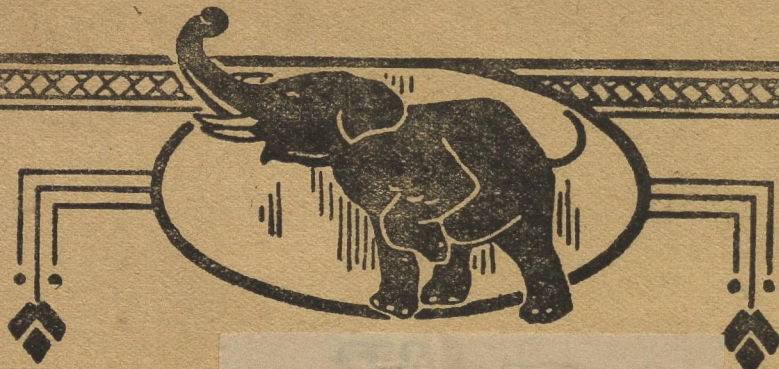


XXII



EL  
EXE

64  
Pages

Subject

Name

School  
College

Class

Sec.

Roll

M. Thekkakara S.J.

Year

MSS XXII

Connections to  
Beacon Light  
St. Stanislas Kostka  
CC  
Strows & titles  
Call to Action CC  
Review India Immortal  
Aquariva  
The Family Rosary CC  
Devotion to Our Lady  
in India  
"maria"

X

Price  
1-2-6

# Corrections to the Pamphlet on Catholic Schools.

1 Catholic schools as we know them to day began to exist in India <sup>with</sup> long before the dawn of any government <sup>policy</sup> system of education. <sup>By the middle of the</sup> ~~early~~ <sup>fifteenth</sup> century there were <sup>Catholic</sup> ~~Christian~~ missionaries in several parts of South <sup>chiefly in the South</sup> India with flourishing mission centres and large <sup>numbers</sup> communities of Christians. It was characteristic of the enlightened foresight of these early pioneers that they realized the necessity of sound and widespread education for the nascent Christian communities. They saw that schools and colleges had an essential role to play in the <sup>building up</sup> ~~establishment~~ of the Church in India. Portuguese missionaries.....

1 [and even today] <sup>it continues</sup> in many of the less advanced mission centres, ~~but has~~ <sup>is being</sup> ~~continued~~ <sup>continued</sup> where the economic conditions of the people are so backward that no educational progress is possible without generous financial aid from the missionaries.

2 ~~Let to the government's system of education and thereby to be entitled to the grants-in-aid from the government.~~

To V<sup>e</sup> This

p. 3. With the change the implication is avoided. Education becomes cheap because

4 Today the Jesuit Vice-Province of Madras has besides the College of Trichinopoly, two other Colleges, Loyola College, Madras and St. Xavier's College, Palamkottah. The Jesuit Mission of Calicut has two Colleges, St. Aloysius College, Bangalore and St. Joseph's College Bangalore. The latter had <sup>originally been</sup> ~~been~~ <sup>originally</sup> started and for many years managed by the Paris Foreign Mission Society of Paris, until in 1934 it was transferred to Jesuit management. In June 1946,

The Paris Foreign Mission Fathers started a new Catholic College, St. Philomena's, in Mysore. In the City of Mysore, the Capital of an ~~the~~ thereby bringing an important addition to Catholic University education in South India. A large number of <sup>several</sup> Catholic Colleges exist in Travancore and Cochin, two small native states in South India, unlike those in the and it is noteworthy that unlike the "missionary" Colleges in the rest of India, these Colleges owe their existence to indigenous priests and religious Congregations. St. Berchmans' College, Changanacherry, conducted by the Syrian diocese of Changanacherry, ~~has~~ holds a high reputation as perhaps the best of the Colleges <sup>of the</sup> Travancore University. An ~~an~~ earlier origin is St. Thomas College, Trichur, also conducted by a Syrian diocese of the Syrian rite. In 1944 the Syrian Carmelite Congregation of Malabar started the Sacred Heart College, Thevara, near Ernakulam, which already during its ~~in~~ short existence has built up an ~~excellent~~ <sup>excellent</sup> record notable record for efficiency. Last in the list of men's Colleges is St. Albert's College, Ernakulam, started in June 1946 by the courageous initiative of Mgr. Joseph Altipetty, Archbishop of the Latin Archdiocese Verapoly.

#### South Indian

The contribution of Catholics is even more remarkable in the field of women's university education, in South India since here the Government's initiative has been very deficient. In Travancore Cochin ~~there~~ are three women's Colleges, one St. Theresa's <sup>College</sup> in Ernakulam and one in Ernakulam and two in Trichur. All three are under the management of indigenous <sup>diocesan</sup> Congregations of Carmelite Sisters. A College

Holy Cross College, Trichinopoly with a longer history is that <sup>Conducted</sup> by the French Holy Cross Sisters. <sup>in</sup> Perhaps the greatest largest single stone in <sup>Catholic</sup> education for women <sup>in India</sup> is that borne by the <sup>Sisters of the</sup> indigenous Congregation, <sup>of the</sup> Apostolic Carmel, Mangalore. Their largest College is St. Agnes' Mangalore; in Patna, North India, they conduct another College, that the Patna Women's College; <sup>of which mention will be made</sup> and in addition to these, they <sup>have</sup> a very large number of high schools and training schools in various parts of India, and even in Ceylon. Though originally a diocesan Congregation restricted to Mangalore, <sup>the</sup> its educational work has been widely appreciated, and many bishops have been anxious to avail themselves of its services.

The Catholic Colleges of South India, being comparatively <sup>at</sup> ~~closer~~ <sup>together</sup> ~~together~~ <sup>than in North India</sup>, have.....

