difficult than Communism which Mr. Bernard Shaw advocated on the radio a few weeks ago as the only alternative, but which even the most brutal methods can not make succeed in Russia and which would be even more antagonistic to the ideals of India. The Church not only advocates a more equitable distribution of wealth through the application of her social principles, she also unites us all, and bridges differences of language, differences of environment, of communities, of castes by the common participation of all in the Blessed Eucharist, which St. Paul and the Fathers of the Church so eloquently describe as the Sacrament of unity "O Sacramentum pietatis, o signum unitatis, o vinculum charitatis" (24). When even enlightened non-Christians consider that castes were only meant to be a functional classification towards collaboration and corporate action and national development, and that exclusiveness and untouchability are but an excrescence and malignant outgrowth (25) should not Catholics be the first to foster a Christian, and I would say, a Eucharistic spirit in such matters? ...

In conclusion then His Holiness the Pope is justified indeed in pointing to the Blessed Eucharist as the actual or potential solution of the problems facing the Church and the world to-day. For the Church, the greatest concern is not only to grow and extend but also to resist the overt and covert noxious interferences tending to weaken her vitality and ascendancy. And in the Blessed Sacrament she has an "antidote" (26) a "reconstituent" (27), a "divine remedy" (28) stronger than any debilitating or deleterious influence. As to Indian Catholics' special problem of divisions and castes, are we not all "one body, who partake of one bread" (29) "without distinction of Jew or Greek, of bond or free" (30), a kingly priesthood, a holy nation, reborn by the Word of God" (21)?... That is the realization, in a Christian sense, of "raising the lower castes to the level of the higher," publicly recommended by Swami Vivekananda years ago (32), and of the Hindu prophecy that a "yuga" or era will come when caste will be no more and all men will be brahmins, "the offspring of God" (33) and "partakers of the divine nature" (34). As for the world at large, the world which Christ came to save (35) and to make subject to God (36), it is faced by the world of darkness ruled by the spirits of wickedness (37), whose heralds stand at the cross-roads of history, at the parting of the ways between the spirit of that world and the spirit of God (38), and they spare no effort "to seduce the nations" (39). By Press, radio, cinema and all the refinements of modern propaganda, they openly blazon or subtly insinuate their principals and doctrines, which in the last analysis stand for the supremacy of temporal over spiritual matters. They aim at reducing the world to one irreligious economic organization, or at exalting racial interests above "spiritual unity in the bond of peace" (40) advocated by the Church under the banner of Christ.

The banner of Christ, with the emblem of the Blessed Eucharist is indeed a banner of unity and peace, of social justice and international harmony. It is even more the banner of an intense and fervent Catholic life, flowering into

Catholic Action and opposing a truly united front to atheism and unbelief. That banner we metaphorically hoist at this Eucharistic Congress as a profession of all that it stands for, as a great spiritual affirmation against materialistic and atheistic forces at work in the world, in the spirit of Christ who said: Come to me all you that labour and are heavily burdened and I will refresh you (41). In that intent I declare open this Sixth National Eucharistic Congress with the hope and prayer that it may give an ever wider resonance to Christ's message in these Lands."

3. MESSAGE OF THE HOLY FATHER

The Legate's speech over, the following message from the Holy Father was read out during which the whole assembly stood up.

TO OUR VENERABLE BROTHER

TITULAR ARCHBISHOP OF SALAMINA

APOSTOLIC DELEGATE IN THE EAST INDIES ..

VENERABLE BROTHER

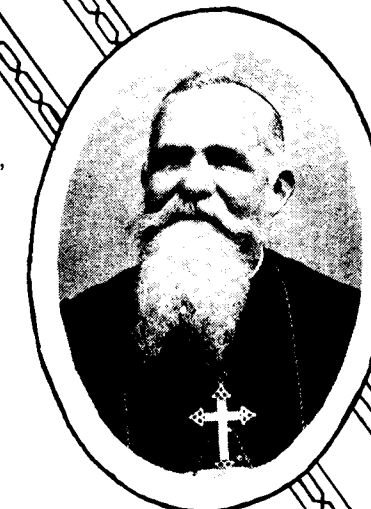
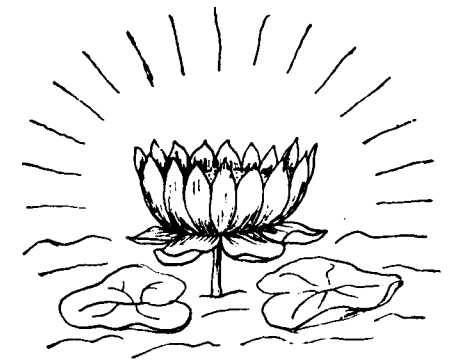
HEALTH AND APOSTOLIC BENEDICTION

With special and intimate joy We recently learned that next month, December, there will be celebrated in the noble city of Madras a Eucharistic Congress gathered from the immense regions of India. This holy solemnity seems the more opportune as this year makes the fiftieth anniversary of the erection of the Hierarchy in those lands. During this long stretch of time ecclesiastical units have doubled, the labours and endeavours of missionaries under the direction of the Holy See and the Bishops have been intensified, and the generous multitude of the faithful has greatly increased in number. Hence it is most fitting that the Christian people should render thanks to the divine Saviour for these supernal blessings and solemnly beseech Him in His goodness to lead into His fold those who yet sit in darkness and in the shadow of death. We therefore, who desire so earnestly that the kingdom of Christ be most widely extended through the august Sacrament of Love, most cordially praise the efforts expended on the coming Eucharistic Congress, and by Our authority most strongly commend them. Moreover that this solemnity be enhanced by our participation We wish to be present and preside through Our Legate. You therefore, Venerable Brother, who with archiepiscopal dignity and the office of Apostolic Delegate already represent Our Person in the East Indies, We elect and declare Our Legate, so that you may in Our name and by Our authority preside at the Indian Eucharistic Congress to be held in Madras at the end of this year. We confidently trust that you, in your great devotion to the Holy Eucharist, with your knowledge of local conditions, and by the love with which you are bound to the innumerable Indian people, will fulfil zealously and with much fruit this most honourable commission. Meanwhile We earnestly beseech the Author of salvation that those also whom the ancient bondage holds in sin may, guided by the example of the faithful and assisted by the exhortations and prayers of the clergy, happily and without delay reach the admirable

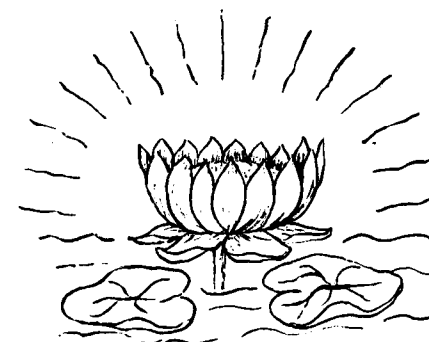
SPEAKERS AT THE PUBLIC FUNCTIONS



The Most Revd.
Sylvester Mulligan, O.M.C., D.D.,
Archbishop of Delhi-Simla.



The Rt. Revd. Peter Rossilon, D.D.,
Bishop of Vizagapatam.



The Rt. Revd.
Thurtius Roche, S.J., D.D.,
Bishop of Tuticorin.

light and kingdom of Christ. As an earnest then of this heavenly mercy and as a testimony of Our paternal affection We most lovingly impart the Apostolic Blessing to you, Venerable Brother, to the zealous Archbishop of Madras and to all who attend the Congress.

Given at Saint Peter's Rome, November 23rd, 1937, in the sixteenth year of Our Pontificate.

PIUS XI POPE.

4. INAUGURAL ADDRESS.

His Grace the Archbishop of Delhi and Simla delivered then the inaugural address given below, which was judged to be a master-piece of sacred oratory.

INAUGURAL ADDRESS BY MOST REV. DR. S. P. MULLIGAN.

Your Excellency, My Lord Archbishops, Bishops, Very Rev. Fathers and Brothers and Sisters in Christ,

We meet these days on holy ground, on ground trodden by the blessed feet of the Apostolic of Christ, who brought to this vast mysterious land, a land of dreams, the good tidings of great joy and peace. We are here, in the first place to commemorate the fiftieth anniversary of the establishment of the sacred Hierarchy in India by the great Pontiff Leo XIII—the lumen in coelo of the very happiest memory. The occasion suggests immediately to our minds the thought of Christ the Divine Founder of the Church, of St. Peter and the Apostles on whom He laid its foundations in time; “Thou art Peter, and upon this rock I will build My Church;” “Built on the foundations of the Apostles and Prophets, Christ Himself being the chief corner stone.” Tertullian in the second century, very tersely expresses the apostolic origin of the Church, thus: “The Church is from the Apostles, the Apostles from Christ, and Christ from God.” The august Pontiff who gloriously rules the destinies of the Church under Christ in this distracted generation is the legitimate successor of St. Peter, and you, Venerable Fathers, have your succession from the Apostles; you are commissioned to teach, rule and sanctify with apostolic authority. You were in the mind of Christ when He addressed His Apostles for the last time: “All power is given to me in Heaven and on earth; going therefore, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And behold I am

(1) XIV, 18; (2) Heb. VI, 19, 20; (3) I, 11; (4) Levit. VIII, 31; Numb. XVIII, 10; (5) Prov. IX, 5; Eccles. XV, 3; (6) John VI, 48-59; (7) Matt. XXVI, 26, 27; (8) John VI, 57, 58; (9) *ibid*; (10) Gal. IV, 19; (11) Gal. III, 27; (12) I Cor. II, 16; (13) Rom. VIII, 9; (14) Rom. VIII, 17; (15) Seldon P. Delany, *Rome from Within*, p. 91; (16) *Hom. and Past. Review*, Dec. 1927, p. 260; (17) *ibid*, Oct. 1928 p. 57; (18) A.A.S. 1937, p. 55; (19) *Speeches and Writings*, p. 286 sqq; (20) *Visva Bharati Quarterly*; (21) B. Mathews, *India Reveals Herself*, p. 115; (22) Herbert, *The Unconscious in Life and Art*, p. 18; (23) Mathews, *o.p.p.* 141; (24) S. Aug. *Tr.* 26 super Ev. Joan c. 6; (25) *The Legacy of India*, p. 169; (26) *Trid. Sess. XIII*, c. II; (27) S. Th. III Q 80, a. 4, 2m, *Imit. IV*, c. IV; (28) Decree on Freq. Communion, Dec. 20, 1905; (29) I Cor. X, 17; (30) Gal. III, 28; (31) I Pet. II, 9; I, 28; (32) *Speeches and Writings*, p. 659; (33) Act. XVII, 29; (34) II Pet. I, 4; (35) John III, 17; (36) Rom. III, 19; (37) Ephes. VI, 12; (38) I Cor. II, 12; (39) Apoc. XX, 7; (40) John XVII, 11, 21, 22; Ephes. IV, 8, 18; (41) Matt. XI, 28.

with you all days even to the consummation of the world." We are here to-day to proclaim our unshaken faith in the One, Holy, Catholic, and Apostolic Church as a Divine Institution, in which Christ lives, speaks and acts. The voice that rings trumpet-tongued from beneath the dome of St. Peter's is as clear and decisive as authentic and authoritative as was that of Peter or Clement, of Leo the Great, or the indomitable Hildebrand; for in one and all it is Christ Who speaks. From our inmost hearts well up sentiments of gratitude to Christ for having preserved in her pristine youth and vigour the Church He founded two thousand years ago. Her history, regarded even from a more human standpoint is more thrilling, chequered and glorious than that of any other institution on record. She has seen other institutions, empires states and civilizations crash, crumble, and disappear around her. In the well-known words of a non-catholic writer: "She has seen the commencement of all the governments and all the ecclesiastical establishments that exist in the world.....She was great and respected before the Saxon set foot in Briton, before the Frank crossed the Rhine, when Grecian Eloquence still flourished in Antioch and idols were still worshipped in the temple in Mecca." Her history is unique."

She was cruelly persecuted in her infancy, she dyed her robes in the blood of the Lamb in every age of her existence; she is like the snow-white hind of whom the poet sings—"So often doomed to die yet fated still to live," she is still the object of cruel persecution in countries where her beneficent hand has been scattering blessings in the past. But in spite of all, she rests calm and secure in the divine assurance that the gates of hell shall never prevail against her, for Christ will be with her all days even to the consummation of the world. She recalls and appreciates the prophetic words of her Divine Founder: "If they persecute me they will also persecute you." Her mission and her only ambition is to form Christ in the hearts of men, to make them other Christs and to lead them to truth, peace and goodness. She will never allow herself to become entangled in mere political movements where the cause of Christ or of souls is not at stake; she eschews that ultra nationalism that refuses to co-operate with other nations for the happiness and peace of mankind, as she abhors the internationalism that would destroy all patriotism and break down all national barriers, in the name of Russian Communism. In a word, she is the Church of every nation and of all mankind for whom her Divine Founder died. The words of the great Bishop of Hippo are as true to-day as they were fifteen centuries ago: "The Church of to-day is the Kingdom of Christ, the Kingdom of Heaven;" it is Christ on earth.

This is what may be called the visible, the external, the historical aspect of the Catholic Church. But there is another standpoint from which to view the Church that brings us into the very depths of the supernatural; into the world of Divine mysteries where faith alone can guide our steps, and it is an aspect that may be very appropriately considered on this solemn occasion, when we express our gratitude to God for the establishment of the Hierarchy in this National Congress held in honour of our Eucharistic God. "Appropriately," because the inner life of the Church and the Blessed Sacrament are very intimately bound together; they are in very truth inseparably united in the Divine plan of salvation and sanctification. The Holy Eucharist symbolises the whole Divine economy of Redemption in which God descends to man and man returns to God; in the Blessed Sacrament God and man meet and embrace; it is in fact the very life of the Church, the secret of her ceaseless activity, the explanation of her superhuman endurance. In the supernatural order of Grace she is what St. Paul calls the "Body of Christ." This consoling doctrine he develops in his inspired writings, particularly in his letters of the captivity, in those to the Corinthians, Ephesians and Colossians; Indeed it supplies the key to the understanding of all his epistles. He calls it a "Mystery hidden from ages and generations, but now revealed to the Saint." The mystery is nothing else than the design of

God from eternity to save all men without any distinction of race or class of language, or colour, by incorporating them into Christ, His Divine Son become Incarnate. The apostle places himself in spirit, at the moment when sin was foreseen and the Incarnation decreed, and goes on to say that, "Before the constitution of the world" there was question of the mystical body; that the race about to be created would not be a mere lay race of men in a profane world but a race religiously supernatural, the members of which would be incorporated into Christ who was predestined to be its religious Head and Chief. The race of which He is the Chief is made up of the past the present, and the future; and the Church He would form would be like her Head. "Yesterday, to-day and the same for ever." Throughout the old dispensation she was in a state of preparation, she issued forth from the heart of Christ on the Cross and began to function on Pentecost morning under the warm, fecund breath of the Holy Spirit, who is her soul and the principle of her unity. She is more a creation of heaven than of earth, she is the new Jerusalem come down from heaven adorned as a Bride—called by St. Paul a mother—and her joys of maternity will only be complete when she has gathered into her bosom the last child of the race dying united to her divine Spouse; then will she have attained the "measure of the age of the fulness of Christ."

Time and again the apostle of the Gentiles refers to our oneness in Christ; "in one spirit were we baptised, into one body, whether Jews or Gentiles, whether bond or free, and in "One spirit have we all been made to drink." We live in Christ and He lives in us, we grow in Christ, we become the complacent of His mystical Life. He takes as done to Himself what is done to us; "Why persecutest thou me?" "As long as you did it unto one of these who believe in me you did it unto me." Our Divine Lord Himself makes use of the comparison of the vine and its branches to illustrate our union with Him. "I am the vine, you are the branches; unless the branches adhere to the vine they can bear no fruit." The branches are nothing without the vine, they are part of the vine, they are one and the same thing, the expression of the vine. The Apostle of the Gentiles has recourse to several similes to explain and illustrate a truth of which he is convinced and of which he has a divine revelation. He calls us the "house" in which Christ the Son lives. He speaks of the Church as the "Spouse" of Christ, and between the bridegroom and his bride there is but one life; they are in the scriptural language "two in one." But it is in "human body" he sees best illustrated the christian's mystical union with Christ." For the body is not one member but many; many members indeed but only one body: now you are the body of Christ and members each in his way." The Apostle had in mind an aspect of Christ other than that of the natural, physical Christ who was born of the Virgin Mary, lived and taught, and died for man on the Cross; he is thinking of the Mystic Christ, who sanctifies composed of the "God-man" and the faithful forming with Him one mystic whole, of which He is the Head and Chief, the Bond and Life. In the words of St. Augustine, "Christ and the Church are two in one; one body, one and the same person, one Christ, the whole Christ." The formula of corporal life is also the formula of the mystical body: diversity of organs and identity of life. The Apostle goes on, "God hath made Him head over all and the compliment of Him who is fulfilled in all." The Head needs the members and the members the Head, and in the designs of God, Christ needed the faithful to form this new mystical creation that we call the Church. "He is the Head of the body—the Church." The Church, we remember, is not a mere agglomeration of individuals, she is more than an organisation, she is an organism. She assimilates the individuals, makes them her own, and shares with them her life. They do not lose their individuality, they are like the cells in the human body. They live their own life, but a life subordinated to the one life of the body. Like the human body too, on which living flesh may be grafted, the Church assumes into her organism, souls that have already made external contact with God by divine

ith, and shares with them her own life, the life of Christ her Head. In the economy of the Redemption there is no salvation save through Holy Church, and those who have been, or will be saved to the end of time owe and will owe their salvation to their union with Christ in the mystical body: the divine plan is; "through the Church to Christ, and through Christ to God."

A wonderful solidarity between all the members is the direct result of incorporation into Christ. Life flows from the Head to the remotest and the most insignificant member of the body; all the parts are united in the one Christ-life, all depend on each other, the joy of one brings pleasure to all, the sorrow of one is the concern of all. It is a supreme consolation to us all, as members of the body of Christ, to know that every effort we make, every sacrifice we endure, every good action we perform and every prayer we send up to Heaven is an acquisition to the whole Church and to every one of its members. We may not succeed in the evangelisation of our districts, success does not depend on us but on God, even so our efforts are by no means lost they may mean success for others in the vineyard, our loss becomes their gain, our failure is their triumph. May I say incidentally, that it is our duty to teach our people, to convince them that this new creation, this mystical body is no mere abstraction, no mental figment, but a supernatural fact as real as the Incarnation which merited it, as real as the Holy Eucharist which actually incorporates us into Christ. Abstractions have no rights or privileges, but membership of the mystical body has very definite rights very wonderful privileges, and consequences stretching out beyond the horizon of time into the blue of eternity.

See now the part the Holy Eucharist has and was meant to have in the mystical body. It is, if I may be allowed the expression, the generative principle. In the designs of God, the Sacred Passion of Christ purchased Redemption and merited sanctification and incorporation for the new race of which He is the second Adam, the Head and Chief, and for which He has made Himself responsible before His Eternal Father. The fruits of Redemption that flow from the sacrifice of the Cross are borne to the souls of men by the channels called Sacraments; all refer back to the Passion, all draw their efficacy from the Passion; but the Holy Eucharist dominates them all; all the other point to it, all find in it their consummation; it speaks directly of the Cross, it is (like) the mountain reservoir fed from Calvary from which the waters of life flow in sacramental riverlets to the souls of men. According to St. Thomas, it is the Holy Eucharist that incorporates into the mystical body and makes us one with Christ: "This Sacrament, he says, has power to confer Grace, nor does any one possess Grace prior to the reception of the Eucharist, except by a desire of the virtue of a personal act in the case of adults, or through the intervention of the Church in the case of infants." True, we become in fact members of the Church by the Sacrament of Baptism but in virtue of a desire of the Eucharist liturgically expressed in this sacred rite. Baptism has for direct effect the expulsion of the old Adam, the man of sin to make room for the new; it is essentially a death—"know ye not that all we who are baptised in Christ Jesus are baptised in His death"—"for we were buried together with Him by baptism unto death."—It removes the obstacle to the new life which is infused by the Holy Eucharist in desire. Jesus Christ is the life of the soul, He is the way, the truth and the life, He came to give life and to give it more abundantly, and what is the Blessed Sacrament but Christ our Life hidden under the Sacramental Species. "Unless you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you." Union with Christ and with one another in Christ, union with the Adorable Trinity in and through Christ is the Sacramental Grace of the Eucharist. It is what theologians call the "Real" the things, the reality of the Sacrament. The Fathers of the Church saw in the grains of wheat kneaded into one mass and in the grapes pressed into one beverage as a symbol of the intimate union that should exist between the recipients of the Blessed Sacra-

ment; and the Church prayers that as the grains of wheat once scattered on the hill sides are brought together in the Host, "so may the Church be gathered together from the ends of the earth into the Kingdom of Christ." As the bread is one so ought the body be one. "One body will partake of the one Bread."

Membership of the Mystical Body means life and the Holy Eucharist is the Sacrament of life. Life as we know it speaks of birth, nourishment and development; and the Blessed Sacrament not only begets to the Christ Life, but sustains, nourishes and develops in the soul the new found life, "My Flesh is food indeed and My Blood is drink;" it is the manna come down from heaven containing in itself the sweetness of every taste, the medicine for every ill; it is the bread that enabled the prophet Elias to journey over quivering sands for 40 days and 40 nights until he reached Mount Horeb where God awaited him. In spite of food and drink the body must die, but the soul and even the body, nourished on the Blessed Sacrament have in them the seed of immortality. "I will raise him up upon the last day" "He that raised up Christ from the dead shall quicken also your mortal bodies—for they too are members of the Body of Christ; they have been sanctified by the immaculate flesh of Christ and made temples of the Holy Ghost; "because we are members of his body of his flesh and of his bones." Christ led the root life of the mystical body, and when he rose from the dead we rose potentially with him.

The treasures of the Holy Eucharist are real, inexhaustible. It not only incorporates into the mystical body, nourishes the new life in the soul, binds members to member and all to Christ, but it becomes besides the "inner life" of the Church—her life of worship, of prayer and satisfaction. I refer to the Sacrifice of the Mass which is but another aspect of the sacramental idea—the Sacrament—Sacrifice. As the Mystical body, the Church needs to worship, adore and praise God, as her Divine Founder worshipped and adored and satisfied the Divine Justice; she needs to carry on the worship, He offered during His earthly life; she needs to offer gifts that are infinitely pleasing, supremely acceptable to heaven, gifts that will emit the "odour of sweetness" that characterised all the sacrifices of the Old Law and the sacrifice of Christ in the new dispensation. That is just what the Mass enables her to do. It is the gift of Christ to His Church and her Members the gift of His Passion and death, the very Sacrifice He offered on the Cross. The Council of Trent leaves no doubt on this point; "He (Christ) gave to His beloved Bride, the Church, a visible Sacrifice in keeping with the exigencies of the nature of man; this He did in order not to let His priesthood come to an end with His death." The Angel of the Schools had formulated the very same doctrine centuries before: "In the New Law the true Sacrifice of Christ is communicated to the faithful under the appearances of bread and wine, which signify and sacramentally represent the death of Christ brought about by the shedding of His Blood. The perpetuation of such a Sacrifice meant the continuation and prolongation of His Priesthood down through the ages to the last hour of expiring time. The new priestly order He instituted at the Last Supper when He anticipated the sacrifice of the morrow and began the unbloody offering that has continued in the Church ever since, and will continue until His second coming in power and judgment. "Do this in commemoration of Me till I come." The Holy Sacrifice of the Mass is no "empty cenotaph," but a monument in which Christ lives, a monument that will keep alive in the mind of the Church and the hearts of the faithful the memory of Christ's Passion and death as long as the world lasts; "Do this till I come," and "As often as you eat the Flesh of the Son of Man and drink His Blood you will show the Death of the Lord until He come." The character impressed in the Sacrament of Orders brings about a certain conformity between man and Christ, it is in fact a participation in His Sacred Priesthood, it constitutes certain men Sacramental figures, official representatives of the great High Priest of the New Covenant. But the faithful too have a priesthood less specific but

none the less real; the character of Baptism and Confirmation makes them a "kingly priesthood and living stones in the House of God, a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ."

The Church then has her own Sacrifice; she and her children offer the most pleasing holocaust that ever rose to heaven since the morning of creation; and they present it as their own, where they wish and as often as they wish; they present infinite praise and adoration to the Supreme Being on Whom they depend, they placate the Divine Justice outraged by the sins of men and plead for pardon and forgiveness for the whole world. When we witness to-day so many men in revolt against God, His Christ and His Church, when we become aware of the tide of iniquity that is deluging the world with its filthy waters, our faith is sorely tried and we find it hard to reconcile what we know with the divine attributes; but let us not forget that from the rising of the sun to the going down thereof, a most pleasing odour of sweetness is wafted from earth to heaven and reaches the very throne of God, and that from the ugly sight of human malice the eyes of God turn to a thousand altars where His only Son is petitioning for pardon and forgiveness; from every corner of the world a pleading voice reaches the highest heaven "Father forgive them, for they know not what they do." The Altar and the Cross will stand as a sign that God will think of His promise not to destroy the world until it has run the course He has set in His Divine decrees.

We are not without fear that too many Catholics do not realise sufficiently the dignity of their priestly character, do not appreciate as they ought the tremendous significance of the action they perform when they assist at Holy Mass. At times one would be inclined to think that they regard themselves as mere "spectators" at a solemn function in which only one is acting the part; much as an audience in a theatre or a cinema there to look on, listen and drink in the artistic beauty of the voice and action of others. To think so, is a gross misconception of their dignity, their privilege, their duty. At Holy Mass we are no mere spectators we have something "to do"—a very solemn act to perform; we present ourselves before the Divine Majesty with a gift in our hands that He will accept from us in spite of our unworthiness; for it is the Passion of His own Divine Son, and presenting it with are the Church and Christ Himself—Even such a presentation is not a complete fulfilment of our duty, we must offer ourselves in sacrifices with Christ, offer our lives—our joys and our sorrows, our pleasures and pains offer ourselves as co-victims with Christ our Head, who is also offering us. With one or two exceptions proper to the Celebrant, all the prayers of the Mass suppose the active co-operation of the faithful present; "Pray brethren that my sacrifice and yours may be acceptable to the eyes of the Divine Majesty." Doubtless the so-called reformation with its individualism and its private judgment may have obscured in the minds of the faithful the full meaning of the corporate sacrifice. But to-day there is abroad a great revival, a return to the liturgical life of the Church. The lead given by the Saintly Pontiff Pius X is having its effect. His words deserve to be emblazoned in letters of gold on the vaults of our churches and sculptured on the tablets of our hearts: "Active participation of the faithful in the Holy mysteries and public prayers of the Church is the 'primary' and 'indispensable' source of the true christian spirit." The liturgy is like the precious gems that decorate a casket where the pearl of great price is preserved; it grew out of the celebration of the mystery of the Eucharist and a return to the full liturgical life of the Church will mean a more enlightened understanding of Holy Mass and a more intimate participation in its salutary fruits. In this vast missionary country—apart from some great Catholic centres our Church functions may be shorn of much of the splendour we have seen in European countries, but the essential elements remain intact; a simple "missa de angelis" sung by the children of the convent school is perhaps a better interpreter of the mind of the Church than florid polyphonic

music, rendered by large choirs to the accompaniment of a grand organ. In so far as we are able to familiarise our people with the sacred liturgy, teach them to see and appreciate the symbolism of our sacred functions, we shall have done much to strengthen their faith in the Blessed Sacrament, increase their trust in the mercy of God and enkindle in their hearts a greater love for Christ and His Church.

But I must conclude. This cursory and imperfect summary is perhaps sufficient to show how the Holy Eucharist lies at the palpitating heart of the Church and how it ought to enter into the daily lives of her members. It is the consummation of the other Sacraments, while it remains an inexhaustible fountain, springing up to life eternal; it gathers up and brings into the living present the saving fruits of the Cross, continues down through the "arches of the years" the Sacrifice of the Supper-Room and presents to God an infinite homage worthy of Christ and His Mystical Spouse. Finally it becomes our guarantee and passport to the Glorified Church, Glorified Christ in the kingdom of His Father. He that eateth My Flesh and drinketh My Blood abideth in Me and I in Him and I shall raise him up upon the last day. Happy consummation! The last embrace of Christ in Holy Viaticum and Life's struggle ends, and the soul trembling on the borders of eternity feels the arms of its Saviour around it, lifting it up from the weakness and loneliness of physical death to the joy and happiness of the beatific vision where its espousals with Christ become final and irrevocable:—

"He lifts me to the golden door;
The flashes come and go;
All heaven bursts her starry floor,
And strews her lights below,

And depends on and up-the gates,
Roll back and far within
For me the heavenly bridegroom waits
To make me clean of sin.

The sabbath of eternity,
One sabbath deep and wide—
A light upon the shining sea,
The bridegroom with his bride."

5. CABLEGRAMS TO HIS HOLINESS THE POPE

The address over, the Rev. Fr. Theodore, Joint Organising Secretary announced that the following two cablegrams had been despatched to His Holiness the Pope:

A) By the Papal Legate.

Inaugurating magnificent National Eucharistic Congress India, present Patriarch, Hierarchy, Clergy, Religious, immense crowd faithful, with the official participation Government and Corporation I humbly transmit to Your Holiness, triumphant homage praise to Your Holiness in the person of Your Legate and implore Apostolic Benediction—Kierkels Papal Legate.

B) By the Archbishop of Madras.

In the name of Papal Legate, Prelates, Clergy, Religious Faithful gathered for the triumph of Christ in the Eucharist, inaugurating Congress without equal Catholic History of India, we respectfully offer Your Holiness filial devout thanks, with promise of enthusiastic loyalty, entire devotedness and we implore on all apostolic Blessing—Mathias, Archbishop—Guerreiro, Bishop.

6 MESSAGES RECEIVED

SACRA CONGREGAZIONE
"DE PROPAGANDA FIDE"

Rome, November 30th, 1937.

Prot. No. 4525/37.

Your Excellency,

This S. Congregation earnestly desires to participate in spirit and with its wishes in the Eucharistic Congress to be celebrated at Madras in the presence of all the Ordinaries of the Apostolic Delegation of the East Indies.

Consequently this S. Congregation of Propaganda addresses to you this letter not only as a tribute of merited commendation to Your Excellency, to the Most Rev. Archbishop of Madras and the Bishop of Mylapore and to the other Ordinaries who decided to thus solemnly celebrate the fiftieth anniversary of the erection of the Hierarchy in India, but also as an assurance of its fervent prayers to Almighty God that the faithful may derive new and greater fervour from this glorious worship of the Holy Eucharist and that non-Christians may be drawn by admiration of these solemn functions to embrace our holy Faith.

These wishes of the Sacred Congregation I would ask you to convey to the Congress of Madras.

Meanwhile offering you my kindest regards, I am Your Excellency,

Most devotedly,

P. Card. Fumasoni-Biondi, Prefect.

Celso Constantini, Secretary.

S. CONGREGATION
For The
ORIENTAL CHURCH.

To the Bishops, Clergy and Faithful, assembled in Madras to celebrate solemnly the Eucharistic Congress, the Sacred Oriental Congregation, present in spirit, fervently wishes that God the Giver of all Good Gifts may assist the Prelates, console the

Faithful, and by the inspiration of divine charity strengthen, confirm and render most fruitful the works of Religion.—E. Card. Tisserant, Secretary.
To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

Namur, 23rd November, 1937.

Your Grace,

It is with the greatest joy that I have learnt that you are to hold in Madras city a Eucharistic Congress for the whole of India, Burma and Ceylon. I have no doubt that this Congress will prove a real triumph for our Eucharistic God and at the same time, a fountain of grace, not only for those present at the Congress, but also for all the faithful who, in devout prayer will unite themselves in spirit to it.

Wherefore, in my name, and in the name of all the members of the permanent council for International Eucharistic Congress, I offer my best wishes for the happy success of the Congress and I promise that we shall pray that God may bless the work of the Congress for the greater glory of the Holy Eucharist and the good of souls.

On the 29th, 30th and 31st of December we shall pray for this end in the Holy Sacrifice of the Mass and thus we will try in mind and heart to participate in the Congress.

In sincere religious veneration,

I remain,

Your Grace's most humble Brother

and servant of the Lord,

(Sd.) Louis, Bishop of Namur.

To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

Rome, 28th Nov. 1937.

Your Grace,

The Congregation of the Priests of the Most Blessed Sacrament gladly sends its heartfelt adherence to the solemn sessions of your Congress. Your Grace can be well assured that the adorations of our Religious before the Eucharistic throne shall accompany the preparation of your Congress and join in the ground homage to our Eucharistic Jesus on the closing days of 1937, the beginning, as we firmly hope from the goodness of our Eucharistic God, of a new Eucharistic life in your beloved India.

As Superior General of the Congregation of the Most Blessed Sacrament I cannot fail to express the wish that has been already done at so many other Eucharistic Congresses be also done at your Congress. I mean that an official petition be made at Rome for the Canonisation of Blessed Peter Julian Eymard and that the laity be urged to offer prayers and sacrifices for that intention. The glorification of Blessed Eymard, the priest of the Eucharist, the apostle of Eucharistic piety, as our Holy Father the Pope, Pius XI, calls him in the brief of beatification, would surely be a great step in the modern Eucharistic movement.

Finally I hope that the jubilee of the erection of the Hierarchy in India shall be the source of abundant graces for the future. When the Eucharist is brought into a land, says Blessed Peter Julian, the people are soon converted to the Catholic Church. Our Congregation is looking forward to the day when it shall be able to share in the apostolic labors in India and boast of having its first house of perpetual adoration in the great continent of Asia.

I am Your Grace's devoted servant in Christ,
(Sd.) L. Longari,
Superior General of the Fathers of the
Blessed Sacrament
and Director-General of the Priests' Eucharistic League.

To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

Your Grace,

Rome, December 3, 1937.

With all our heart we desire to associate ourselves with the great National Eucharistic Congress of all India, soon to be held in your Metropolis; our desire is all the more sincere for the fact that the very mention of India suggests to the Society of Jesus the scene of St. Francis Xavier's untiring labours, the scene of his success, the land from which he takes his proud title, the Apostle of the Indies, and which now guards his miraculous remains.

We pray that the Divine King, through this Congress, may diffuse the light of His truth in your great and cultured land, and may establish there ever more widely and ever more securely the Kingdom of His peace and of His Love.

For this intention I shall, during this week have three hundred Masses said by the Fathers subject to me.

Your Grace's most humble servant,
(Sd.) Ledochowski,
General of the Society of Jesus.

To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

Your Grace,

Torino (100),
Via Cottolengo, 32,
6/XII/37.

The fiftieth anniversary of the establishment of the Ecclesiastical Hierarchy of India could not be celebrated in a manner more solemn or efficacious than by a Eucharistic Congress, by which worthy thanks will be rendered to Jesus in the Eucharist for the innumerable benefits of this period of time and during which sweet violence will urge Him to grant more, and even greater blessings, for the future.

In a land where so many millions have not had yet the fortune of knowing the beauty of the faith, it is good, that the souls already redeemed, carry in triumph our Eucharistic Jesus and that to Him, in holy exultation, they may cry out "Thou art the Way, the Truth, and the Life." And may the splendour of the various liturgies, which in the celebration of the Holy Sacrifice of the Eucharist will display all their magnificence and richness, be a reparation to the glory of the God, unknown in these regions, wherein alas, one sees so much pomp and such lavish use of riches in honouring other gods.

To these solemn celebrations, with fervent prayer and every best wish is united the poor successor of St. John Bosco, the Saint who spent his life in the untiring propagation of devotion to Jesus in the Eucharist, of him who placed in frequent Communion the secret of the marvellous fruitfulness of his apostolate for the salvation of souls. I rejoice immensely that in this glorification of our Eucharistic Christ the Salesian Missionaries are taking part enthusiastically and if at this moment I feel a lively regret it is just that I cannot take part personally in your Congress to be edified by your piety and gain fervour from your fervour, re-seeing places and persons with whom are associated some of the sweetest remembrances of my life.

Wishing every success, through the intercession of Mary most Holy, Help of Christians, to your holy initiative which signs for the whole of India the beginning of a new era of conversion, I recommend myself to the prayers of all partaking in the Congress and remain,

Yours devotedly,
(Sd.) P. Ricaldone,
Superior-General of the Salesian Congregation.

To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

Rome, 14th December, 1937.

Your Grace,

I have received the happy news that during the last days of the year a National Eucharistic Congress for the whole of India, Burma and Ceylon is to be held in the city of Madras.

Though far from the place, I shall be present in spirit for the Congress and I wish it a glorious exit with abundant spiritual profit.

May the Eucharistic Lord be the light of all the people who still remain far from Him is my humble prayer.

Your most devoted in the Lord,
(Sd.) Fr. Peter Thomas of Virgin Carmel,
General of the Carmelites.

To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

ALL-INDIA CONGRESS COMMITTEE,
As at Swaraj Bhawan,
Allahabad, December 11, 1937.

Dear Archbishop,

I should like to extend, on behalf of the Indian National Congress, a welcome to the Papal Legate who is coming to India for the Ecclesiastical Congress to be held in Madras. I have requested Mr. C. Rajagopalachari, Prime Minister of Madras, to represent us in this matter and to convey our welcome to the Papal Legate.

With all good wishes and regards,

Yours sincerely,
(Sd.) Jawaharlal Nehru,
President.

To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

Bazlullah Road,
Thyagarayanagar,
Madras,
17th December, 1937

Dear and Most Reverend Lord Bishop,

I have been asked to represent the Indian National Congress and to present its greetings to the Papal Legate on the occasion of the Ecclesiastical Congress to be held in Madras. I shall be grateful if you will let me know the programme so far as it should concern a non-Christian and a representative of the National Organisation.

With respectful regards,

Yours sincerely,
(Sd.) C. Rajagopalachari,
Prime Minister of Madras.

To His Grace Dr. L. Mathias, S.C.,
Archbishop of Madras.

The reading of the messages over, the prayer "*Oremus pro Pontifice*" was sung by the Salesian choir and His Excellency the Legate imparted his blessing which the Congregation received on bended knees. The mass-singing of the Congress Hymn brought the opening function to a happy close. All left the grounds happy in the thought that the Congress had opened.

The St. Mary's Band from Bombay, the Salesian Band of Vellore and the St. Cecilia's Band from Tuticorin were in attendance.

III. The Academy

To commemorate the Golden Jubilee of the Hierarchy in India, Burma and Ceylon, an Academy was held on the Island Grounds at 6 p.m. on Thursday, the 30th December, 1937. His Excellency the Papal Legate presided, and all the Prelates, Priests, nuns and people who had come for the Congress, attended the function.

1. OPENING SPEECH BY THE PAPAL LEGATE

The Academy commenced with the singing of the Eucharistic Hymn, after which the President delivered a short introductory speech appropriate to the occasion. His Excellency stressed the importance of the event. Opening the Academy, His Excellency said:

Your Excellencies,

Rt. Rev. Monsignors and Reverend Fathers,

Ladies and Gentlemen,

Fifty years ago a new period was inaugurated in the Catholic Annals of the East Indies. Overcoming long standing difficulties, the Holy See and the Government of Portugal concluded an epoch making concordat, providing for the elevation of Goa to the Patriarchal See of the East Indies and for the extension of the Episcopal Hierarchy, already established in the ecclesiastical Province of Goa, by raising all the Vicariates Apostolic of India and Ceylon to archdioceses or dioceses. Those enactments were put into effect by the first Apostolic Delegate, Mgr. Agliardi, in the course of the year 1887, amidst scenes of great Catholic enthusiasm.

Fifty years have elapsed since those memorable events, and although half a century may be considered as a mere tick of the clock of ages, it is long enough to make history and to place those events in a perspective worthy of our interest. The Catholic enthusiasm of fifty years ago is flaming up again in Golden Jubilee celebrations, centering and mainly consisting in our National Eucharistic Congress.

It is a happy arrangement to have set apart, among the many functions of the Congress, one especially dedicated to commemorate the organization of the Hierarchy. Jubilees of great events are like resting seats along the steep ascent of History, from where one looks back on the course achieved to gather new strength and courage to forge ahead. Hence quite appropriately two distinguished Prelates will speak respectively on the past and on the future of the Catholic Church in India.

These two speakers do not need a special introduction, since they are well-known for their eloquence and pastoral zeal. So without further delay we may proceed with the programme and I give the word in turn to His Excellency Bishop Leonard on "Fifty Years of the Hierarchy in India" and to His Excellency Bishop Rossillon on "The Future of the Catholic Church in India."

2. ADDRESS BY THE RT. REV. BISHOP OF TRICHINOPOLY.

After His Excellency's speech, His Lordship the Rt. Rev. Dr. P. Leonard, S.J., Bishop of Trichinopoly, delivered the following address:
"Fifty years of the Hierarchy in India—a Retrospect."

THE HOLY SEE WATCHING, GUIDING, AND ENERGISING THE INDIAN APOSTOLATE

A HISTORIC DECREE ESTABLISHING HIERARCHY

WONDROUS ACHIEVEMENTS DURING FIFTY YEARS.

STRIKING INCREASE IN CATHOLIC POPULATION.

THE TIDAL WAVE OF GRACE AT WORK.

When on 1st September, 1886, the historic decree implementing the Establishment of the Episcopal Hierarchy in India and Ceylon went forth from the Vatican, the condition of the Indian Mission Field underwent a profound and, as subsequent events have proved, a most salutary change. To the ecclesiastical province of Goa whose erection dated back to the hoary past, seven new provinces were added and the Vicariates Apostolic emerged into the status of full-blown bishoprics. The significance and value of the transformation could hardly be overrated. If a well-equipped staff and improved agricultural implements are turned on to a soil that is naturally fertile and has been assiduously enriched for years, we may well look forward to a more plentiful yield and crops of a better quality. Something similar took place in the Indian Mission lands when the publication of the Bull "Humanae Salutis" of Leo XIII gave them a new status and a better organised agency. On the one hand, it did full justice to the immense missionary labours of the past which had made it possible for the Sovereign Pontiff to inaugurate such an important forward policy. On the other, it expressed the sanguine hope that the epoch-making innovation would greatly benefit the Catholic cause in the East and would usher in a new era of steady growth and progress. "We entertain the sweet trust" so the Pope wrote, "that with God's grace a new era of prosperity will commence for these peoples: they will henceforth be firmly established in concord and charity; they will be subject to a uniform discipline; they will be bound by permanent ties to their bishops and especially to the Holy See, and thus the name of the Catholic Church with its attendant retinue of Christian virtues will spread far and wide."

These, we may take it, were prophetic words. The accelerated pace which marked the advance of Catholicism during the past fifty years is proof enough both of the wisdom and sureness of vision displayed by the great Pontiff and of the surging vitality that pulsed through the whole organism of the Church in India and Ceylon.

We cannot recall the wondrous achievements of the last fifty years without lifting up thankful hearts to the Father of mercies, the Giver of every good gift, and to our compassionate Saviour, the Light of the East. Well may we join in the mighty hymn of thanksgiving that thrills the heavenly courts: "Thou art worthy, O Lord, our God, to receive glory and honour and power. Because Thou hast created all things: and for Thy will they were and have been created." (Apoc. iv. 11.) "To Him that sitteth on the throne and to the Lamb benediction and honour and glory and power for ever." (Apoc. v. 13.)

It is my pleasant task to sketch in rapid penstrokes some of the leading developments that followed the establishment of the reorganized Hierarchy. The Hierarchy! 'What glorious figures that consecrated word conjures up before our mind's eye, and what tremendous prerogatives and energies it discloses.' Before us rises the Governing Body of the Church in India, Burma and Ceylon represented at the start by eight Archbishops and their seventeen suffragans, now increased to eleven Metropolitans with forty-nine suffragans. And above them towers the august figure of the Sovereign Pontiff assisted by the Sacred Congregations and, since the erection of the fully developed Hierarchy, permanently represented in our midst by the Delegate Apostolic of the East Indies. What assembly on earth can compare in majesty, dignity and power with a body of men invested with the full teaching, priestly and pastoral office!

I can do no more than trace briefly the chief events connected with the Hierarchy during the lapse of the past half a century; content with pointing out just a few of the more notable landmarks in the history of the Church in India, Burma and Ceylon in these modern times. Such as they are, they constitute a glorious record and afford a solid earnest of yet nobler things to come, "Greater things than these shalt thou see." (Jo. i. 50.)

MISSION ORGANISATION: LEADING AGENCIES

The Hierarchy, being what it is, namely the Governing Body of the Church, a body of ecclesiastical functionaries invested with the spiritual authority bequeathed by Christ to the Apostles and their successors, and like them, exercising Christ's triple office of teaching, ruling and sanctifying the faithful, could not but play an essential part in the development of Catholicism in these lands. To trace the history of its growth and activity is to trace at the same time the history of the many churches over which it presides.

ACTION OF THE HOLY SEE

First of all, we note with particular gratitude the ever watchful and solicitous care which the Holy See has all along extended to the Indian Missions. Witness the painstaking labours involved in the difficult negotiations that resulted in the institution of the Hierarchy. Witness the Concordat concluded in 1886 between the Holy See and the King of Portugal with a view to regulating the extent and exercise of the Padreado in accordance with India's changed religious conditions and political situation. This statesmanlike adjustment followed by other modifications and culminating in the final settlement reached between the years 1928 and 1930, did away with existing conflicts and paved the way for a better organised administration. Moreover, throughout the period under review the Holy See either directly or through the medium of the Sacred Congregations or through the Apostolic Delegation has been watching, guiding and energising the Indian Apostolate. Its administrative action shows supernatural wisdom, enlightened statesmanship and far reaching vision coupled with a strong determination to secure the utmost fruit from a constructive and progressive policy. That policy is apparent in the Apostolic enactments relating to the circumscription of the ecclesiastical provinces, to the division of the dioceses, to the erection, wherever, of indigenous dioceses, to the creation of Seminaries, to the drafting into the Indian Mission Field of new Missionary forces.

ECCLESIASTICAL PROVINCES

Under this head we may mention the establishment, in 1910, of the ecclesiastical province of Shikla with the Diocese of Lahore and the Prefecture Apostolic of Kafiristan and Kashmir as suffragans.

Still more important was the erection, in 1923, of the ecclesiastical province of the Syro-Malabar Rite, comprising the Metropolitan See of Ernakulam and the suffragan Sees of Changanacherry, Kottayam and Trichur, and entrusted to the Indian Secular Clergy. This inaugurated a distinctly new period in the history of the Church in Malabar.

Further, the submission to Rome on the 20th September, 1930, of the Jacobite Metropolitan of Bethany, the Most Rev. Mar Ivanios, with his suffragan, the Rt. Rev. Mar Theophilos, Bishop of Tiruvalla, gave rise to a new province of the Syro-Malankara Rite. By the Apostolate Constitution "Christo Pastorum Principi," dated 11th June, 1932, the Holy See constituted the ecclesiastical province of Trivandrum, with Trivandrum as Metropolitan See and Tiruvalla as its suffragan.

DIVISION AND INDIANIZATION OF DIOCESES.

As the human body grows and develops by the division and multiplication of live cells, so the spiritual organism of the Church is bound to expand by a similar process of dismemberment and numerical increase of the territorial units. This, we find, has been done. Instead the 29 jurisdictional units recorded in 1884, we register in 1937 as many as 60 units, more than the double. That this numerical growth went hand in hand with a corresponding all-round increase in strength, efficiency and manifold activities we gather from the comparative tables given in the Catholic Directory, in the Golden Jubilee Report of the Apostolic Delegation and in The Rays of Light, December issue '37.

An interesting feature of this development is the steady progress of the indigenous clergy which in the course of the last fifty years made it possible to prepare and effect the Indianization of some of the more advanced dioceses. We have already mentioned the ecclesiastical provinces of the Syro-Malabar and Syro-Malankara Rites placed under Indian Archbishops with their suffragan Bishops and diocesan clergy. Some full-grown Dioceses of the Latin Rite were similarly handed over to the secular clergy:

Mangalore and Tuticorin in 1923, Kumbakonam in 1929, Kottar in the following year. The Archdiocese of Verapoly was similarly to be entrusted to the indigenous clergy in virtue of an Apostolic Bull issued on 1930; and this enactment was given effect to in 1932. Lately Quilon, its Suffragan, also changed hands. Such changes I need hardly say, mark the final and crowning stage of missionary endeavour. We may well say with the Psalmist: "This is the Lord's doing; and it is wonderful in our eyes." (Ps. 117. V. 23.).

THE WORK OF INDIGENOUS SEMINARIES

The Indianization of the Dioceses which I have mentioned above is the happy outcome of a marked growth in the indigenous seminaries. It has always been the policy of the Holy See in conformity with the practice that dates back to Apostolic times to raise a local clergy that can replace the missionary agency and look after the spiritual needs of the local church, thus allowing the missionary force to advance further afield and start again on pioneer work. "Wherever such a clergy has been formed," says Benedict XV in his Apostolic Letter Maximum Illud, "there the missionary may consider that his task has been successfully accomplished and brought to a happy conclusion."

No wonder, then, that the Holy See has during the past fifty years urged the Ordinaries again and again to do their utmost in this direction. Nor have the Ordinaries been slow in falling into line.

Already in 1887 the Synods held at Colombo, at Bangalore and Allahabad decreed that "each diocese should open a seminary of its own, for the formation of an indigenous clergy; that, if one or the other suffragan See could not, for want of funds, start a seminary of its own the bishop should at any rate arrange to have ecclesiastical candidates admitted into the metropolitan seminary and should meet their expenses."

On 24th June, 1893, Pope Leo XIII in his memorable Encyclical Letter on the creation of seminaries in the East Indies emphasised once again his conviction that a numerous and efficient Indian clergy was indispensable if the Faith was to be kept up and propagated in those vast mission lands, and he expressed the firm hope that the seminaries would turn out a large contingent of Indian priests distinguished for their piety and learning and employing themselves actively in sowing the good seed of evangelical truth. Nor was the Pope satisfied with mere exhortation. The Pontifical Seminary at Kandy, the "Leonianum," opened in 1893 by Mgr. Zaleski, stands as an abiding monument, "aere perennius," of Leo XIII's zeal for the formation of an efficient Indian clergy.

In 1894 the Pope had a special medal struck in commemoration of the event. The often-quoted inscription: "Fili tui, India, administri tibi salutis, Thy Sons, O India, will be to thee ministers of salvation," evidences the great Pope's ardent wish and firm hope. Nor was this hope to be doomed to disappointment. When in 1918, the Papal Seminary celebrated its silver jubilee, it could boast a turn out of 183 priests and 3 bishops. Again its roll of honour in 1931 listed 307 priests, 5 bishops, 1 archbishop. In 1934 the Seminarians at Kandy totalled 122 and they hailed from 35 dioceses. Since 1934 the Seminary enjoys the privilege of conferring academical degrees up to the Doctorate in Divinity.

An instruction emanating from the Sacred Congregation of Propaganda and addressed to the Hierarchy of the East Indies in 1893 voiced the same forceful appeal on behalf of clerical Training Colleges in which the candidates to priesthood should be educated in all piety and learning and carefully exercised in the sacred ministry to the end that they might be fit for every employment inclusive of the responsible function of government and of the episcopal office; (Cf. Instr. 23 Nov., 1845). Pope Benedict XV's Apostolic Letter, "Maximum Illud," is to the same effect.

It is clear, then, that the Pope evinced the keenest interest in the creation and proper organisation of indigenous seminaries. A saying of Pope Innocent XI puts it in a nutshell. Addressing Mgr. Pallu, Bishop of Heliopolis, who was leaving for Tonkin, he said: "Believe me, my Lord, you will give me more pleasure by ordaining one native priest than by converting 50,000 infidels."

It is gratifying to note that the efforts of the Holy See and of Propaganda, admirably served by the Pontifical Work of St. Peter the Apostle have borne abundant fruit. The number of seminaries rose from 19 in 1884 to 63 in 1934; the Seminarians who totalled a bare 400 in 1884 had in 1934 increased to the consoling figure of 3,100.

The flourishing seminary at Puthempalli, now at Mangalapuzha and the ancient seminary at Rachol did yeoman service in this respect.

Mention must also be made of the increasing number of Indian ecclesiastical students who proceed to Rome and complete their priestly studies at the Urban College, another significant token of the earnest desire entertained by the Holy See that the Indian Dioceses should be provided with an elite in no way inferior to that of other countries.

THE RELIGIOUS INSTITUTES

While ensuring by the formation of a large and efficient secular clergy the stability of the churches already on a fair basis of organisation, the Popes have also had at heart to promote the penetration and conquest of new fields. To that end, it has been the practice of the Holy See to call in the help of missionary societies—the shock and storming-troops of the Church, as we may call them, and to assign to them certain untilled or undeveloped portions of the Lord's Vineyard. The French Foreign Mission Society of Milan, the Mill Hill Society together with the Religious Orders and Congregations whose object comprises mission work and whose names have long been associated with the Church's missionary enterprises, have nobly responded to the call and are actually occupying the major portions of the Indian Mission Field. They are ably seconded by numerous brotherhoods and sisterhoods. It is mainly due to them that India, Burma and Ceylon are now studded with churches, and educational and charitable institutions of every kind.

Nor is their spirit damped by the consideration that after they have given of their best and have at the cost of great sacrifice brought the land up to a flourishing condition they will be called upon to withdraw from the scene of their labours and start again on fresh soil.

THE APOSTOLIC DELEGATION

Intimately connected with the Holy See, whose direct representative he is, the Apostolic Delegate shares with the Pope the solicitude of all the churches (2 Cor. xi. 28.) in the East Indies. Thanks to the establishment of the Hierarchy which the Delegation was commissioned to carry through, provision was made for greater uniformity in church matters, for more efficient administration and for wider expansion. But many grave problems and vital issues still confronted the Church in these complex mission lands, which necessitated the presence of the Papal Representative and turned the delegation into a de facto permanent institution. It has been closely connected with every phase of Church extension and every form of ecclesiastical activity in these parts.

Indeed the Delegation is not merely a relaying station for Papal pronouncements and enactments. It may be called the right arm of the Holy See, commissioned and empowered as it is to see to the execution of the Papal decrees and Ordinances. It has been the chief factor in arranging the erection and circumscription of new ecclesiastical provinces such as Simla, Ernakulam, Trivandrum as well as of numerous territorial units, some thirty having come into existence during the period under review; it has played an important part in bringing the Episcopate together in provincial synods, as at Bombay, Agra, Calcutta, Madras, Ootacamund and Verapoly in 1893,—1894, in convening Bishop's Conferences as at Bangalore in 1917, at Mylapore in 1921, in presiding over the meeting of metropolitans, in 1936 and in preparing

an All-India Council—a project that has been under consideration since 1922 and is now nearing its belated realisation.

Not less active and fruitful has been its influence in other departments, especially in the field of education and that of Catholic Action. For many years it has been instrumental in awakening and marshalling the Catholic lay intelligentsia; it has given its whole-hearted sympathy and support to the All-India Catholic Board, now known as the All-India Catholic League that meets annually to discuss the leading problems of the day. In a word, by direct participation in the more important events of Catholic life within the limits of its vast sphere of influence, by direction, counsel and encouragement, the Delegation has fully justified the appellation given it by Cardinal Laurentini: "The Apostolic Delegation is the propulsive organ of Catholic life in India."

THE MISSION OF THE HIERARCHY

The mission of the Hierarchy can be no other than that of the Church, viz., to lead men to their eternal destiny. This is done by the exercise of special prerogatives vested in the Church's leaders in virtue of Holy Orders and the Power of Jurisdiction. In virtue of the sacerdotal character the Hierarchy officially presides over the Divine Worship and dispenses the Sacraments which communicate to the faithful the graces they need for their salvation and sanctification. By the Power of Jurisdiction the Hierarchy is enabled and commissioned to feed the flock of Christ on sound religious doctrine and to lead it along the way of righteousness by suitable precepts and ordinances. Thus by their triple office the Catholic Episcopate continues the sublime Mission of Christ for God's greater glory and the good of souls; a responsible, superhuman task, yet realisable withal by God's all-powerful assistance: "I can do all things in him who strengtheneth me." (Phil. iv. 13.)

To describe the ministrations of the Hierarchy under these various heads would require a volume. A few brief indications must suffice.

THE TEACHING OFFICE

And first as to the Teaching Office. Conscious of the sacred trust confided to their care, viz. to preserve, propagate and defend the Faith, the Church's leaders have laboured unceasingly in the spirit of St. Paul's Epistle to Timothy: "Preach the word, be instant in season and out of season; reprove, entreat, rebuke in all patience and doctrine." (2 Tim. ix. 2.). This they have done and continue to do both by themselves and with the help of their zealous auxiliaries, the priests, religious, catechists, and teachers.

CARE OF THE FLOCK

The Pastoral Letters go forth at regular intervals bringing advice, exhortation and guidance to clergy and laity alike. Particular directions are communicated during the visitation of the numerous stations. Care is taken in accordance with the ruling of Canon Law that regular Sunday homilies and catechetical instructions are given to the whole flock. Occasionally special conferences are held and important decisions are arrived at in consultation with a view to sounding a warning, to unmasking an insidious error, to rallying the Catholic forces against a common danger. The special conferences of the Bishops are to this effect.

CONVERSION WORK

Not to the faithful alone do the Church's leaders minister, but mindful of the words of Christ, "Other sheep I have that are not of this fold; them also I must bring" (Jo. X. 16.), they make it a point to approach the pagan world to win it to the truth. True, if we consider the teeming millions that are still "sitting in darkness and the shadow of death" (Luke i. 79.), the work of regeneration may appear all too slow. Still, judging from the acceleration that has marked the pace these last years we may say that the outlook is hopeful.

From 1901 to 1931,—a period of thirty years—there has been an increase of 1½ millions or 67 per cent, the Catholic population rising from 2,201,674 to 3,680,982.

If we consider the growth by millions we note that it took 27 years (from 1895 to 1922) for our numbers to climb from the 2nd to the 3rd million; that it took only 14 years (from 1922 to 1936) to make the 4th million. To achieve the 5th million will require considerably less time.

This gratifying growth is due mainly to mass or group conversions in certain favoured regions. The tidal wave of grace that swept over Chota Nagpur with pentecostal power and efficacy accounts for hundreds of thousands of converts there were only two thousand Catholics in 1885; in 1935 the figures stood at 256,000, representing a unique instance of Church extension. If elsewhere, the expansion has been less prodigious, it has still been considerable. Witness the spectacular return to Rome of 4,000 Jacobites received into the true fold in 1936 in the archdiocese of Trivandrum. In Quilon, Bezwada, Lahore, Nellore, Salem and elsewhere the movement of conversion is growing apace. Given the necessary resources in men and money, there is very solid hope of the miraculous draught of fishes becoming more than an exceptional occurrence.

ENLIGHTENMENT THROUGH THE PRESS

Along with the spoken word, the written word, too, is out for conquest. The Catholic Press, mightier nowadays than the pulpit, and on that account so heartily encouraged by our Holy Father, the Pope, is proving itself to be a stout champion of Catholic principles and interests, correcting the errors that poison the minds of the reading public and creating a healthy Catholic atmosphere. 106 publications go their busy, if not always pleasant, rounds, catering to the needs of believers and unbelievers alike. With the spread of literacy, with more earnest support and adequate combination, the time seems near at hand when the scheme of a Catholic Daily for each great linguistic area may become a reality. Such a happy consummation would spell untold benefits not only for our community but for the reading public in general.

THE PASTORAL OFFICE

Constituted the accredited guardians of the Faith, the Ordinaries form besides the official vigilance committee and embody the executive authority in respect of Christian morality and of the laws and ordinances of the Church, besides being empowered to enact Diocesan Statutes to suit the conditions and needs of their respective jurisdictional units. Thus is the Hierarchy instrumental, as Pope Leo remarked, in ensuring uniformity of discipline, in promoting concord and charity and all the Christian virtues. Indeed the pastoral office is mainly concerned with organising

and furthering a healthy vigorous parochial life. In this connection the parochial schools, the sodalities, the charitable institutions, the Catholic Action movement are all vital factors that claim the constant attention of the Episcopate. In all these fields the last 50 years show vast improvement, thanks especially to the admirable co-operation of the Religious Institutes devoted to missionary, educational and charitable work. Time does not allow me to give detailed statistics. I must refer my hearers to the latest issue of "Rays of Light" which supplies a comprehensive summary of the results achieved and illuminating comparative tables. A mere glance at the latest tables is impressive: to 4,408 priests must be added 1,125 lay brothers and 9,520 nuns; we thus get a missionary agency of over 15,000 persons. Add a lay auxiliary force of 5,652 catechists and 12,922 teachers and the grand total of mission workers is brought up to 32,627.

The services rendered by these auxiliaries are beyond computation. Some notion of their usefulness may be gained if we reflect that the works of charity entrusted to them are among the most efficacious means of missionary approach and appeal, and that the parochial and convent schools under their care are mainly instrumental in imparting to our boys and girls a solid grounding in Christian doctrine and virtuous habits.

Another notable feature of Church development intensified of late years, is the growing interest which the laity are taking in the Apostolate. Catholic Action organisations are out to uphold and defend our Catholic interests and to promote the spread of our Holy Religion. By the diffusion of religious literature, by an active of St. Peter the Apostle, especially by the alluring force of good example, they can do much to bring India nearer to Christ. The All-India Federation Scheme on an inter-diocesan basis is not yet realised. But it is a distinct ideal visualised and pursued, and we hope, realisable some day. That day a gigantic stride will have been taken towards the conquest of India to Christ.

THE PRIESTLY OFFICE

But human activity, however stupendous, would lead nowhere were it not backed by the all-powerful action of grace secured by the Church's liturgical prayer and worship, the Holy Sacrifice of the Mass, the dispensing of the Sacraments, the approved devotional practices.

In this order of things, we must reckon it a rare privilege to have witnessed this unique manifestation of Catholic piety and fervour, the celebration of the National Eucharistic Congress. Who does not see the mysterious operation of the Spirit always at work in the Church but particularly so on this solemn occasion? Who has not felt the vivifying throb of the Heart of Jesus sending His energising lifeblood through the whole Catholic organism and supplying it with a wonderful vitality and fruitful activity?

Devotion to the Sacred Heart set its seal on the establishment of the Hierarchy when all the ecclesiastical provinces were solemnly consecrated to that merciful and saving Heart. No wonder that from the start the practices connected with that devotion should have been in honour: the pious observance of the Nine Fridays, the Holy Hour, Day and Night Adoration, the Communion of Reparation, the Corpus Christi procession, the Apostleship of Prayer, the Eucharistic Crusade, the Confraternities in honour of the Blessed Sacrament.

Where Jesus is, there we find also His Blessed Mother Mary, the Mother of Fair Love, the Help of Christians, the Refuge of Sinners, the Gate of Heaven. Who will lead India to Christ but Mary, Queen of the Apostles, Mother and Model of the

priest? We cannot do without her, least of all in such a work of grace as the Church's Apostolate. According to the wise plan of Divine Providence, Mary it was who gave us Jesus, and such will be her mission till the end of times. As she bore Him, as with a Mother's love she nursed and reared Him at Bethlehem and at Nazareth, as with a martyr's fortitude she stood by His Cross and offered Him up for the Redemption of mankind, as after His Ascension she tended the infant Church, so will she ever mother the Mystical Body of Him whose physical body she brought into the world and surrendered to God as the victim of Calvary, "a lamb unspotted and undefiled." (I Xet. 1. 19.)

To Jesus through Mary: That thought seems to have inspired the promoters of the Marian Congress in 1921. The same thought seems to have been uppermost in the minds of the organisers of this National Eucharistic Congress.

Rightly, then, does India with Burma and Ceylon recommend itself to her irresistible intercession. Rightly does the Church encourage the Marian Sodality, "the school of salvation," (Gregory XIII) the favoured means intended "to lead to the summit of Christian perfection" (Benedict XIV), "a school of apostolic workers and missionary enterprise." (Catholic Action through the Sodality, "Rays of Light" Supplement, May 1936.)

With Jesus and Mary at our side we need not fear. So long as we have the Holy Eucharist, so long as we can count upon a mother's fond pleading, we shall go forward on our appointed way, hoping for the best and hoping not in vain.

It is in the fitness of things that in the Church's liturgical prayer and worship, in dispensing her supernatural treasures, the Hierarchy should occupy a privileged place.

To describe the spiritual fruits produced by the good tree of the Hierarchy is beyond human capacity. The Mission records supply some approximate figures: this information is necessarily incomplete. Let us leave it to the Recording Angels to make correct entries in the Great Book of Life. Enough that thanks to the Episcopate, thanks to the Priesthood, the Church has solemn promises of life, of abundance of life, of fruitful life. "I have chosen you, and have appointed you that you should go and should bring forth fruit; and your fruit should remain." (Jo. XV. 16.) Enough that from "the rising of the sun even to the going down God's name is great among the Gentiles, and in every place there is sacrifice, and there is offered to His name a clean oblation." (Mal. I. 11.) Enough that by means of Baptism the Mystical Body is being edified, that by the power of the keys the sinner is reconciled with God, that by the imposition of hands and the unction of the Spirit the wondrous organism of the Church is ever gaining in vigour and beauty; that by priestly ordination and episcopal consecration Christ's ministry is being perpetuated "according to the gift of the grace of God." (Eph. III. 7.)

So long as the Catholic Priesthood and the Catholic Episcopate survive, so long shall the Church live her full Christian life that "doing the truth in charity we may in all things grow up in Him who is the Head, even Christ (Eph. IV. 15), built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone. In whom all the building being framed together groweth up into a holy temple in the Lord." (Eph. II. 20. 21.)

This the enemies of the Church know full well, and, therefore, from the earliest times their chief attacks have always been directed against her leaders. "For it is written: I shall strike the shepherd and the flock shall be dispersed." (Mtt. XXVI. 31.) But do what they might, the Church is assured of immortality. Very reassuring are the words of Christ: "In the world you shall have distress...But have confidence. I have overcome the world. (Joa. XVI. 33). Fear not, little flock: for it hath pleased

your Father to give you a kingdom. (Luke XII. 32). "Behold, I am with you all days even to the consummation of the world." (Mt. XXVIII. 20.).

The Past reveals the wondrous writing of God's finger on the fast revolving wheel of time. What marvels will the Future disclose, we know not. But what with the mighty impetus given to missionary endeavour by our Holy Father, the Pope, what with the consolidation process going on within the mission lands, we may well look forward to a steady and far-reaching extension of Christ's Kingdom throughout the world and in India, Burma and Ceylon in particular. Fiat.

3. ADDRESS BY THE RT. REV. BISHOP OF VIZAGAPATAM.

THE FUTURE OF CHRISTIANITY IN INDIA

SILENT REVOLUTION MADE DURING PAST FIFTY YEARS

A CRACKING OF OLD THINGS, A BREAKING OF DEAD FORMS

CATHOLICISM NOT ALIEN TO ANY COUNTRY

"INDIA HAS BECOME OUR MOTHERLAND"

OUR SOLE OBJECT HERE IN INDIA AS MISSIONARIES

Addressing the assembly on "The Future of the Catholic Church in India," His Lordship the Rt. Rev. Dr. P. Rossillon, Bishop of Vizagapatam, said:—

In non-Christian countries, if there be a question which at all times has been greatly misunderstood, it is our vocation as Catholic missionaries. To the man in the street we are a living puzzle. That we preach Christianity, that we endeavour to spread it everywhere around us, is borne out by our daily ministry, but that this spreading of Christianity is not the only object—not even the main object—we have in view is believed or suspected by many. It is the flag that covers the goods. "Missionaries came first, then traders, both opening the way to machine-guns." Was not this old slander re-edited the other day, here in Madras, in a public speech by a public man? Another line makes missionaries the "kindly side of Imperialism." Cheap utterances that need not trouble a serious mind, as they have been exploded a thousand times.

As a declaration of principle, let me repeat once more that we, Catholic missionaries, are not "International meddlers." We let politics alone. We do not stand here to-day to satisfy a "racial superiority complex," nor are we the forerunners of trade and capitalism. If it were necessary, all the venerable Bishops, representing in this Congress the whole Indian Catholic Church, would give with pleasure to all our Indian friends the assurance that we are not out to westernise Indians. India has absolutely nothing to fear from us, since, far from wishing to denationalise her sons, we have come to throw in our lot with them and Indianise ourselves among them. India has become our motherland, our home, where we mean to live and die. We love her as our mother, we love her children as our brothers, and our sole desire and prayer are to see her free, great prosperous and respected among nations.

To those who would care to ask me once more the old question: "tell us frankly what is the main object of your mission in this land?" I would simply answer, "My friends, we came out here to give Christ to India, to bring to her His message of

salvation. That's all." Christ shed His blood for the redemption of the whole world and belongs to all. He is Indian as well as European, and our only aim and desire are to share Him with you, as in Him alone there is the plenitude of truth and salvation. To object that India needs no conversion and has no room for Christ's message would be tantamount to affirm that India has no need of transformation and has no room for that all-round uplift so much wished for by all India's friends and by the best of her sons. We are not far from agreeing with that economist who, after having studied India's needs, came to the conclusion that "almost every economic evil in this country—it may be so in some other countries—is rooted in religious and social customs." Every attempt you make to lift India economically runs into a custom that hampers your efforts. Therefore, whilst we thank God for every endeavour to help India get more bread and happiness, we believe that the best way to give India more bread and happiness is to give her Christ, that Saviour so great, so noble, so merciful who, one day, exclaimed: "I have compassion on the multitude;" and He fed that multitude!

THE STUPENDOUS PROBLEM OF THE CONVERSION OF INDIA

His Lordship the Bishop of Trichinopoly, in a most striking survey, described the progress achieved by Missions for the last fifty years. In his paper there is much to thank God for, much to congratulate the missionaries that worked for it, and much to encourage the missionaries of the future. The progress has been great indeed. But in regard of the time taken to achieve it, of its cost in men and resources in view of the end which Christian apostolate is out to attain, is it so striking as not to leave in us any room for regret? The answer is left to every one of you.

The problem is stupendous indeed; yet we have to grapple with it. On the one hand, 400 millions of souls to bring over to Christianity and on the other six millions of converts after two thousand years of strenuous labours. Will statistics be more hopeful in the near future? Not likely. With an addition of 25 millions of Indians, every 10 or 15 years, the mass to be gained grows more and more enormous, whilst an addition of one million, converts possibly two in the same time makes the solution of the problem more remote than ever. Mathematics is a fine science, but it sometimes drives its lovers mad, or, without going so far, lands them into pessimism. It is a striking remark that Christ, speaking of the conversion of the world, never indulged in statistics. Let us imitate Him rather than be mathematically minded. I for one, am prepared to admit that fulfilment of the missionaries' aim does not lie in statistics. Christianity cannot be a failure. I am optimistic with regard to the future of the Church in this country for two reasons.

Progress is not to be gauged by statistics:—My conviction is that the progress achieved by Christianity in the last fifty years—shall I say from the time of St. Thomas—must not be gauged in terms of statistics only. The solution of the problem goes far deeper. Among the results of the apostolate are to be counted what, in French, are called "les imponderables" results that are not seen, that cannot be weighed in the usual balance. Keeping in view those "imponderables," we can affirm that the work so far done by missionaries is tremendous. Allow me to point out a few of those results which are not noticed by people generally.

By this time, Christianity has come into its own, is naturalised Indian, and cannot be called any longer the religion of foreigners. Which religious sect in this country can boast of a record of two thousand years of existence? As one of the most brilliant sons of India Bishop Roche, so felicitously said in one of his eloquent speeches: "We should make Indians realise that Catholicism is not alien in any land. It is the Swadeshi religion of every country. Unlike man-made religions, bound by

geographical barriers and narrow nationalism the Catholic faith transcends time and space. It is therefore our Dharma, our ultimate goal, our Christoraj. No one has a right to ignore it any more."

Then, there has taken place in India, a silent permeation of hearts and minds by Christian truths and thought. That permeation took place not only among the non-caste or low caste people, but it can be traced also among many members of the intelligentsia who are sometimes said—not quite correctly—to be so far untouched by Christianity. The word "Christian" reviled in worthless books and second rate papers, chiefly since the Great War, for which we were not responsible and the revival of nationalism, still stands with serious and thoughtful minds, for charity, right, purity and justice. How many writers and public men, to give a true idea of Mr. Gandhi, for instance, have found nothing better than to call him Christ-like. Some have even been so bold as to call him another Christ. Much as we disprove it, does not that testimony strikingly show the silent revolution made by Christianity in the minds of the best people of the land? That permeation is evidenced by the gradual transformation of the laws of the country which, though not Christian, is governed on Christian principles. In less than 100 years, a great social improvement has taken place. Laws were passed forbidding the cremation of widows, infant marriages, dedication of women in temples, (Muralis, or Devadasis), obscene and anti-social customs. Many high-souled Indians have worked at those transformations, we readily acknowledge it, but shall we say that Christianity had nothing to do in creating the atmosphere that rendered them possible? Though perhaps minimised by many, that silent permeation is real. Among the testimonies that could be called to prove it, let me quote just one, the testimony of a Brahmin to a missionary: "Sir, you perhaps become discouraged at the few who become Christians among the high castes; you need not be discouraged. I am a Brahmin, but I could call myself a Christian Brahmin, for I try to live my life upon the principles and the spirit of Jesus, and though I may never come forward and be an open follower of Christ, I am following Him. Do not lose courage; you do not know how far your Gospel has gone." Many such testimonies could be quoted.

Imitation is said to be a sure proof of the value of an institution. If we look around us, we see everywhere imitations of our Christian methods, of our works and ceremonies. For a long time we heard it said that Hinduism was not a missionary religion. That cannot be said any longer, and many are the societies and associations that sprang up during the last fifty years with a missionary object, such as, to mention a few, the Brahmo Samaj, the Arya-Samaj, the Ramakrishna mission with its European branches, the Deva Samaj, the Seva Sadan, the Servants of India Society, and all the social and charitable leagues and associations all over the country. The same spirit animates social reformers and writers who, helped by Western converts such as Sister Nivedita, Miss Noble and others, have caused, a revival of Hindu literature, re-written the lives of some of their divinities, using Christian phraseology to render those lives and stories more attractive, and tried at the same time to convince their readers that all the spiritual helps offered to them by Christianity were to be found in their own religion. To this we have nothing to object, as long as nothing unfair is said against Christianity, but those imitations and object, as long as nothing unfair is said against Christianity, but those imitations and new methods naturally bring back to my mind the words of a writer: "Since Christ entered India's thoughts and life, everywhere there is a cracking of old things, a breaking of dead forms, making room for new ones, and initiating a social and religious revival." In short let me say that Christ is better known in all the classes of Christ the Redeemer. There is in many hearts a Christ-cult which of course is not of the right sort; they worship Him as the greatest prophet that ever lived. We are not satisfied with that, but it is a great result indeed until the day when, submitting to grace they will hail Him as the Son of God. It will be in part the result of that silent permeation of the land by the teachings and spirit of Christ. It forces no one's will, but it goes out even as goes the ways of the radio; it enlightens the minds, charms the heart, until the soul surrenders itself with joy to its Saviour.

THEORY OF THE ESTABLISHMENT OF THE CHURCH

The second reason of my optimism is a theory which has been propounded of late in many missionary congresses and to which I earnestly draw your attention. It beautifully clarifies the aim of missions. Its chief expounder is the well-known missionary writer, Father Charles. "The conversion of souls is indeed a necessary part of our missionary work, but it is not the whole work, not even the chief elements of that work. The real aim of the missions is not the conversion of souls, the addition of new members to our statistics, but the building up of the Church on a permanent basis, in the land in which we work." It is the state in which we are in India.

This distinction is cardinal. The Church is permanent, divinely appointed, a visible institution, and as such, it must be solidly established all over the world. When is the Church thus established? The visible Church is an organisation with two functions: the preaching of the faith, and the administration of the sacraments. Where the Church stands founded in such a manner as to bring those administrations to the notice and within the reach of every man of good will, not only for the present, but also for the future, there the Church is visibly established. To-day in countries like, for instance, Belgium, France, Italy; the Church stands grounded in this way. In those countries, there is not a man that, when he appears before God's tribunal, can give as an excuse: "I had not my chance of salvation when I was alive; no one ever spoke to me of Christianity." To establish the Church visibly, and give every man a chance of salvation, an indigenous clergy is the very first element. The problem would be insoluble were we to rely on the European clergy only the number of which will grow more and more inadequate. By the Indian clergy only can churches be established everywhere and the sacraments offered to all men of good will. When the Indian clergy will have been permanently established in all the chief places of this country, the missionary stage of the Church will cease. This theory is very encouraging indeed. The establishment of the Church is undoubtedly a great, a difficult work, but its possibilities are not far away. In the stage we have reached in India, at the pace we go, the establishment of the Church can be done in one or two generations. The work of gathering the sheep into the Good Pastor's fold will be the main care of the ministers of the Established Church, whatever time they take to effect it. How many years will this Christianisation of the country require, it is not for us to prophesy. Our present task, for us missionaries, is mainly to establish the Church throughout the land in the way it has been shown. So that all Indians may be offered a chance of salvation if they care to make use of it.

ADVICE TO MISSIONERS

Finally, by way of conclusion, I venture to offer missionaries a few hints sure to be useful at all times, but chiefly at the stage we have now reached in India. I feel I must beg forgiveness for taking the attitude of a teacher in the presence of so many doctors, all of whom could teach me lessons on the subject. My only excuse is that, having lived 44 years in this country, I have grown somewhat of an Indian and I speak from my own experience. If we want the people we have come to evangelise, to listen to us and accept our divine message, we must:

First, Indianise ourselves fully. To-day, nothing less will satisfy public opinion. Within the limits of what a Christian missionary can accept or discard, in the shape of customs, language, and, if necessary, of dress and ways of living; we must lose our western identity. To act as if everything European is the best is a false trail, and accuses a wrong conception of what true civilisation means. St. Paul offered missionaries a beautiful model of that transformation when he wrote: "I became all to all to gain them all to Christ."

Secondly, sympathy must be our general attitude with regard to India, its history, its people, its customs, its problems and various forms of religion. To condemn everything Indian, and put overstress on what is wrong in the spiritual, social and political order of the nation, is an un-Christian attitude. Christ would not have done that. Indians themselves are now alive to those evils and combat them. The impact of Christian ideal upon the situation has created a conscience in regard of those things, and we can trust that India will right them, as she is now doing. Here I would advise a more sympathetic study of non-Christian religions and culture, to find the good that is in them, so that we might have a more sympathetic approach to the people and not to appear to them mere western iconoclasts come to destroy everything that is dear to them. We should be grateful for any truth found anywhere; we should acknowledge these truths as the foot-prints of God in this un-Christian land.

Thirdly, as a consequence to those considerations, shall I add that the Christ we preach should not be dressed in a European garb. There is no such thing as a white Christ; Christ is universal; He is Indian in the same measure as he is European; He is the Saviour of all, and the so-called civilised nations that have gone anti-Christian, will not avoid the catastrophe that threatens them unless they come back to Christ and to His divine teaching.

Fourthly, there is then the way we understand conversions. To present it in its true light, let me assure our Hindu friends that if our desire is to see as many of them as possible join God's family, our intention has never been to force our religion on Indians, much less to buy them up by material help, as if they were articles of trade, and as we have been reproached with so often of late. The fact is this. Whilst living in Indian villages and delivering our message of salvation and peace, we meet the mass of depressed classes and Indian peasants miserable beyond expression. As our Master taught us, we take pity on them. For them, we build churches, orphanages, dispensaries, hospitals and other charitable institutions. Having noticed that we love them, they trust us, love us in return, and ask us to join a religion which is the source of so much love and self sacrifice. As a rule, we never receive them before a probation of one or two years. Are we to blame if that mass of Untouchables is so miserable? When we find them on the verge of starvation, are we to blame if we come to their help and feed them like poor and forlorn children? And are they to blame, if, after centuries of abandonment, having found missionaries to love them and care for them, they are moved by so much charity and ask to become Christians? Now, after a long abandonment, efforts are being made to reconvert them to Hinduism. If it is a question of preaching to them the beauties of Hinduism to reconquer them, be it so; but, as we have been condemned for attracting them to Christianity by material advantages, may we not, in all fairness, ask that the new missionaries should not reconvert them by promising Government favours and money, as it would be committing the very fault that is laid at our door?

LOVE AND SERVICE

Finally, to sum up what I said in this paper, let us, in all the circumstance of our missionary life, cling to the policy expressed in these two divine words:

Love and Service. It was the policy of Christ, who according to St. Paul, "loved us and delivered Himself for us." It is the only policy that will succeed. We have to love our people and serve them in all the ways we can. We must become one with them, nay belong to them, be at their disposal, make ourselves necessary to them, in one work, we must identify ourselves with them. Then will they turn to us! No, not to us, but to Christ whose embodiment we must be in this land, where His reign is not established yet. As I said, our chief work is to implant the Church in

every place. For that, I repeat it a numerous Indian clergy is necessary; we want countless priests, full of zeal and religious spirit; we want Christlike priests; we want saints! Then we want churches, they may be, they will be mere huts in this poor country, we want countless churches in which will reside the Blessed Sacrament. I proclaim it: the new era will be the era of the Blessed Sacrament with priests to guard Christ in it, to distribute Him, to make Him radiate His divine light all around, to spread His merciful influence and bless every inch of this land. Shame on us if we forget it.....Christ is with us, living in us.....the source of life the most powerful help God could give us for the transformation of our people. Would it not be foolishness not to preach Our Eucharistic Lord and make Him work with us in our superhuman task?.....In this light, we may consider the future of Christianity in this land with optimism, for the success of the Missions will no more be our own work, but the work of Christ.

4. TABLEAU

The function concluded with a picturesque tableau which had the map of India as its background. As many as 50 races of India, Burma and Ceylon were represented in their varied, graceful costumes, which were actually secured from the various parts of the country in which they are worn. The tableau was flood-lit and presented a magnificent, colourful picture. The various representatives were chosen from the pupils of St. Thomas Convent, Mylapore, and Holy Angels' Convent, Mambalam, under the direction of the Franciscan Missionaries of Mary.

With the congregational singing of "God bless our Pope" the Academy came to a close. The crowds dispersed cheering the Prelates.



PART III

Religious Ceremonies

INTRODUCTION

The religious ceremonies excelled in splendour and utility all other functions connected with the Congress. The solemnities in the parish churches of the city called the Congress to the true fountain of Life. In spite of the long ceremonies and functions, the interest and enthusiasm of both priests and people showed no sign of slackening, for they drank abundantly at the Fountain of Life. The sacred functions they attended renewed in them the spirit of the Congress, and imparted to all other functions a spiritual atmosphere which hung like a luminous veil over the general assemblies on the Island Grounds and the sectional meetings in the various institutions.

The decorations in all the churches were noted for their great simplicity and good taste so as to be an object lesson to all church decorators and furnishers of our day. Both the Cathedrals were beautifully decorated for the occasion with Papal colours. Their sanctuaries had a superb hanging of red velvet and gold cloth.

I. Children's Mass And Communion

I. THE MASS

On the morning of Thursday, 30th December, took place on the Island Grounds the most touching act of the whole Congress, when about 10,000 children assisted at the Legate's Mass and approached the Holy Table.

Before daybreak long files of beautifully dressed boys and girls, marshalled under the guidance of parish priests, teachers and nuns, entered the Island Grounds from all parts of the City. Thousands of Crusaders of the Blessed Sacrament in their neat uniforms of pure white with red and blue crosses presented an unforgettable scene of beauty. Hundreds of them had come from distant places, such as Tuticorin, Trichinopoly and Salem. Some could arrive at the Central Station only that very morning and were led straight away to the Island Grounds. The extensive grounds seemed a sea of innocent faces

It was a most consoling sight for all those who were privileged to see it. The children themselves appeared proud of the impressive demonstration of their piety and devotion.

The Papal Legate had reserved to himself the privilege of offering the Children's Mass. The St. Mary's Band of Bombay played the triumphant Papal March as the Legate's suite approached. Slowly a small liturgical procession of two mace-bearers in purple cassocks, a few acolytes in red robes, and seminarists in surplices, marched up to the platform which had become a beautiful sanctuary with altar, throne, canopy, prie-dieus and all appropriate furnishings, all in immaculate white, richly ornate, and ingeniously lighted.

The Papal Legate, accompanied by the Archbishop of Madras and the Bishop of Mylapore, was at the head of the procession of altar servers. Great, indeed, was the joy of the Pope's representative as he passed between the long rows of children who awaited his coming in prayerful attitude.