5 The only Catholic Women's College in North India <sup>of Next</sup> till recent times ~~had been that of the one of Patna,~~ <sup>page</sup> ~~Conducted by the Apostolic Carmel of Mangalore.~~ as a severe financial burden on the management

6 All the Catholic Colleges of India which we have mentioned above are arts and science Colleges. For the list to be complete we should add also a few high schools, most intended for Anglo-Indian and European students, which have a <sup>small</sup> ~~small~~ university department attached to them. Among these are St. Joseph's, Bowbazar, Calcutta, St. Joseph's, Darjeeling, Good Shepherd's, Bangalore, St. George's, Barlaugung, and St. Peter's Agra.

In the field of medicine.

There is as yet no Catholic Colleges for the professional courses like Engineering, law and medicine, and this is a great drawback.

Two other important colleges in India, meant exclusively for women, are The Sophia College, Bombay and Women's College, Patna. Like the latter is managed by the Sisters of the Apostolic Carmel, Mangalore, of whom mention was made earlier. Sophia College, Bombay was started in 1939 by the Sacred Heart Sisters from England. From its beginning this College.....

Just like other private schools, the Catholic schools also which have been geared on to the Government system, suffer inevitably from these notable defects of the system. From the Catholic point of view there is another serious defect, namely, that an ~~integral~~ integral Catholic education ~~is~~ is very difficult of achievement through a rigid curriculum set by educational boards over which the Catholic managements have little control. The managements heartily deplore these defects, but at the present time except either to accept the system with all its defects or to reject the system and face the severe handicaps due to loss of recognition and grants-in-aid, and fall in the decrease ~~of~~ considerable fall in the number of students.

There are many exceptions to the general scheme of school education outlined above. In some..... type the following para.....

① Several of the parish schools of Travancore and Cochin belong to this category. <sup>village</sup>

② A certain number of these schools are to be found among the Syrian Christians of Malabar, holding to

age-long traditions and giving paramount importance to the teaching of religion.

There is no denying the fact that from the <sup>exclusive</sup> Catholic point of view, this is an ~~evil~~ the presence of a large number of non-Catholics in our schools is ~~an~~ <sup>undesirable</sup> ~~undesirable~~ feature with many <sup>disad.</sup> ~~disadvantages~~. Many would ~~be~~ consider it an ~~undesirable~~ evil. It prevents ~~the~~ our giving to the Catholics pupils that ~~fairness~~ of religious education <sup>which</sup> we desire to give and which they have a right <sup>to expect</sup>. To some extent it affects also the Catholic atmosphere of the school. And is there ~~not~~ <sup>also</sup> a danger that of an attitude of religious indifference creeping in under the guise of broad-minded tolerance?

Without attempting to deny the very real disadvantages of the ~~presence~~ having non Catholics among the pupils, we might say at the outset that if it is an evil, it is also a necessary evil. We have indicated earlier why the Catholic institutions at a critical stage in the country's educational progress decided, though unwittingly, to be geared on to the government system and to admit students of all religions. Nor should we lose sight of certain indirect advantages arising from the presence of non-Catholics. If the Catholic <sup>child</sup> ~~boy~~ were to be brought up in an atmosphere of artificial seclusion during the younger years, more or less as a hot-house plant, he would be running a great risk to his faith when later on he faces a non-Catholic world for which he was not prepared. The artificial atmosphere is one that cannot last in a country like India. Questions of religion may now and then

be raised by the non-Catholic school-masters; but as a rule the non-Catholic <sup>students are</sup> pupils ~~refer~~ <sup>are</sup> more deeply grounded <sup>in religious principles</sup> than the non-Catholics; and if there are doubts which <sup>they</sup> cannot solve, ~~to~~ <sup>there is always</sup> a hand a priest or nun to whom ~~they~~ <sup>they</sup> will trustfully refer. It is safer that such doubts are solved early when there is opportunity available, than later on when the students are cut adrift in a non-Catholic milieu. The danger of religious indifferentism creeping in during the school days is extremely little; the Catholic management are ever careful to prevent that; and usually our boys, when obliged to move constantly with non-Catholics in the school days, cultivate that attitude of circumspection which <sup>will</sup> guard them from <sup>the</sup> undesirable influences ~~of~~ <sup>as they which will</sup> ~~of~~ <sup>become</sup> more pronounced in later life.

### Why non-Catholics

Even admitting that there is some loss sustained by the Catholic pupils because the school is not purely Catholic, there is on the other hand an immense gain accruing. We should not deny that on the other hand an immense gain is reaped by the non-Catholic a large number of non-Catholics through our colleges schools. Educationally India is a very backward country, the Government's educational agencies reach <sup>benefit</sup> only a small proportion of the people. But for the Catholic institutions there are many thousands of <sup>Indian</sup> pupils who would be deprived of education especially in the higher stages. The Catholic missionaries are doing a great work of Christian charity towards the pupils, their parents and the country, in ~~consequently~~ <sup>consequently</sup> allowing non-Catholics into schools which they have built

& at the cost of great sacrifices and with benefactions from the Catholic Countries of the West, and which they have intended primarily for <sup>the</sup> Catholics.