The Mass began. It was a low Mass. For months, in schools, convents and homes, the children had been trained to sing the "Kyrie," the "Gloria" and the "Credo" of *Missa de Angelis*, and to-day, supported by the Salesian Choir they sang the Mass beautifully.

Before the Offertory, the celebrant came down from the altar and sat in the middle of the sanctuary to receive the "Gifts." Fifty-two Crusaders went up and offered in the name of all the children of India to the Priest of the Most High bags of grains of wheat, to symbolize the millions of prayers and magnificent sacrifices which they had been offering to God during the last six months for the success of the Eucharistic Congress. There was yet another significance of the gift of the grains of wheat. These would be made into bread which would one day be transubstantiated into the Body of Christ.

The Papal Legate continued the Mass, the children following with rapt attention. At the consecration a blazing of the trumpets sounded a Royal salute to the King of Kings. There was perfect silence. All were in profound adoration of the King of Glory who had come down from His throne above amidst the 10,000 little ones proclaiming His love.

When the bell announced Communion, the Celebrant once more came down the altar and took his seat. Then His Lordship the Rt. Rev. Roche, S.J., Bishop of Tuticorin, went up to the microphone and delivered his *fervorino*, both in English and Tamil.

2. SERMON BY THE RT. REV. BISHOP OF TUTICORIN

Taking as his text the words of the Apocalypse: "*Blessed are they that are called for the marriage supper of the Lamb*," His Lordship the Bishop of Tuticorin addressed a fervent exhortation to the children.

"This day I shall abide with Thee. This is the sacred Banquet whose food is Christ, the memorial of his Passion, the source of grace, the pledge of Heaven." When the Pontiff will show you the Host before

placing it on your lips, he will remind you of your unworthiness. Lord, I am not worthy of Your coming into my heart. We are not worthy, but in His love Christ will come to each of you. Glorious sight indeed, great spectacle that rejoice the Angels and the Saints. Greatest blessing for the one who comes is indeed a loving Friend with His hands full of gifts.

"It is possible, my dear children, that you will feed on the Body of Christ, that you will drink His Blood? Yes, it is possible. It is true. We believe with whole Catholic Church in the real Presence. Renew your faith in the greatest mystery of love. It has been hidden to the wise and the proud, but it has been revealed to the little children.

"And what should be your sentiments to-day? Those of the Little Flower on the day of her first Communion. How sweet is the embrace of Jesus. I felt how much He loved me, I too must love Him. I love Thee, Jesus, and I want to belong to Thee. Jesus the King and Master, is coming. He loves you. Love Him and tell Him of your love.

"To-day you must also take some resolutions. How pitiful the spectacle of India, still separated from Christ. How many in this beautiful land of yours do not believe in the love of Christ and in His real Presence. Scarcely one in a hundred is a Catholic. When will they accept Jesus and Mary, His Mother. You children must help to the conversion of your country. You are 10,000 here kneeling in front of this altar. Pray for the conversion of the millions of little children who do not know Jesus. The future lies in you. You are the hope of the country. You are our joy. We rely on your help for the conversion of India.

"And what are you going to do to-day? All of you will belong to the Eucharistic Crusade and the Apostleship of Prayer. Be lovers of the Eucharist and Apostles. This is how you can help: daily Mass and daily Communion and Apostleship. So you will become other Christ, and bring Christ to others. You are young, the future is before you. Many will still be alive to witness the next celebration of the Hierarchy's jubilee. Let then, with God's grace, the 4 millions of to-day have grown into 40 millions. Give more souls to the King.

"It is a great honour to be to-day Christ's guest here on earth. He will be your guest for all eternity when He will make you sit at His Banquet in Heaven."

The eloquent preacher ended his stirring address by a prayer to the Good Shepherd, calling on Him for mercy and help. For we all need forgiveness, help and protection.

3. HOLY COMMUNION

The sermon over, all the children devoutly approached the Holy Table while the choir sang the Congress Hymn. The sight of ten thousand beaming

innocent faces approaching the Holy Table was equally delightful to men and angels.

The Mass continued while the children were engaged in their sweet thanksgiving colloquy with their Divine Guest. The Papal Legate imparted the final blessing, and the Children's Mass was over.

Before the sun grew hot, the children had to be sent home. Separated into groups, they were provided with *Chota Hazari*. As they left the Island grounds, the huge maidan reverberated with their sweet voices of cheers and applause. Everybody had the conviction that the ceremony on the Island grounds that morning was destined to produce a lifelong impression on those who took part in it.

II. Pontifical Masses And Nocturnal Adoration.

1. PONTIFICAL HIGH MASS IN THE ORIENTAL RITE.

It was scheduled in the Congress Programme that Solemn Pontifical Masses in the Oriental Rite would be celebrated in the two Cathedrals in the morning of Thursday, 30th December, 1937. His Grace the Most Rev. Mar Ivanios, D.D., Archbishop of Trivandrum, and His Lordship the Rt. Rev. Mar James Kalacherry, D.D., Bishop of Changanacherry, were the officiating Prelates in the St. Mary's, Madras, and in St. Thome's, Mylapore, respectively. Mar Ivanios celebrated in the *Malankara Rite* and Mar James Kalacherry in the *Syro-Malabar Rite*. For the High Mass in the *Malankara Rite*, which is said to be the pure Antiochian Rite, the celebrant and the ministers are vested in Cope and the vernacular of the country is largely used. The Mass in the *Syro-Malabar Rite* differs from the Latin Mass only in liturgical language and ceremonies.

The Oriental function attracted great multitudes to the Cathedrals. The Masses began exactly at 6-30 a.m. The celebrating Prelates were assisted by a number of Priests of the respective Rite. The services in both the Cathedrals were fully choral. The beauty of the novel ceremonies and the sweet melody of the Oriental music, which accompanied the Masses from start to finish, exercised such a potent sway over the congested congregations that none left the church before the end of the long service.

The Mass of Mar Ivanios in the "Rite of St. James" had several particularly interesting details of ritual differing from the Roman. The Mass in the *Malankara Rite* commemorates the entire life of Our Lord and falls under four main divisions, namely: the Oblation, the Liturgy of the Catechumens, the Liturgy of the Faithful, and the Post Communion Prayers. Of these the oblation of the Bread and Wine and the Post Communion Prayers are conducted privately within the sanctuary veil. The celebrant's fluttering of hands when invoking the Holy Ghost, the holding out of the left hand as if in supplication, and the turning to the people and bowing to them to beg their prayers, are a few of the minor details of the Mass which will be ever remembered by the congregation, many of whom attended for the first time a solemn Oriental function.

The Papal Legate and the Hierarchy of India present at the Eucharistic Congress. His Excellency is seated in the middle. To his right is the Venerable Patriarch of the East Indies and to his left the Archbishop of Madras.



By courtesy of the Hindu.

First Row (seated)—The Rt. Rev. Mgr. A. Neves, D.D., Bishop of Cochin; The Rt. Rev. Mgr. A. Le Pailleur, C.S.C., D.D., Bishop of Chittagong; The Rt. Rev. Mgr. V. Fernandez, D.D., Bishop of Mangalore; The Rt. Rev. Mgr. P. Rossillon, D.D., Bishop of Vizagapatnam; The Most Rev. Mgr. E. Vanni, O.C., D.D., Archbishop of Agra; The Most Rev. S. P. Mulligan, O.M.C., D.D., Archbishop of Delhi and Simla; The Most Rev. Mgr. F. Peier, S.J., D.D., Archbishop of Calcutta; His Excellency the Most Rev. Theobald de Castro, D.D., Patriarch of the East Indies and Metropolitan of Goa and Damann; **His Excellency the Most Rev. Leo P. Kierkels, Papal Legate;** The Most Rev. Mgr. L. Mathias, S.C., D.D., Archbishop of Madras; The Most Rev. Mar A. Kandathil, D.D., Archbishop of Ernakulam; The Most Rev. Mar Ivanios, D.D., Archbishop of Trivandrum; The Most Rev. Mgr. J. Atiipetty, D.D., Archbishop of Verapoly; The Most Rev. Mgr. T. Roberts, S.J., D.D., Archbishop of Bombay; The Most Rev. Mgr. A. S. Colas, D.D., Archbishop of Pondicherry; The Rt. Rev. Mgr. Em. de Medeiros Guerreiro, D.D., Bishop of Mylapore; The Rt. Rev. Mgr. L. Gayet, D.D., Bishop of Nagpur.

Second Row—The Rt. Rev. Mgr. Z. Vachaparambil, representing the Rt. Rev. Bishop of Tiruvalla; The Rt. Rev. Mgr. T. Crowley, C.S.C., D.D., Bishop of Dacca; The Rt. Rev. Mgr. M. Despatures, D.D., Bishop of Mysore; The Rt. Rev. Mgr. M. M. Ferreira de Silva, Auxiliary to the Patriarch of Goa; The Rt. Rev. Mgr. F. T. Roche, S.J., D.D., Bishop of Tuticorin; The Rt. Rev. Mgr. W. Bouter, D.D., Bishop of Nellore; The Rt. Rev. Mgr. H. Catry, O.C., D.D., Bishop of Lahore; The Rt. Rev. Mgr. F. O'Donohoe, Prefect Apostolic of Kafiristan and Kashmir; The Rt. Rev. Mgr. C. Dubbelman O. Praem, Prefect Apostolic of Jubulpore; The Rt. Rev. Mgr. P. Le Ruyet, O.C., D.D., Bishop of Ajmer; The Rt. Rev. Mgr. F. Vazhapilly, D.D., Bishop of Trichur; The Rt. Rev. Mgr. J. Kallacherry, D.D., Bishop of Changanacherry; The Rt. Rev. Mgr. N. Laudadio, S.J., D.D., Bishop of Galle; The Rt. Rev. Mgr. B. Sullivan, S.J., D.D., Bishop of Patna; The Rt. Rev. Mgr. A. Choolaparambil, D.D., Bishop of Kottayam; The Rt. Rev. Mar Savetos, D.D.

Third Row—The Very Rev. Fr. J. F. Hogan, O.F.M., Ecclesiastical Superior of Bellary; The Rt. Rev. Mgr. H. M. Pezzoni, representing the Rt. Rev. Bishop of Hyderabad; The Rt. Rev. Mgr. J. Fernandez, D.D., Bishop of Quilon; The Rt. Rev. Mgr. H. Prunier, D.D., Bishop of Salem; The Rt. Rev. Mgr. O. Sevrin, S.J., D.D., Bishop of Ranchi; The Rt. Rev. Mgr. V. Dereero, O.C.D., D.D., Bishop of Trivandrum; The Rt. Rev. Fr. J. Villalonga, S.J., Ecclesiastical Superior of Ahmedabad; The Rt. Rev. Mgr. P. Janzer, S.V.D., Prefect Apostolic of Indore; The Rt. Rev. Mgr. Dominic Grassi, Administrator Apostolic of Bezwada; The Rt. Rev. Mgr. P. Francis, D.D., Bishop of Kumbakonam; The Rt. Rev. Mgr. P. Leonard, S.J., D.D., Bishop of Trichinopoly; The Rt. Rev. Mgr. D. Prosperio, S.J., D.D., Bishop-Elect of Calcutt; The Rt. Rev. Mgr. S. Ferrando, S.C., D.D., Bishop of Shillong; The Rt. Rev. Mgr. B. M. Ranzani, S.J., Administrator Apostolic of Calicut; The Rt. Rev. Mgr. V. Scuderi, S.C., Administrator Apostolic of Krishnagar; and The Very Rev. Fr. S. Lemmenz, O.F.M., Ecclesiastical Superior of Karachi.

The Very Rev. Fr. Rauw, S.J., representing the Rt. Rev. Bishop of Poona and The Rt. Rev. Mgr. B. Arana, O.C.D., D.D., Bishop of Vijayapuram, were also present at the Eucharistic Congress.

The solemn reception into the Catholic Church of Rao Sahib P. K. Varghese, a prominent Jacobite who objured the schism, was followed by Holy Mass. It was a very touching ceremony and marked the first of the consoling fruits of the National Eucharistic Congress.

Apart from its contribution to the solemnity of the Congress, the ceremony in the Oriental Rite in the Two Cathedrals, on the first day of the Congress gave the people a clear idea of the difference of Rite and unity of faith which perhaps many had not understood or had understood but very vaguely.

2. PONTIFICAL LOW MASSES

Beside the two Pontifical functions in the Oriental Rite and the hundreds of Masses that were offered in each church by visiting Priests—the aisles of almost all the churches having been filled with temporary altars and the naves of the churches converted into “Halls of Altars”—Low Pontifical Masses were celebrated in all the principal parish churches in the town by the Prelates who were guests of the Congress.

St. Peter's, Royapuram; Mater Dolorosa, Royapuram; Assumption of Our Lady, North Georgetown; St. Joseph's Vepery; St. Andrew's, Vepery; St. Antony's, Pudurpet; Sacred Heart, Egmore; St. Theresa's, Nungambakam; Our Lady of Lourdes, Perambur and Our Lady of Refuge, Broadway, were the churches which had the privilege of Pontifical Low Masses during the Congress days. The officiating Prelates were accorded an informal reception by the respective parishioners, who spared no pains to make the ceremonies in which the Bishops officiated as grand as possible.

All the churches were fully crowded during the Masses. It is not possible to estimate precisely the exact number of people who attended them; but the distribution of Holy Communion, which took place at every Pontifical Mass, was really a problem on account of the difficulty of moving about. Catholics had flocked to Madras from all parts of India, Burma and Ceylon to honour Christ in the Eucharist, and they remained closely united to Him during their stay there.

3. NOCTURNAL ADORATION

It was their ardent desire to make a public profession of faith and love in Jesus in the Blessed Sacrament that attracted such great multitudes to Madras during the busy Christmas week. Nocturnal Adoration, which is the best means for the accomplishment of this noble desire, was therefore one of the items in the Congress programme most eagerly looked for by the devout pilgrims.

Except for the notification in the programme, the people were not specially urged, either through the public addresses or from pulpits in the churches, to come to the adoration. Yet as the time for adoration drew near, there was a regular procession of pious adorers to the various churches in the town. The main streets in the city were as busy at 9 p.m. on Thursday as

are during the rush hours of the busiest working day, yet without noise and confusion.

At 9 p.m. in all the churches Christ was exposed with the singing of "O Salutaris." Once more the sacred edifices were packed to their utmost capacity. It was a magnificent scene in all the churches in Madras that night. In response to the invitation of the Master, "could you not watch one hour with me?", the zealous clergy and devout faithful of India assembled in thousands before the Divine Prisoner, and renewed with fervour their Eucharistic pledge of love and reparation.

In those churches where the Bishops said Mass that morning, the public adoration was continued till midnight. Select prayers were recited; touching meditation points were read; time was allotted for private devotion, and at intervals, different groups of the congregation sang hymns of praise and thanksgiving to the Eucharistic Lord. Besides, in all these churches there were appropriate sermons, both in English and Tamil, except in St. Mary's Cathedral and in St. Joseph's Church, Vepery, where the sermons were only in English, and St. Peter's, Royapuram, where the sermon was in Tamil. The Preachers were:—*St. Mary's Cathedral*, The Rt. Rev. Mgr. Remedios (Bombay); *St. Thome Cathedral*, The Very Rev. Fr. Lawrence Powell, O.F.M., (Visitor of the Franciscan Fathers of Bellary) and the Rev. Fr. B. Susai (Tuticorin); *St. Francis Xavier's*, His Lordship the Rt. Rev. Mgr. S. Ferrando, S.C., D.D., (Bishop of Shillong), the Rev. Fr. Marie Luis, S.J., (Trichinopoly) and the Rev. Fr. Isaac (Kumbakonam); *St. Joseph's*, The Rev. Fr. J. Lobo, S.J., (Mangalore); *St. Andrew's*, The Rev. Fr. A. Wigny, S.J., (Bangalore) and the Rev. Fr. Kolandaswamy (Pondicherry); *St. Antony's*, The Rev. Fr. L. Soma, (Mylapore), and the Rev. Fr. T. A. Rajamanicam, (Kumbakonam); *Sacred Heart*, The Rev. Fr. S. F. Menezes (Mangalore), and the Rev. J. Jeganathar (Trichinopoly); *Mater Dolorosa*, The Rev. Fr. Guruswami, O.M.I., (Jaffna), the Rev. Fr. C. Cronin, S.C., (Madras), The Rev. Fr. Lucas (Poona) and the Rev. Fr. J. Castellino, (Bangalore); *St. Peter's*, The Rev. Fr. Rock, (Kumbakonam); *St. Teresa's*, The Rev. Fr. Antoniswami, S.J., (Trichinopoly), and the Rev. Fr. M. J. Rock, (Mylapore); *Assumption of Our Lady*, His Lordship the Rt. Rev. F. T. Roche, S.J., D.D., (Bishop of Tuticorin); *Our Lady of Lourdes*, The Rev. Fr. J. B. Freeman, D.D., (Mylapore); the Rev. Fr. L. Lobo and the Rev. Fr. T. K. Dawson D'Almeida, (Tuticorin).

The adoration in the two Cathedrals deserves special mention. The attendance of the pilgrims from Bombay, where Nocturnal Adoration is well organized, contributed much to the solemnity of the function in St. Mary's Cathedral. The use of the loud-speakers proved of immense service and made the whole congregation follow the prayers with the greatest attention and devotion. The special feature in the ceremony in San Thome Cathedral was the Priest's Holy Hour, which was conducted by the Very Rev. Mgr. Francis Carvalho, Prior of the Cathedral.

The fortunate thousands who attended the adoration were deeply moved by the sight of so many Prelates and Priests joined with the people in rendering the homage of their love to the Eucharistic Lord. It was an edifying sight which created an indelible impression. We may confidently hope that the Nocturnal Adoration in Madras has inspired in many minds the idea of organising the practice in their parishes.

4. MIDNIGHT PONTIFICAL HIGH MASSES

The three hours' adoration was followed by Solemn Pontifical Mass and General Communion. In St. Mary's Cathedral His Excellency the Papal Legate officiated assisted by Rev. Fathers of the Bombay pilgrimage, and at St. Thome Cathedral His Excellency the Patriarch of Goa.

The beauty of the night and the spell which the grand ceremony of adoration followed by Solemn Pontifical Mass had cast over the immense congregation, made them reluctant to leave the churches. The crowd dispersed, but, unlike on other occasions, very leisurely and many remained still to hear the Low Masses Priests had to begin to say not long after the midnight Mass. Thus thousands of the Congress spent the whole night preceeding the closing day of the Congress in the house of God.

III. Closing Ceremony

1. SOLEMN EUCHARISTIC PROCESSION

The concluding but crowning part of the National Eucharistic Congress was indeed the grand Eucharistic Procession through the streets of Madras on the evening of Friday, the last day of 1937—the Jubilee Year of the Hierarchy.

The imposing procession stilled the ever noisy thoroughfare of Madras from 4 to 7 p.m. It was a splendid manifestation of faith. Apart from all other solemnities of the Congress, the final procession was by itself a revelation to those who are strangers to our Faith.

The procession was to start from the High Court Grounds. Before 4 p.m. all the different groups of processionists occupied their respective place in the grounds. The route chosen covered a distance of about a mile and a half. Starting from the High Court premises, the procession was to pass into the Island Grounds, along Fraser Bridge Road, Sir Muthuswami Iyer Road, over the Medical College over-bridge, across the Wallaja Bridge, and along the Mount Road.

The Procession and Decoration Committee took special pains in decorating the route. Several triumphal arches were erected. As many as 250 Eucharistic Congress banners, each 14 feet long, representing all the dioceses and various ecclesiastical institutions, hung up on posts through the entire course of the procession. The decoration scheme left nothing to be desired.

As the four o'clock gun was fired, the procession began to move in the following order:—

1. Boy Scouts
2. Cross Bearer and Acolytes

3. *St. Mary's Cathedral, Georgetown.*
 - (a) Parish banner.
 - (b) Boys.
 - (c) Girls.
 - (d) Nurses of all the Hospitals in uniform.
 - (e) Ladies.
 - (f) Gentlemen.
4. Reserved Seat Holders.
5. Unreserved Seat Holders.
6. *Luz Parish, Mylapore.*
 - (a) Parish banner.
 - (b) Cross Bearer and Acolytes.
 - (c) Boys.
 - (d) Girls.
 - (e) Ladies.
 - (f) Gentlemen.
7. *Assumption Parish, North Georgetown.*
8. *Madre-de-Deus Parish, Mylapore.*
9. *Mater Dolorosa Parish, Royapuram.*
10. *St. Peter's Parish, Royapuram, including St. Anthony's, Royapuram and Little Flower, Cassimode.*
11. *St. Andrew's Parish, Vepery.*
12. *Purification Parish, Royapettah.*
13. *Refuge Parish, North Georgetown.*
14. BAND.
15. *Sacred Heart Parish, Egmore.*
16. *St. Francis Xavier's Parish, North Georgetown.*
17. *St. Anthony's Parish, Pudurpet.*
18. *Our Lady of Lourdes Parish, Perambur.*
19. *St. Lazarus' Parish, Chintadripet.*
20. *St. Joseph's Parish, Vepery.*
21. *St. Roque's Parish, Washermanpet.*
22. *St. Teresa's Parish, Nungambaukam.*

23. *San Thome Cathedral, Mylapore.—*
24. BAND.
25. Pilgrims and Visitors.
26. Crusaders—Boys and Girls
27. Nuns.
28. Cross Bearer and Acolytes.
29. Priests in surplices.
30. Monsignori and Vicars-General.
31. Ecclesiastical Superiors of Missions and Representatives of Bishops
32. Administrators and Prefects Apostolic in cope and mitre.
33. Archbishops and Bishops in cappa magna, each with two Priests assisting, and three servers.
34. Priests in copes, chasubles and dalmatics, along with the Bishops, in single file on either side of the Bishops.
35. Flower Girls.
36. Altar Boys.
37. Bishops in copes.
38. The Most Blessed Sacrament borne by the Papal Legate and escorted by Priests in dalmatics.

We repeat, the Eucharistic Procession was the grandest spectacle. It included 60 Prelates in their cappa magna, about 1,000 Priests in surplices and chasubles, 700 nuns in the dress of their various orders, besides the lay flock numbering about 60,000. Extending over nearly two miles, it took more than two hours to move from one end to the other. Marching orderly and devoutly, eight abreast, children singing Eucharistic hymns, Crusaders of the Blessed Sacrament waving lillies and palms, men and women reciting their prayers in a dozen different languages, headed by rows of Priests and Prelates, in due order, the procession baffles all description. On either side the route was thickly lined by spectators, the majority of whom were non-Catholics who looked on with respectful silence and admiration. All traffic was suspended and perfect order was maintained by a large posse of Police under the direction of the superior officers.

The Blessed Sacrament, the object of this moving crowd's devotion, was placed in a large and magnificent golden monstrance under a richly decorated canopy fixed to a car covered with gold embroidered silk, overhung with golden grapes and wheat. The Papal Legate, assisted by the Archbishop of Madras and the Patriarch of Goa, kneeling before it, held the monstrance.

On reaching the Island Grounds, each group proceeded to the place assigned to it. It took nearly three and a half hours for the last batch to reach

the Island. By the time the procession ended, there were not less than a lakh of persons in the grounds.

When it was announced over the amplifiers that the Legate's car with the Blessed Sacrament was entering the grounds, all fell on their knees in adoration. Solemn silence prevailed.—Everybody felt that it was the "place where His heavenly glory dwelleth." The Rev. Fr. Theodore, Joint Organising Secretary, recited over the loud-speakers the following ejaculatory prayers:—

Behold the Lamb of God!

Behold your King!

Rejoice India, behold thy King and Saviour!

Hosannah to the Son of David!

Blessed be He who cometh in the name of the Lord!

Jesus Christ, true God and true Man,

We believe in Thee.

Jesus Christ true God and true Man,

We adore and love Thee.

Through Thy Cross and Passion,

Deliver us, O Lord.

Through Thy Holy Resurrection,

Deliver us, O Lord.

With Thy Eucharistic Bread,

Feed us, O Lord.

With Thy Grace,

Save us, O Lord.

Jesus, Light of the World,

Enlighten our country.

Jesus, Lord of the Harvest,

Multiply Thy Messengers.

HOSANNA, to the King of Kings!

HOSANNA, to the Bread of Life!

ALLELUIA, JESUS CHRIST!

The impressions of each one during those solemn moments are the most valuable. All felt the nearness of Jesus. There was hardly one pair of eyes in all that throng, that was not moist with emotion of joy or repentance. "Was not our heart burning within us" we could say.

The Lamb was enthroned on the altar. The Salesian Choir sang the "*Adoro Te Devote*." After that the Papal Legate intoned the "*Te Deum*," which was taken up by the whole congregation. The magnificent rhythms of the hymn swept through the Island Grounds. It was really a mighty cry of gratitude of the Indian nation! Then all recited the following "*Act of Consecration*":—

Most glorious Redeemer, who in Thy triumphant sacrifice on the Cross didst as a Good Shepherd lay down Thy life for Thy flock, we rejoice that Thou hast not left Thy children orphans. By Thy last will and testament Thou hast bequeathed to us Thy own divine self in Thy most precious Body and Blood as a daily renewal of that unique sacrifice of Calvary. From the rising of the sun to the going down thereof, Thou, O spotless Victim, are offered up a clean oblation to God the Father. We thank Thee, O saving Victim for the treasures

of our Holy Mass. We thank Thee, Eucharistic King, for Thy abiding presence in our midst. Like the disciples of Emmaus, we too plead to Thee: 'Stay with us, O Lord,' and Thou dost accept our invitation.

We come, O Jesus, from the most distant parts of India, Burma and Ceylon to consecrate ourselves to Thee and to acclaim Thee this day and for all time as our God. We thank Thee for this wonderful Privilege of faith whereby, like St. Thomas, our patron, we each confess Thee proudly as our Lord and God. We acclaim Thee exultantly as our King, whose mercy is from generation to generation to them that fear Him; and with eyes resting on Thy Cross, the royal banner, by which Thou hast conquered the world, we swear to Thee unflinching loyalty. Thou shalt rule from sea to sea, from the river to the ends of the world.

Hear our prayer, O Eucharistic Heart, which we repeat with all confidence, saying, as Thou hast taught us to say: 'Thy Kingdom come!' In the East Thou didst arise as the day-star from on high to enlighten them that sit in darkness and to enrol them in Thy kingdom. Our countrymen, O God of hosts, are still in the shadow of death and they are Thy people. As the star of Bethlehem guided unerringly the Wise Men from the East, we pray Thee, O Jesus, who art the true Light that enlighteneth every man that cometh into the world, to guide the minds of our countrymen. Thou, who didst come on earth as a light to the revelation of the gentiles, light their path and direct their feet in the way of peace, so that, by Thy grace, they may see Thy salvation which Thou hast prepared before the face of all peoples. Amen.

A beautifully sung "*Tantum Ergo*" preceeded the final Benediction of the Blessed Sacrament. Yet, Jesus Himself, Who for three hours moved along the streets in the hands of the Legate of His Vicar on earth, between dense throngs of children and adults, standing or kneeling in reverent awe, now lifted high above the bended forms of Princes and people, blessed the great "multitudes that were gathered unto Him." With that solemn Benediction of the Blessed Sacrament the Congress had practically concluded. It was, indeed, the end of a perfect day. The general feeling was that much had been accomplished.

The Benediction over, the Rev. Fr. Theodore, the Joint Organising Secretary, read out the Congress Resolutions that were approved in the Meeting of the Rev. Ordinaries held for the purpose. After that, His Grace the Archbishop of Madras, the Sponsor of the Congress, delivered the closing address. Thanking one and all, His Grace said:

Haec dies quam fecit Dominus,

Exultemus et laetemur in ea, Alleluja.

At the closing of this magnificent Eucharistic Congress, I deem it my duty to express my sincerest sentiments of gratefulness and thanksgiving first to Almighty God, the Giver of all gifts, Who has so generously bestowed on all of us during these memorable days His blessings and His graces. Though the feeling of happiness thrills

our hearts and minds, there is also an element of sorrow for these heavenly days have passed away quickly and we shall have to return again to the daily round of our routine duties. The words of the Apostle on Mount Thabor come spontaneously to my mind as I behold the imposing spectacle unfolded before me: "Domine, bonum est nos hic esse—Lord, it is good for us to be here."

But the assurance that the blessings of these days will still continue makes me feel happy. After thanking God, I should like to ask in union with His Lordship Mgr. Guerreiro, Bishop of Mylapore, all priests who belong to our respective dioceses and all those who remain here during the next three days to say "tamquam pro re gravi" the imperata "pro gratiarum actione" so that with one mind and heart we may thank our loving Master for all the benefits He has bestowed on us during these unforgettable days.

I wish also to express in my own name and in that of the Bishop of Mylapore, Joint President, as well as in the name of His Lordship Bishop Leonard of Trichinopoly, Vice-President and of the Congress Committee, our most grateful thanks to His Excellency the Papal Legate who has won the heart of each and every one by his noble mien, genial personality, unfailing courtesy and extreme kindness and condescension. May God spare His Excellency for many years to come and may Jesus in the Holy Eucharist bestow upon him His choicest blessings and graces.

I am also grateful to His Lordship Mgr. Guerreiro, Joint President and His Lordship Bishop Leonard, Vice-President, for their valued and generous co-operation. I thank also the indefatigable organising secretaries, Frs. Aurelian and Theodore; the zealous Mgr. Carvalho and great worker Mgr. Thomas; they deserve our gratitude for their untiring labours on behalf of the Congress.

Our thanks are due also to the Chairman, the secretaries and members of the various committees. They have accomplished marvels and I would like to express to each and every one of them my warmest thanks, I must, however, single out the name of Fr. Varin, S.J., who placed his whole heart in the Congress forgetting even time and energy from morning till night to work in the Congress Office; the ever active and energetic members Mr. A. P. C. Albuquerque, Mr. K. O. Anthony, Mr. W. Fernandez and many others also whose names I am unable to mention now, lest I try your patience too much after the strenuous functions of the day, but whose labours are recorded in the Book of Life. We must, however, still mention the parish priests and religious institutions particularly the Franciscan missionaries of Mary as well as Mr. J. J. Everett and his co-workers who spared neither time nor energy to make the Congress the success it has been.

I must offer my cordial thanks to the Bishops, priests, nuns and all here present—the clergy and laity as a whole, for their splendid manifestation of faith and of piety in the mystery of the Holy Eucharist. May all of them take back to their various places and homes a greater love for and a deeper devotion to our King in the Holy Eucharist.

Our thanks go to all those who have contributed to the National Eucharistic Congress fund, sending their offering. Little children of schools, convents and orphanages have deprived themselves to send their mite as a contribution, to them and above all to all those who have joined the "Crusade of Prayer" and have offered daily to God all their good works for the success of the Congress. It is to them specially that we owe our success.

May Almighty God Bless all your wishes, all your work, all your cities, towns and villages. One word more and that to our dearest little ones. Their piety has touched our hearts. What an imposing sight it was to behold 10,000 children assembled here hearing Mass so devoutly and approaching so piously the Holy Table on Thursday morning. May Jesus who loved them more than others always keep them humble and pure. May our motto and resolution be for to-day and for ever—All for Jesus.

I must now, Most Rev. Papal Legate, ask you, with regret but necessity to declare this Congress closed.

Immediately after this address, the Papal Legate stood up and officially closed the Congress with the following few words:—

In stressing the general importance of the Blessed Eucharist for the Church and the world at the opening of our Congress, I left it to the various sections and sessions to study and promote the Eucharistic devotion in its many particular bearing and aspects. How well the Congressists have fulfilled that pious task is shown by the comprehensive resolutions which are to be the fruits of this glorious Congress and the seed of incalculable spiritual good. I shall not enter into comment on those substantial resolutions which speak for themselves...Hence, I join His Grace the Archbishop of Madras in thanking each and all for their edifying zeal, devotion and mutual co-operation during these unforgettable days, and I assure you that I shall fully inform His Holiness the Pope of this incomparable demonstration of devotion and love to our Eucharistic King and to His Vicar on earth. I now declare our Congress closed with the hope and prayer that it may bear abundant, far-reaching and lasting fruits for the glory of God and the salvation of souls throughout the territory of this Apostolic Delegation. Amen.

At the end of his speech, His Excellency imparted the Papal Blessing singing of the Papal Hymn, the crowd dispersed.

It was late at night, and there was darkness all over. But for those who went from the Island Grounds that evening there was "Light which shines in darkness—Lux in tenebris lucet," and they pray, that 'that light may illumine their country.' "*Jesus, Light of the world, enlighten our country.*"

So gloriously ended our National Eucharistic Congress held in commemoration of the Golden Jubilee of the Hierarchy.

3. THE POPE'S RADIO MESSAGE

Though the huge throngs on the Island Grounds had not the privilege of bearing the voice of the Holy Father through the Radio, it is known, however, that His Holiness, in His paternal regard for His children in this country, sent the Radio Message, as previously requested. His voice was distinctly heard in Bombay and Calcutta, though only fragments of the message could be received in Madras. The Sovereign Pontiff spoke in Latin, and later an English translation was given.

NUNTIUS RADIOPHONICUS.

A Beatissimo Patre, die XXXI Mensis Decembris A. MCMXXXVII, ad urbem Madraspolitanam datus ad Exitum Congressus Nationalis.

"Audite populi de longe" vosque potissimum audite, qui amplissimas Indiarum regiones incolitis et ad primum ex universa Natione vestra Eucharisticum Congressum convenistis.

Quamquam paene immenso terrae marisque tractu a Nobis seiuncti estis, vobis tamen studiosa illa caritate adsumus, quae "numquam excidit," quaeque locorum longinquitatem transmeat atque evincit. Ac vobis adsumus non modo per Nostrum Legatum, qui celebrationi vestrae Nostro nomine praeest, sed famulante fidei scientia, veluti "os ad os" vos alloqui possumus: paterna scilicet verba Nostra, quasi amoris innixa alis, per mirandum radiophonicum inventum ad vos omnes transvehuntur.

Itemque supplices preces Nostrae, vestris insertae precibus, id una vobiscum a Deo contendunt, ut reapse sit vobis Eucharisticum Sacramentum "Praecipuum christianae vitae caput ac fons inexhaustus;" ad quod quidem ii etiam, "qui in umbra mortis sedent" accedant ac vivificentur.

Quod autem vos, ut amantissimi filii a Patre annis gravi, enixe efflagitis Apostolicam nempe Benedictionem, eam Nos effuso vobis animo impertimus. Benedictio Dei Omnipotentis Patris et Filii et Spiritus Sancti, descendat super vos et maneat semper. Amen.

His Holiness said: Listen people from afar ('Audite populi de longe') and listen especially you people of the great Indian territories gathered, together in your National Eucharistic Congress.

"Though separated by such an immense distance across sea and land, yet we are joined together in that solicitous charity that surpasses all understanding and overcomes all distances.

"Not only are we present with you through the medium of our Legate, who presides in our name at this Congress, but thanks to science the handmaid of faith, we are able to speak to you our paternal words which, through the admirable medium of the radiophone, are carried as it were on the wings of charity.

"Wherefore, Our suppliant prayers united with yours rise to God, beseeching Him that the Eucharistic Sacrament be, in truth, the fountain-head and perennial source of Christian Life to which all those who "sit in the shadow of death" may approach and live.

Now, to you, most beloved children, united to a Father weighed down with years, We impart, with a heart over-flowing with love, that Apostolic Blessing which you so eagerly implore from Us.

May the Blessing of Almighty God, Father, Son, and Holy Ghost; descend upon you and remain with you for ever." Amen.

PART IV.

The Sectional Meetings

Introduction.

The deliberations of the Congress were conducted in three main sessions: (1) For Prelates and Priests; (2) For Nuns and the Laity; (3) For Children. The first two groups had each three sessions and that of the children only two.

The sessions for nuns and the laity were held in English, Tamil, Malayalam and Telugu. The Children were addressed only in English and Tamil. In every meeting two subjects were treated, two papers being read on each subject. The choice of speakers was fully representative—Agra, Bombay, Calcutta, Colombo, Ernakulam; Madras, Pondicherry, Simla, Trivandrum; and Verapoly—all were there. Priests, secular and regular, ladies and gentlemen, addressed the meeting.

The Committee for the Sessions looked after the material arrangements for the meetings, while the two Secretaries appointed for each session guided the proceedings. The summaries of the papers read in the principal sessions were printed and distributed in the beginning of the meeting. The meetings began and ended with prayer.

1. Historical Record

1. SESSIONS FOR PRELATES AND PRIESTS.

The Prelates and Priests met for their sessions in St. Mary's Cathedral. It must have been the largest gathering of the clergy that the East has yet seen. The gratifying attendance of the clergy at all meetings was a proof of the deep interest they have in promoting the cause of their Eucharistic King.

The spacious Cathedral made a splendid auditorium. A huge dark silk curtain dropping from the roof of the sanctuary screened off the high altar and furnished a fine deep background for the violet robes of the presiding Prelates and their supporters who were ranged in a long line of seats over the big foot space in the middle of the sanctuary. The large sanctuary was filled by the Bishops and other Ordinaries, while the nave and aisles were packed with priests from every part of the land. A loud-speaker was installed, which made the voice from the platform resound through the great edifice.

The papers and discussions in these sessions were adapted to the theologically trained minds of the audience and were attentively followed. Both the Secular Clergy and the Regular Clergy took an active part. The Blessed Sacrament had brought together the priesthood and kept it during the memorable sessions bound together in heart and will with zeal for the worship of the great Sacrament. The Secretaries of the sessions were: (1) Very Rev. Fr. Joseph Fernandez, Ph.D., D.D., Mylapore; (2) Rev. Fr. E. Williamson, Mylapore.

The *First Session* was opened at 10 a.m., Thursday, 30th December, by His Excellency the Most Rev. Dom Theotónio Vieira de Castro, Patriarch of the East Indies and Archbishop of Goa and Damaun, who presided, assisted by the Rt. Rev. Timothy J. Crowley, C.S.C., Bishop of Dacca, as Vice-President. His Grace the Most Rev. Dr. L. Mathias, Archbishop of Madras, and Their Lordships the Rt. Rev. Dom Manuel Medeiros de Guerreiro, Bishop of Mylapore, and the Rt. Rev. P. Leonard, S.J., Bishop of Trichinopoly, supported the presiding Prelates on the dias. After the opening prayer, the venerable Patriarch, expressing his joy at such an august assembly, made the following speech:

"My Lord Archbishops, Bishops, Very Rev. and Rev. Fathers,

"The Governing Council of this National Eucharistic Congress, through its sub-committee, has chosen me, the aged Patriarch of the East Indies, as President of its first session, devoted to the group of Prelates and Priests.

"Though there were mighty reasons for me to decline this honour, two motives made me submit willingly to their decision. The first is that, since Almighty God, our Heavenly Father, out of His infinite goodness has granted me life and some strength, it is my duty to consecrate them both to His service; secondly, because to preside over a session of a Eucharistic Congress is to be in a special and intimate sense connected with the Holy Eucharist and have an auspicious opportunity of rendering this ineffable mystery of Faith—"Mysterium Fidei"—to this divine mystery of love, the humble homage of my poor heart.

"My Lords and Rev. Fathers, these were the reasons that pressed upon me to make up my mind to accept the cordial and generous invitation extended to me by the worthy sub-committee, despite my great unworthiness to fulfil this task.

"I congratulate the four Rev. Fathers who have been chosen to speak at this important session, for they have been called upon to treat of such noble and interesting "Themes" as the "Priest's Personal Devotion to the Holy Eucharist" and the "Study and Observance of the Liturgy."

"I am confident that the Reverend and learned Fathers will worthily discharge themselves of the lofty task that has been allotted to them."

"The *Priest's Personal Devotion to the Holy Eucharist*" was the first subject, and Rev. Fr. Peter A. Pillai, O.M.I., Ph.D., D.D. Colombo; contributed the first paper. Forcefully he appealed that devotion to the Holy Eucharist should be the very special devotion of the clergy. Very Rev. Fr. V. Dematraz, M.S.F.S., Vizagapatam, followed with an excellent little paper to support Fr. Pillai.

The resolution moved by Rev. Fr. Pillai was as follows:—

"Whereas all Priests are bound to tend towards sanctity, and whereas their interior life ought to be an Eucharistic one, be it **RESOLVED** that all the Rev. Fathers here present make it a duty to attend to a regular and fervent

performance of the leading Eucharistic practices, such as the devout celebration of the Holy Mass, frequent visits to the Blessed Sacrament, etc., etc., and, if possible, to join the Priests' Eucharistic League and to induce others to do the same."

When the President put the resolution to the vote, it was unanimously carried.

The second subject, the "*Study and Observance of the Eucharistic Liturgy*," was then taken up. The first paper was read by Very Rev. Fr. A. V. C. Das Chagas Fernandez, Goa. Fr. Fernandez spoke of the many faults in Liturgy that grow into a habit with Priests, and fervently appealed for a stricter observance of Eucharistic Liturgy. A very practical paper by Rev. Fr. R. Criem, S.J., Professor of Liturgy in the Papal Seminary, Kandy, followed. With many touches of humour Fr. Criem brought pleasantly home to his audience the many little faults in the rubrics of the Mass which Priests commit by force of habit, and he furnished many hints for the right observance of the rules of Liturgy.

Fr. Criem seconded the resolution moved by Fr. Fernandez which reads as follows:—

"Whereas the minute observance of the rubrics, understanding their meaning and significance is not only highly conducive but almost indispensable for the sanctification of both the minister and subjects of the sacrament, be it **RESOLVED** that in every retreat to Priests, and if possible to laymen, one of the instructions should deal with the Sacred Liturgy, emphasising the advantages to be derived from the knowledge of it, and that Priests should be invited to examine how far they know and observe liturgical prescriptions."

His Excellency the Patriarch closed the session with these few words of fervent exhortation:—

"I am happy to congratulate the four Rev. Fathers who have evinced their piety and learning in developing so efficiently the subjects which had been entrusted to them.

"With my whole heart I render thanks to the Eucharistic Heart of Jesus for the grace granted to us of spending these two hours in an atmosphere, as it were, supernatural, with our thoughts fixed solely on the Holy Eucharist—the most astounding manifestation of the infinite love of Jesus towards men, the masterpiece of the Omnipotence of God, the wonder of all wonders from the Goodness of the Creator.

"It is beyond doubt that all of us present here on this occasion, after having listened to the papers read and reflecting upon the stupendous fact of the real and personal presence of God Himself amongst us in the Eucharist, have grown stronger in our resolutions to increase our personal devotions towards the most venerable, the most august, the most Holy Sacrament and also to foster the constant use and faithful observance of the Eucharistic Liturgy, and at the same time to endeavour to instil the same zeal and spirit to those entrusted to our care.

"With these concluding remarks I declare this session closed."

The *Second Session* for Prelates and Priests was held early in the afternoon of the same day, the presidential chair being occupied by His Grace the Most Rev. Thomas Roberts, S.J., D.D., Archbishop of Bombay, assisted by His Lordship the Rt. Rev. P. Leonard, S.J., D.D., Bishop of Trichinopoly, as Vice-President. The proceedings began with a short introduction from the chair, and then the speakers were called upon to read their papers.

Rev. Fr. J. N. Weaver, S.J., Calcutta, read the first paper on "Eucharistic Apostolate." Fr. Weaver pleaded for a greater apostolate in favour of the Eucharist through frequent preaching and the holding of Eucharistic Triduums annually, so that the faithful may be led to better appreciate the great gift of the altar.

The second paper on the same subject was read by Rev. Fr. L. J. Chittoor, Ph.D., D.D., Changanacherry. Fr. Chittoor ably supported Fr. Weaver.

The resolution moved by Fr. Weaver was as follows:—

"Whereas the Holy Eucharist is fully depending on Priests not only as to its consecration and custody, but also as to the influence it should exercise on Christian people, and whereas the faithful cannot appreciate the Eucharistic gift nor profit by it unless duly instructed and opportunities offered, be it

RESOLVED that (a) there be frequent preaching on the Holy Eucharist; (b) special Eucharistic Triduums be yearly arranged after the instructions of Pius X of Holy memory; (c) One or other of the Eucharistic confraternities be established in every parish after the prescription of Canon 711 of the Code."

The resolution was unanimously carried.

After this the first paper on the second subject "Liturgical Movement" was read by Very Rev. Fr. Richard, O.C., Vicar-General, Allahabad. Fr. Richard touched upon all aspects of the Liturgy and called for the necessity of instructing the laity on the correct understanding of the Catholic Liturgy to make them feel one with the Priest officiating at sacred functions.

Fr. Philip Manning, of the Apostolic Seminary, Alwaye, Verapoly, in the second paper emphasised all that Fr. Richard had said, and seconded the latter's resolution:—

"Whereas the correct understanding of the Catholic Liturgy is an efficacious means to make the laity live their faith, and to make them feel one with Priests officiating at the sacred functions, and at the same time an antidote to the growing apathy or indifference among the laity in matters religious, be it

RESOLVED that this Congress, with all the authority it can command, appeals to all the Priests in the country, to exert all their influence and to take advantage of all the means at their disposal to educate the laity in their respective Liturgy and as a practical means to this effect, to see that Liturgy is introduced in the catechism syllabus of our schools and made more frequently the subject of sermons and exhortations to the people."

The resolution was carried unanimously.

The Third and last Session was conducted in the forenoon on Friday, 31. December, 1937. It was presided over by His Grace the Most Rev. Evangelist Vanni, O.C., D.D., Archbishop of Agra, and His Lordship the Rt. Rev. Hector Catry, O.C., D.D., Bishop of Lahore, was Vice-President.

The President after welcoming the speakers in a short speech called upon the Very Rev. Fr. V. Gracias, D.D., Bombay, to read the paper on "The Work of Adoration" which was the first subject for the day's session. Fr. Gracias in his characteristic style treated the subject in a very interesting and instructive way. He called for greater enthusiasm and impetus for the establishment

of a Perpetual Day-Adoration, and called upon the National Director of the Priests' Eucharistic League to make an attempt in the direction and to invite those dioceses in which this devotion is not yet well established to join it. Rev. Fr. Placid, T.O.C.D., D.D., Ph.D., D.C.L., in supporting the resolution with a second paper, very clearly put forth the reasons for this admirable devotion and urged the appeal of Fr. Gracias for a widespread cult of the Perpetual Day-Adoration.

The following resolution was carried:—

"Whereas all the splendour of our churches is in view of the Holy Eucharist and whereas the greatest honour is given to the Eucharistic Lord by public exposition and adoration of the Blessed Sacrament, be it

RESOLVED that the National Director of the Priests' Eucharistic League make a fresh attempt to have the calendar of the Perpetual Day-Adoration perfected so as to secure two churches at least every day of the year to hold adoration and that those dioceses in which this adoration is not as yet well established be given a fresh invitation to join it."

"Our Lady, Regina Cleri," the last subject, was chosen as an act of homage so that Our Lady, whose Marian Congress Fund had made the Eucharistic Congress possible, may be especially associated with the Congress. Very Rev. Fr. Denis J. D'Souza, Mangalore, presented the first paper. With great enthusiasm he urged Priests to bind themselves under a special obligation to have a special devotion to Our Lady. He also moved that a petition be sent to Rome to have the invocation "Mary, Queen of the Clergy" added to the Litany of Our Lady. He suggested in addition that a special feast and office in veneration of Our Lady with the title Queen of Priests be petitioned for.

The second paper on the subject was from Rev. Fr. Philip, O.C.D., Trivandrum. Fr. Philip also appealed to his audience for a special devotion to Our Lady, as she is the Mother of the Supreme High Priest and is to be regarded as Queen and Model of Priests.

To Fr. D'Souza's resolution the Very Rev. Fr. A. Ambrozzi, S.J., Rector, St. Joseph's College, Bangalore, moved the following amendments: (1) That the words "special obligation" be omitted. (2) That instead of "Regina Cleri" the words "Regina Sacerdotum" be substituted.

The amended resolution, which was duly carried, is as follows:—

"Whereas the Blessed Virgin is the Mother of the Supreme High Priest and is to be regarded as Queen and Model of Priests, be it

RESOLVED that all the Rev. Fathers here present pledge themselves to honour her in all ways possible and of pleading before the Holy See for the addition of the invocation "Regina Sacerdotum," to the Litany of Our Lady."

The sessions were now over. The President said that the greatest event in the annals of Madras was drawing to a close and that its closure did not end the practical side of it. The resolutions passed in the various sessions were now to be kept up as far as practicable to make the Congress a lasting memorial of this epoch-making event. His Grace felt sure, he said, that all the papers read during the sessions had contributed much towards fostering a special devotion to the Holy Eucharist and he felt sure too that the Blessing of God Almighty was with them during those days of grace, and he prayed that that blessing be not lifted, but remain with them unto the end.

2. Sessions for Nuns, Ladies and Gentlemen

(A) SESSIONS IN ENGLISH.

The First English Session for Nuns, Ladies and Gentlemen was held at the San Thome High School Hall (top floor) on December 30th at 10 a.m. Long before the appointed time it was evident that the accommodation was inadequate. An overflow meeting had to be held in the hall below, and arrangements were made to hold the remaining sessions at the San Thome Cathedral.

His Grace the Most Rev. Mar Ivanios, D.D., Archbishop of Trivandrum, presided over the session, assisted by His Lordship the Rt. Rev. Mgr. Victor Fernandez, D.D., Bishop of Mangalore. The Chairman pointed out that the subjects of the papers all revolved around the fact that the Blessed Eucharist is the central institution of Catholic life and the only bulwark against the forces that militate against God's plan.

Rev. Fr. Ferrolì, S.J., Bangalore, spoke on "*Catholic Laity and Eucharistic Devotion*." He stressed upon the great necessity of seeking a remedy for all the prevailing spiritual ailments of the day, and gave the Holy Eucharist as the chief of all remedies, both because of the Real Presence of Our Lord, the Divine Physician, and the spiritual nourishment the Holy Eucharist gives to all who partake of it. Rev. Fr. Switalski, C.S.C., Dacca, strongly supported the views of the first speaker, recommending specially the practice of daily Mass and frequent Communion.

The following resolution was unanimously passed:—

"Whereas the Holy Eucharist is a true bulwark against modern attacks on our faith and Christian morals, maintaining our faith and kindling men's love for God and for his fellow-men, be it

RESOLVED that we arm ourselves to withstand these dangers by frequent participation of the Eucharistic mysteries, especially of Holy Mass and Holy Communion."

Mrs. M. McKenzie Smith, President of the Legion of Mary, Madras, then made a very stirring appeal for the Eucharistic life of a truly Catholic family and introduced the two practices of the Enthronement of the Sacred Heart in the families and the Night Adoration at Home. Her subject was: "*The Holy Eucharist and Family Life*." Rev. Fr. G. Katacherry, P.D., D.D., D.C.L., Verapoly, supporting the first speaker, dealt at length on the two mentioned practices of the Enthronement and Night Adoration, he himself having a very consoling experience of the immense good these devotions afford to Catholic families.

The resolution moved by Mrs. M. McKenzie Smith and unanimously carried is as follows:—

"Whereas the family is the source of life upon which depends the very religious condition of the whole society, and whereas the Holy Eucharist is the source of all happiness in a Catholic family, be it

RESOLVED that every effort be made to turn our Catholic homes into true living sanctuaries by fostering in every member a solid Eucharistic piety

and by introducing in every house the beautiful devotions of the Enthronement of the Sacred Heart and of the Night Adoration."

The Second Session at 2 p.m. was as well attended as the First. The main body of the Cathedral and the two wings were filled to overflowing, which was remarkable considering the short interval between the two sessions. The platform was placed between the crypt of St. Thomas and the sanctuary.

His Grace the Most Rev. Ferdinand Perier, S.J., D.D., Archbishop of Calcutta, was the President of the session and was assisted by His Lordship the Rt. Rev. Alfred Le Pailleur, C.S.C., D.D., Bishop of Chittagong.

Mr. M. Rathnaswamy, M.A., C.I.E., Mylapore, spoke in his earnest convincing manner on "*The Holy Eucharist and Catholic Action*." He dealt with the subject historically, and indicated all the various kinds of activities open to Catholics to extend the Kingdom of Christ. Mr. Swibert J. S. Fernandes, M.A., B.L., Madras, made a learned and eloquent appeal for Catholic Action. He explained its meaning and showed what it ought to be in practice.

As a result of the discussion the following resolution was passed:—

"Whereas Catholic Action should be the outcome of charity and of our union with Christ, and whereas the Holy Eucharist is the food of the love of God and consequently of the love of man, be it

RESOLVED that all the Associations devoted to Catholic Action instil in all the members the greatest devotion possible to the Holy Eucharist and encourage them to such Eucharistic practices as daily Communion, frequent visits to the Blessed Sacrament, Spiritual Communion, etc.

The next subject considered was: "*Eucharistic Education of Children*." In the absence of Rev. Fr. J. Cortellini, S.J., Bangalore, the first paper was read by Rev. Fr. E. Beretta, S.J., Calicut. He explained the purpose of Christian Education and outlined the course to be followed from its early beginning within the family, and mentioned the Eucharistic Crusade of Children and the Crusade of the Knights, Pages and Handmaids of the Blessed Sacrament as efficacious means to centre children's thoughts round the Eucharist. The Very Rev. Fr. C. Ruygrock, Nellore, supplemented the first speaker. He explained what was meant by a supernatural life and the necessity of nurturing it by supernatural means. He referred to the responsibility of parents, to the force of example and to the duties of teachers in this respect. He amplified the last speaker's remarks on the Eucharistic Crusade and warmly supported the following resolution which, when put to vote, was unanimously carried:—

"Whereas the Eucharistic education of children is a necessity arising from the Eucharistic character of Christian education, this Congress resolves that (a) the religious instruction of children be Eucharistic-centered; (b) the children's Eucharistic Crusade of the Apostleship of prayer be introduced everywhere as one of the best methods of Eucharistic and apostolic formation."

The Chairman observed that Catholic Action can begin very early in life and that it was indeed a part of the Eucharistic Education of Children. He appealed to all present to put into practice what they had heard.

The Third Session was held at 10 a.m. the next day with a full house. His Grace the Most Rev. Joseph Attipetty, P.D., D.D., Archbishop of Verapoly, presided, assisted by the Rt. Rev. Oscar Sevrin, S.J., D.D., Bishop of Ranchi;

as Vice-President. Touching upon the subjects for the session of the day His Grace commented on the importance of the Propagation of the Faith, which is the essence of Catholic Action, and also observed that the connection of Our Lady with the Holy Eucharist was easily seen, as Our Lady was, as it were, the First Tabernacle, and it was from her that Our Lord received His Flesh and Blood.

The Very Rev. Fr. P. Jacquermart, Acting National Director of the Pontifical Society for the Propagation of Faith, Mysore, was absent owing to illness. His paper on "The Holy Eucharist and the Pontifical Society for the Propagation of the Faith" was read by Rev. Fr. H. Arwandon, Professor of Dogma, Bangalore. He showed that Mission work was the concern of every Catholic, but that it needed to be organized. The Rev. Fr. M. D'Sa, Bombay, while supporting the first speaker, explained the work the members of the Society and its Local Directors and Promoters ought to do.

Resolution passed:—

"Whereas true devotion to the Eucharist is manifested in works of zeal for souls for which Our Lord thirsts, be it

RESOLVED that this Congress, in response to the earnest pleading of Christ and the repeated appeals of the Popes, urges that all Catholics should assist more and more efficiently in the evangelization of the pagan world; to this effect it entreats them to join the Pontifical Society for the Propagation of Faith, and it invites especially frequent communicants of both sexes to offer themselves to their Parish Priests as promoters of the work.

Mr. Thomas Srinivasan, Trichinopoly, read the paper of Rev. Fr. J. Steenkiste, S.J., on "Our Lady and the Holy Eucharist." He explained clearly the relation that exists between our Eucharistic Lord and His Blessed Mother, and the place of Mary in the scheme of Redemption. Mr. Gerard Raymond, B.A., LL.B., Karachi, recommending the same views, expounded the theological stand-point with a great deal of erudition and concluded with a fervent invitation to imitate Our Lady, specially in her great faith and deep humility that are the chief dispositions to be observed in our relations to the Holy Eucharist.

The resolution carried in this last session is the following:—

"Whereas the Blessed Virgin is the Mother of our Eucharistic Lord and is intimately associated with Him in the work of our Redemption, and whereas she is the mediatrix of all graces, be it

RESOLVED that (a) every effort be made, especially by Sodalists and by members of all Marian Associations, to promote more and more the cult of Our Lady as the natural consequence of their true devotion to the Holy Eucharist; (b) Sodalities of Our Lady be established in schools and parishes, as it was resolved in the Marian Congress, these being the most effective means of fostering a solid devotion to Our Lady."

The Secretaries at the three sessions were: Rev. Fr. J. B. Freeman, Mylapore; and Rev. Fr. M. Murray S.C., Madras.

(B) SESSIONS IN TAMIL.

The Tamil sessions were all held in St. Xavier's Church, Bangalore. It was edifying to see that all the sessions were well attended and that the spacious church became too small to contain the crowd. The subjects dealt with and the resolutions adopted were the same as those of the English sessions.

Rev. Fr. P. Mariaselvam, S.C., D.D., Royapuram, and Rev. Fr. J. Sandanam, S.C., Vellore, were the Secretaries of the sessions.

The First Session was held on the 30th December at 10 a.m. under the presidency of His Grace the Most Rev. Augustine S. Colas, D.D., Archbishop of Pondicherry. After prayer, the President called upon the Rev. Fr. Pancras Fernando, Tuticorin, to read the first paper on "Catholic Laity and Eucharistic Devotion." The reader, while showing vividly the excellence of the Holy Sacrifice of the Mass, explained the ends for which it is offered and appealed for a daily attendance at the same. Very Rev. Fr. A. Combes, Archdeacon, Pondicherry, read the second paper supporting Rev. Fr. Pancras and adding the many blessings the faithful would derive from the daily attendance at Mass.

The next subject was the "Holy Eucharist and Family Life." Rev. Fr. G. A. Guruswami, O.M.I., Ph.D., D.D., Jaffna, was called upon to read the first paper. He gave a beautiful and masterly treatment of the subject. In very forcible language he pointed out frequent reception of the Holy Eucharist and the consecration of Catholic families to the Sacred Heart, as the most efficient means for safeguarding the Catholic families against all modern menaces.

Rev. Fr. M. Joseph Rock, Mylapore, completed the study of the subject and dwelt specially on the Enthronement of the Sacred Heart in Catholic families and the Night Adoration at Home.

The President in his concluding remarks touched upon the practice of making visits to the Blessed Sacrament which, he added, should be made not only by women but also by men, and invited the laity to co-operate more generously with Parish Priests in maintaining the churches neat and clean as the Real Presence of our Blessed Lord demands it.

The proceedings of the morning session terminated with the singing of "Ave Maria."

The Second Session commenced at 2 p.m. with the Rt. Rev. F. T. Roche, S.J., D.D., Bishop of Tuticorin, in the chair. The President after a brief exhortation, invited Mr. R. P. Kulandai, B.A., L.T., L.C.P. (London), Vijayapuram, to read his paper on "The Holy Eucharist and Catholic Action." After defining what the Catholic Action is and how every Catholic ought to be an apostle, the reader dealt at length on the leading Eucharistic practices all the promoters of the Catholic Action should observe. It was resolved that all associations devoted to Catholic Action instill in all the members the greatest devotion possible to the Holy Eucharist and encourage them to such Eucharistic practices as daily Communion, frequent visits to the Blessed Sacrament, spiritual Communion, etc. Then Mr. T. T. Sundaram Pillai, B.A., L.T., Editor of *The Catholic Champion*, Tuticorin, seconded the first speaker with a learned paper, to which all listened with great interest.

Very Rev. Fr. O. Bernadotte, Pondicherry, was next called upon to address the assembly. His paper was the first on "*The Eucharistic Education of Children*." Dealing on the subject, he showed the part that Eucharistic devotions should have in the education of children. He then stressed specially upon the advantages of the Eucharistic Crusade towards this education. Very Rev. Fr. Ambrose Fernandez, Kottar, read the second paper on the subject, in which he strongly supported the views exposed in the first paper.

The President summed up the speeches and exhorted the hearers to put into practice the splendid suggestions that were expounded before them by the learned speakers. He, further, pointed out the desirability of having a daily Catholic paper in Tamil to help the Catholic Action against modern anti-Catholic doctrines, and to which all Tamil Catholics should whole heartedly contribute.

The Third Session was conducted under the presidentship of His Lordship the Rt. Rev. P. Leonard, S.J., D.D., Bishop of Trichinopoly, on Friday the 31st at 10 a.m. The first paper, contributed by the Rt. Rev. Mgr. A. Adaikalam, Vicar-General, Tuticorin, on "*The Holy Eucharist and the Pontifical Society for the Propagation of Faith*," was read by Rev. Fr. Paul Alangaren, Tuticorin. The writer traced the origin and the expansion of the Society from the time of Pauline Jaricot to the present day, and pointed out the valuable pecuniary help rendered to different mission countries by the Society. He moved the resolution that through frequent Communion all should have more zeal and greater missionary spirit, and that all ought to become members of the Pontifical Society for the Propagation of Faith. Rev. Fr. G. Gomes, Trichinopoly, the seconder, said that all should support the said Society as the most effective way of sharing in the work of spreading Christ's Kingdom among our own countrymen.

Next came Rev. Fr. M. Doraisamy, M.A., D.D., Kumbakonam, who read a paper on "*Our Lady and the Holy Eucharist*." He showed that a tender devotion to the Blessed Virgin ought to be inseparable from a true devotion to the Holy Eucharist. Rev. Fr. P. Mariaselvam, S.C., D.D., Madras, confirmed the views expressed by Fr. Doraisamy and dealt on the chief practices to be observed in honour of Our Lady. As a result of these papers it was resolved that every effort be made to establish Marian Sodalties in all parishes and institutions to promote the devotion to Our Lady, that with the guidance of the Mother, her Son in the Holy Eucharist be loved ever more and more.

His Lordship the President brought the session to a close, exhorting the audience to become zealous members of the Pontifical Society for the Propagation of Faith, and to love Jesus and Mary with an ever increasing love.

(C) SESSIONS IN MALAYALAM.

The Malayalam Sessions were held in the Refuge Church, Broadway, the subjects of the papers read and the resolutions passed being the same as those in the English Sessions. The Malabar Pilgrims, for whom the sessions were intended, were housed in the St. Gabriel's High School and in the Christian College Buildings. They numbered over a thousand.

Rev. Fr. Joseph Illiparambil, Verapoly, and Rev. Fr. Cyriac Thuruthumaly, Changanacherry, were the Secretaries of the Sessions.

The First Session was held with the Most Rev. Mar A. Kandathil, D.D., Archbishop of Ernakulam, and Rt. Rev. Mar Francis Vazhappally, D.D., Bishop of Trichur, as President and Vice-President respectively.

His Grace the Archbishop, in his opening address, emphasised the need of fostering an even increasing Eucharistic devotion among Catholic individuals and families, faced as they are with the materialistic and atheistic civilisation of the modern world. He deplored the baneful influence exerted on the faithful by vicious literature, irreligious radio, indecent films and godless learning, and held out the Eucharistic devotion as the only panacea to cure the ills of our families and individuals.

Very Rev. Mgr. Jacob Naduvathucherry, Editor, *Sathya-Deepam*, Ernakulam, read a paper on "*Catholic Laity and Eucharistic Devotion*." He enumerated the manifold dangers to Catholic faith and Christian morals in the world of to-day, and advocated frequent participation in the Eucharistic Mysteries, especially of Holy Mass and Holy Communion, as a remedy to all modern evils. Very Rev. Fr. Joseph Paredam, Superior of the Missionary Congregation of the Blessed Sacrament, Changanacherry, supported Mgr. Naduvathucherry, expressing the beneficent results of frequenting especially the Holy Communion, which brings about an intimate union of human souls with Christ.

The second subject "*Holy Eucharist and Family Life*" was then taken up by Rev. Fr. Thomas Tharayil, M.A., Ph.D., Kottayam. The speaker, in the course of his paper, showed that the family is the first school of religious training, and that the devotion to the Holy Eucharist should be fostered in the very families. He also recommended the practice of the Enthronement of the Sacred Heart and the Night Adoration as very effective means to keep in the family a very religious atmosphere. Very Rev. Fr. George Mannara, Superior, Vincentian Fathers, Ernakulam, followed it up with another instructive paper, exhorting the audience to imitate the example of the Holy Family at Nazareth and of the household at Bethany, by living in union with Our Lord.

The Second Session was presided over by Rt. Rev. Mar James Kalacherry, D.D., Bishop of Changanacherry; and His Lordship Mgr. Jerome Fernandez, D.D., Bishop of Quilon, was the Vice-President.

Rev. Fr. Antony Pereira, B.A., Diocese of Trivandrum, read a learned essay on "*The Holy Eucharist and Catholic Action*." He explained how incumbent it is upon all Catholic Action associations to instill into their members a taste for daily Communion and Eucharistic devotion, since it is the best way of fostering among their members that love of God and charity towards fellow-men, which are the main springs of Catholic Action. Mr. K. A. Paul, Associate Editor of the *Sathyasadam*, Verapoly, supported Fr. Pereira, elucidating how Catholic Action is the art of brining into practice the most essential principles of Christian charity taught by Christ by word and examples, for which a true Eucharistic devotion will always prove a most effective means.

The next paper was on the "*Eucharistic Education of Children*." This was read by Rev. Fr. Paul Kackacherry, D.D., Trichur, and was ably supported by Rev. Fr. George Puthenpura, Professor, Apostolic Seminary, Alwaye. The speakers dealt upon the necessity of fostering Eucharistic devotion among little children, and deplored the still lingering practice in some places of postponing children's First Communion till they are ten or twelve years of age. They also stressed the desirability of encouraging Children's Eucharistic Crusade of the Apostleship of Prayer. In the course of the short discussion that followed Mr. Kuriakose Valiaveetil spoke in support of the papers.

The President in his concluding speech explained the intimate connection existing between Eucharistic Devotion and Catholic Action, and showed how the modern form of Catholic Action initiated by Pope Pius IX did not produce satisfactory results owing to the lack of Eucharistic devotion among the faithful, and that ever since the days of Pius X—the Pope of the Blessed Eucharist—Catholic Action bears more encouraging fruits. His Lordship, further, pointed out the necessity of initiating this devotion among children in a greater measure than at present.

The *Third Session* in Malayalam was held with His Lordship Rt. Rev. Mar Alexander Choolaparambil, D.D., Bishop of Kottayam, in the presidential chair. His Lordship Rt. Rev. Dr. Bonaventura Arana, O.C.D., Bishop of Vijayapuram, was the Vice-President.

Rev. Fr. John Thalody, Secretary for the Work of the Propagation of Faith, Changanacherry, addressed the gathering on "*The Holy Eucharist and the Pontifical Society for the Propagation of the Faith*." Touching upon the necessity of the co-operation of the faithful in the work of conversion of the pagan world, he made a fervent appeal to all to enroll themselves as members of the Pontifical Society for the Propagation of the Faith. Rev. Fr. Antony Kaithra, B.A., Archdiocese of Trivandrum, seconded the views of Fr. Thalody with another instructive paper.

The last subject "*Our Lady and the Holy Eucharist*" was dwelt with by Rev. Fr. Joseph Naduvathumurry, Pl. D., D.D., Cochin. He showed how the Blessed Virgin is to all a model of Eucharistic devotion and how Marian Associations and Sodalties are the best schools of the same devotion. Fr. Naduvathumurry was seconded by Rev. Fr. Thomas Vadacherry, S.T.L., Tiruvella. He came to the conclusion that the devotion to the Blessed Virgin Mary and the devotion to the Holy Eucharist are practically inseparable.

The President in his concluding speech corroborated the suggestions already made by the two speakers, and exhorted all to become members of the P. S. P. F. and to see that Marian Association be established in all schools and parishes.

The Malayalam Sessions were a splendid success. All hearts were filled with grateful love towards the Eucharistic Lord, and each one's lips murmured the fervent prayer: "*O Sacrament most Holy, O Sacrament Divine, All praise and all thanksgiving be every moment Thine.*"

(D) SESSIONS IN TELUGU.

The Telugu Sessions were all held at St. Peter's Church, Royapuram, the Secretaries to the sessions being the Rev. Fathers G. Thanayya and S. Arulayya. The subjects discussed and the resolutions adopted were the same as those of the English Sessions.

The *First Session* met on 30th December at 10 a.m. with the Rt. Rev. Mgr. D. Grassi, Administrator Apostolic of Bezwada, in the chair. The session was attended by a large number of Telugu people from different centres. The Rev. Fr. A. Banchi, Bezwada, read a paper on "*Catholic Laity and Eucharistic Devotion*." He explained the great necessity of frequent Communion and stressed that the Holy Eucharist is an indispensable nourishment for our

spiritual life. The resolution moved by the speaker, urging frequent participation in Holy Mass and Holy Communion, was seconded by Rev. Fr. Sleevappa. Mr. Gopu Showry Reddy, B.A., B.L., supported the same views and exhorted the people that at least one of the members in every family should go to Holy Mass and Holy Communion every day.

The subject taken next for study was "*The Holy Eucharist and Family Life*." Rev. Fr. A. Sleevappa, Hyderabad, the reader, insisted on the necessity of safeguarding the family against the many spiritual dangers of the day, and proposed the Enthronement of the Sacred Heart and the practice of the Night Adoration at Home, as two of the devotions to be introduced in every family. Mr. Anthoni Reddy, B.A., L.T., referred to the dangers of Communism and explained how as a result of their doctrines the very fundamental principles of morality are upset, and advocated for such practices as would contribute to keep a very religious spirit of mutual union and understanding in the family members, the chief among them being the frequent reception of Holy Communion. Mr. Jujagiri Innayya emphasized the duty of women to see that children go regularly to church.

The *Second Session* was held at 2 p.m. the same day with the Rt. Rev. P. Rosillon, D.D., Bishop of Vizagapatam, and the Rt. Rev. Mgr. C. Dubbelman, O. PRAEM., Prefect Apostolic of Jubbulpore, as President and Vice-President respectively. The first subject discussed in the session was "*The Eucharistic Education of Children*." Rev. Fr. R. Joseph, Vizagapatam, in his learned paper touched on all the points connected with the subject, and urged specially parents and teachers to see that their children learn the prayers as early as possible, attend Holy Mass frequently and are admitted to an early First Communion.

The meeting opened with the prayer "*Veni, Sancte Spiritus*." The Very Rev. K. Chinnappa, Nellore, took over the subject on "*The Holy Eucharist and Catholic Action*." After explaining the great benefits God deigned to confer on mankind by the institution of the Blessed Eucharist, he showed how we should draw from this Sacrament inspiration and zeal to live a life actually dedicated to Christ's cause in spite of difficulties, as the early Christian drew from its daily participation strength to defend their faith in the midst of persecutions.

The President then reminded the audience of their chief object in attending the Congress, and insisted that they should serve as examples to their numerous pagan brethren so as to enable them to embrace our Holy Faith.

The *Third Session* met on the 31st at 10 a.m. with His Lordship the Rt. Rev. Mgr. W. Bouter, D.D., in the chair, and the Rt. Rev. Mgr. H. M. Pezzoni, Vicar-General, Hyderabad, as Vice-President. Rev. Fr. Ignatius, Nellore, delivered an interesting lecture on "*The Holy Eucharist and the Pontifical Society for the Propagation of the Faith*." Tracing the origin of this Society, he pointed out how Pauline Jarricot, the founder, derived all her enthusiasm from the Holy Eucharist. He further exhorted all those present at the session to seek in the Holy Eucharist all the zeal and enthusiasm needed to work for the spread of the Kingdom of Christ.

The second paper was by Rev. P. B. Bala Xavier, Nellore, on "*Our Lady and the Holy Eucharist*." The speaker showed the part Our Lady played in the work of our Redemption and dealt with the intimate relations that exist between Our Lady and the Holy Eucharist.

The President wound up the proceedings with a few words on the apostolate of good example to attract the better our pagan brethren to our Catholic Faith, and exhorted the audience to put into practice what they had learnt that particular morning on the devotion to Our Lady and the Holy Eucharist

3. Sessions for Children

(A) SESSIONS IN ENGLISH

The *First Session* was held at San Thome High School, ground floor on 30th December at 10-30 a.m. with His Lordship the Rt. Rev. Bernard J. Sullivan, S.J., D.D., Bishop of Patna, as Chairman and very Rev. Fr. John F. Hogan, O.F.M., Ecclesiastical Superior of Bellary as Vice-Chairman. The session began with the opening prayer "*Veni, Creator Spiritus*" in the vernacular. Rev. Fr. C. Cronin, S.C., Madras, and Rev. Fr. Cyril Bernard, T.O.C.B., Verapoly; addressed the children on "*Jesus and the Little Ones*." Fr. Cronin dealt on the love of Jesus for children, and Fr. Bernard on the love of children to Jesus.

In concluding the session, the President spoke highly of the brilliant talks given to them that forenoon. "We are not so much touched or impressed by reading things as when they are delivered by the living voice," said His Lordship in the course of his remarks. Fr. Cronin in a brilliant narrative had told us the love of Jesus for the little ones; and Fr. Bernard in a graphic way, the love of the children for Jesus. Our life must centre round the Holy Eucharist, which is the pledge of love, and it must always bind ourselves to Him closely. A Eucharistic love bound with the love of the Mother of Jesus will surely make us saints. Children should have daily access to Holy Communion—more particularly in these days, when the enemies of the Church attack the children's beautiful souls—that, strengthened with the food of Angels, they may live angelic lives." The session closed with the singing of "Ave Maria."

The *Second Session* was held in the same hall on 31st December at 10-30 a.m. with His Lordship the Rt. Rev. Abilius Augustus Vas das Neves, D.D., Bishop of Cochin, as Chairman.

After the usual prayer, the Chairman opened the session with a short instruction to the children on the object of the Congress. His Lordship said that "the Congress is an act of thanksgiving for the establishment of the Hierarchy, thanksgiving for having given us ministers so that Christ may be given to us. Our Lord deserves this manifestation of gratitude. God loves mankind, particularly little children. He chose to become a babe, grow up into childhood and manhood. He could have been born as a full-grown man but He preferred to be born as a babe, to take the children by the hand and lead them to God. He has manifested His love to children. One day as He was returning, tired, to Caupharnaum, when the children flocked to Him, and the Apostles out of consideration for their Master hindered them from approaching Him, Jesus said: "*Suffer little children to come to Me*. Now you are not only received by Him and made to sit on His lap, but you receive Him. Let your thanks be then really great."

Then His Lordship introduced the speakers. "Bro. L. A. Nelson needs no introduction. Though young, he comes with the experience of an old educationalist. His vast experience in this line in England, Australia, Ireland and

India makes him an old educationalist. As to Mother Margaret Mary, she has consecrated her life for the education of children." The speakers were then called upon. Bro. Nelson, Quilon, and Rev. Mother Margaret Mary of the Presentation Convent had very interesting and instructive "*Talks on the Holy Eucharist*." Mrs. Nicholas read the paper of Rev. Mother Margaret.

In winding up the session, the Chairman spoke appreciatively of the lucidity with which the subject for the session was explained by both the speakers.

(B) SESSIONS IN TAMIL.

The Tamil Sessions for Children were held in the Good Pastor Press (old premises) at 10 a.m. on Thursday and Friday the 30th and 31st December respectively. The Secretaries of the sessions were the Rev. Fathers Maria Joseph and D. Raju, Madras.

The *First Session* was presided over by His Lordship the Rt. Rev. F. Peter, D.D., Bishop of Kumbakonam. Speaking about the significance of the session, His Lordship declared that the Eucharistic Congress could not be complete without the children's part. Jesus loved the little ones in a special way. His Lordship explained the desire of Jesus to live with the children perpetually by giving His body as daily food in the Holy Eucharist, and cited the example of children who became saints by their intimate contact with Jesus in the Blessed Sacrament.

The subject of instruction was "*Jesus and the Little Ones*." The Rev. Fr. Jaganathan, Mylapore, spoke on the love Jesus bears for children, quoting numerous incidents from Our Lord's life in the Gospels. Rev. Fr. M. Chin-naswami, B.A., L.T., Kumbakonam, dealt with the love children should bear for Jesus. The simplicity of style and the abundance of examples rendered both addresses most interesting and instructive to children.

In concluding the first session His Lordship asked the children: "What will be the final result of the Eucharistic Congress in relation to you?" He stressed that Jesus was in the Blessed Sacrament, and hence they should visit their Friend frequently. "Friends exchange gifts; so also Jesus has given a valuable present to you, not gold not gold or silver or doll, but He gives His Body, His own self. What will you give in return? Give your heart, your love. So you must give your entire love. You are young, you are innocent, keep it up all through life. There should be no place for sin." "His love will make you saints. One day you will see Him face to face," said the Bishop.

The *Second Session* was held under the Presidentship of His Lordship the Rt. Rev. H. Prunier, D.D., Bishop of Salem. The subject matter of the session was "*Talks on the Holy Eucharist*." The first talk by Rev. Fr. J. Appavoo, S.J., was as novel as it was interspersed with questions and answers. The truth of the Real Presence, the Sacrifice, the greatest form of adoration, etc., were explained in a childlike way. He exhorted the children to have heart to heart talks with Jesus in the Blessed Sacrament before and after Holy Communion.

The second talk by Rev. Fr. Sandanam, S.C., was on Holy Communion. The example of young Emelda's eagerness to receive Holy Communion at a tender age and the way Jesus came to her longing heart captivated the hearers. The talk was aptly illustrated by short anecdotes from the life of St John Bosco.

In concluding the session His Lordship gave the children a spirited advice. They should never forget that Jesus always takes care of them. "God gave you a heart to love," said His Lordship. "You must love Him with that whole heart."

4. Special Meeting of the Rev. Ordinaries to approve

the Resolutions passed at the various Sessions.

As a sequel of the various sessions, a meeting of all the Rev. Ordinaries present for the Congress was held in the St. Mary's Cathedral, at 2 p.m. on Friday the 31st of December. His Excellency the Most Rev. Leo P. Kierkels, C.P., D.D., Delegate Apostolic of the East Indies and Papal Legate to the Congress, presided, and His Excellency the Patriarch, all the Rev. Archbishops, Bishops Vicars-Apostolic and Mission Superiors attended. The meeting was convened to get the resolutions passed in the sectional meetings approved by the Hierarchy. The President and Secretary of the Subjects Committee also were present for the meeting.

The meeting opened with the prayer "*Veni, Sancte Spiritus*." The Very Rev. Fr. Aurelian, O.C.D., Joint Organising Secretary of the Congress and President of the Subjects Committee, submitted to the august assembly the resolutions as they were passed in each of the sessions. As a result of the short discussion that ensued, slight amendments were made in some of the resolutions and several of them grouped into one. The resolutions as finally approved were the following:—

RESOLUTION

I. Whereas all priests are bound to tend towards sanctity and whereas their interior life ought to be a Eucharistic one, be it

Resolved that all the Rev. Fathers here present make it a duty to attend to a regular and fervent performance of the leading Eucharistic practices, such as the devout celebration of the Holy Mass, frequent visits to the Blessed Sacrament, etc., and, if possible, to join the Priests' Eucharistic League and to induce others to do the same.

II. Whereas the Holy Eucharist is depending on priests, not only as to its consecration and custody, but also as to the influence it should exercise on Christian people, and whereas the faithful cannot fully appreciate the Eucharistic Gift nor profit by it, unless duly instructed and opportunities offered, be it

Resolved: (a) that a minute observance of the Rubrics in all Eucharistic functions be insisted on; (b) that there be frequent preaching on the Holy Eucharist, and that one or other of the Eucharistic Confraternities be established in every parish; (c) that all the priests in the country exert all their influence to educate the laity in the Liturgy and make them take a more active part in our Liturgical functions.

III. Whereas all the splendour of our Churches is in view of the Holy Eucharist, and whereas the greatest honour is given to the Eucharistic Lord by public exposition and adoration of the Blessed Sacrament, be it

Resolved that the National Director of the Priests' Eucharistic League make a fresh attempt to have the calendar of the Perpetual Day-Adoration perfected so as to secure two churches at least for every day of the year to hold the adoration, and that those Dioceses in which this adoration is not as yet well established be given a fresh invitation to join it.

IV. Whereas the family is the source of life upon which depends the very religious condition of the whole society, and whereas the Holy Eucharist is the source of all happiness in a Catholic family, be it

Resolved that every effort be made to turn our Catholic homes into true living sanctuaries by fostering in every member a solid Eucharistic piety and by introducing in every house the beautiful devotions of the Enthronement of the Sacred Heart and of the Night Adoration.

V. Whereas Catholic Action should be the outcome of charity and of our union with Christ, and whereas the Holy Eucharist is the food of the love of God and consequently of the love of man, be it

Resolved that all the Associations devoted to Catholic Action instil in all the members the greatest devotion possible to the Holy Eucharist and encourage them to such Eucharistic practices as daily Mass, daily Communion, frequent visits to the Blessed Sacrament, Spiritual Communion, etc.

VI. Whereas the Eucharistic education of children is a necessity arising from the character of Christian education, and is the best preparation for Catholic Action in the Parishes in the future, be it

Resolved: (a) that the practice of early first Communion be introduced everywhere according to the decrees of Pius X and the directions of Canon Law; (b) that the religious instruction of Children be Eucharist-centred; (c) that the Children's Crusade of the Apostleship of Prayer be introduced everywhere as one of the best methods of Eucharistic and apostolic formation.

VII. Whereas true devotion to the Eucharist is manifested in works of zeal for souls for which Our Lord thirsts, be it

Resolved that this Congress, in response to the earnest pleading of Christ and the repeated appeals of the Popes, urges that all Catholics should assist more and more efficiently in the evangelisation of the pagan world; to this effect it entreats them to join the Pontifical Society for the Propagation of Faith, and invites especially frequent Communicants of both sexes to offer themselves to their Parish Priests as promoters of the work.

VIII. Whereas the Blessed Virgin is the mother of the Supreme High Priest intimately connected with the work of Redemption, and whereas she is the mediatrix of all graces, be it

Resolved: (a) that all the Rev. Fathers here present pledge themselves to honour her in all ways possible and to plead before the Holy See for the addition of the invocation "Mary, Queen of Priests, pray for us" to the Litany of Our Lady; (b) that every effort be made, especially by Sodalists and by members of all Marian Associations, to promote more and more the cult of Our Lady as the natural consequence of their true devotion to the Holy Eucharist; (c) that Sodalities of Our Lady be established in schools and parishes, as it was resolved in the Marian Congress.

IX. Whereas the International Eucharistic Congresses are the greatest religious manifestations of our Catholic faith all through the Catholic world, and whereas His Holiness the Pope wishes all to take part in these celebrations at least spiritually, be it

Resolved that on the occasion of every International Eucharistic Congress suitable Eucharistic celebrations be conducted in every Diocese of India, Burma and Ceylon subject to the direction of the respective Ordinaries.

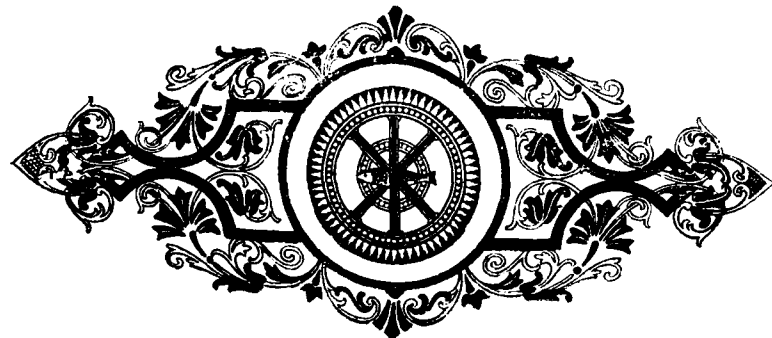
X. Whereas Blessed Peter Julian Eymard is "the Priest of the Holy Eucharist and the Apostle of Eucharistic piety," and many of the recent Eucharistic Congresses have pleaded before the Holy See for his canonization, be it

Resolved that an official petition be made to Rome to this effect and that the laity be urged to offer prayers and sacrifices for that intention.

In accordance with the resolution No. X all the Rev. Ordinaries signed a formal petition to the Holy Father praying for the canonisation of Blessed Peter Julian Eymard.

The main business of the meeting having been transacted, His Grace Dr. L. Mathias, s.c., Archbishop of Madras and Sponsor of the Congress, proposed the desirability of sending a joint letter by the Hierarchy of India to the Spanish Hierarchy, sympathising with them in their heroic sufferings for the cause of religion. The proposal was unanimously accepted.