There is no need here to refute the false charge of proselytism sometimes brought against our Schools and Colleges. The aim of Catholic educational institutions is not to ~~convert~~ <sup>the non-Catholics</sup> but to educate the Catholics. And in dealing with the non-Catholic <sup>pupils</sup>, the missionaries have always, & ~~it~~ respects the wishes of the parents. The <sup>non-Catholic</sup> parents themselves are the first to recognize this, and if it were otherwise, they would not entrust their children to our Schools in such large numbers. ~~But~~ <sup>However,</sup> it is idle to deny that the Catholic <sup>teachers</sup> ~~educators~~ exert ~~no~~ any influence on their pupils; ~~but~~ such influence is there will always be if the <sup>teacher</sup> ~~educator~~ is worthy of his vocation; and the ~~greater~~ stronger the character of the teacher, the ~~deeper~~ greater his spirit of self-sacrifice and devotion to duty, the more profound will be this influence. But this is an influence which all who have the interests of the Country and its youth will gladly welcome. Education, as the Catholic missionary teachers understand it, is more than the mere acquisition of knowledge; it is a formation of the mind and the will, a training of the whole man. And ~~they~~ <sup>he</sup> ~~try~~ <sup>to</sup> give ~~to~~ <sup>this type of education</sup> as far as possible to the non-Catholic pupils as well, not indeed through the integral Christian message, but at least through the radiation of an ennobling personality. Hence it is that the pupils ~~all~~ <sup>attain</sup> vague concepts of about God, the natural law, respect for authority, individual and social morality, etc., which are all too prevalent are considerably purified and strengthened through the education given by the Catholic institutions.

1600 miles Horseback Kothov. Lord John ruled

450 miles to Augsburg 500 miles -  
as senator.

① That was an extra-ordinary favour; and Stanislas thought  
this influence <sup>that death was quite near.</sup> may not perhaps be deep ~~except in~~  
those ~~and~~ may not affect all the pupils in a  
large institution. But it exists, and affects considerably,  
at least those <sup>few</sup> who <sup>come into</sup> form lasting personal contact  
with the masters missionary teachers. Such influence  
is all the more essential for the Country

## The Call of Christ

St. Stanislas Kostka.

Feast Nov 13th.

The Call of Christ had come to Stanislas rather  
suddenly. He had known for long that it would come,  
but not in the way it did, nor at that time. It took  
him by surprise, but <sup>and courage</sup> still found him ready; and  
it gave him the strength <sup>needed</sup> for the long way he  
had to go in following <sup>that Call.</sup>

Stanislas was a <sup>student at</sup> Vienna, sixteen hundred  
miles away from home, staying at a Lutheran's house,  
~~although he was a Catholic~~  
and staying under a tutor. For some time past  
he had been very seriously ill, confined to bed; and  
the doctors had declared that his death would be a  
matter of days or perhaps hours. Stanislas too quite  
believed it, and he asked for the Viaticum, in order to  
prepare for a holy death. But the Lutheran landlord  
would not hear of it; ~~at~~ he stoutly forbade any  
"papist" priest entering his house. Stanislas turned  
to his favourite saint of his in heaven, <sup>S. Barbara,</sup> when human  
means failed him; and she saw to it that two angels  
brought him Communion. <sup>①</sup> But this Communion was  
not to be a Viaticum as he learnt shortly after.

The young boy, still hovering between life and  
death, had <sup>been</sup> the happiness to receive two other heavenly  
visitors in his room. Our Lady came to her carrying

Her Divine Child in her arms. She placed the Child in the arms of Stanislas; and the sick boy felt a moment of supreme bliss as the smiling <sup>Infant</sup> nestled against his <sup>side</sup> forehead. It was then that Our Lady conveyed to him the Call of Christ. She said: "You must enter ~~the~~ <sup>the</sup> ~~end~~ your days in the Society which bears my Son's name. You must become a Jesuit." With this message his heavenly visitors vanished. And Stanislas was not a little surprised to find that he was completely cured. He got up from bed, put on his dress, and came out to announce to the astonished household that he was not dying yet.

The call of Christ was clear enough, but it ~~low~~ he could answer that call was far from clear. Stanislas' father was Lord John Kostka, one of a Senator of Poland and one of the Chief R<sup>ep</sup>ublicans of the realm. The great nobleman had ambitious plans of ~~ambition~~ <sup>ambition</sup> for his brilliant, sprightly, & young son. The Jesuit Provincial in Vienna knew it, and so when Stanislas requested him for admission into the Order, he firmly shook his head. If he were to admit Stanislas against the wishes of his father, the worst might be feared for all the Jesuit houses in Poland. The Lord of the Kostkow Castle was a man of power; and ~~the~~ <sup>many</sup> ~~many~~ <sup>many</sup> Jesuits, in Poland ~~in~~ might be made <sup>to feel</sup> the weight of his anger, because of the independent action of a Provincial in <sup>distant</sup> ~~far away~~ Vienna.

Still Stanislas was not willing to admit defeat; Our Lady could not have asked him to do the impossible. He knew that there must be some way; and he would find it out. To wait for his father's consent was <sup>futile</sup> ~~futile~~; it would never come. It was equally <sup>futile</sup> ~~futile~~.

to hope for admission from the Provincial of Vienna; it would not be given without his father's consent. About this time Stanislas heard of the great Peter Canisius, the Provincial of the Jesuits in Germany, the best known preacher and writer of the day. Perhaps he might dare to do what the Provincial of Vienna did not dare. So Stanislas made a great resolution. He would go to Augsburg in Augsburg and try his chance. But Augsburg was ~~two~~ <sup>four hundred</sup> miles away from Vienna; he would have to wade every mile of that long, long way; and the trek would be made all alone, with not a friend on the way. The rough weather, the unknown dangers of the road, the hordes of bandits, the uncertainty of the reception he would receive in Augsburg, nothing dismayed him. This was his only chance, and he would try it. ~~He was but a lad of sixteen. But~~ <sup>the</sup> Call of Christ and the great stout resolve in his heart gave him the strength to try that fearful march.