The meeting of the Eucharistic Congress closed with a prayer of thanksgiving.



II. Textual Record

1. PAPERS: SECTION FOR PRELATES AND PRIESTS

A. Priest's Personal Devotion to the Holy Eucharist.

FIRST PAPER

BY REV. FR. PETER A. PILLAI, O.M.I., D.D., COLOMBO.

The subject that has been assigned to me is the Priest's Personal Devotion to the Holy Eucharist. It is with diffidence that I approach so important a subject, for my youth hardly enables me to speak with experience or authority. I shall, however, base my observations on the teachings of the accredited masters of the spiritual life.

I shall divide the subject under four heads: (1) The obligation of the Priest to tend towards sanctity; (2) this interior life must be a Eucharistic life; (3) this Eucharistic life considered in detail; (4) means of acquiring the Eucharistic spirit.

1. THE OBLIGATION OF THE PRIEST TO TEND TOWARDS SANCTITY.

We are all familiar with the reasons that show beyond the shadow of a doubt that the Priest must tend towards holiness of life. It is first of all because the Priest is the consecrator, the guardian, and the administrator of the Holy Eucharist. It is in his hands that the Almighty deigns to descend when the momentous words of the consecration are pronounced by him. And we know that nothing unholy must touch the Lord. We are aware that God had prepared a womb of spotless purity in order to bear Him during the few months before His nativity, thus showing us what holiness and purity are required of the Priests in whose hands, He as it were becomes incarnate once again. We have been told this many times during our Seminary course. Moreover at every ordination service, from the lowest to the highest Order, we had been reminded of this obligation by our Mother the Church in her wonderful ceremonies. Our ears are still ringing with the "*Imitami quod tractatis*," that we heard on that unforgettable day, when we definitely gave ourselves to Our Lord and Master, and when He in His turn gave Himself to us so completely.

What need is there then to recapitulate the reasons that have convinced us of our obligation to tend towards sanctity? There are one or two reasons, however, that deepen this obligation and which ought to be mentioned because they are of capital importance at the present moment. I am referring to the great duty of Catholic Action.

Catholic Action is only possible, if laymen are formed in the interior life. Catholic Action is a hollow sham unless the external activity proceed from a heart full to overflowing with the true spirit of charity and a profound interior life. But from where is such a fire to come, except from the Priest who is himself a burning furnace of charity? In the providential designs of God, it is from the profound interior life of the Priest that the laymen are to receive that ardour that will make of them in their turn saviours of souls.

There is yet another reason why the Priest should be a power-house of interior life. We are witnessing at the present time an attack on the Church and on the very name of God, such as has never been seen before. This attack on all fronts necessitates diverse measures of defence, and it is urgent that the Priest put his hands to a number of activities by which an effective check can be interposed to the coming inroads of irreligiosity. Such all absorbing external activity will, however, not only be of little value, but it will even be harmful unless it proceed from a deep interior life. Activity for activity's sake is not so rare even among us Priests, but it is clear that such activity can easily dry up the love in our hearts and lead us away from the path of perfection, whatever the world may think of the splendour of our exterior efforts. The only remedy is the intense development of the interior life, which alone will inform our outward activity with that supernatural character that will make it pleasing to God and fruitful for souls.

II. THIS INTERIOR LIFE MUST BE A EUCHARISTIC LIFE

The interior life of the Priest must, however, be a Eucharistic life. In other words, it must be permeated through and through with devotion to the Holy Eucharist.

A certain measure of Eucharistic life is essential for every Christian. He must assist at Holy Mass. He must receive the Blessed Sacrament, and he cannot neglect the Presence of Our Lord in the Tabernacle. But the Eucharist must occupy a much larger place in the life of the Priest, for not only must the Mass, Holy Communion and the Eucharistic Presence be more intensely appreciated by the Priest and more fully lived by him, but the Eucharist must in addition enter in some way or other into every single expression of his manifold activity. For the Priest exists for the Eucharist. He is defined in terms of the Eucharist. He is chosen precisely to offer the Eucharistic sacrifice. He is the consecrator, the guardian and administrator of the Holy Holy Eucharist. It is not his preaching or his psalm-singing that constitutes the Catholic Priest, but his receiving the eternal character by which he is able to offer the Eucharistic sacrifice and gives us the Eucharistic nourishment.

Hence it is abundantly clear that his entire spiritual life must be penetrated by an intense Eucharistic devotion.

III. THE EUCHARISTIC LIFE CONSIDERED IN DETAIL.

We shall now consider the different aspects of the Eucharistic Life. We are brought into relation with the Eucharist in three ways, viz., by (a) the Eucharistic Sacrifice, (b) the Eucharistic nourishment, (c) the Eucharistic Presence. Let us study each separately.

(a) THE EUCHARISTIC SACRIFICE.

Jesus Christ is Priest and Victim. He came down on earth and lived his entire historic life for the Sacrifice of Calvary. For it was through the Sacrifice of the Cross that the Infinite Majesty was to be placated; God supremely glorified and saving grace merited for man. But the infinite treasure of merits which Our Blessed Lord has saved up for us has yet to be applied to us, and hence it is that Our Lord has perpetuated His Priesthood on this earth in order that His Sacrifice may also be renewed till the end of time. Hence just as Our Lord and Redeemer lived for His Sacrifice, we who have received a participation of His Priesthood must also live for our Sacrifice, which is a sacramental Sacrifice. It is therefore the Eucharistic Sacrifice that explains our Priesthood, and it is for the Eucharistic Sacrifice that we have in fact been chosen from among the mass of Christians, and invested with the sacred character that has been stamped on our souls.

The Holy Sacrifice of the Mass holds then the first place in the Eucharistic Life of the Priest. There are three moments in the Mass.

BEFORE MASS: Preparation.

DURING MASS: Devout celebration.

AFTER MASS: Thanksgiving.

Preparation.

The remote preparation is merely a saintly priestly life. Mundane affairs must not absorb our attention. By frequently raising our mind and heart to God during the day, and especially by conversing with the three Divine Persons who inhabit our souls, we can rise above the material surroundings in which Providence has placed us.

But besides the remote preparation which, as I said before, is none other than the holiness demanded of the Priest in his sacerdotal life, there is the proximate preparation. The Church asks us to have recited Matins and Lauds and to have made mental prayer before we offer the Sacrifice of the Mass.

Besides the usual meditation, spiritual writers advise us to prepare ourselves in a special manner for the Mass by reflecting on the greatness of the action we are about to perform, and on our unworthiness.

The preparation is also aided by careful attention during the vesting, for each garment that we put on ought to bring vividly before our minds the different stages of the Passion which we are going to enact in another form.

Actual celebration of the Mass.

We can be Apostles merely by our manner of saying Mass, but on the other hand we can also repel souls from Our Lord and Master merely by the careless manner in which Holy Mass is celebrated. St. Alphonsus Liguori has laid it down that a Priest is not to take very much more nor very much less than half an hour for the celebration of his daily Mass. This has been incorporated into our own Oblate rules, and is the accepted standard all over the world. There are some whose one ambition seems to be to gain a few minutes at Mass. There are others who turn round so fast that their vestments seem about to fly off.

It requires a very great act of faith to see signs of the cross in some of the grotesque gestures made during Holy Mass. There are some who make people doubt their belief in the Real Presence, so disrespectful is the manner in which they treat the Holy Eucharist. These abuses must be remedied. But mere correctness of demeanour at Holy Mass is not enough. What is fundamental is that the Priest should offer himself up along with the Divine Victim. In every sacrifice the offering of the victim represents the internal offering of the one who sacrifices. The Priest who offers the Sacrifice of the Mass must therefore offer himself along with the Divine Victim. Just as our Lord is Priest and Victim, we also must be Priest as well as Victim.

Thanksgiving.

We cannot give less than a quarter of an hour to our thanksgiving after Mass. But we must begin our thanksgiving already during Mass, by making full use of the prayers at Mass such as the Post-Communion. After Mass we must not let ourselves be disturbed by the faithful who desire to speak to us, unless it be a case of urgent necessity. I believe that we can without great difficulty train our Catholics to respect the Priest's thanksgiving.

The Mass, however, ought not only to fill this limited period of time, but the whole day. The Priest must *live his Mass*. This life consists in a thanksgiving for the previous Mass and a preparation for the next, but especially in a continuation of the sentiments that animate the Priest during Mass, viz. the whole day must be a prolongation of the offering that the Priest makes of his entire self to God in union with the Divine Victim at Holy Mass. It is an Act of abandonment in God. When such an act of abandonment is made every action is offered up in a spirit of Sacrifice.

(b) THE EUCHARISTIC NOURISHMENT.

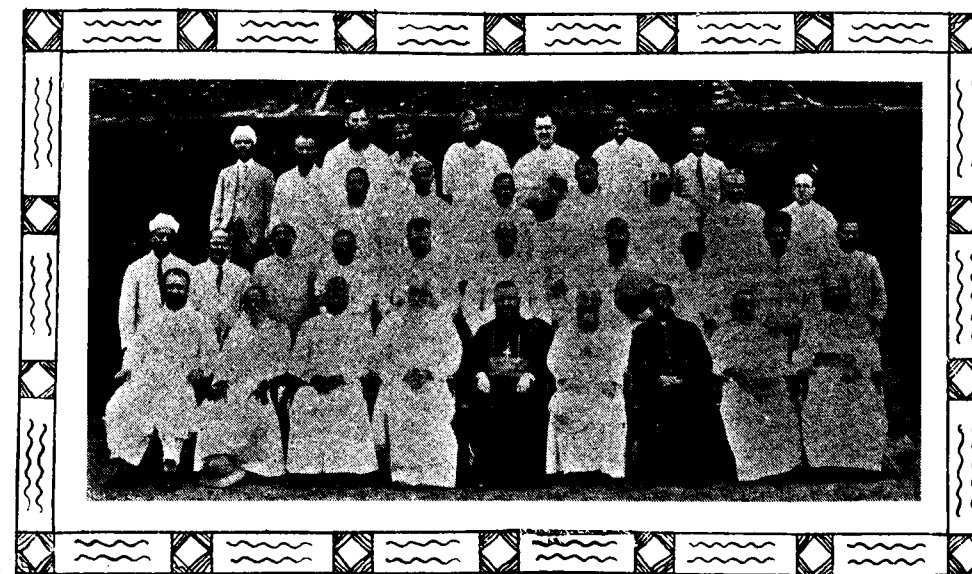
Every Christian, be he Priest or layman, ought to live of the Eucharistic Food. Our Blessed Lord has said quite categorically: "Unless you eat the flesh of the Son of man and drink his Blood, you shall not have life in you." But far more than the faithful, the Priest ought to realise the deep significance of Holy Communion, as the nourishment that is essential to a full development of the interior life.

Let us not forget that the Priest is for sacrifice, so that even his communion must be an intensification of the sacrificial spirit. It is to Our Lord, precisely as the Divine Victim, that the Priest unites himself at Holy Communion, so that he becomes more perfectly a holocaust. This is signified by the Priest receiving both body and Blood, which is a symbol of his union not merely with Christ but with the Victim of the sacrifice.

As far as immediate preparation for Communion goes, the Priest cannot do better than recite the prayers before Communion with great fervour. They can hardly be improved upon.

(c) THE EUCHARISTIC PRESENCE.

The consecrator and guardian of the Holy Eucharist must evidently eagerly seek the Eucharistic Presence. It is before the Blessed Sacrament that he normally recites the Divine Office. It is before the Blessed Sacrament that he pours out his tale of joys and desolation regarding the souls in his charge. He is delicate in his attentions to the Holy Eucharist. The lamp is perpetually lit, and wherever possible he looks after the lamp himself.



PRELIMINARY MEETING, APRIL 1936.



MEMBERS OF THE EXECUTIVE COMMITTEE, 1938.

His visits to the Blessed Sacrament must be frequent, though they may be short. Otherwise he will become a stranger to Our Blessed Lord: and on the few occasions when he is absolutely obliged to be before our Lord in the Holy Eucharist, he will not know what to say. These frequent visits are essential to one who has a great many external activities to his credit. We may begin our work with a supernatural ideal; but not too rarely, in the course of our feverish activity, the supernatural recedes into the background to give place to purely human motives. If then the supernatural is once more to reign, it must be fed by these frequent visits to the Blessed Sacrament. For when we find ourselves face to face with Jesus, we can no longer keep up the pretence of working for God alone. Our secret motives will appear to us in their true light, and we shall receive the grace from our Blessed Lord to be able to purify our intentions and set ourselves right with God once again.

But during these visits, the Priest must remember that he is before the Divine Victim. It is Jesus who has been immolated on the Altar, who remains in the Tabernacle. If this sacrificial aspect of the Eucharistic Presence is fully recognized, then it will be relatively easy to live the Mass, *viz.* as I said before, to continue the offering that we have made of ourselves along with the Divine Victim at Holy Mass.

IV. MEANS OF ACQUIRING THE EUCHARISTIC SPIRIT.

I may be permitted to be brief in treating of the various means by which the Eucharistic Spirit may be acquired.

We can prepare ourselves for the acquisition of the Eucharistic life, by penetrating ourselves with the idea of its excellence, *viz.* by meditating frequently on the Holy Eucharist and by reading the great classics on the Blessed Sacrament by Faber, Eymard, etc. Let us not forget, however, that a special love for the Eucharist is a supernatural gift, which we are powerless to acquire by our own unaided efforts. We must therefore turn to God Himself and supplicate Him in instant prayer to grant us this most precious gift.

In order that the means I have mentioned may be utilised to the full, I cannot recommend anything better than the *Priest's Eucharistic League*. I think that no Priest who knows what the Priest's Eucharistic League is, can find any valid reason to refuse membership to the League.

In conclusion, may I once again insist that our Eucharistic Life, should be steeped in the sacrificial spirit. Then and then only will we be the "*Alter Christus*" for which the Master has chosen us—*ego elegi vos*—chosen us not because of any intrinsic merit of ours, but purely because of His superabundant goodness.

RESOLUTION

Whereas all priests are bound to tend towards sanctity and whereas their interior life ought to be a Eucharistic one, be it

RESOLVED that all the Rev. Fathers here present make it a duty to attend to a regular and fervent performance of the leading Eucharistic practices, such as, the devout celebration of the Holy Mass, frequent visits to the Blessed Sacrament, etc., and if possible to join the Priests' Eucharistic League and to induce others to do the same.

SECOND PAPER

By VERY REV. V. DEMATRAZ, VIZAGAPATAM.

If you permit me, I shall begin with a short confession. It is only one year since I became a member of the Priests' Eucharistic League. More than once our Diocesan Director approached me, but without success. Pressure of work, and perhaps a bit of anarchical spirit, kept me away, I felt I could not bind myself to have, over and above my spiritual exercises, one weekly hour of meditation before the Blessed Sacrament. I was wrong, I confess it; and, I trust, I may be forgiven.

Experience has taught me a good thing, and the spiritual benefits to be had from that weekly hour of adoration make me thank God for having led me into the League. If I have been late in joining, I am inclined to consider it as a token of Our Lord's forgiveness the fact of my having been directed to speak on our personal devotion to the Holy Eucharist with special reference to the Priests' Eucharistic League.

I come now straight to my subject, and I sum it up in the words of the Psalmist "*The Lord is my light and my salvation: whom shall I fear?*" (Ps. 26, 1).

* * * *

We are priests and missionaries in this great land of India, where Jesus is known and loved by so few. Our ambition is to bring the people around us to the feet of Our Lord Jesus Christ, that they may have life. "*I am come, says Our Saviour, 'that they may have life, and may have it more abundantly'*" (John. 10. 10).

But what shall we do to exhibit ourselves in all things "*as the ministers of God.*" according to St. Paul (II Cor., 6, 4), or, to use the words of St. Peter; "*as the good stewards of the manifold grace of God*" (I Pet., 4, 10). The Holy Eucharist will enlighten us, and at the same time supply our wants.

We are priests and missionaries to the extent we are like the High Priest Jesus. As He offers Himself to the Heavenly Father, we must also offer ourselves with and in Him. Hence the need for us to pay frequent visits to Calvary to identify ourselves with the Divine Victim.

Our Saviour's passion was a work of love. "*He loved me and delivered himself for me*" (Galat., 2, 20). Likewise, the life and death of a priest must be under the influence of charity, must be actuated and borne along by charity. So much we learn from the passion of Our Lord. St. Francis de Sales writes in his treatise on *The Love of God*: "The death and passion of Our Lord is the sweetest and most constraining motive that can animate our hearts in this mortal life" (Bk. 12, ch. 43). And further down in the same chapter: "Theotimus, Mount Calvary is the mount of lovers. All love that takes not its beginning from our Saviour's passion is frivolous and dangerous" (Ibid.)

I need not excuse myself for leading you up Mount Calvary, when I treat of the Holy Eucharist. For we daily celebrate the holy sacrifice of the Mass, and we know what it is. The celebration of this sacrament is a representative image of the passion of Christ, which passion is a true immolation of Him: and therefore, the representation made in this Sacrament is called an immolation of Christ (Summ., p. 3., q. 53., a. 1).

We have here in the Blessed Sacrament Jesus who suffered: and there is no better place than before the Blessed Sacrament to catch somewhat the deep meaning of Our Lord's words: "*Amen, amen, I say unto you: unless the grain of wheat falling into the ground die, itself remaineth alone; but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it, and he that hateth his life in this world, keepeth it unto life eternal*" (John. 12, 24-25).

To know the secret of true life we must look at Jesus dying on the cross. He has shown his priests the way to follow—the way of total surrender to the will of the Heavenly Father. When the man in us goes out, God comes in and works in us and through us: we are sanctified and become supple instruments in the hands of Christ.

At first sight, such an ideal may appear too high and too hard for us to take in and strive after. But let us not forget we are not left alone to grope our way and fight our struggle. Our Saviour in the Holy Eucharist not only goes before us, but helps us along with his own strength. "*As the living Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me*" (John. 6, 58).

Our hope is grounded on that life Christ communicates to us in the Holy Eucharist. We are poor, weak, blind enough by nature; but Christ comes within us, and his power is brought out in human weakness. "*I can do all things in him that strengtheneth me,*" proclaims St. Paul (Phil., 4, 13). So we do, if we live by faith and have Christ.

The food we eat in communion is no ordinary food, such as we assimilate every day and turn into our flesh and blood. The process here is the other way. We do not change that living food into ourselves, but we are changed into it; this is the teaching of St. Augustine. St. Thomas is at one with him: "The Holy Eucharist," he says, "instead of being transformed into the one who takes it, transforms him into itself. It follows that the proper effect of the Sacrament is to transform us so much into Christ, that we can truly say: *I live, now not I, but Christ liveth in me*" (In IV Sentent., Dist. 12, q. 2. a. 1).

Thus is Our Lord "*our light and our salvation.*" And the Psalmist adds: "*Whom shall I fear?*" (Ps. 26, 1). Indeed, whom shall we fear, if Christ is with us and in us? Is He not the Son of the living God, "*come to save that which was lost?*" (Math., 18, 11). I am afraid, we wound the Heart of Jesus too often by our want of confidence in him. We trust too much in our skill and in human means, and practically forget that the one who calls us is the one also who can perfect the work he has begun in us and through us.

* * * *

Still Our Lord requires our co-operation, and in giving it we may fail and do fail. The difficulty is not so much to know the lessons the Holy Eucharist teaches us and the way it points out, as to bring it home to our mind and heart. There is a lot of difference between knowing and doing: yet our knowledge must lead to deeds, else it is useless if not worse. For instance, St. Paul writes to the Philippians: "*Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal to God, but emptied himself, taking the form of a servant.....He humbled himself becoming obedient unto death, even to the death of the cross*" (Phil., 2, 5-8). The Apostle tells us to put on the mind of Christ, and at once set before us the humility and obedience of Christ. Shall we ever realize the implications of that teaching? Shall we ever fathom the humility and obedience of God

incarnate? Evidently the task is beyond us. Still we have to try and to assimilate, as far as possible, the truth we are taught; we have to make our own the mind of Christ, in this matter as in others.

As priests of Christ, a special obligation is laid upon us to conform our thoughts, our feelings, our views, to the thoughts, to the feelings and views of the High Priest Jesus. But where shall we learn better the thoughts, the feelings, the views of Jesus than in the presence of the Blessed Sacrament? Where shall we find a more powerful incentive to be one with Jesus? There we go over the history of our redemption, we are reminded of the price Our Lord paid for us, we adore, we thank, we atone, we pray with Christ and in Christ. The humility, the patience, the charity of Our Saviour are seen in a stronger light. Gradually their influence grows and takes a firmer hold upon us, stimulates us to a better service, to a greater generosity. Gradually the Holy Eucharist inspires and forms the priest in us: it becomes the centre of our life, and all our thoughts and deeds converge to it.

To achieve such a result, a short visit, a few reflections will not suffice. We have to come back to the subject frequently and to meditate at length, with a view to grow more Christlike. "*Think diligently upon him that endured such opposition from sinners against himself, that you be not wearied, fainting in your mind*" (Hebr., 12, 3). St. Francis de Sales commenting on this text remarks as follows: "When he says *think diligently*, it is as though he said *meditate*. But why should he have us to meditate on the holy Passion? Not that we should become learned, but that we should become patient and constant in the way to heaven" (*The Love of God*, bk. 6, ch. 2). Likewise meditation on the Blessed Sacrament must tend to make us better and holier priests, according to the pattern given to us, Jesus Christ himself.

Now the *Priests' Eucharistic League* helps us a good deal in this respect since by joining it we bind ourselves, though not under pain of sin, to spend one weekly hour of adoration before the Blessed Sacrament. Unfortunately, that hour of adoration is a stumbling block to some would-be members. They fear they cannot add anything to their usual spiritual exercises; they have so much work to attend to, they can ill afford to spend so much time in the church.

My sympathy goes out to them, for I understand their position. Still I cannot help thinking, there is a way out of the difficulty. If the press of work is so heavy, would it not be possible once a week to rise earlier in the morning and to consecrate the time thus gained to Our Lord present in the Holy Eucharist? That hour of adoration may also be distributed into two half hours, one in the morning for instance, and the other in the evening. It makes the practice easier perhaps. Further, a consideration that should have weight with us is this: Is it not a necessity for a busy priest to stop awhile to take breath, to gather his thoughts before Our Lord and see where he stands? The great danger for a very active priest is to lead a superficial life and to starve his soul. To him more than to others are addressed the words of the Saviour: "*Come to me, all you that labour and are burdened, and I will refresh you*" (Math., 11, 28). The Latin is even more expressive where we read: "*Et ego reficiam vos.*" We need at times to be remade, and Our Lord alone can do it. Agitation is not the essence of action; if we run at all, let us run well, lest we fall into a pit.

Our exterior life ought to be the expression of an intense spiritual life. To give Christ to our people we have to fill our mind and heart with Christ:

else we are but tinkling cymbals. In fact, as experience bears out, for having spent that one hour before the Blessed Sacrament, in intimate intercourse with Jesus, we shall do more and better work, we shall give to the different tasks that may engage our attention their proper value and their proper place. There are *privileges* and *indulgences* attached to membership of the League; but to me, I speak candidly, *the best thing is the hour of adoration*. That time given to the Blessed Sacrament is a safeguard against our inconstancy, and our proneness to follow the line of least resistance, a test and a means of self-control, an opportunity to renew our youth and strength in contact with Life itself, an assurance that our spiritual exercises will be well done and our Mass well said.

But, usually, those advantages are not secured all at once. A short rain will not soak the ground. Let the rain last sufficiently, and the plants will take root and grow to the satisfaction of the husbandman. It requires time for the soul to free itself from idle thoughts and cares, and to enter into that living silence where she finds herself alone with Our Lord. Once we have tasted that silent and loving adoration, we begin to look at the Blessed Sacrament with new eyes and we can hardly detach our thoughts from the presence of Our Lord in the tabernacle.

Cardinal Perraud applies to that hour of adoration the words of wisdom in Holy Scripture: "All good things came to me together with her, and innumerable riches through her hands" (*Wisd.*, 7, 11). It remains with us to verify the fitness of such an adaptation of the inspired text by being earnest members of the League.

B. Study and Observance of the Eucharistic Liturgy.

FIRST PAPER

BY VERY REV. FR. A. V. C. DAS CHAGAS FERNANDEZ, GOA.

Introduction.

Noble, indeed, and sublime is the mission entrusted to Our Holy Mother the Church by her Divine Founder. There is not, nor can there be any better. It is the same that He carried out, to glorify God and sanctify man.

In entrusting it, He has also provided ample means for its due discharge, which consist chiefly in the Holy Sacrifice of the Mass and the Sacraments. Surrounding and embellishing them, and also independently from them, the Church has instituted various other rites for the same purpose. All these rites, including those instituted by Our Lord, constitute the *Liturgy of the Church*. She exercises it through her Ministers, of whom the most important is the Priest. For this purpose the Priest is ordained. It is through it that he is to enliven in himself the life of grace, and to nourish the same in others. In short, the life of a Priest is made up of liturgical acts. Consequently it is through the Liturgy that he is to glorify God. Hence the supreme importance of the Liturgy for the Priest.

The Eucharistic Liturgy. The Eucharistic Liturgy is but a branch of the Liturgy of the Church. It consists of the rites by which Our Lord makes Himself present in the Sacrament of the Altar, or which are prescribed to honour his August Presence, i.e., the Mass, Communion, Exposition; Procession and Benediction of the Blessed Sacrament and the Divine Eucharistic Office.

In a more comprehensive sense, it includes also the blessings and consecrations which are prescribed in view of the same functions, such as the blessing of the vestments, consecration of the chalices, etc.

The importance of the Eucharistic Liturgy in its chief functions is very much enhanced by their very object. It is to honour Our Lord. He is present there. So the honour is imperative. He is in a state of annihilation, and this annihilation is greater than that assumed by Him either in the Incarnation at Bethlehem, or even on the Cross on Calvary. The more He annihilates Himself for our love, the more we must honour Him. Furthermore, the more He elevates us, the more we must strive to honour Him. He has elevated Priests to the high dignity of "*alter Christus*." Hence this branch of Liturgy is of still greater importance for them.

Now I propose to deal with the study and observance of the Eucharistic Liturgy in connection with the following points: (1) The binding force of the Rubrics; (2) Holy Mass, the main liturgical function; (3) Most common defects (in the Mass); (4) Vestments, Linen, Candles; (5) Private Exposition; (6) Communion to the sick.

(1) THE BINDING FORCE OF THE RUBRICS

Rubrics are prescriptions contained in the Liturgical Books which regulate the celebration of the sacred functions or the recitation of the divine office. At times they are so worded as to leave no room for doubt about their binding force. Thus, for example, in the Missal the Rubrics which refer to the sequence "*Dies irae*" in low Requiem Masses on unprivileged days leave its recitation to the will of the celebrant; the prayers in preparation for Mass are assigned "*pro opportunitate sacerdotis*," their recitation being left to the Priest's devotion and convenience, etc.

In general the Rubrics of all the Liturgical Books, viz: the Missal, the Breviary, the Ritual, the Ceremonial of the Bishops, the Pontifical and the Martyrology are binding in conscience. In the beginning of each of these Books we find one or more Pontifical Constitutions in which the Supreme Pontiffs have, in clear terms, expressed their intention of making the observance of Rubrics compulsory. Thus, at the beginning of the Missal there is a Papal Bull of St. Pius V, in which the Pontiff says: "*Mandantes districte omnibus..... in virtute sanctae obedientiae ut Missam juxta ritum, modum ac normam quae per Missale a Nobis traditur decantent ac legant, neque in Missae celebratione alias caeremonias ac preces quam quae hoc Missali continentur addere vel recitare praesumant.*"

Similar prescriptions are also found in the Constitutions of other Books. As regards the Constitution "*Apostolicae Sedis*" of Paul V in the Ritual, some writers are of opinion that it does not make the observance of the Rubrics obligatory. The reason for this is that the Pope exhorts only, and does not order; and an exhortation which does not involve an order is an advice, an instruction, hence not obligatory. But it cannot be denied that there is an order in this Constitution too. For the Pontiff, speaking of the rites, says: "*Qui in Sacramentorum administratione aliisque functionibus servari debent.*" "*Si servari debent,*" says Cardinal Genari, "*ergo non licet cuique aliis diversis uti*" (*Consultatione*, p. 3, cons. 2). That this was the intention of the Pontiff is clear from the communication from the Sacred Congregation of Rites to the Bishop of Trecense, France (dated 7th Sept. 1850): "*In ea (benedictione cum SS. Sacramento) Rituale Romanum, cujus leges universalem afficiunt Ecclesiam,*

integre servetur." I do not deny that there are instructions also in the Constitution. But they refer to the adoption of the Ritual, which the Pope did not wish to make obligatory in places where other Rituals were in use. The same conclusion regarding the obligatory force of the Rubrics of the Ritual can be drawn also from the prohibition to make any alteration in the Ritual (Leo XIII, *Const. "Officiorum ac munerum,"* Decree General § 4, No. 1) and from the Decrees of the Sacred Congregation of Rites definitely prohibiting to change the Ritual either wholly or in part for any other. There are also the authentic solutions of liturgical doubts, in such terms as "*Standum est Rituali*," "*Servetur Rituale*," etc. Further, Canons 733 and 1148 of the Code prescribe that the rites concerning the Sacraments and Sacramentals be complied with.

In addition to the Pontifical Constitutions, there are many decrees of the Sacred Congregation of Rites, which too show that the Rubrics of the Liturgical Books are obligatory. I quote but one....."*Num praeceptivas praedictorum librorum Pontificalis, Caeremonialis Episcoporum, Martyrologii et Ritualis Romani regulas, tolerante aut permittente, Episcopo, Canonici alique sacerdotes, possint illaesa conscientia, infringere aut omittere, sicque Rev. Episcopi voluntas his in casibus sit pro ipsis sufficiens dispensatio? R. Negative; et amplius*" (No. 2993 ad 4, of 10-1-1852).

The Rubrics of the Liturgical Books are, therefore, obligatory; but not all. Thus as to the Missal the rubrics *extra Missam* are not obligatory, according to the common opinion. His Holiness Pope Pius V made the Rubrics *intra Missam* only obligatory, as may be seen from the above quotation, and no authoritative order was ever issued extending the obligation. As regards the Rubrics of the other Liturgical Books, some are of opinion that all of them are *preceptive* (*Piacenza, Eph. Lit.*, 1902, page 710; Fournieret, *ibid.*, 1903, page 151; Battistini, *ibid.*, 1933, page 185; *L'Ami du Clerge*, 1929, page 549). Others, and they are many (Coelho, *Curso de Liturgia*, Vol. I, page 67; Callawaert, *S. Liturg. Univ.* page 130; *Eph. Lit.*, 1926, page 339; *II Monitore Ecclesiastico*, 1902, page 507) think that there are also merely *directive* ones. The reason is because the words which show the obligation of the Rubrics refer to them in general, and do not show that each of them is obligatory.

The Rubrics that refer to very small details are considered to be only *directive*; for, as Coelho rightly remarks, to legislate on such matters is to lower authority, expose laws to contempt and indicates importunate absolutism. Hence it may be concluded that the Roman Pontiffs had no intention of imposing Rubrics of this category under obligation.

To distinguish the obligatory Rubrics from the *directive* ones, it is necessary, says Callawaert (*loc. cit.*), to consider: (1) the text of the Rubrics; (2) the matter referred to; (3) the interpretation of the Sacred Congregation of Rites and of recognised authors on the subject.

(2) HOLY MASS—THE MAIN LITURGICAL FUNCTION

The Liturgy is the public cult of the Church and its aim, as stated before, is to glorify God and to sanctify man. The Liturgical function which more than any other ensures this twofold end is the Holy Sacrifice of the Mass.

Sacrifice is the best act of homage to God. It consists in the offering of a visible object, immolated or destroyed in recognition of the supreme

dominion of God and as an act of our entire submission to Him. It implies all the principal acts of divine worship, namely adoration, thanksgiving, propitiation and petition.

The more perfect the Priest and the victim, the more precious the sacrifice. The Sacrifice of the Mass is a renovation of that of the Cross. It is the same sacrifice, the only difference being in the manner in which it is offered. God Himself is the Priest, and He is also the Victim. The value of this Sacrifice therefore, is infinite. As a *latreutic* sacrifice, it offers adoration infinite in value; as *Eucharistic*, it offers thanks in a manner fully condign; as *propitiatory*, it offers abundant satisfaction for all sins; as *impetratory*, it obtains all graces.

The Holy Mass, while it gives infinite glory to God, is at the same time the best means of sanctification for man. All graces emanate from the Sacrifice of the Cross. It is by that the redemption of man was achieved. For this reason Sacraments and Sacramentals are in their administration intimately connected with the Mass. During the Mass the Sacrament of Communion is prepared and, as a rule, administered; during the Mass the Holy Orders are conferred. The matter of Confirmation and Extreme Unction is prepared during the Mass by the blessing of the Holy Oils. It is by rites connected with the Mass that the Baptismal water is blessed, the consecration of Churches performed, the profession of the Religious made, etc., etc.

We must admit that the Mass is the main liturgical function. No wonder then that the Church has surrounded it with a rite most admirable in richness, beauty and sublimity, not found in any other function. Unfortunately, however, many defects are noticed in the celebration of the Mass.

(3) THE MOST COMMON DEFECTS

The common defects in the celebration of the Mass may be conveniently classified into three categories: (1) Defects common in all Masses, or general defects; (2) Defects in High Masses; (3) Defects in Low Masses.

I. *Defects common in all Masses:* The first is the hurry which certain priests show in the celebration of the Mass. Many defects follow from this hurry: (a) The words are truncated and even omitted, or at least not pronounced distinctly; (b) the words, which ought to be alternately said with the servers or the ministers, are recited simultaneously; (c) the prayers are begun before the celebrant reaches the place in which they are to be said as, for instance, *Oremus te, Domine* or *Kyrie eleison* before reaching the centre of the altar; (d) the prayers which ought to have been finished in one place are so done in another, as, for example, the conclusion of the oration of the *Lavabo* is said on the way to the middle of the altar; (e) the prayers which ought to be said in a particular posture are recited before such a posture is assumed, as, the *Munda cor meum* or *Te igitur* before the Priest bends down; (f) a new oration is looked for by turning the pages of the Missal while the one that is being recited is not yet concluded; (g) signs of the Cross are formed which can be considered such only in the imagination of the celebrant; (h) genuflections are half done, and inclinations all equally done or some omitted.

Sometimes the purification of the sacred vases is not properly done; one even meets with ciboriums in the sacristy without being purified! nay, even in the communion plates are noticed fragments of the Sacred Host! What a

tremendous responsibility to despise Our Lord in this manner! Again, often there is no change in the tone of voice, and the consecration is done in a loud voice; the head is not covered while going to and returning from the altar, etc., etc.

Most of these defects could be easily avoided, if the celebrant would pay due attention to the meaning of the words he says and of the ceremonies he performs.

II. *Defects in High Masses:* (a) The sequence "*Dies irae*" is not sung fully (Decree of S. Congr. of Rites No. 2959, ad 2 of 11-9-1847; No. 3051 ad 1. of 9-5-1857). (b) Solemn Masses (with Deacon and Subdeacon) are celebrated without acolytes for candlesticks; and when they are present, the ceremonies are not fully observed, for instance the carrying of lighted candles for the Gospel. The Rubric is clear when it orders the attendance of torch-bearers, besides the thurible-bearers; and the Sacred Congregation of Rites reproves any contrary custom (*Ritus Servandus*, tit. IV, No. 4; tit. II, No. 5; tit. VI, No. 5; tit. VII, No. 19; tit. VIII, No. 8; tit. XIII, No. 2; Decree No. 3104 ad 2, of 14-3-1861; No. 4054 ad 2, of 2-5-1900).

III. *Defects in Low Masses:* The omission of the Leonine prayers at the end of the Mass, merely because a sacred function follows or because the Mass itself is a parochial Mass. This omission is permitted without any condition in the Conventual Mass and in the Mass of the Sacred Heart of Jesus on First Fridays with the privilege of *votiva solemnitas pro re gravi* on account of their intrinsic character of liturgical solemnity (Decree No. 3967 ad 7, of 7-12-1888; No. 4271 ad 2, of 8-6-1911) (1).

It is permitted conditionally in Masses similar to the two mentioned above, as of first Communion, general Communion, Confirmation, of Nuptials, or, in other words, in Masses celebrated in extraordinary circumstances. The condition is that the Mass has some solemnity, or is followed, duly and immediately by a sacred function or a pious exercise without the Priest leaving the altar. In no other case the omission is allowed. (Decree No. 4305 of 20-6-1913; *Eph. Liturg.* 1931 page 302, 1933 page 358; *L'Ami du Clerge*, 1934 page 221 and 382; 1936 page 638) (2).

(1) *Ob identitatem rationis*, i.e., because of the intrinsic character of the liturgical solemnity, the Leonine prayers may also be omitted without any condition in the Mass of "Christ the Supreme and eternal Priest" celebrated on the 1st Thursdays or Saturdays of the month with the privilege of *votiva solemnitas*, in the Mass of each of the functions described in the *Memoriale Rituum*, in the Mass of the consecration of the Bishops, and in the Mass of the Ordination service when candidates are promoted to the different Orders or at least to the Priesthood. (Cfr. *L'Ami du Clerge*, 1934, pag. 221 and 382; 1936, pag. 638. *Eph. Liturg.*, 1931, pag. 302; 1937, pag. 88).

(2) Many authors and for many years have given to the Decree No. 4305 a too general interpretation, extending the conditional exemption contained therein as to the omission of the Leonine prayers to too many cases. It is the *Ephemerides Liturgicae* that has found out the mistake, and has given to the Decree the correct interpretation. *L'Ami du Clerge* adopted the same after the *Ephemerides Liturgicae*, and called the contrary interpretation "manifestly" false. (See the above quotations.)

The following is the very text of the Decree: "An attentis S. Rituum Congr. Decretis No. 3967 ordinis. . . . 7 December 1888 ad VII, de Missa Conventuali since cantu, et N. 4271, Baionensis, 8 Junii, 1911 ad II, de Missa votiva lecta SS. Cordis Jesu prima feria VI cujusvis mensis, etiam aliqua similis Missa lecta, ex. gr., occasione primae communionis, aut communionis generalis, sacrae confirmationis aut pro sponsis, haberi possit ut *solemnitas*, eique applicari valeant praefata Decreta quoad Preces in fine Missae a Summo pontifice prescriptas, omittendas?" R. "Affirmative, si Missa cum aliqua solemnitate celebretur, vel Missam, quin celebrans ab altari recedat, immediate ac rite sequatur aliqua sacra functio seu pium exercitium".

(4) VESTMENTS, LINEN, CANDLES.

In order to place before the eyes of the faithful the greatness and sublimity of the Eucharistic functions and to evoke greater reverence, the Church prescribes that the vestments should be of precious material and does not admit those of ordinary and common quality. Cotton, wool and glass woven in thin threads will not serve the purpose. The material used must be silk without any mixture. For the poorer churches silk with mixture is permitted; but it is necessary that the cloth be so made as to keep the silken part on the exterior side. A kind of cloth of silk mixed with mulberry thread, as also silver or real gold cloth is permitted. Artificial silk or that of vegetable origin is not permitted (*Opus Dei*, 1929 page 370). The last mentioned is largely used; and in not a few places vestments of this material are found.

Torn or multicoloured vestments, without one predominant colour, are not permitted. Vestments with one predominant colour may be used for that particular colour and for no other. When the colour is faded the vestments are of no use.

The only material permitted for the making of amices, albs, corporals, purificators, palls and altar clothes is linen or hemp.

Very often amices are found without tapes, and purificators of very scanty dimensions. This is not right. There are also upper altar clothes which just cover the table of the altar and do not reach the ground. This too is wrong.

The Lavabo towel as also the communion table-cloth may be made of cotton, and the girdle of the same material or of silk or wool.

All these articles must be noted for their cleanliness, particularly those that are used closely in the Sacrifice of the Mass. If the purificators, corporals or palls have an unremovable stain, they cannot be used any longer and should be burnt, says Benedict XIII.

The candles have to be of pure wax to symbolize the most pure Humanity of Our Lord. In view of the difficulty of obtaining pure wax candles, the use of mixed ones is allowed, provided the two candles of the Mass and the Paschal candle are of wax to a great extent, say 75%; and the other candles to a notable extent, say 40 to 50% according to various authors.

It is necessary to avoid an excess of candles over the authorised number, which is generally not done. In Masses strictly private there should be only two candles and not more. In parochial Masses or similar ones on days of greater solemnity, and in Masses which are celebrated in places of solemn ones on the occasion of some real and customary celebration, more than two candles are tolerated (Dec. of S. Congr. of Rites No. 3059 ad VII of 12-9-1857 and No. 3065 of 6-2-1858). More than two means, according to various writers only four. Attention must be drawn to the word "tolerated" which means that two should be preferred to more. In conventual low Masses and in all High Masses (with or without Deacon and Subdeacon) not more than six are allowed. The low Mass of the Ordination and the Pontifical one which is not Requiem, celebrated by the Bishop in his own territory, have seven candles. In all other Pontifical Masses more than six are not allowed. (*Ephem. Lit.*, 1926, 326; *L'Ami du Clerge*, 1930, page 543).

For a Priest to celebrate Mass—even a High Mass with Deacon and Subdeacon—with seven candles would be an usurpation of the right of the Bishop;

to have more than seven would be to surpass that right; for otherwise, to quote Mgr. Conny, "what meaning would this supplementary candle have (7th which the Rubric orders to be lighted for the Solemn Pontifical Mass) if there could be one 11th or 13th?" (Mgr. Conny, *Ceremonial Romain*, page 4, Note 1.).

(5) PRIVATE EXPOSITION

According to the wishes of our Holy Mother the Church, private Exposition should be frequent in the churches. It contributes greatly towards forming eucharistic piety and does not require so much solemnity as a public Exposition. There is no need of *causa gravis*, neither permission of the Ordinary is required (except at night), as the public Exposition outside the octave of Corpus Christi requires. Private reasons, not necessarily grave, and permission from the Rector of the Church or chapel are all that is needed. Six candles on the altar are enough, unless the Ordinary of the place has prescribed a larger number. Nor is there any necessity of incensing, either for the Exposition or for the Benediction; it is even more advisable to omit it (Decr. of S. Congr. of Rites No. 2957 of 11-9-1847; No. 4202 ad 1, of 5-7-1907). However, De Amicis remarks (*Normae theoretico-practicae*, page 29) that "it is proper to have incensing, if the celebrant is vested with cope." This remark is accepted by many authors. If there is incensing, it is advisable to have it twice, according to the Decree relating to public Exposition cited above—once soon after the Exposition and again at the *Genitori*, not putting incense for the second time if the Benediction follows immediately after Exposition.

This Exposition is done by opening the Tabernacle, and drawing aside the veil if there is one. The ciborium cannot be taken out of the Tabernacle for the Exposition. It is only for the Benediction that it is taken out. If the Exposition and Benediction follow the Mass, the vestments of the Mass are not changed (except when they are black), but it suffices to remove only the manipule; otherwise the vestments to be used are surplice and stole. The cope is neither prescribed nor prohibited. In any case, humeral veil ought to be used in the act of blessing.

There are some very common defects in connection with the Benediction service. Pope Benedict XIV has prescribed (Inst. XXX, No. 23): "*Duo saltem clerici superpelliceo induti cereos vel intorticia manu praeferant, ardeantque reliqui cerei qui super altari et candelabris statuuntur.*" It, is necessary, therefore, that two clerics or altar boys with surplices, holding in hand lighted torches, should assist at Benediction. If they are not available, two candles on the big candlesticks near the altar should be lighted (Gardellini, *In Instr. Clement.*, § 60 No. 9). If big candlesticks are not available, they may be substituted by the candlesticks of the torchbearers or from another altar. If that also cannot be done, says Gardellini, Benediction should altogether be suppressed since sufficient decency cannot be observed. A fortiori this ceremony is to be observed at the Benediction with the Monstrance.

It is also a defect not to remove the altar cards from the altar and the relics which may have been exposed. (Decr. No. 3130 ad 3, of 20-12-1864 and No. 2365 ad 1, of 2-9-1741).

In case there be a mortuary representation, it is also necessary to remove it, if possible; or at least the candles around it should be put out (Decree No. 3582 ad 4 of 13-7-1883).

(6) COMMUNION TO THE SICK

Canon 847 prescribes that Holy Communion to the sick be publicly taken, unless any sound reason advises the contrary. This manner of taking Communion is traditional in the Church, because it is highly conducive to the veneration and respect to the Holy Eucharist. The Ritual prescribes the attendance of the following persons when taking Communion publicly: one cleric server with a light in hand; a second with holy water vase, burse and purificator; and a third one with the Ritual and small bell. Two others with lighted candles, and one with an umbrella. In case of necessity, one will do for the purpose. He will then take a lamp, a bell and (in a hand bag) the Ritual, burse and purificator, the holy water vase with the hissop having been taken beforehand. (Haegy, *Manuel de Liturgie et Cereemonial*, Vol. 1, page 611; *L'Ami du Clerge*, 1936, page 267). The work of the cleric or altar boy, in their absence, may be performed by a number of the confraternity or even by a simple layman.

It is an abuse for women, even if they are Religious and the Communion is taken to a Convent, to walk in front of the Priest with the above mentioned articles, while the Communion is being taken to the sick; nor can they hold the umbrella by remaining behind the Priest (Decree No. 4127, of 11-12-1903). However, in a Convent where men are not allowed to enter, the Religious are permitted to go in front of the Priest, carrying the above mentioned articles, and to hold the umbrella by remaining behind the Priest. (Durieux, *Eucharistic, Memento Canonique et Pratique*, page 288, nota 2; Haegy, *loc. cit.*).

The Priest, while taking Holy Communion, recites the Psalm *Miserere* and other psalms and canticles, states the Ritual. This is a Rubric which is not generally followed in practice. The psalms in question may be Penitential Psalms or any others which the Priest may know by heart, and the canticles *Benedicite, Benedictus, Magnificat, Nunc dimittis, etc.* The Priest recites them with those who accompany him, if possible; otherwise he does so by himself.

The want of persons to accompany the Communion cannot be an excuse for carrying it privately, since, even to take it privately, there is need of a cleric or one of the faithful, and, in case of necessity, the same is sufficient also for taking Communion publicly.

When the Communion is taken privately the Priest wears stole and carries with him, hidden on his breast, a pyx containing the Sacred Host suspended from his neck. This does not mean that he need not observe the rites whilst taking the Sacred Host from the Tabernacle, or after reaching the place where the Communion is being taken. He is exempted only from observing the ceremonies prescribed for the way.

There have been instances of Priests talking on the way whilst carrying the Holy Communion. The reverence due to the Sacrament demands an altogether different procedure.

CONCLUSION

From what has been stated it can be gathered that there is great deficiency in the observance of liturgical prescriptions. Its cause is at times ignorance,

and almost always the little or no importance attached to them by many Priests. They do not realise their binding force in conscience and their high object—the glory of God and the sanctification of man.

In the Mosaic Religion—shadow and figure of ours—God Himself had ordained the Liturgy, even in its minor details. Once two sons of Aaron made a slight transgression. Instead of putting the sacred fire or incensing they used the ordinary. The punishment was immediate: then and there they fell dead.

Not unfrequently the liturgical prescriptions, even those that are of precept, are voluntarily transgressed with the sole pretext of giving splendour to an act. One's own wish and object are thus placed over and above that of the Church. God is honoured by our fulfilment of His Holy Will manifested to us by the Church in the Rubrics. The more faithfully this is done, even in prescriptions not binding in conscience, the greater will be the honour and glory given to God, and the greater the fruits of sanctification to men.

That very little importance is attached to the liturgical prescriptions can be gathered from the fact that there are many Priests who do not possess books dealing with the Liturgy. The official Liturgical Books are not sufficient for the study of the Liturgy. Thus, for example, the Missal is not enough to learn the Rubrics and rites of the Mass. There are Rubrics which are not clear and have been interpreted by Roman Congregations, and there have actually been new prescriptions. How then is a Priest going to follow them? Their observance requires study, and study needs books. Nor does a mere study of books suffice. The history and the symbolism of the rites too are to be learnt. It is then that a Priest will appreciate the Liturgy better; it is then that he will find in it abundant material for his own sanctification; it is then that he will retain in his memory, in a better way, the Rites and the Rubrics. And then it is that he will, not only be able to edify the faithful with the due performance of his functions, but will also find ample material to enable to preach on liturgical subjects, so widely recommended now-a-days. With what pleasure do not the faithful listen to the preaching on liturgical matters!

It is, therefore highly necessary that there should be a close study of the Liturgy.

By way of conclusion I beg leave to propose the following resolutions for the kind consideration of Their Excellencies the President, Archbishops and Bishops, and the Rev. Members of the Congress:—

“Whereas the minute observance of the Rubrics, understanding their meaning and significance, is not only highly conducive, but almost indispensable for the sanctification of both the minister and subjects of the sacraments, be it

RESOLVED that in every retreat to Priests, and, if possible, to laymen, one of the instructions should deal with the Sacred Liturgy, emphasising the advantages to be derived from the knowledge of it, and that priests should be invited to examine how they know and observe liturgical prescriptions.”

SECOND PAPER

By REV. FR. R. CRIEM, S.-J., PAPAL SEMINARY, KANDY.

(I) CONCERNING THE BINDING FORCE OF THE RUBRICS

The learned paper which has just been read has sufficiently stressed the importance of the subject it deals with. Liturgy being public external cult (or practice of the virtue of religion, by which we acknowledge God's infinite excellence and perfection) must be carried out in a certain definite manner, which cannot be left to each one's fancy, otherwise only confusion will result. Legislation, therefore, is necessary and must proceed as a rule from the supreme ecclesiastical authority, in order that a certain uniformity may be secured. S. Pius V felt the need of greater unity and therefore imposed a uniform rite on the Western Patriarchate, allowing an exception only for those rites which had at least 200 years' existence. The intention of the Pope, as well as the written expression of his will are manifestly more than mere directions or counsels, which might be disregarded without much concern. This has been amply proved and no one denies it.

There is not the same consensus of opinion as regards the distinction often made between *preceptive* and *directive* rubrics. Liturgists, or rather rubricists are known as very strict persons, at least as regards their pet subject, leaving but little freedom in the application of their theories. Every minute detail is regulated. Of course it does no harm to be told the manner in which actions are to be performed, and it is to be wished that all should, as far as possible, agree in doing the same, especially in functions when several perform their part. (It is not only in liturgical ceremonies that this is done: in a military review, in a reception at the King's palace, even at ordinary meals, certain, sometimes very strict, rules are to be kept). But no stricter obligation must be imposed than that intended by the Church. Does She impose all rubrics under pain of sin? in other words, are all rubrics *preceptive*? Some pretend it: Haegy clearly shows his sympathy for this opinion (1); Moretti (2) and Prummer (3) assert it.

One of the reasons they adduce is the practical difficulty of distinguishing between preceptive and directive rubrics. Most moralists and canonists have a rough and ready way of solving the difficulty: rubrics to be observed during Mass are all preceptive *sub gravi* or *sub levi*; outside Mass (therefore, for whatever regards the preparation and what follows the celebration) they are directive only. Considering the number and importance of authors holding this opinion (4), it is seriously probable and may be followed.

The main argument for it is that Pius V in the Bull prefaced to the Missal "*Quo primum tempore*" orders that all "*Missam iuxta ritum, modum, ac normam, quae per Missale hoc a Nobis nunc traditur, decantent ac legant*;

(1) *Manuel de Liturgie*....., ed. 15, 1, p.2.

(2) *Ceremoniale iuxta Ritum Romanum*, seu de sacris functionibus Episcopo celebrante, assistente, absente, 1, n. 25.

(3) *Manuale Theol. Mor.*, ed. 5, III, n. 303.

(4) Vermeersch. *Theol. Mor.*, ed. 3, III, n. 299; Creusen, *Epit. I. C.*, ed. 5, n. 582; Wernz-Vidal *Ius Canon.*, IV (1), n. 98; Cappello, *De Sacramentis*, I, n. 816; Aertnys-Damen, ed. 11, II, n. 253; Genicot-Salmons, *Inst. Theol. Mor.*, ed. 12, II, n. 250; Merkelbach *Summa Theol. Mor.*, III, n. 885.

neque in Missae celebratione alias caeremonias, vel preces, quam in hoc Missale continentur, addere vel recitare praesumant." The authors, however, seem to insist too much on interpreting strictly the words "*Missam decantent ac legant*," "*celebratione Missae*," for it is to be remarked: (1) that in the "*Ritus servandus in celebratione Missae*" (notice that the words are the same) are mentioned the rites of the preparation for Mass and the ceremonies that follow the end of it; (2) that a decree of the S. Congregation of Rites printed in the old Missal (before the reform by Pius X) enjoins "in omnibus et per omnia servari rubricas Missalis Romani, non obstante quocumque praetextu et contraria consuetudine, quam abusum esse declarat. This sounds more than a mere direction, and applies to *all* rubrics without distinction.

It would seem therefore that the distinction made between rubrics which regard the actual celebration of Mass (the preceptive ones) and the others (merely directive) is not adequate. Where then shall we put it? Callewaert (5) regards as merely directive rubrics of lesser moment (*minoris momenti*), as it appears incongruous that minute details should be imposed under pain of sin: who would say that it is a sin to put first the left arm in the alb and then the right, contrary to the rubric; and similarly, even during the Mass, would there be a sin in putting the left thumb over the right?

How to determine whether a rubric is of lesser moment? The following general rules, taken from Callewaert, have been stated in the first paper: One should consider: (a) the *text* of the rubric; (b) the *matter*, whether it belongs to the (i) essence or (ii) integrity of the sacrifice, sacrament or ceremony, or (iii) to the fundamental principles of liturgy, or (iv) is required by due reverence, or (v) is an expression of doctrine, or (vi) has a symbolical meaning; (c) the *declaration*, if any, of the S. Congregation of Rites; and (d) the *opinion* of approved authors.

Examples will render this clearer: (a) *Text*: "*Praeparatio ad Missam pro opportunitate sacerdotis facienda*;" "*Induit se.....sacerdos.....supra superpelliceum, si commode haberi potest*." These words show clearly that the matter is considered of lesser importance. (b) *Matter*: (i) consecration (ii) communion under both species; (iii) the wearing of vestments—one of the fundamental principles of liturgy is that some vestments must be used for liturgical functions—; (iv) the gathering of the fragments on the corporal; (v) the words of the consecration formula, which express transubstantiation; (vi) the drop of water mixed with wine, are evidently not matters of slight importance. (c) *Declarations*: A decree of the S. C. R. (3350) allows us to conclude that in a Missa Cantata without deacon and subdeacon, the rubric directing a lector to sing the Epistle is merely directive. (d) *Authors*: All authors agree that the omission of a complete oration of the Canon would objectively be a mortal sin; the last Gospel, a venial sin only.

Moralists give further determinations: when does a preceptive rubric bind *sub gravi* or *sub levi*? The opinion of authors should be considered; otherwise the gravity of the sin of omission depends on the *nature* of the rite, of its *place*, its *quality* (authors must have been led to their conclusions by the application of the same rules): (A) *Nature of the rite*: The omission of a determined rite may constitute a lack of reverence to the Sacrament, either by the nature of things, or solely by positive law: thus to neglect collecting the fragments of consecrated Hosts would be a mortal sin; omission of genuflexions, which according to mere custom express reverence, would not exceed a venial sin. (B) *Places*: The omission may occur in a more important part of the Mass, or in a rite on which the Church insists by reason of its symbolical

(5) *Liturgicae Institutiones*, I, n. 128.

meaning; or elsewhere: so the omission of the whole Offertory would be grave not so that of the Gloria. (C) *Quantity*: The omission of a notable quantity of prayers, each in itself not so important, would constitute a mortal sin.

What is the practical importance of all these determinations? We may admit the probability of the opinion stating that rubrics outside Mass are merely directive, the others preceptive. The distinction between rubrics obliging *sub gravi* or *sub levi* is the business of the moralist. The confessor will be satisfied in knowing the subjective disposition of the priest-penitent when he neglected their observance, and he may generally presume that the penitent, unless he has an especially tough conscience, is determined for the future to observe rubrics as well as he can.

A really zealous priest will apply in practice the words he recites every day at the Lavabo: "*Domine, dilexi decorem domus tuae*," not only by materially adorning his church, but by performing all the ceremonies accurately inspired in this by a genuine spirit of piety and devotion. It costs very little more, if at all, to observe the rubrics faithfully; it requires but a little attention and submission to the better judgment of ecclesiastical authority. Is it not surprising to find priests going through a great amount of expenses and trouble to prepare feasts and ceremonies which are anything but liturgical, and do not care to have genuinely liturgical ceremonies celebrated properly, or to repair their torn vestments?

(2) CONCERNING THE MOST COMMON DEFECTS

It would unfortunately be easy to fill pages with lists of defects frequently occurring. We heard a few of them, the most striking ones. I make bold to offer a few suggestions.

1. There is a complaint about truncated, indistinct words, pronounced by the celebrants. But what shall we say of the servers? How often is it not impossible to detect even one word that should be there, especially as regards the prayers at the foot of the altar? Evidently we cannot expect perfection from boys who do not know a word of Latin; but could not some efforts be made to train servers better than they generally are, both in pronunciation and ceremonies, particularly when a special function has to take place, for instance a pontifical one? Often servers are left to their own inspiration, and then generally manage to do the wrong thing. What cause of distraction are they not to the people! A serious rehearsal of the ceremony according to rules laid down by authors is obviously required at least for the servers; as to the clergy, they could certainly do worse, on these occasions, than looking up the rubrics beforehand. Must it not be said that too often the only rubric they know is that they have not to leave the sanctuary before the end? And many do not observe even that one: they go out to hear confessions, to scold the people who do not behave properly, etc.

2. The rubric directing that in ordinary low Masses only one server is allowed, in many churches is observed when a second one is not available, otherwise to have two seems the rule.

3. Mention has been made of particles of Hosts found in pyxes or on patens. This is mainly due to the hurry, or rather the want of method with

which the cleaning of these sacred vessels is done—the same may be said of the corporal. Callewaert indicates a practical and quick method (7).

Often during the distribution of Holy Communion particles are seen on the plate. If there are many communicants and the particles are left there, they have much chance of being blown or swept away: it would be advisable to remove them from the plate and put them into the ciborium when they are noticed, otherwise the very purpose of the plate is defeated.

(3) CONCERNING EXPOSITION OF THE BLESSED SACRAMENT

Private exposition is that of the ciborium in the open tabernacle: public exposition requires the monstrance. Though the latter subject does not come within the scope of the paper, I should like to mention a point not always observed, *viz.*, exposition with the monstrance demands the cope (decree 3697 ad 12), even if it follows Mass immediately (decree 3764 ad 8) in which case the colour of the Mass, except black may be used, the humeral being always white (decree 3949 ad 7). For the relief of those who find the cope too uncomfortable in warm countries (but why make them so heavy?) let it be noted that it is enough to put it for the reposition, *i.e.*, from the *Tantum Ergo* until the closing of the tabernacle. So it is not required for the exposition and hymns that follow; but neither is it enough to put it just for the actual benediction.

The subject of exposition gives me the opportunity of expressing a desideratum. Several decrees (3035, 3150, 3520) require that the tabernacle where the Blessed Sacrament is left should be covered with a veil, even if it is artistically made. One may object that even in St. Peter's Rome, the rule is not observed but this is not a case of "Rome leges conduntur, alibi observantur:" the tabernacle is so shaped that no veil can be used. Few have this excuse to offer. The veil is insisted upon because it is the only sign that the Sacred Reserve is kept there. The lamp is not, since lamps may be lit before other altars, we may then wish that the custom existing in some places of dispensing with the *conopaeum* may be replaced by the more orthodox one of following the decrees. If the tabernacle is so fine that it is a pity to hide it, the veil might be so draped that the door may be seen.

(7) Caereemoniale, 147. ". . . inspicit corporale, colligit fragmenta cum patena . . . modo ordinato et systematico: v.g. inter medium digitum et indicem sinistrae manus constringit oram corporalis quam leviter ad se attrahit et sublevat, dum manu dextra patenam leviter inclinatam ter quaterve ducit a media plicatura ad extremitatem anteriorem, incipiens a dextris et singula vice progrediens versus sinistram, ita ut ordinate totam quadraturam in qua iacuit Hostia extenderit, advertens ut fragmenta quae ante patenam ducit non proiciat extra corporale. Si velit potest deinde supra patenam replicare corporale illudque digito annulari sinistro excutere super patenam, sedulo tamen curans ne corporale tangens patenam, fragmenta secum trahat . . . Patenae extensio facienda est rursus sine anxia sollicitudine sed diligenter et liceat huic rei insistere methodice: a) fragmenta primo aspectu apparentia pulpa ducit vel directe ponit in calicem; b) v.g. ducendo primo indicis partem internam (non ergo fiat extensio parte laterali indicis vel pollicis: ita enim fragmenta digitis adhaerentia non possunt mutua digitorum affricatione auferri) per oram dexteram a parte superiori usque ad et ultra partem inferiorem; dein ultra regionem ita purificatam, ducit semel et iterum indicem a supra deorsum, ordinate progrediens ita ut dimidia pars et amplius sit purgata; dein sumit patenam ad oram inferiorem ita ut pars nondum purificata reducatur ad dextram, et ingeminat operationem ut supra."

(4) CONCERNING HOLY COMMUNION TO THE SICK

The manner of taking privately the Blessed Sacrament to the sick is clearly exposed in the Ritual. As regards the "*numquam solus procedat*" (n. 29), Fr. Vermeersch (l. c. 355) remarks that this rubric is not seldom neglected even at Rome. There is little to approve in this; however, he adds, where the custom exists, no one is obliged to recede from it with some inconvenience, provided he be ready to obey the Superiors requesting the observance of the law. Fr. Boury in his "*Directorium*" (Jaffna, 3d ed., n. 229) admits also the exception in case distance or urgency requires the use of a bicycle and there is no one to accompany in the same way.

As regards the stole, Fr. Boury, adds very wisely that, in countries like ours where it is impossible to walk during daytime without perspiring abundantly, it would seem permitted to put the stole only for the actual administration of the Sacrament. This appears a quite reasonable remark: wearing a piece of silk soaked with perspiration round the neck is surely no mark of reverence towards the Blessed Sacrament.

CONCLUSION

I hope that my suggestions have not detracted from the interesting and painstaking paper we have heard. Each one is entitled to hold an opinion backed by sound reasons. While differing, however, from him in minor points, I cannot but agree with him in the main, and especially in his conclusion.

Those who neglect the observance of rubrics can certainly advance excuses that are not altogether vain ones. Rubrics are complicated. I think that if rubricists had deliberately set about thinking out a way of complicating matters, they would not have succeeded better. Our age is all for simplification and freedom of action. The Church in canonical and moral matters has followed the spirit of the time, slowly but deliberately. It is to be hoped that rites will not lag behind. Let it be said with the deference in our liturgical books there are prescriptions which one might find somewhat obsolete and out of-date, which do not favour devotion much: to quote but one example (mentioned by the late A. Fortescue)—the number of kisses, not less than eight, to be given each time the thurible is used at High Mass. It could be simplified.

A priest in the ministry can hardly be expected to know accurately all the details of the ceremonial, at least outside ordinary cases. The want of education of our people often make its observance difficult. Young priests fresh from the Seminary, where, thank God, there is a renewal of liturgical spirit, meet with apathy if not with disapproval and opposition, in their efforts to reform wrong but long-established customs. It disheartens them and makes them uneasy and scrupulous, and shortly give up all attempts to do better than their elders. Simplification would be an efficacious remedy to some of these difficulties.

I need not add any resolution. I shall merely add a brief comment to the one already proposed.

Let the instruction on sacred Liturgy be for the exercitants an occasion for self-examination. Some diocesan statutes require priests to read every year the rubrics of the Missal and the Ritual: there is no better time to do

it than that of the retreat. Besides it would be of great advantage, to ask a brother priest, who knows, to assist at one of their Masses and point out their defects: very few are those who after a short time have not contracted some wrong way of celebrating the Holy Liturgy—not to mention those who from the very start have contracted a bad habit.

Need we restrict the liturgical instruction to the retreats for priests? Laymen's retreats are becoming frequent, and those who attend them are generally our best Catholics. A talk on Liturgy, in the dispositions in which they are then, will be more advantageous than many a sermon.

C. Eucharistic Apostolate.

FIRST PAPER

By REV. FR. J. N. WEAVER, S.J., CALCUTTA.

The Church was instituted by Our Lord not merely to be His mouthpiece to generations after generations of men whom His mortal voice could not reach; not merely as a society bound to a manner of life destined to keep His spirit alive in a world where enthusiasm wanes as a matter of course. The Catholic Church is the continuance of Christ's own life among men until the end of time. Two thousand years ago for the brief space of thirty years the Word dwelt visibly amongst mankind in the flesh, and human eyes could see, human hands could touch and human ears could hear the Son of Man. Destined after three short years of the closest human companionship to be violently separated from those He had gathered around Him, He never tired of repeating that the separation would be short, and that a new and abiding presence would replace the old flesh-and-blood relationship. And the night before He died, He took the most familiar of their human needs, bread and wine, and in the intensity of His love, reversing all the laws of physical creation, established a new presence in which all material barriers of time and space, all obstacles to a complete fusion of soul and soul were set aside.

We ordinarily think of the Eucharistic Presence of Christ in the Church as of a sort of make-shift for His visible presence, and forget readily that this Eucharistic life is far more important than Christ's historic life—that it is the fulfilment of what was only a prelude and that it is nothing less than the beginning of the divine life of the Kingdom of God.

This thought should console us when twenty centuries separate us from Bethlehem and Calvary. And still more consoling to us, priests, is the astounding fact that in this Eucharistic life Our Divine Lord is entirely dependent on us. Our Sacramental words call Him down to earth; our hands dispense Him; on our devotion depends the splendour of the cult paid to Him; on our absolving power, the access of sin-soiled souls to the Holy Table. And last, but not least, on our Apostolic preaching depends that knowledge and esteem for this great sacrament that is required to draw all hearts to it.

So completely, in fact, is Christ's Eucharistic presence dependent on the priest that the Reformers of the 16th century, and all subsequent persecutors of the Church, have realised that the surest means of stamping out religion is to strike at the priest-hood. It is the Mass that matters with Catholics

and without priests there can be no Mass. Deprived of Christ's abiding presence human nature soon falls back into its simple nothingness, and faith and charity grow cold on the earth. We priests are not likely to forget the essential part we play in consecrating and communicating, but we do not so easily realise the absolute dependence of the Eucharistic life of Christ in the Church on the ministry of the spoken word. The Eucharist is a profound mystery, rendered deeper still by the absolute hiddenness and helplessness of Christ beneath the Sacramental veil. There can be no desire in man for what is not known or perceived through the senses, and the measure of our human affection is the depth of our intimacy. How can simple minds be brought to know and appreciate Christ's gift of the Eucharist, unless we teach them, and teach them in terms they can understand, and under every aspect that may appeal not only to their minds, but to every fibre of their being?

It is true that our feeble senses fail all along the line when they come to contemplate the mystery of the Eucharist. It is true that faith alone can fill the gap. But it is for the ministers of Christ to bring this faith to birth—"fides ex auditu"—and to foster and nourish it until it becomes a lively faith.

There is none of us who does not regret the weak faith manifested by the vast majority of Catholics—and even of ourselves who are in daily contact with the mystery of Love. A devout Protestant minister once told a priest that he could not bring himself to believe that Catholics actually had faith in the Divine Presence, seeing their behaviour towards the Blessed Sacrament. He added that if he himself could not believe in Our Lord's Presence in the tabernacle, nothing on earth would be able to drag him away from the foot of the altar.

Alas, for human weakness! "Men of little faith," we shall always deserve the blame of the Master. But Christ understands us all the same, and takes our tiny grain of faith with gratitude. The tragedy does not really lie there—in what Christ would seem to miss by our coldness. It lies in what mankind loses, because its lack of faith keeps it from that contact which is necessary for life: "*Unless ye eat the flesh of the Son of Man and drink His blood, you shall not have life in you.*" Such are the words of the Master: and how many millions of God's creatures are thus deprived of life! how many thousands of Catholics languish, because they have no spiritual appetite for the Sacrament of Love.

Why are they not hungry for the Bread of life? Because they do not know their own need, nor are they really aware of the life-giving properties of the Holy Eucharist.

Although more than thirty years have passed since Pius X, of blessed memory, restored frequent Communion to the Church, and in his encyclicals retaught the vast body of Catholics the true doctrine of the Eucharist, many still labour under semi-jansenistic prejudices and look upon communion as an act of worship rather than a health-giving draught at the fountain of life. They are actuated by a sense of duty rather than genuine spiritual hunger and thirst. Consequently their psychological approach is incomplete. Acts of religious duty tend to become routine affairs coupled with an ever decreasing enthusiasm: whereas communions sought out of spiritual destitution are likely to be increasingly devotional.

In the pulpits, therefore, we priests have to correct these incomplete views: and for this we must always remember to present the Holy Eucharist

as a necessary Sacrament, and not so much as an object of worship. The Holy Eucharist, as Christ gave it to His Apostles, is a food, a drink, a remedy, a directly useful thing—a commodity.

If I may make a homely comparison, I should like to show how Our Saviour in the institution of the Blessed Sacrament has done what manufacturers of patent medicines do in order to popularise their beneficent discoveries. A sick stomach requires a remedy—often enough nauseating if presented in its natural state. But by combining it with other drugs to neutralise certain of its forbidding features, by coating it with sugar or embodying it in a jelly, the chemists succeed in making it even attractive. To our poor sinful nature the Godhead, in its splendour and majesty, is of necessity awe inspiring. Christ hides it very effectively under the accidents of bread and wine. He even obscures His Humanity, attractive though it may be yet an obstacle to more intimate union. If God has so deliberately taken pains to eliminate from Holy Communion every vestige of the appearance of divinity or humanity that might engender any fear or shyness on our part, what right have we, priests, to spoil this divine economy by insisting in our misguided zeal on what God has chosen to hide? By its very virtue Holy Communion will kindle in the souls of receivers that devotion, love and worship which we too often lay down as requisites, while they are merely the effects of Communion.

In our sermons we too often deal with the Holy Eucharist as one of the many topics of Catholic devotion, isolating it into a watertight compartment, as we might isolate Matrimony or the Invocation of Saints. The Blessed Sacrament is not merely one of the articles of our belief—it is the very essence of our religion, the centre whither all the rest converges and finds its full meaning. So in our instructions we should never miss showing the faithful how the Eucharist is the compendium of all Christian life—the compendium of all dogma, of all morals and scepticism and of all Christian mysticism. Christ in the Eucharist is the Eternal Son of the Father, distinct from and yet one with the Father and the Holy Ghost, distinctly present by virtue of the words of consecration, yet by the essential unity of the Godhead communicating to our souls the Father and the Holy Ghost as well.

The body and blood present under the species of bread and wine is the "*Verum Corpus, natum ex Maria Virgine*," the victim of Calvary "*Vere passum immolatum in cruce pro homine*," the Risen Saviour, pledge of our resurrection; the King of kings and Lord of lords, Judge of the living and the dead, seated at the right hand of God and making eternal intercession for us. He is the source of all our holiness, the divine Model from whom we are to learn meekness and humility; "*the Way, the Truth and the Life.*" He is the author of grace, the bond of union between sinful man and the divine sanctity of God. It is through the Holy Eucharist that goodness flows down from Heaven into our souls, through it that fusion with the soul of Christ sanctifies our soul, through it that contact with His Sacred Body saves our body from its material weakness, through the communication of His blood that we are enthralled and inebriated with love divine.

Once we have established the proper economy of the Blessed Sacrament, we must turn to the part the receiver must play, not to make his approach more difficult, but to make it productive of life. There are certain dispositions internal and external required by the Church for the devout reception of Holy Communion, and especially frequent Communion. In the ordinary economy of the spiritual life, God does not dispense with psychology, but erects His palace of virtue upon the foundations of nature. If in other aspects of the spiritual life direction and insight of a human guide is required, we cannot

suppose that in matters Eucharistic it should be otherwise. Frequent and daily Communion has been left to the judgment of priests, and not merely to the inclination of the faithful. And though it is to confessor more than to the preacher that this direction belongs, the preachers should strive not to cause confusion by their unqualified appeals for frequent and daily Communion. The campaign started by Pope Pius X, so ardently taken up by the Clergy and our Catholic educationalists, has no doubt produced unspeakable good; but the very insistence on the frequency of Communion, often unqualified by an insistence on good dispositions, has in many cases resulted in mere routine. It needs no very deep psychological insight to realise the evil that can be wrought in souls by a familiarity with Holy things so unaccompanied with essential dispositions as to breed contempt. Though it may be easy to exaggerate the evil done, it is just as easy to overlook it, and priests and educators should apply some attention to the study of the effects of indiscriminate Communion among the older students in our schools. These should especially be taught the responsibility of frequent Communion, which they so often link up with school routine and drop the very day the bonds of school discipline are relaxed. The responsibility involves a serious effort towards the practice of virtue and the elimination of serious defects of character.

We must also enlighten the faithful on what I may call the etiquette of Communion: sufficient preparation and thanksgiving. Both are laid down as requisites for frequent Communion by Pope Pius X, and yet, especially among Sunday communicants, are so often more honoured in the breach than in the observance. Thanksgiving especially is often of the scraggiest, since the majority of people leave the Church after Mass as soon as the priest leaves the altar. This is far from edifying, and is a pointer generally towards the dispositions of the communicant. A little more insistence on the externals of Holy Communion seems to me to be one of the most practical means of overcoming the natural tendency to routine which afflicts us all.

Although, as I have pointed out above, the Blessed Sacrament should never be left out of whatever we preach, there are times that call for special instructions. Among these the Church has laid down the annual Eucharistic Triduum as of prime importance. These three days should be in some way a *Eucharistic Retreat*, when besides receiving general instructions on the Blessed Sacrament, the parish should make its Eucharistic Examination of Conscience. As much splendour as possible should be added to the liturgy and the Triduum should end with procession of the Blessed Sacrament. This might also be an auspicious time for First Communion. If the Triduum, as not seldom happens, merely consists of three short addresses followed by an indifferent benediction which the devout alone attend, not much good will come of it.

Our work of creating a hunger for the Bread of Life does not end in the pulpit. As confessors our guidance becomes more individual, and can have even greater influence. In the sacred tribunal we sit as judges and as physicians, and it is for us to determine whether the dispositions of the penitent make frequent Communion helpful or not. When the decree on frequent Communion was published a great deal of insistence was laid on the judgment of the confessor. I am not so sure that he is looked upon as so important nowadays, or perhaps it would be truer to say that he himself does not look upon his intervention in the matter of frequent and daily Communion as necessary. It is easy to make general exhortations to frequent Communion, but our responsibility does not cease there, it increases. In admitting people to Christ's intimacy we have the duty of watching more diligently over them and of directing them to a higher life. Alas, for the little opportunity we have, especially in the parishes and in the larger educational establishments of

performing more than the bare essentials of the Sacrament of penance! We must, however, try and direct souls. It is a part of our ministry and many souls either halt and limp on the way to perfection, or suffer from serious spiritual illusions for want of a minimum of direction from their confessor.

In his Eucharistic Apostolate the priest can find splendid helpers among the more pious of the faithful, especially these days when the Blessed Sacrament has taken a much stronger hold over the lives of Catholics. The Church has always highly approved of Confraternities and Sodalties which, while they help to deepen the personal religion of their members, take a very fair share in apostolic work. A whole section of Canon Law has been given over to these associations which have become so important a part of parish life. There are associations connected with almost every devotion; indeed they are so numerous, that it is hard to know which to foster in preference to others. Here Holy Church herself is our guide. As always, the Church is strictly theological in her preference. Where she leaves perfect liberty to Ordinaries and parish priests as regards their choice of the greater number of associations, she insists on the establishment in every parish of a Confraternity of the Blessed Sacrament and a Confraternity of Christian Doctrine. No other devotion can flourish unless it is subordinate to the worship and practical use of the Blessed Sacrament. All Confraternities and Sodalties recognise this, at least in theory. We find in the constitutions of them all an insistence on frequent Communion and assistance at Holy Mass. The Church, however, is not satisfied with this, and requires a special confraternity to safeguard and promote devotion to the Blessed Sacrament. Canon 711 § 2 lays down the law as follows: "*Curent locorum Ordinarii ut in qualibet parocchia instituantur confraternitates SSmt. Sacramenti.....*"

The Code of Canon Law, however, does not fix precisely what form this Confraternity shall take. Among the approved Associations connected with the devotion to Blessed Sacrament there are some that insist more on the external cult due to the Holy Eucharist, such as assistance at processions, accompanying the Blessed Sacrament when carried to the sick, etc.; others, as the Archsodality of the Blessed Sacrament, pay more attention to adoration; others try to keep up a form of perpetual adoration among their members, or at least encourage visits to the Blessed Sacrament, etc. Another form of association, called "Tabernacle Society" and more specially suited to women, besides fostering personal devotion to the Sacrament of the Altar, makes it their special object to provide vestments, altar linen and other requisites for the cult.

None of these Confraternities or associations in particular is prescribed by the Canon Law. Each Ordinary, therefore, is at liberty to erect any of them, according to his tastes and the needs of his churches. But Canon Law lays down the parts to be played by both men and women who are members of these Associations. Canon 709 § 1 says: "*Confratres nequeunt sacris functionibus operam praestare, nisi confraternitatis habitum seu insignia deferant;*" whereas women are not to be in evidence, but are admitted to the Confraternity merely "*ad lucrandas indulgentias et gratias spirituales.*" There would seem, however, to be no such restriction in the matter of processions, for Canon 748 says: "*Confraternitates processionibus consuetis et aliis quas Ordinarius loci iudicaverit tentur collegialiter cum propriis insignibus et sub proprio vexillo interesse.*"

It would seem advisable, therefore, that Parish Confraternities should have sections of both men and women, each adapting its work to its members. The general rules should lay stress on personal devotion, such as frequent and daily Communion, assistance at Benediction on Sundays, visits to the Blessed

Sacrament, and also general manifestations in which men and women can take an equal share, such as special meetings and general monthly Communion. Then to the mens' section can be committed the solemnity of the external cult, such as serving at Mass and Benediction, taking the collection, performing the offices of ushers and sidesmen in church. The women on their part should be entrusted with much of the Sacristy work, repairs to vestments, polishing brasses, arrangement of the flowers, and in general any work in the House of God for which their natural talent of house-keeping would seem to single them out. The great change for the better in the organization of the liturgical offices brought about by an intelligent use of the laity has been manifest in many churches in the Archdiocese of Calcutta. Ordinary paid servants, who do their work with more than one eye on their salary and ordinarily very little sense of devotion, are often the bane of parish priests. Most of them have little or no education, their ideas of taste are rudimentary and their knowledge of liturgy most of the time is non-existent. The result is often very untidy churches, full of rickety and very dirty odds and ends, resembling pagan temples more than Christian Houses of God.

In the absence of any statistics I cannot say how Confraternities of the Blessed Sacrament function in India, but it is to be presumed that since Canon Law is so insistent on the point, most Parishes have made some attempt at their formation. However, on reading through the addresses delivered at several of International Eucharistic Congresses, it is clear that all over the world there is room for improvement, otherwise the insistence made at every Congress on this point would not be so emphatic. As we all know, popular devotions are not always quite theological, and in very few souls is the true Hierarchy of Christian devotion properly established. It is part of our Apostolate to make people realise that it is the Tabernacle and not some particular shrine, either of Our Blessed Lady or of a specially-honoured saint, that is the central point of our churches.

Besides confraternities of the Blessed Sacrament for adults, I should like to say a few words on Eucharistic Associations for Children. Though not expressly mentioned, these are evidently included in the spirit of Canon 711. Children must be catered for as well as grown-ups, and some sort of organization to foster in them love and veneration for the Blessed Sacrament is due to them. There are several Pious Associations approved by the Church for children, among them the *Imeldists*, for devout preparation for first Communion and perseverance afterwards. Then there is the Confraternity of the *Pages* of the Blessed Sacrament. This latter should not be confused with the late Fr. Lester's Organization for young people and called the *Knights, Hand-maids* and *Pages of the Blessed Sacrament*. This latter is hardly a Confraternity but rather an individual service, and as such does not seem to satisfy the requirements of Canon Law. The latest form of children's Eucharistic Apostolate is the *Children's Eucharistic Crusade*, founded some twenty years ago by Fr. Bessiers, S.J., as a part of the Apostleship of Prayer. There are close on 300,000 Crusaders in the world to-day; and these children, in their picturesque uniforms recalling the ages of faith, have been conspicuous in all recent Eucharistics Congresses. Our Holy Father in 1932 gave his official approval to the Crusade and made a special appeal to its members to aid him in converting the world to Christ. The spirit of the Crusade is one of personal sanctity, based on self-sacrifice in the duties of every day. The Children are taught to make acts of self-denial in preparation for the coming of Christ into their hearts. To this solid basis of Christian asceticism the founders have attached a picturesque ceremonial, well calculated to attract the youth of the Latin countries, where on account of military conscription the idea soldiering has sunk deep and where the Crusades form as an integral part of the country's

history. It may be discussed whether this emphasis on the military side of the Crusade—at least in externals—would appeal to India, which is rather inclined to pacifism. But I think the Crusade might be linked up very efficaciously with the Catholic Boy Scouts and Girl Guides, where these exist, or be given some other external paraphernalia more suited to the locality.

I have passed in review the points assigned to me, and I hope my poor observations may help my brethren in the priesthood to realise the great responsibility our sacerdotal calling lays on us. Before all else we are the dispensers of the Sacred Mysteries, and on our dispensation depends the immunity and holiness of the flock entrusted to our care. Let it not be said to our discredit what the poet Milton said of the heretical clergy of his time: "The hungry sheep look up and are not fed."

The Holy Father to-day insists that more and more the clergy should get down from their pedestal and go among the people. We are too early inclined to spend our best efforts among those more pious souls who need us less, but who bring us more consolations. Like the divine Shepherd we should readily leave behind the ninety-nine sheep, who need not our help, and go forth into the desert in search of the lost sheep, the poor, the down trodden workmen, the infidels. To them we must bring the Divine Bread necessary for their salvation. We must make the Eucharistic Christ known to them by our word, spoken or written, lest they perish of misery and hunger. May Our Divine Lord Himself, who commissioned us as He commissioned His apostles, give us wisdom, strength and perseverance in our task and may the Blessed Virgin our heavenly Mother help us to show unto the world the Blessed Fruit of Her womb Jesus.

RESOLUTION

Whereas the Holy Eucharist is fully depending on priests, not only as to its consecration and custody, but also as to the influence it should exercise on Christian people, and whereas the faithful cannot appreciate the Eucharistic Gift nor profit by it unless duly instructed and opportunities offered, be it

RESOLVED that (a) there be frequent preaching on the Holy Eucharist; (b) special Eucharistic Tridiums be yearly arranged after the instructions of Pius X of holy memory; (c) one or other of the Eucharistic Confraternities be established in every parish after the prescription of the Canon 711 of the Code.

SECOND PAPER

By REV. L. J. CHITTOOR, Ph.D., D.D., CHANGANACHERRY.

Our Lord, from the monstrance placed on the throne amidst burning candles and fragrant flowers or from within the silent veil and closed door of the Tabernacle, asks us one question: What have you done for me, prisoner in the Eucharistic species?

Have we got a ready answer? Don't we feel humiliated and confused recognising the failure in our duty? We know that the Holy Eucharist is fully depending on us, priests, not only as to its consecration and custody, but also as to the influence it should exercise on Christian people. We also

know that the faithful cannot appreciate the Eucharistic gift nor profit by it, unless they are duly instructed and opportunities are offered. Still, in spite of all these, what have we done for the Eucharistic apostolate?

What could we have done? or considering the present and future, what can we do? Let us make a constructive programme.

We are intellectual beings. This most important faculty of ours, the intellect, we can place at the service of our Eucharistic Lord. We can read, meditate and learn profoundly writings on the holy Eucharist so that we may be ever ready to answer the objections of Protestants and clear the doubts of pagans, catechumens or new converts about the mysteries of the Real Presence, Transubstantiation, and the sacrifice of the Mass. A profound study will make our concepts clearer so that we may not commit errors and inaccuracies in our words or writings. It will make us meditate more according to reason, and inflame us with divine love and affections.