One morning, after hearing mass and receiving Holy Communion, he set out on his ~~tramp~~ <sup>trek</sup>. He did it amazingly quick, at the rate of thirty miles a day. ~~He~~ When he felt hungry he begged for bread from some kindly house-holder, and if he found none to give him food, he still marched on, hungry and tired. His feet pained him legs ached from the steady, ceaseless tramp, and many a time it seemed he would fall dead on the way without seeing Augsburg or Canisius. But still he marched on. At night ~~fall~~ <sup>fall</sup> ~~some~~ <sup>ask</sup> he would take shelter in a peasant's home, if there was any ~~willing~~ <sup>willing</sup> to take him in; or else he would sleep under a hedge or in the open field. The green grass would be his mattress, and the ~~tot~~ <sup>tot</sup> dark, star-lit sky a canopy over his head. At the first flush of dawn

he would get up, say his prayers, and continue his long journey. The words Augsburg, Canisius, Society of Jesus, continually echoed in his ears; Christ had called, and his was bent to following, though the following was real hard.

At last, after a ~~very~~ fifteen long, weary days, he reached Augsburg. Faded and haggard, reduced to the last limits of his strength, he knocked hopefully at the door of the Jesuit house. To his intense disappointment he learnt that Canisius was not there; he was had gone to Dillingen, a town 45 miles away. The Fathers at Augsburg who listened <sup>in amazement to</sup> ~~of his~~ the story of his quest, could not however persuade him to stay there overnight, and take some rest. Forty-five miles, he said, was a small distance; and immediately he was on the road again.

At Dillingen he met Canisius. It was a momentous interview - of two great Saints of the Church, so different in everything, and yet so alike - Stanislas <sup>Kostka</sup>, the boy of sixteen hoping, fearing, pleading with all the eloquence at his command for the great favour which he had walked five hundred miles to seek; and Ca Peter Canisius, looking intently into the blue, <sup>it by crystal</sup> eyes of the young lad, and listening to <sup>the account of his</sup> ~~his~~ pleading adventure. Before long, Canisius realized that there stood before him a priceless treasure, to secure which the Society should be prepared to take any risk, even the anger of the Lord of Kostov. But Dillingen was too near Kostov; and Stanislas would not be safe if he were to be admitted into the novitiate there. So Canisius decided to send him, though not immediately, to the novitiate of San Andrea in Rome. Meanwhile, he would put the young nobleman to the test, by setting him to the menial tasks of the household. That was how he himself had been tested

Curiously repeating Stanislas' own motto: "I am born for greater things".

by St year ago by St. Ignatius Loyola when he sought admission into Ignatius' order. Stanislas stayed <sup>for a fortnight</sup> at Dillingen, peating potatoes, scrubbing the floor, washing up dishes, ~~and~~ sweeping the corridors and waiting at table. He did it all as one to the manner born; and no one suspected except Canisius knew where he had come who he was and what he had left behind - the Castle of Korkov and the hosts of his own servants.

Canisius was now sure of the mettle of his new recruit; and <sup>so</sup> he sent him to Rome with a letter of introduction to another great saint of that century, Francis Borgia, <sup>the</sup> General of the Jesuits. "I hope for great things from this youth", wrote Canisius in his letter. The journey was eight hundred miles long, and again he had to walk all the way. But this time the dangers and hardships were much less; he was in the company of two Jesuit Companions; and he could stop often on the way in Jesuit houses. Besides there was great joy in his heart as he was <sup>now</sup> certain of what he <sup>had been</sup> seeking. The <sup>three</sup> travellers started from Dillingen on September 20<sup>th</sup>, <sup>1567</sup> and struck south through Bavaria to the Tyrol Alps; they crossed the high mountain passes down into the fertile plains of Northern Italy; they passed through magnificent Italian cities one after another; and on October 25<sup>th</sup>, they were in the eternal City of Rome. On the same day Stanislas entered the novitiate, received the crowning joy of thirteen hundred miles of tramping and many a <sup>hard</sup> unspeakable hard-ship; he entered the Novitiate of San Andrea. St. Francis Borgia did not hesitate to admit a youth of such sterling courage and determination; and soon <sup>he</sup> Stanislas found himself at home in the novitiate of San Andrea. But ~~the~~ <sup>novitiate</sup> world was not privileged to possess Stanislas the earth

She was "born for greater things."

For long. He had ~~just~~ answered the call of Christ; and now he was ripe for heaven. Back in Vienna Our Lady had told him: "You should end your days in the Society that bears my Son's name." It was only to end his days that he came to the Society of Jesus; there he received the final touches in the perfection of his sanctity. After barely ten months of novitiate-ship, on the feast of Our Lady's Assumption, August 15, 1568, as the dawn was just breaking, Saint Lazar's pure soul took his flight to ~~heaven~~. His dear <sup>now</sup> mother had come down to take him, that he might keep her feast in the home of the elect.

Dear Friends,

Having spent some of our happiest years in your midst in the Catholic Hostel, we have now the greater happiness of informing you of our forthcoming ordination to the Sacred Priesthood on 21st November, 1946. We ~~do~~ request you kindly to remember us in your prayers, and promise you a memento in <sup>our 1<sup>st</sup> and 2<sup>nd</sup> Nov</sup> ~~our~~ First Holy Mass which will be celebrated ~~in~~ the Chapel of St. Mary's College, Kureong.

Yours remain,

Yours devotedly in our Lord,

The Call of St — St. Francis Xavier  
of Bk No XXIII —

ways D.G. II

- In St's Army — Animananda. p. 10 (17B221)  
Mahadava Iyer. (17B222) — 1<sup>st</sup> Bk — 10<sup>th</sup> Oct  
De Nobili — (17B222) 2<sup>nd</sup> Bk.  
Died 1656.  
Father Lazar. Died 16<sup>th</sup> Sept. 1899 (17B222)  
Father C. J. Borchi + Jan 4, 1749 (17B222)  
Father Anthony Criminalli + May 1599 (17B222)  
Enrique Enriquez + 22 Feb 1600 (17B223)  
Mother Xavier Murphy + 5 Nov. 1939 (17B225)

Fr. Francis Bertram. + May 1936 (17/3225)

Fr. Lievens

3

Tit.

### Schools' Town for Bombay.

The recommendation made by the physical education <sup>21</sup> Committee of Bombay <sup>concerns the establishment of</sup> is entirely new and startling. <sup>of a school for</sup> Modern "Schools' Town" <sup>is to be built in one of the</sup> suburbs of Bombay. <sup>where people will enjoy</sup> The <sup>best</sup> <sup>the</sup> <sup>clear</sup> <sup>atmos-</sup>phere of a countryside. There will be a central library, museum, health centre, clinic, <sup>campus</sup> stadium, theatres, etc. The "Schools' Town" <sup>is planned to</sup> will cover an area of two thousand acres. Each school would be given a separate plot, not below seven acres, on which it will have to construct buildings according to approved standards. For all common facilities will be provided <sup>for</sup> from a special fund to be created for that purpose. The Government is to advance loans for schools which require assistance. The most important feature of the plan is that all secondary schools now struggling against heavy odds <sup>in the present</sup> in different parts of the city in a ~~chaotic~~ noisy, crowded, dust-filled, <sup>almost</sup> unhygienic atmosphere, will be transferred to the Schools' Town and will be run on modern lines of cheap efficiency.

We have no intention to condemn an elaborate and far-reaching scheme of educational reform which has been drawn up by many experts familiar with the uncongenial educational atmosphere of the city of Bombay. It is well known that most of schools are now housed in buildings <sup>which are</sup> small, shabby, unlighted, <sup>and</sup> buildings ill-ventilated buildings, and that the buildings are situated in areas most unsuited to efficient education. A "Schools' Town" has much to recommend itself. But one would wonder <sup>that</sup> whether a "Schools' Town" requiring <sup>such</sup> <sup>huge</sup> <sup>an</sup>

of over ten crores of rupees  
outlay of capital is in the best interests of education  
of the Bombay Province. The ~~of~~ initial expenses  
~~are not~~ <sup>are</sup> staggering. Nor will there be any  
considerable reduction in running expenses. The  
Schools' Town will necessarily be at a very  
great distance from the homes of most of the  
pupils. The amount of time to be wasted every  
day in crowded trams and buses, and the expenses  
of the long journey to and from schools ~~will~~  
should make statesmen pause before they give  
their sanction to this scheme. Another reason for  
our being not too enthusiastic over the scheme  
is that in the present educational atmosphere of  
the country, with wide spread ill-discipline  
and frequent strikes, the worst might be feared  
out of massing many thousands of boys <sup>and girls</sup> into a  
restricted area. ~~The~~ The great distance between  
schools has been hitherto a great advantage,  
enabling authorities to settle strikes before they  
spread too far.

Though the scheme of Schools' Town has many  
laudable features, we believe that adopting it in  
its entirety is not in the true interests of education in  
the Province of Bombay. Prickly in educational  
planning should be given to ways and means for  
making education more universal. The scheme of  
centralizing educational institutions in a single  
area is more suited to colleges than to schools.

### Vocational Training

The Government's paternal interest in the demobilized Services' personnel continues unabated. One of the schemes approved lately by the Standing Finance Committee of the Government is that of

9  
Total  
22  
to be

Vocational training for demobilized soldiers. The scheme is to cost an initial outlay of Rs 9,94,337 and every every year the Central Government is to contribute Rs 47,29,156 towards recurring expenses. The purpose of the scheme ~~to~~ is to increase the earning capacity of ex-service men and to help their re-settlement in civil life. With the land already over-crowded, and yielding very poor returns for labour, returned soldiers are naturally unwilling to go back to the villages whence they came; nor will they easily adapt themselves to the low living standards of the villages. On the other hand the industrial expansion & progress of the country is too slow to absorb the thousands of soldiers who are being demobilized every month.

The scheme of vocational training provides for 39,000 persons per annum. The start with the target is 10,000 seats; and training will be given in agriculture, cottage and small-scale industries, commerce, miscellaneous professional and non-professional occupations, and various large-scale non-engineering industries. The duration of training will be for three years. The institutions will be of three types, some of some under the labour department of the Central Government, others under Provincial and State Governments, and lastly a few under aided private managements.

It is a welcome sign that Government envisages the co-operation of private agencies in the execution of this scheme. If due precautions are taken against profiteering, training institutions under private managements will prove to be far more efficient and economical than those of the government. However, the scheme being new and untried, private

Benj. Davis    Joe Harris    Jim Connolly  
Jim Collins    Dick Mathews  
Tom Carey    Hubert Kelly  
Tom Averley (senior Captain)

Capital may not be forthcoming in abundance, and government should be prepared to advance liberal grants - in - aid.

5.

### Call to Action

M. Th. S. J.

Fr. Patrick was frankly ill at sorts about his huge Crusade group. ~~For~~ The fault was not with the Crusaders. They were an excellent set of boys, so regular in their offering, so devout in their Communion, and so generous with sweat, original sacrifices. Nor was the fault with their ~~a~~ huge number. They were over a hundred, but he could not help it, ~~nor would~~ and even if he could, he would not have reduced the number. Not that he pinned his faith in numbers; his faith, he said, told his critics, was in revealed truth and in nothing else. But the ~~new~~ Crusade was doing a world of good to the boys, and he thought, ~~perhaps~~ illogically if you please, that the more there are to profit by it, the better it would be.

What disturbed him at present was something else. He talked it over with our Lord, and then decided to talk it out with his the Crusade Group Captains of the Crusade.

The boys felt not a little nervous over this solemn conference in the Director's room. There wasn't much place for all the eleven of them in Fr. Patrick's sitting room among the books and shelves and boxes. A few seated themselves comfortably on the bed; others less comfortably on the ~~bed~~ <sup>floor</sup>; and little Benj, cute as he was, took the only spare chair in the room.