We are gifted with the faculty of speaking. So we can speak about Him, who is the object of our love and who should be the supreme object of every body's love. Lovers generally like to talk of the people they love. We too, in all our conversations can use at least a word or two which will increase the fervour of our hearers. Why not ask all those who come to see us in the presbytery to visit the divine Host in the Blessed Sacrament first, and then only to knock at our door? And when they are about to leave us, can't we accompany them to the church and then only to the gate, so that they may know and remember that the important Inhabitant in the place is our Eucharistic Lord Himself?

Those who are engaged in schools or colleges, and even those who are imparting catechetical instructions in the parish can drive home in to the minds of students the great importance of the Holy Eucharist: how it is the centre of all our religion so that without the Eucharist there will be no basilicas or churches, no altars, no sacrifices, no priests, nor even other sacraments, since they are all ordained to this August One. When we prepare children for the First Communion and when we solemnize the First Communion in the parish we get occasions to instruct the people on this Sacrament. If possible, it may be better to hold the First Communion on the same day every year, since it will remind the elders the anniversary of their first embrace of the Eucharistic Lord.

Another occasion for Eucharistic preaching is our adoration time. Can we not close our thirteen hours' adorations and forty hours' adorations with the last hour preached? Why not have our Holy Hour preached, as they have in Europe? I remember two Holy Hours in the Vatican, in the basilica of St. Peter, for which the Holy Father himself was present. They were "hora praedicata—preached hours" one by H. Em. Card. Pacelli and the other by H. Em. Card. Laurenti. Those preached hours with music and silent adorations at intervals are still very vivid in my memory.

In many countries there is a custom of giving a short instruction on the Eucharist before the Benediction which takes place in the evening. I admit that the facility for this is afforded only in towns or in villages where all parishioners inhabit around the church so that it is easy for them to come to the church. But, all the same, we must not forget that Sunday is the day of Our Lord, and the whole religious duty must not be limited to half an hour's Mass-time in the morning. Wherever it is possible, the evening function of a short instruction and Benediction is to be encouraged.

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The writer of the first paper has touched on the duty of confessors with regard to the Blessed Sacrament. It is true that in our enthusiasm to make all approach the divine table, we should not forget to see that they come with the nuptial garment of divine grace and that sufficient preparation and thanksgiving are duly made. Another thing we have to remember is to respect the liberty of our penitents. We should not be uneasy if they go to other confessors at times; nay more, we should at least occasionally procure other priests and give opportunities for the parishioners to make their confessions, so that on no chance sacrilegious confessions may occur owing to the penitents' shyness to open their hearts to a familiar confessor.

The confessor's box is certainly much more effective than the pulpit for the Eucharistic apostolate. At the confessional the penitent is well disposed to hear the confessor. His soul is the prepared ground to sow the seeds. Why not advise the afflicted to seek consolation in the Blessed Sacrament? Why not persuade the tempted ones to have full confidence in our Eucharistic Lord? Why not inform the juvenile spirits searching for an object worthy of their love that the only object that can fully satiate their love is Our Lord in His infinite love, in the Blessed Sacrament?

We cannot forego the great opportunity a priest has to make Eucharistic apostolate when he is assisting at the death-bed. Running up to the death-bed with Our Lord in the form of Viaticum, he is making an apostolate. He comforts the dying feeding him on the flesh and blood of Our Lord, and thus prepares him for the eternal salvation and the Beatific Vision. At that moment when he is preparing the penitent to receive the Viaticum worthily and when he helps the penitent to make the thanksgiving, he makes an apostolate, a very effective one, amongst those who are present.

Some among us may be gifted with a facility to write. "Never, in the past ages, had Eucharistic Literature taken such a development as in our own days. It seems, on the one hand, that the human heart has at last, awakened to the realization of the love of Our Lord for us and that it feels the need of expressing outwardly and communicating to others its sentiments of admiration, thanksgiving and affection. On the other hand, it would appear as if our most merciful God, who always opposes proportionate remedies to great evils, would choose to succour mankind so waylaid and ensnared by the demon of materialism and faithlessness, by a greater display of catholic writings setting forth His infinite love for us as embodied in the Blessed Sacrament" (Card. Lepicier, *The Eucharistic Priest*, p. 120).

This is true of the European literature. Why not we too try to inflame the hearts of our readers with a love and eagerness for the Blessed Sacrament. Look at the example of Fr. Faber. He, coming from a church not illuminated nor heated by the rays of the Eucharistic Sun, knew the darkness and coldness of hearts, in which the rays of our Eucharistic Lord have found no entrance. He knew the hunger and thirst of those souls looking for food and drink. So he tried to lead them to light and warmth, to food and drink. We too should profit by his example; we must popularise our theology by converting it into the ordinary language of the people from the technical terms of theologians. Composition of hymns also will be an easy means of propaganda.

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The learned writer has also dealt about Eucharistic Triduums. There is the instruction of H. H. the Pope Pius X, that asks for Eucharistic Triduums. But how many of our parishes actually conduct them? I think very few.

Our people seem to be more enthusiastic about some shrines, some statues or some pictures than about our Lord in the Blessed Sacrament. We remember how in Rome it was found necessary to issue an order regulating the decoration of altars and burning of votive candles. We can keep up the shrines and processions with the statues. But let people know the great importance of the Eucharistic cult. Let solutions be given to all possible difficulties felt against frequent Communion. Let people get the habit of visiting Our Lord in the church. And let them not pass even a day without making a mental adoration and a spiritual Communion.

I would propose that there be diocesan Eucharistic Congresses held solemnly in one or other of the bigger parishes. Many of our ordinary parishes will find it very difficult to make a solemn Eucharistic Triduum every year. If it were only once in many years, and that only after a long time of preparation, almost all our parishes can have a Triduum. So why not have a Triduum in the form of a Eucharistic Congress and close it with a procession in which the bishop will take part? Eucharistic Congresses in all our dioceses of India and this national Congress celebrated more frequently will prepare us to celebrate once the International Eucharistic Congress, the greatest and most solemn assertion of world's faith in Christ our Redeemer. If Australia with its two millions and odd Catholics could celebrate an International Eucharistic Congress, can not we with about more than double the number celebrate it? If Ireland wanted to have this in connection with the centenary of St. Patrick, do not we on the centenary of our India's receiving faith from an apostle want it? They may be richer. But we can be more generous. Yes, the next time we meet here at Madras, after 15 or 16 years, in 1952 or 1953, we shall celebrate at the tomb of St. Thomas, the 19th centenary of his coming to India with the solemnity of an International Eucharistic Congress.

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Now a word on confraternities. Here, it is the question of a canon that is not sufficiently observed. The Holy See wants one or other of the Eucharistic confraternities to be established in every parish. And in almost all our parishes we have every confraternity except the Eucharistic one required by canon 711 § 2. We have our sodalities, good; we have our third orders, very good. They have in their programme Eucharistic cult, true. But the canon explicitly wants Eucharistic confraternities and they are wanting.

These recent years there has been a rapid spread in Italy for what they call *'lampade viventi'*—living lights. It is very attractive, many have joined it; and wherever it has been started, it has aroused the religious enthusiasm and fervour of the people. It is nothing new; the old idea of the "Guard of Honour of the People's Eucharistic League."

The presence of Our Lord in the tabernacle is manifested by a small twinkling light. This spark of a light tells us of a divine light that is burning within the tabernacle. It is not a relic or a dead treasure that is within, but the living and vivifying Lord Himself who, because of His love for us, has invented this method of humiliation that He may dwell with us.

These pious souls, the *'lampade viventi'* are not satisfied with burning an oil lamp in front of the tabernacle. They want to be 'living lights' at least during all hours of the day time. If a king or any other illustrious personage visits a city, the citizens send their representatives to wait on him, to be mediators between him and them. For those who live on faith, how great a Visitor is present in the tabernacle! and is He to be left alone?

These 'living lights' are not making adoration for their own private benefits. They are the representatives of the people of the parish, of the diocese, and even of the world. So by adoring and loving the divine sacrament they manifest the faith of the world. They are the guards of honour to the heavenly King who has condescended to come down and dwell among us who are suffering, fighting and dying for Him. It will be consoling for us to remember the words recorded by the apostle; "Beatius est dare quam accipere—It is happier to give than to receive." Jesus will more happily diffuse His gifts than receive our homage. We are only giving Him an occasion to overload us with His gifts, for He told Mary Margaret that His heart was uneasy if it could not be diffused into ours.

The "living lights" pray for the whole world. They pray that the blind may see, that the faithless may receive the gift of faith, that the tempted may have victory over the evil, that the innocent may be conserved, that the youth may not fall, that the afflicted may be consoled, that the dying may find mercy and that the suffering in purgatory may have their days shortened. They pray for the priest of God, for men and women of religion, and for those who work in the missions amongst pagans. Thus the interests of the Church are their interests. They adore, give thanks, impetrate and make reparation in the name of the Church. They feel that they are members of the mystic body of Christ and that their happiness and glory add to the happiness and glory of the Head and other members.

There is something more; these souls that speak to Jesus as the representatives of the people, speak to the people also of Jesus in the Sacrament. The church is not left a deserted place, but there are always these fervent souls in adoration. Their presence in the church will inform all those who happen to be around, of the presence of Our Lord.

So many have confessed that they have received many more graces in an hour taken in turn as the 'living light,' than they have received in hours of private adoration. When John Baptist Vianney became the cure of Ars, the church was like a deserted place. But he instituted in his parish 'living lights' and the splendour of these mystic lights have attracted thousands to his church.

The institution of 'living lights' in a parish is very easy. A single soul that burns with Eucharistic devotion and zeal can collect the names of all who would take an hour before the Blessed Sacrament. When the enrollment is over, turns can be distributed, once a week, a fortnight, or once a month, as the number of members require. The fervent soul will serve as a sort of alarm clock to remind the enlisted of their turns. These become members of the "People's Eucharistic League" merely by enrolling their names in the register. More particulars about confraternities can be seen in leaflets published by different associations.

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Let us hope that after a time if we are asked the same question as I put in the beginning, i.e. a question of Our Lord, "What have you done for me" we shall have enough to enumerate: profound study, conversations and good examples, catechetical instructions, solemn first communions, sermons and fervoros, Holy Hours preached, and exhortations at the confessionals and death-beds, we shall have made a Eucharistic literature and composed hymns in our vernaculars; we shall have conducted diocesan Eucharistic Congresses

preparing thus for the great international one; and we shall have enlisted so many to be 'living lights' and 'guards of honour' before the Blessed Sacrament.

With these observations, I second the paper read on the "Eucharistic Apostolate."

D Liturgical Movement

FIRST PAPER

BY VERY REV. FR. RICHARD, O.C., ALLAHABAD.

I am not a Liturgical scholar. My interest in Liturgy has always been of a practical nature. I have studied the rites and ceremonies of the Holy Church for my own benefit and edification, and also to impart instructions to the Laity. My interest has been well rewarded.

What is the aim, what the scope of the Liturgical Movement? The Liturgical Movement would lead on the Laity to a more intimate participation in the corporate worship of the Church; this is its primary object. Its secondary object, but inseparable from it, is to realize the fruit of corporate worship in daily life by renewing all things in Christ. The Liturgical Movement is a renovation, restoration, not innovation. The participation of the Laity in the corporate worship of the Church has come down to a minimum, the Liturgical Movement would restore it and bring it to a maximum.

What is the present state of affairs? How do the great bulk of our people, even the literate assist at Mass? I have asked a number of priests from various parts of India, whose opinion ought to be quite representative; and their reply has been one: our people are painfully far removed from the Altar in their thoughts, worship and prayer. It is a matter of doubtful consolation for us to know that things are little better in other countries. I could give many and very striking citations from priests and laymen on this point. One must suffice; we shall recognize the picture at once. It says of the Laity: They are mere spectators at the Mass, performing their private devotions the while. They believe in the Divine efficacy of the Mass, but its ceremonies are often a jumble to them. For example, after the Offertory the priest turns to the people and says: *Pray, brethren, that my sacrifice and yours may be acceptable to God.* But the brethren without looking up continue with their May devotions. After the Consecration the priest says: *Wherefore, O Lord, we Thy servants and likewise Thy holy people offer.....* But the people are busily engaged in another Novena to the Little Flower. At the same time the Choir in the loft is trying to sing: *Mother dear, O pray for me.* Three distinct activities during the one great Sacrifice, the common Sacrifice of all, the sun and centre of our Catholic life. This conduct and attitude is certainly to be regretted."

On Sundays and Holy days Catholics are obliged to assist at Mass. They are present; we must admit that they are quite faithful to the precept; but their attention is usually occupied with other things. They are not worshipping with the priest on the Altar; they are not acting the part of the Member

of Christ's Mystical Body; they are not praying with their great High Priest, Jesus on the Altar. And they are doing this, not so much from a lack of good-will, but rather because they do not know what else to do with themselves. They do not know how to pray the Mass. When the Stations of the Cross are said in the Church, no one would think of saying the Litany of All Saints. Similarly, there should be no diversity of individual devotions during Mass, but the congregation should give its undivided attention to what is going on the Altar.

The Holy Church requires that the faithful assist at Mass on Sundays and Holydays. For very good reasons she does not prescribe any set prayers for them. Vocal prayers may be said, mental prayer may be practised, the Rosary may be said, or the Mass may be followed from the Missal. But all these different ways have not equal merit, they are not equally recommended. The words of Pius X: "*Do not merely pray at Mass, but pray the Mass,*" must remain the ideal which can be realized more or less by the greater bulk of our people. In other words the laymen should be a co-worshipper and co-sacrificant with the priest at the Altar, which is hardly possible without the Missal or an intimate knowledge of it gained by its diligent use.

The Liturgical Movement would then put the Missal into the hands of the people, the Missal whose place is usurped by many books of mediocre piety and devotion, the Missal which is still an undiscovered land for too many of our even devout Catholics.

If we put the Missal into the hands of the people, we must explain it to them and show them how to use it. Let the priest have patience with the Laity, and here it is quite necessary to tell them to have patience with themselves. The Missal is a bit complicated so that one cannot become proficient after having been shown once or twice. Our Laity are sufficiently intelligent to learn to follow the Mass on Sundays and the greater feast days. I would advise that they first be taught the structure of the Mass; give them a skeleton outline of the various parts of the Mass, and briefly explain how they make one whole. There are perhaps too few sermons given on the Mass, and too many of these are not so very enlightening as to how to assist at Mass. The people are told about the value of the Mass, its efficacy, the honour it gives to God, but rarely is a word heard on how the Laity should pray the Mass. And this is the practical point that needs elucidation.

A fuller participation of the Laity in the corporate worship of the Church is warranted by the liturgical texts. The ordinary of the Mass and practically all liturgical texts are so replete with evidence that it is sheer waste of time to tell this to priests. Every priest knows that the Mass he says is a sacrifice of the whole Church, that he is but the representative of the people, he does what the layman cannot do of himself; but the sacrifice is the layman's as well as the priest's, for the layman is also a member of the Mystical Body of Christ. I need but remind you of the prayer "*Orate Fratres*" quite recently a number of books have appeared on this subject, e.g. "*My Mass,*" "*My Mass and Yours*".....etc.

I plead that the Laity be given a large share in the corporate worship of the Church. The "*Missal Recitata*" (dialogata) might slowly be introduced. A beginning may be made with groups; and then it can be made congregational. In some places priests have trained six boys and six girls of the school to lead the congregation. These are stationed in the front benches of the church; it encourages the others. When adults see that children can follow the Mass, they will make a great effort to join them.

But I plead in particular that the Liturgical Movement be given a chance in our schools. Let a theoretical and practical beginning be made there, and the future will be entirely different from the past. Christ is Teacher, Priest and King. As Teacher, He instructs us, as Priest, He is our Mediator, as King, He receives our homage and worship. The art of making staunch christians does not only consist in imparting christian doctrine even in an admirable way, but in leading on the children to live a teaching of the Church *hic et nunc*. I should always prefer the teacher who is efficient in the latter to the very brilliant one in the former, but who lacks the knack of leading on the children to live their religion. To teach christian doctrine is necessary; but to relate these truths both *theoretically and practically to worship* is just as necessary; worship is the living of these truths in union with Christ. And here is where we have fallen down in our teaching of the christian doctrine. We are not teaching the children how to combine their belief with worship. They know the value of the Mass, they believe in its efficacy: but they do not know what to do with their knowledge: They often appear to be bored, and later on as adults they wait for Mass to be over and then bolt.

Instead of joining consciously our personal efforts at instruction with the sources of divine grace in the Liturgy to a maximum degree, we have actually done so to a minimum degree. What a wonder that unexpectedly large numbers of our children, who have received their education in our catholic schools, have nevertheless abandoned their faith?

A word on Catechisms may be in place here. I have seen a number of the catechisms used in India, and they are by no means adapted to help the child *live* his religion; the Liturgy is almost completely left out.....it may get an honourable mention or two, but things of less importance are treated quite extensively. I presume that most teachers of the christian doctrine follow the lead of the catechism prescribed, too often is a definite lead away from the understanding of the Altar—not intended, of course—but the result is there.

An American Benedictine Father writes: "Within the last five years the teaching of religion in parochial schools has been completely reorientated. Several new series, of text books for the teaching of religion have appeared, e.g. *The Highway to Heaven Series*, *Christ Life Series*, and others. These new texts are a vast improvement over the old, and use the Liturgy for their bases." The *Christ Life Series* especially is based on the Liturgy and makes use of the Liturgy as means for teaching religion, and above all in making religion functional in the lives of the children who are being taught. An expert in the educational field recently said: "Education is not a preparation for life, it is life. There is nothing more devastating than to tell a boy at school that he is now preparing himself for the future." The teacher of christian doctrine must give a lead and show the children how to live the doctrine expounded *hic et nunc*; the Liturgy will give him invaluable aid in this line.

About the Missal or school children, the same priest writes: "The use of the Missal has increased immensely in the last five years, not only among adults, but also among children. Educators quite agree that children in the sixth grade are able to use the full daily Missal. Teaching Sisters agree more and more that the intelligent use of the Missal by children in the grades and in the High School is a very important factor for their moral and spiritual life." A Belgian priest told me recently that practically all the children (I presume, in Catholic schools) know how to use the Missal, and even surprisingly small ones use the Child's daily Missal. If the children of Europe and America can be taught to use the Missal and use it with so much profit, I am sure that the children of India can do likewise.

The Liturgy and Catholic Action. In my humble opinion Catholic Action will do well to begin with the Liturgy. The Liturgical Movement and Catholic Action must go hand in hand. Catholic Action, I take it in its totality, has an interior and exterior court. Worship, above all Liturgical worship, is Catholic Action in the interior court; Apostolic Activity and good works, is Catholic Action in the exterior court. As long as our worship is of the anemic kind described above, our Catholic Action will also be anemic. All exterior activity is movement from within. Catholic life has become so effete, and suffered so much in consequence of antiliturgical tendencies, that it must be restored to its one time vigour before it can *express itself in action*. Before any one can be an Apostle, he must be a full-blooded Catholic, filled with the spirit of Christ; he must be a companion of Christ, always ready to listen to the words of Christ, first with a view of applying them to his own life and conduct, and then to communicate them to others.

The Liturgy of the Sacrifice, the only service known to the early christians, was a bond joining them to Christ and to each other.

The cup of blessing which we bless,
Is it not the fellowship in the Blood of Christ?
The Bread which we break
Is it not the fellowship in the Body of Christ?
We many are one bread, one body,
For we all partake of the one bread. (1 Cor., 11, 14-16.)

An ancient christian prayer reads: "As this broken bread was once scattered over the mountains, but was brought together and became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom."

There is strength in Unity. What an inspiration would it not be for our people Sunday after Sunday, and feast after feast day, to say with one voice: "*Suscipiat Dominus Sacrificium de manibus tuis, ad laudem et gloriam Nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.*"—May the Lord receive this Sacrifice at thy hands, to the praise and glory of His name, to our benefit, and that of all His Holy Church!" And if with Missals in their hands they would follow the priest and say "Amen," to the grand collects of the Church, would it not arouse in them a consciousness of the might and majesty of the Church, Christ's Mystical Body, which they can never come to realise in their private devotion? And if they would take the part the sacred text assigned to them in the Liturgy, they would realise most vividly that they, the faithful in the church; and the priest at the Altar are one; and that the people, priest, and Christ are one. One call comes to all—hierarchy, priest and people; Catholic Action; go out and bring Christ to all men. The mandate of the Liturgy is: "Let your light shine before men?.....Liturgical prayer is social prayer, social worship. In this day when God is so completely ignored and denied, when they say "Religion is a private matter, it has nothing to do with the world affairs," public worship is the best antidote.

* The Liturgical Movement was begun by Pope Pius X; the present Pontiff is the Pope of Catholic Action. The thoughtful christian will see in the almost simultaneity of these two movements no mere accident, for they are complementary manifestations of the faithful in the same Holy Spirit. "The active participation of the faithful in the holy mysteries, and in the public and solemn prayers of the Church, is the primary and indispensable source of the true christian spirit," said the farseeing Pope Pius X. Our present Holy Father

has said recently: "A need of our times is social prayer to be voiced under the guidance of the pastors, in enacting the solemn functions of the liturgy;" and summing up all the eloquence of *Rerum Novarum* and *Quadragesimo anno*, in three words, he said to pilgrims: "Prayer, action, sacrifice.....prayer in the first place, the most essential of all, for *without me you can do nothing*; prayer individual, domestic, public and social, particularly social."

I am convinced that our people are most willing to participate more intimately in the corporate worship of the Church, if they know its value and importance, and if they are shown how to do it. If they are ignorant of this, we priests have reason to say *Mea culpa*, but it is in no sense a *felix culpa*.

Liturgy and Conversion. A word on Liturgy and conversion is in place. Corporate worship will be an invaluable auxiliary in fortifying our new converts and in gaining others. It will appeal more mightily than many verbal expositions of our faith. In an article on *Liturgical Life*, Dr. Oham writes: "It would be a great folly, a grave offence against missionary organization, to give up or neglect the usual means of conversion afforded by preaching; by conducting schools, by using the press. But it would likewise be a grave error, if we were to feel satisfied with these means of instruction and not look to others and use them. The Liturgy is one of these. It takes a prominent place in the instruction of non-Christians or new Christians, when they are to be given a deeper and more solid foundation for the edifice of Christian truth. It should be used for this purpose. Obviously we could not get along with the Liturgy alone, but there is very good reason to believe that it can be of excellent service in teaching people, and that it can compliment the other means of instruction."

I have said nothing on *Gregorian Chant* and *congregational singing*; it is part of corporate worship. Sacred music is a complimentary part of Liturgy, it contributes much to the splendour and decorum of our services. We will make no mistake in heeding the voice of the Church which would have us restore Gregorian chant to its proper place. When I was in the wild West of America, we used to say Mass in the home of an old French family. The grandfather of the children must have been about seventy years of age, yet he sang the *Kyrie*, *Gloria* and *Credo* with much fervour and devotion. What was done before, can be done again.

India needs good priests, she needs Liturgical minded priests. Our Seminaries must give us Liturgically minded priests. If they fail in this, the Liturgical Movement will languish, the loss will be considerable. It is not fair to our calling, nor fair to Christ or the people redeemed by Him.

Last but not least, every priest has everything to gain and nothing to lose by promoting the Liturgical Movement. In the beginning the *Missa dialogata* may be distracting, but it will become a source of inspiration later on. The Liturgy is a running water, beside which the priest is planted at his ordination, and from which he may draw much inspiration, grace for grace.

RESOLUTION.

Whereas the correct understanding of the Catholic liturgy is an efficacious means to make the laity live their faith, and to make them feel one with Priest officiating at the sacred functions, and at the same time an antidote to the growing apathy or indifference among the laity in matters religious, be it

RESOLVED that this Congress, with all the authority it can command, appeals to all the priests in the country, to exert all their influence and to take advantage of all the means at their disposal to educate the laity in their respective liturgy, and as a practical means to this effect, to see that liturgy is introduced in the catechism syllabus of our schools and made more frequently the subject of sermons and exhortations to the people.

SECOND PAPER

By REV. FR. J. PHILIP MANNING, ALWAYE.

Considering the practical nature of the lecture just delivered on the Liturgical Movement, it leaves very little unsaid which could be said to advance interest in the liturgical cycle, which, whether we are liturgical-minded or not as priests we must perform annually by the use of our Breviary and Missal. What has been said of our teaching the laity to pray the Mass instead of praying at it, has been said well and truly. Their participation in the singing of the Common has been pointed out as a part of the Catholic Action, the Holy Father is calling them to. Their being able to follow the liturgical prayers at Baptisms, Churchings, Marriages, Funerals, and the giving of the Sacraments of Confirmation, Extreme Unction and the Sacrament of Penance which they receive so often, is not only highly commendable but essential to their part in the Liturgical Movement.

Pius XI, the present Pope, writing the Abbot Capelle of the Order of St. Benedict, said: "The Liturgy is not the teaching of this or that person, but the teaching of the Church;" in other words, like our Mother the Church it is *one* by its unity, *holy* from its origin, *Catholic* by its universality, *apostolic* in its teaching. The Liturgy is truly an apostolate. The Rev. speaker has said that "Last but not least, the priest himself has nothing to lose, but everything to gain by promoting the liturgical movement." Such words are absolutely true; and if we only realized them, things would be different and easier.

Many priests are convinced (heaven knows why!) that to encourage the Liturgy among their people spells expense, rupees, which are not too many in any mission house or presbytery in India. In this matter they deserve sympathy. But if we examine the case I think we will find that the multifarious extra liturgical devotions we encourage, in the long run, are far more expensive than the faithful following of the liturgical cycle. What about May and October Devotions and our many Processions celebrated with lights, flowers, fire works, etc.? They cost money. Our unliturgical altars have anything from twelve to thirty candlesticks and candles? The two, four, or six which the Liturgy prescribes would be cheaper. Rubric 20 of the *Rubricae Generales* of the Missal tells us so. The many unnecessary, and unliturgical electric lights, vases (and what not?) placed around our statues, the paper decorations and unnecessary flags and bunting placed about our churches to celebrate feasts—surely all this is more expensive than the keeping up of the liturgical ones of Corpus Christi, Rogations, Candlemass, etc. It is only too true that we have nothing to lose but everything to gain by promoting the Liturgy. Why allow Ecclesiastical dealers to choose our furnishings for us, when we have the Ritual, the Missal, the Pontifical and the Ceremonial of Bishops to direct us?

Gregorian Chant, Congregational singing and Church Architecture are truly part of the Liturgical Movement. It is difficult, I grant, to form a choir and keep it going, but not impossible, nor next to impossible. If a start is made and the priest himself teaches plain-song, especially to the young, it will grow. From experience I speak, congregational singing can only be cultivated by the priest walking up and down the aisle or directing the people from the pulpit (as is done by the Society of St. Gregory of England at their Liturgical Schools of which I am a member). This is impossible in a one priest mission.

Church Architecture presents more formidable difficulties, because we have had a bad tradition. Our Churches were mostly built at a time when the liturgy was at its lowest ebb; but that is no reason why the churches we build at present or in the future should be incorrect. We have more or less taken it for granted that any kind of gaudy print as long as it is religious, and cheap; much shelved, bracketed unrubrical altars; any sort of imitation marble or badly made vestments are quite the thing, provided they come from Europe. We live in the East where silk is cheap, and where the art of carving in wood or stone has not died out, but is very much alive in some castes. Why not employ our own people? The material or stone may not be carara marble or of the best, but it is real—not an imitation and a cheap imitation at that, of something from Europe.

At present in England there is a movement to introduce the vernacular into part of the liturgy, and it has been suggested that the Epistle and Gospel of the Masses be read by the priest or servers in English, leaving the rest of the Mass in Latin. Also that the funeral services, Churchings, the administration of Baptism, Confirmation, Extreme Unction, Matrimony, and Penance be performed in the vernacular except the essential words. The "Westminster Cathedral Chronicle" for October (which is under the Cathedral Clergy liturgical choir) and the highest Ecclesiastical Authority in England, the Cardinal, urges "that we should press hard and petition the Holy See to have the administration of the Sacraments, Churchings, Funerals, Blessings of buildings or foundation stones, etc. in the vernacular, except the few essential words of blessing or the rite." The very motive behind the introduction of the vernacular into the liturgy is that the laity may be able to participate in it. If this concession is granted by Rome for English speaking countries, most likely it will be extended to others also.

Pius X. of holy memory, says in his sadly neglected "Motu Proprio:" "The active participation of the faithful in the sacred mysteries and in the public and solemn prayer of the Church is the first and indispensable source whence is drawn the true Christian spirit" (Nov. 1903). If then we wonder what is wrong with our people at times, why they apparently lack faith, their reliance on sentiment more than on grace and reason, their hankering after the accidental at the expense of essentials; perhaps the answer is that we have not tried to imbue them with the spirit of the liturgy!

How can we do this, if we ourselves be not liturgically minded? The Rev. speaker has said: "India needs good priests," and more than that, "*liturgically-minded priests*." Hence our Seminaries must impart them liturgical training, not so much in class and from books, as in practice and the example of good taste, as much depends on such training. As I said, the Liturgy is an apostolate. We all know that the prayers of the Liturgy constitute primarily divine praise. They are the voice of the Church addressing herself officially to the Father, being entitled as Christ's bride to offer Him her adoration. They are the homage of a soul wherein faith is active, hope assured, and

love ardent. It is for these reasons that liturgical prayer is so pleasing to God: "*Laudabo nomen Domini cum cantico, et placebit Deo super vitulum novellum*."

Some of the best Theologians hold that because of our priesthood we are bound to tend to perfection. Since perfection is nothing else than union with God, we will find it in liturgical prayer our means of union with God. Especially can this be said of the Divine Office. If, as Pius X has said of the laity, "that their active participation in the solemn prayer of the Church is the first and indispensable source of the Christian spirit," what must be said of us, who have the happiness of a priestly vocation?

We will find that the Liturgy furnishes excellent forms of prayer and impetration. Whether in trouble, distress, joy, sorrow, we will always find expression for it in liturgical prayers. It gives us opportunities for practising the virtues well. We will find abundant scope for the practice of the three theological virtues of faith, hope and charity. The recitation of Matins and Lauds contains numerous acts of love. Divine praise around the altar where the holy Oblation is offered is the purest expression of the virtue of religion. The Liturgy is the best school of respect, as the smallest ceremony performed with reverence, carefully and lovingly gradually forms us in humility. It also affords us exercise for the virtue of patience and self-forgetfulness.

Liturgical prayer constitutes the best way of being made one with Christ. He being the "form" of our predestination, is simultaneously the ideal of our holiness. He is the centre of our priesthood, as He is of Christianity. To contemplate Christ, to imitate Him, to unite our will to His in order to please His Father, this is the sum total of all perfection. In Christ we find the treasures of redemption, wisdom, justification, heavenly knowledge and sanctification; for us everything consists in contemplating and drawing near to Him. Nowhere can we better contemplate Him than in following the liturgical cycle. From Advent to Pentecost the Liturgy is Christ-centric; it all leads back to Christ. It is a living representation of His mysteries, His incarnation, His nativity, His hidden life, His public life, His sorrowful passion, the triumph of His resurrection, His ascension and the mission of the Holy Spirit. The Church leads us on in the footsteps of Jesus, we have only to listen, to open the eyes of faith; we are following Jesus. The mysteries of Christ thus contemplated with faith and love give rise within us to the affections we should have felt, were we present at His Birth, with Him in Egypt, in Gethsemani, or the Way of the Cross, at Calvary, at His Resurrection or Ascension. Our holiness is of the supernatural order, absolutely transcendent, having its source not in us but in God. St. Paul tells us; "We know not in the affair of our salvation how to pray, what is befitting; but the Spirit of Jesus—who is in us since our Baptism who directs the Church; who is the soul of the mystical Body—prays in us with ineffable groanings." The liturgy is inspired by this spirit. Little by little the soul lives on these truths which makes us see and judge things, as God sees and judges them.

We must do our part. Whether saying the Office, offering Holy Mass, administering the Sacraments or doing any liturgical act, we must prepare ourselves: "Before prayer, prepare thy soul and be not as a man that tempts God" says the Scripture. Whether Ritual, Breviary or Missal, it should be looked up before-hand. Many priests look up their Office or Mass the night before; an excellent custom. People are struck by a devout demeanour at the altar, in the confessional, in the administering of the Sacraments, in saying the Office.

To perform liturgical actions devoutly, all the ceremonies and rubrics must be observed. If we are at the court of an earthly king, we are careful of etiquette: why not at that of the King of kings? Let your mind be in concord with your voice, says St. Benedict to his monks. We can take it to heart. At the verse of the *Invitatorium* "Venite, Adoremus," the choir bow their heads like a field of corn before a strong breeze. If this inclination is done by routine, it is valueless; but if done while the soul casts itself interiorly before God, and gives itself, to Him, what great praise rises up before the great White Throne! It is the same with the many other ceremonies prescribed by the Breviary, the Missal and the Ritual. If neglected or done perfunctorily, they will mean nothing to us, and still less before God. The Gloria Patri, by its frequent repetition should awake our diligence. In the Liturgy and liturgical prayers undoubtedly we will find before all else the source of a true Christian spirit, as Pius X says.

As priests we live and move among things liturgical; our very office is bound up with them: The Liturgy will lead us to that union with God, the end and aim of our priesthood; but it requires in us love of the liturgy, in other words, to be *liturgically-minded*.

E The Work of Adoration

FIRST PAPER

By REV. FR. V. GRACIAS, BOMBAY.

Anyone having even the smallest spark of Faith in the teachings of the Catholic Church will readily declare that, rich as that Church is in spiritual goods, the most precious treasure possessed by Her is the Blessed Sacrament. All the other things She can call her own are as naught before It; She would surrender them a hundred times over rather than allow a single consecrated Host to be taken away. For the Blessed Sacrament is nothing less than the Sacred Body of Christ Himself; and it is not just the inanimate body of our Redeemer, a mere relic of the Divine Saviour. It is the whole of the God-Man, including all that is in Him.

The Catholic Church lives up to this belief of hers. Hers is not merely a lipservice to the Blessed Sacrament, but a wholehearted devotion to It. Her whole liturgy centres round the Holy Eucharist: the Mass is its production; Holy Communion is the participation of It; the Divine Office which her official representatives recite daily is related to It; the service known as the Exposition of the Blessed Sacrament is for the purpose of adoring It; the chief processions are public manifestation of our homage to It. Furthermore, the Church considers nothing sufficiently worthy of the Blessed Sacrament. What wealth she lavishes in putting up magnificent edifices to honour Her Eucharistic Lord. Her children will make the greatest sacrifices to make them as grand as possible. And in these majestic structures what is the most beautiful and conspicuous object but the Altar which is to enshrine the Blessed Sacrament. All the decorations, the embellishments, the blaze of lights, the masses of flowers are for the exclusive purpose of honouring It. All that the talent of man can produce, all that his artistic powers can put forth, all his sacrifices of wealth and comfort have this alone for their object.

It should be remembered, however, that this entire display of beauty, art and magnificence is but an external manifestation of our feelings towards Jesus in the Holy Eucharist. It is the latter that is of paramount importance. Without this inward attitude the outward splendour of our devotion is vain and empty. We ought then first and foremost to pay to Christ in the Blessed Sacrament our tribute of love and homage—the highest type of it: we ought to adore Him. We should acknowledge Him to be our Lord and Master, and as a token of that acknowledgement prostrate ourselves whenever we approach the Blessed Sacrament. In doing this we unite ourselves with Mary, the Mother of Jesus, with the Choirs of Angels, the host of Saints in Heaven, and the vast body of the faithful on earth.

This correct attitude finds its expression in the various practices that prevail regarding our Devotion to the Blessed Sacrament, prominent among these being the Thirteen Hours' Adoration held in the various churches of every diocese and the solemn processions that are organised each year. In the Archdiocese of Bombay there is one striking feature of Eucharistic Devotion which merits particular mention—namely, the practice of Night Adoration adopted in some of the bigger churches. There is Night Adoration monthly in some five Churches in Bombay. It began about eleven years ago, first in one church and then gradually spreading to the others.

The Adorers spend some 7 hours of the night in adoration before the Blessed Sacrament. There is variety in the programme: prayers, meditation, hymns, instruction. The service closes with an early Mass and General Communion. Most of the Adorers are very regular in their attendance—and judging both from the splendid manner in which they conduct themselves as also from the impressions recorded from conversations with them, it is obvious that the Devotion satisfies and caters to an important need of spiritual life.

Obviously in some churches the Devotion is the better organised than in others. The Night Adoration Service at St. Anne's Church, Bombay, is very popular—members attending the service being from various parts of Bombay. The arrangements for the Bombay Delegation to this Eucharistic Congress were planned and executed by the Committee of the Adorers of St. Anne's, which is a proof, if proof were needed, that the organization at St. Anne's is the best.

It has been suggested some times that Night Adoration might be rendered easier by distributing the various hours of the night among different batches, so that all the adorers meet for the first and last hour, and the intervening hours are given to various batches, while others take some rest. If I am not mistaken, such was the practice adopted at St. Patrick's Church, Karachi, when night Adoration was introduced in that parish.

This is a matter, however, for the ecclesiastical superiors to decide. They are in the best position to judge which method is the more suitable and the more appealing to the adorers.

But our adoration of the Blessed Sacrament should not be spasmodic; much less should it depend on our whims. Our Divine Saviour abides in the Tabernacle permanently; consequently the outpouring of our homage should likewise present a continuity.

There are no intervals in the unceasing adoration of the Heavenly Court. Moreover, it is fitting that the Eucharistic Throne be ever surrounded by that

magnificence and splendour which we keep for festival days and for the Thirteen Hours' Adoration in particular. If earthly potentates are ever attended by their courtiers, if they are always presented with the best of everything, how much the more should not the King of kings receive very special regard, even though He takes up His abode with us under the most humble conditions. But it is not possible to give Him all that is due to Him. Both the means and time are wanting to us. There are so many things that claim our time and attention: duties of office to discharge, the needs of the body to be attended to, dependants to work for, obligations to fulfil. What with the multifarious necessary duties of life, the vast majority of men are unable to spend a few minutes with our Lord every day and to render Him the honour that is His due.

Why then can we not pool our resources; and carry out collectively what we are individually unable to do. We believe in the doctrine of the Mystical Body of Christ. There is an organic unity of all Catholics, by which in some mysterious way all participate in the works and merits of each other. Can we not then organize ourselves for the purpose of sending forth an unceasing stream of adoration to our Eucharistic Lord? The different cells of the Mystical Body could take their turn to discharge this most important obligation. And while it would be desirable that the whole church participate in this scheme, for the time being the Indian limb of that Church, whose cells are more closely knit together by ties of race, can set the pace. As a matter of fact, it has already done so. The scheme of the Perpetual Day Adoration drawn up at the Eucharistic Congress in 1931 at Goa had this very objective. To-day in one place, to-morrow in another, the day after in a third, and so somewhere or the other in this vast country of India, Burma and Ceylon, all the year round the Blessed Sacrament is set up for special adoration. Every single day, therefore, and every single minute of the day, the Church in India is prostrate in adoration before Her Eucharistic Lord.

We have so far stressed one point of view of the Perpetual Day Adoration. There is another. We go to the Blessed Sacrament not only to give but also to receive—to give our homage, to receive favours. Regard our Lord as you will, you cannot fail to realize this exchange. If we consider Him as our King, we expect from Him largeness; if we treat Him as a friend, there must be an exchange of good will. We know from experience how fruitful to us has been every visit to the Blessed Sacrament. At Adorations in particular we look forward to an even greater abundance of favours, for generous as our Lord is at all times, He surpasses Himself on occasions such as these. While we invariably keep our own needs to the fore, we should not forget those of others. Selfishness never pays, while charity acts like a boomerang: the more good we do to others, the more it redounds to us. Now, the Perpetual Day Adoration gives us the opportunity of storming Heaven with our prayers for India. There are so many millions yet to be converted. The missionaries are doing their best to bring them to the feet of the Master. But they rely on our prayers. No spiritual good can be effected without prayer; and, alas, the missionaries have often little time for prayer and rely on us for it. Consequently, Catholic India remains on its knees all through the day, all through the year, praying to Jesus in the Blessed Sacrament for those of their brethren who are steeped in the double darkness of ignorance and superstition.

I crave your indulgence for making this appeal for the Perpetual Day Adoration, although one was made 6 years ago at the Eucharistic Congress in Goa and the movement itself is already in full swing. I feel sure that those churches, that have taken part in the scheme, have entered into the spirit of it and are endeavouring to draw the fullest fruit from it. Nevertheless, I have stressed the subject, because I feel convinced of the importance

and efficacy of the Perpetual Day Adoration. It is appalling to think of the neglect of the Blessed Sacrament, of God, and of all religion, not only by non-Catholics but also by those within the Fold.

There is yet another reason for this paper of mine. When disunion grows more and more daily among the nations and communities of the world, what would knit them together more than the common bond of faith, adoration and prayer? What would promote charity more than the consciousness that we are all, throughout the length and breadth of this sub-continent, taking part in the self-same scheme of remaining prostrate before our common Redeemer, Friend and Brother; and that we are furthering the same object, praying for the same intention, participating in the same fruits, and making intercession for one another?

I therefore appeal to every church and institution in the land which has not yet joined the Perpetual Day Adoration Scheme to do so now. True it is that every day in the year has been taken up and that on some days there is adoration in two or even three and more places. But on more than one third of the days of the year it is being carried on in only a single church or institution. It is the ambition of the organizers of the Scheme to have all the days taken up by at least two churches and even more. I trust a fresh impetus will be given to this devotion and that every endeavour will be made to bring those churches and institutions into it that have so far remained out, so that in the near future there may not be a single House of God which does not take its part in this great movement, by which from the rising of the Sun even to its going down, God's name is made great among the gentiles of India.

In conclusion I beg to move:

Whereas all the splendour of our Churches is in view of the Holy Eucharist, and whereas the greatest honour is given to the Eucharistic Lord by public exposition and adoration of the Blessed Sacrament, be it

RESOLVED that the National Director of the Priests' Eucharistic League make a fresh attempt to have the calendar of the Perpetual Day-Adoration perfected so as to secure two churches at least for every day of the year to hold adoration, and that those Dioceses in which this adoration is not as yet well established be given a fresh invitation to join it.

SECOND PAPER

By REV. FR. PLACID, T.O.C.D., D.D., (SYRO-MALABAR).

Christ our Lord and High Priest began to adore the Heavenly Father from the very first instant of His conception in the immaculate womb of the Ever Blessed Virgin Mary. The work of adoration thus begun He continued all throughout His life and gave it its consummation on Mount Calvary, when He offered Himself up to His Heavenly Father as sacrifice for the redemption of the whole human race. Reason as well as the life of this our High Priest teach us that the only thing we have to do is the work of adoration which is nothing but acknowledging interiorly and exteriorly the supreme dominion of God over us. This is the only thing a rational creature has to do here below: this is the only thing a rational creature will be eternally doing in heaven:

this is the only thing for the neglect of which a rational creature will be eternally punished in hell. In this vale of tears therefore, our sole occupation should be centered round the work of adoration. To this one point we are to focus all our activities so that our whole life here below be one continuous act of adoration which will be consummated and continued in heaven unto all eternity.

Sacrifice is the greatest act of adoration. As our First-Born, as the Head of His Mystical Body the Church, as representative of the whole human race, Christ our High Priest on Mt. Calvary performed this greatest act of adoration by the Bloody Sacrifice of Himself offered up to the Heavenly Father.

This most perfect act of adoration the God-man willed to be perpetuated in His church by the institution of the most Holy Eucharist "in order" as the council of Trent says "not to let His Priesthood come to an end through death, and thus He gave to His church a visible sacrifice in keeping with the exigencies of the nature of man".

In the most Holy Eucharist Christ the Priest-Victim as head of His Mystical Body, the Church, adores the Eternal Father daily in all places and among all nations from the rising up of the sun until the going down of the same. Thus the work of adoration effected on Calvary is at every moment continued in the Catholic Church in an unbloody manner.

In this work of adoration conducted in the Most Holy Eucharist, the members of the Mystical Body of Christ are also given an active part. From among us, Priests are called and ordained to offer up the unbloody sacrifice of adoration as secondly ministers. These human priests are the Viceregents of the Eternal Priest and they visibly represent the Mystical Body of Christ. As Christ invisibly representing the whole Catholic Church adores God by the sacrificial offering up of Himself, so human priests visibly representing the Mystical Body of Christ as ministers of Christ, adore God in the name of the faithful by the offering up of Christ, the Head itself of the Mystical Body.

It is not the legitimately constituted priests alone that thus adore God by the offering up of the Eucharistic Sacrifice. The faithful too are offerers and adorers though in a wide sense. For St. Peter says:—"But you are a chosen generation, a Kingly priesthood, a Holy nation, a purchased people".

Such is the work of Eucharistic adoration which Christ as our head and we as priests perform to the most exalted Triune God.

There is yet another work of Eucharistic adoration which we not as priests but as mere rational creatures of God, must perform with regard to our Eucharistic creator who is present in the Most Holy Eucharist truly, really and substantially. The Eucharist as a sacrifice is a transient act. But Christ under the Eucharistic species remains in our midst permanently as long as the species remain incorrupt. To this aspect of the Holy Eucharist we can with greater reality apply the words: "My delight is to be with the children of men"; "I shall not leave you orphans". Christ our Lord thus remains in our midst as our sacrament to be eaten by us and as our Supreme Lord to be adored by us. The King of kings, Lord of lords, Creator of heaven and earth, our supreme Lord and Master remains hidden from the world on our altars till the day when He shall break the silence of the Tabernacle and be declared before heaven and earth as the King of the living and the dead"! Should we not then at every moment of our lives if possible, fall

prostrate before Him and with sentiments of real humility acknowledge Him as our God and as our Lord? Lost in wonderment what else can we do before our Eucharistic Lord than cry out "My Lord and my God" as did that great Apostle under the shades of whose tomb we are here assembled to-day?

The Holy Eucharist is the centre of our faith, the memorial of our Lord's passion, the wonder of the Angels of God. "It is the sanctuary where humanity finds protection and healing, the house of bread for the needy, the secret place where the soul in silence meets its God. Here the poor and the lowly and the ignorant are fully understood and loved. Here are all the good things in Heaven and on earth, for here is Jesus Christ Himself come down from Heaven to be our sacrifice of adoration and of pleading before the Father, to be the food of our souls, the comrade of each varying day". Shall we not then go often before the Blessed Sacrament and pay our homage and adoration to our Lord veiled under the Eucharistic species?

In the primitive Church, especially among the Orientals who as a rule still stick to ancient usages, the Blessed Sacrament was not publicly adored except during the Liturgy, i.e. Mass Proper. In churches where it was reserved for the use of the sick there were not kept lights nor were there any decorations as we have them to-day. The idea was that the Lord remained hidden from the adoration of the faithful. He was to be publicly adored only during the Liturgy which etymologically means Public Worship. This idea gradually changed in the West and the Blessed Sacrament began to be reserved on public altars and the faithful began to adore It even out of the Liturgical service. This development in the adoration of the Blessed Sacrament gave rise to public exposition of the same in the forms of solemn Benedictions of the Blessed Sacrament, forty hours' adoration, perpetual adoration, Eucharistic processions, etc.

In almost all the churches of India, Burma and Ceylon we have the Blessed Sacrament reserved on our altars and the faithful often approach It in the spirit of adoration and thanksgiving. In many churches of India, Burma and Ceylon, especially of Malabar and more especially of Syro-Malabar there is the annual Forty Hours' Adoration piously conducted according to the Clementine Instructions. There is besides in Syro-Malabar the Congregation of the Sisters of Adoration who by turns continually adore the Eucharistic Lord day and night in their convent chapels. A similar congregation for priests has recently been started in the diocese of Changanacherry. But such a display of our faith and devotion cannot be had in all our places owing to our material drawbacks. Still the Church of India, Burma and Ceylon can to-day pride in one thing and that is, as Fr. Gracias says:—"To-day in one place, to-morrow in another, the day after in a third and so somewhere or the other in this vast country of India along with Burma and Ceylon, all the year round the Blessed Sacrament is set up for special adoration. Every single day, therefore, and every single minute of the day, the church in India, Burma and Ceylon is prostrate in adoration before Her Eucharistic Lord". The credit goes to the Eucharistic Congress held at Goa in 1931 where this scheme of Perpetual-Day-Adoration was drawn up and voted for. But shall we rest satisfied with this? Should we not approach our Lord more and more? For the last six years we have been able to have this kind of Perpetual-Day-Adoration conducted in our churches. Strengthened by this let us go "from virtue to virtue" until "the God of gods shall be seen in Sion". Even as the Apostles could not at one time take in all that Christ taught them and they saw Him in new lights at each approach, so each adoration for us is inexhaustible, stupendous and new. Let us therefore see that each day of the year

be taken up by at least two churches for the purpose of Perpetual-Day-Adoration. Since the Blessed Sacrament is the Soul of the Catholic Church and the Powerhouse of all our activities, let us be convinced that the more frequently we approach It, the more abundant will the fruits of our activities be especially in the Mission field. Like the Mary of the Gospels let us select the better part which will not be taken away from us.

I have therefore great pleasure in seconding the proposition of Fr. Gracias which is: "That the National Director of the Priests' Eucharistic League make a fresh attempt to have the calendar of the Perpetual-Day-Adoration perfected so as to secure that there be two churches at least for every day of the year to hold the adoration and that those Dioceses in which this adoration is not yet as well established be given a fresh invitation to join it".

f) Our Lady "Regina Cleri"

FIRST PAPER

By VERY REV. FR. DENIS J. D'SOUZA, BANGALORE.

"Regina Cleri": Queen of the Clergy! Queen of Priests! How consoling it is to recall this sweet invocation of Our Lady in these days consecrated to the glory of the Sacrament of the Altar!

The Incarnation of the Divine Word is God's work indeed; but it was done by the consent and by the motherly action of the Blessed Virgin. While thanking, therefore, Our Lord for His abiding presence in our midst and for the Heavenly Banquet of His Sacred Body and Precious Blood, shall we forget that we owe our gratitude to her too, who is His Mother and ours—Regina Cleri, Queen of the Clergy, Queen of Priests?

It has been a long tradition in the Church to compare the part played by Mary in the Mystery of the Incarnation and Redemption to the part a priest plays at the altar. Hence the very title *priest* has been given to Mary, and rightly so. Chosen by God from all eternity to be the Mother of Jesus Christ the High Priest of God, she has been styled the "Sacredotal Virgin", the glory of Priesthood" (St. John Damascene). St. Antonine greets her as the "Spiritual Priest"; and in one of the hymns of the 17th century, she is sung as the "Virgin Priest" whom all the clerics ought to follow; "*Dux est Virgo Sacerdos*—the Virgin Priest is a leader".

A glance at her, especially in her relations to the High Priest and the Sacrifice of Calvary will lead us to understand her title of "Queen of the Clergy", and will also enable us to honour her not only as our Mother but also as our Queen and Model in our very condition as priests.

1. MARY, MOTHER OF THE SUPREME HIGH PRIEST.

When Mary gave her consent to become the Mother of Christ, she began the bitterest and sweetest part of her life of noble and generous sacrifice. Who was more versed in the Scripture than Mary? Who more familiar with

the prophecies? Who knew better than she did that the "Son of Jehovah" was to have a most painful though most glorious destiny?

To save His people, Christ must needs become *Priest and Victim*. Yet, for all that, Mary did not hesitate. "Ecce ancilla Domini", she said; 'Fiat mihi secundum verbum tuum'. In that very precise moment Christ became the Priest of humanity, and she the Mother of Christ, Priest and Victim. The Incarnation could be said in some way to be the Sacredotal Consecration of Christ; and Mary had her part in it. It was through her that this High Priest, this eternal King was given to the world; and it was Mary's trembling hand that offered Him up a victim for men. Her words "Fiat mihi secundum verbum tuum" were as the first formula of consecration.

Tanqueray expresses most beautifully this idea: "Mary exercises an analogous function to that of a consecrating priest, and which, in some way, even surpasses it. At the moment of Consecration, the priest brings forth Jesus on the Altar by giving Him His Sacredotal being, but he does not bring Him forth, as Mary did, of her own proper substance. We may even add that if we, Catholic priests, possess the wonderful power of giving Jesus His Sacredotal existence we owe it to Mary, who first, of her own proper substance, conceived and brought forth the Blessed Body which we reproduce on the Altar. We shall be ever grateful to Thee for this favour, O Divine Mother, and every time we consecrate, we shall love to offer you the homage of this Eucharistic Jesus who descends into our hands only because twenty centuries ago He had descended into your Virginal womb".

2. MARY, LIKE JESUS IS, IN SOME WAY, PRIEST, VICTIM, AND

REDEMPTRIX

Now if we consider the part played by Mary in our Redemption, we easily perceive that she is not only the Mother of the Redeemer, but that between Mary and Jesus, there exists a certain similitude of sentiments, and that, like Jesus, Mary is, in some way, Priest, Victim and therefore, Redemptrix of human race.

Mary Priest! Yes she is in some way at least. In a prayer indulged by the saintly Pope Pius X we read these words: "O Mary.....although thou didst not receive the Sacrament of Holy Orders, thou wast filled with all that it contains of dignity and grace, and it is with just reason that thou art called "The Virgin Priest"—It was but of late on account of some exaggeration that the Church gave her preference to other titles as "Mary, Queen of the Clergy and Mary, Queen of Priests".

At His Incarnation, Jesus, without the help of any intermediary agent, offered Himself to the Father: "Sacrifice and oblation Thou wouldst not, but a body Thou has fitted for me. Holocausts for sin did not please Thee; then said I, 'Behold I come to do Thy will, O God'. At that very instant, lo! Mary pronounces her *Fiat*: "Behold the handmaid of the Lord, be it done to me according to thy word"—I accept Thy Most Holy Will, O my God. This Jesus Thy Son and my Son, I offer Him to Thee for the remission of sins. Holocausts for sin did not please Thee; accept then, O Almighty God, our well-beloved Son, an agreeable Victim."

Full nine months later Mary renewed her oblation at the Nativity. The scene of the Presentation, however, is strikingly sacrificial. There in the temple Mary stands. In her loving outstretched arms the smiling baby Jesus lies. How great is the resemblance Mary bears to the priest!

Mary offers her only Son, a victim for sin to the Father. But the loving God desires more than Oblation. He asks her for the consummation of her sacrifice, when through Simeon's mouth He intimates her that she must of necessity partake in Christ's Passion and Death. "And thine own soul a sword shall pierce". A woeful prophecy indeed! The cruel 'sword' ran through her tender heart. The pangs of pain culminated with His death on Calvary. Jesus and Mary had consummated their unique sacrifice. She had sacrificed Him for the salvation of mankind. 'Fiat! Fiat! Fiat!'

"Stabat Mater dolorosa
Juxta crucem lacrymosa
Dum pendebat filius....."

What an active part Mary played in the fulfilment of the Mystery of the Redemption! Jesus is the Redeemer—Mary, the Co-Redemptrix. Her oblation has brought in its wake innumerable benefits. In their distribution, Mary and Jesus are partners. Together they reap the fruit of their sacrifice, so singularly generous and noble. So in Jesus we see our Mediator; in Mary, our Mediatrix.

Regina Cleri! Indeed she is our Queen and Mother. With Jesus she is Co-Priest, Co-Victim, Co-Redemptrix and a universal Mediatrix. Close to Jesus, Mary lives in Heaven. Queen and Mother of Christians, of Clerics, she distributes as she pleases the treasures of the Sacred Heart, and directs as she deems it proper the flood gushing from the fountain of life.

In his beautiful book, Fr. Hugon in the following passage sums up all that I have just said. He writes: "Mary does not give to Christ His Eucharistic birth and she does not immolate Him on the Altar, but she gave Him for the first and only time His corporal birth which the Consecration renews. She offered Him on Calvary in that unique sacrifice of which the Mass is a remembrance and renewal. She does not absolve sinners at the tribunal of penance. She does not produce grace like us, by the action of character, but all graces, even those of the sacraments are conveyed by their universal mediation, even as she hath merited them long ago by a merit of convenience. She does not consecrate priests, like the Bishop, but she obtains for them by her merits "*de congrue*" and by her actual impetration, the grace of ordination and the dispositions required to receive the Sacred Rite with fruit.

The first of all God's works in the order of dignity and excellence was the Incarnation of the Word. The vision of the Incarnate Word and His Immaculate Priest-Mother had been an object of divine complacency before all ages. In time, the vision dawned upon the intelligence of the Angelic Creation—a revelation even then "set for the fall and for the resurrection of many"; and clothed with what office, marked with what character did the Son of Mary appear? Well, in the Holy dignity of a priest standing between the Creator and His creation, called by Tertullian "*The Catholicus Patris Sacerdos*". He came as a priest offering sacrifice of adoration and thanksgiving, absolutely worthy of the Eternal Father; as a priest offering for the guilty world His own Precious Blood, a sacrifice of atonement and prayer—an eternal victim of Infinite worth. Such was the vision, and such by Divine dispensation was Mary's Son. Mary, on the other hand, was predestined,

created, prepared by grace to be the worthy Mother of the Divine and Eternal Priest. By the future merits of her Son, she was conceived Immaculate. Her humility so pleased the Creator, that He raised her to the highest office imaginable—"Mater Dei". Consequently, unlike any other creature in heaven or on earth she has received special graces and the mission to form the heart of the priest for the sacred functions of his sublime calling. She draws for him a constant supply of grace which maintains and develops the grace of Priesthood—a grace which in its essence and in its effects is closely related to the grace with which Mary was filled at the moment of the Incarnation. This tender Mother burns with an immense love and a most ardent zeal for the souls of priests on account of the ties which bind them to Jesus.

3. MARY, QUEEN OF PRIESTS, IS ALSO A MODEL OF PRIESTS.

Indeed, we find shining in her all the sacerdotal virtues which should adorn the soul of every priest. I am a priest, servant of the Lord, son of Mary. The relationship between the Mother of Jesus and the priest, is that of Mother and Son. Let it be inseparable, intimate, life-long as in the pattern shown on the Mount of Calvary. If you have formed a worthy ideal of the priesthood, you will need all a mother's love and encouragement to sustain your efforts to live up to that ideal. If you have not made a special consecration of yourself to Mary since the date of your ordination, hasten to do so now and imitate her virtues.

Mary's Humility. Mary's humility stands out in bright colours. It was this virtue that lured Jesus into her bosom. Like his Mother, the priest must of necessity be very humble. Doubtless his is a sublime vocation and great is his dignity. For all that it should not escape him that he would have never been superior to any, had not the Almighty willed it so. Humility, therefore, ought to go hand in hand with his holy vocation. The higher his position in the Church, the greater should his humility be. It is what Mary, the Virgin-Priest had perfectly understood. After Jesus Christ, her Son, she was the masterpiece of the whole creation, and she knew it, nay, she acknowledged it; but she returned all the glory of it to God: "*Magnificat anima mea Dominum... Quia respexit ancillae suae: ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est, et sanctum nomen eius*". Could God's Ministers, Mary's special sons, make a more suitable prayer than that canticle of humility which flowed from their Virgin Mother's chaste lips at the Visitation?

Because of our sacred character, people deeply revere us. Then, whence vain glory, whence silly pride! The marvellous powers we possess, are they our own making? They are but a trust God has confided to us. Let it be ever present to us that our debt to and responsibility before God increases with the dignity He confers on us.

The love of poverty and the love of the poor. The love of poverty and the love of the poor is but the necessary complement of the true humility and its perfection. Mary was the Mother of God. Could there be a greater dignity? Yet how steeped in noble love of poverty Mary was! We might gauge the strength of the attraction poverty had for her, from her abode—a poor cottage in Nazareth, of which village Nathaniel doubted if any good could come—and from the circumstances—an impoverished descendent of the royal house of David. In spite of it all, Mary's love for the poor did not flicker. How could it? The generous, charitable Virgin found means to help the

indigent. Her tender heart went out to them. 'Neath the lowly roof of Mary's humble cottage, the poor ever found soothing comfort and welcome shelter

Now turning to ourselves, we must realise that for us, priests, the virtue of poverty is as necessary as humility. Our personal sanctification and the success of our apostolate depends to a very great extent on our love for the poor. Recall the words of our Holy Father Pius XI in his Encyclical "*Ad-Catholici Sacerdotii*": "A priest must holly spurn all vile greed of earthly gains, since he is in search of souls, not of money; of the glory of God, not of his own glory...by sincere disinterestedness the priests can hope to win the hearts of all". Again, in another of his Encyclicals "*Divini Redemptoris*", he makes a special recommendation to us, priests: "Go to the working man, especially where he is poor, and in general, go to the poor.....Especially needful at the present situation is the shining example of a life which is humble, poor and disinterested.....which may work marvels among his flock".

Mary's love for Jesus. Another feature of Mary's life is her love for Jesus. In all truth she could say with St. Paul: "Mihi vivere Christus est et mori lucrum". We may well imagine how hard it was for Mary to continue living on earth after the ascension of Jesus. It was a second martyrdom of Our Lady. Fortunately, before parting, Jesus had instituted the Holy Eucharist and Mary could meet her Jesus under the sacred species and soften her exile. The life of a true priest here below is a martyrdom, a continual sacrifice of himself. The world hates him and he must hate the world. His only lawful joys are to be found in the service of God and in his union with God. He must have a life of love of Jesus of imitation of Jesus, of work for Jesus, "Alter Christus" "Mihi vivere Christus est et mori lucrum". In this our exile, like Mary, we have Jesus in the Blessed Sacrament. Our Mass and Holy Eucharist, behold our greatest consolation and the best means of union with Jesus.

4. DEVOTION TO THE QUEEN OF PRIESTS

We could dwell longer on the virtues of Mary. But as this conference cannot be prolonged, let us conclude by a word on our duties and practices of devotion to the Queen of Priests.

Our duty is but one: to nourish and to develop in our hearts a special devotion towards this Holy Virgin, who is our Queen, our Mother and our Model. We have to clearly understand why Mary should be given such a prominent place in our spirituality. The correct answer will be that we have to follow the example and obey the teaching of our Lord Jesus Christ. Well, what was the example of Jesus? He, the Word of God, the infinite wisdom, deigned to hide Himself in the womb of the Immaculate Virgin. In her chaste womb, He took flesh; in her arms He appeared to shepherds; and later on in her arms, He showed Himself to the holy old Simeon. The Magi beheld Him nestling in the lap of our Queen. Mary and Jesus are inseparable. Hence it is more than evident that imitation of Mary is the surest way to Christ. Let us not, then, deny her, her rightful place in our hearts. Again, just think of the thirty years He spent with His Mother, before He revealed Himself to the world. He had come to teach. What an example of retirement, of patient, humble labour, of loving intimacy with Mary. If the All-powerful Jesus, the Sovereign Lord of Heaven and Earth lived in such dependence on His Mother, how much more should we, weak men, not lean on her?

Still speaking of our devotion towards her, our Lord's dying words on His Cross, flash across our minds. There, raised between heaven and earth, He proclaimed the universal motherhood of the Blessed Virgin Mary. This dignity which the Eternal Father had bestowed on her from the time of the Incarnation, Jesus announced to the world a few moments before His holy death, when He said to His Mother: "*Ecce filius tuus*", and to the beloved disciple: "*Ecce Mater tua*". Is he a devoted son, who would forsake his mother? Are we her faithful sons, if we will not imitate this mother when Jesus has given us? Herein lies our duty to Mary—a ceaseless striving to copy her virtues and perfections. Our salvation depends on it. The success of our apostolate is measured by it.

Let us keep close to Mary—she holds undisputed sway over the heart of Jesus. No grace is given to man but by Mary's intercession. Let us implore the aid of the Queen of Priests, and the great work of India's conversion will succeed sooner and better. Of old, the Almighty Father presented His well-beloved Son to the guilty mankind through Mary. To-day, will He refuse to reveal Him to unbelievers in general, and to pagan India in particular, at the request of His immaculate daughter? Here is what a saintly nun, Mother Mary of Jesus, wrote of our Lady in her personal notes: "God having given Jesus Christ once to the world through Mary, gives Him unceasingly through her, and receives Him of her when the world offers Him up anew. The priest ought to be united to the spirit and soul of Mary. His heart ought to rest in hers; his soul in that of his queen and mother; his consecrated hands in her chaste one. Led by her, he will penetrate into the Holy of Holies to receive and offer Jesus Christ". How imperative it is then that every priest be ever close to his mother. Father Faber declares that works performed without Mary's help are doomed to failure, *because there isn't enough of Mary in them.*

Before I conclude this paper if I have to suggest some leading practices of devotion to the Blessed Virgin Mary, I earnestly remind every one of my brother priest: (1) to dedicate himself anew in a solemn manner to Mary in your character as a priest. Place your Sacerdotal life under her special care, (2) Put her in possession of your room as your Queen and your Mother by placing her picture or statue in a place of honour. (3) Read some treatise on "True Devotion to the Blessed Virgin", preferably Blessed Grignon do Montfort and use it for meditation. (4) It will be useful to commit to memory certain stanzas that are particularly full and suggestive to use or meditate upon during the day. For instance those from *Stabat Mater*:—

"Ea Mater fons amoris
Me sentire vim doloris
"Fac ut tecum lugeam".

Or "Fac ut ardeat cor meum
In amando Christum Deum
Ut sibi complaceam".

Or "Ut sacrum digne faciam".

Or From *Ave Maris Stella*
"Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce".

"Monstra te esse Matrem
Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus".

(5) Needless to suggest the daily use of the Rosary to priests. But the "Heroic Act" and "Act of Consecration", may be considered by each one.

It is a laudable practice to place Masses at the disposal of our Lady, who knows best how to use them for the greater glory of God. Our mementos, both for the living and the dead ought to be made under her guidance. If we but understand the great interest Mary takes in the souls in Purgatory; if we but know how desirous she is to relieve them of the sufferings, we should beg of her to apply to them the fruits of our Mass, subject to any obligation we may have contracted, and the satisfactory part of all our actions.

By way of conclusion, I invite all of you to join me in wishing and praying that our Sovereign Pontiff, who is among many others the Pope of the Clergy, may add to the Litany of Loretto yet one more invocation: "Regina Cleri", Queen of the Clergy".

RESOLUTION

Whereas the Blessed Virgin is the Mother of the Supreme High Priest and is to be regarded as Queen and Model of Priests, be it

RESOLVED:—(a) That all the Rev. Fathers here present pledge themselves under the special obligation of honouring her in all ways possible; (b) To plead before the Holy See for the addition of the invocation "Mary Queen of the Clergy" to the Litany of Our Lady.

SECOND PAPER

By REV. FR. PHILIP, O.C.D., TRIVANDRAM.

Introduction: Sentiments of immense joy and deep gratitude fill my young priestly heart, as I stand before you to speak a few words on the glories of our celestial Queen and Mistress—Mary, Queen of the Clergy—and second the resolution moved by the Very Rev. Fr. Denis J. D'Souza. In fact is it not her virginal hands, that led this unworthy servant of the Eucharistic Lord through all the vicissitudes of human life to the altar of the Most High? Is it not her omnipotent supplication that obtained for us the grace of priestly life and all the prerogatives connected therewith? Moreover, how beautiful and consoling is it not to contemplate in Mary her sacerdotal dignity, and the admirable virtues that adorn her lovely soul, making her the Queen and model of us all?

O Mary, sweet Queen and Mother, direct my trembling lips, so that they may worthily exalt your admirable privileges.

Mariology is a science that is still in formation. The theologians of to-day have not yet agreed in pointing out the fundamental truth that dominates the whole Marian doctrine, giving it its unity and coherence. Some of them, as f.i. Schueth, S. J. (*Mediatrix*, p.73), assert that the "principium consortii", i.e. the association of Mary with Christ in the whole work of Redemption, is the highest principle from which are derived all the prerogatives that Mary enjoys. Others, on the contrary, affirm with Echüben (*Dogmatick*, n° 1588), that the Divine Maternity is the supreme truth in the science about Mary. We prefer, however, to hold with Bittremieux (*De Principio Supremo Mariologiae*, p.249), that Mariology has two supreme principles: her Divine Maternity and her association with Christ in the work of Redemption. Let us now, for a moment, consider under the light of these two principles the title of Mary, the "Regina Cleri", on which my learned friend Very Rev. Fr. Denis has just made his beautiful lecture.

Mary is the Mother of Jesus Christ. When the Angel of God appeared in her chamber to announce the Incarnation of the Messiah and to solicit her consent for the divine plan, Mary pronounced her "fiat" to the messenger of God. But as we have already heard from the previous lecture, the Virgin of Nazareth was well aware of what was to happen to the promised Messiah. The "Proto-Evangelium", where the Redeemer together with His Mother is presented as the great foe of the wicked seducer, was before her mind. The prophecies of Isaiah had instructed her as to how the anointed of Jahwe was to fulfil His divine Mission. The "Man of Sorrows" with "His visage inglorious among men, sprinkling many nations" with the sacrificial Blood (*Isa.*, 52, 14-15), and the Desired of all the Nations "laying down His life as a sacrifice for sins" (*Ibl.*, 53. 10) were the subjects of her long meditations. Mary pronouncing the "fiat" knew well that it was the motherhood of the Pontiff of the New Law that she accepted.

And behold she pronounced the "fiat" and the "Word was made Flesh". The pure womb of Mary became, so to say, the first altar of the undefiled Host. The adorable Victim was formed from the chaste body of the humble Virgin, and thus Mary became the Mother of the Eternal Priest, "who neither by blood of goats or calves, but by His own Blood was to enter into the Holies" (*Hebr.*, IX, 12).

2. Mary "Socia" of the supreme High Priest.

Mary, Mother of Jesus, is also His "Socia" or associate, if I may so translate the word, in the work of Redemption. The enmity, as the Genesis has it, is put between "the woman and her seed" on the one side, and the serpent and his seed on the other. "Ipsissima utriusque inimicitia", both of them participate in the same enmity, as the Bull "*Inevabilis*" of Pius IX explains. And the Bull continues: "The most holy Virgin, united by indissoluble ties to Christ, is at enmity with the venomous serpent, and with Him and through Him crushes its head with her immaculate feet".

The events narrated in the New Testament, especially the Annunciation, by which Mary's consent was asked, not only to become the Mother of Jesus, but also to be His associate in the whole work of Redemption, confirms the afore-said argument. "That which is important to observe," says D. T. C. "is that the Incarnation to which the consent of Mary was asked, was the Incarnation of Redemption,—Incarnation redemptrice—demanding from Mary a participation in all the works which Jesus was to perform for the salvation of mankind" (col. 2389). The same argument is clearly exposed by Leo XIII (*Fidentem*, and by Pius X (*Ad diem*).

No wonder then that the Popes call her "*Reparatrix*", "*particeps Redemptionis humanae*", and so on. "She suffered in such a way", says Benedict XV, "with the suffering and dying Christ and nearly died with Him...that it may be justly said that She redeemed the human race together with Christ". As the Council of Trent teaches: "Christ dying on the altar of the Cross, has offered Himself to the Eternal Father for our Salvation". And the sacrifice of the Cross, we know, was the most important act of His divine Mission. Now, who would say that Mary, intimately associated with Jesus in the whole work of Redemption, should not have her special part in this most sublime act? No, it was not in vain that the august Virgin was present at the foot of the Cross. When the Eternal High Priest was performing His sacrificial act, she, His partner by divine ordinance, "*adscita in humanae salutis ope*", was there, at His side, uniting herself with the Priest and Victim. "That courageous woman, standing there silent and pale, with joined hands, as in act of prayer, her face overshadowed with a religious and grave sadness, was offering together with Christ, the Sacrifice of Calvary" (Bernard, O.P. *Le mystere de Marie*, p.265).

3. *Virgo Sacerdos*.

Christ, we know, is constituted by His Incarnation the only Mediator between God and man, and the Supreme High Priest of the New Law. He "*Accedens per semetipsum ad Deum, semper vivens ad interpellandum pro nobis*" (*Hebr.*, VII, 25), is the fountain and source of all priesthood. We priests participate in His Priesthood through the sacerdotal character and the consequent deputation to the sacred ministry. It is true Mary, the Mother of Jesus, has not received a formal (*formalis*) ordination, as we have; but does she not possess by her divine Maternity this dignity in another order, in a more eminent and glorious degree? (Ignace Marie, O.F.M. *Pretre et Apotre*, 1924). Jesus is Priest, not by an ordination received from another, but by His Hypostatic union. And did not Mary, His Mother, through Her intimate co-operation to this hypostatic union, receive something more eminent than that which we receive through our ordination? Nay more. Through Her association with Christ, the Priest and the Victim, she, the "*Socia Christi*" and the "*Co-redemptrix*", is also co-priest and co-victim with Christ. "Her compassion completes and perfects the participation in the Priesthood of Jesus, which she has through her divine Maternity (Bernard, O.P., p.265). Mary is immolated with Christ through Him, and in Him, and according to the energetic expression of St. Bernardine of Sienna, she has, so to say, nailed herself with Him "*etiam in cruce pendebat tota commigraverat in Dilectum*" (*Opera*, T. I, Lyon 1650, p.285). In short, as Pius X says: "It is She who prepared for us the Holy Victim, and it is she who came on the appointed day to offer the Victim on the altar" (*Ad diem illum*, 2, Febr 1904).

Jesus Christ has received from Mary the Flesh which He has immolated the Blood which He has shed, and the life which He has sacrificed; and in return, He has communicated to her a large part of His mission as Victim and Priest (Ignace Marie, *op. cit.*) Boldly therefore can we assert with St. Bonaventure, that all the splendours of the Ecclesiastical Hierarchy are concentrated in Mary" (*Opera omnia, Quaracchi*, T. IX, p.636). And with St. Albertus M and St. Antonine, we can affirm that "all that the Sacrament of the Order contains of dignity and grace, has been communicated to Mary in an incomparable measure" (*cfr. Bernardine de Busti, Martiale, Pars III, s.II*). And rightly we can call Her with Pius IX and Pius X the "*Virgo Sacerdos*".

Let us however not labour under an equivocation. In calling Mary "*Virgo Sacerdos*", we do not mean to say that she has the sacramental Priesthood (*Sacerdotium Sacramentale*), which is reserved for men alone. We mean only that she has a special participation in the substantial Priesthood of Christ.

Our Lord Jesus Christ, as we all know, has not received His Priestly dignity from another, but is the Supreme High Priest of the New Law by His very Incarnation. From that moment in which the Word was made Flesh, the two notes constituting the Priesthood, viz: the Human Nature and the Divine Vocation, were verified in Him. (*cfr. Epist. to the Hebrews*). He is by His very Being of God-Man the Supreme High Priest, and source of all Priesthood, and consequently His Priesthood can be rightly called the "Substantial Priesthood".

This Priesthood is communicated to us, priests, through the Sacrament of the Sacred Ordination. Mary has not, and could not receive this Sacrament; and consequently there can be no question of a sacramental Priesthood in Mary. But she has directly co-operated to the constituting of Christ in His priestly dignity by Her Divine Maternity. Mary has also co-operated in the performance of His priestly functions, again by Her Divine Maternity, in so far as she has given Him from her own flesh and blood the Body which he immolated on Calvary, but especially by her compassion as the divinely ordained "*Socia Christi*" in the whole work of redemption. We assert only that these acts of direct and active co-operation of Mary towards the substantial Priesthood of Christ give her a special participation in that Priesthood.

4) *Regina Cleri*.

Let us now with St. Bonaventure (T. IV. p.229-30), make a comparison between the sacred functions Mary exercised in the work of Redemption, and those which a priest daily exercises in his sacred ministry, and we shall at once understand the "transcendent preeminence" of the mystic Priesthood of Mary over that of a minister of Christ. The power of consecrating the Body and Blood of Our Saviour, which a priest possesses, makes him, it is true, an object of admiration to the angels themselves. But while the miraculous words, pronounced by the priest, give to Jesus only a new presence under the species of bread and wine, adding nothing to His intrinsic being, the "fiat" pronounced by the humble Virgin of Nazareth and the action of the Holy Ghost has given to the Word of God the Flesh, the Blood and the Human Nature, which constituted Him the High Priest and Victim of the New Testament. "In tabernaculo uteri vaginalis assumpsit ornamentum sacerdotale ut fieret noster Pontifex" (St. Bonav.).

The priest, the minister of God, has commission to offer to the Eternal Father "the clean oblation" foretold by Malachy, through which the name of God is Great among the Gentiles. But the bloody Sacrifice of Calvary, of which the Sacrifice of the Mass is the mystic representation, perpetuating its memory and applying its saving power unto the remission of our sins, was offered by Mary in union with her divine Son. It was she who prepared the Holy Victim, and it was she who, on the appointed day, offered the Victim on the altar of Calvary (Pius X). Moreover the priest is only a "*causa ministerialis*" in the Sacrifice of the Mass, whereas Mary participated in the Sacrifice of Calvary as a *causa quasi-principalis*. (Terrien. S.J., *La Mere de Dieu et la Mere des hommes*, Part. I, p. 255).

The priest is delegated by God to distribute to the faithful Our Lord Jesus Christ in the Holy Eucharist. But it was Mary who co-operated with the Holy Ghost to form this Bread of the Angels in her chaste womb, and presented It to the world for the first time (Terrien, S.J., *Ibid.*). If we, priests, bring to the people the supernatural graces, the Author of these graces was given us through the Virgin Mother.

Oh, what is our priesthood, the most amazing and astounding prodigality of God's goodness as it is, when compared with the sacerdotal dignity of Mary! What are our priestly functions, if not shadows of the sublime ministry she had to discharge! What wonder then that we, priests, should take delight in invoking her under the sweet title of "*Queen of the Clergy*"?

5) *Mary, Model of Priests.*

Yes, Mary is justly called the "Queen of the Clergy", because of the preeminence of her sacerdotal dignity over that of ours. But she is also Queen of the Clergy, because she is an accomplished model of priests. Her humility and poverty, obedience and abnegation make of her an ideal of christian perfection, but especially of priestly sanctity. Let us however pass on to her Virginal purity. In this 20th century, which seems to recall the days before the deluge, "when all flesh had corrupted its way", we, priests—salt of the earth—are obliged more than ever to keep an uncontaminated soul. Like the lily of the garden, that raises its long stalk above the muddy soil, and opening its snow-white flowers spreads the sweet perfume all around, we, priests, must keep our hearts high above the corruptible world. Like the "Immaculate Host" which we daily raise to the Eternal Father, we should keep us spotless before God.

Mary, the Virgin-Mother of the Immaculate Lamb, is for us the model to imitate. She was the pure handmaid of God, whom the power of the Most High overshadowed, to form from her the "unblemished Host". She was the all-beautiful "Radix Jesse" from which sprang up the "Lily of the valley", that has filled the whole world with the heavenly perfume of supernatural virtues. She was the guiltless co-priest, who stood at the side of the Cross and offered in union with her Son the "Unblemished Sacrifice". If we only raise our eyes towards this Holy Virgin, the celestial beauty of her pure heart will entice our soul, her heroic example will stimulate us, and her potent hands will lead us safe amidst the perils that beset our path.

And, how sweet to consider the intimacy of the Divine Mother with her Son Jesus. Who can narrate to us all that has passed between her and Jesus, in the happy years which they passed together under the blessed roof of the little house at Nazareth? What torrents of celestial graces flowed into her soul from that of her beloved Son in whom was "dwelling the fulness of Divinity". Oh, had we but learnt to spend daily a few hours in company with our Eucharistic Lord, in imitation of what Mary did at Nazareth, how fruitful our apostolate would prove in consequence! Mary, perfect image of our Supreme High Priest, faultless model of sacerdotal life, make our soul like unto thine.

6) *Our priestly functions in union with Mary.*

Many are the practices that could be suggested, all calculated to make us worthy priests, true servants of our Heavenly Queen. But let me dwell upon one only. Let us be priests with Mary, in union with Mary; let us always exercise our sacred functions standing at the side of our sweet Queen and Mistress.

We are "other Christs", who daily renew on our altar the sacrifice of the Cross. When we pronounce the omnipotent words, and when Jesus, the High Priest-and-Victim, descends into our hands, let us recall to our mind the scene of Calvary. Mary, who was standing there at the foot of the Cross, suffering and sharing in the offering of her Divine Son, cannot but take part in the

august mystery of the altar, where the same Priest offers the same Victim anew. Let us be other St. Johns, and offer in union with Mary and Jesus the Unbloody Sacrifice.

We are continuation of Christ on earth. We communicate to the faithful the supernatural life flowing forth from Him. We are ministers of the mysteries of God. But let us remember that Mary—the Co-Redemptrix—has her part, not in the acquisition of graces alone, but in their dispensation as well. "It is true that the effects of the Sacraments do not depend upon the intervention of Mary. However nothing forbids the Sacraments to be administered to men and being worthily received by them through her mediation. (Van Noort, *De Deo Redemptore*, N.287).

Let us then be united with Mary in our priestly ministry, and remember that while being co-operators of Christ in the distribution of the fruits of Redemption, we are also ministers of Mary, the Mediatrix of all graces. Nay, let us perform all our daily duties in union with Mary, our Queen and Model, trying to copy in our poor soul the admirable sentiments that filled her motherly heart, nay more, her sacerdotal heart.

CONCLUSION

As the Holy Father Pius XI gloriously reigning, in his latest encyclical says: "Whoever studies diligently the annals of the Catholic Church, will easily see united to all the splendours of the Christian name, the efficacious patronage of the Virgin Mother of God. Whenever a great danger threatened the Catholic Church the hand of Mary was there supporting the oppressed and crushing the oppressors. But among the great calamities that weigh down on the present generation, is there one greater than the plague of anticlericalism? Russia presents the priesthood as something that "poisons and obscures the conscience of the workers". In 1936 alone 102 ecclesiastics have been condemned to death, and 8,000 have been imprisoned. In the present civil war of Spain, not less than 6,000 priests have already been obliged to sacrifice their lives. The president of Mexico, Lazaro Cardenas, takes credit for the fact that despite the practically unlimited confiscatory power that was placed in his hands, last year, no property has been nationalised that was not in the hands of the clergy. We know what heart-rending scenes have been and are still being enacted in Nazi-Germany. Why to go to distant countries? How often has it not happened, even in our father-land, India, that the two-edged sword of destruction and calamity pierced the innocent hearts of our own brethren and spoiled their good name?

In the midst of all these afflictions and sorrow, treacheries and persecutions, to whom shall we raise our suppliant hands? Whom shall we call for help? Whom? if not Mary, Queen of the Clergy?

Catholic Laity and Eucharistic Devotion.

FIRST PAPER

By REV. FR. D. FERROLI S. J., BANGALORE.

It is remarkable that Our Blessed Lord—who had come to save the human race through His Passion and Death—refused even to pray for the WORLD.

And yet is not the world the place we have to live in, the society we have to move with? And if that is rejected by Christ, how can we—and especially lay people—ever hope to reach the salvation gained for us by Christ?

We must observe, however, that the Gospel means by the WORLD is not the place we live in, nor the society we move with. It is a kind of poisonous atmosphere, made up of wrong principles and wicked practices, which surrounds us on every side and infects us and saps the supernatural life within us. It is this evil reality that Christ refused to pray for; this kingdom of darkness—opposed by its very nature to the kingdom of God—that Christ ever regarded as His irreconcilable enemy. It is the city of Babylon as opposed to the mystic Jerusalem; the city of the devil raising up its head against the city of God.

And Christians have always had to fight against that. They always had to strive and gain a certain immunity against the germ laden air, which chokes the life of grace.

But I believe that, if the world has ever been poisonous, now it has reached such a degree of infectiousness as to make one shudder at the very thought of it. And that for three reasons:

First because powerful Nations have now organized their enormous resources not merely in a battle against Christians, or against the Pope, but against God Himself;

Secondly because they are determined to carry on their warfare not only within their frontiers, but throughout the whole world;

Thirdly because they are not merely interested in gaining allegiance of a few intellectuals, but they aim at the spiritual destruction of the future of mankind by poisoning the souls of children, which are the most beautiful, and also the most frail and helpless.

Now how can we—and the Laity in particular—strengthen ourselves against all this? It seems at first as if it were futile even to attempt any kind of resistance—as it would be futile even to resist the destructiveness of an earthquake or similar cataclysm. For now indeed is the hour of darkness, now is, Antichrist let loose upon the world.

Well, it seems to me that the "EVIL ONE" now aims at a three fold object:

First, to destroy our faith by incessant attacks upon Religion;

Second to smother charity by preaching class-hatred and a world-revolution;

Third to sap and kill individual morality by ridiculing purity, extolling divorce, promoting and disseminating the practice of free-love, companionate-marriage, birth control, and the like.