"How goes the Crusade?" asked Fr. Patrick. Evidently he was ~~fuzzed~~ <sup>wondering</sup> how to begin.

"You should know, Father," said spoke Jim's voice from deep below his chest. That remark had the effect of a wet blanket, which Tom Carey resolved to pull to shreds.

"We ~~also~~ should know; or else we must be sacked." ~~He~~

From Fr. Patrick saw it was no use beating about the bush or being muffled by Jim Collins' best blankets.

"You know, boys, I am thinking, the Crusade isn't going well."

"Why, why," asked many voices in frank dismay.

"It is like a rolling stone, and gathers no moss." The wide eyes of the boys showed an utter lack of comprehension. Fr. Patrick continued, curling his beard round his index finger: "They all say, the E. C. is the primary school for Catholic Action. No, it not 'they all'; it is the Holy Father himself who said it."

"What in the world does that mean?" asked the senior Captain, Tom Averley. He was puzzled by a new and unfamiliar idea. For four years or more he had been a Crusader. He thought, and others said too, that he knew the Crusade inside out.

"What is the E. C. according to you, Tom," asked Fr. Patrick.

Tom bent forward from the bed he was sitting on, gave all attention like a soldier on under orders, for the little catechizing which was now beginning. "The Crusade," he said, "is a section of the Apostleship of Prayer."

"That doesn't say much; does it?" asked Fr. Patrick.

① When they got two of them <sup>on their backs.</sup> to their country.

is a kind of an animal. An atom-bomb is a kind of war-weapon. <sup>But</sup> the poor Japanese <sup>has</sup> ~~has~~ lots more than that. What is the C.C. for you us who have lived so long in it?"

"Is something of an atom-bomb," ventured Tom in explanation.

"How?" asked Joe Harris not waiting for Fr. Patrick to put the question.

"It is a war-weapon. We use it in fighting the devil and his huge army of evil. And it is a frightful war weapon. That's why every school up and down the country is making use of the Crusade. All are forming Crusade groups. ~~There~~ <sup>There</sup> is not a single Catholic school which hasn't a Crusade?"

Joe Harris could not take up the challenge; he knew only few schools and all of them had the C.C.

Fr. Patrick came to Joe's rescue. "Tom, that proves little. The Crusade may be just a modern fad, like chewing gum, or matinee or Comics. We must see why ~~just~~ <sup>good</sup> people take to the Crusade?"

"I suppose, because it makes us love the Eucharist; because it teaches us to receive Communion frequently," and ~~with~~ <sup>said</sup> Tim Connolly.

"Because it trains us in sacrifice, and sacrifice is very pleasing to God; besides it gives <sup>us</sup> strength of character," explained Dick Matthews.

"All that is true enough," said Fr. Patrick. "You have spoken of the second and third mottoes of the Crusade. But there is a fourth which we are conveniently forgetting all the time."

"No, we don't forget it," said Tom deeply offended. "We ~~give~~ <sup>try</sup> to be good ~~examples~~ <sup>and</sup> of boys, and perfect Crusaders, ~~that~~ <sup>is</sup> giving good example."

① no further idea

We pray for the Conversion of India, and that is apostolate through prayer. We... " You wanted to continue; he would have <sup>liked to point out</sup> ~~liked to show~~ many other ways of practising apostolate. But <sup>nothing came to his</sup> ~~apparently there~~ wasn't any other <sup>idea</sup> ~~to~~ he stopped, hoping others to take up his line of defence.

His ten companions who were always so talkative preferred silence. They knew silence was golden when ~~there was nothing to talk about~~ <sup>they knew how to talk up</sup>. The fourth motto "Apostolate" was <sup>for all</sup> a dreamy word floating in the region of shadows. It reminded them of St. Peter and the keys, of St. Thomas and his Chinese tomb in Inyapora, of millions upon millions of Hindus and Mohammedans who would never be converted. Apostolate, they thought, was a fine thing for grown-ups, for priests in distant mission stations; but it was too big for little boys like themselves. Fr. Patrick thought ~~he was~~ followed the unexpressed <sup>idea</sup> ~~thought~~ of these boys and was anxious to blast a few of them.

"So, you see, it is precious little that we do," said Fr. Patrick. "And perhaps even that <sup>little</sup> hardly deserves to be called Apostolate."

"Yes, you are right Father," said Benjamin Davis poised <sup>him</sup> sitting back comfortably on his great chair in the centre of the room.

"But it is hard to see what else we can do," said Dick Matthews. "We can't go about like St. Francis Xavier ringing bells. We can't preach."

"Preaching isn't at all essential," Dick, said Fr. Patrick slowly. "And the bell of St. Francis Xavier might produce little effect in these our days where radios are blaring out their deaf deafening jazz. There are other ways of practising apostolate, thousands of

other ways. And even we children can be true Apostles. Otherwise why should those who planned the Crusade have included Apostolate among the four mottoes? Remember what the Holy Father, Pope Pius XI, said. He ~~also~~ said the Crusade should be the primary school of Catholic Action. He also <sup>explained</sup> ~~said~~ what Catholic Action means. When lay people, those who are not priests, share in the apostolate of the bishops and priests, that is Catholic Action. Now Catholic Action is a tough job. It needs a round training. We can't do it unless we know the "how" of it.

"Suppose I were to pick up a lad from the streets, and put him in your class. He would not be able to read your books, write your tasks or work your sums in arithmetic. He would feel quite out of place."

"Of course, he would," said Joe. "You should put him first in the schools which the Sisters run down the street."

"That is where we all began," said Benjamin.

"What did you do in the primary school?" asked Fr. Patrick.

"We learnt to read and write and to do easy sums in arithmetic," answered Tom. "He had heard something about the Three R's."

Fr. Patrick said:

"A primary school was essential to train you. ~~you make train~~ make you fit for the <sup>high school</sup> secondary school. The primary school was not all play and fun games and fun. We worked at the very things we <sup>were</sup> would have to do later on in the High School. We did not always like the work. We would rather have preferred to play. Still we were made to work, and now we are thankful for what we did then."

"Catholic Action too needs a primary school. The primary school for Catholic Action is the Eucharistic Crusade. Our Crusade is not doing its job properly if it does not train up for the apostolate. Already now we must do various works of Apostolate. We must plan boldly and carry out our plans faithfully. The work will not be easy. We shall often be laughed at. And perhaps we shall fail in much of what we try to do. Still we will keep on, Confiding in God, and convinced that unless we train ourselves now, we shall not do any Catholic Action later on."

"What is it that we can do?" asked Tom eagerly. "That question is more easily put than answered," said Fr. Patrick. "Next time we meet together, you yourselves might suggest a few of the things we might do. Meanwhile think of what we were speaking about today. Ask our Lady to give you a few practical ideas about our apostolate and the way it should be carried out. Tell her that we have heard the call to action and are ready to answer."

### Book Review.

India immortal by E. De Meulder pp 262  
Light of the East Series No 16. Calcutta: The Oriental Institute. 1946. Price Rs 3.

India Immortal from the brilliant pen of E. De Meulder S.J. Comes to us as the answer to a prayer. India of today is not immortal. Ghostly mortality stares one in the face at every turn. Taken by Communal frenzy, steeped in abject poverty and humiliating ignorance, riddled with disease, the millions crawl towards untimely graves and the dark beyond. India of today is <sup>also</sup> not immortal ~~even~~ in another sense, a more

profound, spiritual sense. Light and life should  
shine out of darkness and death. The sea-  
level should have the Jews and the earth  
bring forth a Saviour. The seed of immortality  
given to the

India immortal from the brilliant pen of  
Fr. C. De Meulder S.J. Comes to the reader as the  
answer to a prayer. It is not, as some might  
expect from the title, a description of the India of the  
ancient <sup>time</sup> ~~ages~~, <sup>growing</sup> ~~ages~~, <sup>rebubbling</sup> with new life, <sup>and</sup> looking hopefully to-  
wards the future. Immortal has in the author's  
eyes a meaning, deeper, ~~far~~ more significant, more  
spiritual. India of today is not immortal, not  
merely because disease and mortality are so widely  
prevalent and the millions except towards eternity  
grope and the dark beyond. It is not the body alone  
that is diseased. The soul yearns for the true life  
which is to come <sup>from</sup> God, the ~~far~~ fount and author of  
life. In ~~darkness~~ <sup>ignorance</sup> it yearns for ~~light~~ <sup>the truth</sup> in ~~blindness~~ <sup>darkness</sup>  
it gropes for the way.

India immortal is India's pointer to true im-  
mortality. Christ, the Way, the Truth and the Life,  
came to the world to give a <sup>new</sup> ~~new~~ <sup>implant</sup> ~~implant~~ in the human  
race the seed of immortality. The religion <sup>which</sup> ~~he~~  
founded and which he destined to be the heaven of  
regeneration is the Church of the ages, Roman Catho-  
lic Christianity. The pointer to immortality is  
a ~~message~~ <sup>message</sup> in other words a presentation of the  
one true religion, the religion ~~founded~~ <sup>founded</sup> by Christ.  
But it is much more than mere apologetics. Apolo-  
getics is off-harmonic in its scope, and often negative  
in its attitude. <sup>In the present book</sup> ~~Here~~ one sees little of the forbidding

The popular 'reins of renaissance India to which men find their faith which parade as panaceas for the country's ailments and to which many find their faith are <sup>and needs.</sup>

and the mental vision gathers in one vast sweep all the <sup>harsh</sup> aspect of cold logic. Though based on a solid framework of invincible arguments, the structure is one of exquisite beauty, <sup>profoundly</sup> ~~profoundly~~ <sup>appealing</sup> ~~appealing~~ to the heart <sup>and mind</sup> and <sup>and</sup> ~~profoundly~~ <sup>perfectly</sup> ~~perfectly~~ <sup>rati-</sup> fying to the yearnings of the <sup>having</sup> long been in close contact with India and its many unspoken yearnings,

the author shows in Catholicism the perfect answer to what India is in quest for. He is as gentle and perseverant as love, and at the same time as firm and uncompromising as truth. No important aspect of

~~The first part of the book entitled "The Charter of Humanity's true freedom" elicits first the desire for truth and shows that religion is the whole of man. Then follows a superb chapter of Jesus Christ which contains some of the finest passages in the whole book. A personal love for Christ prepares the reader for the concluding chapters of this part in which Christianity and Catholicism are shown in their as profoundly appealing and convincing. The author's line of argument is as original as it is perfectly adapted to the Indian reader.~~

Indian life and thought is omitted. Culture, art, economic regeneration, women's emancipation, patriotism, all have discussed in an original and thought-provoking manner and the answer of Catholicism <sup>is</sup> ~~is~~ <sup>clearly</sup> ~~clearly~~ <sup>appealingly</sup> ~~appealingly~~ explained. The Chapter on "Jesus Christ" is perhaps the most <sup>powerful</sup> ~~powerful~~ <sup>in</sup> ~~in the whole book, and <sup>is</sup> ~~is~~ <sup>placed</sup> ~~placed <sup>as it is,</sup> <sup>following</sup> ~~following~~ the Chapter "Religion, the whole of man" and preceding those on "Christianity the whole of religion" and "Catholicism," the whole of Christianity, the powerful portrayal of the person of Christ is apt to <sup>produce</sup> ~~produce~~ <sup>a deep and</sup> ~~a deep and <sup>lasting</sup> ~~lasting~~ <sup>impression.</sup> ~~impression.~~~~~~~~

We would recommend this book warmly to

critically examined and their deceptive character is exposed.

every Catholic, as it presents the Catholic religion ~~as~~ as wonderfully rich in meaning, far ~~twice~~ wider in import than dogma and observance, as a life to be lived in every fibre of one's being and to be communicated to one's countrymen. It will be particularly valuable <sup>to those in</sup> whom burns the fire of apostolate and <sup>who</sup> feel that the traditional methods of presenting Christianity make little impression on the cultured non-Catholic intelligentsia of India.