Now the Laity—and all in fact—will find in the Blessed Sacrament the mighty bulwork against these modern attacks. For, is not the Blessed Sacrament the MYSTERY OF FAITH, which maintains the faith incorrupt by immersing the soul into the very heart of the Supernatural; which strengthens the faith by uniting it to the innermost life of God? To keep the faith intact, it is not sufficient to fortify the intellect by the study of Apologetics, of Catholic

Philosophy and Theology. That is excellent, and in a way necessary; but it is not sufficient. That will give "national assent" to the truths of the faith; while the assent must be living and real; given with the whole soul; not only with one part of it.

Now in the Eucharist it is Christ Himself that takes the soul into His Heart, that makes it rest on His breast, that makes it hear the whispering of His voice. Can you imagine St. John to become unfaithful, after what had happened at the Last Supper, after he had heard and touched and handled the WORD OF LIFE? Similarly, a man who receives the Blessed Sacrament every day, and who receives it in a spirit of living faith, will never be unfaithful to God, will never waver in his allegiance to Christ, will never allow his vision to be befogged by the sophisms of the world.

And is not the Eucharist the SACRAMENT OF LOVE, which, not only manifests the undying love of God for man, not only kindles man's love for God, but creates in man a strong love for his fellow-man,—love for the rich (for they too have to be loved) and for the poor, love for the strong and for the weak? If the rich really understood the message of the Eucharist, if they realized how Christ unites all unto Himself and transfers His own rights to the famished, the naked, the homeless, how could they exploit the poor? If the poor understood the unifying power of the Eucharist, how could they live in an atmosphere of hatred, breathing vengeance, dreaming of a world-revolution?

Do not say that this doctrine lulls the poor to sleep, that it makes them forget their grievances, the advantage of the upper ten. No; for this wonderful dogma of the Eucharist does not take away from the poor the right and power to organize and claim redress; but it makes them organize in love, not in hatred, under the eyes of God and not under the leadership of the devil.

Renan says somewhere that nothing contributed more to the abolition of slavery than the common attendance at the Christian mysteries, the common participation in the Body and Blood of Christ by the early Christians. For that gave to the poor a wonderful sense of dignity and nobility and made the rich understand that one who fed on Christ had a soul, and could not be the absolute property of another man.

Similarly at the present time, the Holy Eucharist will make the capitalist love the proletariat; and will create those soul-dispositions which are the necessary prerequisites to a more equitable distribution of wealth.

Or, to speak of things which touch us more nearly, the Caste-Christian, who approaches the Holy Table will gradually come to see how contradictory are his faith and conduct when he shares the Body of Christ with the Untouchables, and yet refuses to share with them the body of the church.

Finally, is not the Blessed Sacrament the very FOUNTAIN HEAD OF PURITY, which imparts that supernatural strength which alone can keep us pure among the poisonous streams of the world? Without the Holy Eucharist there will be no long maintained purity for Catholics; no purity for our boys and girls; no purity for our homes.

If our lay people will take the opportunity of this magnificent Congress, of this National manifestation of faith in Our Eucharistic King to renew their love for Christ in the Blessed Sacrament, we need not fear for them.

The Holy Eucharist will make them immune from the world, not by separating them from the world, but by uniting them with God. In God faith will thrive, charity will increase, purity will become invincible.

For the union of man with God which the Holy Eucharist will accomplish will not be a mere union of the intellect, such as study may give; or a union of feelings, which may spring up at the sight of stately ceremonies, at the strains of beautiful music. No; though we do not despise these things, though we admit that they have their value in lifting up our soul to God, still we know how weak and ephemeral they are.

In fact they but touch the surface of our being; they do not penetrate to the very springs of our spirit. But the Eucharist is like a transforming alchemy, which reaches the very roots of the soul and lifts up poor humanity to the plane of God. In the words of St. Augustine: It is the food of the strong which does not lower God to the level of man, but raises man to the life of God.

On the slopes of the Ghats we see mighty trees which sink their roots so deep that they can defy the winds and the storms. Similarly Christians, rooted deeply in Eucharistic faith and love can defy the storms of modern unbelief and the poison of modern corruption.

Some perhaps will smile on hearing of this mystic remedy against the very real evils of the world. They think that present day evils spring chiefly from ignorance, from economic maladjustments, from suppressed and oppressed personality. And, therefore, they believe that suitable remedies are to be found in education, socialism and equal opportunities for all.

Well, my dear Brethren, I should be a fool to deny the need of more and more education—education of the right type, I mean—I certainly admit that economic evils demand economic and social remedies. But I say that these will be superficial and futile as long as they leave untouched the profound selfishness of man.

That can be tackled successfully only by something deeper and more powerful than itself. But what is that? Can anything be deeper and stronger than the essential selfishness of man? Is it not rooted in his very nature? Undoubtedly it is; but deeper than nature is God; stronger than our natural and essential selfishness is the Supernatural. And nowhere else in the whole realm of Religion is the Supernatural brought nearer to us than in the Holy Eucharist.

Give me a Catholic whose faith and devotion in the Blessed Sacrament is living and strong, who approaches the Holy Table frequently and in the right spirit; and I am certain with the certainty of God that his selfish thoughts will be raised from darkness to light, from this world to heaven. In the Blessed Sacrament selfish exclusivism, selfish aggrandizement at the expense of others, hatred of those who are more successful, will be smelted in the crucible of charity—of that charity that sees Christ in every man, that loves Christ in the neighbour, that makes the heart of every man beat in unison with the Heart of Christ.

Of course, sceptics will doubt. Nay more: they will point an accusing finger at us Catholics, who, though professing to know and possess the remedy, are yet such poor specimens of faith, charity and purity.

But we know, my dear Brethren, that the remedy is real, and that we have it. Only the failure is not with the remedy; it is not the Blessed Sacrament that fails; it is we who neglect it, who keep it buried, who do not traffic—you will pardon the word—who do not traffic with it.

We have the light and are blind; we have the living water and die of thirst; we have the medicine and are sick. Oh! let us give the Blessed Sacrament chance, and it will work wonders. We know it from the lives of the Saints; we know it from our own experience. Whenever we have yielded ourselves to God, God has raised us to Himself and started that work of mystic transubstantiation that was in His plans, when He instituted the Blessed Sacrament. But although we often allowed Him to begin the work, we never allowed Him to finish it. We carried the Blessed Sacrament living in our hearts for a day or two; and then we found Him an inconvenient Guest, and put Him back in the tabernacle, and forget Him in His lonely church.

Let then our devotion to the Holy Eucharist be living, not dead; full of faith; not doubting; full of fervour, not cold. Let it not spend itself in more ceremonies; let it not be made sterile by deadening routine—but let it be a devotion of utter self-surrender to the ideals of Christ. And let this magnificent Congress bring us nearer to Christ—not only nearer, but into Him, into His loving Eucharistic Heart.

“They in me, and I in them”.

Then our faith will not only resist the dissolving action of unbelief; it will conquer all unbelief. Not only our charity will triumph over the world currents of hatred; but it will change them into currents of love. Not only our purity will remain unscathed amidst the fires of lust; it will draw even the impure repentance and grace.

FIAT! FIAT!

RESOLUTION:

Whereas the Holy Eucharist is a true bulwark against modern attacks on our faith and Christian morals, maintaining our faith and kindling man's love for God and for his fellow-men; be it RESOLVED that we arm ourselves to withstand these dangers by frequent participation of the Eucharistic Mysteries, especially of Holy Mass and Holy Communion.

SECOND PAPER

By REV. FR. SWITALSKI, C.S.C., DACCA.

Several months ago one of the daily newspapers of India published a leading article or editorial of a character quite unusual for a purely secular journal. The editorial appeared shortly after Great Britain's commitment to a new and extensive re-armament program and the consequent rise in the world price of steel. The writer of the editorial, commenting on the fact that certain grasping individuals were taking advantage of the situation so created to enrich

themselves at the expense of the general public, drew the conclusion that civilized nations and peoples now seemed, through selfishness and greed, to be drifting into a condition from which only a higher power can save them.

Our Christian leaders, and Our Holy Father, Pope Pius XI in particular, have for a long time now, been insistent with their warnings about the dangers threatening our civilization and we hope the newspaper article, just referred to, gives at least some indication that the Church's teachings and admonitions are striking home. For to-day, no less than in the early days of the world, it is essential that the race of men be mindful of that observation of the inspired writer: "with desolation is the world made desolate because no man thinketh in his heart."

The stress and intensity of modern life and its excessive pursuit of temporal advantage and satisfaction, leave little time either for adequate reflection upon the import of current happenings, or for sound thinking about the fundamental truths of life, or, again, for the fitting acquittal of that most necessary obligation of humanity, the worship of God. Largely in consequence of this thoughtlessness and this engrossment in earthly things, our age is apparently being carried further and further away from the sublime and saving teaching and example of Jesus Christ.

In great numbers the present generation of the wealthy, of the middle class, and even of the relatively poor are whiling away countless precious moments at the cinema, before the radio, in the automobile, at the dance-hall and the club. Professional purveyors of amusement are flooding our days and nights, our public and private life, with sensory and sensual diversions of a kind and variety and abundance scarcely dreamed of by an earlier generation. And while this pace is maintained—and there is as yet small indication of either let-up or disillusionment—the interests of God, of our fellow-men and of our own immortal souls go by default.

So it is that the Reverend Father Ferroli, in the paper he has read to you, has very appositely mentioned that it seems to him the "EVIL ONE" now aims to destroy faith, to smother charity and to kill individual morality. And with equal insight he exhorted you to have recourse to the supernatural for remedy; in particular that you make use of that ineffable Gift of Divine Goodness and Wisdom, the Holy Eucharist—the Sacrament of Love and Unity, the Mystery of Faith, the Food of Virgins.

No one who understands the real purpose of our life here below or who comprehends the wonderfulness of our destiny as revealed by the God-Man, Our Saviour, will gainsay these warnings or these recommendations. Too long have the children of God allowed the enemy to have the field. Too long have the Christian people suffered the lessons of Bethlehem and Calvary to be crowded out of the world's consciousness by the ephemeral and oftentimes repulsive twaddle of Hollywood or by the specious propaganda of Moscow. It is high time that the Christian, and the Catholic world especially, shake off its lethargy and gird on its battle armour. The Implication Communism would very likely have the world accept it, that Christianity has failed. It is for you the laity, the average Catholic, to meet this challenge and to prove the implication to be false. You can do so by generously and perseveringly putting your Christian, Catholic convictions and beliefs into practice. You can do so by a return to a deeper spiritual life, by a recourse, in all fervour and earnestness, to the divinely instituted means of salvation and sanctification and peace of mind and heart left us by Our Lord. These means come to us from Divine

Wisdom Incarnate; from Him who is our Creator as well as our Saviour and who knows both our every weakness and our every need. And in this connection let us not forget that in providing for our necessities, Jesus left us last of all the supreme gift of the Eucharist. In possessing this Sacrament you have the remedy in your hands: an Infinite Sacrifice; a Sacred and Saving Banquet; a Real and Permanent Divine Presence. Herein you, and all men of goodwill, can, if they so desire, find strength for their faith; an increase of charity and the spirit of unity; and a protection for the lily virtue of purity.

During His public life Our Divine Saviour went about doing good to all classes and manner of men. His public ministry was indeed a continuous manifestation of kindness and charity. And at the close of His sojourn on earth He offered up His life on Mount Calvary in exemplification of the teaching: "Greater love than this no man hath, that a man lay down his life for his friends." If, therefore, the laity realize that the Mass is a continuation of the Sacrifice of Calvary and that in the Mass the self-same Jesus who died upon the cross still offers Himself to His Heavenly Father, "for the life of the world and the remission of sins", they, the laity, will likewise understand that in Holy Mass they have the means of restoring God's foremost law, the law of love, to due prominence in the affairs of mankind.

You have often heard the expression: It is the Mass that matters. The Mass, as an American ecclesiastic has observed, "is the one act of devotion on which our Mother the Church insists. All her children must under pain of mortal sin hear Mass on Sundays and holy days. The Church knows the infinite value of this august sacrifice and, to secure its advantages to her children, she makes frequent presence at it a solemn obligation".

Pius X, who is sometimes called the Pope of the Eucharist, desired that all the faithful should participate more actively in the Mass; that they should learn to consider the Mass as the united prayer of the Mystical body of Christ. And the Catechism of the Council of Trent would have all realize "that such is the efficacy of this sacrifice, that it is profitable not only to the celebrant and communicant, but also to all the faithful, whether living with us on earth, or already numbered with those who are dead in the Lord, but whose sins have not yet been fully expiated—it is not less available when offered for them, than when offered for the sins of the living, their punishments, satisfactions, calamities and difficulties of every sort".

With wisdom and economy, perhaps also with a little sacrifice, let the laity so arrange the details of their lives that they may find it possible to be in frequent attendance at Holy Mass. Daily assistance should be the goal striven for. Let the laity also endeavour to learn more about the Mass so that understanding it better they may love it the more. To this end they would do well to familiarize themselves with the small hand-missal, preparing the Mass, as it were, the night before. Neither should they neglect being present when instructions are given on the Mass or the Liturgy. And, a most helpful practice, they should read from time to time, a book or pamphlet treating of the Holy Sacrifice. At the present moment, unfortunately, there is a dearth of suitable and varied literature on the Blessed Sacrament and the Holy Sacrifice of the Mass in the vernaculars of India. As for our English speaking Catholics, I would strongly commend the reading of the wholly admirable booklet entitled: "*The Holy Eucharist*", published by Father Aurelian, O.C.D., National Director of the Priests' Eucharistic League, at the Jubilee Memorial Press, Alwaye. And from the reading of Eucharistic literature of the kind let us hope that the laity of India may be influenced to choose the Mass as their

dearest devotion; as a most efficacious means of obtaining what they themselves need; and as an outlet for their zeal in prayers for their fellow-men. Large numbers of the latter, your non-Christian neighbours especially, need your prayers and need your counsel and assistance lest they succumb to the poisonous doctrine of class-antagonism and class-hatred being circulated by misguided dupes of Russian propaganda. While the Catholic layman does what he can to see to the adoption of alleviating economic and social measures based upon Christian principles of morality, let him also remember to enlighten his less fortunate and suffering brethren concerning the more fundamental remedy, namely, the return of all classes, rich and poor alike, to the knowledge and service of their Heavenly Father and to a love for one another according to the teachings and example of God the Son, Jesus Christ. Let them acquaint the oppressed of India of the message, as true and universal now as in the days of pagan and imperial Rome: "Come to me, all you that labour, and are burdened, and I will refresh you.—Take up my yoke upon you, and learn of me—and you shall find rest to your souls".

But so boundless is the love of God for us, His worthless creatures, that He has not rested content after sending us His own Son to die upon the Cross in sacrifice or after providing us with a continuation of this redeeming Sacrifice on our very altar. Nay, in addition, the Incarnate and Divine Son has contrived a way of leaving us Himself. He gives us in Holy Communion His Body and Blood, His Soul and Divinity as food for our souls.

Who among us or among the generations of men that have preceeded us, would ever, could ever, of themselves, have anticipated such condescending charity? Indeed, so stupendous is this favour of Holy Communion, that no later than last century there were still certain rigorists to be found entertaining Jansenistic qualms of conscience as to their use of this Sacred Banquet—and this, mind you, after nineteen hundred years of Eucharistic teaching and practice.

As it is not my aim to treat in detail of our great privilege of Holy Communion, I would like to make this one suggestion only that the laity, in all confidence, partake of the Eucharistic Feast according to the mind of Christ. Going for guidance, therefore, to the Church, Christ's infallible representative on earth, let the laity adopt the practice of frequent, of daily Communion. In respect of this custom, let them be convinced that Jesus comes not to save the just but sinners. "No one who is in the state of grace and who approaches the Holy Table with the right intention can lawfully be hindered therefrom". The purpose of the sacrament is "to help the sinner not to reward the saint". Let the laity, then, rely on this Heavenly Food "to cleanse themselves from the stain of daily faults, and to avoid those graver sins to which human frailty is liable". In particular let them learn from the virgin Heart of Jesus how to keep themselves and their loved ones together unsullied and unaffected by the present scourge of indecency and looseness of morals. And while they are in intimate and sacramental union with Christ, let them besiege His Sacred Heart with petitions that an end be made of the pestilential ills of modern society: divorce and birth prevention.

In the third place allow me, to some degree at least, to refresh your minds concerning what we know and believe and what is to be our response relative to the Eucharist as the Real Presence of God upon our altars.

An earnest non-Catholic once declared to a Catholic friend that if he had the faith of Catholics with regard to the Real Presence of Jesus Christ in the Eucharist, he felt that he should go around the world and, on his knees, urge

mankind to come and adore their God in the Tabernacles. Yes if all the laity duly appreciated the abiding, living Presence of Our Lord on our altars; if the importance of this great Fact were adequately grasped, our churches would be crowded to the doors during Hours of Adoration and the Communion rails filled each morning during the Holy Sacrifice.

With painful unanimity, however, missionaries of great experience in the sacred ministry could assure you that among their people there is a disconcerting lack of appreciation—of an intimate personal character—of the ever-abiding Presence of Our Lord in our churches. Sunday Masses are faithfully attended; large numbers "make", as the expression is, the Nine Fridays, crowds, more or less attentively and devoutly, line up for the annual Corpus Christi procession. But in the parish church during the week, from one Sunday to the next, a visitor is inclined to feel as lonely as if the building had been transformed into a morgue. In circumstances of the sort, is it not plainly true that there is One in the midst of us whom we know not; that there is little enough evidence of that faith reported of the French peasant whom St. John Vianney found in the church at Ars, "alone looking at Jesus and Jesus looking at him"?

It is obvious that there is here no question of the sincerity of Catholic belief in the fundamental teaching of the Church concerning the Real Presence. This fact is as genuine as it is consoling. But though this intellectual adherence to dogmatic teaching is all-essential, experience seems to indicate that the average Catholic reveals in practice little of the faith that is in him regarding the Blessed Sacrament. "These people honour Me with their lips, but their hearts are far from Me".

During these holy days of the Eucharistic Congress let us ask ourselves where our hearts are from early morning till late at night. What part of each day do we devote to our Eucharistic Guest? Deceived by what is described as the "critical" or "realistic" temper, is our faith being lost or our love growing cold? Are we allowing ourselves to be led away from our Eucharistic King by the roar and glamour of the world? If this be the case, let us hasten into the Sacred Presence and make our act of faith and pray for an increase of faith; "I believe, Lord, help Thou my unbelief". Harken back, too, to the story of your antecedents in the Faith. History tells of the heroism of the early Christians during the Roman persecutions and their loyalty to the Eucharist down in the sandpits and catacombs under the Imperial City. In Ireland, too, during the dark days under Elizabeth the Catholic people "risked their lives and lost them" rather than forego their Eucharistic devotions. In recent months, moreover, our companions in the Faith in war-torn Spain have given unmistakable proof of their love for the Holy Sacrament. God forbid that we in India should have to await a persecution to awaken in us a due consciousness of the Infinite Treasure we possess on our Altars.

To forestall so dreadful an eventuality let the Catholic laity of India devote themselves, generously and fervently, to the fitting worship of their Divine Guest and King; and let them communicate a knowledge and love of the Treasure that is theirs both to their own children and to the non-Christian people of India.

The love of parents for their children is one of the beautiful traits of the Indian home. If the Catholic parents in this country would not have their love for their children prove abortive, let them safeguard their children against the poison of unbelief. The miscreants in Russia and elsewhere who are out

to uproot the idea of God from the masses, begin by influencing the minds of children and the young. May I suggest to parents, then, to explain to their little ones that Jesus, who is so good, dwells not only in heaven, but for their sakes is present, fully alive, in the parish church, which is God's house. How eager the little ones will then be to go with mother or father to church, there to speak to Jesus. There is nothing fanciful in this. You will be teaching a sublime fact to the child. He will long for First Holy Communion as so many children saints have longed to receive Jesus. And as his years increase and intelligence grows, the child will have nothing to unlearn. On the contrary, more and more the great original truth will expand and fill the mind of the youth and the full grown man.

In dealing with converts to the Faith, a procedure almost identical with what has just been suggested for children, has been adopted by experienced missionaries with truly marvellous results. They find that when the doctrine of the Real Presence is explained with all its divine and human implications, there is little further by way of explanation required. The suggestion then is pertinent to invite the qualified lay Catholic to explain to his Protestant or non-Catholic friend what an infinite treasury of grace and benefit the Catholic has in the Blessed Sacrament. Jesus is not only the historic person of the Gospels. He is living with us really now as He was twenty centuries ago. And for the obvious reason: we need His help now as fully as men needed it when He walked in Galilee and Judea. Let the Catholic laymen be assured then, that his friendly effort to make his non-Catholic neighbour acquainted with the teaching and practice of the Church on this sublime mystery of our Faith, will be abundantly rewarded. Tell the unbeliever the Gospel history and point out to him that in the different countries of the world to-day, three hundred and fifty millions of men, you among them, are sincerely convinced that the Jesus of the Gospels is the self-same Saviour residing on our altars. I may be pardoned the self-evident observation that this attractive apostolate of literally leading men to Jesus, as did the Apostle St. Philip, will require time and study. But love will make labour light.

But here, as in many other activities also the age-old saying holds good: actions speak louder than words. If you would lead others to Jesus, you will find no surer way than by giving them an example of Eucharistic devotion. If possible let parents approach the Holy Table along with their children. Let them also emphasize the importance of Visits to the Blessed Sacrament by themselves stopping in for at least a few moments with Jesus whenever their business or their pleasure takes them in the neighbourhood of the church. Let all the members of the family, of school-age and upwards, have some definite and personal interest in and devotion to their Eucharistic Lord, chiefly by spending some time in adoration before the Blessed Sacrament in order to make some amends for the neglect, the insult and the profanation offered Jesus in His Tabernacle Home.

Before this National Eucharistic Congress will have drawn to a close, you will, undoubtedly, have witnessed much and learned much which you would like to remember and cherish. As an effectual reminder of what will have transpired here as a means of enabling you and encouraging you to put into continuous practice the resolutions you will have taken as a result of the Congress, allow me, by way of a final suggestion, to recommend that you become members of a Eucharistic association or confraternity.

Your home parish or mission may have an Altar Society. If the members are too few or if for some other reason the Society needs or would benefit by

your membership, then, be generous enough and zealous enough to join hands with those who are trying to provide their Eucharistic Lord with a suitable dwelling place among them and with fitting external worship.

With regard to confraternities, the Holy See has blessed in the most formal way the *People's Eucharistic League* and the *Confraternity of the Blessed Sacrament*. There are dozens of attractive programmes for the members of these associations. Membership in the League or in the Confraternity falls almost within the definition of prerequisites of Catholic Action organization. The Confraternity has for object the promotion of Eucharistic worship, and the apostles of Catholic Action will learn nowhere better than at the foot of the Altar the spirit of Jesus which they would carry among men. Whenever the number of members in a particular branch of association of the League warrant, it, a Guard of Honour is formed to adore before the Blessed Sacrament so that Our Lord may never be left all alone in an empty church. God grant that you may all, each and everyone, find it possible to enter one or other of these associations so that Our Lord may be more and more honoured, loved and adored in the Most Holy Eucharist.

Naturally this final suggestions, as well as those which may have already been made, will if accepted and acted upon, demand a good deal from you in time and sacrifice. You will of necessity have to forego much of that enervating pleasure which the modern world seems to hold so dear. But as the eminent Catholic writer, Father Martindale, has so well observed: "Pleasure never lasts; whereas the Christian joy no man taketh from him". Endeavour, therefore, to make choice of the Christian joy reserved for those who are loyal and devoted to the Eucharistic Christ so that one day those words of the Book of the Apocalypse may be fulfilled in your regard: "And they shall be his people and God himself with them shall be their God—He that shall overcome shall possess these things, and I will be his God, and he shall be my son."

B. The Holy Eucharist and Family Life

FIRST PAPER

By MRS. MCKENZIE SMITH, MADRAS.

A Modern Menace

We are living in days when all standards and ideas of real worth once held sacred, are falling into decay. Such a force of evil surrounds us, as if Anti-Christ were everywhere. We have all seen horrible pictures of the destruction of churches in Spain, and Catholic instinct revolted at the sight. But perhaps the most sinister menace of recent years has been the assault on Family life, namely, first on the family as an institution, and secondly on the various relationships within the family, husband and wife, father and mother, children and parents. This assault is not indeed only of recent years, for it has been met with at other periods of history. But there is this to be noticed: the assault that is being made at present on the family as the single unit of society comes no longer from one quarter, but is being

delivered from many different angles. Thus under the weight of Divorce, State Education, the present economic organization, etc., the family is gradually being assaulted from every angle.

The Importance of the Family

The family is the source of life. In the family the human being receives its existence, the life of body and soul. There the first training and education are imparted to the child. It is the child's first school. There the character is formed, the ways and manners shaped and fashioned.

The family is the foundation, the source of human society. Just as the plant is composed of cells, and the healthier the cells the better the plant thrives, so is human society composed of the cells of families. If the source of national life is poisoned, a nation will perish.

What can there be of greater importance for the Church than the family? The condition of the family constitutes the condition of the parish; of families the Church and State are composed. If the family is truly Christian, the entire parish will be so; likewise, the whole Diocese, the whole Catholic population. From the bosom of the family proceeds the honour or ignominy, the happiness or misfortune of each individual, as well as of the whole Church.

Antidote against the Family menace

Hence the ruin of family life is a greater evil than one we hear of about Spain, Mexico, etc. It is not magnificent churches which will save Spain or the world, but rather the rebuilding of families in Christ throughout every country. In the increasing complications and difficulties and dangers that threaten family life from all sides, there is only one sure means of sanctification of homes,—devotion to and frequentation of the Holy Eucharist. The only means of meeting these assaults on the family, which surrounds us, must be to restore all families in Christ, to sanctify homes. It is necessary to inoculate families with faith and devotion to the Blessed Sacrament and to frequent and daily Communion, with frequent Communion multiplied the world over, all assaults on family life would be in vain.

Vain Fears and Childish Excuses

Unfortunately, it would seem as if some people were afraid of Jesus in the Blessed Sacrament. They keep Him at a distance. They see a stern judge in Jesus, our tender and gentle Saviour, whose delight is to be with the children of men. They plead respect, and He asks for love. He stretches out His arms to us, and many people remain at a distance from Him, out of respect.

Were the little children of Judea and Galilee overcome with respect when they threw themselves into the arms of Jesus, when others wanted to send them away, and when He called them back to embrace and caress them again and again? Jesus has not changed. He is just the same—a lover of children, gazing on us and wanting us to become like children, too.

In the Holy Eucharist Jesus has emptied Himself. He has cast aside that fragrant Body, that voice, the beauty of His Face and Hair, for the most ordinary substance, bread. He is a captive for ever for us. He cannot move save to be raised to be adored and received—raised by His priests (not so lovingly or so carefully as His Blessed Mother would raise Him). Every single morning He leaves His Home in Heaven to come forth at the call of the priest, down on to our poor altars, and waits for us. Does He wait in vain? Will not families advance to receive Him into their hearts? Unrequited love is the most terrible pang of the human heart, and of that Jesus died, died of a broken Heart, because each one of us refused Him the joy of our love. Jesus will forget it all, if we will return to Him.

Within a few minutes of their homes, every morning there passes the Miracle Worker of Judea, longing to give His grace to them, the very same Jesus who never refused even miracles to those who sought Him on earth. But people will say that they are not 'worthy' to receive Him. By these words they state their own need for frequent Communion. They are unworthy, therefore they should go to the Holy Communion, to become more worthy. When they go frequently to Holy Communion, they do not prove themselves better than others, but rather their need to go.

The Holy Eucharist the nourishment for the souls of men prepared by Our Heavenly Father. Let us consider a family. They are all dependent on the Father, and at meal times they all gather to the table knowing that he will have provided food for them, just as he has provided for their clothing, their housing, their education, etc. So too, all members of a Catholic family should gather round 'Our Father' at the altar each morning, where the wounds of Jesus stream out graces, asking His gifts, submitting ourselves to Him, and so receiving His favours.

Some parents hesitate, but let them consider what Communion is:—The Sacrament of the Body and Blood of Jesus under the appearance of Bread and Wine. Our Dear Lord is really and truly present, that same God and Man, who walked the streets of Galilee, with those same holy feet that were anointed by Magdalen, that very same Jesus. He comes on our altars and descends into our hearts, and then what happens there? A fusion of souls—Christ's Soul is fused with ours, just as two pieces of wax are fused under great heat. After Communion, there are no longer two, but one.

When we eat ordinary bread for our substance, it is transformed into our body. The opposite happens in Holy Communion. We in Communion, are transformed into the Bread of Heaven. Even the body is benefited. It is purified, and made more subject to the souls. We feel invigorated after a meal, and the soul feels the same effect after Communion—completely invigorated and ready to face the day's work and trials.

People may say that they feel dryness in communicating frequently. Well, even the Saints suffered in this way. Sometimes God wishes us to receive Communion in the Garden of Gethsemane. Some people think that this dryness is 'routine'. Some people say 'I have more devotion going once a week or once a fortnight or once a month'. One can believe it might be more looked forward to, as if in the physical sense, we took a meal once a week, or once a fortnight or once a month. We would long for that meal, but would we be physically stronger for taking our meals in this way? We would be infinitely weaker. And so with Holy Communion, the more frequent the nourishment, the greater the increase in spiritual strength.

Devotion to the Eucharist must be the foundation of the Family

When, then, should frequent Communion enter into family life? It should enter before that family is formed, and when the individual future home is still a dream. Let young men and young women go to frequent Communion and pray for that partner in life, who will be for them a real helpmate on the road to heaven. People make the mistakes of thinking that marriage is merely a natural inclination for one of the other sex. It is the most important thing in their lives. Therefore, God must be brought into it to supernaturalize it. If people would only pray earnestly before taking this most important step, there would not be so many unhappy marriages. The best way to make a happy marriage is by receiving Communion frequently for that intention.

To such a bride and bridegroom, the wedding day comes sanctified by the last meeting (?) of the fancies (rather, fiancées) with Christ to whom they have confided their hopes of happiness.

They shall when married give up their pious customs? The duties of their state make early morning Mass more difficult. Against that, their increased responsibilities press them to ask for new graces of which they find themselves in need. Husband and wife together at Mass? Side by side at the Communion rail! Nothing can go much wrong in a marriage that is conducted like that. Of course there will be temperamental differences. But newly married couples should say their night prayers together, and if there had been any disagreement during the day, the one at fault should say at the examination of conscience "I'm sorry" and happiness and love would be restored.

A Judge in the Divorce Court has said, that most divorces would not take place, if persons had only early learned to say to each other "I'm sorry".

That "I'm sorry" will be much more easily said by them, if they are in the habit of going to Holy Communion every morning, whereas without that incentive, the discordance may be kept up and cause unhappiness, through neither wanting to give way one inch to the other.

True happiness will not be found in a Catholic home, where the Rosary is habitually neglected. Let husband and wife then start off their newly wedded life with the good habit of daily recitation of the Rosary. Irish families, by some attraction, or rather by some gift of God's grace, have found in the recitation of the Holy Rosary as family prayer, something congenial to all their religious thoughts and feelings. This is, doubtless, one of the reasons why they are living centres of religion and morality.

The Holy Eucharist the Source of Graces to Fulfil the Duties of Matrimonial State (Life)

Frequent Communion will bring to husband and wife the graces they both need in their new state of life, and before long graces for a third, when God blesses their union with a child. Parents should look on it as a great honour to be allowed to have children—a precious soul to mould and train, to be on earth a fine useful citizen, a devoted faithful Catholic, and ultimately win eternal happiness. The finest and greatest thing that parents can give their children is love of the Catholic Church.

Let the Mothers in those early days sanctify the sufferings and fatigues of child-bearing, and offer them all up for the soul of the child, to obtain graces for it. The Mother should struggle to Mass and Holy Communion even if she felt ill, and offer up the graces she obtains in doing so for the sanctification of her unborn child. At her daily Communion she will ask our Lady to supply for her shortcomings.

Good parents will obey the earnest exhortations of the Church to have their child baptized within the first three days after the birth. And the Mother will be anxious to put the new born babe under the protection of the Mother of God.

In other homes this great joy is perhaps slow in coming. At Communion, the sorrowful wife will go to tell of her loneliness, to repeat her desire. She finds there a decisive argument to plead her cause with the Master of life. "Jesus give me souls; confide them to my care. I shall make of them ciborium where You may find rest. If it pleases You to give me a son, and then ask him of me for the service of the altar, I shall help you to make of him a monstern, wherein shall shine the glory of Your priestly action".

Another Mother's anguish is different; her home is not childless; its happiness is not endangered. It is not the shadow of death which chills here; it is the care of life. Another child added to the family, life already hard, reduced means, even the very space in the home over-crowded, the future uncertain, the criticism and sneers of her neighbours to bear. What a burden for this poor woman! Her health is delicate, her courage waning.

Christ will not abandon a conscience trembling before duty. "Come to Me" He murmurs, from the depth of the Tabernacle. "you who are heavily laden, and I will refresh you". The Bread of Life fills this weak one with heroic energy. He strengthens her for the sacrifice necessary. With Him, generosity has entered into her hesitating soul, the joy of the peace of Christ is with her: the blessing of God descends on her Christian home.

Eucharistic Training of Children

A good Mother should early teach her little ones to love Our Lord. To be a Mother, it is not enough to lay a baby in a cradle, you must sow God in the little soul. Let your talks with your children be founded on a love of the Blessed Sacrament. As the opportunity arises, you may guide their ceaseless chatter, the answers to their thousand questions, the explanation of the many insignificant things that attract their attention. Everything can be turned to use; an incident in the home life, a holy picture admired, a moving story recounted, a word about the feast which the Church celebrates. Set apart a special hour for these chat, just a few precious moments in the week given to God. What your Communion have stored up in you of good desires will then rise to your lips like a prayer, and stories of Our Lord told to your children will palpitate with life and colour, and His radiant beauty will appear in full light.

Very early, the children must be brought to Church, and taught that behind the door veiled in silk, their best friend, Jesus, is watching for them, and loving them, and longing to leave His little cold house to come and dwell in their small warm hearts. Teach them to talk to Jesus in Church; to say their hymns or ordinary poetry for Him, or to repeat to Him stories which

they have heard; anything so long as they are 'talking' to Him. A good Mother while teaching the child that Our Blessed Lord is in heaven and in the tabernacle, also will teach the child to picture our Lord as standing always at its side, and the knowledge of His nearness will be a great comfort to the children all through their lives.

A Mother should teach her child to love its guardian Angel, to apply to it when in difficulties, and if a Mother finds her child difficult, she should pray to its Guardian Angel to help her in its training.

A Mother should never show favouritism to any one child. Such favouritism give the others a sense of unfairness, and spoil the happiness of their childhood. It might not always be easy to avoid favouritism, but a Mother would suffer remorse later, if she indulged in favouritism.

Children should be given good thoughts to go to bed with. A story told, or read, from any of the admirable children's devotional books to be had in these days, is very suitable at this hour. From childhood a Mother should train her children to sleep with their arms holded on their breasts, and should let them know very early what the Church teaches about impurity and wrong-doing.

The Child's First Communion

When the time comes when the child can know the difference between consecrated and ordinary bread, and have a good intention, that is the time for the child to make its first Communion.

In preparation, a good Mother will not neglect to train her little ones in acts of self-denial. Acts of self-denial often repeated in childhood will help the adult man or woman to accomplish big things at twenty years of age. It is not the children who get afraid of acts of self-denial. It is the parents! The children take joy in them once they grasp their significance, and they only need a tiny reminder to do it for an Act, when the most-objected-to order will be carried out with a promptness that no threats should inspire! How readily they will understand, and try to pile up 'Acts' with which to decorate the little altar of their hearts for the coming of Jesus, when it is explained to them! It is true that on their First Communion Day they look very small, these earthly angels, and that a few years ago, no one would have thought of them coming to Communion. But when the priest bends down to give the Host to the tiny guest, he recalls that the God of infinite greatness bows far lower to reach those whom we regard as illustrious personages, while from these little ones Jesus will receive with joy their spotless homage, and will bring them to the fullness of beauty.

Frequent Communion is to be Encouraged

The First Communion once made, you must not refuse the little Communicants the benefits of frequent Communion. They need it at this charming age, when their character is still un-formed. Their unknown future depends for a great part of the friends whom your children meet on the high-road of life. You fear harmful friendships for them; you wish to find them

safe companions, whose influence will be good. There is no friendship like to that of Christ. Without forcing it on them, it will not be difficult to awaken a sincere desire for frequent meeting. They will be so beneficial to them.

As they grow older, you are not ignorant of the battles for faith and virtue which your children must wage; the frailty of man is great, greater still is the power of this regenerating Bread. By feeding your children with it, with what beauty and strength of soul will you not endow them?

If young people on the path of sin and vice were asked when did they become the cross of their parents? The answer would be, since they grew careless in receiving Holy Communion. Ask the strong ones who have remained firm in all temptations, if they owe everything to frequent worthy reception of the Bread of Life? Before the Eucharistic Saviour they will joyfully lay the palm of Victory over sin and passion.

Conclusion

To sum up then, if you want peace and joy in your family life, encourage frequent Communion. The parent's own example will be the best teaching for the children.

Frequent Communion will give you and your children, hearts burning with the love of Christ. Go to Communion as a child, and also as a lover, seeking more His pleasure than your own. He remembers only you. You remember only Him. Try to make up to Him for all the insults He receives in the Sacrament of His Love. There are people in this world with hellish hearts, who would cast opprobrium on our dear Lord in the Tabernacle. He permits it, that He may have access to our hearts. He puts up with insults. We must make reparation for them, but how? By making your hearts, and those of your children worthy of Him, that when he comes, He may not knock in vain. Do not just receive Him and leave Him there. You would not receive a friend who came to visit you in the drawing-room, and then go out and leave him there with the newspaper. Tell Him how glad you are to have Him. Make Him feel He has got one true home. He will then bless that true home—father, mother, children, relations, and that blessing will go forth from that home into other homes, like rivulets, the end of whose course who shall know?

Frequent Communion, then is the only true means for the betterment of homes. Those who practise it will also be the most fervent in making use of the other helps and practices the Church has provided to this end.

COROLLARY

I

ENTHRONEMENT OF THE SACRED HEART

The first place among the helps and practices which promote frequent Communion must be given to the practice of the Enthronement of the Sacred Heart in the home.

Christ's own Desire

All Catholics know that Our Blessed Lord has promised that He will bless the houses wherein the image of His Sacred Heart shall be exposed and honoured. This promise was given to St. Margaret Mary, as she prayed before the tabernacle in the Chapel of the Convent of the Visitation at Paray-le-Monial, in France, when He showed her His Heart burning with love, like flames of fire, surmounted by a Cross, and surrounded by a crown of thorns. She heard the pleading cry, wrung from His loving Heart: 'Behold this Heart which has loved men so much.....even to death'. 'Who will show me some return, some gratitude for My love? St. Margaret Mary not only heard, but answered her Master, and gave all that He asked of her. It was then that the twelve promises were given, with the assurance that He would reign by the love of His Heart, in spite of His enemies and against all opposition.

The Chief Characteristic of the Enthronement

The principle characteristic of the Enthronement is the response to Christ's desire to be the King of Love in the family. By the ceremonial of Enthronement, the family recognizes and proclaims with special emphasis the Kingdom of Jesus Christ so utterly ignored by the world. Our Lord desires to reign by love and to communicate this love, as He did at Nazareth and Bethania where He felt He was truly the King of Love. At Nazareth He was the King of Love in His own home; at Bethania He was the King of Love in another family, the prototype of all Christian families of later ages over which He desires to rule supreme as King of Love and Mercy. Every family in our days is sorely in need of the infinite mercy of the Divine Heart.

By the act of Enthronement of the Sacred Heart of Jesus in their home, the family receives Jesus as their Lord and Master. What happiness, what confidence, this knowledge gives them: Our Lord has entered their home! How joyfully they offer Him hospitality! Every member of the family should be penetrated by the conviction: Our Lord is with us, full of love and meekness; to Him we can take refuge in all our spiritual and temporal needs. The Sacred Heart has entered our home, He has made it a house of prayer, His powerful blessing rests upon it.

It is a binding duty on every truly Christian family to render solemn reparation to the King of Love, by loudly proclaiming these Divine rights of the Sacred Heart,—rights, which in our present age are so shamefully violated and trodden under foot.

The enthronement recalls Him at least into the family, by setting up a representation of the Sacred Heart, as on a throne, acknowledging the loving throne from which He may fully exercise His dominion. This Enthronement is a beautiful tribute of homage. Through it we can find protection against the attacks of the world and its dangerous views regarding Christian families.

The Ceremonial of the Enthronement

As an acknowledgement of the dominion the King of Love, a picture or statue should be put up in a prominent place in the home not necessarily the drawing-room. It should be in a room where members of the family

have opportunity to pray before it, and recommend all their needs to this all-powerful Friend. Decorate the picture, or if a small altar, place a few lighted candles and some flowers before it.

If a priest is present he will bless the statue during the ceremonial. The picture should have been previously blessed if the priest does not assist.

All the family kneel round the throne of the Sacred Heart, then the priest (or in his absence, the father or mother) reads aloud the Act of Consecration, the members of the family repeating each sentence together.

Absent members should be notified of the intention of the family to consecrate itself to the Divine Heart, so they can join in spirit in the consecration. Rev. Father Mateo, the Apostle of the Enthronement suggests to place the Photographs of the deceased members near the throne as a touching manifestation of the union between the living and dead members of the Family.

Each member of the family should write his (or her) own name on the document. This should be retained by the family placed near the Enthroned picture as a remembrance of the solemn consecration. (Someone may write the names of the absent members on the document; also names of the deceased with the mark.)

The Anniversary of the Enthronement and the Renewal of the Consecration.

The anniversary of the event should be celebrated with special fervour each year. However, not only once a year, but every month the act of consecration should be renewed. Thus, not only will the Church be a sanctuary, a house of worship, but the parental home will also be a sacred place, an oratory where God daily receives praise and honour from the whole family.

II.

NIGHT ADORATION

Fr. Mateo has seen such wonders of grace proceeding from homes thus consecrated, that he has formed a new plan for family and social reparation to the Divine Heart—Night Adoration in the home. He points out that just as thousands and thousands of persons spend whole nights in sinful worldly pleasures, so families devoted to the Sacred Heart, could make reparation for such sins, without leaving their homes, if they would bring themselves to be so generous as for the whole family to take in turns the hours of a night in which to adore the Divine Heart of Jesus.

What Does it Mean Exactly

It means, says Fr. Mateo, that the fervent family chooses a night—perhaps once a month, preferably the eve of First Friday, let us say from 11 p.m. to 5 a.m.—after having arranged the time-table for the big and small sentinels, the candles before the shrine being lighted, the whole family might begin the

holy vigil by a hymn and the recitation of the Apostles' Creed. Then in turn each one of the pious sentinels of Jesus would take up his watch before the enthroned representation of the Divine Heart; Father, Mother, Children and Servants right through the night.

What occasions of grace would not pour down on such a family as a result, and blessings without number on each individual member of the whole family. Such a family would be the lamp from which others, at God's own chosen hour would come to light the same sacred fire.

RESOLUTION: Whereas the family is the source of life upon which depends the very religious condition of the whole society, and the Holy Eucharist is the surest source of all happiness in a true Catholic Family, be it,

RESOLVED that every effort be made to turn our Catholic Homes into true living sanctuaries by fostering in every member a solid Eucharistic piety by introducing in every house the beautiful practices of the Enthronement of the Sacred Heart and of the Night Adoration (Vigil).

SECOND PAPER

BY REV. FR. KATACHERRY, PH.D., D.D., D.C., VERAPOLY

In the First Paper on "The Holy Eucharist and Family Life," just read out to us, we have been told that we are living in days when all standards and ideas of real worth once held sacred are falling into decay; and Mrs. Smith, with her rich practical experience of family life has graphically recounted to us the various phases of this deplorable decadence. We have been assured that the only sure means of deliverance is the sanctification of families by the frequent reception of Our Lord in the Holy Eucharist.

Yes, Jesus is the light of the world. He is the way, the truth and the life. He is the physician and the remedy combined in one in the Blessed Sacrament. He has cured grave infirmities the extreme ills of the old pagan nations. His all-powerful hand has not been weakened by the lapse of centuries, but His divine virtue has all along subsisted infinite and entire. And out of His infinite goodness He has deigned to be in our midst. "The Word was made flesh and dwelt amongst us" and continues to dwell among us in the Holy Sacrament of Love." Therefore we must approach Him and beg of Him to cure our infirmities.

I. Enthronement

But we are not able to be always at His feet in the awe-inspiring silence of His Tabernacle. Therefore we must invite Him to our home and make a tabernacle out of it so that He might really and truly 'dwell among us' and 'reign over us.' But will Jesus come to our home? Hear what the God of infinite mercy said to St. Margaret Mary: "Being Myself the fount of all

blessings I will distribute these abundantly wherever the image of My Heart has found a place, to the end that It may be loved and honoured." And again: "I shall reign in spite of My enemies and all those who attempt to oppose Me." What greater assurance do we require? This was the origin of the Enthronement of the Sacred Heart of Jesus, which is the official recognition of the loving Kingship of the Heart of Jesus in a Christian family. Closely following it as a necessary corollary the beautiful practice of the 'Nocturnal Adoration at Home.' was also started not long ago.

Mrs. Smith has given us a clear description about the chief characteristic of the Enthronement and its ceremonial, and what the Nocturnal Adoration means. The special purpose of this paper shall be to instill into your minds and hearts the necessity which our modern families have to acknowledge the loving Kingship of our Saviour Jesus Christ and to urge you on to accept Him as our only true Friend and Master.

What is the Enthronement? I have said it is the official and social recognition of the loving Kingship of the Heart of Jesus in a Christian family. We are acquainted with so many devotions. Is the Enthronement a new devotion? No, It is not; and ought not to be a new pious practice. Then what is it? It is the sanctification of the home by converting it into a living and social throne for the divine King. I mean, it is a solemn reception of the King of love into our families so that He might be the guiding star of all our thoughts words and actions. We must make Him participate in our joys and our sorrows. We must accept Him as our Friend and Master. It is the beginning of a new life, far more intimate in faith and much more ardent in charity. Therefore it is a life lived with Jesus in the intimacy of the family. Is He not our Lord and Master by His divine right? Has he not made Himself our only true Friend by His supreme act of sacrifice on the Cross for our Redemption? This is the Enthronement, the Son of God really and truly dwelling in our midst—our families—as our King, Friend and Model. That is what we daily pray when we recite the 'Our Father', perhaps not quite fully realising it, "Thy Kingdom come!" in a word, the Enthronement teaches us how to dwell with Jesus in our homes.

Rev. Fr. Mateo is the modern Apostle of the Enthronement and of the Night Adoration. I wish his eloquence and the fire of His zeal were mine to move your hearts effectively, to sound our Lord's request to each one of you "Give me a free hand"—Our Lord's words to St. Margaret Mary. It is narrated that 30 years ago in 1907 Fr. Mateo was sent by his superiors from America to France on account of his health. He reached Paray-le-Monial in a dying state. He entered the Chapel of the Apparitions to pray for the grace of a holy death, when lo! he felt himself suddenly and perfectly cured! What he then experienced not even he can describe. But divine love must have wounded his heart, for that very evening when he was making the Holy Hour, the Sacred Heart made known to him, it is said, the plan of the Enthronement such as it is practised to-day and inspired him with a great desire to conquer the world for Him family by family. Without delay he started his crusade. Fr. Mateo has travelled all over the world, and even now he is doing so winning souls and inflaming them with the love with which he is himself consumed.

The greatest evil in our society to-day, whether intellectual or moral, is that the sense of the supernatural is lost. In this connection I would invite you to hear what Fr. Mateo has to tell us about a great convert who told him: 'Father, you cannot exaggerate the transcendent importance of the crusade which are preaching. I know what I am speaking about: the Freemasons of whom I was one for so many years, have but one single aim, and

that is the *de-Christianising of the family*. Once this object is attained, in whole or in part, they may safely leave in the possession of Catholics all the Cathedrals, Churches and Chapels. Of what importance are these buildings of stone when they have taken possession of the sanctuary of the home? In the measure in which this sectarian strategy is successful, the victory of Hell will be secure. It was thus I reasoned, and for this I worked, Father, when I was in the ranks of Freemasonry." Behold; how the evil one is working! Verily, the words of the Gospel will always be true, that "the children of this world are wiser in their generation than the children of light."

What is the remedy? No other than Jesus whom we must invite to our home and make a tabernacle out of it so that He might really and truly 'dwell among us'. It is essential to re-fashion our families of to-day from the basis, that is to say to rebuild them on the model of Nazareth. We must therefore return to Nazareth where from we have strayed after. The family is the source of life and the first school of the child; and the child is father to the man. Our purpose then ought to be "to inoculate the home and the principle of education in the home with Jesus Christ and the sap of His Divine Love in such a way that the tree may finally be Jesus Christ Himself in the blossom and fruit it bears". That is the spirit of the Enthronement. That is also the Eucharistic spirit. For Jesus is present in the two tabernacles—the altar and the home—in the one really and in the other spiritually. This indeed will be the rebuilding of our families after the model of the Holy Family at Nazareth where the corner-stone for the redemption of mankind was laid. Thus we see how sorely we stand in need of Our Lord's presence, His friendship and mercy.

If we only think of the innumerable miracles of mercy this Prince of Love has worked in the homes really dedicated to Him, we shall not falter for a moment to secure this remedy for all the ills, our modern family has fallen a prey to. Time does not permit me to narrate even one of the thousands of marvels worked by the merciful Heart of Jesus. Hear again Fr. Mateo: "My eloquence consists solely in that I can say I have seen mountains moved, I have heard the stones cry out, that is to say I have seen so many struck to earth on the road to Damascus like St. Paul. In fact, we should feel no astonishment at all; for however numerous and extraordinary they might be, they are nothing but the faithful fulfilment of the promises made by Jesus in favour of the friends and apostles of His Divine Heart. He has said "I will touch the most hardened hearts". I will establish peace in their families; I will grant them all the graces proper to their state of life; I will reign by My Heart".

Yes, He is our King. Do you doubt as did Pilate? To the cowardly Pilate He asserted with sublime majesty that He is King. Or do you doubt as does our modern society? He asserts by His right of creation and Redemption that He is so. And He desires that every family and every nation should recognise and proclaim His Kingship over human society. Therefore receive Jesus as a King and a Friend into your homes, of whatever condition they may be; for there is no home too lowly for this Divine King!

II. Nocturnal Adoration.

We have said that it is necessary to re-fashion our families on the model of the Holy Family of Nazareth. But if the Holy Family is unique in its sublime throughout all ages, we have the model of Bethany where Lazarus, Martha and Mary invited Jesus to their home and Jesus was their Friend and

Master. Perhaps that is a more appropriate model for us. In Bethany are creatures of our own condition, caste in our mould of clay, and therefore this home is wholly and perfectly imitable. For are they not in our families Mary Magdalens, who have to break the alabaster box at the Saviour's Feet and anoint their Redeemer's Head and Feet with the precious perfumes of their repentance? What is there strange in the fact that the King of Bethany should daily effect the spiritual resurrection of many more Magdalens and the return of several prodigal sons in our midst? This spirit of love and repentance of Bethany naturally begets the spirit of reparation for the outrages committed against the God of love not by us alone but by the whole world. To this end a very simple, but beautiful method is suggested by Fr. Mateo. This the 'Nocturnal Adoration at Home'. It is a vigil of love and reparation kept before a picture of the Sacred Heart of Jesus, once a month at home, and for an hour between ten p.m. and five a.m., in the same spirit which inspires us when watching before the Blessed Sacrament.

This crusade is of recent origin. In 1927 Fr. Mateo addressed a circular letter to "the Families and Friends of the Sacred Heart" in which he says "If so many sins are being committed—especially at night—can we not do something as an act of Faith, of Love and Reparation to our outraged Master? Judas watches to betray Him, and Judas finds many accomplices to watch with him; and we the Apostles and dear friends of the King shall we be always overcome by sleep? Is it too much to ask one hour of Night Adoration every month for the God of Love—An Adoration made without going out of the home? Is it asking too much, when we remember how many give up whole nights to enjoy frivolous, if not sinful pleasures?"

Night Adoration in churches has made great progress in a few years. We admire those sentinels who keep their watch at dead of night before the Blessed Sacrament. But there are many who for reasons of health or other causes cannot leave their houses at night to join in Adoration in the church. To such of these the Night Adoration at Home will indeed be glad tidings.

The Night Adoration even at home entails self-denial. Many might be willing and desirous of joining this crusade of love and reparation. But many might also be hesitating whether it would be possible for them to have the Adoration kept up month after month. You might ask me "What about those after a day's hard labour return home tired and utterly done up?" I must assure you with the testimony of direct experience that the most fervent in this vigil of love and sacrifice are nearly always those precisely who at the end of the day are utterly tired out by work. Difficulties there will always be and, as a matter of fact, our whole life is full of difficulties. But they are not insuperable, for God will not try us more than we can bear. If for instance a little rest can willingly be foregone for the sake of a friend, if fatigue can be endured to watch and tend an invalid, which is not an infrequent occurrence in our families, would it not be possible to do as much at least for Jesus who is so forsaken and so insulted? We should remember that an hour of sleep a month, generously offered to the wounded Heart of Jesus, will be abundantly repaid by Him who cannot be outdone in generosity.

The Work of the Enthronement is widely known. No so however with the Nocturnal Adoration. But within the short period of its existence it has made rapid strides in the different parts of the Catholic world. Already it is spreading in many dioceses in India. I understand that Goa has attained remarkable success. The Apostolic Seminary at Awlaye is a centre for the inscription of the Night Adorers, where the number already inscribed stands at 12,365. In my own parish, an unbroken chain of about 2,000 Night Adorers

are offering their homage of love and reparation to our outraged Master. Almost a similar number of sentinels are keeping their night watch in two of my neighbouring parishes. Do you like to hear how they do it? Although individuals can join this crusade selecting their own hour of night watch, for practical purposes, in my parish seven neighbouring families are grouped together for the seven hours of a night from 10 p.m. to 5 a.m. Each of the seven families keep an hour's watch in succession, the first announcing the hour to the second, and thus keeping the relay for the night; another group for another night and so on. Each group has a promoter who watches over the faithful observance of the hours of his group, who in turn reports to the Parish Priest any irregularity. Any further information required in this regard will be gladly furnished from the Apostolic Seminary, Alwaye. From the small experience I have gained within the short time it has existed, I can emphatically assure you that the Night Adoration has done immense good to those faithful families.

Christian souls, do not join the number of those who in every good undertaking look not at the immense benefits, but only at the inevitable difficulties and petty obstacles; but meditate this appeal of the Divine Mendicant of our hearts, and may Jesus in the Holy Eucharist pour out the sorrow of His Heart, when, especially during the dark hours of the night, Satan goes about the world inciting men to evil. How many prodigal sons would thus be brought home again? How many who are spiritually blind would recover their sight? What graces would be poured out on the souls in reward for their monthly adoration in the home!

When a little group of true Bethanies have given the example others will follow the lead. Friends, when we shall have gone through all the Congress sessions during these three days, and shall have offered our homage of love to our Eucharistic King by the magnificent pageantry of faith and adoration which the Congress Committee as got up, and we all shall have packed our luggage for the return journey to our homes, I appeal to you, nay, I entreat you in the name of that divine Beggar of Love, that you reserve a corner of your hearts for the crusade of the Enthronement and the 'Night Adoration at Home' which our present world stands so sorely in need of and which shall not go without due reward.

In view of the above facts therefore, I most strongly support the resolution moved by my predecessor, Mrs. Smith, namely that "Where as the family is the source of life upon which depends the very religious condition of the whole society, and the Holy Eucharist is the surest source of all happiness in a true Catholic family, be it

RESOLVED: That every effort be made to turn our Catholic homes into true living sanctuaries by fostering in every member a solid Eucharistic piety by introducing in every house the beautiful practices of the 'Enthronement of the Sacred Heart' and of the 'Night Adoration at Home'.

C. The Holy Eucharist and Catholic Action

FIRST PAPER

By M. RUTNASWAMY, ESQ., M.A., C.I.E., MYLAPORE

When Christ instituted the Sacrament of the Holy Eucharist He forged a bond between God and man such as has been conceived by none else.

At the Last Supper He presented His death to His Apostles as a sacrifice which was to inaugurate a new alliance between God and man, radically different from the sacrifices which man before or apart from Him had used in the life of religion. The new sacrifice was not to appease an angry Deity, to ward off evil but it was to be "the blood of the new covenant which would be shed for many in remission of sins". It was to serve a moral purpose, to be the ransom of the children of men. The conditions of admission to the new kingdom of God was to be all moral. Not Race, or Nationality, or Birth, but the need for the ransom from sin was to open all men to the new kingdom. The founder of this new religion was come not to be served but to serve and to give His life as a ransom for many. He came as a mediator between God and man not merely as a teacher to show man the way of salvation. It was to a fellowship to which Christ admitted His first disciples—a fellowship held together by the Sacrament that He instituted on the eve of His death. And to that idea and institution of fellowship His followers have ever since been true. The Jews were struck in the first years of Christianity by the spirit of fraternity which prevailed among the members of the new religion. The multitude of the faithful seemed to have one heart and one soul. Charity assured all the brethren everything of which they were in need. The poor did not live in want for the more fortunate brethren took care of them. Without professing communism and in no imitation of communities like the Essenes, the early Christians who possessed wealth placed them at the service of all and at the disposal of the leaders of the Church. The Deacons were specially chosen for organizing the service of the poor and to leave the Apostle free for the preaching of the Gospel. This fellowship of the early Christians manifested itself in the meeting of prayer and the "breaking of bread". These meetings had almost the air of family gatherings; the members of these early CHRISTIAN communities assembled at the house of one of the brethren prayed together, partook of the Eucharistic food renewing the bonds of union forged by Christ; who, once again, present to everyone of the faithful in communion; strengthened the mystical union that binded them to each other and to Him. The Eucharistic sacrifice, reduced in course of time to the liturgy of the Mass soon became the symbol and the security of the fraternal union between the followers of Christ as it was the participation of all in the sacrifice of Christ upon the cross. St. Paul still further developed this idea of the Fellowship of Christ into the Church of Christ. Christians were no longer mere individuals united together by a common faith and common sacraments. They became an organic body, the Church. He represented the Church as an edifice, a holy temple, of whom all believers whether Jews or Gentiles were the stones, of which Christ was the corner-stone, and which by the union of all with Christ made a structure of unbreakable solidarity. But the church was not only an organic body, according to St. Paul. It was to be a sacred body, the body of Christ, the Mystical Body of Christ composed of its followers living the life according to Christ. And of this mystical unity which made Christians, members of the Mystical Body of Christ, the Sacraments were the effective nutriment and support.

After Baptism, the Holy Eucharist was the most important of the guarantees of this mystical union with Christ with Christians. It was in St. Paul's belief, not only a sacrifice commemorating the redemptive death of Christ, it was a communion of the faithful in the body and blood of Christ, and those participating in the same food formed a single body with Christ. The old Jewish idea of the chosen people, of the priesthood of the temple became spiritualized. In each disciple of Christ participating this sacrament, Christ lives, the faithful are His members, as He is their head; together they constitute the Mystical Body: the Body of Christ. "You are the Body of Christ" says St Paul to the Christians of Corinth. And this unity is not something intellectual, symbolic,

it is the effort so to speak of an incorporation of the life of Christ in that of each one of the faithful.

And the Holy Eucharist, the Bread and the Wine are not mere symbols, they give that which they represent, the Body and the Blood of Christ by imbibing which the faithful receive the life of Christ. The Faithful thus become "theophore". 'Bearers of God' as an early Father St. Ignatius calls them. That is how they appeared to their pagan contemporaries. The Roman Satirist Lucian says of the early Christians, "The first lawgivers persuaded them that they are all brothers of one another from the moment that forswearing the Greek gods, they adore the Crucified, their teacher, and live according to his laws." And as it was in the beginning, so throughout the formative years of Christianity the fraternity and fellowship of the Christian Body was fed and nourished by participating in the Sacrament of the Eucharist. St. Iracenus says, "As the wood of the vine laid in the earth bears fruit in its proper season, and as the grain of wheat falling into the earth and being dissolved is raised manifold through God's wisdom come to men's use and receiving God's word become the Eucharist, which is Christ's Body and Blood, so also our bodies being nourished from the Eucharist and put into the ground, and dissolves in it, shall rise again in their proper season, when God grants the resurrection with the glory of God the Father." The unity of the Church is to be cemented according to St. Ignatius, by the use of the one Eucharist. While frequent and even daily Communion was common in the early Church, the practice of frequent Communion became in the Middle Ages comparatively rare among the laity, although, exhortations to them to frequent Communion were not wanting. Gregory VII recommended frequent Communion to the famous Countess Matilda of Tuscany his supporter and Almoner. St. Bonaventure recommended daily Communion to all those that want ardent charity. St. Thomas Aquinas attributed the infrequent Communion of the Middle Ages among the laity to the reign of impiety and the growing cold of charity.

This connection between the Holy Eucharist and Christian charity insisted on by the theologians and preachers of the Middle Ages was realized in the lives and activities of laymen and societies of laymen distinguished for their individual and organized practice of Christian charity. Although the practice of frequent Communion was not general among the laity of the Middle Ages whatever social work and service there was among them was fed by participation in the Sacrament of the Eucharist. I shall refer only to the lives of laymen and laywomen to prove this connection, because the lives of religious are dedicated lives and to them frequent and daily Communion has been inculcated as a matter of duty. In the Middle Ages there is the life of that typical Saint of those times—St. Elizabeth of Hungary. Her works of charity, her love of the poor, her personal care of the poor in ordinary as well as in extraordinary occasions of distress as in the great famine which desolated her husband's country soon after her marriage are well-known. But the strength for all her heroic works of charity was to be found in the hearing of Mass and in the reception of the Sacrament of the Holy Eucharist. She often approached the Holy Table and received the Blessed Eucharist with the greatest reverence and love.¹ She assisted at the Divine Office with respect mingled with fear and love and with great fervour. As soon as she heard the bell toll for Office, she ran to the Church arriving there before her attendants. During Mass she would show by exterior humility the great gratitude she felt towards the Great Victim whose sacrifice was thus daily renewed. Obligated on account of her royalty to clothe herself in the dress and ornaments suitable to her rank, she

(1) Quoted in "The Religion of the Early Church" by C. Lathey, S. J.
(2) Dictionnaire Theologique art Communion.
(3) Life of St. Elizabeth of Hungary.

would at the solemn moments of the Mass lay down her crown, her collar, her bracelets, her rings and gloves. "All her glory" according to a contemporary was in the Cross and Passion of Christ: the world was crucified to her and she to the world". The gift of tears, that gift of tears which was at the root of all the piety and poetry of the Middle Ages was the source of her pity and her work for the poor she received from attendance and participation in the Sacrifice of the Mass. St. Francis of Assisi had influenced the life and ideals of St. Elizabeth and she had welcomed the rule of St. Francis in Germany. The third Order of St. Francis which St. Francis opened to laymen in the world who would live according to his ideals was also made to draw its inspiration and strength from daily attendance at Mass and Communion on at least the great feasts of Easter, Pentecost and Christmas. The Guilds and other social and charitable organizations of the Middle Ages also made attendance at Mass and periodical participation in Holy Communion a principal feature of their life in common.

Coming to modern times one finds that it was Catholic Action that Columbus at the dawn of modern history embarked upon when he went to discover the Indies. To obtain money for organizing the recovery of the Holy Sepulchre and to convert the Indians it was that he declared he went on his adventurous voyage. Columbus was devoted to the Mass, attending Mass every day whenever possible. On his first voyage after devoutly partaking of the Sacraments of the Church he gave command to his fleet to proceed in the name of Christ, and when he was coasting along the inlands and continent of America mention is made in the accounts of his life and voyages of his often landing for the celebration of the Holy Sacrifice. He left the name of Rio de la Misa to designate the river on the banks of which Mass was once celebrated.

The coming of the Renaissance and the Reformation made imperative the intensifying of religious life among the laity. Faced by schism, disloyalty, moral deterioration among Catholics, the Church called upon the laity to go back to the religious fervour of the early Christians. And one of the most forceful means advocated by the Reformers of the Church was the spread of the practice of frequent Communion among the laity. Savonarola in Florence, St. Philip Neri in Rome, St. Vincent Ferrer, the Jesuit Order, St. Francis de Sales, were zealous champions of frequent Communion among the laity. The devotion was especially adopted by those of the laity who devoted themselves to the service of charity. A typical example was that of St. Francis Chantal. She was a wife and widow before she took the veil and lived the cloistered life. While living as the wife of Baron de Chantal she was most at home in ministering to the lepers whom her chaplain is said to have shrunk from approaching, nourishing poor sick peasants, making their beds and rendering the most laborious service. One of the vast fire places of her castle was known as "oven of the poor" where she entertained the poor and offered a bed to the prisoners of the castle. She went on horseback with her daughters behind her, bringing the food and medicine to the poor of the valley near her castle. And all the strength for this work she derived from attendance at Mass. While she was in the world she heard Mass every day in the chapel of her castle.

In modern times, the circumstances of strife, struggle, persecution moral deterioration of the last days of the Roman empire and the early years of Christianity being repeated the practice of frequent Communion has once more been joined on laymen. Pope Pius XI celebrated Encyclical which may

(1) Life published by the Society of St. Augustus.
(2) Ave Maria 1890, Vol. II.

be considered as the charter of Frequent Communion, granted to the laity. It was especially careful in the case of those laymen and the laywomen who take part in social work and service. The value of frequent Communion illustrated in the career of Frederic Ozanam and in the hereditary the Order of social service which he founded. Frederic Ozanam was known not only for his learning and charity but for his piety. It was his intense Christian life that gave him the inspiration and the strength to spread the cause of Christian truth and of Christian charity wherever he went his own native country of Italy and the country of his adoption and of his second home France. He is remembered to-day not only for the great charitable organization that he founded but for his saintliness. To him as to Dante the world moved round the pivot of love. His cause is before the Congregation of Rites. And as was the founder so has the order been. The members of St. Vincent de Paul's Conference are bound by one of the fundamental principles of the society to aim steadily at personal sanctification. In the words of Pope Benedict XV the Brothers of Vincent de Paul "should live as a model to others, instead of imparting the standard of simple philanthropy they should look higher, drawing and almost constraining those whom they help to the love of God". Of all prayers to be resorted to by the Brothers, runs one of the circular letters addressed by the President-General in 1911, the most agreeable to God, the most complete is the Holy Sacrifice of the Mass, since it is our Saviour Himself both Victim and Priest that prays with us and for us". During the terrible events in 1870 in France in one of the dioceses, it was ordained by the Bishop that there should be celebrated every day in one or other Parish of the Diocese a Mass for the intention of the Church, the Sovereign Pontiff and for each Society then one Mass should be arranged for by each Conference for the intentions of the Conference. By the annual and quarterly Masses and especially by the General Communion of all the members at these Masses, so runs another Circular Letter of the Society of 1877 "the Conference accustom their members to come closer to that burning fire the Holy Eucharist, from which no one ever keeps away without enfeebling his spiritual strength and love of God". Those of the members of the Vincent de Paul Conference more anxious to follow thoroughly the promptings of their zeal arrive at the practice of frequent and even daily Communions". The various Indulgences granted by the Holy See to members of the Vincent de Paul are to be gained only from attendance at Mass and reception of Holy Communion.

The influence of the Mass and the Holy Eucharist in the lives and works of laymen and women that have dedicated themselves to social work and service shows how fruitful and necessary these divine help are in sustaining that patient and persevering devotion to works of charitable if they are to have lasting and fruitful results. I have expressly chosen illustrations from the lives of laymen whose devotion and charitable work and service have been remarkable. The charitable work of active religious orders is the vocation to which their free will and the grace of God have called them. But even among them, no one can doubt that they derive all their strength, their courage and their inspiration in their daily and hourly tasks of charity from their daily Mass and their daily Communion. It is from this daily tonic and food that the Sisters of Charity dressing ghastly wounds in hospital and leper asylum, the Little Sister of the Poor in her hourly dealings with the whims and caprices of the aged, the Sister in charge of the Deaf and Dumb in her exhausting attempts to evolve speech and hearing among these sorely afflicted children, are sustained in their Christian task by the spiritual strength it is their daily privilege to take. To laymen as to religious the Holy Eucharist is the food of love. It feeds in us the love of God and therefore the love of Man. And as St. Augustine pointed long ago the Christian love of man is inexhaustable because it is based on and fed from the love of God. It is by imbuing the Catholic social worker with a

steadily increasing love of God that the Holy Eucharist can inspire in him the necessary love of man. To the laymen this frequent resort to the spring and source of love is especially necessary. Social service is not his calling to which he is rivetted by the solemn vows that religious men and women take. To the laymen social work and service is only a part of his life. He is beset by distraction of family, professional and social life. He is liable to be so easily discouraged by disappointing response or results. There is nothing in the form of religious obligations to keep him to his work. The temptation to give it up as a bad job is ever present. To keep him in the straight and narrow path of self-appointed philanthropy some sustaining inspiration and strength is necessary. And that is supplied by frequent participation in the Feast of Love which is the Holy Eucharist. The Holy Eucharist is not only a nourisher of Love. It is a Sacrifice. It is the Sacrifice of God for Man. Daily or frequent attendance at Mass and participation in this divine sacrifice through Communion will teach the laymen the duty of Sacrifice. Social service is founded on the sacrifice of self. The social worker must lay self aside, and live with and for others sacrificing to the community some of his individual self, his time, his labour, his pleasures, his natural affections, what a guide and stimulus to sacrifice in the Mass and the Holy Eucharist.

The Holy Eucharist and the Mass which is its matrix have ever been the source and means of individual and social perfection. It is the Mass that matters especially in times of crisis for Christian society. Faced by the scepticism, the moral deterioration, the social disorder, the political chaos of modern times, the Church has found no other and no better means of restoring health to disordered society, than by the one and only means known to it—to restore all things in Christ. That remedy has been efficacious at every moment of crisis in the history of the world after Christianity. It was through Christ and the Mass and the Eucharist, that health was given to Europe after the fall of the Roman Empire. It was through the Mass and the Holy Eucharist that the damage wrought by the Renaissance and the Reformation was repaired and the world witnessed another great spirit of moral and social progress as illustrated by the improvement of Christian life in Europe after the Counter Reformation and the expansion of Christianity outside Europe; and it is through the Mass and the Eucharist that the Pope of Rome to-day hoped to restore health to the world. Pope Pius X looked to the Holy Eucharist for the religious regeneration of the World. The effect of the life in the Holy Eucharist on a social and family life, on Christian charity and activity is undeniable.

In a world convinced of the value of prophylactic medicine it will not require much argument to convince Catholics of the medical value of the Eucharist. But as modern medicine also teaches us, most of the devastating results of modern diseases are due to deficiency of strength and of power of resistance, so also the soul fortified by the food of the Holy Eucharist will be proof against the spiritual diseases of modern times. Fortified by this spiritual food and tonic the Catholic may go confident of Victory into action against the spiritual diseases of modern times. He will get the necessary strength courage and inspiration. But the individual Catholic is powerless against the social forms arranged against him. To corporate and organized action he must oppose the corporate and organized action of the Church. State and Society long ago separated themselves from the Church. But to-day State and Society are giving themselves up to the spirits of evil and of darkness. Once again as in the Roman Empire the World aims at the destruction of the Church. And once more the Church can conquer the evil powers arrayed against her by presenting herself as the Mystical Body of Christ. The World may crucify the Church as it once crucified the body of Christ. But as Christ rose after the Crucifixion, so will his Mystical Body the Church.

And if the Catholics in India are to share in its triumphs as in its sorrow it can only be by being incorporated in that Mystical Body. And the only means by which we can incorporate ourselves in that Mystical Body is by participation in the Holy Eucharist.

RESOLUTION

Whereas Catholic Action should be the outcome of charity and of our union with Christ, and whereas the Holy Eucharist is the food of the love of God and consequently of the love of man, be it

RESOLVED that all the associations devoted to Catholic Action instil in all the members the greatest devotion possible to the Holy Eucharist and encourage them to such Eucharistic practices as daily Communion, frequent visits to the Blessed Sacrament, Spiritual Communion, etc.

SECOND PAPER

BY SWIBERT J. S. FERNANDES, ESQ., M.A., B.L., MADRAS.

Disappointing indeed is the fact that, among the three hundred and seventy-five million people in India and Burma at the present day, Catholics number no more probably, than thirty-seven and a half thousand—one in ten thousand! The latest ecclesiastical census, no doubt, reckons them to be nearly three and three-quarter million—about one per hundred of the total population. But Catholics in the true sense of the word—who not merely profess but practise their religion—who take part in Catholic Action—who evince an ardent devotion to the Most Holy Eucharist, such as these cannot be more than a hundredth of those who call themselves 'Catholic'. For we cannot deserve the name, unless on the one hand, with genuine fervour we hear Mass every day, communicate frequently, if not daily, and visit the Blessed Sacrament as often as we can and unless, on the other hand, we do our bit as lay apostles each in the measure of his strength and opportunities. And as a corollary, I may add that no successful Catholic Action is possible without the Eucharist, which is at once its foundation, its inspiration and its support.

But what is 'Lay Catholic Action'? I may begin by saying that it is something which we, in India, have often heard of in theory and seldom seen in practice. Fr. Houpert defines it as "the active participation of the Catholic Laity in the apostolate of the hierarchy, under episcopal guidance and outside all political parties, for the defence of religion and morality and the promotion of Catholic life in individuals, families and society".¹ Examining the juridical idea of Catholic Action, he names lay Catholics as its 'efficient cause'. In fact, it is incumbent on every layman to be a Catholic Actionist—"each one", as Pius X desires, "working according to his strength for his neighbour's good".² The reigning pope declares that "no one can remain inactive;

(1) 'What is Lay Catholic Action', by Joseph C. Houpert, S. J. (C. T. S. I. publication)—at page 5.

(2) 'II Fermo Proposito', 1905—under the heading. "An Immense field of Catholic Action".

but each one, while he receives, must also give".³ Indeed on an earlier occasion he spoke of this activity as the "collaboration of all Catholics, without exception or distinction".⁴ Hence it is clear that he would not prove himself a true Catholic who does not participate zealously in this work.

Again the remote end of the Action of Catholics is, as Pius X puts it, "to restore all things in Christ.....not only what directly depends on the divine mission of the Church to conduct souls to God, but also that which flows spontaneously from this divine mission, viz., Christian civilization in each and every one of the elements which compose it"—the means or 'material cause' being "the diffusion of revealed truth, the exercise of Christian and virtue, and the spiritual and corporal works of charity and mercy".⁵ According to Pius XI, likewise, the final aim consists in "the extension of the reign of Jesus Christ, King, among individuals, in the family and in society".⁷

But how can we "restore all things in Christ"—how can we extend His Kingdom among others—unless we have Him reigning in and over us? Hence, as Fr. Houpert writes, the 'exemplary cause' of Catholic Action, or the standard to follow and the ideal to realize, is, in the concrete, the lives of Christ and His saints and all their heroic actions and, in the abstract, the "no less wonderful laws and counsels of Christian morality and asceticism, as laid down in the New Testament and in Church legislation".⁸ Wisely has Pope Pius X indicated that, to carry out aright this "real apostolate", "we must have divine grace, and the apostle receives none if he is not united to Christ. Only when we have formed Jesus Christ within us shall we more easily be able to give Him back to the family and to society. All, therefore, who are called upon to direct, or who devote themselves to the promotion of the Catholic movement, ought to be Catholics who are proof against everything...; they ought to be men of real piety, of manly virtue, and of a life so chaste and stainless that they are an efficacious example to all".⁹

Now the most salutary means to attain union with Christ and to become exemplary Catholics is the Blessed Sacrament.

A Christian is not one who simply believes in Christ, follows His example, and obeys His precepts. A true Christian claims to be nothing less than a member of the mystical body of Christ, viz., the Church. Nay, he is a living branch of that vine which is Christ—a branch through which runs the sap of divine life, which is sanctifying grace. In other words, what distinguishes Christianity most from every other religion is the stupendous fact that the former can afford our soul a supernatural life even on this earth; Heaven is anticipated for us, as far as our body-chained souls may attain to; we become "sharers in the Divinity of Him Who deigned to participate in our humanity".¹⁰ Furthermore, by being united to Christ, our good works bear heavenly fruit. And all this is cheved by means of the Sacraments, through which 'habitual grace' is poured is achieved by means of the Sacraments, through which 'habitual grace' is poured into our souls.

(8) Pius XI's letter to the Patriarch of Lisbon quoted in Fr. Houpert's 'Catholic Action Notes'—p. 8.

(4) Quoted in 'Catholic Action in Rural Areas', by S. Arpudaswamy Udayar (C. T. S. 1. publication), at p. 4.

(5) 'II Fermo Proposito'—"The work of restoration".

(6) Idem—"An Immense Field of Action".

(7) Quoted in 'Catholic Action in Rural Areas' at p. 4.

(8) 'What is Lay Catholic Action'—p. 18.

(9) 'II Fermo Proposito'—"A New Apostolate".

(10) Prayer said at the Offertory.

Of the seven sacraments, however, Holy Communion is, 'par excellence', the one that draws and keeps us near to Christ. Like the others, it effects the 'union of grace' between us and the Divinity, through the humanity of Jesus; but unlike them all, it forges a further and more intimate connection—the 'sacramental union'—which gives us, surrenders to us, and places at our unqualified disposition the very Author of grace".¹¹ "By means of the sacraments we approach the sacred humanity of the Word; by communion we enter into contact with it".¹² Even after the disappearance of the sacramental species—so do many theologians tell us—there is a permanent effect, which "consists in the union, not figurative, but real and continuous, of the soul of Jesus with our own"¹³ and which keeps on so long as we remain in a state of grace. In fine, "the main object of the sacrament of the Eucharist is union with Christ by charity".¹⁴

The question often occurs to one's mind:—If Catholicism is *the* true religion, now is that it makes so little an impression on its adherents that most of them are scarcely distinguishable from non-Catholics in their daily life and conduct? One reason is that the absence of a difference is only superficial; because Catholics, especially where they are in a minority, have perforce to conform themselves *outwardly* to those around them. But there is often another, a deeper, cause: neglect of the 'Bread of Life'. What a deprivation that is, can be gathered from even a passing recital of the effects of Communion on the soul and body. "All those effects", says St. Thomas, "which material food and drink produce in bodily life, are produced in the spiritual life by this sacrament: it sustains, it gives increase, it repairs, and it gives delight".¹⁵ Moreover it confers "what is known among spiritual writers as 'the fervour of charity'";¹⁶ and it "lessens in us the concupiscence of the flesh".¹⁷ In the early days of Christianity daily Communion for the laity as well as the clergy was a matter of course; and to this may be confidently traced the fact that the very lives of the Faithful proved a potent force for the rapid propagating of our religion. "No Communion, no Catholic", would be an apposite saying indeed.

Indubitably, then, will "FREQUENT, FERVENT, and FRUITFUL"¹⁸ Communion enthrone Christ, King, firmly in our hearts, make of us shining examples to others, grant us assistance to battle for Him, and fructify our activities as lay apostles.

So far we have considered the value of the Eucharist in its sacramental aspect. But in the Mass we contemplate it as a sacrifice, which must have a peculiar appeal to Catholic Actionists. Catholic Action—rendered especially difficult in these times by the neo-paganism and agnosticism of the intelligentia, the bigotry and superstition of the pagans, and the ignorance and apathy of many Christians themselves—necessarily calls for prayer and sacrifice: prayer for strength and success; sacrifice of time, energy, money and what not; Now in the Mass we behold Jesus offering Himself anew as a victim for the sins of the whole world and praying for us. Hence daily attendance at Mass with

(11) 'Holy Communion', by Monseigneur de Gibergues (translated into English)—p. 18.

(12) Idem—p. 58.

(13) Idem—p. 63.

(14) 'Consoling Fruits of Holy Communion', by B.R., S.J. 'Rays of Light Spplment, Dec. 1937)—p. 12.

(15) Quoted in idem at p. 5.

(16) Idem—p. 12.

(17) Idem—p. 15.

(18) Idem—p. 23.

an undistracted mind is certain to inculcate His example of prayer and self-immolation in behalf of our fellow-men.

Besides a life of grace and a spirit of sacrifice, a Catholic Actionist must be imbued with a living Faith—a faith, on the one hand, based on a firm grasp of the foundations, doctrines and principles of our religion, and on the other hand, inspiring a zeal and a fortitude that would move mountains in the task of spreading genuine Christianity and Christian civilization. Such a faith one imbibes through the Holy Eucharist considered in its third aspect of a mystery.

I think of the host prior to the consecration. It is but a thin little piece of unleavened bread. The priest takes it in his hands and utters the simple formula, "This is my body". And lo! It still looks—smells—tastes—feels—like bread; yet I bend my stiff knee and lower my proud brow before it, and exclaim, "My Lord and my God!" When the priest swallows it, it is digested and assimilated just like bread; yet in substance bread it no longer is, but the body of Our Lord. Under the species of that little host—yea, in every particle of it—Jesus is present, whole and entire, with all His divinity and all His humanity, just as He is at that very moment in Heaven and in a million other consecrated hosts throughout the world!

What an implicit faith in the teaching of the Church must I not have, to believe this seeming fraud and superstition! And to possess such a faith, how firm must not my conviction be that God has indeed spoken, and has appointed the Church to instruct and command all men! The stupendous dogma of the Real Presence thus leads us perforce to probe the 'motives of credibility'.

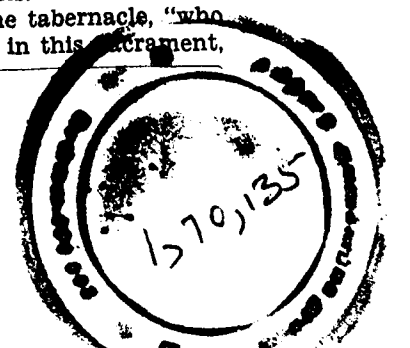
No doubt, for us, whose souls have already been infused in Baptism with the 'virtue of Faith', ample material for these motives are provided from a consideration of the marvellous propagation of Christianity throughout the world, the heroic fortitude of her martyrs, the Church's miraculous stability adown the centuries, her wonderful unity and sanctity, and the fruitfulness of her good works in all ages. Yet some of us, inspired by the Blessed Sacrament itself, would fain strive, by a systematic study of the 'grounds of Faith', to be able to vindicate them before others and to make our own belief more vivid. Through this mystery, further, we are led to consider various other truths of our religion; the Trinity, the Fall and the Redemption, the Resurrection and Ascension, Grace, and so forth. We thereby become equipped with that knowledge and conviction which is a 'sine qua non' for any apostle.

Again, if we can, with the courage and earnestness that comes to us through a living faith in the Blessed Eucharist, expound and defend this apparently incredible mystery before scoffers as well as enquirers, we shall never fear to defend any Catholic tenet, to promote any Catholic interest, and to maintain any Catholic principle, whenever occasion arises. Nay, more! The Eucharist being the "supreme effort of divine love", it can so kindle our hearts with charity for both God and man that we shall be fired with a holy zeal, which will stop at no barrier in the work of winning the world to Christ. The foundations of this Catholic movement will thus be securely laid.

But Catholic Action is not one glorious march from victory to victory. It has its defeats and reverses, its failures and disappointments. At such times who else can console us and renew our hope than Jesus in the tabernacle, "who for the love that He beareth men doth remain night and day in this sacrament,

(19) 'Holy Communion'—p. 11.

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all full of tenderness and love, expecting, inviting and receiving all those who come to visit Him?"²⁰

There is yet another point which shows how the Eucharist helps one to rightly appreciate the basis of Catholic Action. The 'specifying element' or the 'formal cause' of this work is direction by the priesthood and episcopate. According to the Most Rev. Pizzardo, Archbishop of Nicea and president of the Central Committee of Catholic Action in Italy, the guidance by the clergy is "more than the mere right of veto, yet less than real direction. In principle it mainly consists in the formation of consciences in the religious, moral and social spheres, without ever absorbing the functions of the lay directors, who must keep their own responsibility".²¹

Now some of us may chafe under this apparently unwarranted assumption of power by the ecclesiastical authorities in a movement intended purely for the laity. "But as Catholics ever bear aloft the standard of Christ", Puis X points out, "for that very reason they bear aloft the standard of the Church; and so it is proper that they should receive it from the hands of the Church; that the Church should see that its honour is unstained; and that Catholics should submit, like docile, loving children, to this maternal vigilance".²²

If an example is wanted to inculcate in us this "docile, loving" attitude, we have only to turn to Jesus Who, at a word from His creature (the priest), deigns to come and dwell in our midst, and be our spiritual sustenance. True, He Himself wills and desires it, whereas our submission is not of our own choice. But, surely, "the irreverences, profanations, and sacrileges.....the coldness and criminal indifference of so many lukewarm Christians",²³ from which He suffers in the tabernacle, are not of His choice! Yet He submits meekly to them for our sake. Cannot Catholic Actionists, be submissive to the clergy's guidance, which, after all, is perfectly justified?

We conclude, then, that assisting at Mass, receiving Communion, and visiting the Blessed Sacrament, as often as we can and with the proper dispositions—in fine, a tender attachment to the Most Holy Eucharist—is at once the mark of genuine Catholicity and the essential equipment for the Action of Catholics, which, in its turn, is a sacred duty placed on all laymen. Doubly, therefore, ought we to deplore the fact that many of us (at any rate, in Southern India) lack devotion to the Eucharist—that we would fain spend hours before the statue of some popular saint, and not so much as cast an eye at the tabernacle. It may be partly accounted for by the circumstances that a portion of earth moulded and painted to the likeness of man is *naturally* more attractive than a thin little piece of unleavened bread. But this very fact would force the conclusion that many of us have not yet emerged from the superstition of the gentiles. St. Philomena's chord and St. Anthony's bread and St. Ignatius' water and St. Theresa's roses may all be excellent aids to devotion. But we may have all these galore, and yet neither acquire supernatural life in this world, nor merit life everlasting in the next, unless, principally through the Eucharist, we have realized Christ within us, and, through Catholic Action have worked for the spread of His kingdom. For Christ it is that lives, Christ that reigns, Christ that conquers.

(20) From St. Alphonsus M. Ligour's 'Prayer to be said before the Tabernacle'.

(21) Quoted in 'What is Lay Catholic Action' at p. 18.

(22) 'Il Fermo Proposito'—"Submission to Ecclesiastical Authority".

(23) From the "Act of Reparation".

D. Eucharistic Education of Children

FIRST PAPER

By REV. JOS. CORTELLINI, S.J.

Purpose of Christian Education

The purpose of all Christian education, whether in the family, at school, or in church, is to form the true and perfect Christian, thinking the thoughts of Christ, speaking the language of Christ, doing the work of Christ, practising the virtues of Christ, living the life of Christ. To help our children to become more and more Christ-like, more and more "conformable to the image of his Son", as St. Paul, the greatest of Christian educators, puts it so forcibly 'n his letter to the Romans (8,29), that is the meaning of Christian education.

We are to help our children to become conformable to Christ both interiorly and exteriorly, in their individual and social life: in their relations to God and His Saints; in their family relations to their parents, sisters and brothers; in their social relations to their teachers, school companions and playmates, to their friends and enemies; in their civil relations to their fellow-citizens and state authorities; in their parish relations to their pastors and fellow-parishioners; in their relations to the apostolate of the hierarchy; in all these relations our children are to learn to conform their minds to Christ's teaching, and their conduct to Christ's precepts, counsels and example. Such, in fact, is their destiny: "Whom he.....predestinated to be made conformable to the image of His Son." Each and every Christian educator of youth must make his own the words of St. Paul: "My little children, of whom I am in labour again until Christ be formed in you". Over every cradle, over the entrance of every educational institution, over the portals of every students' chapel, ought to be written in big letters of gold these most significant words: "Make us into true and perfect Christians!"

Eucharistic Character of Christian Education

This formation of Christian perfection is the process of a living organism. Baptism makes us living members of the Mystical Body of Christ. We live the divine life of Christ. But as in the natural order a living organism must keep itself alive by taking the necessary nourishment, so the divine life of the soul must be nourished if it is to grow to its perfection. Now, the Sacrament which precisely nourishes the life of Christ in the soul and makes it grow to its perfection, is the Sacrament of the Holy Eucharist. It is this Sacrament which makes us "grow into Christ", as St. Paul says. Hence the Eucharistic character of Christian education, and hence also the necessity of imparting a sound and solid eucharistic education to our children.

And this eucharistic education of children must be an all-round one; the children's mind is to be enlightened, according to each one's capacity, on the subject of the Holy Eucharist; their heart is to be inflamed with an ardent and personal love for the Eucharistic Christ; and their active powers must be given opportunities to do something for the cause of the Eucharistic Lord.

Eucharistic Education to be Commenced at Home

This eucharistic education of the children's mind, heart and active powers is to be commenced at home, in the family. This is but as it should be. The family has both the right and duty to educate the offspring, not only in physical and civil matters, but also in matters religious and moral. There is nothing like a well-ordered Christian family to make the child's education really effective. If the whole environment surrounding the child during the formative period corresponds to the end of Christian education, and if a clear and constant good example is set by the parents and other members of the household, the child's formation into a true and perfect Christian is secured. To prepare the child as early as possible for its first Holy Communion, and to keep its eucharistic fervour and devotion, that is the aim of the child's eucharistic education at home.

Early First Communion

There are Christian parents who for one reason or another unduly postpone the day of their children's first Communion. "The child is still too young to understand, is not pious and good enough!" they say.

It is true that the child does not understand the Mystery of the Holy Eucharist. But who here on earth does understand it? Has St. Thomas Aquinas, the great lover of the Holy Eucharist, understood it? No! The mystery remains! The only thing Holy Church demands of the first Communion child is an elementary knowledge of the Mysteries of the Blessed Trinity, of the Incarnation and Redemption, and the capacity of distinguishing between the Eucharistic Bread and ordinary material bread.

As to piety and devotion, what is expected of the first Communion child, is that it comes to the Holy Eucharist with a devotion and piety proportionate to its age, that is, with the sentiments of faith, confidence and love which a little child is capable of; and with an upright intention consisting in approaching the Sacred Table, not out of vanity or habit or for human reasons, but to do God's will, to unite oneself more intimately to Him through charity, and by means of this divine remedy to combat one's defects and weaknesses.

If the child is really naughty, that is an additional reason for preparing it as soon as possible for its first Communion which alone will make the child really very good. The Holy Eucharist is the antidote to daily faults and preserves from falling into mortal sins. Is it then really necessary first to be sick in order to take this antidote? Prevention is better than cure! Many and great are the blessings of early first Communion!

Safeguards of children's innocence

The most beautiful blessing of early first Communion is the preservation of children's innocence. Pope Pius X, the Pope of the Holy Eucharist, in his decree "*Quam singulari*" of 1910, makes late first Communion responsible for the loss of children's innocence. Late first Communion, says the decree,

"meant that children who in their state of innocence were debarred from Christ's embrace, were afforded no food for their interior life, so that, deprived in their youth of this powerful safeguard though surrounded by many temptations, they lost their innocence and fell into vicious habits before they came to make their first Communion. And even when careful and painstaking preparation for sacramental Confession preceded their first Communion—though this was not always provided—no one can help bewailing the children's loss of their primitive innocence, a loss which might, had they been earlier admitted to Holy Communion, have been avoided." That is why he enjoined early first Communion "in order that children may, even from their tender years, cling to Jesus Christ, live His life, and therein find a safeguard against all danger of corruption." And he hopes "that the flower of innocence, before being touched by the pest of our times, may return to Him who dwells among lilies." Quite clear are also the words of the Sacred Congregation of the Council of 15 Sept. 1906: "It is necessary that children be united to Christ before passion makes itself felt, so that they may with greater strength overcome the temptations of the devil, the flesh, and of all the other interior and exterior enemies." The Holy Eucharist is the Bread of the strong, the wine bringing forth virgins, the source of numberless graces.

Blessings on Family, Parish, Church and Society

How many blessings are showered on families of early first Communion children! If children's prayers pierce the clouds, how much more so the prayer of the child that is united with the Eucharistic Christ! How often have early first Communicants carried the warmth of the eucharistic fire into the very midst of cold and desolate Christian homes!

Through early first Communion a complete renewal of Christian life may be brought about in the parish. This is a fact amply proved by priests who have introduced early first Communion in their parishes or stations.

The Church too shares in the blessings of early first Communion; this is shown by an increase of priestly and religious vocations. Sow Hosts, and you will reap apostles!

Early first Communion produces better children, which means a better human society; for they will be the men and women of tomorrow. Witness the Catholic revival in Holland, France, Belgium, Italy and other countries, brought about by an intense eucharistic life, especially among children. Must we not gratefully admit that it is due to the Communions of reparation of little children that our present human society is being saved from the wrath of the just God?

Realization of Christ's Real Presence

Evidently, the earlier our children receive their first Holy Communion, the better for them, for the family, for the parish, for the Church, and for society.

The first step in the eucharistic education of children is to make them realize Christ's Real Presence in the Holy Eucharist. For that purpose the child is to be told why the church is called the House of God, namely, because Christ dwells in the church, though in an invisible manner. At another time

the child may be taken to church where it is shown the sanctuary lamp and its purpose, the altar and the tabernacle wherein Jesus has His abode. The stories of the multiplication of the loaves, Jesus' promise to give His own Body as food and His own Blood as drink for men's souls, cannot but grip the innocent souls of children, provided, of course, everything is told in as simple a manner as possible. But the most beautiful story is that of the Institution of the Holy Eucharist and of the Christian Priesthood on the eve of Christ's Passion and Death. The knowledge that Jesus wants to dwell in men's hearts cannot but powerfully stimulate the child's desire for the reception of its first Holy Communion. Once the child's mind has thus been enlightened, it cannot but begin to love Jesus in the Blessed Sacrament and long to be united to Him in Holy Communion as soon as possible. The next series of stories will be on what the priest is doing at the altar during the Holy Sacrifice of the Mass, why the Holy Eucharist is preserved in the tabernacle, and so on, continuing in this fashion telling so many little stories, all aiming at making the child realize more and more Christ's Real Presence. Of course, we must make the child understand that the appearances of bread and wine remain even after the Consecration.

From the knowledge the child has of Christ's Real Presence, it will quite naturally conclude that it has a duty of worship and homage towards Him. The child is to be taught how to behave itself in the church, how to make a nice genuflection, how to pray, etc. Frequent visits to the Blessed Sacrament, the practice of spiritual Communion, the being present at eucharistic processions and devotions, are all so many things that are very beneficial to little children in realizing more and more Christ's Real Presence.

The Eucharistic Sacrifice

The second reality to be brought home to the child is that of the Eucharistic Sacrifice: the Holy Mass. The child is first to be told the story of the fall of Adam and Eve, and how Christ came to redeem mankind by His bitter Passion and Death. The story of the fall and of the redemption touches the little child's heart to the very marrow. The Stations of the Cross offer an occasion to give the child so many little stories on the Passion and Death of Christ.

From the Sacrifice of the Cross the child is to be led to the Sacrifice of the Altar. The principal parts of Holy Mass are now to be explained, teaching also the child what to say to Our Lord at each part. Liturgical models and pictures interest the little ones very much, and help them to understand better the use of the sacred vessels and vestments, and the actions of the priest at the altar.

Once the Mass is thus known and understood, it will be a great joy and pleasure for the child to assist at it. The best way for little children to participate in the Holy Mass is to look attentively at what the priest is doing, saying so many little prayers corresponding to the priest's actions, such as an act of sorrow at the Confiteor, an act of oblation at the Offertory, etc.

As the Sacrifice of Calvary is the centre of the history of the world, so the Sacrifice of the Altar is the centre and source of energy of all Christian life. The whole life of a Christian is to be centred round the Holy Sacrifice of the Mass. Holy Mass, if properly explained, will teach the child that sacrifice is an essential part of Christian life. There cannot be a true and perfect

Christian life without the spirit of Sacrifice. The Christian is to unite his daily prayers, works and sufferings to the prayers and sufferings of Christ. The child should also be taught how by doing so it consoles the Sacred Heart of Jesus and helps in the salvation of souls.

Holy Communion

The child is now to be told the reason why Christ is really present in the Holy Eucharist, namely to be received by men in Holy Communion. The child's attention is to be drawn to this from the very start, so that it may conceive a great and ardent longing for the reception of its first Holy Communion. The good example of parents and of the other members of the household will greatly contribute to the child's desire for the Eucharist. Not only must it be taught the necessary dispositions for the reception of Holy Communion, but it must also be taught how to prepare itself for the coming of Jesus into its heart, and how to converse with Jesus once he has entered into its soul. Apostolic interests, such as the conversion of India, will keep the child in its eucharistic fervour. In fact, it is to be made to realize how by Holy Communion it contributes to the growth of the Church, for Holy Communion is not only the Sacrament of individual growth, but also of the social growth of the Church, which is the Mystical Body of Christ.

Religious Instruction to be Eucharistic-centred

The eucharistic fervour and devotion of the first Communicant is to be kept alive not only in the family, but also at school and in church, especially during religious instruction. The whole course of catechism ought to be in fact centring round the Holy Eucharist. If the catechist is eucharistic minded, his pupils will soon be eucharistic-minded too. Frequent references to the Holy Eucharist will contribute not a little towards keeping alive the eucharistic fervour in the hearts of the children. Here are but a few examples: "My dear children, you have all received Holy Communion this morning. Jesus, who is now dwelling in your hearts, will help you to understand better to-day's catechism lesson." "Children, shouldn't we now make the spiritual Communion?" "Children, tomorrow we are all going to receive Jesus into our hearts. Let us offer up this Holy Communion for the conversion of India." "Come children, we are going to pay a visit to Jesus in the tabernacle."

The Children's Eucharistic Crusade of the Apostleship of Prayer

The best method so far devised for keeping up the eucharistic fervour of children, even after school-leaving, is that of the Children's Eucharistic Crusade of the Apostleship of Prayer. Several pamphlets have been published by the Catholic Truth Society of India on this beautiful crusade of eucharistic children. The Crusade of India, Burma and Ceylon has, since July 1937, a well-edited organ, published by the Jesuit Fathers of Calicut.

The aim of the Crusade is to create strong convictions in the soul of children, convictions which will at once be translated into action. A sound knowledge of the Eucharist cannot but lead the child to an ardent personal love of Christ in the Blessed Sacrament. The Crusader is told that Christ

is his King, Mary his Heavenly Queen, the Pope his General-in-Chief; that the Crusade is the King's call; His objective, the conquest of the Crusader's soul—and through the Crusader, the conquest of other souls; His tactics, the one shown in the Gospels, i.e. the practice of Christian virtues; His help, graces to be asked from Him by prayer, sacrifice and Communion.

The Children's Eucharistic Crusade has been called "the elementary school of Catholic Action." And quite rightly so. For, this Crusade seems to realize in a most wonderful way the beautiful definition given by Pius XI of Christian education of youth: "The proper and immediate end of Christian education is to co-operate with the action of divine grace in the formation of the true and perfect Christian, that is to say, the formation of Christ Himself in men regenerated by baptism. In fact, the true Christian must live his supernatural life in Christ..... and manifest it in all his actions." By its programme of prayer, sacrifice, Communion and apostolate, the Eucharistic Crusade makes the Crusaders' lives an uninterrupted apostolic prayer, an oblation and consecration of their young lives to Christ and His Kingdom, the Church.

The Knights, Pages and Handmaids of the Blessed Sacrament.

Another beautiful movement for the preservation and fostering of eucharistic fervour and devotion among children is the movement launched by the late Fr. Lester: The Knights, Pages and Handmaids of the Blessed Sacrament. It is a Crusade for promoting frequent and even daily Communion. The Knights, Pages and Handmaids are expected to be weekly communicants, to pay frequent visits to the Blessed Sacrament, to attend Benediction services, and to watch at the Forty Hours' Devotion.

There is, however, a movement afoot in England, the home of the Knights, Pages and Handmaids of the Blessed Sacrament, to fuse both the Crusades into one, namely into the Eucharistic Crusade of the Apostleship of Prayer.

May all our children join the Eucharistic Crusade which will help them so beautifully to reach the goal of Christian education: the formation of true and perfect Christian and apostle.

RESOLUTION

WHEREAS the Eucharistic education of children is a necessity arising from the Eucharistic character of Christian education, this Congress resolves that:—

I. The practice of early first Communion be introduced everywhere according to the decrees of Pius X and directions of Canon Law.

II. The religious instruction of children be Eucharist-centred.

III. The Children's Eucharist Crusade of the Apostleship of Prayer be introduced everywhere as one of the best methods of Eucharistic and apostolic formation.

SECOND PAPER

By REV. FR. C. RUYGROOK, NELLORE.

After such a complete study of the subject matter as has been put before you in the first paper by the Rev. Father Courtellini, nothing more need be on this question; but without indulging in repetition, I will try just for a few minutes to stress a few points in this all-important work of the Eucharistic Education of Children.

The supernatural life that God gives to our souls is the supernatural life of sanctifying grace.

Of this sanctifying grace Christ is the principal Cause, for He as God made man, has merited all graces for us, and through Him the life of grace is given to us.

This supernatural life that comes to us through Christ, moulds our lives according to the example that He has given us. (*Exemplum dedi vobis*).

Christ, who is the source of our supernatural life is really present in the Blessed Eucharist.

Therefore the Blessed Eucharist is nothing else but the living Christ in whom we live and move and have our being.

In order to live with Christ and in Him and for Him, our souls must die to the world through the grace of the Sacrament of the Blessed Eucharist which is Christ Himself.

Dead to the world with all its sinful possibilities and unnecessary frivolities, our souls will enjoy a greater intensity of the life of Christ, a life without sin, a life for God and for God alone. •

Therefore the souls must live in close union with Christ through faith and love.

This supernatural union, which is necessary for our supernatural life, our most important life, can only be brought about, by our reception of the Blessed Sacrament, and in this way the Sacred Host becomes in reality the Bread of Life.

Through our loving use of this Bread of Heaven, Christ will take away from us our evil inclinations; His presence will weaken our sinful passions; by the very power of His presence He will strengthen our supernatural life, so that with St. Paul we can say "I live, not I, but Christ liveth within me."

Through our Holy Communion we are united with Jesus both as God and Man. If we love Jesus we love God; the more we love Jesus the more we love Almighty God, and thus we will fulfil the first and greatest commandment that Christ has given us: Thou shalt love the Lord Thy God.

Because the Blessed Eucharist makes us all one in the Life of Christ this Holy Sacrament is in reality the Sacrament of fraternal Charity, by which

we love all those who are strengthened by the same Divine Food; those who are still struggling for victory here on earth; those who have fought the good fight but are still suffering in Purgatory; and those who have attained union with Christ, their Master, in Heaven.

So the Most Blessed Sacrament binds us all by the bond of divine love, and thus is fulfilled the second commandment that Christ has given us; Thou shalt love thy neighbour as thyself.

Catholic Theology teaches us the Blessed Sacrament gives the above mentioned fruits by virtue of the Sacrament itself. (*ex opere operato*).

Certainly, a good disposition and fervent love and deep understanding will enhance the fruits of the Blessed Eucharist within us, but the longing of an innocent heart for the coming of Jesus is enough to induce our Saviour to extend His loving work of redemption in the soul.

My brethren, it is as if I hear once again the gentle voice of the Master calling out "Suffer the little, children and forbid them not to come to me."

What better place can be prepared for Him than the innocent heart of a child? what richer field for His soul-saving activity, than the unstained mind of the little ones?

There is no field more fruitful for His grace than the sinless soul of a child.

Do you not remember the day of your own first Holy communion? You knew that Jesus was coming. You knew that Jesus was in your heart and you told Him; how happy you were to have Him within you, how good it was of Him to come to you and with child-like generosity you asked Him "What can I give you in return for all you have given me."

In all the innocence of our heart you said to Him: I will give you my heart by keeping it always for you; that is by never saying nor doing nor thinking anything, that I should be ashamed to say or do or think, if your pure eyes were watching me.

The Master will strengthen that desire, He will protect the child against the early attack of the devil, the world and the flesh.

He will keep unspotted the pure child-soul of which He has taken such early possession.

Is it not your heart's desire to keep your children pure and holy? Is it not your greatest fear that perhaps one day their souls may be stained by a sinful deed or word?

Then, parents, lead your children to Jesus. Bring them yourselves, show them the way. Give them the example.

It is so easy for you, whenever a little feast occurs at home, a birthday or the feast day of a Patron Saint, to make this family feast begin with a family Communion; your children will get accustomed to the fact that there is no feast without Holy Communion, and they in their turn will lead others to Jesus, and in this way your work for the Eucharistic Master will bring forth fruit for generations and generations, and this is indeed the blessing which was pronounced over you on your wedding day.

I appeal to you, Mothers, especially. You know what a wonderful influence you have in the life of your children.

Help them to find Jesus; show them your appreciation when they tell you that they have been to Holy Communion; if you have helped to save the soul of your child through the Holy Eucharist, you have deserved the Crown of Glory.

With the flower of Eucharistic love planted firmly in the children's hearts by their mothers' teaching and example, the teacher in the school will find a fruitful field for further development.

With the growth of the body, the soul gets wider scope for its activities, and whilst intellect and will make new discoveries in the field of learning every day, faith in the Holy Eucharist and love for It have to be strengthened too, so that as the child grows in wisdom and knowledge, close contact is established between him and the Tabernacle.

But in this psychological development our greatest aim must be to ensure freedom of action on the part of the child.

The child must not go to Holy Communion, because the teacher told them to do so, but because they like to go and because they love to visit their Jesus. The teacher may indeed consider himself an instrument in God's hand, by which Jesus moulds the soul of the child.

The soul belongs to God and it is to go to God, and our education will only be a success, if we can say that we have led a soul to God.

We can foster in the soul of the child a reasonable submission of the intellect through Faith.

If we teach our children that faith is the acceptance of something on the authority of God Himself, they will find no difficulty in adoring the Saviour, hidden in the Holy Eucharist.

With this strong belief that their Jesus is really present and is calling them they will crowd round the Tabernacle and adore the Saviour. When the children are in church a certain amount of supervision and discipline will always be necessary, but at the same time, we must not forget that the Master knows His little ones, He knows that they are playful and talkative, but I feel sure that He will forgive them much, because they love Him much. If He can forgive them, we must forgive them and if we want to correct children in church let us correct them by our example.

In this way the Eucharistic Education of our children, will become a Eucharistic Crusade, because devotion to the Eucharist is founded on the personal love of the children for Jesus.

The Eucharistic Crusade is nothing else but a movement for early and frequent Communion among our children.

This Crusade will not interfere with our Sodalties or Children of Mary or other pious associations, but it will be the foundation for solid and real piety without which no association can exist.

We cannot imagine a sodality or any other association, whose members have no love for their Eucharistic Master.

Unless the Lord build the house, they labour in vain that build it. Only through the Eucharistic education of our children, will the Master be able to build up a life that is really catholic from its very foundation.

Then, lead your children to Jesus. Let the Master prune and plant in the child's souls.

...

Let Him lay the foundation and build the house and be the Corner-stone; the life of the child will be safeguarded. And when the children grow up they in their turn will lead others to the Blessed Eucharist, so that through the Blessed Sacrament new life will be given to our children, to our families, and through the family to the whole community.

Indeed we may say that through the Eucharistic education of our children, we can renew everything in Christ our Lord.

Holy Eucharist and the Pontifical Society for the Propagation of Faith.

FIRST PAPER

BY REV. FR. P. JACQUEMART, BANGALORE.

Introduction

In the year 1821 one might have met in Lyons a young lady of 22 years who was constantly busy on some errand of charity. Now you would see her teaching the art of flower-making to other girls once in easy circumstances but fallen since into poverty. At other times she would visit the wards of a Home for Incurable Women, giving the staff and inmates all the smiling help she could. Again, she would be seen in earnest conversation with the working girls of her brother-in-law's factory; not for any idle talk, they talked about missions: how St. Francis Xavier had gone to far off countries in quest of souls; how in modern days other missionaries had followed in his footsteps; how few these missionaries were and how handicapped for lack of means. Why did this young lady, Pauline Jaricot by name, thus busy herself with the needs of strangers and pagans? Whence in her heart that burning charity that knew no bounds? Two short lines of her biography reveal it: "In the same year, 1821, Pauline wrote the little pamphlet called 'The Infinite Love in the Divine Eucharist.'" It is not every person of 22 who writes on this topic; and her stimulating pamphlet, then anonymous, arrested the attention of many. She was zealous, because she drank deep of the fountain of all charity, the Sacred Host. The papers read till now dealt at length with the love of communicants for themselves, then for their relatives, next for their Catholic neighbours. We broaden once again our outlook and come now to speak of the Communicants' love for the immense pagan world.

PART I

HOLY EUCHARIST AND MISSIONARY APOSTOLATE

Christ Thirsting for Souls

He who lives hidden and silent in our tabernacles is the self-same Jesus who came down from Heaven so that men might have life and have it abundantly. What could He have done for us which He did not do? He, the living

God, humbled Himself to the point of becoming a man: He took on Himself our sins and went to the length of sacrificing Himself on the Cross. See Him on His Cross, and heaven His pitiful cry: "*Sitio, I thirst!*" Yes, O Lord, your parched lips, your parched throat explain in part this plaint of yours. But with the tradition of the Catholic Church I understand that your words have a deeper, far deeper meaning. Your heart thirst, for souls, for the poor souls to which you offer salvation and which, alas, do not heed you. You see before you the whole of mankind in its thousands of millions, souls that love you, souls that do not love you, souls that do not even know of you. You thirst for every one of them: these are the other sheep that are not of your fold, and which you must bring into it. "*I thirst!*"

It is this very thirst for souls that has led Jesus to hide more humbly yet, most humbly, under the appearances of a mere wafer. He promised once to remain with us until the consummation of the world, and His infinite love has found this astounding miraculous way of living in our midst: He made Himself the bread of life, within the easy reach of all, in our tabernacles. This gives us the measure of His thirst.

Holy Eucharist and the Zeal of the Missionaries

So for all these 19 centuries of the Christian era, wherever Missionaries went, they hastened to prepare an altar, howsoever primitive it might have to be; they called Jesus to it to take possession of their field of labours; they gathered around it the souls of good will. Patiently they prepared them for baptism and Holy Communion, for they remembered the Lord's words that if men did not eat of that bread, they could not have life in them, but that eating of it and drinking His blood, they would live for ever. As soon as conditions would permit they were careful to reserve the Blessed Sacrament, well knowing that it is His wish, His delight, to be with the children of men. As for themselves, before starting on the day's work, it was to the altar that they went for strength, as it was to it that they returned for refreshment after their toil. Witness, among thousands of others, the examples of St. Francis Xavier, his night devotions wherever he went, even in our close neighbourhood, just over there in San Thome.

Holy Eucharist the Source of Missionary Zeal in the Layman

Laymen too who visit the Blessed Sacrament, and those more specially who receive Holy Communion, cannot but hear, if they listen, the same heart rending appeal of Our Lord: "*I thirst, I thirst for souls.*" Perhaps at first the Communicant thought only of his own soul. But Jesus soon made him realise that a Catholic heart is not a selfish one: a Catholic heart loves; it loves relatives and friends, yes; but also enemies, also God's enemies, the sinners; even those who are altogether estranged from Him, the pagans. Every worthy communion makes us grow in Charity; and Charity, we know, has only one aim, which is to please, here to please Our Lord who longs for the salvation of all, whose Sacred Heart thirsts for every soul. Nor is this an appeal that comes from without. Jesus is not in our souls a mere visitor. He comes to change us into Himself. We get grafted on Him, so to say; or better, with St. Paul, we become His members, the members of a real, if mysterious, body, the mystical body of which He is the Head. His life pervades us all. It pervades us more and more deeply after every new Communion. No wonder then if we come to find in us, more and more vivid, the sentiments that are in Him.

especially His thirst for souls, His missionary zeal. Every Communicant is at heart a missionary.

Mission Work the Personal Concern of every Catholic

Shall we now fall back on the plea that it is all mere theory not to be put into practice, as missionary vocations are the privilege of the few? I admit at once that not every Catholic is expected to leave parents, relatives and friends in order to go in quest of souls. *This* is the vocation of the few. But no one has a right to be indifferent to missionary work: all must sympathize with it; and do more than sympathize. For idle sympathy is very much the same as indifference. In some way or other all must help. And lest I should be accused of going too far with that imperative word: must, let us hear Pope Benedict XV in his Encyclical "*Maximum Illud*" of 1919: "Those who by a special favour of the merciful God are in possession of the true Faith and share in its innumerable benefits should consider by what sacred obligations they are bound to lend their support to the missions among infidels. For God gave to every one of them commandment concerning his neighbour."

We in Mission Lands are given a double opportunity to fulfil this duty. First of all we may and shall help our own parish or Diocese in their missionary undertakings. Next we may also, and shall join in the world-wide movement recommended to all by the Holy See, recommended even to Catholics in Mission Lands, even to new converts. I mean the Pontifical Society for the Propagation of the Faith, the very one which Pauline Jaricot started one hundred and seventeen years ago among the working girls of her brother-in-law's factory. The present paper is restricted to this latter means.

PART II

MISSIONARY APOSTOLATE EASY FOR ALL THROUGH THE P. S. P. F.

The Beginnings of the Society for the Propagation of the Faith

In the days of St. Francis Xavier and for a long time after him, the Catholic Missions were largely supported by the bounty of Kings. At the opening of the XIXth century, this was no longer true. Pauline Jaricot became acquainted with that state of affairs partly at least, through her brother Phileas, a clerical student in Paris. Phileas used to keep in touch with the headquarters of the Foreign Missions Society and to give his sister first hand reliable information about conditions in the missionary fields of Japan, China, Siam and India. Distressed with the knowledge that the missionaries, exceedingly few in those days, were also lacking money, she resolved to provide the latter for them, and prayers too, as far as she could. Hers was a bold scheme, for she meant to help efficiently the whole missionary world. She made a start among the working girls we mentioned. Each of them agreed to pray for the Missions and to give a small alms every Friday. Meanwhile she was devising how to organise the work and make it efficient. The clear view of it all came to her unexpectedly a certain evening: tiny alms from the greatest possible number of volunteers, grouped in batches of ten, a hundred, or a thousand, under responsible group-leaders. The scheme was actively brought into operation, yielding in the first

year some Rs. 600, which were sent to the Foreign Missions Seminary. Two years later, in 1822, the management of the nascent Society was taken over by a Committee of 12 gentlemen, and Pauline Jaricot quietly withdrew to the background. In a year's time, alms had already risen to some Rs. 10,000, and all the Missionary Congregations then in existence were given their share of it. So truly Catholic was the idea that Pope Pius VII accorded it at once his high approval, enriching the Society with indulgences.

It's Wonderful Expansion: It becomes "Pontifical."

This was only a beginning. Year after year, more and more Bishops opened branches of the Society in their Dioceses. Very soon other countries than France joined in. The Popes themselves never lost an opportunity to commend the Society: documents on its behalf were issued by every one of the succeeding Popes, Pius VII, Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII, Pius X, Benedict XV, and the present reigning Pontiff, Pope Pius XI.

Through the blessings of God the Society made steady progress. We cannot evaluate the prayers that went up to Heaven, but record has been kept of the sums collected. In 1825 they amounted to one lakh of rupees, 10 lakhs in 1838, 20 in 1857 and 40 in 1886. It stood at this last level, not without some ups and downs, until the beginning of the Great War when there was a sudden sharp drop. Ascent was resumed in 1916, 40 lakhs were obtained once more in 1921, 60 in 1927, 80 two years later, and 94 in 1932. In 1933-34, there was again a severe set-back, apparently due to the economic depression. In spite of adverse circumstances we are now once more in the nineties. This is a huge progress. Yet, let us not forget that the needs of the Missions have increased simultaneously: a hundred years ago the funds were divided among 50 mission units, and now among 700. But this very increase in the number of Missions proves how fully Pauline Jaricot succeeded in her bold undertaking to provide efficient help.

In 1922, Pope Pius XI raised her Society to the rank of "Pontifical," that is "The Pope's Own," transferring its quarters from France to Rome. Three Mission-Aid Societies share now this honour of being Pontifical, the other two being the Holy Childhood and the Society of St. Peter Apostle. Pius XI himself has declared that, among the three, the Propagation of the Faith was the principal one which all Christian peoples should assist of their generosity.

India's Debt

Some of you may wish to know how these sums were spent. Let us simply open our eyes. The Non-Catholics of India often gasp in wonder at the number of churches and schools, dispensaries and hospitals, we manage to build up, at the number of orphans we feed, of catechumens we instruct, and so forth. There is, I believe, a current legend that the wealth we own is enormous. Our chief wealth is the Charity of Christ, a Charity that prompts the Catholic world to give again and again, generously, to the Missions. What the Catholic Church has spent in India has come through various channels, of which the Society for the Propagation of the Faith is but one. Of itself it has poured into this country a total sum of over three and half crores, not as an investment, but as a gift, the gift of the charitable Catholic to his pagan brother, a gift meant to help him to baptism, sanctifying grace and Heaven. It must even be admitted that it has been spent with rare economy to yield all that it did.

God blessed it because it was, oftener than not, the gift of the poor: the most ready donors have ever been the Catholics of moderate or scanty means. India, which reaps the benefit of their sacrifices, will never give sufficient thanks to God for that wonderful generosity of the Catholic world, the outcome of their Faith, of their Eucharistic life.

India Joins

We also are Catholics, we also are Communicants. Have we not then the same duties of Charity towards the heathen world? The answer is surely in the affirmative. It was a pleasant surprise to me to learn from old reports that, as a matter of fact, India had begun her contributions to the Propagation of the Faith as early as 1839. The honour of giving the lead goes to Pondicherry with the remarkable first offering of Rs. 509. Calcutta and Madras followed immediately; and Pope Gregory XVI, much pleased with this growing spirit of generosity, informed the world in his Encyclical "*Probe Nostis*" of 1840, that the Society "was repeatedly making new progress not only in Catholic countries, but even in the lands of heretics and infidels." Several others of our Missions soon joined. They are, in the chronological order, Agra, Bombay and Verapoly; a few years later, Jaffna, "Ava and Pegu," Mangalore, Patna (Allahabad), Hyderabad, Dacca Vizagapatam, Trichinopoly, Mysore, Colombo and Coimbatore. We are by this time in 1860. It would seem that collection were limited a few centres such as garrison towns and European settlements, and their most obvious feature was their irregularity. Yet, on an average, India succeeded in giving Rs. 2,500 in a year. This went on up to the War, by which time Mandalay, Malacca, Galle and Kumbakonam had come in. I have no record of the state of things from 1914 to 1922. In this latter year, on May the 17th, the Delegate Apostolic, Archbishop Pisani, circularised the Dioceses, exhorting the Bishops to appoint Diocesan and Local Directors after the example already set by Mangalore. He himself secured from Rome the appointment of the late Fr. Faisandier, of Bangalore, as Director-General for India, Burma and Ceylon. These were happy measures: after a year in office, Rev. J. Faisandier had the pleasure to report that the Society was firmly established in 19 dioceses, which had returned a total contribution of Rs. 15,000. To-day, after 13 more years, there are branches of the Society in 52 dioceses (practically the whole of these territories), and our receipts have trebled. Last year we came very little short of the half-lakh thus beginning to take our rightful place in this world-wide missionary movement.

The Work Ahead

With a Director-General, 52 Diocesan Directors, and Local Directors in a great many parishes or schools, the Society has now in this country the greater part of the staff required for its normal working. But normal working further demands Promoters and Members. How many of the former we may have at present, it is impossible to guess. As for Members, a study of the last Report puts their strength at the maximum figure of 16,000; but there are reasons to think that they are not so numerous, and that a large proportion of them is made of school children. In a Catholic population of 4 millions even 16,000 would not be much: it means only 4 volunteers in a thousand Catholics. India can certainly do more; and so it will in due course, out of a growing love for Our Lord, out of a growing sense of her missionary responsibilities, out of a growing zeal for pagan souls.

It is up to us, Communicants, to work for this result. When sending last February his wireless message to the International Eucharistic Congress in Manila, the Holy Father expressed his hope that from a more ardent love of Our Lord and from more frequent Communion with Him, there would come a daily increase in devotion to the Missions. We may apply these words to ourselves: let us be, all of us, frequent Communicants, and we shall soon deem it our duty to become Members, and even active Promoters, of a Society that helps so directly in the conversion of the pagan masses. In so doing we shall give evidence of our deep Catholic sense, we shall prove to the world our unity with the Church in all lands, our thirst for the salvation of every soul, our living intimate union with Our Lord Jesus Christ.

Resolution

In conclusion, please permit to move the following resolution:—

In response to the earnest pleading of Christ and to the repeated appeals of the Popes, this Congress urges that Indian Catholics should assist Holy Church more and more efficiently in the evangelization of the pagan world; to this effect it entreats them all to join the Pontifical Society for the Propagation of the Faith, and it invites specially frequent Communicants of both sexes to offer themselves to their Parish Priests as Promoters of this holy work.

Resolution

Whereas true devotion to the Eucharist is manifested in works of zeal for souls for which our Lord thirsts; be it

RESOLVED that this Congress, in response to the earnest pleading of Christ and the repeated appeals of the Popes, urges that all Catholics should assist more and more efficiently in the evangelization of the pagan world; to this effect it entreats them to join the Pontifical Society for the Propagation of Faith, and it invites especially frequent communicants of both sexes to offer themselves to their Parish Priest as promoters of the work.

• SECOND PAPER

By REV. FR. M. D'SA, BOMBAY

Ere I second the resolution moved by Very Reverend Fr. P. Jacquemart, and very ably supported by the paper he has read, I beg for your patient indulgence to hear a few words from me.

"Sito: I thirst."

• 1. *The Mission Sunday*

Prompted by a great inspiration, the zealous members of the Supreme Council of the Pontifical Society for the Propagation of the Faith laid a humble petition at the feet of His Holiness Pope Pius XI, our present Supreme Pontiff, in 1926, praying that the penultimate Sunday of October of each year

may be set apart to celebrate with the greatest possible solemnity the feast of the Missons. His Holiness graciously granted the boon, fraught with incalculable spiritual and temporal benefits to the Catholic world on the 14th April 1926. To the faithful the Misson Sunday, duly observed, affords an opportunity to acquire a great increase of grace, to gain a plenary indulgence, applicable to the Holy Souls, detained the cleansing fires and a manifold return of the contributions they make towards the Pontifical Society for the Propagation of the Faith.

The heathens stand to gain an immense profit from the solemn celebration of the Mission Sunday. The contributions gathered on that day, the promoters and ordinray members enrolled to collect more, enable the existing Missions to be better manned and organized, help to bring about the establishment of new Missions, afford means to engage catechists, to build orphanages, to maintain dispensaries, to feed the poor and thus to make conversions. The baptized heathen can then partake of the Bread of Angels, the Holy Eucharist and thereby receive a pledge of future glory, the life eternal.

2. The Mission Sunday Service

Be the solemn service held in the morning or evening, it is around the Holy Eucharist that the shimmering candles spread their blaze of light, the flowers shed in profusion their perfumed bloom, columns of fragrant incense arise before Christ enthroned. Strains of sweet music thrill the listening ears. The large congregation filling the sacred edifice to its utmost capacity reminds the patient Jesus, so long left alone in the tabernacle or almost alone with few people to visit Him and pour their woes to be consoled or to thank Him for benefits received, that He is not forgotten altogether. The worshippers, enraptured by the brilliant scene enacted around, frame a secret wish in their hearts to remain there always as Peter prayed to his Master on Mount Thabor on the day of the Transfiguration: "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias" (Math. XVII, 4).

3. The preacher on Mission Sunday

The sacred orator after His obeisance to the Real Presence reminds in his most eloquent accents his attentive listeners, hanging on his lips, that Our Lord came to save all men. He laments in mournful tones that the thirst for souls, expressed by Christ on the Cross of Calvary in His agony in immortal words 'I thirst' is not yet satiated. That it cannot be quenched unless all infidels own Christ as the Son of God and are baptised. That the baptism cannot be conferred until missionaries go to them to announce the Gospel. That the work cannot be done without engaging catechists and training them, without building orphanages to house and feed pagan children to be baptised, without hospitals and dispensaries to confer bodily health on the sick heathens, without feeding and clothing and housing the hungry, the naked and the homeless pagans, that Holy Mass cannot be said without churches, and chapels and Holy Eucharist kept in them for the benefit of the converts. That the priests and nuns, who go to work in the Missions at great sacrifices, must be maintained. That about 700 Missions established up to now are yet growing in number. The audience is reminded of the words of Our Holy Father Pope Pius XI: "That even one single soul may be lost through our tardiness, through our lack of generosity; that even one single

missionary may have to hold back in his work because he does not receive all the assistance that we could make possible for him, is another responsibility to which we perhaps have not given too much thought during the course of our life." Quoting the words of St. Paul "He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap blessings," the advocate of the heathens unrolls before his hearers an astounding vista, a broad field planted with the annas, rupees and pounds, which they are going to give, growing into a rapturous vision, their contributions sprouting up and yielding like the ears of rice and corn one hundred, two hundred and three hundred fold of the annas, rupees, and pounds and the stalks waving and bending under the weight of precious and shining metallic coins, which the givers are going to receive in return.

4. The effect of the Congregation

With the hearts aflame with the love of God and fellow-men, Christians or pagans, the mind enlightened by the requirements of the Missions and of those sitting in darkness, and the will filled with a fiery zeal for the conversion of infidels, the members of the congregation empty their purses in the collection boxes. Their only regret is that they had not loaded them more. They, however, resolve to make up in the future and adjourn to the parochial hall to enroll themselves as perpetual members on payment of at least Rs. 120 once for all or in instalments for a year, as special members on payment of Rs. 15 yearly, as promoters collecting Rs. 15 a year from each group of ten under them or as Ordinary members under a promoter paying annas two each month.

5. The Local Directors and Promoters

If all the available persons, men or women, boys or girls, have assisted at the Mission Sunday service and enlisted their names as different kinds of members (cfr. 4), the work of the local Director a parish-priest or his assistant, the Rector or a college, the Head Master of a school, the Mother or sister Superior of a convent or their deputies, the whole organization of the Pontifical Society for the Propagation of the Faith in a parish or other institutions named above is completed. What remains to be done is the collection of the respective contributions and forward them to the Diocesan Director to be remitted in time to the National Director. In many cases, however, the work of enlisting members of the four different kinds has to be continued after the Mission Sunday. Whence is the Local Director or the lay Promoter to get the great courage and strength to approach doubtful characters or to meet rebuffs and even harsh and unkind remarks? There have been cases of Directors and Promoters being rudely and unceremoniously shown the door and being asked to clear out of the house. Unless therefore they are enkindled with zeal at the fountain of all graces, at the foot of the tabernacle or in Holy Communion, they will not be able to meet with welcomes or rebuffs with sweet indifference, thanking Our Lord for the former and offering Him the latter as perfumed bouquets of flowers for the conversion of pagans.

Our Holy Father Pope Pius XI, the Pope of the Missions, addressing himself to local Directors and Promoters says: "Be not ashamed, therefore, to make yourselves beggars for Christ and the salvation of souls." Those who are blessed with the abundance or sufficiency of worldly goods can only lower themselves to be beggars by seeing the example of Him, who being God became man, was born in a stable, taught "Learn of me because I am meek

and humble of heart, whose back was scourged, who was spat upon, whose cheek was smitten, who dwells in mud chapels with the same supreme pleasure as He rules in heaven or lives in precious tabernacles of stately cathedrals, with the sole purpose of being man's spiritual food, to help him to live in grace and attain eternal bliss."

6. Colleges, Convents and Schools

There is a large number of Colleges, Convents and Schools, spread throughout the length and breadth of India. Many of them are doing well and others poorly. Doubtless in both kinds religious principles are inculcated and the students both male and female are taught to receive communion and practice love towards one's neighbour and that the heathens are also one's neighbours. The students of to-day will be grown up tomorrow and will face the battle of life. They will also be the promoters and members of the Pontifical Society for the Propagation of the Faith. Whilst in many of those institutions the Pontifical Society for the Propagation of the Faith is introduced there are many others, some of them doing very well and training children of well-to-do parents, where the Society is entirely unknown. It may be that the following instructions of Pope Pius XI have not reached them. They are here reproduced for the benefit of those colleges, convents and schools, as well as for the knowledge of defaulting parish-priests:

(a) "What a heart-rending scene to see fields white for the harvest, so many possibilities to do good, such marvellous facilities in certain cases, and to be obliged to hold back, to see death assert itself and error stand in the place of truth!"

(b) "There shall be established in every diocese of the Universal Church, and in each parish of every diocese, a branch of the Society for the Propagation of the Faith. The spread of the Gospel is the primary object of the Church."

(c) "Charity for the Missions surpassed every other work of charity, even as the soul surpasses the body, or the heavens surpass the earth, or eternity surpasses time."

In a corner of our vast peninsula there is an Indian school frequented by more than 400 day scholars, studying up to the fourth standard. They are children of Middle class people, unable to pay boarding fees in a convent or college. Under the sweet guidance of their Indian Head Mistresses they go about with mite boxes—we learn that those boxes are introduced in Catholic homes in England to collect alms for the Pontifical Society for the Propagation of the Faith. They put in them a part of their pocket money and show them to their teachers and parents. They gather between 70 and 100 Rupees each year. The Head Mistress forwards the contribution to the Diocesan Director.

What a beautiful example this school presents. If all our Colleges, Convents and Schools were to imitate that example, the future of the Pontifical Society for the Propagation of the Faith would be very bright indeed. The students thus trained to help the Society will surely be its great supporters when after finishing their studies, they begin the battle of life and earn for themselves. Oh! how much will they not thereby allay the agony of Christ on Calvary crying "I thirst."

7. Collectors and Collections

Without giving offence and on appearance of exactions contributions to the Pontifical Society for the Propagation of the Faith may be effectively gathered in divers pleasant ways. In a rural parish, where there is only one priest, he goes to make the collection himself during the Mission Sunday Mass after the sermon, if there is no one else, who can do it well. The taking round the plate is not left to the sexton as usual.

In larger parishes, where there are educated people, the plate is entrusted to a charming person, male or female. Among the congregation there will always be such persons. The most important person in the church, even if he is willing may not be the most suitable. He may be good at other things but not at collections.

In places where there are confraternities and sodalities, many will come forward, men and ladies, pious and zealous, to spread the kingdom of Christ. There are such sodalists in some parts of India doing single-handed the work of 30 or 40 promoters. May God bless them because they are not in all cases people with leisure. Amidst their manifold occupations out of love for Our Eucharistic Lord they make time in order to visit people in their houses to gather the means for converting heathens. Whether they are welcome or the reverse they do not mind at all. They are absorbed entirely in the thought of pleasing God. It must be here confessed that ladies are more successful in making collections as people are reluctant to hurt them by refusals.

It is a point of great importance to note in order to make a good collection that the ordinary members should give their two annas every month, the special members their Rs.1-4-0 and perpetual members Rs.10/-. The simple reason is that it will cost them more to give six annas, Rs.3-12-0, Rs.30/- every three months or Rs.1-4-0, Rs.15/- and Rs.120/- respectively all at once at the end of the year.

8. Publicity

However solemn the Mission Sunday service may be the stirring call of the preacher to help the Pontifical Society for the Propagation of the Faith will not be remembered for a whole year without further reminders. Human memory is proverbially short. Men shrink by nature from making sacrifices, however small. They will bear the matter in their minds better if the local Director, parish-priest, Rector of a college, Mother or Sister Superior of a Convent and the Head Master of a school or their deputies remind the promoters at the sodality or confraternity meetings every month or at least every three months that they must hand over their collections of those periods of time, a month or three months as the case may be. If the parish-priest is himself the promoter his reminder to the congregation every month will bear much fruit.

Another important point sure to help the receipts for the Society will be an annual report by each Diocesan Director about the work done in his Diocese, giving the names of the promoters, special and perpetual members in each centre or parish. Nothing encourages emulation so much as the knowledge of what others are doing. All concerned, however, must have a copy of the report, if it is expected to produce the desired result.

9. Example

In a certain parish in India there lives a spinster, a nurse by profession, but an enthusiastic, though humble follower of the holy maid Pauline Jaricot, the founder of the Pontifical Society for the Propagation of the Faith. She attends church daily and hears all the Masses said each day and receives communion every day. She is a member of the League of the Sacred Heart of Jesus and of the Sodality of the Blessed Virgin. She takes great interest in both and works for their financial well being. When the Director of the Sodality invites the magistrates to become promoters of the Pontifical Society for the Propagation of the Faith she is not only the first to offer herself, but wished to undertake the whole work of collection in the parish, and feels mortified when a share is given to others. She collects contributions for the Society from her patients to whatever creed they may belong. Though an Indian she approaches persons of every race, even high officials, with great courage without minding in the least, whether they welcome her or frown on her. Thus she is able to give to the local Director between 300 and 400 Rupees annually. What a beautiful example to follow.

Conclusion

Christian religion and civilization had its origin in Palestine. The first missionaries thence went to Europe and the then known parts of the world even as far as India. The countries, which embraced Christianity first, sent their apostles to others. These in their turn evangelized new lands of the old and the new world, America. These countries now fully developed send men and money to spread christian civilization and culture among pagan races.

Much lasting progress was not made by the converts of St. Thomas or their successors. The work was begun anew when the route round the Cape of Good Hope was discovered. The work then commenced is now taken up by the Pontifical Society for the Propagation of the Faith to support the ever growing Missions and Missionaries. The highest collection yet made in this country falls short of Rs.50,000, whereas it receives from the alms collected in Europe and America about 10 lakhs of Rupees every year. It behoves India out of self-respect to make itself self-supporting and to provide for its growing needs. Its holy ambition should be directed not only to be independent of outside help, but to be in the proud position to help Missions with men and money in other heathen parts. This goal can be attained only by increased efforts in gathering funds for the Pontifical Society for the Propagation of the Faith. Thus only can India help to spread the Kingdom of Christ and lovingly to stop the agonizing cry of Jesus: "Sitio! I thirst!"

With these words I beg to second the resolution moved by Very Rev. Fr. P. Jacquemart.

F. Our Lady and the Eucharist

FIRST PAPER

By REV. FR. J. STEENKISTE, S. J., TRICHINOPOLY

Introduction.

The present celebrations, solemnly conducted in this Presidency City amidst a vast concourse of devout Catholics hailing from every part of India, entitle Madras to the honour of being looked upto as a Eucharistic centre of the first magnitude.

If Madras—including Mylapore—the worthy scene and theatre of a previous Eucharistic Congress is a Eucharistic city, she is also a Marian city, on at least two important counts. First Madras witnessed, 17 years ago, the first all-India Marian Congress, an event which impressed unforgettable memories on those who were fortunate enough to behold its pageantry and colourful splendour. ...

Secondly, the very name of this historic town is a perpetual reminder of its association with Our Lady. To quote from a remarkable address delivered by Dr. Goodier on the occasion of the Marian celebrations: "Here in this city of Madras, the city of Madre-de-Dios, we are in a city which owes its origin and its name to our Catholic forefathers."

It is but fitting, then, for these reasons alone, to commemorate the Mother along with her Son, our Eucharistic King. If these were not sufficient by themselves, the devotion of our people to Our Lady and the close connection between Mary and the Eucharist would compel us to remember, and remembering to emphasize, the constant, invariable association and bond which link the thought and worship of the Redeemer with the veneration of the Virgin Mother. To separate the two would be to mutilate the plan of salvation, the scheme of redemption which God, in His love for men, designed for their regeneration and eternal happiness.

Division of the Subject.

As a starting point for the leading ideas briefly sketched in this paper, we may begin with an axiom admitted by the unanimity of Catholic theologians, viz., that Mary really and truly concurred with our divine Saviour in bringing about the work of our Redemption, not merely by a material, passive or remote co-operation, but as a personal, active and proximate co-agent. We need not dwell at undue length on this preliminary statement which is intended to vindicate Mary's position against the minimising or disparaging attitude of the so-called 'reformers.' Cardinal Pacelli, in a powerful sermon on Our Lady recently preached by him in Rome, showed how Protestantism argues in order to relegate Our Lady into the background: the mother of Joan of Arc was in no way the cause of her daughter's mission and its success. Nor was the mother of St. Ignatius of Loyola responsible for the composition of the 'Spiritual Exercises.' But the parallel does not hold good, as the whole of Catholic tradition, by comparing Mary's part in our salvation to Eve's contribution to our fall, clearly indicates. Moreover, no Angel was ever sent to ask these mothers their *fat*. If Mary was only a passive instrument, why was her co-operation with the Incarnation so respectfully solicited?

When the time came for the execution of God's decree by which He decided the Incarnation, Mary, through God's messenger, the Archangel Gabriel, was asked her consent to the honour and burden of the divine maternity, and freely pronounced her *fat*. She knew from her acquaintance with Scripture, and as far as was necessary from the special light bestowed upon her, what this consent implied: it was not blind consent, a leap in the dark, a rash venture into the unknown.

God respected her free will and her dignity as a person, she was therefore aware of what the momentous step she was taking would involve, even though she may not have known all the particulars concerning her future and that of her divine Son.

What was that future to be? The Gospel story and the history of the Church have revealed it to us, at least in part. The life of Christ, and the life of the Church which is but an extension, an unfolding of the Incarnation, stand out in luminous relief in the minds of devout Catholics. And in the life of Christ, what looms prominent is His supreme Sacrifice, and in the life of the Church the renewal and application of that Sacrifice.

The mission of the Church which is the mission of the Redeemer, of Christ Himself, may be summed up in a fourfold function: (1) The doctrinal function with its special object of Propagating and preserving the Faith; (2) The sacred and ministerial function of saving and sanctifying souls by the Holy Sacrifice and the Sacraments; (3) The ministry of prayer; (4) The function of the pastoral power which guides the faithful by the laws of Christ in the name and through the authority of Christ.

That this mission on earth of the Church militant is but a prolongation and a compliment of Christ's own redeeming task follows from the words of Christ: "Sicut misit me Pater et ego mitto vos; hoc facite in meam commemorationem, quibus audit, me audit, ecce ego vobiscum sum....." "As the Father hath sent me, I also send you." "Do this in commemoration of me." "He that heareth you, heareth me." "Behold I am with you all days."

But where does Mary come in here? This fourfold function has been entrusted to the Church, not to her. Mary, no doubt, has given up the Author of all grace, but with that her part seems to cease. Where is it said that she was commissioned to preserve the deposit or to administer the Sacraments? Nowhere. And yet, she has a part, a very important part to play in the scheme of redemption, but her ministry belongs to a higher order.

A constitutional monarch, it is said, has no real power; he may have the shadows of it, but the substance rests elsewhere. He acts as a sort of fifth wheel to the waggon of the state, and a fifth wheel to the waggon, we all know, is a luxury if not a hindrance, but not a necessity. Mary is not a fifth wheel of this sort. Her power is real, efficacious and universal.

To take the first function: were not the Evangelists, John and Luke, taught by Mary? Through her was the Precursor of Christ sanctified even before his birth. Our Lady, the Seat of Wisdom, enlightened the Fathers and Doctors of the Church. She is the mother of the whole Christ and therefore of the Church. She wards off the bane of error: cunctas haereses sola interimit in universo mundo. Thou alone has overcome heresy throughout the world. Of course she was never seen or heard authoritatively defining revealed doctrine. But she assists the Church in her task of preserving intact the Faith of Christ. Remember Ephesus and the Albigensian heresy. This function, however, together with the third and the fourth functions, important though they be, need not detain us here.

Central Consideration.

To come to the 2nd function which is the central theme of this paper. As regards the Sacraments and the Holy Sacrifice of the Mass, what can be Our Lady's part in their administration and efficacy (Sacraments) and her contribution to the redeeming virtue of the offering on Calvary and on the altar?

Surely it is not her merits nor her death that give the Sacraments their inherent virtue and power; it is not in her name and by her that they are administered; still less is it from her that the Church has received them. In

what way then are we more indebted to Mary than to the Church for the precious gifts which the Sacraments confer upon our souls?

The answer is (Bossuet) that Mary was the original source of the saving blood of Jesus, from whence began to flow that wonderful stream of grace which courses in our veins and gives the vitalising spirit that throbs in the whole body of the Church.

Through Mary then, in a true sense, come the Sacraments of our regeneration, since she gave us Christ, the Author of the Sacraments and of the graces therein conferred. Let us examine this idea a little more closely, limiting ourselves to the Holy Eucharist, and try to see how her share in the bestowal of sacramental grace of the Eucharist excels the part played by the Church in the order of grace.

As St. Augustine appositely notes in this connection: "In the beginning was the Word. This was the food which nourished the angels, those pure heavenly spirits.....Man, however, could not partake like them, of that wholly spiritual food. It had to be transformed into milk, the proper sustenance of children, and we are children spiritually. But who is to convert this food into milk, if not the mother. Now this is exactly what Mary does for us by bestowing upon Christ, the Light of light invisible, a human body which made Him one of us, visible, tangible, accessible—the very same body which eucharistically sustains and nourishes our soul. Did Mary foresee that we should be fed by the food thus prepared for us by her? Yes, is the answer of spiritual writers. She foresaw it at least in a general way. For she knew the promises of Christ and surely had no fewer lights than the Apostles on this matter.

A word of caution is advisable at this particular juncture, for certain excesses of indiscreet piety must be avoided.

Some overzealous devotees have gone so far as to say that Jesus Christ, "having taken flesh from the flesh of Mary, gives us identically the very flesh of Mary when He gives us His body as our food unto salvation. According to some other enthusiasts, who base their views on rather doubtful physiological data, a part of the substance of Mary, passing into the substance of her Son, remained in His body and was there kept in its own individual reality. They pretend to find in St. Augustine, who by the way never held any such opinion, a supporter of these strange and unacceptable notions. For, the idea is repugnant to genuine scientific conceptions and to Catholic doctrine. The truth is, and the truth is amply sufficient to establish Mary's greatness without any spurious additions which are consonant neither with reason nor with faith, the truth is that Mary, like other mothers in the case of their children, gave of her substance to form the body of Christ, and hence we owe Christ to her. He not only is the fruit of her virginal body, but the fruit of her heart as well, the fruit of her love, of her virginity, of her profound spirit of Faith, which drew Him from the bosom of the Father to her own bosom, and, what was marvellous and unique is that, as Christ had no earthly father, Mary is the only human agency that went to form the body of Christ, the Redeemer of mankind. Mary, mother of the Man-God, is a fertile field where grew the wheat of life, which is the life-giving sustenance of our soul. Thus Mary was the first and purest and holiest tabernacle in which the priest of the new alliance deigned to dwell, the first monstrel and ciborium, and the first altar where the divine victim, the propitiation for our sins, offered Himself to the Father on our behalf.

So far we have how Our Lady ministered to our salvation by freely consenting, when the Angel brought to her God's message, to the part He intended her to play in the Incarnation: the divine motherhood brought Christ near to us, made Him one of our race, and that same Christ present in the Eucharist, is our substantial food, our *daily* manna if we wish.

It still remains to be seen how Our Lady co-operated with Christ in the essentially redeeming act of this sacrifice on the Cross, and finally how she works with Him *now* in the application of the fruits of that life-restoring death, especially in the Mass and in Holy Communion.

Our salvation through restoration to grace could no doubt have been effected by God without the Incarnation, and therefore without the subsidiary ministration of Mary, if God had so decided. He could by direct revelation and direct action, in each and every soul, reconcile us to Himself and impart to us His vivifying grace.

As a matter of fact, God chose another and nobler way, better adapted to our social nature and at the same time more honourable both to Himself and to us. His plan of redemption, by a mysterious and ineffable device, is meant to reconcile perfectly the claims of His Justice and the promptings of His loving Mercy. He willed that we should be reconciled with Him and be restored to the original supernatural order by the path of complete and super-abundant satisfaction and by the paying of our ransom to the full. For the execution of this plan, it was necessary that there should be a *Mediator*, a *Victim* and a *Redeemer* who was at once infinitely agreeable to God and yet closely related to us and to our human nature, who could offer infinite satisfaction and reparation for all the sins of mankind and pay an adequate price for our release from the thralldom of Satan.

The Incarnation and Passion of Christ were the divine solution of a *humanly* insoluble problem.

And Our Lady was, in the design of Providence, to be intimately associated with her Son in His Mission of reconciliation, just as Eve was associated in the fall of our race from the state of original justice.

To prevent misunderstanding, let it be clearly understood that Our Lady's part, however important and universal it can be shown to be, is entirely secondary and subordinate. The merits of Christ were of infinite value and therefore amply sufficient by themselves for the atonement of our sins and for our salvation. God gave us Mary, not as a substitute for Christ, but as a token of His gracious condescension. He knows the influence and power of the heart of the mother, and in the abundance and thoughtful thoroughness of His love, He joined the gift of a mother to His many other gifts, thus adopting Himself in His infinite tenderness to our weakness and to the various needs of our human nature, even in the order of grace. In the order of nature, a mother's presence and loving care are a comfort to all; and God, so to say, modelled the order of grace on the pattern of our social as well as individual nature.

To put the argument briefly Christ is our Mediator; Christ *redeemed* us; Christ sacrificed for us; Christ in heaven intercedes for us. Let us see what Our Lady in the line of the work of redemption did for us all. Is Our Lady truly co-redemptrix, and if the answer is affirmative, in what sense is she co-redemptrix?

To the first question, the answer is affirmative, and we may accept the answer without entering into the lengthy proofs proposed to establish this

title of hers. The only point to be cleared is the sense to be attached to her title as co-redemptrix. According to some, Our Blessed Lady is co-redemptrix in the sense in which all the redeemed are co-redeemers, but is an incomparably higher degree. The reason given is that since Our Lady could not pay the price of her own redemption, she could not pay the price—or even contribute to the price—of ours either; for there is only one redemption, that of Christ, effected by the Sacrifice on the Cross.

Others maintain that there is more than this and that Our Lady is co-redemptrix in a unique sense, different from the sense in which all the redeemed are co-redeemers. They hold that with Christ she paid the price (*de congruo*, not by strict merit) of our redemption.

The difficulty, however, in choosing between these two views may be overcome when we bear in mind the two meanings that can be given to the term 'redemption.' If we take the term in its broadest sense, *i.e.*, if we interpret it in the sense of salvation, then it is beyond doubt that Our Lady could not pay the price of her redemption. She, like ourselves, owes to Christ her salvation, albeit the way in which the grace of salvation was imparted to her was *preventive* while the grace of salvation bestowed upon us, sinful men, was *curative*.

But redemption in the special sense of the term means liberation from the thralldom of Satan, and in this interpretation of the term. Our Lady was not in the same position as ourselves. For she never was, thanks to her special privilege, even for a moment, under the thralldom of the enemy of our souls. Hence she can be and is co-redemptrix.

Her sufferings at the foot of the Cross, her compassion with Christ dying on the infamous gibbet, her oblation, in conjunction with Him, of the pure Victim who appeased God's anger, entitle her to be co-redemptrix in a sense applicable to her alone. To her, then, we owe also, in the light of this explanation, our own redemption, and our debt to her is beyond any repayment we can ever make. Eve, by her share in the sin of Adam, by eating the fruit of the forbidden tree, contributed to the fall of our whole race; Mary, by her martyrdom at the foot of the tree of life, had a part in the universal re-habilitation of mankind.

It only remains to see now what Our Lady does for us in the *applications* of the fruits of this Sacrifice. Mary, it is argued, was the associate of Christ in the acquisition of graces: remember her participation in the redemption. But who will deny that she, who had a unique role in the acquisition of the treasure of graces, also has a say in the dispensation of that treasure? Has not the Church consecrated her title of mediatrix of all graces and instituted a feast in her honour under that glorious name? St. Bernard tells us and he is not alone, far from it, that "The will of God is that we should have everything through Mary." St. Bernardine of Siena, St. Anselm, Popes Leo XIII and Pius XI speak the same language. Hence in Holy Mass, in Holy Communion, the graces obtained through Christ's infinite merits and Mary's holy co-operation, are transmitted to us through her gracious maternal hands. Her power of intercession in Heaven is universal, extends to all graces, applies to all men: she listens to every prayer, has a balm for every sorrow, is ready with her efficacious help in every emergency. For every Mass we hear, every Communion we worthily receive, she bountifully bestows on us appropriate favours.

These considerations, which it is time to bring to a conclusion, provide not only a refreshing manna for faithful souls taken rightly, but furthermore a

solid ground of hope for our times and for our country. We are traversing a dark period of social unrest and of international disturbance. The masses are awakening to a new sense of their rights and of their power. In this hour of strain and stress and peril the Church offers the ailing world the genuine solution of its manifold and grievous ills. The doctrine of the mystical body of Christ and of Mary's place and function in that body help us to realise our responsibilities and to discharge them adequately. *Individual* piety (Christian piety and Marian piety) is not enough if we desire, as we should desire, to do our manly part in bringing to men the saving and healing message of Christianity. It has been said and well said, "that a purely secular civilisation cannot save itself, because natural man has not sufficient moral strength to sacrifice himself for the common good."

The Mass, the Sacraments and in particular the Eucharist which is the Sacrament of love, and of brotherly union, and devotion to Mary as understood in the explanations given above, will give us that courage and spirit of self-sacrifice, and by communicating to others our faith, will enable them to develop the same spirit. Mary, by her intercession at Cana, advanced the hour of Christ's first miracle. She may likewise advance the hour of India's turning to Christ. Through Mary we can effect that miracle. For our people, Catholics and non-Catholics alike, have a high regard for her. India has not yet renounced its esteem for motherhood, and Mary is the perfect Mother. India understands the value and beauty of the religious spirit which impells select souls to choose the arduous path of virginity, and Mary is the perfect, the immaculate virgin.

She is the Virgin Mother of Jesus, of the historic Christ primarily, but through Him, of the mystical body of Christ, of the integral Christ, comprising head and limbs. Hence as long as there remains separated from her a single soul, redeemed by the blood of Christ, her heart will remain in some way childless.

That is why she is believed every moment to bring to the one fold erring or wandering children, exhorting, urging, entreating. Our zeal is the expression of a son's love for a father, a brother's pity for a wandering brother. These are strong affections, but there is a stronger. In her zeal, there is something of the passion and anguish of a mother awaiting the longed-for visage of sons whom a great ignorance or a great misunderstanding keeps away from her and her divine Son. Our zeal may wane and cool, hers never. And to her therefore, let us entrust her Son's cause that India's sons and daughters may be won for Christ waiting for them in His Eucharistic habitation.

RESOLUTION

Whereas the Blessed Virgin is the Mother of our Eucharistic Lord and is intimately associated with Him in the work of our Redemption, and whereas she is the mediatrix of all graces, be it

RESOLVED that (a) every effort be made, especially by sodalists and by members of all Marian associations, to promote more and more the cult of Our Lady as the natural consequence of their devotion to the Holy Eucharist; (b) sodalities of Our Lady be established in schools and parishes as it was resolved in the Marian Congress, these being the most effective means of fostering a solid devotion to Our Lady.

SECOND PAPER

By G. RAYMOND, ESQ., B.A., B.L., KARACHI

The title of my paper is "Our Lady and the Holy Eucharist." It is with great diffidence that I come forward to stand here and speak to you on a subject like this. In my opinion the connection between Our Lady and the Holy Eucharist is a matter of deep theology. To a lay mind there is apparently no connection whatever. Specially after having heard such a learned discourse on the same theme, I feel I am in no way competent to handle a theme such as this. But having had no choice in the matter, I have tried to put together whatever ideas I have been able to form. I present to you just a layman's view of this great theological point. If I am not able to prove to you with the aid of dogma the connection between Our Lady and the Holy Eucharist, I shall try at least to put before you the way in which the common adorer would like to see Our Lady united with the most Blessed Sacrament, I shall try to collect a few of the most human elements in this relationship, because I know that they will appeal most to us, who are untutored in theology and follow our religion mainly through faith and love; a faith which has been handed down to us for generations, and a love for the Eucharist, which we have imbibed instinctively through the grace of God.

In the beginning of creation through Eve's disobedience all mankind lost the happiness of paradise, and they were turned out of Paradise into a world of trials and sufferings, where they had to labour by the sweat of their brow. At last God was pleased with the children of Israel, and made them His chosen people. They lived in the fear of the Lord, and out of pity for them God promised to send a saviour who would alleviate their sufferings on earth, and who would bring them the hope of a future paradise. The prophets spoke of the coming Messiah, and the entire populace lived in expectation of the "Leader" the "Anointed One," who would put down the enemies of Israel and establish it in its greatness. The idea of a dying, suffering Messiah was never palatable to the people of Israel. But God was sending His Son not to be an earthly King, but to be a Redeemer, who, by sacrificing Himself would make atonement for the sins of men. For this great work of the Incarnation God needed human assistance, and he chose Mary to be His help mate in the wonderful act of redemption. For this purpose He created her free from original sin, and kept her a pure virgin throughout her life. Mary had to be the essence of purity if she was to bear and bring forth the Son of God Himself. The choice of Mary to be the Mother of God was not haphazard. God from all eternity had foreseen man's fall, and from all eternity He had willed that Mary, the Immaculate Virgin Mother of the Saviour should co-operate with Him in the work of reparation. Thus was affected the wondrous work of redemption, God's masterpiece.

In the second place let us consider the miracle of the Incarnation. This means that the Word of God made human nature His own. But human nature and God had to be one, they could not exist independently, because then there would have been two persons in Christ united perhaps morally but not substantially. In such a case there would have been no redemption. The Divine Person could neither suffer nor die, and the human person would be lacking in that infinite value required by Divine Decree. The two natures are united in Christ, according to the Council of Chalcedon without mingling or confusion. In other words the Son of God took our nature and wedded it to His own so that he came into the world true Man and true God. In the first place

then, what is Christ? He is a God made man. Not merely a God dwelling in man, nor a man clothed in God, not a mind with something divine in it nor a saint ever so closely associated with the Godhead, but a man God, true God and true man. As you may know, this point has given rise to a lot of controversy among the fathers of the early Church. I am not here however, to go into their various opinions or to discuss with you their different views. It is sufficient for our purpose that we believe that the Son of God became man, being both God and man in one.

If God wanted He could send down His Son in human form without the aid of Mary, but in order that the Saviour should be truly human and closely related to us, He was born according to the flesh, of a woman. But the Mother of God had to be a pure creature, hence the great miracle of the Incarnation was worked by which a Virgin conceived of a child. The origin of Mary's greatness is her Divine Maternity. This was recognised even by the very early Church, as we shall see below. St. Ignatius of Antioch, writing to the Christians of Ephesus says "There is one physician, who is both flesh and spirit, born and yet not born, who is God in man, true life in death, both of Mary and of God, Jesus Christ Our Lord." To the Church of Smyrna he writes thus, "being fully persuaded regarding Our Lord, that He is in truth of the family of David according to the flesh, God's Son, by the will and power of God, truly born of a virgin." Thus Mary gains her most glorious title, Mother of God. Thus also she is most intimately related to Christ, our Saviour and our Redeemer. The highest prerogative of Mary is her Motherhood which she accepted willingly and unconditionally.

Consider the dialogue between Mary and the Angel. "Behold thou shalt conceive in thy womb, and shall bring forth a son and thou shalt call his name Jesus i.e. Saviour. He shall be great, and shall be called the Son of the Most High. And the Lord shall give unto Him the throne of David His father and He shall reign in the house of Jacob for ever." Mary is aware of what God proffers her, she accedes without restriction or condition to what God asks her. Her consent embraces the entire divine invitation, it extends to the whole work of redemption.

Mary as the mother of Jesus has the most intimate relations with the three Divine Persons. She is the well beloved daughter of the Father and His help mate in the work of the Incarnation. She is the Mother of the Son with a right to respect from Him, and on earth even to His obedience. She gave Him His body and His blood which were the instruments of our redemption. And thirdly she is the Sanctuary of the Holy Ghost, and His spouse.

I shall now deal with the institution of the Eucharist. The theme of my paper is "Our Lady and the Holy Eucharist." The most important point that I shall try to make clear to you, as best as I, a layman, can do, is, what connection is there between Mary and the Eucharist? What connection is there between the Mother of God and the sacred host where Christ dwells in the midst of us? What do we mean by the Holy Eucharist? The Holy Eucharist is a sacrament instituted by Christ before He left the earth so that He may be with us till the end of time. He meant it to be the food of our souls. "My flesh is meat indeed, and My blood is drink indeed." Jesus Himself, whole and entire is our food. Now, it is no longer a question of adhering to Christ merely by faith, because we have a new union which is more real and by which we are made not only one spirit, but one flesh with Christ. "He that eateth My flesh and drinketh My blood abideth in Me, and I in him." Let us consider this union in detail. The union is real. It is a matter of faith, according to the Council of Trent, that the Holy Eucharist really and truly contains the body and blood of Jesus Christ together with His soul and His divinity. There-

fore when we receive Holy Communion we receive under the sacramental species the real and physical body of Christ, His soul and His divinity. We become therefore, ciboriums wherein Christ lives, and where the Angels come to adore Him. There also exists between Christ and ourselves, the union between food and one who eats it, with this difference, that Christ transforms us into Himself, and it is not we who change Him into our substance.

As I have just said every time we receive Holy Communion we become not only tabernacles, but ciboriums wherein Christ lives. We think this the greatest privilege that God could ever bestow upon us, that He should think us worthy to hold His sacred body and blood. Let us consider for a moment who was the first ciborium wherein Christ entered and lived. It was His own most holy mother. She was the most sacred vessel into which God placed His Son. He lived in her not only before His birth but throughout His life and in His death He died in her. All through her life Mary was the vessel of God, and every time the Holy Eucharist is raised for the adoration of mankind, it is elevated in that same vessel which is Mary. This Union between Our Lady and the Eucharist began with the Incarnation and will exist for all time. When we look up to the Blessed Sacrament in future let us consider for a moment that we are adoring Jesus, our God and our Saviour contained in Mary His Mother. Let us not forget that Jesus is not alone in the Eucharist, but that behind that sacred species stands Mary holding up her Son to be adored by all those millions and millions of men who were made her children at the foot of the Cross on Calvary.

This brings me to the next point in my paper. The day before His death Christ instituted the Eucharist and miraculously changed bread and wine into His Body and Blood. He gave His Apostles the power to perform the same miracle as often as they pleased, because He willed that every time this was done the faithful should commemorate His passion and death. This transformation was to be for us the symbol of His sufferings. We were to see in it all that he suffered at the hands of the Jews, His weary way up to Calvary and finally the sacrifice of His life for our salvation. In the Holy Sacrifice of the Mass we daily commemorate this most sacred event. Every day we see before us our Saviour dying on the Cross and shedding His blood for us. And when nearly every drop of that sacred blood had fallen to the ground, and when Christ was ready to give up the Ghost, He cast His eyes down on the two people standing at the foot of the Cross and said "Mother Behold thy son, Son, behold thy Mother." With His dying breath He called out to the one person whom He loved most on earth, and in His infinite love and generosity He gave her to us to be our Mother in the spirit, as she had been His in the flesh. In the act of Redemption Mary is one with Jesus. The Incarnation was already the beginning of the Redemption, and Mary's whole life was associated with it. She brought up Jesus and nourished and made ready the Victim of Calvary. She was one with Him in His joys, in His trials, in His lowly labours at the house of Nazareth, and she united herself with her Son in His sufferings and death. To many of the Jews on Calvary the death of Jesus was the execution of a criminal, for a few it was the murder of an innocent man, but for His Mother it was a sacrifice for the salvation of the world. For her the Cross was an altar, her Son, a priest, and His blood the price of our redemption. All that Jesus suffered in His body. Mary suffered in her soul and thus she offered herself as a victim for our sins. Thus Mary was sacrificed with Jesus on Calvary. When God willed that Mary should be His help mate in the work of reparation he also intended that she should be co-victim with His Son on Calvary, because it was Mary who gave Jesus that body and that blood which were the instruments of our Redemption.

Christ in giving us His most Holy Mother, has made us all children of Mary. By this act He wishes that in all our needs we should go to Mary, as a

child in trouble goes to his mother. She is to be our Mediatrix, our Intercessor. As St. Bernard says, "It is God's will that we should receive all graces through Mary." After all Mary is the most perfect Image of God, she is the highest of all creatures, and the best way by which God could honour this most perfect of His creatures would be by making her the channel through which all graces are poured down on us. We cannot approach Christ, but through Mary, We see that Jesus in the strictest sense was the cause of all the graces we receive. Mary, however, associated with Him in the work of our Redemption merited these graces, not in the same manner as Jesus, but secondarily that is, because He conferred upon her the power of meriting them. St. Bernard says "She who was full of grace, poured forth her overflow of grace on us."

Next to Jesus, Mary is the most beautiful image offered for our imitation. She is the most perfect image of Jesus, and if we are to follow in the footsteps of Jesus we must make ourselves more and more like Mary. As Mary throughout her life showed great devotion to the Eucharist we also must do the same. If we want to be one with Jesus and truly profit by the reception of the Eucharist, we must try to imitate Mary as perfectly as possible, because no union can be closer than that between Our Lady and the Eucharist.

In the first place we must imitate her in her deep faith. She unhesitatingly believed the Marvels that the Angel announced to her. She did not for a moment doubt the possibility of her conception. For this faith she was praised by Elizabeth when she said "Blessed art thou because thou hast believed." At the present time when the world is full of scepticism and disbelief, when reason claims satisfaction before doubt leaves our minds let us follow the example of Mary, and have a child like confidence in the truth of God's words, knowing that they will come to pass in spite of all the laws of nature and of reason.

In the second place let us be like Mary in her *humility*. Although she was chosen to be the Mother of God she always considered herself to be the servant of the Lord. She was no longer herself but just a handmaid of the Lord, a vessel of God. What is our lowliness and unworthiness compared with the exalted sanctity of Jesus Christ? Let us be like Mary and say with all humility "Lord I am not worthy." This humility creates a void within the soul emptying it of its egotism, its pride and its presumption. Now, the more we empty ourselves of self, the more ready we make the soul to let itself be inhabited and possessed by God.

In the next place let us consider Mary's complete resignation to the Will of God. When the Angel appeared to Mary she said "Behold the hand maid of the Lord be it done unto me accordingly to thy word." In this it is Jesus himself who taught us how to obey. The whole life of Jesus was a continual act of filial obedience. He says, according to St. John, "For Jesus in the Eucharist more than by doing as He did, by following in His footsteps, always keeping before us the picture of His most Holy Mother.

The last disposition which we have to learn from Mary must be an ardent desire to be united to God in the Eucharist. From Mary's birth she was filled with a longing for God. It was this longing which made her at a very early age consecrate herself to the service of God. If we realise our helplessness and our poverty, we should long for Him who alone can give strength to our weakness, and fill the void within our hearts. Such a desire dilates the soul and throws it wide open to Him, who in turn desires to give Himself to us. He said, "With desire I have desired to eat this pasch with you."

It should not be difficult for us to imitate Mary, because she is a mere creature as we are, and she sanctified herself in the ordinary everyday life

common to us all. She fulfilled those lowly household duties of a woman and a mother without doing anything out of the ordinary. She lived a retired life both in joy and sorrow, in the heights of exaltation and in the deepest humiliations. Imitating Mary is the best way of imitating Jesus and of obtaining her all powerful intercession.

If we approach the Eucharistic table with faith, with humility, with resignation and with an ardent desire, we may be sure that we will receive all the blessings and graces which God has promised to mankind through the merits of Jesus Christ and through the intercession of the Blessed Virgin.

I have not been able to go into detail, but within the short time at my disposal, I have tried to show you that we cannot think of the Eucharist without at the same time thinking of Our Lady. If we try to imagine Jesus raised on the Eucharistic throne, we must at the same time imagine Mary, at the foot of that throne in modest humility, but with her heart filled with a heavenly joy. It is but right that she who witnessed his condemnation and his deepest humiliations, should now be a perpetual witness of his glory in the Most Blessed Sacrament. Her Jesus is the fountain and source of all the graces merited by Him, and she is the aqueduct through which these graces are poured on us. Let us therefore go to her with love and with confidence and say "Turn then most advocate, thine eyes of mercy towards us and after this our exile show unto us the blessed fruit of thy womb Jesus."

3. SECTION FOR CHILDREN

A. *Jesus and the Little Ones*

FIRST PAPER

By REV. FR. C. CRONIN, S.C., MADRAS.

In reading the Holy Gospels we are struck by one very curious fact, which at first thought astonished us and causes us to think very much and perhaps causes us a certain amount of pain.

We read in the Gospels how Jesus invited many people to follow Him, but He has never called children to follow Him!

We know that Jesus called the 12 Apostles beginning with Peter and Andrew: "Come, I shall make you fishers of men" (St. Math. IV—10.)

Then again, to three young men Our Lord addressed that sweet invitation "Come and follow me," but these three did not follow, Our Lord. One of them was very rich and did not like the idea of selling all he had and giving the proceeds to the poor. The other wished to bury his father and the third wished to go and say a long farewell to his relatives.

We know also that Our Lord has called those who are weary and heavily burdened and He promised to refresh them. All who wish to be followers of Jesus are called upon to bear the cross.

In no place, in none of the 4 Gospels do we find that Jesus has given a special invitation to children or that during His life He has ever said those loving words "come to me, ye little ones."

Why is this? Perhaps because Jesus did not love little children? No, because we know that children are Our Lord's little friends. Perhaps it is because Our Lord did not like little children and did not care to have them near Him in His public life? No—for He scolded His Apostles when they tried to chase little children away.

Why then did Christ not extend a special invitation to children?

The reason is easily found. There was no need to invite children, for immediately the children of Palestine saw Jesus passing, they all ran to Him, clustered round and were very happy indeed when Our Lord blessed and caressed them. How fortunate those children were to receive Our Lord's blessing. Perhaps the thought fills you with envy?

But why should you envy those children of Palestine when you are far more fortunate than they?

Far more fortunate because you are able to receive Jesus whole and entire in Holy Communion. You are able to tell Him not only how much you love Him but He is the food of your soul. He comes to stay with you and you are able to speak to Him and to ask Him for all the graces and blessings you need.

How much you should desire to receive Jesus often!

Jesus, the Friend of Children.

When we wish to sum up all that Jesus has done for us, we can make use of only one word: LOVE.

It was His love for us that made Him come down to earth and take a body and soul like our.

It was His love, which inspired His doctrine and caused Him to work innumerable miracles. Love governed every work of His, every step, every thought. Love was the moving power of everything our Lord did while on earth and still does, for us.

Where Our Lord's love for us showed itself most of all was undoubtedly on the Cross, when He died for us. "Greater love than this no man hath, than he lay down his life for his friends." All Our Lord's action performed during His life were like so many golden threads leading to the greatest of His loving acts of kindness—the Sacrifice of the Cross.

Our Lord declared that He was the Good Shepherd and He showed that He was most anxious to lead His flock to healthy pastures. In the parable of the lost sheep Our Lord described the long weary search for the sheep that had foolishly gone astray and how the Shepherd rejoiced when he found the lost sheep. Our Lord ended the story by saying "the Good Shepherd giveth His life for His sheep." (John X—11.)

The Sacrifice of the Cross is indeed the greatest proof of Our Lord's love for us; but Our Lord was to rise again the third day and then after 40 days

He was to return to Heaven to prepare a place for us all. In His infinite love for us Our Lord wished to remain with us: "my delight is to be with the children of men."

"To be with the children of men!" To remain with us to the end of the world, to perpetuate the Sacrifice of the Cross and most wonderful of all, to be the food of our souls! Not only did Jesus pay the price of our redemption by shedding His blood for us but He wished to give us a further proof of His infinite love by remaining with us in the Eucharist. His love surpasses itself. In giving us the Blessed Sacrament Jesus has given us all that He could give us—Himself! Body, Soul and Divinity! In this manner has God loved us: Sic Deus dilexit!

In the Holy Scriptures every time that God wishes to make known the fact that He loves man, almost always He compares His love to that of a mother. We all know how great, how intense is a mother's love. We shall never be able fully to understand the love that a mother has for her children. Motherly love is the greatest love on earth; it is next to divine love. That is why, when God wishes to let us know how He loves us, He says that He loves us more than a mother. "Can a mother forget her child and not have pity on it? Even if your mother were to forget you, I shall never forget you."

Jesus Christ, Our Lord and God, has loved us more than a mother could possibly love us. He has loved us to the end, to the greatest possible extent of love as St. Thomas Aquinas tells us. Since He loves us in this manner. Does He not feel a burning desire to unite us to Him, to nourish us, to give Himself to us, to make us live with Him?

That is why the Eucharist is called the Sacrament of love. When we love a person we wish to be near that person always. We like to think of that person and we are never tired of speaking of our love. Who loves us more than Jesus? Who likes to be near us more than Jesus?

Let us go back in spirit to that memorable Supper-Room in Jerusalem. The night before Our Lord died, He was with His beloved apostles at supper.

He was soon to be betrayed by one of His own—and yet He is not deterred from instituting the Sacrament of His love. What an exchange! The love of God for man's ingratitude!

All at once Our Lord seems to be in an ecstasy of love. He takes bread and holding it in His Adorable Hands, He raises His eyes to Heaven as if to ask permission from His Father to do what He is about to do—and then gives thanks. Lowering His eyes again, Our Lord blesses that bread, breaks it and gives it to His apostles, "take ye and eat: this is My Body." He then takes a chalice, pours wine into it, gives thanks to His Father, blesses the wine in the chalice and says: "Drink ye all of this, this is My Blood."

By these words the bread ceases to be such and becomes the Body of Our Lord, while the wine ceases to be wine and becomes the Blood of Christ.

Some of you may be anxious to know why communion is given to the laity under the species of bread. The Church teaches us that as much is contained under either species as under both: for Christ, whole and entire exists under the species of bread and under each (divided) particle of that species; and whole under the species of wine and under its (separated) parts. (Council of Trent). The Eucharist is the living Christ and as a living body is not without

its blood, or blood without a body, so Christ is received whole and entire under either form of bread and wine.

The practices of the Church has varied at times according to circumstances.

In olden days, holy men living in the desert, people about to die for the faith, and others dangerously ill, received Communion under the form of bread alone. Infants received under the form of wine alone.

In the year A.D. 492 Pope Gelasius ordered the laity to receive Communion under both kinds of to keep certain heretics away from the Holy table because they taught wine was an evil in itself.

In 1414 the Council of Constance ordered the laity to receive Communion under the form of bread alone. Here again this law was made against heretics who taught that the use of wine at Communion was absolutely necessary.

We Catholics know that Christ is received whole and entire under the species of bread and therefore that consecrated host we receive at Holy Communion is really and truly Jesus Himself

In that supper-room, Jesus not only gave Himself to the Apostles but He gave them the power to do what He did and consecrated them priests. "Do this in commemoration of Me." For how long? As long as there will be a priest on this earth to pronounce the words of consecration—until Jesus Himself returns in a visible form to this earth.

Oh, immense love and kindness of Jesus: We were not existing and He loved us then: He saw us all, He loved us all, and decided to come to us and to give us a pledge of eternal love and happiness: Each one of us can say: Jesus loves me as He loved St. John, St. Peter, and the other apostles. He left His body in the Holy Eucharist to be united to me, to be with me, to console and fortify me and to make me happy.

Every time we go to Communion there is the closest union between Jesus and ourselves. After Holy Communion we can repeat with the apostle St. Paul: "I live, now not I but Christ liveth in me."

What great love Jesus has shown in instituting the Blessed Sacrament by means of which, He, true God and true man gives Himself to us poor creatures. Could we desire anything better? This love will appear even greater if we consider the effects which the Eucharist produces in our souls. God wishes us all to be saints, that is, we should make every effort to save our soul, chiefly by keeping our souls alive by grace and avoiding mortal sin. Then we are to perfect in us this life of grace by avoiding deliberate venial sin and by practising virtue.

Our Lord Jesus Christ, in instituting the Blessed Sacrament meant to give us the chief means of keeping our souls alive by grace.

Where are we to obtain the strength necessary to combat against our evil inclinations, the devil and the world if not from the Sacrament of love?

St. John Chrysostom says: "The Blood of Jesus Christ makes these devils remain away from us, calls the angels and the Lord of angels to stay with us.

The Eucharist is the source of strength and grace and therefore, the souls of the damned are without any defence because at judgement Our Lord will

certainly show them how inexcusable they were for dying spiritually when they had such a powerful aid to preserve the life of their souls.

The Blessed Sacrament helps to increase in us the life of grace and to make us better by freeing us from venial sins and by encouraging in us the desire to practise the virtues.

It has been said by St. Mary Magdalen de Pazzi that one Holy Communion well made would be sufficient to make a saint. If we are not saints after receiving communion so many times it is because we are so cold in our love, we are indifferent and do not realize how precious a gift Jesus gives us.

Even if we are cold towards Jesus, that is no reason why we should abstain from receiving Him, the God of love. Provided we have the right dispositions, let us by all means receive Our Lord frequently and He will warm our hearts towards Him.

Jesus came on earth and brought the fire of His love and He wants nothing else but that the hearts into which He enters should be inflamed with love. When a heart is inflamed with love for God, will it be possible for that heart not to practise virtue, not to render itself ever more pleasing to God? In a word, will it not be possible to be a saint?

"My child give me your heart?" In order to have our hearts inflamed with love we must receive Jesus often—we should go to communion as often as possible.

St. Louise, King of France, used to leave aside his royal robes and, dressed as an ordinary citizen, would sit down under a shady tree to give audience to everybody—the rich and poor, the sick, the blind, the lame. Everybody who had anything to tell the king could do so. Jesus remains in our Tabernacles not only because He desires to stay with us, but also because He desires to be the spiritual food of our souls.

By frequent communion we do not mean the communion made on the principal feasts of the church, on special occasion or once a month. By frequent communion we mean made at least once a week or better still, several times a week.

We must never forget that in order to receive communion worthily, first of all we must be in state of grace, that is to be free from mortal sin.

We must have a right intention and we must be fasting from midnight. That our communion be more frequent we should be animated by sentiments of faith, humility, love, desire, adoration. We shall have all these sentiments if we consider who it is that we receive:—God, the Creator of Heaven and Earth, that God before whom the angels bow down in adoration.

We receive that God who has loved us from all eternity, who has created us out of love, who became man for our salvation, who died on the cross, who has given us so many favours and is always ready to hear our prayers.

We receive that Jesus who is the treasure of souls, the consolation of the sorrowful, the light of the blind, the comfort of the weak, the joy of Heaven. That same Jesus who cured the sick, cleansed the lepers, gave sight to the blind; that Jesus in whose hands are all graces, Jesus the Good, the Merciful.

If we pause to reflect on these brief considerations before going to communion, our communion would undoubtedly be far more fervent.

After communion, do not let us waste those precious minutes, but rather let us adore Jesus, Praise Him and thank Him for coming to us. Above all let us not forget to ask Him for all those favours, spiritual temporal, which we need in order to be constant in the practice of virtue and to sanctify our soul.

By receiving communion in this manner we can be certain that we are pleasing the Heart of Jesus, that we are corresponding to His love for us and and on His part Our Lord will make us feel His love, and as, long ago in Palestine Our Lord laid His adorable hands in blessing on the curly heads of the little children of Palestine.

SECOND PAPER

By REV. FR. CYRIL BERNARD, T.O.C.D., VERAPOLY.

My Dear Young Friends,

I fancy you must be wondering why such an important place is given to you in this big Congress. In all the Eucharistic Congresses you find the same. Children have a day all to themselves. What Congress or assembly in the world can equal an International Eucharistic Congress? And yet its programme is incomplete without the children coming in. Surely you will feel it a trifle odd that children should be invited at all to such big assemblies. But if I am to tell you the truth, I am only surprised that anybody else is given a place here. The Eucharistic Congress is only for children, and grown-ups go to it merely because they still have hearts and minds of children.

And the reason is plain. Jesus invited only little ones to His company, and said that of such is the Kingdom of Heaven. And Jesus is the same even now in the Eucharist. But there is another reason I want to tell you, which I feel will be almost a revelation to you. Would you believe me if I were to say that that the great secret of the Holy Eucharist can only be fully appreciated by children? But it is true all the same. Grown-ups try to understand it, they give it up and call it a mystery; children try to enjoy it, they love it and call it a marvellous story. Is not the Eucharist more beautiful than all the fairy-tales come true? What can be more marvellous than God becoming a Babe and then becoming Bread? If you got the Sun and Moon for toys it would be nothing compared to getting God for your Friend and even your Food. Well, the Eucharist has all the thrill and surprise of the most fantastic fairy-tales put together, and yet is so true and abiding that you can freely love and enjoy it without having to imagine it is true. To feel this way one must be a child, or very like a child. That was the meaning of Jesus when He told Nicodemus, an old Jew, that whoever wants to enter His Kingdom should be born again, and the old man could not understand. The right way to view the Eucharist is to love it as the most attractive true story instead of fearing it as the most forbidding mystery. That is what children feel from the beginning, and what we grown-ups, after learning all our Theology, come to in the end.

But it is not enough to feel that way towards the Eucharist. Our feelings are nothing, it is our love and life that count. That is to say, the way we

behave towards the Eucharist, or our devotion to it. And devotion to the Eucharist, simply means a faithful practice of all the virtues that bind us to it. Let me try to explain to you the principal ones.

The whole foundation of a true devotion to the Eucharist is Faith. It makes all the difference between a pagan and a catholic. It makes you see that in the Blessed Sacrament the appearance of bread merely conceals Our Lord, true and living God. The infidels have no Faith and they say the thing on our Altar is only bread; we have Faith and we know it is God. You see the difference? And yet, the pagans do not realize what a loss it is to them not to have Faith. Just as a man born blind has no idea of colour or light and so cannot feel his loss. But we who walk in daylight know what a miserable thing it is to grope about in that perpetual darkness. Learn to value your Faith, my children. It is a great gift from God. There is always danger of our not realizing its value, just as people seldom think what a marvellous gift eye-sight is till they happen to lose it. But people who have received Faith after having groped about in infidelity really know the difference. Recently a great English writer was received into the Church. His name is Arnold Lunn, and you will be interested to know that he was born and spent the days of his childhood in this Madras where you and I are gathered to-day. He was so enthralled by the great light that Faith is, that straightway he wrote a beautiful book and called it "Now I See." About the Eucharist or the Real Presence Lunn says that we cannot realize what the Real Presence is till we go and contrast it with that Real Absence to be found in all the Protestant and Pagan places of worship where Our Lord is not. But I do not mean to speak about the Real Presence. You will hear fully about it in another lecture.

I insist so much on Faith because we live at a time when faith, particularly faith in the Holy Eucharist, is being attacked from all sides. You will hear unbelievers say that faith is unreasonable. But they do not know that, when God has proved a thing to be His word, nothing is more reasonable than to believe it. How much all of us, even those who boast that they are scientists, have to accept on other people's testimony if we are to live at all in this world. And St. John the Evangelist makes the relevant remark: "If we accept the testimony of men, the testimony of God is greater." Again, some will tell you that many things Faith imposes on us are impossible because they cannot be understood. You will simply ask them if they ever understood how their own brains understand things. You must be able to answer as the Little Flower did when she was quite a little child. Her sister Celine asked her how God could be in the tiny host. "Why," replied Theresa, "God is Almighty. That means He can do all things." How simple and yet how wise! Unbelievers all think that Faith restricts our freedom. It is like saying that daylight restricts our freedom because when there is light a man walks only along the right path, but if it were dark he could have strayed in any direction. Tell them we Catholics prefer this restriction any way. You see how foolish they all are who attack Faith.

But you will ask me why Jesus hides Himself under the appearance of bread. Let me ask you why you play at hide-and-seek. Is it not to see whether you can find out seeing him? I may tell you Jesus is behaving very much the same way with you. He wants to see if you can recognize Him by His voice even without seeing Him. He once said that He is the Good Shepherd and His sheep know His voice. Now, if you are His little lambs you will recognize His voice. He has said that it is He. Will you doubt? How touching is the way our Lord behaves to you. It almost looks like a game. How He delights to see you seek and find Him out in that little hiding-place! And He takes it all for a precious proof of your faith and love.

I shall tell you another reason why Jesus hides behind the sacramental veil. If He really appeared in all His Majesty, or even hiding His divine splendour, you would not feel so very free with Him. You would certainly love Him even so, but you would not be so bold with Him, nor could be united so closely to Him, as now when He is your food. It is, therefore, to increase your confidence and love, and your union with Him that Jesus has taken this appearance. .

From all this you will easily gather that the virtues that naturally follow a true faith in the Eucharist are confidence and love, or in other words Hope and Charity. If you wanted me to blend Hope and Charity into one word, I should call it Friendship with Jesus. Friendship means mutual love, it means mutual give and take of all good things. Behave so with Jesus and you will be exercising Charity and Hope. You will be friends of Jesus. And remember that friendship can sometimes be more intimate and endearing than even the relation of parents and children. It certainly is more spontaneous, and gives a sense of mutual freedom, equality and oneness such as no other relation does. The point is this. Your worship will not satisfy the Heart of Jesus, He longs for your friendship. Did He not say when He was instituting the Blessed Sacrament that henceforward He would not call His servants but friends.

It is this friendship with Jesus in the Blessed Sacrament that has made saints of so many children. In our own days we have already had several little heroes like Antonito, Guy Fontgaland, Maria of Padua, Little Nellie. In fact this is an age of little saints. And do you know why this has come about? Simply because that saintly Pope Pius X repeated the invitation of Our Lord: "Suffer little children to come unto Me." He put them in close touch with the Eucharist; and this he did just when all the wicked forces in the world were uniting to draw children away from Jesus. This action of the Holy Father turned the tide and from that day we are having a golden chain of little heroes. The Holy Eucharist has set them on fire. It has magnetized them. You must have observed how a magnet draws to itself little bits of iron and, with the magnet, behave like magnets themselves. So too these little souls were attracted to the Eucharist and by intimacy with Jesus became not only His friends but His little Apostles. They are a power to draw souls to Jesus. How few have ever exercised on the world so much influence for good as the Little Flower. And she derived all that force from Jesus in the Blessed Sacrament. On the day of her First Communion, she tells us, she was lost in Jesus as a little drop in the ocean, so much so that only Jesus seemed to exist. This is just what St. Paul, that great Apostle and lover of Jesus, meant when he said: "I live, now not I, but Christ liveth in me." And how powerful these souls become when they are so lost in Jesus!

But you will want to know how you can acquire this intimacy with Jesus. First and foremost by frequent and fervent Communion. Do not imagine that Jesus has any special attraction to the golden Ciborium or the silken veil. His heaven is immensely better than all that. But He has a special attraction to your little hearts, for a soul in grace is even better than Heaven. In Communion Jesus gives Himself entirely to you and you to Him. But I shall not linger long on Holy Communion as you are going to have a special instruction on that.

After Communion comes your visit to the Blessed Sacrament. Friends love each other's company, and therefore Jesus waits day and night for you. That flickering little sanctuary lamp is no company to Him. "My delights," He says, "is to be with the children of men," as though His Angels were not enough

for Him! Every moment is your audience time with Him and you have no formalities to go through in approaching Him. Familiarity breeds contempt, they say; but it is not true of the Blessed Sacrament. Here familiarity feeds friendship, as is the way with all supernatural things. The more you taste the more you relish them. Go and tell Jesus in your own naive way whatever you have to say, your joys and sorrows, your desires and plans, in fact anything. I know little souls who frequently visit Jesus, if only to wish Him a "Good Morning," and come away with His blessings. That is to be friends with Jesus. Now, whenever you visit Jesus, take care you carry with you some presents, some good works, to offer Him, as the Wise Men did when they came to Jesus on the first Epiphany day. But nevertheless do not fail to go to Him even if you have nothing good to offer. Even bad things can make a good offering if only we know the trick of it. There is a charming little anecdote told about St. Jerome, how, when he was praying in Bethlehem one Christmas night, Infant Jesus appeared to him and asked for a present. To be sure, the saint offered Him everything good he had. But Jesus would not be satisfied till he had also offered his sins and miseries to be remedied. Hurrah! my children, you and I can approach Jesus even when we feel most wretched and unworthy. Or rather, for particularly then. It was to give us this assurance that, when the Jews accused Him for befriending publicans and sinners, Jesus boldly replied that the physician is for the sick, not for the healthy. We are lucky indeed.

What shall I say in conclusion? I only feel to wish you a perfect and perennial childhood which alone can make you true friends of Jesus. But that is impossible you will protest. You are continually growing older. But do not be mistaken. The childhood we speak of is not one of age but of spirit. Jesus has promised His Kingdom not to children but to them that are like children. So you need not be surprised if I tell you that it is not enough to be children, you must be like children. I know persons of eighty and more who are still children in this sense, and young folk of five or six who are quite unduly old. Be simple in believing all that the Holy Church teaches, be obedient and submissive to law and authority, be gentle and meek in your behaviour with all, and you will truly be children. But it is not all. I have a parting advice to give you. And it is the parting advice of Jesus. "Behold your Mother." Yes, be fervently devoted to the Mother of Jesus. Your devotion to the Eucharist cannot be complete, why it cannot really begin, without a childlike love for the Mother of God. How can we think of the Eucharist without thinking of that precious Ciborium, that divine Monstrance, God Himself fitted out for Jesus? And she is not merely a Ciborium which contained Jesus, but of which His sacred Body was formed. She is the treasure house of Jesus, His throne of mercy, and the golden link that binds us to Him. And in devotion to Her you will find the whole secret of that spiritual childhood we have been speaking about. When I have said this I have summarised all ascetics in a few words. Good-bye, my children. Continue to be little. And some day Jesus will triumphantly repeat: "Of such is the Kingdom of Heaven."

B. Talks on the Holy Eucharist.

FIRST PAPER

By REV. L. A. NELSON, QUILON.

There is a silver lining somewhere in the darkest sky. There is some joy in the saddest life. And was not the life of Jesus, Our Redeemer, the saddest life? Where then was its joy amid its poverty and disappointments and cruel death? I think we can find out where.

First, let us go back to the years before Jesus was born and ask ourselves what was the vision which was then clearest in the mind of God. Was it not the vision of the Last Supper in the Supper Room at Jerusalem when His Dear Son was to do the greatest thing that the world should know, when He was to allow Himself to be fully present under the appearance of simple bread and simple wine? Yes, it was.

For was He not thinking of it, when, day after day, through forty long years He rained down little loaves of manna bread on to the hot sands over which Moses was leading the Jews from Egypt to Palestine? Was not God then thinking of the daily bread which He would shower for all time upon Catholic altars scattered over the whole world—the bread of which His Son should say: "He that eateth this bread shall live for ever?" As the Jews found their manna delicious, and sweet, and healthy for their bodies, so do we find the Blessed Eucharist full of sweet delight for our souls.

Later still, God worked another miracle which reminds us of our daily miracle in the Holy Mass. This time, He sent an angel to feed an old and wearied saint, who, in a barren place, had fallen exhausted by hunger and travel. It was only a tiny meal—just a small cake and a vessel of water—but it kept Elias strong for forty days of hard walking "unto the Mount of God, Horeb." Does not this little cake make us think of our little Host—our food from Heaven that strengthens us for our long journey on earth to the Mount of God in heaven?

You see that God, long before Christ came to live with His Holy Mother, was thinking of the Last Supper which was to provide for every man food from heaven to bring to those who ate it, "life for ever."

And then, Jesus came on earth to do just what His Father wanted Him to do. "My meat," He said, "is to do the will of Him that sent me. I do always the things that please Him." The thing that most pleased His Father was the making of the Blessed Sacrament; and so, in the thought of this, and in its accomplishment in the Upper Room at Jerusalem, Jesus found the best joy of His sad life. When He reclined before the Paschal Supper on the first Holy Thursday, He said to His twelve apostles: "With desire, I have desired to eat this Pasch with you before I suffer." Then, after the meal, Jesus celebrated the first Mass, and for the first time, allowed Himself to live under the appearance of bread and under the appearance of wine. And the joy of Jesus was full, because He had done all He could for man,—all He could for you and for me. He could invent nothing greater; He could give no more.

Have you ever given a gift to anyone whom you have loved very much? If you have, I want you to recall the pleasure that was yours before you gave it, and the great satisfaction you felt as you gave it and afterwards. Jesus experienced a like pleasure and a like satisfaction. To all men he made His present—to saints and sinners without exception; to the men who would torture Him that very evening; to the poor Judas who had already betrayed Him; to His Holy Mother who would receive Him in Communion and watch Him in the Holy Host until her Assumption; to His Church, which would grow strong in the love of His Sacred Presence; to us all! "Greater love no man hath than to give His life for his friends." Jesus' love was greater. He gave His life for His enemies as well as His friends. He gave Himself to all men to do with Him as they pleased. And all because He loved them. In the name of love many strange things have been done. None so strange as this. Oh! what great lovers of Christ would we be, if we knew, just in a little way, how much He loves us!

Nor will this be hard, if we think more and more of His Real Presence in our churches, if we learn to know that the little room with the silk curtain veiling the door is Jesus' own apartment, that the red lamp tells that He is at Home and ready to hear what we have to say. From every Tabernacle He gently whispers: "I am Jesus. Truly it is I, fear not. I am the good Shepherd. The good Shepherd giveth His life for His sheep. I am come that you may have life. Suffer the little children to come to me. My delight is to be with the children of men."

Jesus is always a staunch and loving friend. He never changes. We, on the other hand, like one thing this year and dislike it the next; we are glad to-day and sad tomorrow. But Jesus is ever the same—acting towards us as He did towards the Jews two thousand years ago, when "He went about doing good," when His main concern was to win them to believe in His goodness. That was why He worked miracles. And it is interesting to know that He made these more wonderful and more frequent as His time for instituting the Blessed Sacrament approached. He did His best, you see, to make men believe in His greatest miracle. For them, He had changed water into wine; now He would change bread into Himself. Such a wonder, He knew, would trouble them. They would question "how can this man give His flesh to eat and His blood to drink?" Some would believe He could; others, forgetting that nothing is impossible with God, would go through life without Him. So to help them to know that He, as God, must be believed, He did things for them which only God could do.

First, He fed some thousands of hungry people with five barley loaves and two fishes. That same evening He walked on the stormy waters of Lake Tiberias, and meeting His Apostles three miles from the shore, huddled in their boat and frightened of being drowned, He allowed St. Peter to walk over the waves towards Him. Then He commanded the winds and the waves to be still; and they obeyed.

Little wonder that the Apostles threw themselves in adoration at the feet of their Divine Master, and broke the amazing silence that settled over the lake, in their cry of reverence and faith. "Indeed Thou art the Son of God!"

A fifth miracle brought the vessel immediately to the shore, and Jesus led His disciples to the temple at the lake town of Capharnaum. Here, He met many Jews who the day before had eaten of the miraculous loaves and fishes. Judging that the time and place were good, He made to them a wonderful promise. He promised that He would always provide food for them—"food from heaven;" different from the manna provided for Moses and their ancestors; different from the food he had multiplied the previous day; food, "that if any man should eat of it, should live for ever." Imagine the attention that the Jews gave to these words. But see their disappointment when Jesus explained the nature of this "bread of life." It was not to make their bodies strong, nor was it to stop the weakening of their bones and sinews and senses as age came upon them. No! It was a food for their souls, on the strength of which they should reach the mount of God and live for ever in heaven. And lo! What are the words? "The bread which I will give is my flesh for the life of the world."

See Jesus pause. He has pledged Himself to live for ever with men, to allow Himself to be eaten by them. He has promised the Real Presence! As He pictures the day, twelve months later, when He will give His flesh to man under the appearance of bread, His great heart is full of joy. When He hears a murmur of unbelief from the body of the temple, His happiness is lessened.

But He accepts this challenge of doubt by making His meaning very plain and very clear—"Amen I say to you; unless you eat the flesh of the Son of man, and drink His Blood, you shall not have life in you.....He that eateth my flesh and drinketh my Blood abideth in me and I in him."

See the disappointing result: "After this many of His disciples went back and walked no more with Him. Then Jesus said to the twelve: Will you also go away?" Their brave, big-hearted leader stands strong, and makes a splendid act of faith—"Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Christ, the Son of God."

Thus did St. Peter console the kind heart of His Maker, and that Heart yearned for the day of the keeping His promise. A year passed by, and the great day dawned. You know the scene. The "large room furnished" was the Church, the supper table was the Altar, Jesus was the celebrant of the first Mass. Three simple sentences came from Him—the most marvellous words ever spoken, words that have changed the lives of men, words that have made the great Catholic Church, words that make you and me loving believers in the Holy Mass and the Real Presence! "Take ye and eat for This is my Body." "Take ye and drink for This is my Blood." "Do this for a commemoration of me."

Easy it is to imagine that at the end of this first Communion, the Sacred Heart of Christ filled with the joy of the greatest Lover who has made His greatest gift. He was now prepared for the insults, the lash, the thorns, the nails and the cross of the morrow. Holy Thursday strengthened Him for Good Friday. His little band of loving Apostles was not to hear the word "goodbye" from Him. He said He would not leave them orphans, but that He would be with them till the end of time. Under the appearance of bread, He had now arranged to live with them. His Blessed Sacrament was to be the companion and friend of every Catholic until the world would end. In this knowledge, Jesus was glad..

Is it any wonder that the twelve Apostles tried so hard to teach all men to love their master fully present in the Sacred Host, and died in doing it? Is it any wonder that thousands of their first converts went to cruel death with the thought of Jesus in their hearts; that those who survived martyrdom gained holiness and joy and strength from their God who came from heaven on to their secret altars in underground chapels; that children like Tarcisus and Pancratius, preferred to be torn to death than allow the Hosts they were bearing to sick-beds and prison cells to be insulted by bad men? Is it any wonder that the Church, thus fed on God, should prove triumphant in its severe fight through the centuries, that it should grow in the strength of its belief in the Real Presence, and spread from the Holy Land to every continent of the globe? The wonder is that there are any, who, knowing Christ, yet fail to give Him the love that He surely deserves, who pass His Tabernacles without a visit, a prayer or salute, who receive Him rarely and carelessly. Let us not be of these weaklings in the great army of Christ! Get into its front ranks close to its colors, ready to sacrifice all to win its victories. The single qualification is to be loyal to Jesus in the Blessed Sacrament. The watchword is—"Jesus is There!"

Millions have qualified and have done valiant deeds for their beloved leader. Mortification, pains and death have had no terrors for them. Their eyes have seen Jesus in the tiny Host, they have bowed in adoration before the shining monstrance, they have saluted Him at many Consecrations as their Lord and their God, they have received Him time after time to nerve them for the

struggle against wicked men. As they won through, so must you and I. Are we ready? Are we willing?

Yes, surely we are going to gain the front lines in the millions of our King's soldiers, to wear with honour and devotion the badge of the loyal Catholic marked with the words: "Jesus is there." Then will we stand our ground when the attack of temptation is fiercest. If we have to retreat, we will go to the tent of our Leader, and, before Him, plead for more and more faith, for more and more love.

Many have pleaded before, and no one has pleaded in vain. Thousands of times Jesus has worked miracles to help. At Orvieto, at Ferrara, at Tuscany, at Piedmont, costly reliquaries hold linen corporals stained with blood which fell as the Sacred Host was broken during Mass. In Belgium, in Paris, in Mechlin, chapels stand to commemorate miracles by which blood appeared where Hosts had been broken or pierced by sacrilegious men. Scores of times, Jesus has moved from his veil of white and appeared in the form of a child, a shepherd, or with his Sacred Heart pierced with the sword of disappointment and surrounded by flames of love. The Sacred particles recovered from thieves in 1730 are still to be seen in the basilica of St. Francis of Sienna. Daily exposition of the Blessed Sacrament has been held for seven centuries at the church of the Grey Penitents in Avignon, to recall the miracle of the preservation of the monstrance Saviour, when in 1226 flood waters had risen above and around it. Lourdes is our modern shrine of miracles. Jesus frequently works them during the procession of the Blessed Sacrament as He passes by His suffering friends. The Bavarian girl, Teresa Neumann, is to-day a living proof of Christ's Real Presence. For many years daily Communion has been her only food.

But why multiply examples? Surely we have no need for them. Christ, our Lord, had said clearly and simply that He lives in the small pieces of bread as soon as the words of Consecration have been said over them. The words are His. The power which changes the bread into Himself, fully and completely. God and man, is His only.

So we are certain that Jesus is there. What then are we going to do about it? I want to advise two things. These I am asking you to do whenever you and Jesus are with one another. First, I want you to look at the Tabernacle or at the exposed Host and say to yourself frequently and deliberately—"Jesus is There." When you feel Jesus to be looking at you, then say Jesus I love you! Jesus I love you! These two little prayers can be your words with Jesus all your life. Whether you are seven or seventy, they will please Him.

I recall the touching story of the old French farmer, who, when asked by his parish priest how he used to pass the hours he spent before the Blessed Sacrament, replied: "Father, I look at Jesus and Jesus looks at me!"

There are some times when you should be particularly eager to look at Jesus. What times am I thinking of? There are three during Mass—at the elevation of the Host, at the elevation of the Chalice, and just before the priest comes to give you Communion, when he holds a little Host over the ciborium and says to you: "Behold the Lamb of God who takes away the sins of the world."

There are also the occasions when Jesus is taken from the tabernacle especially to be shown to you. I am thinking of Benediction particularly. I hope you like this short, beautiful, and very Catholic service. At it, Jesus blesses you and all for whom you then pray.

St. Margaret Mary was once looking at Jesus exposed on the altar of her convent chapel, and he showed Himself to her just as He is painted in pictures of the Sacred Heart. From the many things He then said to her I want you to remember three. One: "I have an ardent thirst of being loved by men in the Blessed Sacrament." Two: "Behold the Heart that has so loved men." Three: "I am burning with the desire of being loved."

Our Church to-day is doing great things to quench its Founder's thirst for love in His Real Presence. Great streams of faith have flowed in the Eucharistic Congresses of the five continents. Millions receive Holy Communion at the three hundred thousand Masses offered daily. At every moment, there are prayers—too many to number—being poured from hearts, old and young, before the tabernacles of the world. And meanwhile the blood of martyrs, in Spain, Russia and Mexico particularly, nourishes the Catholic belief in and love of the Blessed Sacrament. Brave deeds have always marked the progress of the Catholic Church.

I read of a little Mexican boy who, two years ago, crossed the Californian border and brought back, hidden below his white shirt, a pyx holding the Host. On a decorated altar in his native town of Tia Juana, he placed his treasure. It was Holy Thursday, and people were delighted to be able to talk to Jesus on the anniversary of His great day of joy. At night, this modern Pancratius returned Jesus to the United States, where it was not against the law to have Him.

Probably, you will not be called upon to do such striking deeds for Our Lord. Whether you are or not, I want you to talk to Him, remembering our two little prayers of faith and love—"Jesus is there," and "Jesus, I love you!"

Say them as many times as you wish. Jesus will never tire of hearing them from your young hearts. If He were to speak from His humble Host in Madras to-day or any day, He would turn to you, His dear children, and ask you—His little lambs—to keep close to Him for He is your faithful friend and good shepherd. He will guide you and protect you because He loves you with a great love.

Never, never forget that, when you are near the Holy Host, you are near Jesus. If you are loyal to His Real Presence you will find even this life a happy one.

With Him as your very good friend, you can go ahead bravely. You will have nothing to fear and everything to hope for. Heaven will be yours if you love the Blessed Sacrament. Jesus has promised it and Jesus keeps His promises.

May God give us all the grace to rejoice always in the presence of His very blessed Body!

SECOND PAPER

By REV. MOTHER MARGARET MARY, PRESENTATION CONVENT, MADRAS.

You, my dear children, live at a very fortunate and happy time. Many people think that this is a very sad and bad age to live in, and so, perhaps in some ways, it is, but in others it is a very beautiful one because, never at

any time has our Dear Lord in the Blessed Sacrament been so much honoured, and never since the very early days of the Church have very little children been allowed to receive Him in Holy Communion.

And yet, Our Lord has been longing to come into the hearts of little children. Even when He was alive and walked about the hot streets of Judea, He was particularly fond of children. Do you remember His kindness to the little daughter of Jairus? She lay dead in her father's house and our Lord came to her, and bent over her little dead body, and took her cold hand in His warm gentle one, and said to her, slowly and sweetly, "Little girl, get up."—And when she opened her eyes the first thing she saw was our Dear Lord's beautiful face, and He, because, He knew all about little girls and boys, told her father and mother to give her something to eat. You see how much He loved her. And do you remember too how He used to call the children to talk to Him, and He blessed them when they crowded around Him? but this was not enough for Our Lord.

He did not want to be known and loved only by a few Jewish children. He loved all of you and thought of you often, of what He could do to make you happy and of how He could meet you every day; and so He made Himself look like that round little Host, to come to you and find in your heart another Heaven.

Our Lord worked this great miracle on the very last night He was on earth—it was His last and greatest gift to us, just as a great King, would give to his children all his wealth and splendours before his death.

On that last night He called together His twelve apostles and with them He celebrated the Jewish Feast of the Pasch. When they entered the big supper room Our Lord made His apostles sit down at table, and then He took a basin of water and washed the feet of each one of His disciples, even the feet of Judas, who was thinking—even then—of how he could escape and run to the chief priests to betray Jesus. Our Lord washed His apostles' feet to teach us that when we approach the Blessed Sacrament we should do so with a pure heart.

Then Our Lord sat down to table and during the feast, He arose, and taking bread from the dish, He looked up to Heaven and then blessed it and, for the first time in history, those wonderful words were uttered—"This is my body" and taking wine He blessed that too, and said "This is my Blood."—and then gave to His apostles power to do the same, and from the apostles it has come to His Priests, and so we have Jesus coming to us in Holy Communion, just as He came to His apostles and His Holy Mother on the night before He died.

Think of it—Jesus, our King, who made the beautiful sky, with its millions of stars, the sea with its waves, which have been rolling since the beginning of the world, Jesus, who is the greatest of all the Kings, is the guest you can receive every morning, who loves to come to you and who is waiting to give you everything you need.

Yes, you are very happy and fortunate, not like the poor little child, who had not been told about our Lord, and who had gone to school for the first time, when the other children went for their Catechism lesson she stayed behind. "Come along, dear" said the teacher, "we will have our lesson about God." "God" said the little girl, "Whatever is God?" You children here know who God is, and that is He whom you receive so often in Holy Communion.

He wishes so much to come to the children. Once, long ago, there lived a little girl named Imelda, who was thought too young to go to Holy Communion, yet wanted our Lord with her whole heart and soul. One day while at Mass she saw all the people going up to the Altar rails, she prayed again and again, "O Jesus, I want you," and then suddenly Our Lord did something very beautiful. He arose from the Priest's fingers and the people were all amazed to see the shining white host float above their heads. They all turned to watch It, and saw It come down gently to little Imelda who had drawn Our Lord to her by her love, because love is the only thing Our Lord cannot resist.

Some people may not wish you to make your first Holy Communion when you are very young and they may tell you that you do not understand these great truths. However, Pope Pius X who is called the "Pope of Holy Communion" and the "Pope of little children" knew much better. He said that as long as a child knows the difference between an ordinary piece of bread and the Holy Eucharist, the child knows enough and understands enough to receive Our Lord. And we may be sure that as the Pope said this, these are the feelings and wishes of Our Lord too. People may tell you also that perhaps you are too naughty to receive Our Lord. But Our Lord understands that, even though children are naughty sometimes, they do not always mean to be troublesome, but they forget so easily. Even if they mean to be bad, the one who can best make them good is Our Lord, who has all the graces necessary to make every one of us great saints. So if you hear grown up people saying "Oh no, he cannot make His First Holy Communion yet, he cannot understand, and besides he is naughty" you will know how to answer them.

And how are you going to make your hearts ready to receive this Great King?

PREPARATION. You know how beautiful the Altar is in your church, how white the cloths are, how the sacred vessels shine, and how the jewels in those vessels glitter and sparkle to welcome Our Lord? Our hearts should be like this, clean and shining and beautiful with love for Jesus, and sorrow for our sins which make Him so unhappy. But your hearts will not be beautiful and shining, if you start to prepare for Holy Communion only when you come into the church. We are told of St. Aloysius that, as he received Holy Communion only once a week, he spent half the week in preparing for Our Lord, and the other half in thanking Him.

If we want to receive Our Lord properly, we must prepare for His coming, making many little acts of sacrifice each day by correcting our faults; this will be very easy if you think to yourself "I must try to make my soul beautiful for our Lord's visit."

If King George were to come to Madras, there would be great preparations made for his visit, but the Governor would not begin to prepare only on the morning of the day on which the King was to arrive at the station. No, for weeks beforehand, Madras would be getting ready:—repairing, cleaning, arranging the order of His Majesty's passage through the streets, and then, at the very last, decorations and flowers and a big red carpet would make everything more beautiful. So it should be with us. We must prepare our souls for the visit of Our Lord by avoiding sins, by going to confession and by making little sacrifices for Him who does so much for us. When He comes offer Him the flowers of mortification and the sweet incense of our prayers. The best way of praying is to join with the prayers which the priest says at Holy Mass.

When the priest whispers these wonderful words, "This is my body, this is my blood," Our Lord leaves His shining Heaven and comes down on to the Altar. Jesus, is on the Altar then, just as when He lay on the straw in the Manger, and on His Holy Mother's knee. Now you must join your prayers with Jesus; as, on the Altar, He offers Himself to His Father for the whole world, for the souls in purgatory and for you. The priest then says the "Our Father," the best of all prayers, as you know, and you should say it with him. Say too, "Lamb of God who takest away the sins of the world, have mercy on us," and join with the priest as he says "Lord, I am not worthy that you should enter under my roof." You will then hear the Altar server say the "I confess," say it with him and make a little act of Contrition. Now comes the great moment.

All the Angels and Saints in Heaven, our dear Lady, the poor souls, are watching you, because you are doing the most important thing you can ever do on earth. You are receiving Our Lord. As you return to your place with your hands joined, your eyes cast down and all your thoughts on our Lord, who is with you, all the Court of Heaven bow down as you pass, for you are now like the Tabernacle or like the Manger in Bethlehem. Jesus is with you.

You remember hundreds of years ago in Rome, it was very difficult to receive Holy Communion. Christians were hated and they had to receive our Lord in secrecy and at night. They met in under-ground tunnels and knew if they were caught they would be killed, thrown to the lions perhaps, or burned slowly to death. Now one day it was necessary for some one to carry the Sacred Host across the streets of Rome. It was a very dangerous deed, not only because the persons might be killed, but also because wicked men would treat Our Lord disgracefully if they found the Host. Many people offered to perform this deed, but at last a little boy was chosen, an ordinary little boy, just like one of you. You will see what great things our dear Lord can make ordinary people do. This little boy, who was called Tarcisus, put the Sacred Host in a little bag and hung it around his neck so that it rested close to his heart. How he prayed as he walked along quickly, his hand resting over his treasure. Boys, playing in the street, asked him to stop, but he hurried by. They guessed he was carrying the Sacred Mysteries and caught him, knocked him down, beat him and kicked him, but his hand never left the precious bag against his heart. Just in time, a soldier came and rescued the Sacred Host, but little Tarcisus lay dead! How lovingly must Our Lord have put His arms around His little hero, smiled on him and welcomed him among the martyrs. So you see what Our Lord can do when He is with us.

Then how are we going to thank Him for coming to us? Perhaps this will help you. You know how to spell ALTAR. Think of this word and the letters that make it up. A-L-T-A-R. We can use each letter to remind us of the Prayers we should say.

- A. Adoration.
- L. Love.
- T. Thanksgiving.
- A. Asking.
- R. Resolution. (Not to offend Our Lord).

ADORATION. This means that we must praise Our Lord, that is the reason why we have been created. It may seem difficult at first but when we think

of what God has done for us, we say at once, "My Jesus, I adore You." He is so great, so powerful the sun is just like a palae candle-flame before Him. With one word He made this beautiful world and Heaven, a thousand times more splendid, and yet with all that He comes to us. What else can we do but adore Him? So together with the Angels who kneel around us, let us say Holy, Holy, Holy.

LOVE. All of us love some one or something, because God made our hearts in such a way that they must love, and be loved in return. God loved us first, so He created us; and Our Lord tells us that He will love us to the end because He is so beautiful. Because He loves us and has died for love of us, when He comes to us in Holy Communion let us tell Him again "I love You with all my heart."

THANKSGIVING. Dow you remember how our Lord loved to be thanked for His gifts. Just as we expect people to be grateful when we are good to them? If people merely snatch a gift and hurry away, we say, very truly, "How rude, how ill-bred," so let us not be rude to Our Lord. We have so many things to thank Him for. First for coming to us in the Blessed Sacrament and for His great gift of our Holy Faith. Just think of all the little Hindu children who are in class with you, some of them so good and kind, and yet they worship dreadful gods, and know nothing of Our Divine Lord Who is our Guest so often, and whom we treat so carelessly. Thank Our Lord over and over again for His gifts to you.

ASKING. This is what we do most often, and Our Lord loves us for it. He knows all the things we need but He likes us to tell Him of them. So ask Him for all you want, grace to be a better Catholic, also for those things you need to make you happy.

AND LASTLY RESOLUTIONS. That with Our Lord's help you will not offend Him again. You will be kind and patient, studious and obedient. All this is difficult, but He is all powerful and He can make even difficulties easy and sweet.

Our time of Thanksgiving is very important, it is then that we can get all the graces we need to help us to be good, pure and holy.

And now what are you going to proimse Our Lord at this Congress? That you will go to Holy Communion as often as you can at least on Sundays. You will see how Our Lord will help you, as a little girl said: "I used to love being naughty;" but after she made her First Holy Communion she said: "I don't it a bit now." When you receive Holy Communion offer It for some intention for those who are suffering in Mexico, in Russia, and in Spain, for children who have never heard of Our Lord, for your own family and yourself.

Do you know that the Holy Pope Pius X' was so eager for children to go to Holy Communion, that when a little child of four came to see Him, he asked if she had made her first Holy Communion. "No, Holy Father," said her father and mother, "She is too young." The Pope asked her some questions and then said "Come to my Mass tomorrow morning and I will give you Holy Communion" and he did. Our own Pope wrote himself to another little girl who was going to make her first Communion and blessed her. How lucky she was! It was just like getting a letter from Our Lord Himself.

So go often to Holy Communion, because Our dearest Lord wants you to. In many countries little children are not allowed to hear the Holy name of Jesus. His churches have been closed and His altars broken. When He was a baby He had to flee into Egypt for shelter. Give Him your hearts for His home, because it was for this that He left Heaven and came to Our Lady in Nazareth, and for this He comes again every day to our Altars..

PART V

Other Functions on the Occasion of the Eucharistic Congress

INTRODUCTION

Taking advantage of the opportunity offered by the Congress, several other functions and gatherings too were arranged to take place during the Congress days. Thus the All-India-Catholic League had its meeting at St. Bede's, Mylapore, on the 29th December; the Editor's Conference at St. Mary's High School, Madras, on the 1st January, etc.

Without minimising the importance and success of these gatherings, we limit ourselves to describe those functions and gatherings that were a part of the Congress programme or had special bearing with the Congress. They are the following: (1) Eucharistic Congress Exhibition; (2) Meeting of the Diocesan Directors of the Priest's Eucharistic League; (3) The Social; (4) Marian Demonstration.

1. EUCHARISTIC CONGRESS EXHIBITION

Amidst scenes of unparalleled grandeur and enthusiasm, the All-India, Burma and Ceylon Catholic Exhibition in St. Thome Convent, Mylapore, was declared open at 11-30 a.m., 29th December, 1937, by His Excellency the most Rev. Leo. P. Kierkels, C.P., D.D., Papal Legate to the Eucharistic Congress, in the presence of several Archbishops, many Bishops and a distinguished gathering from all parts of the country. The extensive grounds of the St. Thome Convent and the adjoining buildings were tastefully decorated with white and yellow for the occasion.

His Excellency the Papal Legate drove in State from the Island Grounds accompanied by almost all the Prelates after the Public Reception there. The distance from the Island Grounds to Mylapore is rather long. Nevertheless, many rushed to attend the opening of the Exhibition.

His Excellency's arrival at the gate was signaled by a welcome sound of trumpets and the cheers from the children. Rt. Rev. Mgr. F. H. Franco, the President of the Exhibition Committee, received His Excellency at the entrance, and the Girl Guides of the Holy Angels' Convent, Mambalam, in blue uniform, Boy Scouts of St. Thome Orphanage dressed in white and holding papal flags, lined the route the Papal Legate had to follow. His Excellency was conducted

to the Presidential Chair. On the dais, along with His Excellency, the Legate, were seated the Patriarch of the East Indies, the Archbishop of Madras and the Bishop of Mylapore.

After garlanding His Excellency the Legate with a beautiful gold thread garland, the Rt. Rev. Mgr. F. H. Franco read the following address:
To His Excellency

The Most Reverend Leo. P. Klerkels, C.P., D.D.,

Papal Legate to the National Eucharistic Congress.

May it please Your Excellency,

It is my proud privilege and pleasant duty to welcome Your Excellency in our midst not only as the Apostolic Delegate of the East Indies but also as the Legate of Our Holy Father the Pope to the Eucharistic Congress.

We are intensely moved by the paternal solicitude of the Holy Father in establishing a link in your person between the Holy See and this far eastern outpost of Catholicism and the fact that we have assembled this morning in the shadow of the Cathedral of St. Thomas the Apostle is not without significance. For this spot hallowed by his life and death and for ever reminding us of the very foundation and establishment of Christianity in the East was doubtless providentially chosen for this unique event.

I may be permitted to add that it is a matter of special gratification to one and all of us that Your Excellency has been chosen to discharge the exalted office of Papal Legate.

Neither Your Excellency nor this distinguished assembly of Prelates who have been gracious enough to be present here are strangers to our activities in connection with the Eucharistic Congress Exhibition. We are extremely grateful to Your Excellency and to them for their generous help which has contributed in no small measure to the success of this undertaking. Difficulties there were to be faced but Your Excellency's munificence as well as the ready response from the illustrious Bishops and lay patrons infused courage and enthusiasm in the hearts of the splendid band of workers who rallied round me to render this project a reality.

The idea of this Exhibition was conceived at the time when the programme of the Eucharistic Congress was being drawn up. We were fully convinced that this unique occasion would afford a splendid and fitting opportunity for our Catholics engaged in industrial, agricultural and artistic pursuits to exhibit their products and to form permanent contacts both among themselves and with the Catholic public all over India. As we progressed with our work we realised more and more that the industrial and commercial life of Catholics was practically stagnant for lack of these contacts and necessary publicity. While the world is passing through an industrial crisis with its consequent unrest it is comforting to know that universal efforts are being made in the direction of organisation both in the matter of production and distribution. It would appear that the Catholics of this vast continent were permitting themselves to be left behind in the forward march of economic progress and the presence therefore of such a large number of exhibitors is sufficient testimony to the practical wisdom of organising this Exhibition.

It is my duty on this occasion to pay special tribute to the enterprising spirit of those Catholic Institutions and Firms who have at considerable cost and labour extended their co-operation to make this undertaking a success. I have also to refer to the unstinted support given by the Franciscan Missionaries of Mary in whose beautiful premises this exhibition is held and for their willing sacrifice of time and labour in this regard. I must also mention the valuable assistance of Mr. A. Lobo, the enthusiastic Secretary of this Exhibition and of the convenors and members of each and every committee and of the inestimable services of the several judges of prizes without whose help we would not have been able to achieve any measure of success.

Special mention must also be made of the generous donations of two of our patrons, Messrs. J. B. A. Victoria of Colombo and A. Y. Arulanandaswami Nadar of Tanjore whose help is very much appreciated.

It now only remains for me to request Your Excellency with the full support of the Prelates, the Clergy and the laity here assembled to bless this Exhibition and to declare it formally open.

Next the Rt. Rev. Mgr. F. H. Franco requested Mr. E. Anthony Lobo to announce the names of the exhibitors, which he did. Then rising amidst applause His Excellency the Papal Legate said:

Your Excellencies, Rt. Rev. Monsignors and Reverend Fathers, Ladies and Gentlemen,

The place and occasion of our reunion here this morning are indeed suggestive of more than casual remarks and consideration. The Cathedral of Saint Thomas nearby evokes a glorious chapter in the history of the Church, from the day the Apostle set foot on Indian soil to our own National Eucharistic Congress to-day. One would like to indulge in historic musings and in communing with the past of this privileged spot. But the present occasion calls our attention and I come to it without delay.

I am most grateful for the cordial and eloquent welcome extended to me as Representative of His Holiness the Pope, whose paternal interest I have the privilege to personify on this occasion. We all know the benevolence of Our Holy Father in encouraging Catholic activities, among which Congresses and exhibitions hold an important place now-a-days, and I am happy to represent his august patronage of such endeavours.

Exhibitions as well as Congresses are flowers of modern life. Although the psychological stimulus underlying them is no doubt as old as man, yet it is only since a sufficiently wide geographical area could participate in them that it has been found possible and worth while to foster such displays and manifestations. A century ago it would have taken years to invite and bring exhibits and visitors from all over India, whereas contemporary means of transportation and travel render it a comparatively easy task. And if such facilities are enlisted in the service of secular endeavours we may well use them to promote higher aims and objects. It is an instance of St. Paul's dictum that "to them that love God all things work together unto good" (1). Likewise the incentive to such undertakings may subserve all sorts of purposes, but from our point of view I consider the exhibition we are about to open as an "affirmation," a "lesson," and an "encouragement" of Catholic enterprise in the spheres of production represented.

It has been said that the public take people and things at their proclaimed value and hence whosoever relies on public patronage and favour needs a certain amount of self-confidence and assertiveness about the quality of what he offers. That is one of the elements of modern publicity and advertising. But while ordinary advertisements too often appeal to public credulity, exhibitions not only affirm the

value of the exhibits but invite people to come and see for themselves. In that sense this exhibition is an affirmation of the quality of arts and crafts and products connected with or sponsored by Catholic firms and institutions. Of course Catholic faith and dogmas are not directly concerned in such matters. But the exhibition is meant to affirm and approve that our spiritual outlook not only does not hinder but inspires and guarantees elevated professional standards.

In that sense it is also intended to convey a "lesson," a lesson of efficiency in handicraft and workmanship, a lesson of contribution to and sharing in national industry and production and economic progress through an ever greater number of skilled workers with a consequent decreasing need of foreign importations. In proportion to our numbers we do indeed our share, and this exhibition will no doubt stimulate us to intensify our endeavours in that direction, through our industrial schools for boys and girls and other enterprises of Catholic firms and institutions.

To that effect this exhibition constitutes a prompting and "encouragement." To see one's work appreciated and admired is an inducement to new and greater efforts. "It is a great boon," says St. Gregory Nazianzen, "to be praised for well doing, because praises creates emulation and emulation promotes virtue" (2), and hence St. Thomas Aquinas justly holds that to confer praise as an encouragement is an act of friendship (3). Such encouragement is even more deserved when the commendation of particular persons or institutions redounds to the praise and glory of the whole community and Church, in the spirit of our Lord's saying: "Let your light shine before men that they may see your good works and glorify your father who is in heaven" (4).

We must of course leave to the appointed judges the award of special praise and prizes. But without usurping their functions I wish to commend the zeal and competency of the organizing committee and the painstaking endeavours of its President, Mgr. F. H. Franco, and its Secretary, Barrister Antony Lobo. A word of particular praise goes also to the Prelates and Patrons who have given financial assistance, to the Rev. Mother Superior and Sisters of this convent who have so helpfully co-operated, and to the exhibitors of church furniture and sacred art that constitute the link between this exhibition and the Eucharistic Congress.

I am sure however that we shall admire and praise all the exhibits we are now impatient to see. Hence I conclude with the wish that this exhibition may fully attain its threefold scope as an affirmation, a lesson and an encouragement, and I declare it open, in nomine Domini.

At the end of his speech His Excellency moved towards the door of the main stall and cut the symbolical ribbon and declared the Exhibition open.

There was a rush, for all were eager to go round and see the exhibits. Nearly hundred volunteers rendered best service to the visitors at the Exhibition. The Governor's Band played selections of music while the distinguished visitors went round the stalls.

The Exhibition gave the public a clear idea of the silent contribution of Catholics to the industrial, agricultural and economic progress of the country. The exhibits gathered from all parts of the Presidency and places in other parts of India and Ceylon, ranged from lace works to medicine and works of art. The Exhibition was a proof of the great interest Catholic institutions, especially Convents, evince for fine arts and industries.

(1) Rom. VIII, 28 (2) Serm, 8 (3) II II, 125, 1 (4) Matt. V, 10

2. Meeting of the Diocesan Directors of the Priests' Eucharistic League.

The Diocesan Directors of the Priests' Eucharistic League assembled in St. Mary's Cathedral for a special meeting in the evening of Wednesday, the 29th of December, 1937. The meeting was convened and presided over by the Very Rev. Fr. Aurelian, o.c.d., National Director of the League.

After prayer, the President welcomed his co-labourers. He then read a letter from the Very Rev. Fr. Superior General of the Fathers of the Most Blessed Sacrament. The National Directors acquainted the Diocesan Directors with the present state of the League in India, Burma and Ceylon. The League has a little over 2,000 members, of whom 100 are in Ceylon, 40 in Burma, and the rest in India. The Dioceses of Goa and Changanacherry have more than 300 members each, while a few Dioceses like Tuticorin, Kumbakonam, Quilon, Nagpur, Vizagapatam, etc. have all or almost all their Priests enrolled in the League. Most of the Carmelite Tertiary Fathers in Malabar are also members of the League.

He next commented upon the various suggestions that were previously submitted to him regarding the most effective means of gaining new members to the League and of promoting the greatest regularity possible as to the weekly adoration.

The following were the resolutions passed:

(a) To have printed and distributed among the new members the paper on "The Priests' Personal Devotion to the Holy Eucharist with special reference to the Priests' Eucharistic League" written for the Eucharistic Congress, Madras, by the Very Rev. Fr. V. Dematz, m.s.f.s., Vizagapatm.

(b) That the Rev. Associates be requested to send their Libellus directly to their Diocesan Directors rather than to the National Director.

Finally, the Rev. Directors present were exhorted to approach the Rev. Members on the matter of the League as often as possible during the monthly and annual retreats, and also to arrange, with the consent of the retreat preacher, a common and public hour of adoration.

3. The Social.

In the midst of the crowded programme of the Congress days, the grand Garden Party held by the Catholics of Madras at the "Willingdon" in the evening of the 30th December, in honour of the Papal Legate and the Prelates attending the Congress was a very popular function. The committee of hosts spared no pains to make the function a success in every respect. The grounds were beautifully decorated with arches, flags and festoons.

It was a cosmopolitan gathering. Besides the prominent citizens of Madras, belonging to all committees and castes, officials and non-officials, about 1,000 distinguished Catholics from different parts of the country attended the pleasant function. Amongst the prominent leaders of the City were the Hon'ble Mr. C. Rajagopalachariar, Premier, the Hon'ble Dr. Subbaroyan, the Hon'ble Mr. and Mrs. Yakub Hassan, the Hon'ble Mr. S. Ramanathan, the Hon'ble Mr. V. I. Munisami Pillai, Mr. J. Sivashanmugham Pillai, Mayor, Rao Bahadur G. A. Natesan, Sheriff of Madras, the Hon'ble Mr. Justice and Mrs. K.

P. Lakshmana Rao, the Hon'ble Mr. Justice V. P. Rao, Sir Muhammad Usman, Sir David Devadoss, Major Kelly, Military Secretary to H. E. the Governor, Diwan Bahadur and Mrs. S. E. Ranganathan, Mr. and Mrs. Mackenzie Smith, Rao Bahadur A. T. Pannirselvam, Mr. J. Nuttall, Sami Venkatachalam Chetty, M.L.A. (Central), Mr. A. A. Hayles, the Hon'ble Diwan Bahadur G. Narayanaswami Chetty, Diwan Bahadur A. Appadurai Pillai. There were also a large number of ladies present.

The Prelates came in individually or in groups, and were received by Mr. K. O. Anthony, Chairman of the Social Committee, Messrs. M. Rathnaswami, C. J. Varkey E. A. Lobo, A. Doraraj, George Joseph, Dr. P. V. Francis, and other members. Mr. C. J. Varkey, Parliamentary Secretary introduced the Bishops to the distinguished officials present.

While the gathering was engaged in conversation, continual applauses and cheers indicated the arrival of the Papal Legate. His Excellency was accompanied by His Grace the Archbishop of Madras. They were received by Mr. K. O. Anthony who garlanded the Papal Legate and presented him with a bouquet. Mr. C. Rajagopalachariar on being introduced to His Excellency the Legate, greeted him with folded hands. The Band of the Frontier Rifles stationed at St. Thomas Mount and the St. Mary's Band from Bombay played selected pieces of music at intervals.

After tea, His Excellency the Papal Legate moved freely among the gathering. A group photo was taken, and the Papal Legate and the Prelates left for the Island Grounds to attend the Academy.

4. Marian Demonstration

The morning of Friday, the 31st of December, 1937, the last day of the Congress, witnessed an interesting demonstration of all the Sodalists and Children of Mary gathered in Madras for the Eucharistic Congress.

True to its name of "Madre-de-Deus" Catholic Madras is exemplary in its filial devotion to the Blessed Virgin Mary. Her Sodalities are established and functioning well in all the Parishes of the City. Their membership is not limited to the devout sex, or school children; many Government officials too are active and enthusiastic members of these Sodalities.

The Marian Demonstration on the occasion of the Eucharistic Congress in the town showed what leading part the Sodalists take in Eucharistic devotions. The Marian Congress held 17 years ago paved the way for the Eucharistic Congress, both by showing how to arrange for a similar Congress and by leaving behind a fund on which the Congress could work.

Twenty two separate bodies of Sodalists, including men and women, boys and girls, wearing their proper cloaks and with their distinctive badges, assembled in the High Court Grounds, each carrying its respective banner, in addition to the several banners brought by the Sodalists from outside Madras. Six abreast they marched in procession with a decorated car of Our Lady to St. Mary's Cathedral, Armenian Street. The procession progressed singing hymns in honour of Our Lady and reciting the Holy Rosary. It was a prelude to the final Eucharistic Procession that was to take place on the evening of the same day.

When the Sodalists were gathered in the church, they sang the Office of the Immaculate Conception and attended a Low Mass celebrated by His Lordship the Rt. Rev. T. J. Crowley, C.S.I., D.D., Bishop of Dacca. All approached the Holy Table.

After Mass His Lordship addressing the Sodalists, said:

"The title, Child of Mary, should be for every follower of the Virgin Mother's Divine Son, the proudest distinction on earth. The familiar initials, E. de M. (Enfant de Marie) which form part of your signatures, express no empty formula. It was Jesus Himself who, from the Throne of the Cross, conferred the title on St. John: "Son, behold thy Mother."

"The occasion when Jesus gave you the charter of your title was the saddest in all history. It was on Calvary. There stood beside the Cross of Jesus, Mary his Mother and John, the disciple whom Jesus loved. Though not generally reckoned among the Sorrows of Mary, the spectacle of the shameful and cowardly abandonment of Jesus on Calvary by His chosen apostles must have pierced the heart of that tenderest of Mothers. You have just commemorated the Feast of Christmas. On the night of the Birth of Jesus, Mary had heard the message of the Angels to the Shepherds: the good tidings of great joy that would be to all the people. She had kept in her heart the life-long memory of that glorious night. On Calvary what had become of the Heavenly promise of the Angels? Jesus was dying and His apostles, save John, had fled. She must have thought, how was the prophecy of Bethlehem to be fulfilled: her Son dead, and His Cause abandoned even by His Apostles. What an ineffable sense of failure must have weighed upon the Immaculate Heart of the sorrowing Mother. St. John indeed was with her, and with her also beside the Cross stood three brave women. That was all.

"St. John, the Apostle, the first Child of Mary, was the beloved of Jesus. Loyalty to Jesus was his characteristic virtue. He was with Peter and James on Mount Thabor, and with them there was privileged to gaze upon the native glory of Jesus unveiled, but he was also on Calvary where they were not. If you, young ladies, would share with St. John the distinction of being worthy Children of Mary, then, you also will show yourselves, on all circumstances, loyal to Jesus. Occasions will not be wanting to you to profess your fidelity to Jesus and to the Cause for which He came among men, and for which He died. Christ's teaching was not popular in His own lifetime. It is not greatly popular to-day. The least experienced of you must have observed this lack of devotion to the interests of Jesus. Precisely here is your opportunity, pledged as you are to parallel your lives on the life-mission of Our Lady.....

"Many of you, in these days particularly, have by your devotion to the great purposes of the Eucharistic Congress approached very closely to your Ideal. You have worked for the interests of Jesus with a generosity truly worthy of daughters of Mary. You have taken Mary's part in professing your loyalty to Jesus.

"This unique demonstration of your faith ends to-day in Madras. Not so your very real obligations as Children of Mary. These obligations are abiding and universal in extent. Mary is the Immaculate Mother. Let the avoidance of sin and the occasions of sin be the touchstone of your likeness to your sinless Mother. Be assured that your example will exercise a beneficent influence on your non-christian neighbours. Virtue is more infectious than vice. Your example will strengthen the conviction of so many of your countrywomen, who, though not professing the Christian faith, live noble lives in keeping with ideals of womanhood that the Catholic Church has striven to uphold for these past twenty centuries.....

"It has been very finely observed that it is the destiny of every woman to be a teacher. You probably do not realize this. The historic fact, however, is, that few great works were ever accomplished without the sympathy, the support, the co-operation of some good woman. The Redemption itself was wrought by Our Lord through the virginal Motherhood of Our Lady. With her were women who stood in sympathy beside the Cross. The Apostles speak with reverential gratitude of the "holy women" of the early Church. And to-day consecrated nun, the professional woman, or the virtuous mother of children, what does not the Church and humanity owe to the manifold activities of the heart of a happy home. The ideal inspired by the Virgin Mother has contributed to soften the barbarities that in past ages were the lot of all women. In our times when there is a recrudescence of the brute in human affairs, the sanctifying influence of Mary's example must be spread abroad by Mary's children. Personal holiness is a most precious asset. However, it is through the organised activities of your Sodalities that you will best fulfil your apostolate of showing forth among your associates and to the very secular world the Catholic ideals of maidenhood and motherhood, as lived by the Immaculate Mother herself. This is the thought of the saintly Pope Pius X. "To act individually is to act well; to act together is to act as we ought." Your directors have understood the wisdom of collective action, as this magnificent demonstration to-day abundantly proves. As children of Mary, marshalled under her colours of blue and white, you will hold fast to all that was most prized by Mary: her love of innocence and her loyalty to Jesus. In the measure in which you reproduce in your conduct, these characteristic virtues of the sinless Mother of God, to that extent will your lives be happy and meritorious. Your example will be an inspiration to many earnest persons whose standard of values is different from yours. Your example, supplemented always by your prayers, will lead them to a knowledge of your great Ideal. It is in this way that you will prove yourselves worthy Children of Mary, the Ideal of Womanhood for all time and for all peoples.

The Marian Demonstration ended with the Benediction of the Blessed Sacrament.



APPENDIX

1. LEADING PILGRIM BODIES WHO ATTENDED THE CONGRESS

Many factors have contributed to the grand success of our National Eucharistic Congress. But the part played by the huge concourse of Pilgrims was so uniquely conspicuous as to merit special mention. Almost all the pilgrimages were led by an Archbishop or Bishop, and this fact set the seal on their importance.

The display of the Eucharistic fervour and piety that attended these long pilgrimages, involving the sacrifice of much time and money, made the Congress week a memorable one, and it will surely serve as an inspiration for the future.

1. THE BOMBAY DELEGATION

The Delegation from Bombay to the National Eucharistic Congress at Madras, consisting of 170 persons, was organized by the Night Adorers of St. Anne's Church, Mazagon, Bombay. The idea of the Delegation originated with the Rev. Fr. Zurbitu, S.J., the Director of the Night Adorers. His Grace the Most Rev. Dr. Thomas Roberts, S.J., Archbishop of Bombay, headed the Delegation which included distinguished members of the clergy and laity, such as Monsignors J. Das Remedios, B. Mendonca and A. Pereira, Messrs. F. Oliveira, F. X. Moras, J. B. Fernandez, A. F. Pereira, J. Dyer, Marshal De Mello, A. Braganza, F. Kelley, F. Norman and others. The Band of St. Mary's High School accompanied the Delegation.

The Delegation went by a special congress train which left Bombay on the 27th of December, and was stationed at Royapuram where the Delegates boarded throughout the three days of the Congress. The Delegates returned to Bombay on the 2nd of January.

The Bombay Delegates were introduced into the Congress at the Public Reception to the Papal Legate and the Solemn Opening of the Congress on the 28th of December. The Delegation was honoured with special accommodation on the Island Grounds at all the functions.

The pilgrims from Bombay participated in all the Congress functions. They were privileged to lead the Nocturnal Adoration in St. Mary's Cathedral on the night of the 30th December. The Adoration consisted of selected prayers, songs, and a Eucharistic Sermon by the Rt. Rev. Mgr. J. Dos Remedios. The prayers were led by individual members of the Delegation, all laymen, from the pulpit, as us usual in Bombay. The Bombay Delegates assisting at the Nocturnal Adoration in the St. Mary's on the night of 30th of December were not merely adorers, but they were really apostles of this form of Eucharistic devotion. The Adoration closed with the Benediction of the Blessed Sacrament imparted by His Grace the Archbishop of Bombay.

His Grace was proud of the band he led to the Congress; such was the spirit that prevailed among the Bombay Delegates to the Congress.

2. THE CALCUTTA PILGRIMAGE

The Calcutta Pilgrims were led by His Grace the Most Rev. Dr. Ferdinand Perier, S.J., Archbishop of Calcutta. They left Calcutta on Sunday night, 26th December, and reached Madras on the 28th at 11 a.m., well in time to take part in all the functions of the Congress. The pilgrimage consisted of more than 30 persons including His Grace the Archbishop and the Superior Regular of the Jesuits, the Very Rev. Fr. J. B. Moyerson, S.J. The Nepali Catholic Association of Calcutta sent its banner, which was proudly carried in the great Eucharistic procession. Most of the pilgrims had made their own arrangements for lodging at Madras. The Catechists were housed in the Cathedral school at Mylapore, kindly put at their disposal by the Rt. Rev. Mgr. Carvalho.

The pilgrims assisted at all the public functions, and followed different and independent route in their homeward journey. All felt inspired by the wonderful spectacle they had witnessed at Madras and drew comfort from the great manifestation of faith they had participated in.

3. THE JUBBULPORE PILGRIMAGE

The Mission of Jubbulpore, which has only about 4,000 souls scattered in an extensive territory, managed to send not less than 20 pilgrims to the National Eucharistic Congress.

The Jubbulpore Pilgrimage was organized under the auspices of the Sodality. Helped by Mr. L. Collaco, the Rev. Fr. P. Gamache, O. Praemon, the Director of the Sodality, had published little bulletins giving all available information on the Congress and had announced the pilgrimage. The Rt. Rev. C. Dubbleman, O. Praemon, the Prefect Apostolic of Jubbulpore, was at the head of the pilgrimage.

The number of pilgrims was too small for a special train or even for a reserved bogie. The pilgrims from Jubbulpore, therefore, amalgamated themselves with those of Nagpur. However, they had a reserved Bogie in the Grand Trunk from Nagpur to Madras.

In order to save time on the journey and to enable them to start the pilgrimage with Holy Mass and Communion, the Jubbulpore Pilgrims covered the distance of 180 miles to Nagpur by special bus. At 7 a.m. on the 27th of December, the Prefect Apostolic celebrated Pontifical High Mass at which the Pilgrims and their relatives communicated. After Mass the special badges were blessed and distributed to the pilgrims. Breakfast was taken in common at the Catholic Gymkhana. Exactly at 8-45 a.m. the bus left the church premises to the recital of a few prayers and the singing of the hymn "Hail, Queen of Heaven." On the way, both in the bus and in the train, at intervals the pilgrims sang hymns or recited the Rosary.

On their arrival in Madras the gentlemen were first accommodated in Loyola College and the ladies in the Queen Mary's College. Later on, however, for the sake of better convenience the men left for Clarence Hotel.

The Jubbulpore Pilgrims attended each and every function of the three days of the Congress and they found time to visit some of the Catholic institutions in the town.

At the close of the Congress the Pilgrims paid a visit to the shrine of St. Philomena in Mysore and returned to Jubbulpore in a true pilgrim spirit singing hymns and reciting the Rosary. It was 7 p.m. when they reached the church premises; on getting out of the bus they sang the Congress Hymn and paid a thanksgiving visit to the Most Blessed Sacrament.

A week after their return to Jubbulpore, the pilgrims at a meeting with the Prefect Apostolic as president unanimously passed the following resolutions:—

1. That in order to promote devotion to the Holy Eucharist, the pilgrims from Jubbulpore pledge themselves, as far as it lies in their power, to attend Mass daily and receive Holy Communion as frequently as possible.

2. That they will do their best to induce their friends to attend daily Mass and receive Holy Communion.

3. That whenever possible they will attend an additional Mass in reparation for the insults and injuries done to the Most Blessed Sacrament and for the offences committed by the avoidance of Mass on Sundays and days of obligation.

4. That when they are precluded from attending Mass and receiving Holy Communion they will make Acts of spiritual communion and in the course of the day, if circumstances permit, visit the Most Blessed Sacrament.

5. That they will attend a Eucharistic Hour once a month subject to the decision of the Chaplain who is being approached to fix the hour preferably on the third Thursday of the month from 9 to 10 p.m.

The resolutions were printed and distributed among the Pilgrims, and a copy was posted on the notice board of the church.

4. THE MALABAR PILGRIMAGES.

The idea of sending an organized pilgrimage to Madras in connection with the National Eucharistic Congress owed its origin to the Verapoly Archdiocesan Club at a special meeting of its working committee held on the 23rd July 1937. The matter was later placed before His Grace the Most Rev. Dr. Joseph Attipetty, the Archbishop of Verapoly, who not only approved of it, but also agreed to lead the pilgrimage. The next day's issue of the "Sathianadam" announced the news supported by an editorial note. The lead thus given was immediately taken up by all other Catholic journals, and the idea of an organized Catholic Pilgrimage from Malabar found its response in different parts of the country.

A. The Verapoly Pilgrimage.

To ensure the success of the proposed pilgrimage under the auspices of the Verapoly Archdiocesan Club, a working committee was constituted at Ernakulam. Side by side with the publication of the Congress Programme in the vernacular and the propaganda in the parishes about the benefits and conveniences of a common pilgrimage, vigorous correspondence was carried on with the railway authorities regarding the most advantageous fare to and from for the Malabar Pilgrims.

The problem of accommodation was easily solved by the kind co-operation of the Secretary of the Accommodation Committee, Madras, who placed at their disposal the spacious Dickinson's Building, opposite to the Presentation Convent, which he had obtained from Messrs. Binny & Co., for the use of the women pilgrims. The accommodation for men pilgrims was booked at the three storeyed buildings of the Madras Christian College High School, George Town, which the tenants of that institution were pleased to let for a nominal fee.

The pilgrimage was formally inaugurated with a short religious ceremony conducted in the St. Francis Assisi's Cathedral, Ernakulam, at 4-30 p.m. on the 27th December, 1937, at which His Grace the Archbishop of Verapoly officiated. The service closed with the Benediction of the Blessed Sacrament and the chanting of the Congress Hymn. Four large bogeys attached to the "Cochin Express" of that evening were specially reserved and labelled for the Verapoly Pilgrims. Among the pilgrims numbering 322 were His Grace the Most Rev. Dr. Joseph Attipetty, His Lordship the Rt. Rev. Dr. Bonaventure Arana, Bishop of Vijayapuram, several priests and nuns, and the Pilgrims from Cochin and Vijayapuram. There were also representatives of the Catholic Employees Association of the Tata Oil Mills Co., Ltd., Ernakulam.

At Madras, the pilgrims were enabled to join fully the various functions connected with the Congress. The Sodalists participated in the Marian Demonstration; and the pilgrims as a body took part in the final procession carrying their distinctive banner.

On the 1st January His Grace the Archbishop said a special Mass at Mylapore, at the Tomb of the Apostle, which all the pilgrims attended. There was a general Communion on this occasion followed by an appropriate sermon in Malayalam by the Archbishop. His Lordship the Bishop of Cochin also assisted. After the kissing of the relic of St. Thomas, the pilgrims sat for a group photo. The same day the pilgrims returned by special carriages attached to the Cochin Express. On arrival at Ernakulam, a thanksgiving Mass was said by the Very Rev. Fr. Joseph Vypicherry, the Vice-President of the Pilgrim Committee. He stressed, in a winding up sermon, on the need for keeping up the pilgrim's spirit.

B. The Syro-Malabar Pilgrimage.

The idea of the Madras Eucharistic Congress acted as a charm upon the Syro-Malabar mind for more reasons than one. First of all, Eucharistic Devotion is a living reality with them. Secondly, a pilgrimage to Madras meant for the Malabar Catholics the revival of their time-honoured veneration to the Apostle's Tomb at Mylapore. Hence the Syro-Malabar Hierarchy thought it advisable to organize a special pilgrimage to attend the Congress.

In response to representations made from several quarters His Lordship the Rt. Rev. Dr. James Kalacherry, Bishop of Changanacherry, organized a Central Committee for conducting the pilgrimage. Separate committees were formed in the Archdiocese of Ernakulam and in the Dioceses of Trichur and Kottayam. The Catholics of Syro-Malankara Rite also joined the pilgrimage, including the Rt. Rev. Dr. Z. Vachaparampil, Vicar General of Tiruvella, and a few priests from the Archdiocese of Trivandrum and the Diocese of Tiruvella.

The first stream of pilgrims started from St. Mary's Cathedral, Changanacherry, at 9 p.m. on the 27th December, when His Lordship the Bishop of Changanacherry preached a sermon on the significance of the pilgrimage, and led his people to the steam-launches awaiting in the local jetty. As the party

proceeded, they were reinforced in large numbers, with the result that at the Archbishopal residence, Ernakulam, the number rose to 500; and by the time the Malabar Pilgrim-Special-Train steamed forth out of the Malabar territory, their full number consisted of more than 600, including His Grace the Most Rev. Dr. Augustine Kandathil, Archbishop of Ernakulam, Their Lordships the Rt. Rev. Drs. Alexander Chulaparambil and Francis Vazhapally, Bishops of Kottayam and Trichur respectively, the Vicar General of Tiruvella, Mgrs. Joseph Panjikaran and Jacob Naduvathucherry, above 150 priests, 24 nuns, 50 ladies and 380 gentlemen.

The party were given suitable accommodation by His Grace the Archbishop of Madras in the spacious St. Gabriel's High School Buildings. Catering arrangements were neatly got up through the good offices of the indefatigable Central Committee Treasurer, Mr. Jacob Cherian, Director, Palai Central Bank. Buses were specially hired for carrying pilgrims to the various places of pilgrimage in the City. The special items that were allotted to the Syrian pilgrimage in the Congress function were the two Pontifical High Masses of the 30th December in both the Cathedrals. In St. Mary's Cathedral it was His Grace Mar Evannios, Archbishops of Trivandrum who sang the High Mass in the Malankara Rite while the recently reunited Prelate, Mar Joseph Severios, explained the ceremonials in English. At San Thome Cathedral, Mylapore, the "Rassa" in Syro Malabar Rite was conducted, His Lordship the Bishop of Changanacherry officiating. It is also worth mentioning that the reception of one of the noted members of the Jacobite Church of Malabar—Rao Sahib P. K. Varghese, ex-Municipal Chairman, Ernakulam—to the Syro-Malankara Church took place during the ceremony. In this connection we are happy to note that the conduct of the pilgrim party was throughout excellent, and that most of them took the fullest spiritual fruits of the pilgrimage. All of them, young and old, cherish it as the most pleasant experience of their life time.

In order to perpetuate the memory of this pilgrimage the Syro-Malabar Pilgrimage Central Committee has published an illustrated Malayalam Souvenir, dedicated to the Papal Legate, and with a Foreword by His Lordship the Bishop of Changanacherry, conveying their thanks to all who in any way rendered some service to the pilgrims.

5. MANGALORE PILGRIMS

As it becomes, the Catholic Action Association of Mangalore took the initiative to organize a pilgrimage from Mangalore to Madras in connection with the National Eucharistic Congress. Rev. Fr. D. J. Albuquerque, S.J., Director of the Sodality of the Immaculate Conception, worked the scheme to an unqualified success. His Lordship, the Rt. Rev. Dr. Victor Fernandez, Bishop of Mangalore, blessed and led the pilgrimage.

The pilgrimage party was formed by 40 priests, 60 nuns and convent girls including a few crusaders, and 100 ladies and gentlemen. No special train was arranged, but two bogie carriages were reserved for the Mangalore Pilgrims to the Congress by the Malabar Express. Starting from Mangalore on the 27th December the pilgrims arrived at Madras on the 28th.

In Madras the Mangalore pilgrims were accommodated in different places. 30 priests and 54 laity camped at No. 58, Poonamallee High Road, and the contingent of 60 nuns and convent girls found room at Queen Mary's College. The remainder of pilgrims stayed with their relatives and friends.

From Madras the Mangalore pilgrims with their Bishop went on a pilgrimage to Our Lady's shrine at Vellanganni.

6. PONDICHERRY PILGRIMS.

With the aid of the Catholic Association several pilgrimages were organized by the Rev. Parish Priests from different parts of the Archdiocese. The total number of pilgrims in the Eucharistic Congress in Madras from the Archdiocese of Pondicherry is estimated at 2,000. About 100 crusaders were in the group. Three of the crusaders were privileged to offer the wheat bags at the Children's Mass. Most of the pilgrims were taken to Madras and back by motor buses and cars, and the rest travelled by train in groups of ten or twelve.

At Madras the Pondicherry pilgrims were accommodated in different centres. The biggest group was in the Home School buildings at Lloyd's Road, Royapettah. The girl crusaders remained in the Convent of the Sacred Heart of Mary Congregation at Meersapet. The others found room at Vepery and Pudupet.

On the whole, the Pondicherry pilgrims took a very keen interest in the Congress proceedings and demonstrations.

7. TRICHINOPOLY PILGRIMS.

Although there was no regular organized pilgrimage from Trichinopoly, the number of pilgrims from the Diocese at the Congress was the largest. From Trichinopoly, Dindigul, Royappenpatty and other places pilgrims flocked to Madras in hundreds. As many as 3,500 Eucharistic Congress tickets were sold by the S. I. R. at the Trichinopoly junction station. On Tuesday the 28th December a special train of about 300 pilgrims under the leadership of Rev. Fr. R. Hague, S.J., left Trichinopoly junction at 7 a.m., and reached Egmore station at 4-30 p.m. The S. I. R. authorities were good enough to run on their own account several special trains between Trichy and Madras during the Congress days.

The Eucharistic Crusaders (boys) from Trichinopoly, Shembaganur and Paini, numbering about 70, were under the guidance of Rev. Frs. R. Hague, S.J., G. Alphonse, J. Pinyo, S. J., and M. Ignatius. They were camped in Loyola College, in the Convent of the Little Sisters of the Poor and in Mylapore. The Crusaders under Rev. Fr. R. Hague, S.J., served as altar boys at the Children's Mass, at the procession and Benediction of the last day. 25 girl crusaders were led to the Congress by the Sisters of the Holy Cross.

8. TUTICORIN PILGRIMAGE.

The Tuticorin Diocesan Pilgrimage for the National Eucharistic Congress was organized by the Very Rev. Fr. Ambrose Missler, Vicar Forane and Parish Priest of Our Lady of Snows, Tuticorin. The pilgrims left the place under the leadership of their Bishop Mgr. Francis T. Roche, S.J. After a short prayer in the cathedral for the success of the pilgrimage and a sermon by the Bishop on the spirit which should animate the pilgrims, all started to the railway station in procession, carrying the Papal Flag.

A special train was arranged for the occasion. From Tuticorin alone the pilgrims counted about 490. The train left the station on the 27th December at 2-30 p.m. At Maniachi the number was considerably increased by the taking in of other pilgrims from Virapandiapatnam, Manapad and several other places of the diocese. On the whole there were one Bishop, 28 priests, 15 nuns and about 850 Catholics from Tuticorin Diocese attending the Congress.

St. Cecilia's Band, Tuticorin, was graciously arranged by its proprietor Mr. J. L. P. Roche Victoria, to accompany the pilgrims. At important stations on the way the band played lively tunes and kept up the cheerful spirit of the pilgrims. At Dindigul station Mr. Sandana Gounder generously supplied the pilgrims with a sumptuous supper.

The Tuticorin Diocesan Pilgrims' special train arrived in Madras on the 28th morning at 5-30 a.m. Accommodations for the Tuticorin Pilgrims were provided for, through the kind efforts of Mr. R. G. Pereira, in the famous Pachaiapa College, which commands an easy access to the Island Grounds and other places of importance during the Congress. Priests were lodged at St. Andrews', Vepery.

II. REV. ORDINARIES AND THEIR REPRESENTATIVES

1. The Most Rev. Mgr. L. Mathias, S.C., D.D., Archbishop of Madras, Sponsor of the Congress.
2. His Excellency the Most Rev. Teotonio de Castro, D.D., Patriarch of the East Indies and Metropolitan of Goa and Damaun, Permanent President of Eucharistic Congresses in India.
3. The Rt. Rev. Mgr. M. de Medeiros Guerreiro, D.D., Bishop of Mylapore, Joint President of the Congress Committee.
4. The Most Rev. Mgr. F. Perier, S.J., D.D., Archbishop of Calcutta.
5. The Most Rev. Mar. A. Kandathil, D.D., Archbishop of Ernakulam.
6. The Most Rev. Mgr. A. S. Colas, D.D., Archbishop of Pondicherry.
7. The Most Rev. Mar. Ivanios, D.D., Archbishop of Trivandrum.
8. The Most Rev. Mgr. J. Attipetty, D.D., Archbishop of Verapoly.
9. The Most Rev. Mgr. S. P. Mulligan, O.M.C., D.D., Archbishop of Delhi and Simla.
10. The Most Rev. Mgr. T. Roberts, S.J., D.D., Archbishop of Bombay.
11. The Most Rev. Mgr. E. Vanni, O.C., D.D., Archbishop of Agra.
12. The Rt. Rev. Mgr. A. Choolaparambil, D.D., Bishop of Kottayam.
13. The Rt. Rev. Mgr. P. Rossillon, D.D., Bishop of Vizagapatam.
14. The Rt. Rev. Mgr. F. Vazhapilly, D.D., Bishop of Trichur.
15. The Rt. Rev. Mgr. M. Despatures, D.D., Bishop of Mysore.

16. The Rt. Rev. Mgr. F. T. Roche, S.J., D.D., Bishop of Tuticorin.
17. The Rt. Rev. Mgr. T. Crowley, C.S.C., D.D., Bishop of Dacca.
18. The Rt. Rev. Mgr. A. Le Pailleur, C.S.C., D.D., Bishop of Chittagong.
19. The Rt. Rev. Mgr. J. Kallacherry, D.D., Bishop of Changanacherry.
20. The Rt. Rev. Mgr. H. Catry, O.C., D.D., Bishop of Lahore.
21. The Rt. Rev. Mgr. B. Sullivan, S.J., D.D., Bishop of Patna.
22. The Rt. Rev. Mgr. W. Bouter, D.D., Bishop of Nellore.
23. The Rt. Rev. Mgr. H. Prunier, D.D., Bishop of Salem.
24. The Rt. Rev. Mgr. B. Arana, O.C.D., D.D., Bishop of Vijayapuram.
25. The Rt. Rev. Mgr. P. Francis, D.D., Bishop of Kumbakonam.
26. The Rt. Rev. Mgr. M. M. Ferreiro de Silva, Auxiliary to the Patriarch of Goa.
27. The Rt. Rev. Mgr. V. Fernandez, D.D., Bishop of Managalore.
28. The Rt. Rev. Mgr. P. Le Ruyet, O.C., D.D., Bishop of Ajmer.
29. The Rt. Rev. Mgr. A. Neves, D.D., Bishop of Cochin.
30. The Rt. Rev. Mgr. L. Gayet, D.D., Bishop of Nagpur.
31. The Rt. Rev. Mgr. O. Sevrin, S.J., D.D., Bishop of Ranchi.
32. The Rt. Rev. Mgr. N. Laudadio, S.J., D.D., Bishop of Galle.
33. The Rt. Rev. Mgr. S. Ferrando, S.C., D.D., Bishop of Shillong.
34. The Rt. Rev. Mgr. V. Dereere, O.C.D., D.D., Bishop of Trivandrum.
35. The Rt. Rev. Mgr. P. Leonard, S.J., D.D., Bishop of Trichinopoly.
36. The Rt. Rev. Mgr. J. Fernandez, D.D., Bishop of Quilon.
37. The Rt. Rev. Mar Severios, D.D., Recently re-united Jacobite Prelate.
38. The Rt. Rev. Mgr. L. Proserpio, S.J., D.D., Bishop-Elect of Calicut.
39. The Rt. Rev. Mgr. V. Scuderi, S.C., Administrator Apostolic of Krishnagar.
40. The Rt. Rev. Mgr. B. M. Ranzani, S.J., Administrator Apostolic of Calicut.
41. The Rt. Rev. Mgr. Dominic Grassi, Administrator Apostolic of Bezwada.
42. The Rt. Rev. Mgr. J. O'Donohoe, Prefect Apostolic of Kafiristan and Kashmir.
43. The Rt. Rev. Mgr. C. Dubbelman, O'Praem, Prefect Apostolic of Jubbulpore.

44. The Rt. Rev. Mgr. P. Janser, S.V.D., Prefect Apostolic of Indore.
45. The Very Rev. Fr. J. F. Hogan, O.F.M., Ecclesiastical Superior of Bellary.
46. The Very Rev. Fr. J. Villalonga, S.J., Ecclesiastical Superior of Ahmedabad.
47. The Very Rev. Fr. S. Lemmenz, O.F.M., Ecclesiastical Superior of Karachi.
48. The Very Rev. Fr. Rauw, S.J., representing the Rt. Rev. Bishop of Poona.
49. The Rt. Rev. Mgr. H. M. Pezzoni, representing the Rt. Rev. Bishop of Hyderabad.
50. The Rt. Rev. Mgr. Z. Vachaparambil, representing the Rt. Rev. Bishop of Tiruvella.

III. PETITION FOR THE CANONIZATION OF BL. PETER JULIAN EYMARD

Beatissime Pater:

Qui iis subscribunt Episcopi, Administratores et Praefecti Apostolici, necon et Superiores Ecclesiastici Missionum, in Conventu Eucharistico in urbe Madras (in Indiis Orientalibus) coadunati, una cum idelibus qui ingenti concursu ex omnibus partibus Indiae, Birmaniae ac insulae Ceylonensis huc convenerunt et in laudato Conventu Eucharistico partem habuerunt, uno corde ac mutuo consilio in ipsomet Conventu Eucharistico assumpto, supplicibus precibus humiliter exorant ut Sanctitas Tua dignetur quantocius referre in canone Sanctorum Beatum Petrum Julianum Eymard, quem abhinc duodecim annis Tua Ipsamet Sanctitas honoribus Beatorum cumulavit.

Est Beatus Petrus Julianus Eymard Apostolus praeclarissimus devotionis et cultus Eucharistici; ac indubitanter tenens ulteriorem illius cultum summopore collaturum esse ad ipsum cultum Eucharisticum promovendum et ad uberiores pietatis ac devotionis fructus apud omnes tanti Sacramenti cultores mire adaugendos.

Supplicibus precibus id exorantes atque Sanctitatis Tuae pedes reverentissime deosculantes, permanemus

Sanctitatis Tuae devotissimi atque obsequentissimi filii in Domino.

Here follow the signatures of the Archbishops, Bishops, Administrators and Prefects Apostolic, and Ecclesiastical Superiors of Missions present at the Congress.

TRANSLATION OF THE FOREGOING PETITION

Most Holy Father,

The undersigned Bishops, Administrators and Prefects Apostolic, and Superiors of Ecclesiastical Missions, gathered in Madras (East Indies) on the occasion of the Eucharistic Congress, jointly with the faithful who flocked there from all parts of India, Burma and Ceylon and took part in the same, all with one heart and after a resolution passed to this effect in the Congress, humbly supplicate Your Holiness to deign to inscribe early in the Catalogue of the Saints the Blessed Peter Julian Eymard whom twelve years ago Your Holiness raised to the honours of the Altar.

Blessed Julian Eymard is a most distinguished Apostle of the devotion to the Holy Eucharist; and undoubtedly, we hold, a greater honour rendered to him will powerfully contribute to promote the cult of the Holy Eucharist and to increase in all the faithful a greater sense of piety and devotion towards the Blessed Sacrament.

Entreating this favour with all eagerness, and kissing most reverently Your Holiness' feet,

We beg to remain,

Your Holiness' most devoted and obedient sons in the Lord,

(Signed)

IV. LETTER TO THE HOLY FATHER REQUESTING THE ADDITION
OF THE INVOCATION "MARY, QUEEN OF THE PRIESTS,
PRAY FOR US" TO THE LITANY OF OUR LADY

Beatissime Pater:

Ad pedes Sanctitatis Tuae humillime provolutus fas sit mihi nota facere Sanctitati Tuae vota Sacerdotum ac Reverendissimorum Ordinariorum qui adfuerunt Conventui Eucharistico Nationali hac in urbe Madraspatana, in Indiis Orientalibus, nuperme celebrato.

Habita, die 31 Decembris 1937, dissertatione de Sanctissima Eucharistia et Beatissima Virgine Maria, in qua actum fuit de praecipuis officiis Beatae Virginis erga Sanctissimum ejus Filium, Summum atque Aeternum Sacerdotem, necnon et de ejusdem parte in opere redemptionis nostrae, Patres statuerunt Sanctitatem Tuam humillime exorare ut, si in Domini expedire judicaverit, Sanctitas Tua dignetur addere Litaniae Lauretanae invocationem "Regina Sacerdotum, ora pro nobis," et sic ipsorum Sacerdotum devotio erga Beatissimam Virginem in dies augeatur et etiam ipsamet Beatissima Virgo, sub hac invocatione, peculiari quodam modo Sacerdotibus subveniat, qui in tot officiis vices gerunt aut etiam personam in duunt ejusdem Filii Domini Nostri Jesu Christi.

Haec sunt verba quibus Patrum resolutio est formulata: "Quoniam Beatissima Virgo Maria est Mater Christi Domini, Summi ac Aeterni Sacerdotis, intime socata ipsi operi redemptionis, Patres omnes hic praesentes sese obligant ut omnem quem possunt honorem Beatae Virgini Mariae quoquo modo tribuant, atque suppliciter exorent apud Sanctam Sedem ut invocatio "Regina Sacerdotum, ora pro nobis," Litaniae Beatae Virginis addatur."

Adfuerunt sessioni circiter 800 Sacerdotes, tum Saeculares tum Regulares, Missionarii aequae ac Indigenae; et resolutio fuit denuo unanimiter approbata in sessione speciali ad hoc habita a Reverendissimis Episcopis aliisque Ordinariis qui praesentes fuerant Conventui Eucharistico.

Placeat Sanctitati Tuae haec vota accepta habere, ac in Tuo pro Sacerdotibus zelo et erga Beatissimam Virginem devotione propositam invocationem, si id oportere crediderit, Litaniae Beatae Virginis addere.

Jam statim post celebrationem Conventus, misimus supplices litteras pro canonizatione Servi Dei Beati Petri Juliani Eymard, Fundatoris Congregationis Patrum Sanctissimi Sacramenti et Apostoli devotionis erga Sanctissimam Eucharistiam. Hae duae petitiones sunt primaevi fructus praedicti Conventus Eucharistici quem Sanctitas Tua dignatus fuit tanto cum affectu benedicere et tantis benevolentiae signis prosequi, nominatione scilicet specialis Legati Pontificii, allocutione ultimo die per radium habita, ac paterna Tua benedictione etiam per radium imperata.

+ L. Mathias, S.C.,

Archiepiscopus Madraspatanus.

Et Deus, Etc.

Die 25 mensis Martii 1938,

TRANSLATION OF THE FOREGOING PETITION

Most Holy Father,

Humbly prostrate at Your Holiness' feet, I beg to place before Your Holiness the wishes expressed by the Rev. Ordinaries and the Rev. Priests who attended the National Eucharistic Congress that been held of late in this city of Madras, East Indies.

In the session held on the 31st December 1937, after having had a dissertation on the "Holy Eucharist and the Blessed Virgin Mary"—in which it was dealt with the chief offices of the Blessed Virgin regarding her most holy Son, the Eternal High Priest, and the share she had in the work of our redemption—all the Rev. Ordinaries and Fathers there present passed a resolution to the effect that Your Holiness be most humbly requested to add to the Litany of Our Lady the invocation "Queen of Priests pray for us," if Your Holiness would deem it expedient, that the devotion of Priests towards the Most Blessed Virgin may grow day by day and also that very Most Blessed Virgin may assist the priests in a special manner under this invocation, as they are the vicegerents of her Son Jesus, Christ in so many sacred offices and even put on His very personality.

These are the words in which the resolution was formulated: "Whereas the Blessed Virgin is the Mother of the Supreme High Priest intimately connected with the work of the Redemption and whereas she is the Mediatrix of all graces, be it resolved that all the Rev. Fathers here present pledge themselves to honour her in all ways possible and to plead before the Holy See for the addition of the invocation 'Mary, Queen of Priests, pray for us' to the Litany of Our Lady."

There were present at the session about 800 Priests, both secular and regular, missionary as well as indigenous; and the resolution was again unanimously approved in a special council held for the purpose of all the Rev. Bishops and Ordinaries who attended the Congress.

May it please Your Holiness to accept these wishes, and in Your Holiness' zeal for priests and devotion to the Most Blessed Virgin have the said invocation added to the Litany of the Blessed Virgin, if Your Holiness think it convenient.

We sent also another petition to Your Holiness immediately after the Congress, pleading for the canonization of the servant of God Blessed Peter Julian Eymard,

Founder of the Congregation of the Fathers of the Blessed Sacrament and apostle of the devotion to the Holy Eucharist. These two petitions are the first-fruits of the above said Eucharistic Congress which Your Holiness deigned to bless with so great an affection and to distinguish with such marks of benevolence as the nomination of a special Pontifical Legate and the allocution made and paternal blessing given the last day by means of the radio.

Et Deus, etc.

Madras

March 25, 1938.

+ L. Mathias, S.C.,

Archbishop of Madras

V IMPRESSIONS OF THE HIERARCHY

Giving his impressions of the National Eucharistic Congress, His Excellency the most Rev. Leo P. Kierkels, C.P., Apostolic Delegate writes as follows to the "New Leader."

In looking back to the unforgettable days of our National Eucharistic Congress, the first outstanding feature that calls my attention is the all round unmarred greatness and success of the event.

From the triumphal arrival and reception of the Papal Legate to the grand closing Procession, everything bespeaks immense and efficient preparations far-seeing and compact organization, untiring and self-sacrificing co-operation, enthusiastic religious fervour and Eucharistic devotion.

The vast participation of the Hierarchy, clergy and faithful reveals the intensity of Catholic life animating the Church in India and the deferential, sympathetic and helpful attitude of the public authorities and of the Press is an index of India's general trend of religious appreciation and spiritual mindedness.

Madras has again written its name in golden letters in the glorious and immortal pages of Catholic history and its courteous queenly hospitality to our Congress will no doubt draw God's blessings on its future in the history of India.

Part played by The New Leader

The part of the New Leader in the Eucharistic Congress deserves special praise and commendation. The daily issue during those days, chronicling the several functions and sessions and giving such a complete and competent edition of the several speeches, must indeed have required an immense work far into the nights. May our Eucharistic Lord reward the Editors and all those who have helped them during those strenuous days.

+ Leo P. Kierkels, C.P.,

Apostolic Delegate.

Paco Patriarcal,
Nova-Goa, January 28th, 1938.

The National Eucharistic Congress which was recently held in Madras adds a golden page to the Ecclesiastical Annals of India. It was, indeed, a splendid manifestation of a very vivid Catholic Faith, an eloquent and a most edifying homage rendered to the Eucharistic Heart of Jesus, a masterly and practical lesson of the revealed truths relating the Most August Sacrament.

In the appropriate resolutions, it has bequeathed us in a brilliant synthesis, a kind of an Eucharistic Code. In every sense, but specially in the majestic Procession, which crowned it, and therein took part scores of Prelates, hundreds of priests and tens of thousands of Catholics, across a pagan city, it was really a magnificent labour of Apostolate.

Most cordial congratulations are due to those who organised and directed it. Our Lord surely shall grant them a great reward.

+ Theotonius,

Patriarch of the East Indies,

Primate of the East

Archbishop of Goa and Damaun.

When the Rev. Director of the New Leader asked me for an impression of The Eucharistic Congress of Madras I replied immediately "It was splendid." The word was meant to sum up and express the impression I had received. The word was meant to sum up and express the impression I had received. "Splendid" were the weather conditions that prevailed; "Frate Sole," as St. Francis would call him treated us with wonderful courtesy—he smiled benignly on the whole scene without a trace of the fire he might easily have flashed from his gaze.

Splendid too were the settings in which all the general functions were held. The Island Grounds presented a picture that will live in our memories for long to come. The decoration scheme left nothing to be desired; nature and art combined to enhance the beauty of the scene—the play of light and colour in the decorations, in the robes of the high Church dignitaries, in the habits of the Religious Orders of men and women, in the dresses of the children caught and held the attention of every onlooker.

Self-discipline of the Masses

Splendid also was the organisation of the various functions; punctuality, order, grace and solemnity marked the proceedings from first to last. The self-discipline of the masses during those days was a characteristic that we seldom meet with, they never failed to respond with alacrity to the directions they received from the stewards; we got the impression that the ordinary faithful present were as interested in seeing that order and decorum were maintained throughout the functions as were the organisers themselves. The installation of the microphone enabled the people to follow with rapt attention the discourses and addresses delivered from the platform and to enter into the spirit of the celebrations. A wonderful silence fell on the vast throng once the Papal Legate appeared at the microphone; his words were

drunk in with avidity, his soft, pleasing voice reached the ends of the enclosure and he was heard without effort.

Mammoth Procession

The final procession of the Blessed Sacrament concluded and crowned those three memorable days. Anyone privileged to look on must have been deeply impressed by the attitude of the processionists as they slowly marched through the decorated streets, under triumphal arches along the river bank where many banners waved their salutations. Gravity and piety marked the attitude of those who took part in the procession: the singing of the hymns, the murmur of the Rosary and other liturgical prayers was all that could be heard: even the thousands of onlookers—strangers to our Faith—maintained a reverent silence. The procession was no mere display to catch the eye; it was a great act of religion and devotion to Christ in the Blessed Sacrament. Who looked from out the Sacred Host enthroned on the triumphal car that followed the procession.

Consecration to Christ

Night was falling as we neared the Island Ground's Enclosure which was densely filled with worshippers waiting for the last blessing of their Eucharistic Lord. The stillness of Bethlehem fell on the vast throng as the Blessed Sacrament borne by the Papal Legate entered the grounds. From the altar platform aspirations were spoken through the microphone and seventy thousand voices thundered back responses that moved and thrilled every heart present. The final consecration of the faithful to Christ in the Blessed Sacrament before the elevated Host was something to remember for a lifetime. Madras has every reason to be proud of what she has done and of what she has witnessed during those three unforgettable days.

It was not without regret that we witnessed those closing scenes; we felt something of the ecstasy experienced by the Apostles on Mount Thabor, and we murmured to ourselves "Lord it is good for us to be here"—that was not to be; we must toil and struggle through the darkness and the night of this life before we can reach the mountain of the Transfiguration; but the memory of what we have seen will buoy up in our efforts to live worthy of what is in store for us.

Yes! The National Eucharistic Congress of India was splendid.

+ S. P. Mulligan, O.M.C.,

Archbishop of Delhi and Stmla.

His Grace the Most Rev. Thomas Roberts, S.J., Archbishop of Bombay, gives the following vivid account of his impressions of the Eucharistic Congress in the "Examiner" of January, 8:

"It is all too easy to use the language of superlatives about a Congress, and I confess to a strong fellow-feeling with a Prelate in another country who startled a vast audience recently by saying that assemblies of that kind were to often a waste of time. This I mention as preface to the "Impressions" of the Congress asked or by the Editor, for one not easily impressed by gatherings of this kind may the more readily be believed as to the strong impressions made on him by the Madras Congress just concluded.

For consider what this means: in a city subject, like other parts of India, to profound influences tending to division rather than unity, the Catholic body succeeds in staging for the world the spectacle of thousands of Catholics brought from every part of the Indian Continent, their needs spiritual and material catered for, the City "captured" to Catholic purposes to the extent of triumphal arches in public thoroughfares, the traffic suspended for a procession of some 60,000, the active co-operation secured of Government and municipal authorities, the first public welcome ever accorded to a Papal Legate by an Indian Government of India.

Of these achievements and other incidental ones, there is not one that could have been accomplished successfully save by a community so strongly united within itself as to command the respect and co-operation of all the mixed communities involved.

A little glimpse was given to me of the kind of seed that produced this astonishing harvest of triumph for our Divine King: together with the priests and laymen whose names necessarily had to be before the public—organising secretaries and the like—was associated a certain priest whose work involved weeks of hard, self-sacrificing labour behind the scenes; he never sought praise or publicity, was never to be put off by discouragement or disappointment, worked unceasingly and as it were in secret looking for no reward but from his Father who sees in secret. He was but one of very many who have laboured long and hard in the same spirit. No wonder that, when I congratulated His Grace the Archbishop of Madras on the completion of what must have been most anxious and strenuous days, he told me that he was sorry they were over, because it was a delight to direct the activities of such a people.

I shall not labour the moral beyond repeating what several of the Bishops said to me about the immense possibilities in Bombay; had I ever been tempted to a discouraging comparison, I would have seen a clear answer in the magnificent Catholic spirit displayed by the Bombay delegation which I was privileged to lead. A journey of about 1,600 miles involving four nights and two whole days in trains, together, with the discomfort inseparable from hot weather and big crowds, is a very fair test of solid virtue. Some 200 Catholics, most of them in our special train, represented the Archdiocese and I say in all sincerity that no Bishop who has as many as 200 such in his diocese has any excuse to be sorry for himself. The piety that inspired their long pilgrimage, the sacrifice of time and money (in many cases most generous sacrifices), especially perhaps that mingling of intense religious fervour with charming social intercourse, utterly simple and sincere, made the week a most memorable one, an inspiration for the future. intercourse, utterly simple and sincere, made the week a most memorable one, an inspiration for the future.

The number of our own people who could contribute to such and still greater triumphs for Our Lord is not 200 but that number multiplied by hundreds. What prevents them from witnessing effectively to the Faith within them is a tendency, exploited by a very few for their own selfish ends, to put tiny personal interests in the place of the real, the big interests alone worthy

of thier efforts. Perhaps it is because these interests are so childish and unworthy that the sowers of discard have to wrap them up in high-sounding phrases to deceive even the elect into mistaking as action for the "community" what is in reality a surrender to selfishness, to petty vanity.

The divisions among the millions to whom we are sent are radical, irremediable save by submission to a Centre of Unity divinely appointed—our divisions are not irremediable—that is the tremendous reminder of Madras to India.

Our unity, if we can but achieve it, direct and concentrate it, is an invincible weapon for the conquest of India to Christ; but we shall not win it unless the ambition of some of us is directed from winning cheap triumphs of notoriety to attaining nobler distinction in the Royal Order of Christian Humility. To the heroes of that Order belong peace on earth and the survival of their work for ever.

Many resolutions were passed at the Congress—too many perhaps, even after the elimination of some—of which a number related to the spread of liturgical worship among the laity. Many were struck by the contrast between such resolutions and the all but complete silence in which most of the processionists moved; yet this Procession and subsequent Benediction afforded an opportunity for the most inspiring example of prayer in song. No doubt much preparation would have been required to bring this about, and that is precisely why I mention it here—it depends upon our schools to give effect to the wishes of the Church.

I was fortunate enough to be placed next to the Bishop of Vizagapatam on the occasion when he delivered his address, and his Lordship was good enough to let me possess myself of his MS. for the "Examiner". I hope that it will not only be read but studied. For myself, the contact with my brother Bishops of India was an experience I can never forget, and perhaps it is the inspiration they afforded me which has led me to express the earnest hope that Indian Catholics will give a united following to their united lead."

+ T. Roberts, S.J.

Archbishop of Bombay.

His Lordship Bishop Leonard of Trichinopoly writes in the New Leader:

Like a flaming meteor the National Eucharistic Congress has come and gone, yet not without leaving behind it a luminous trail as a cheering reminder of its all too rapid course across our firmament. Or shall we call it the shortlived dawn heralding the coming of the sun still hiding behind iridescent clouds, but soon to rise in splendour and to shine forth over India's benighted realms. Or shall we liken it to the miraculous star of Bethlehem, blazing the message of the Eternal King even to the remotest confines of India, Burma and Ceylon? Such indeed may have been the impression produced on many a pilgrim who witnessed and lived that glorious event of the National Eucharistic Congress, so rich in religious pageantry, in liturgical ceremonial, in pious enthusiasm, in loud-voiced loyalty.

A Power Shrouded In Mystery

But that was only the outward setting of a drama enacted in the inmost recesses of the heart, of thousands of hearts, by one whose invisible Presence filled the picture, explained it, gave it life, tone and colour; enticing the charm and gripping power. There was a power, shrouded in mystery, imperceptible to the human eye, yet prodigiously dynamic, drawing all hearts to itself, centering upon itself all thought and activity, the power behind the thin veils of the consecrated Host, the cynosure of every eye during the Nocturnal Adoration, during the Pontifical Midnight Mass and the Children's Mass on the Island Grounds, during the final solemn procession. That mysterious power was manifest to the believer as he gazed upon the monstrosity enthroned on the triumphal car, kissed by the rays of the setting sun, and when night fell; wrapped round about by the reverent stillness and recollection of even tide. That power was hailed and acclaimed by thousands of loyal followers on whose breasts the Congress badge showed proudly while hundreds of banners emblazoned with the same emblems fluttered daily in unspoken greeting. The legend was easy to read: All hail to Thee. Our Eucharistic Lord. All hail!

Behold, we have come from North and South, from East and West to pay our homage and renew our allegiance to thee. Down the dense lines of worshippers the Congress hymn rang out in a mighty chorus like the voice of many waters and was borne way on the wings of the night breeze:

O Sacrament Most holy,

O Sacrament divine

All praise and all thanks giving

Be ev'ry moment Thine!

No. We have not explained the Marvel of the National Eucharistic Congress when we have enumerated the human agencies that took such pains in organizing this glorious religious demonstration. The one power that accounts for it is the Power of Christ Who in the days of His Earthly life drew the multitudes after him and who continues to sway the minds and hearts of men. Once again He was pleased to exercise His compelling attraction. While seemingly leaving everything in the hands of the organizers, He it was Who in His wondrous way marshalled the throngs of pilgrims around His Eucharistic throne.

Offerings Of Prayer, Sacrifice And Service

And, therefore, though the Congress has come and gone, our hearts beat with buoyant hope. We seem to hear Our Lord's words to Nathanael: "Greater things than these shalt thou see," (Jo. I 50) and those other words so full of pathos and of promise: "Other sheep I have that are not of this fold: them also I must bring." Jo. X. 16. Oh: for a speedy realization of the Good Shepherd's promise! Was not that the meaning of the gorgeous tableau displayed on the Island Grounds on 30th December? What a pleasing vision of the Universal Kingship of Christ: All the races and tribes of India, Burma and Ceylon in their picturesque national gala dress gathered round the brightly lit monstrosity and presenting to Our Eucharistic Lord their offerings of prayer, sacrifice and service.

A New Star

What were the impressions awakened in the minds of the outsiders as they watched the public functions enacted during those memorable days? There was a sense of wonder at the unsuspected splendour that they beheld, perhaps a wistful regret at finding themselves outside the charmed circle they dare not enter; may be, too, they felt a secret tugging at the heart, an inner urge for a participation in the spiritual treasures disclosed to their wondering eyes. May we not apply to Madras the words of the liturgy during the Octave of the Epiphany: Behold darkness shall cover the earth, and mist the people: but the Lord shall rise upon thee, and His Glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising." Is. 60. 2. 3. May we not look upon the National Eucharistic Congress as a new star destined to lead men of good will to the feet of the promised Saviour? That hope is the afterglow, the luminous trail left behind by the grand manifestation that showed and a moment with meteoric brilliance, and lo and behold! it was gone. But its fruits shall abide and multiply and scatter the seeds of a plentiful harvest to come. Benediction and glory and honour to Our Eucharistic Lord.

+ P. Leonard,
Bishop of Trichinopoly.

"When it is said that the National Eucharistic Congress of Madras is gone, it is not the full expression of the truth. As a show staged on a huge scale, or as a gathering of Catholics around the Blessed Sacrament, unprecedented, it can be safely argued that nothing better could be done and that it will not be seen again—before long at least. But it must be admitted too that if the spectacular part of the Congress has vanished, the inner part, I mean the picture treasured up in the inner chamber of every soul that witnessed it remains. It remains with every pilgrim to charm his heart, to perfume his soul, to enliven henceforth his spiritual life, with the graces of which it was the source.

An Unusual Spectacle

For the onlookers—Christian and non-Christian—it was a rare delight indeed to be given the sight of The Indiana Hierarchy all the members of which—a few exceptions—were present at Madras. It was a pleasure to look at the army of priests and religious surrounding the Legate of the Pope and the Indian Bishops. It was quite an unusual spectacle to witness 64 thousand Catholics marching along like a religious community, with no sign whatever of division among them, united in the same faith, the same love, the same ideals, though hailing from all the Provinces of India, and belonging to different castes and social ranks. Truly, for a while, it was the realisation of the divine prayer: "Father, may they be one." That multitude of men and women were Catholics and nothing else.

"If That Union Could Last!"

At the moment, they felt they were the sons of God and the children thing: their dignity as Christians, and had only one purpose: to honour and

petty human things that divide and separate. All of them valued only one thing: their dignity as Christians, and had only one purpose: to honour and adore their Lord. That indeed was a beautiful sight to look at! a revelation to outsiders and a scene seldom met in this land. As a pilgrim happily put it—an Indian—for 3 days it was like Heaven on earth! In the presence of such a scene, a reflection that came naturally to the mind of many was this. "Ah, if that union could only last! What a strength it would mean for the Church! What a message of love and peace it would bring to our poor and humbled world! What a respect, what an influence, the Church would command among her enemies! She could face the future with confidence because nothing could put a stop to her conquering advance."

The Divine Presence

On my return home, I questioned the pilgrims I met, with a view to find out what had impressed them most during the Congress. The answer was unanimous. What had struck them most was the union, the charity, the peace, that reigned undisturbed for 3 days in that motley crowd of well-nigh 2 lakhs of people. Indian crowds they all know it, do not behave in this way, and if at Madras the multitude of pilgrims were not disorderly, unruly, it is because somebody held all hearts in His divine Hands, it was Christ in the Blessed Sacrament. Without the divine presence, they all felt it, gatherings of that kind are not possible.

Work, Pray, Preach and Suffer

The Congress is no more, but the driving force it has released has to be made good use of. It has strengthened our faith, enflamed our Love in our Eucharistic Lord, and now that faith and love will out. "Duc in altum! Orders our Master, all of you, onward to action!" More and more we have to become Christlike, more and more Christ has to share in all the details of our life. Let us work let us pray, let us preach, let us suffer, "now not we, but Christians!"

The Congress is no more, but its teachings have to enliven our life and inform our actions.

A Sacrament of Love and Union

When we consider that all of us partake of the same divine food, we eat of the same flesh of Christ, we drink of the same chalice, is it not a contradiction to find amongst us the same divisions, the same jealousies, the same enmities as elsewhere? Does it not strike us that the spirit of disunion, the spirit of caste—to call it by its right name—is the negation of the spirit of Christ? The only efficacious remedy against the spirit of caste is the Holy Eucharist which is above all a Sacrament of love and union. "Omnia in omnibus Christus;" Christ above all, Christ in everybody, Christ in every thing! Christ in every nation and at all times! He is the only Saviour of the world, the only true lover of men, the only peaceful leveller of all human inequalities, the only healer of mankind, because He is the only one who, as a man, can call out: "Come to me ye, all," and as God can add the divine assurance; "and I shall cure you!"

If this great lesson of the Congress is acted up, it will be epoch-making in the history of the Catholic Church in India.

I had the pleasure to take part in two international Congresses: that of Lourdes and Chicago. Yes, they were mammoth gatherings and as such they topped the list of Congresses, but I only speak the truth when I say that in devotion, in piety, in orderly behaviour of the faithful, in the calm, respectful, sympathetic bearing of the onlooking crowd, in its general organisation, the National Eucharistic Congress of Madras ranks as high in my esteem as the above named Congresses. It has borne out that the Catholic Church in India is second to none in vitality and efficiency. The blood which courses through the veins of her children is the same that animated the Church at all times, and enabled her to resist the onslaught of her enemies. We feel confident that whenever a call is made on Indian Christians in a case of emergency, they will prove up to the divine mark!

+ P. Rossillon,

Bishop of Vizagapatam.

Nova Goa, 15th February, 1938.

Besides the great glory which such a Congress in any part of the world is expected to secure to Our Lord Jesus Christ in the Sacrament of His Love, I feel happy to see that our recent Congress with its excellent devotional and public ceremonies and its learned and well organised sessions has greatly helped to confirm our Christians more deeply in their Holy Faith, and to astound with sympathetic admiration many of the non-Catholics, Muslims and Hindus, who have had the opportunity of feeling, somehow or other, the warmth, and witnessing the comforting effects, of the heavenly light and glorious unity of our Holy Catholic Church.

Much praise could be sung about each and every item of the grand Congress programme, but in these brief moments at my disposal I choose to remember among the most culminating items only some, which have left a lasting impression on my mind, and which are:

- (a) The grand and worthy reception to His Excellency the Papal Legate;
- (b) The touching diplomatic speech made by His Excellency at the civic reception in the Municipality of Madras;
- (c) The artistic and attractive exposition of religious articles in the St. Thomas Convent;
- (d) The charming, practical and well thought out speech of Bishop Rossillon in the last session of the Congress;
- (e) And lastly, the majestic final Procession which gloriously crowned the programme.

Our Lord must have surely been pleased and honoured. May He bless all those who have worked for the success of the Congress, and our Indian beloved land with many conversions.

+ Dom Manoel Maria,

Bishop of Gurza.

For Three Days a Paradise of Peace

In that tremendous hum and vast stir of life caused by the presence of tens of thousands of Catholics, and thousands of others, visiting one of the busiest cities of India, during its busiest and gayest season, one, nevertheless, felt that he was in a perfect haven of peace, during the three days of the Congress. Life seethed with movement. Physically nobody seemed at rest. Everything appeared to be in a mighty race to and fro. Movement stir, commotion surged everywhere. Yet without exaggeration, I may say that I did feel as every one else did in that vast pilgrimage, that for those three memorable days the city of Madras was a Paradise of Peace.

For, the Light of the Eternal Peace pervaded the seething life and in every heart the thought reigned of the Prince of Peace. No amount of other concerns could have shaken away that sublime thought, could have dimmed the light that pervaded during those days. Every heart pulsated with the same sublime thought—the thought that he was a pilgrim, but a pilgrim, not indeed, visiting one of those famous shrines of Our Lady or of the Saints, but visiting the central shrine of the Catholic Religion, where Christ Himself is present in flesh and blood, the shrine at which the whole Catholic world would bend in adoration reserved only to Him who is God eternal. At such a shrine, nothing but peace reigned—peace everywhere, peace in every heart—peace of the kind to which the soul aspires, and aspires often in vain. This unique gift was found there readily in abundance. O! Christ, Thou gavest it in an abundant manner during those three happy days and Thou didst plant it in us in the most enduring manner—never to be effaced therefrom.

The Greatest Spiritual Retreat

Besides this consciousness of sublime peace, one felt, as if during those three days, one was in a great spiritual Retreat; despite all the busy functions one has to participate in. Such was the tranquillity and consolation, which every one of the pilgrims must have felt. Annual retreats, and occasional missions come and go. But I am sure that the blessings flowing from the great spiritual mission, the Eucharistic Congress, this unique and sublime retreat, could never have effaced from the hearts of the thousands that came to adore at the great pilgrimage. Its influence is bound to be life-long and its memory to help many a weak soul to triumph in the struggles it will have to encounter. The effects of this great retreat can never be transient. Its sacred memory will burn and light our way in the weary and gloomy path of life to the Eternal Light, which we saw lying hidden under the humble appearance of the sacramental species.

The Congress was also a spiritual retreat, of the vastest dimension. I met old friends, whom I had known in the Propaganda College and whom I had never met after we parted, from there. I met great missionaries, great champions of Faith, great spiritual leaders, all labouring in the Lord's Vineyard in India, and carrying the torch of Faith to the dark and remote corners of this vast continent. And more than half a lakh of souls, of every state and stage of life, from the lisping babe at its mother's bosom, to the venerable old, old man of patriarchal age and appearance, from the richest to the poorest, men of diverse castes and communities, of colour and race, men of different

ecclesiastical grades, from the august representative, whom His Holiness the Pope, in his special love and concern for India, had deputed to preside over the Congress, and the venerable Patriarch of the East Indies to the humblest Parish Priest or the religious novice—all joined together by one link, the link of the small little Host that was in the Monstrance. All had come to take part in this great spiritual retreat. Truly it was the vastest and sublimest retreat one could ever take part in this country. Another like it may be the happy lot of many of us to see.

A Great Moral Force

The influence of the Congress was not on the Catholic mind only. It was surprisingly plain that it acted as a tremendous force upon non-Catholics. Perhaps, several years' propaganda may not have achieved that degree of effect on the non-Catholic mind as did the Eucharistic Congress. The city of Madras, where Catholics are mere handful and enlightened Hinduism and enlightened Mahomedanism hold sway over lakhs of human souls—that city appeared to be a Catholic city. It was a unique phenomenon. Everywhere the Eucharistic Congress, I was told, was the talk. At every corner and at every turn an inquiring and enlightened Hindu asked, "What is the Eucharist" and elicited an explanation from the Catholic stranger. The city is overwhelmingly non-Catholic, and the country of which it is the capital more so. Yet, the non-Catholic, and the country of which it is the capital more so. Yet, the non-Catholic Government and the non-Catholic City authorities readily came forward to render all assistance they could to the Congress and to show their respect for the great religion of Christ and its organisation. The reception accorded to the Papal Legate, the civic address given to him and the ever so many arrangements the authorities made have earned the gratitude of every Catholic of this country. These were worthy of any great Catholic city in a Catholic country. Even the High Court buildings afforded a temporary repose for the great King of Justice. To have all this and several other amenities in a non-Catholic city was overwhelming evidence of that profound and potent moral force exerted by this great function with its mysterious ideal of Christ Himself as its centre. The very idea seemed to have acted like a charm on every heart. For the first time in my life I found in this country something of an approximation to that great homage which is due to Him from every human being. If his knee did not actually bend, at least the heart felt the sense of homage proceeding from it spontaneously.

The Great Triumph

And this great feeling of spontaneous veneration that surged in every heart, Christian, Hindu or Mahomedan was all the more manifest, when the solemn procession, several miles long, consisting of more than half a lakh of Catholics, all arrayed in magnificent order, due to the scrupulous care and ingenuity of the Eucharistic Congress authorities, to whom no tribute of praise could be adequate, slowly wended its way from the High Court to the Island Grounds. Last in the long line was the chariot with its magnificent receptacle in which was the brilliant monstrance held by the Papal Legate. No music, no cheering disturbed the air during this long procession. Stillness and solemnity marked every step. Yet it was the grandest spectacle Madras had ever witnessed in its long history. Who could forget that short, but long walk, reminiscent of our Lord's entry into Jerusalem during His earthly life? Thousands lined on either side of the road. They dared not raise their voice beyond gentle whispers as the great King passed. The sense of awe and sub-conscious adoration held back in many the power of speech. This was the most remarkable manifestation of the sublime spiritual force.

And there must have been many a votary in that procession as it wended along, who, seeing the last flickering rays of the last day of the year on the horizon of the sea close by, must have felt that procession wherein shone the Eternal Light was the beginning of a new epoch for our beloved country. The coincidence was, indeed, so symbolic, so significant and so charming.

The Closing Scene.

And so, too, the great veneration which surged in every human heart, reached its profundity, when in front of more than sixty thousand pilgrims and a limitless gathering that stood beyond the Most Blessed Sacrament was installed for the closing ceremony. How such order could have prevailed at the time, how all in that sea of living humanity, "all the air a solemn stillness" held—that was, indeed, a marvel. And when the Papal Legate slowly and solemnly raised the monstrance to give the Benediction—that was a moment when, it was plain, every heart there felt that sense of adoration to Him, at whose name every knee in Heaven and on earth should bend. During those supreme moments spelling bound the limitless gathering remained in pin-drop silence. It was the sway of the spiritual force over countless human minds.

The effects of this great function of national importance to India could not fade. The future, I am sure, will reveal the immense blessings that will flow from this great source. The establishment of the Catholic Hierarchy was a great event in the history of this country, though it is not so much noticed by non-Catholic historians. But a far greater landmark will be the National Eucharistic Congress held as a homage of gratitude to commemorate the establishment of the Hierarchy. Christ has come to be better known to countless hearts. May He establish His Kingdom among the people of this country! With the palmist let us sing "He shall send out His word, and shall melt them his wind shall blow, and the waters shall run."

+ Joseph Attipetty,
Archbishop of Verapoly.

St. Albert's Seminary,
Ranchi. 30-1-38.

I need mention the successful organization of the Congress, nor the unexpected response given from all parts of India nor yet the unforgettable splendour of the Congress itself. The press has echoed the feelings of deserved admiration which were shared by all.

Nor need I speak of the fruits of increased Eucharistic devotion which will ripen in the various dioceses of India and necessarily result in a more rapid expansion of Christ's Kingdom.

I merely note here some of our impressions on coming away from Madras—All of us left the scene of the Congress with a deeper sense of the unity of the Catholic Church. This unity we had been fortunate to witness and to feel from the first to the last function of the Congress.

We all went home edified by the genuine piety we had witnessed in Madras. Others may be little dogmas and religion; but surely to the Catholic Religion thankful for having experimented the feeling of supernatural joy and peace born of piety which was such a striking feature of the Congress.

Another conviction and a very encouraging one too which we carried away from the National Eucharistic Congress is that the tiny seed of the Catholic Church is steadily growing in a very congenial soil and fast coming into its own.

+ Oscar Seurin, S.J.
Bishop of Ranchi.

Bishop's House,

The glorious happenings of those three memorable days have exceeded all my expectations. I feel happy and proud to have been present and to have witnessed the wonderful display of Catholic Faith and fervour which the Congress has been. Indeed, it has proved a complete success. The Committee responsible for the various arrangements are to be warmly congratulated.

All those who have attended the Congress must have gone back deeply impressed by the divine grandeur of the Catholic Church and by the wonderful union which the devotion to the Eucharistic Lord can produce among all Catholics, irrespective of birth, caste and country. *Unus dominus, una Fide!*

I hope and pray that this grand manifestation, the greatest I have seen in my life will not merely be remembered as a passing show, but will remain as a powerful incentive to strengthen our faith and promote intensely the spread of the Catholic Faith in India, Burma and Ceylon.

I further hope and pray that this Congress will have enlightened those who through ignorance look at us with suspicion, and will have made them understand that our work among them is just the kind of work they might wish their best friends to do for them. In fact, our sincere ambition is to help them to the attainment of their own right ideals, in their own country and in their own indigenous atmosphere.

+ N. M. Laudadio, S.J., D.D.
Bishop of Galle.

St. Patrick's Church,
Karachi, 28th January, 1938.

My impression of the Eucharistic Congress are as follows:—

1. That as a CONGRESS it was a grand manifestation of Catholic organising power under the guidance of His Grace the Archbishop of Madras.

2. That as a EUCHARISTIC CONGRESS it was a splendid expression of India's faith in the Blessed Sacrament and of India's hope in the Holy Eucharist, symbolically illustrated by the beautiful tableau of the Monstrance dominating over the whole country.

3. That two special characteristics of the Congress were the reception of the Papal Legate by the Madras Corporation and the Jubilee Academy with the magnificent and inspiring paper of His Excellency the Bishop of Vizagapatam.

Salestus Lemmenz, O.F.M.,
Superior of Karachi Mission.

Bishop's House,
Trichur, 7-1-38.

I should in my name and that of the diocese, clergy and laity, thank His Excellency for the very kind and generous hospitality we all had the privilege to enjoy during the All-India Eucharistic Congress in Madras. It is a great event, a mile-stone in India's Catholic phenomenal progress. Its solemnity and grandeur, its weight and magnitude, is all beyond description. We offer our congratulations and thanks for the same to His Excellency and his able assistants.

+ Francis Vazhapilly,
Bishop of Trichur.

I deem it a proud privilege to have participated in the great triumph of the Eucharistic King in the premier City of South India. In a land that sits in the darkness of paganism, and in the 'region of the shadow of death,' such a manifestation of faith has not been without its wonderful and far reaching consequences. Already—to refer to my own personal impressions—the fervent prayers of thousands of souls all over India for the success of this Eucharistic Congress have led two eminent souls of South India to the feet of the Eucharistic King. I mean the reunion of His Excellency the Most Rev. Mar Joseph Severios, formerly the Jacobite Metropolitan of Niranam and of Rao Sahib P. K. Vargis, one of the most prominent leaders of the Malabar Jacobite Community. In fact this can be regarded as the first fruits of the Eucharistic Congress as far as the Malabar Church is concerned.

The warm welcome accorded to the Papal Legate by the Madras Corporation, the loving message of congratulations and good wishes conveyed by the Sovereign Pontiff, the stirring addresses of the Papal Legate, the thrilling speeches of the venerable prelates, the solemn sessions of the Congress, the fervent prayers of little children at the general Communion, and above all, the glorious and triumphant procession of the Most Holy Eucharist through the City of Madras, have all left an imperishable impression in the minds of Catholics, non-Catholics and Pagans.

It is my firm hope and prayer that this solemn manifestation of faith on the part of Catholics in India, will not fail to produce in others, a spirit of sympathetic inquiry into the mystery of the Holy Eucharist, which is the very power-house of all the dynamic forces of the Church, and which alone can heal the thousand and one ills of the world of to-day.

Zacharias Vachaparampil,
Vicar-General of Tiruvella.

The Catholic Bishop's House,
Kottayam. 22nd January, 1938.

I would call this not a National Congress but an 'International Congress' which, in some sense, it was. India, Burma and Ceylon taken together, is a large territory, is inhabited by different races from North to South, and from West to East, speaking languages or dialects varied and numerous. We have

had representatives from all parts of the Apostolic Delegation in India—Prelates, Priests, Religious of both sexes and people. The arrangements in the Island Grounds, the functions we went through in the different places are almost exactly those that are seen in an International Congress. I say, further, that Madras has shown that she could conduct an International Congress if and when God wills it.

Another impression created on those outside of our Church is worth noting. We have shown to the world that we have 'living faith' in the Holy Eucharistic in contrast to them. I am sure all outsiders who saw the manifestation in Madras, especially the Eucharistic procession, must have been impressed with the same feelings or similar ones.

I know some of the Prelates, owing to age and weakness, could not stand the long procession on the last day, but they stood it to the last considering the great triumph for our Eucharistic Lord, not minding their own weakness and age. The consolation received therefrom amply made up for all their little sufferings.

May our Eucharistic Lord bless us all.

+ Alexander Chulaparambil.
Bishop of Kottayam.

Bishop's House,
Chittagong, 22nd January, 1938.

We have many a reason to be pleased with the manifestations of faith and the outpouring of Catholic devotion. We can speak with joy of the solemn procession through the streets of Madras not only without let or hindrance but with the cordial approval and co-operation of the civic authorities and the piety and enthusiasm of all present. Our heart must have been filled with exaltation in contemplating the consoling scenes of the past days.

The Sixth National Eucharistic Congress of India in Madras was no doubt a success from beginning to end.

+ Alfred Pailleur, C.S.C.
Bishop of Chittagong.

Bishop's House,
Ramna, Dacca, 21st January, 1938.

The prospect on Christmas morning of a journey of seventy hours to Madras, with all the kinks of thirty years of Bengal life in one's bones, was not attractive. Now, in retrospect, how happy I feel to have profited of the great grace which was our National Eucharistic Congress. As Your Excellency expressed it: the Congress did exceed, in every respect, our most ardent expectations. Doubtless much of this success was due to the prayers offered by Catholic India during the months preceding the Congress. These pilgrims-in-spirit will share the fruits of the Congress particularly when the very practical resolutions, worked out at the several Sessions, became implemented in the

dioceses all over the land. I hope very much that the two inspiring discourses delivered on occasion of the Academy on the Island will be made available by Your Grace in popular form. The Retrospect and the Prospect were singularly apposite in subject-matter and in substance. The discourses aligned, so to say, the Jubilee of the Hierarchy with the Eucharistic Congress celebration properly. The Centennial historian has the canvas already set. He shall very properly supplement the Retrospect by a study on the fulfilment of the Prophecy.

The First National Eucharistic Congress has been a rare grace. May those whose prayers have proved so effective in bringing about the initial success continue to plead that the fruit of the Congress may be lasting and far reaching. It would be a great pity if the influence of the Congress was over with the putting out of the lights on the Island Alar on the last night of the old year. The thousands of on-lookers that lined the route of the Procession and stood so respectfully outside the pale, these and the millions they symbolized, will be made to share in the Congress Grace. They will be brought within the pale of the Divine Shepherd. The task is not easy. Indeed, it is utterly super-human. We know it is only Our Eucharistic Lord (pace Mr. Gandhi) that brings the unbeliever to a knowledge of the truth. The whole divine process of conversion, the initial step in sanctification, is Eucharistic—"per Illum, et cum Ipso et in Ipso." And because of this belief we may confidently protest to Christ in the beautiful words of the Congress Hymn:

Our Faith will never falter—
We know the time shall be
When every Eastern Altar
Lifts Eucharistic to Thee!

Prior to the Eucharistic Congress, there probably survived in Madras, as still elsewhere, many who had inculpably held the belief that the growth of the Catholic Society or Church was prejudicial to the interests of the Motherland. There was much in the Congress calculated to enlighten these people. The assurance given by His Excellency the Papal Legate was explicit. More convincing still was the fine example shown by their distinguished Catholic fellow-citizens. The wholly gratuitous assumption that the non-Catholic has a monopoly in patriotism is not a complex peculiar to India or to modern times. The ancient Romans charged the first Christians with disloyalty and in some modern States the cult of forgotten gods is made the test of loyalty to the Fatherland. But the obvious fact to-day is as true as it was when Tertullian nobly expressed it eighteen hundred years ago on behalf of his fellow-believers in Christ: "We are as good citizens as you are, and yet we believe; we are as learned as you are, and yet we glory in the folly of the Cross." Happily the civic authorities in Madras, as Your Grace recognized, gave proof of their enlightened statesmanship. Their patriotism is unquestionable but they do not claim an exclusive monopoly on devotion to India's interests. They do not doubt the loyalty of their countrymen because these worship God as their consciences dictate.

"The only impregnable defence of a city is the devoted loyalty of its citizens." These words of ancient wisdom are inscribed in the escutcheon of the City of Dublin. It is well that this spirit is cultivated by the civic rulers of Madras.

+ T. J. Crowley, C.S.C.
Bishop of Dacca.

Archbishop's House,
Pondicherry, 21st January, 1938.

The Madras Eucharistic Congress was a true homage of the Catholics of India to the Holy Eucharist, a magnificent token of our faith, a glorious vindication of our Blessed Lord's Kingship.

The pious recollection of our Catholics and also the respectful attitude of those who had not the happiness of sharing our Faith made a deep impression on one and all.

Indeed, the atmosphere that prevailed during those three days was all spiritual, an atmosphere of good will in everyone (the civil authorities included), an atmosphere which only an extraordinary shower of divine graces could account for; and is there any doubt this was the pledge of heavenly blessings and hope.

Grateful thanks to His Excellency the Papal Legate, to His Grace Archbishop Mathias, also to Rev. Fr. Aurelian and collaborators.

+ A. S. Colas,
Archbishop of Pondicherry.

Jubbulpore,
January 13, 1938.

As far as I am able to judge I consider it has been a very great success and it must have been a consolation to you after the many months of hard work and organisation.

We pray that the Congress may draw Our Lord's grace, in abundance, upon those who labour for the extension of the Kingdom or rather, as Bishop Rossillon reminded us—the establishment of the Church in India.

C. Dubbelman, O. Praem.
Prefect Apostolic of Jubbulpore.

Bishop's House,
Bangalore, 15 Janvier, 1938.

The Eucharistic Congress in Madras was a wonderful demonstration of Faith, and we can well expect it to prove a landmark in the religious history of India. Even casual observers must surely have been impressed with a conviction of the vitality of our Holy Church; all the more those who were privileged to witness it for three days, as is the case of so many Non-Catholics in Madras.

+ Maurice Despatures,
Bishop of Mysore.

Bishop's House,
Shillong, 17-1-38.

The Congress of Madras has brought home to me more forcibly than ever that the Holy Sacrament is the Sun of our Catholic Faith, the Sacrament of Union and Love. We have seen the vision of the New Jerusalem on earth: men and women from all parts of India gathered round the altar of the Lamb; and unique demonstration of the unity and mighty vitality of the Church in this country. I shall never forget those days and only one word comes to my lips: "This is the Lord's doing and it is wonderful in our eyes." After those grand days I have but one desire: to promote more and more the Eucharistic life in my heart and in those of my flock.

S. Ferrando, s.c.,
Bishop of Shillong.

Bishop's House,
Salem. January 18th, 1938.

The splendid festivities of the Congress of Madras will be kept in my heart as the most comforting celebrations I ever witnessed. I saw other Congresses, there was always something hard or unwanted, although perhaps unavoidable; in Madras there was practically nothing painful. Our Christians of India gave their Hindu brethren a splendid lesson of catechism, lesson of true piety and devotedness, of silent adoration most worthy of Our Divine Master.

Impression was deep on the Hindus, it was deep too among Christians. God, who gave us such a blessing of love in making the Congress of Madras a success, expects our answer of love in the ordinary course of daily life. Let us all give such answer.

+ Henry A. Prunier,
Bishop of Salem,

Bishop's House,
Bankipore, 15th January, 1938.

The Eucharistic Congress was a grand success. It was truly Eucharistic throughout, and a genuine triumph for Our Divine Lord in the Blessed Sacrament. I am sure those days of special honour to His Divine Majesty in the Blessed Sacrament were days of special grace not only to those who actually took part in the Congress but to all India, Burma and Ceylon.

+ B. J. Sullivan, s.j.,
Bishop of Patna.

The longed for National Eucharistic Congress has come and gone; but the immense good it has left in its wake will last for ever, written in golden letters in the annals of the Catholic Church in the East.

Preparations were set afoot in towns and villages months before this unforgettable event; prayers, sacrifices and countless acts of self-denial were offered by all the Catholics even in the remotest villages and hamlets of India to ensure and enhance the beauty, grandeur and success of the Congress. The various Committees of the Congress worked with intelligence, foresight and enthusiasm to make it a success.

When the days fixed for the Congress drew near, there was a stir in the city and the millions and Catholics in tens of thousands poured into the privileged and favoured city of Madras. Peoples of different races and languages from far and near swarmed into the city all animated with the one single thought, desire and purpose, the Glory of the Eucharistic King. This immense crowd called to mind the vision of St. John in the Apocalypse: "After this, I saw a great multitude which no man could number, of all nations and tribes, and peoples and tongues, standing before the throne and sight of the Lamb, clothed with white robes and palms in their hands: And they cried with a loud voice saying: Salvation to Our God, who sitteth upon the throne and to the Lamb."

All the available houses and nooks and corners of Madras and its suburbs, and even groves, were occupied and one cannot imagine what fatigues this big concourse of people had to sustain and what inconvenience they had to put up with; but their spiritual enthusiasm heartened, sustained and cheered them. They all followed the prescribed programme of the Congress days. Holy Mass in the morning, various sessions in different languages, the night Adoration and indeed every religious function and ceremony were faithfully, scrupulously and fully attended. Long lines of pilgrims, each speaking a different language attired in a different way and headed by their parish priest could be seen at all parts of the day, in all high roads and by-roads of the city, winding their way to the Island grounds, Broadway, Royapuram, Mylapore or to places of interest in the intervals.

One remarkable feature of the Congress was the Children's Mass in the Island Grounds. Children from the various parishes of the city and millions came in groups till their number swelled to 10,000. These innocent happy children should have gladdened the heart of Jesus, Who has said "Suffer the little children to come to me." These little Crusaders came to proclaim and defend in their own way the mystery of the Eucharist and partake of the Royal Banquet. They returned to their homes after promising to fight under the banner of Christ, their King. The sight of this white army gladdened the hearts of all and should have excited the admiration of the heavenly hosts. They were privileged to have their Mass by His Excellency the Papal Legate to the Congress. Ten Bishops, besides His Excellency the Papal Legate, distributed to them the Bread of the Angels. They all left the Island Grounds filled with ineffable happiness.

At last, the last act and crowning touch of supreme adoration and public homage to the King of Kings came but too soon—the grand procession. 50 Bishops, 900 priests, 500 nuns and more than 60,000 faithful took part in this orderly and splendid demonstration of faith. The faithful walked in perfect and prayerful attitude with the insignia of various parishes and sodalities. They were murmuring praises to their King and Lord and sent their petitions to the King Who came to see and bless them.

The different religious orders and Congregations with their distinctive dresses followed—this gave colour to the procession. Then followed the clergy, regular and secular, in serried ranks of eight; then followed the Superiors of Missions in cope and the Prelates in Cappa Magna, each with two chaplains and two acolytes carrying mitre and crosier; the Prelates marching in a single file in their liturgical dress added grandeur to the procession. In the last place came His Divine Majesty, the Eucharistic King, enthroned in a moving dais covered with purple and gold, scattering as of old in Galilee and Judea, His benefits and blessing on the teeming millions of India, Burma and Ceylon. In the procession there was a wonderful and harmonious blending of silence, order, faith, piety, splendour and magnificence.

This Congress and procession have silently preached to our non-Catholic brethren lessons of great importance. They have preached that the Catholic Church stands for high and noble ideals, insists on spiritual values, considers everything on earth in the light of eternity, prepares men here for the hereafter; they have preached moreover that the Church is Catholic coalescing all nations and races into one compact body; that the Church is one in Faith and action; that She is holy, diffusing everywhere the odour of sanctity by her doctrines and precepts. The admirable success of the Congress has effectively proved that the Church has a genius for organization and spares no pains to clothe her religious ceremonies with splendour.

What consoling and fruitful lessons to us, the children of the household! We, one and all, realized that the Eucharist is the central Mystery from which radiates as from the sun, rays of light and warmth and illumines and strengthens our spiritual life. We realized also that the Eucharist as Sacrifice is the only thing that matters for a Catholic, the Eucharist as a Sacrament is our spiritual food and drink, without which our spiritual life is bound to languish; the Eucharist a real presence is our consolation in our exile. The Congress with its splendid success has given India, Burma and Ceylon a great impetus to take a forward step in the path of genuine and intelligent piety towards the Most Holy Sacrament of the Altar. It has taught us also to spare no pains or expense in surrounding the Altar and the Tabernacle with everything that is beautiful and precious.

May the Divine Guest Who came to visit us during the memorable Congress remain with us in all splendour, strengthen us in our Faith and illuminate the minds of those who sit in darkness and shadow of death. All Praise and Honour to our Eucharistic King!

+ Peter Francis,
Bishop of Kumbakonam.

Catholic Mission.
Ahmedabad, 18th January 1938.

I could scarcely believe my eyes at the sight of the innumerable Catholics gathered together on that occasion. This and the splendid array of 50 Prelates of India united together with the same ideal of bringing India to the feet of the Eucharistic Lord, must have made a deep impression on the mass of Catholics and non-Catholics present at the Congress. Add to this the open and sympathetic co-operation of the Government and of the City of Madras, which was in itself a great triumph for the Catholic Church.

I have openly manifested these feelings to all the Missionaries and to the Catholics of the Ahmedabad Mission, and this has infused into them new fervour and zeal.

In particular I treasure a sweet remembrance of the Children's Communion and of the General Meeting of the Sodality of Our Lady. In the Sessions I was especially struck by the Inaugural Address of His Excellency the Archbishop of Simla and by the speeches of Mgr. P. Leonard, S.J., and Mgr. P. Rosillon on "Fifty Years of the Hierarchy in India" and of "The Future of the Catholic of India" respectively.

I confidently hope that the Vth National Eucharistic Congress of India will have given a great push in the right direction towards the strengthening and furthering of the Eucharistic Kingdom of Christ in India.

(Sd.) J. Vilallonga, S.J.,
Ecclesiastical Superior of Ahmedabad Mission

Bishop's House,
Good Shepherd's,
Kottayam, P.O.,
January 4th 1938.

I think it a duty of courtesy and charity on my part to congratulate Your Excellency, the organising President of the National Eucharistic Congress, for the extraordinary success achieved. It may be said without the least risk of exaggeration that the undertaking has been gigantic and the results attained beyond all expectation. It reveals in the organisers a high degree of skill for planning and an untiring energy in carrying out their plans. I am inclined to believe that it was not without inspiration the Hierarchy chose Madras as the fitting place for such a grandiose demonstration of catholic faith and pilgrims; nowhere else in India could be expected so much affluence of grounds for public performances; nowhere else such a hearty co-operation from civil authorities and so much religiosity from the public; and last but not least, we found in Your Excellency the man with skill and energy enough to be its worthy organising President. Let all be for the greatest glory of our Eucharistic Lord.

(Sd.) Bonaventure Arana, O.C.D.,
Bishop of Vijiapuram.

Bishop's House,
Calicut, 15th January, 1938.

Whilst my memory is still full of the sweet remembrance of the National Eucharistic Congress celebrated at Madras, I wish to express to His Grace and to all the collaborators my sincere appreciation for the grandeur and the splendor of the Congress.

Apart from the organization which left nothing that could be desired, I was chiefly impressed by the solid piety, the deep recollection and the respectful devotion that formed a truly Eucharistic atmosphere for the Congress. And I feel sure that this devotional Eucharistic atmosphere was mainly responsible for the success of the Congress and for its results not only among the catholic pilgrims but even on the non-catholic on-lookers.

Moreover as a lover and promoter of the Children's Eucharistic Crusade I could not but be deeply by the angelic spectacle we witnessed at the Children's Mass during the Congress. The sight drew tears from many eyes, and that scene was and will be for me a further stimulus to work might and main for spreading the Crusade all over India, and I do hope that many priests, heads of catholic institutions and even lay-promoters will join hands to make the spreading of the Crusade a lasting, living and fruitful souvenir of the Congress.

May Our Eucharistic Lord accept the tribute of love and devotion paid to Him in the Eucharist at Madras and may He reward us by drawing to Himself all the beloved children of dear India.

B. M. Ranzani, S.J.,
Adminstrator Apostolic of Calicut.

Bishop's House,
Changanacherry,
4th January, 1938.

LETTER TO HIS GRACE:

As desired by the various Malabar Pilgrimage Committees and the Pilgrims to the Eucharistic Congress from the Archdiocese of Ernakulam and from the Dioceses of Changanacherry, Trichur and Kottayam, I beg to convey to Your Grace our heartfelt thanks for the kind use, Your Grace was pleased to allow to us of the splendid buildings of St. Gabriel's High School. But for the accommodation provided therein we would have been driven to serious difficulties.

We, further, thank Your Grace for the hospitality extended to us in other more remarkable forms—an hospitality, which as characteristic of Your Grace the Catholics all over India have already heard of.

We rejoice with Your Grace, that the Madras Eucharistic Congress held under your able direction was an unparalleled triumph for our Eucharistic Lord and His Church.

That Your Grace may be spared for many more years to come to further the interests of Our Lord Jesus Christ and the Indian Catholic Church is the fervent prayer of every one of us.

T. Merickel,
President, Madras Eucharistic Congress
Pilgrimage Central Committee and Vicar,
St. Mary's Cathedral, Chanaganacherry.

Archbishop's House,
Calcutta, 12 Janvier, 1938.

Après une bonne dizaine de jours, les impressions du Congrès Eucharistique commencent à se tasser et il devient plus aisé de prendre une vue d'ensemble. L'impression qui demeure est celle d'un succès complet, d'une magnifique manifestation, qui a dû faire une impression profonde sur ceux qui en ont été témoins et qui aura, on peut légitimement l'espérer un retentissement dans toute l'Inde. Une seconde impression est celle de l'effort gigantesque que la préparation de ce congrès a demandé. Vous avez fait grandement les choses et vous même et le comité et les travailleurs méritent les plus vifs éloges. Je vous en félicite de tout coeur et pour ce qui me concerne je vous en remercie.

"The Champion" recommande dans 10 ans un congrès International. Vous aurez acquis le droit de revendiquer pour Madras cet honneur.

Tout le monde ici a été enchanté du congrès. Le message du Pape a été très bien entendu à Calcutta.

+ F. Périer, S.J.,
Archbishop of Calcutta.

—
Eccellenza Reverendissima.

A Congresso finito, sento di doverlo ringraziare di cuore per l'ospitalità concessami durante il Congresso. Troppo breve fu il tempo che si ebbe d'inter-
vallo fra una funzione e l'altra per esprimerle il mio entusiasmo per il ber-
riusciuto Congresso. Solo loro Salesiani col loro spirito d'iniziativa, tenacia e
coraggio che non si ferma davanti ad alcun ostacolo, potevano ottenere un
simile successo. Sono certo che molto sarà il frutto da questo Congresso non
solo nella Sua Archidiocesi, ma in tutte le Diocesi dell'India. Questo Congresso
ha servito a mettere entusiasmo non solo fra i cattolici, ma ad aprire gli occhi
a coloro che fin ora hanno considerato la religione cattolica come un non
entity. Indu, Mahomettani e Protestanti devono essersi formato una idea
ben grandiosa davanti allo spettacolo del nostro Congresso. Nessuno si aspettava
tanto. Sono meraviglie che il Buon Dio opera a bene di molti. A noi ora
ringraziare il Signore per l'aiuto datoci e a mettere in pratica le risoluzioni
fatte. Un viva di cuore a V. E. e ai buoni figli di San Don Bosco strumenti
nelle mani di Dio per tante opere grandiose. Il Buon Dio li benedica tutti e
dia loro tante e tante grazie per far sempre di più per la gloria di Dio e la
salute delle anime.

Prostrato al bacio del Sacro anello mi dico.

•
Di V. Eccellenza Reverendissima,
Umiltissimo e Devotissimo.
H. M. Pezzoni.
Vic. Generale di Hyderabad Deccan.

Three scenes stand out in my memory as significant incidents of the Congress that marked a red-coloured chapter in the individual and social lives of the Catholics of Madras of the present generation.

The first was the reception of the Papal Legate of the Central Station. To one who has been present at the reception of distinguished official personages at railway stations and landing places this one offered a striking contrast. There were no stately shamianas, no red baize, no stiff and rigidly lined rows of chairs with as stily and uniform dressed representatives of state, Church, and Municipality waiting in dull patience for the arrival of the Great One. Here on the other hand, the platform was crowded with prelates and priests and laymen and laywomen, rich and poor, in all kinds and degree of dress, standing about in ordered confusion, a dense crowd at the place where the carriage of the expected one was to stop. Even the train was late nearly an hour on the actual arrival of the Legate the confusion became worse confounded, the disorder became almost a riot. It was all the organizers could do to land the Legate safely on to the platform and escort him peacefully to his carriage. It was a job for the leading men of the city to be presented were found more busy dodging the crowd and in getting to points of safety than in getting to points of vantage. The fact was that this was no official reception, but a popular welcome. It was not the coming of a ruler among his subjects. But the coming of a father among his children. And as the children were numerous enough to pack that railway platform the reception had to be boisterous and disorderly—but it was affectionate, the Legate was left physically in no doubt about it. Only the utter and inexhaustible good humour of Mgr. Kierkels who smiled his way through this "crowded hour" of his life as through other tiring functions of the Congress could have helped him to carry it all off with the wonted dignity of a Roman Prelate.

* * * * *

The second unforgettable impression of this Congress was the Children's Mass and Communion on the second day of the Congress. To see about 10,000 children gathered in one place in innocent worship of their Lord and Friend, with the early morning sun lighting up the golden cross and dome of the altar and the vestments of the officiating clergy, and lighting up their expectant faces was to make one remember one's lost childhood with poignant sorrow. The offering made by the Crusaders at the offertory of corn as a token of their prayers and sacrifices for the success of the Congress was a stroke of inventive genius. It made grown-ups grateful to their children for it was their prayers and sacrifices that contrary to the fearful expectations of the doubtful Thomases among the old frightened with doubt and fear by the rain of the Sunday preceding, made secure the perfect physical setting of the great demonstration. Not that this scene was set to perfection, either. The rows of the children might have been neater and more uniform, twenty more priests could have been engaged with advantage to distribute Communion to the children, the preacher might have treated the microphone a little more gently and been as distinctly heard. But the numbers and piety, and patience of these little lovers of Christ made this one of the most beautiful scenes witnessed in Madras.

The last scene was the greatest of them all. The physical impression made on one who was in it in the place allotted to his parish was of its interminable length. From that point one could see and feel that one was only a unit of a long file that marched and marched for two full hours, the monotonous tread of those shod or unshod feet relieved only by the murmur of prayers or the singing of hymns. The great banners that hung on the

Mount Road section of the procession made us feel as if we were marching through some Gallery of Victories. And then the enormous crowds gathered before the final Benediction. A curious silence fell on these masses as the Blessed Sacrament entered the grounds, in a darkness that lent an air of mystery to the procession. This silence was not made to order or imposed from outside. It was self-imposed and self-maintained—although here and there Catholics explaining the procession to Hindu or Mohammedan enquirers had to be reminded that this was not the place nor this the time for such a work of Christian charity. Many people have wondered at the orderliness and silence that prevailed among these Catholic masses. And Catholic organisers might be deluded into the belief that they might expect this at other secular functions in which large masses of Catholics might have to be handled. I doubt whether they have a right to expect the same results. For one could see that it was the presence of One in their midst that imposed this impressive silence and effective orderliness of these great masses of men.

Popular Welcome to Papal Legate

And lastly, what was the impression made by these public functions of the Congress on the masses of our fellow-citizens that do not belong to the household of the faith. What did they think of it all? The learned among them may attribute it all—the order—the discipline—the efficiency—to their organization. The unlearned among them may see in all the Congress a worship of another of these gods for whom India has always found a ready place. But they would be both mistaken. For the order, the discipline, the efficiency—self-imposed and self-maintained on these men—could not have been secured but for the incentive and the motive—which was Christ. And the piety and devotion—the Bhakti—by which the vast crowd of Mohammedan and Hindus that lined the processional route and filled the Island Grounds—would not have been possible but for the love shown by these Catholic Christians—to the greatest Lover of all times and of all places—that is Christ.

M. Ruthnaswamy in the "New Leader."

VI. SOME PRESS OPINIONS

"The New Leader," 9th January, 1938.

The memorable events of the last three days of December are still the chief topic of conversation among Catholics and even among non-Catholics. No one need be surprised at that. The various functions and ceremonies of the National Eucharistic Congress presented such a glorious opportunity for the public manifestation, before the nation and the world, of the deep, earnest faith and piety of Catholics and the splendid unity of spirit and purpose that characterise them in all matters concerning religion that none could fail to see the significance of these great events. They served to strengthen on the one hand the consciousness and prestige of Catholics and on the other to grip the attention of non-Christians on the tremendous importance of spiritual values in the lives of Catholics. The vastness the splendour and enthusiasm of the Congress represented the triumph of religious convictions over earthly things and over material obstacles.

The success of the Congress surpassed all expectations. The organisers and workers never anticipated that it would assume such importance and magnitude and command such attention and respect from the civil authorities, the Press and the general public. The results have shown that the whole of Catholic India and even distant Burma and Ceylon participated in it with one mind and heart. The presence of almost the entire Hierarchy and several hundreds of priests approaching nearly a thousand added lustre to the proceedings. The laity answered the call in their thousands in small groups and large pilgrimages from all over the land, chiefly South India, unmindful of expense or inconvenience, and displayed the keenest interest and enthusiasm from start to finish. The participation of the clergy and laity and of the nuns of various religious congregations in such large numbers was one of the striking features of the Congress. Never had Madras or any other city in India witnessed such vast throngs of Catholics assembled together for the public profession of their faith. The Congress at once tested and manifested the zeal and piety and the unity and solidarity of Catholics of different grades and ranks of society.

Madras was literally thrilled by the imposing spectacle of Bishops and priests, men and women, boys and girls representing the different races and languages of India's teeming millions at the chief functions, notably the Central Station on the occasion of the arrival of His Excellency the Papal Legate, the public reception on the Island Grounds, the Academy, the Children's Mass and the magnificent procession and closing scenes of the Congress. It looked as if the whole of Madras had turned Catholic. The unity and harmony of all classes had specially impressed the non-Christian onlookers, who were not used to such outward and intense expression of living faith so as to lead its adherents to the extent of parading their religion in streets and thoroughfares. The dignity, the orderliness the sense of discipline and the reverence which characterised these demonstrations, especially on the last day during the Eucharistic procession, were another notable feature which made a special appeal to our Protestant, Hindu and Muslim brethren. The crowds that lined the roads along the route of the procession seem to have caught the spirit of the Catholic worshippers and maintained an admirable silence and an attitude of deep respect.

No one who has witnessed the triumph of the Eucharistic Congress can ever forget it. The numbers, the order, the piety, the decorations; all these formed an imposing picture that will live in the memory of those who took part in the grand celebrations. The Congress constitutes a brilliant landmark in the history of the Catholic Church in India. It has served to dispel the prevalent notion that Catholicism is a foreign and denationalising faith. The events of last week have made it definitely clear that Christianity is alien to no land or people and is equally at home in the various countries of Europe as in those of Asia. The Church transcends the barriers of race and language and unites all in a single brotherhood; it is international institution, the voice of which "is neither of the East nor of the West" to use the words of His Excellency the Papal Legate in his reply to the civic address. "It is the voice of the spirit, independent of climes, nowhere alien any more than the voice of science and truth."

The courtesy and kindly co-operation of the civil authorities are also worthy of note. The interest aroused among leading personages of all creeds and communities at the reception to the Papal Legate on arrival at the Central Station, at the Corporation Council Chamber and at the Garden Party have been deeply appreciated not only by the ecclesiastical dignitaries but also by the rank and file of Catholics. Opportunities were thus afforded for the prominent men of the city, officials and non-officials, including the Prime

Minister of Madras and several other members of the Cabinet, the Mayor and the Sheriff of Madras, to come into personal contact with the representative of the Holy See and to enable them to realise that the Catholic Church is at home with any form of lawfully established government and is in no way opposed to the national aspirations of any people. Religion is the most efficacious safeguard of civil authority and India has nothing to fear, nothing to lose by the expansion of the Christian faith but everything to gain.

The Congress has shown itself to be an event of vital importance in the religious life of Catholics and a most valuable agency for promoting Catholic Action. We have no doubt it will prove an admirable setting for radiating Catholic influence for good to the greatest possible extent throughout the country. The results are bound to be lasting. The inspiration drawn from the various meetings and practices of piety and worship will still further stimulate the zeal of Catholics and urge them to spread the faith by word and example.

The success of the Congress is due not only to the splendid organisation in the matter of every detail but above all to the chorus of prayers offered by the faithful throughout the country during the last one year especially the children. His Grace Archbishop Mathias in his concluding speech on the last day and in the interview with the *Madras Mail*, reproduced elsewhere, mentioned the names of many to whose efforts His Grace attributed the success of the Congress. We hope His Grace will pardon us if we point out that it was his vision and courage and his energy and optimism that contributed so largely to the glory of the Congress. There is no need to add anything more except to express the firm conviction that the memorable events of last week will be a source of untold blessings to Catholics in particular and to the whole people in general.

"The Madras Mail," January 1, 1938.

.....Madras city has lately seen a striking demonstration of the large part which religion plays in the life of millions in India. The Eucharistic Congress, ended yesterday, was a unique manifestation of faith, of edifying piety. Never before has so large a crowd remained so silent, reverential participants in a solemn sacrament. There was no mistaking the sincerity of those present. This was no empty show, no mere spectacle, but a part of the life of each worshipper, and if the service ended, they proceeded about their daily round and were once more swallowed up in its often monotonous routine, that did not detract one iota from the profundity of their faith.....

"The Herald," January 9, 1938.

The National Eucharistic Congress has been a triumph; learned studies, effusive piety, enthusiastic demonstrations, impressive procession, all such features which mark Eucharistic Congresses were prominent in Madras. But one feature was unique and deserves to be underlined: the civic reception. This proved a feast of mutual good-will.

A reception to a Catholic Prelate on the part of a Corporation with a Hindu and Congressist majority was not expected, it was well in the tradition of India, the Congress is anxious to give proofs of its spirit of broadmindedness and tolerance; on the other hand the Hindu community has ever been tolerant

of Christianity and the Church has gathered but a few palms of martyrdom in India compared with the sheaves She cut in Japan and China; Hindus moreover have grown sympathetic to Christ's non-violence; many of them even boast of being able to absorb all that seems good in any religion, which state of mind may be not a little responsible for their keeping to an academic appreciation of Christianity. The gesture of the Corporation anxious to show its tolerance and comprehensiveness was spontaneous.

But possibly some of our Hindu friends were not without misgivings about the answer they could expect from the representative of a religion preaching unalterable dogmas, ruled by authority and exclusive in its claims. The answer they got was perfect and we could hardly dream of one more suitable; all is found in the answer of the Papal Legate: good-will, sympathy, courtesy, dogma, authority, and exclusiveness; for the answer was the one every Catholic of India should have, a sincere one, loyal to Christ and loyal to India.

As St. Paul quoted Athenian poets and monuments to the Areopagus, the Papal Legate passed from an apposite saying of Swami Vivekananda to a tactful proclamation of the Catholic Church as voicing not Europe nor politics but as being "the voice of religion which from a small country of Asia hath gone forth into all the earth, being to-day the loudest call to ethical and spiritual values and the widest rallying cry to all believers in God to unite in warding off atheism and unbelief;" "the voice of the Spirit, nowhere alien any more than the voice of science and truth, although, as on the day of Pentecost, it is meant to be heard by each one in his own tongue."

This is naturally led to a point crucial for Hindu ears; in this country politicians have had little opportunity to know the exact position of the Church about politics and the England-retained youths have but too often brought back antiquated notions. His Excellency stated what Pope after Pope have been repeating: the Church respects and fosters each country's national culture compatible with her message; as an institution She keeps out of party politics, but She desires her children to promote the civic welfare and instil into the veins of public life the wisdom and strength of religion.

And in the name of the Madras Catholics, His Excellency promised sharing or respecting all legitimate endeavours of other communities on the common platform of India's national unity and greatness.

The speech produced great impression; it went to the heart of the Hindu Councillors and stirred to enthusiasm the Catholics who were present. It was a master-piece; its music floated across the Hall as the spring breeze which sweeps over the meadows of Holland; its emotion surged with an unction bred out of a continuous meditation on Christ's Passion; it had a fatherly touch as coming from the representative of a bi-millennial institution speaking to a Corporation some two hundred and fifty years old; it was replete with quotations from the classics we so often miss in our hurried eloquence of the present day. And if we may be allowed to surmise inner feelings, it had the glow of a long pent up zeal, the heart blossoming, which many hoary missionaries have never experienced and which a secluded prelate rarely has, of stating the Catholic doctrine before a sympathetic audience and preaching Jesus Christ to an Eastern Areopagus.

And now, let all Indian Catholics memorize it, and let all live up to it.

"The Catholic Register," January 1938

In burst of splendour the General National Eucharistic Congress has finished. Those last days of the last year in Madras when the city became an altar of prayer and adoration, will for ever be memorable. The numerous packed trains coming into the platforms with throngs of pilgrims burning with fervour and stirred to deepest enthusiasm, the glad reunions of people gathered again from the four quarters of the land, the magnificent reception given to the Papal Legate in the station, in the Cathedral, on the Island Grounds and in the Corporation Buildings, the Exhibition organised on an unrivalled scale and its gorgeous opening the splendid mass meetings in the central pavilion, the wonderful children's Mass, the over-flowing sessions in the several halls, the night adorations with the solemn services and the crowded communion rails, the inspiring rally of sodalities and finally that immense devout three-hour procession in which all the faith and fervour of those days culminated—all this will be memories for a life time.

The event has been unprecedented not only or the adoration offered to the Blessed Sacrament on an unprecedented scale but in numerous other ways as well.

Madras, the capital of the foremost province, with its very high and varied life, has witnessed many great sights. But never in the judgement of its inhabitants has anything so brilliant and so moving, been seen as this great religious celebration. People of all communities have been loud in their admiration for the piety, that was so evident, for the modesty of the worshippers and for their marvellous self-restraint. Spontaneous tributes were paid to the discipline and unity manifest in the Catholic Church.

The Legate's own acquittance of his exalted mission was a triumph. He came to manifest the intimate love and concern of the Holy Father for the Indian people, and he made that manifestation with all the elevation and ardour, with all the universality and comprehensiveness of outlook which belongs to the supreme pastoral office. For in all his utterances it was plain that his regard was fixed not only on the children of the Church but beyond them with affectionate solicitude on all the peoples of the land and on their highest most cherished and best interests. There was wealth of sympathy, of understanding, of appreciation and of concern for the country, never before so happily, so unmistakably and so warmly expressed. The several speeches, all remarkable for their dignity and learning, may be characterized almost as pronouncements, for not only was there the exposition of Catholic belief but a distinguished leadership is evident, pointing out the spirit with which we Indian Catholics should regard our millions.

At this Congress there must have been the largest and the most distinguished assembly of prelates that the East has seen. The part of the procession in which the prelates walked was a superb picture which it would be hard to see anywhere else in the world for few other places can show in its hierarchy such a magnificent diversity in a magnificent unity. So many nationals, so many orders, three rites! The magnificent ceremonial vestures and insignia pertaining to the high offices made the pageantry unsurpassable for its sublime union of external glory with inner splendour.

The grand Academy for the celebration of the Hierarchy Jubilee was one of the finest events and the address of His Excellency Mgr. Rossillon, Bishop of Vizagapatam, was one of the most splendid achievements. It was a veritable "Summa Contra Gentiles" displaying the breadth and sublimity of the philosophy with which the Church guides her missionaries in their

approach to the people of the land. The statement has already created a profound impression outside; and even amongst Catholics, among whom there will be people who do not grasp enough all the implications of missionary endeavour, it will be useful, for it will bring about the right readjustments. Never before has so sincere and so authoritative a statement, intended to be heard by the whole land on the objects of missionary endeavour, been made from a Catholic Platform.

All the sessions held everywhere were packed to over-flowing. This has been something new. Religious services have always been popular amongst us but meetings for speeches and addresses have often been scantily attended. It shows that an intellectual interest in the things of faith is evidently spreading—the happy fruit no doubt of the movement of study clubs and lectures that has been steadily spreading in the past years.

When the Congress was concluded, the thought uppermost in the hearts of all and the thought most frequently voiced, was that the spirit of Congress should remain. That thought found expression in the splendid consecration that was made after the procession.

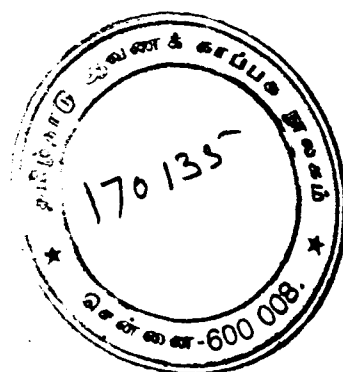
Peace, unity, energy of Christian life, this is the spirit of the Eucharist. The execution of the Congress resolutions will procure the fruits to some extent, but a more full achievement will depend on individual effort. The three days in Madras with its impressions and lights and inspirations should be a good guarantee for this.

"The Indian Affairs," 6th January 1938

Particular interest was lent to the usual crop of cold weather conferences in Madras by the holding of a National Eucharistic Congress at which Roman Catholics from all parts of India gathered to bear witness to their faith openly and courageously, to use Dr. Lang's phrase. The event was rendered more than usually solemn by the presence of the Delegate Apostolic to the Indies in the capacity of a Papal Legate. Even the official mind unbent to take note of the Congress, and the Catholic Hierarchy's enthusiasm was communicated in more than ordinary measure to the flock. The Madras Congress, excellent as a demonstration of faith could, of course, not compare with the International Eucharistic Congresses held on the last two occasions at Dublin and Buenos Aires but it was intended to show that the Catholics remain the most important of Christian sects. None will deny that the Roman Catholic priest is without influence in affairs temporal as well as spiritual and perhaps the growth of Erastian or rather pagan sentiment in Europe impels the Holy See to cast more solicitous glances towards the East. Non-Christian communities demonstrated their tolerance by extending a hearty welcome to the visitors, and the Indian National Congress, through its President, expressed its goodwill. The representative of the Vatican, on his part, appreciated this graceful compliment and made a felicitous reference to the great influence of Christian ethics on Mahatma Gandhi's thought. Incidentally, the Congress must have proved a distinct source of income to the Indian Railways and the City of Madras which has seldom attracted such a huge concourse of pilgrims. The event was one which testified to the good feeling prevailing all round and also showed that the episcopate which celebrated its Golden Jubilee, and the priesthood enjoy the esteem of many besides their fellow-religionists.

The Eucharistic Congress recently held in Madras was one of the most impressive and gorgeous pageants ever likely to be witnessed by the present generation.

The genius of the Catholic Hierarchy for organisation found memorable expression. A mile-long procession took more than two and a half hours to clear a given point; and the splendours of the scene combined the barbaric opulence of the East with the awe-inspiring suggestion of a ritual. It was a conclusive answer to all those who have wondered at the age-long sway exercised by the Catholic Church over its adherents. The emotions are literally overwhelmed by a symbolism which holds our spirits willingly captive. I surrendered to the enchantment, and was a Catholic—while I saw and wondered.—Sigma in *The Indian Affairs*, Calcutta.



R.
Qb. 1x N37
N37



EUCHARISTIC CONGRESS

HYMN

Words by

R. F. MARTINDALE S.J.

Music by

R. F. VARIN S.J.

Moderato mf

O Thou who through Cre--a---tion Dost weave Thy perfect plan. We
 O hun-gry hearts, He feeds you With Bless-ed Bread and Wine; O
 O lands of plain and moun-tain Of lo---tus, rice, and palm, How
 O Word of God, be spo---ken! O Dove Divine des-cend! O

S.
A.
T.
B.

marcando cresc.

hymn Thy In-car---na-----tion That brought Thee near to man But
 thirs-ting souls, He leads you To pas---tu---rage Di---vine Our
 lof---ly leaps your foun---tain Of sa---cra--men-tal psalm Tri-
 Bread from Heaven, be bro---ken From end to In-dia's end Our

qui mosso

Lord what ex-ult-a-tion Our minds to day must fill
 an-cient land re-joice; Our flowers their in-cense fling;
 -um-phant Sun, be ten-der! Be mer-ci-ful, you Rain!
 Faith shall ne-ver fal-ter We know the time shall be

mf

For
 We
 O
 When

rit. poco

Transsubstan-ti-a-tion Hath brought Thee nea-er still.
 praise with hearts and voi-ces Our Shep-herd, Priest, and King. Though
 fail not fields to ren-der Your Eu-cha-ristic grain!
 eve-ry Eas-tern Al-tar Lifts Eu-cha-rist to Thee.

** Chorus*

Devoto

eye can-not be-hold Thee Be-neath Thy mystic veils, Our souls, sweet Lord en-

In Congregational singing leave out these four lines and take up at once "O Sacrament"

mf. molto *pp* *f* *Con spirito*

-fold Thee, Our Faith Thy presence hails! O Sa-crament most ho-ly O

mf

Sa-crament Di-vine, All praise and all thanks-giving Be ev-ry moment

ff *Allarg.*

Thine All praise and all thanksgiv-ing Be ev' ry moment Thine.

ARRANGEMENT FOR TWO EQUAL VOICES.

Moderato

O Thou who through Cre--a---tion Dost weave Thy per-fect plan We

marcando

hymn Thy In--car--na---tion That brought Thee near to man! But

piu mosso

Lord, what ex-ult--a---tion Our minds to day must fill For

Devoto

transsubstan-ti---a---tion Hath brought Thee nearer still Though

rall. molto

eye cannot be--hold Thee Be--neath Thy mystic veils, Our souls sweet Lord, re-

f. Con Spirito

-fold Thee, Our Faith Thy presence hails! O Sa--crament most holy

mf

Sa-crament Di-vine All praise and all thanksgiving Be ev'-ry mo-mo-

ff

Thine All praise and all thank-giv-ing Be ev'ry moment Thine

Allarg.

1, 70, 135