But it is chiefly to the non-Catholics that the book is addressed. The author is as gentle and persuasive as love and at the same time as firm and uncompromising as truth. Perhaps it is no exaggeration to say that the book is unique for the force and sweetness of its appeal. The author keeps constantly before his mind the Indian ~~and~~ cultured Indian, the sincere searcher after truth, whose questions he forestalls, whose prejudices he disarms and before whom he raises the enthralling vision of the universal Church, the rock of truth, the ark of salvation.

M. Thekkarakal.

### Book Review

Agnaviva and the Great Inqul by J. S. Narayan.  
pp 233. 1946 Patna: The Catholic Book Club,  
St. Xavier's. 1946 Price Rs 5.

<sup>No</sup> Few missionaries in the history of the Church  
Indian missions and perhaps few in the history of  
the Church have had a career as colourful as that  
of the lovable Italian nobleman Rudolf Agnaviva.  
Born in 1552 in the midst of renaissance splendour  
he was marked early in life by his princely kin.

household for a career of wealth and <sup>earthly</sup> glory, and by  
God for His own exclusive service. He was connected  
on his mother's side with St. Aloysius Gonzaga.  
When he made known his decision to join the Society  
of Jesus, the obstacles he found in his path were almost  
as formidable as those which Aloysius had to meet.  
But his firm determination combined with his persis-  
tent pleading and a timely intervention of Pope Pius V  
opened for him the doors of the novitiate. Fresh diffi-  
culties rose when the gallant youth made up his mind  
to follow <sup>in</sup> the footsteps of Xavier to distant India. Europe  
with its universities and populous Catholic cities  
his amiable qualities, high intellectual stature  
and sterling sanctity ~~seemed~~ promised a glorious  
career of apostolate in Europe, in the universities  
and populous Catholic cities. But like another St. Basil  
he was on the quest of the grail, the distant East  
and the crown of martyrdom.

Soon after his landing in Goa, he was sent on  
the important mission to the <sup>Mughal</sup> Court of the great ~~Emperor~~  
Akbar. Rudolf's years at Fatehpur-Sikri, and in the  
midst of bewitching splendour, struggling against  
wealth and pomp, and against the baffling selecti-  
on of a great Emperor, form a thrilling romance  
of unfinished adventure. The Jesuits at the Mughal  
Court had but one aim before them, the establishment  
of Christ's Kingdom in India, ~~as the corner stone~~ and they  
rightly regarded the conversion of the Emperor  
as a most important step in the realization of their  
goal. They failed, but even the failure was a glorious  
achievement, since in God's work all failure is but  
of outward seeming.

On his return from Fatehpur-Sikri, Rudolf

On 15<sup>th</sup> July, 1583, the soil of Canacolind was drenched  
with the martyred blood of Rudolf

Aguariva was appointed Superior of <sup>the</sup> Salsette  
Mission. A new career was opening, that of  
apostolate among the Common people, consoli-  
dating a rapidly developing Church and making  
fresh conquests. But all too soon God's  
appointed hour drew near. Aguariva along with  
his few Jesuit Companions and several ~~lay~~ people  
Indian Christians. Catholic Salsette today bears  
testimony to the Church's traditional saying that  
the blood of martyrs is the seed of Christians.

J. Stephen Narayan has told the story of Rudolf  
Aguariva with great wealth of detail and in a  
pleasing style. Aguariva has been called the  
most lovable figure among the Jesuit Missiona-  
ries in India. Those who read J. S. Narayan's  
charming account will know the reasons why.

Catholic India with Books on Catholic India,  
its history, leading figures, problems and achieve-  
ments, are few. Aguariva and the Great Moghul  
fills a need which has long been felt. The Catholic  
Book Club deserves warm praise for having spon-  
sored its publication, and the one hopes that this  
is the first in a long series.

M. Thekkarakal & J.

The Family Rosary.

By M. J. S. J.

The place was the terrace of Fr. Patrick's pres-  
bytery; the time when the sun was setting in  
a splash of gold and glory behind a distant  
mango-grove. Dust and noise still filled the  
street beyond the Church-gate, but above the  
terrace it was calm, quiet and peaceful cool and  
comfortable. At a table up front ~~the Project~~

young Seminarist, back home for holidays  
the Young Man's Sodality, specially invited, was  
concluding a few remarks on the talk which  
the Prefect of the Sodality had just delivered.  
It was not often that the Crusaders listened to  
such speeches of externs at their private meetings.  
But this was a special meeting, planned with  
great care by the Fr. Patriek, and attended with  
extra eagerness by all the Crusaders. The Seminarist  
said: "You have heard a challenge, dear Crusa-  
ders. The Prefect of the Sodality is convinced is that  
the family rosary is the most urgent need of our parish  
at the present time. And perhaps he has succeeded  
in carrying that conviction home to everyone of his  
young listeners. I for one enjoyed listening to  
Mr. Carey. What he knows of the rosary is not the  
schol. less stuff of books but rich personal experience.  
And the question before us is what are we going to  
do about it. The Chair will now open the subject to  
the house for discussion. What is your pleasure?"

The Seminarist sat down with a broad encon-  
raging smile to his audience. The Crusaders smiled  
back, but not in quiet response. They moved shifted  
uneasily on their benches and chairs and some  
looked back at Fr. Patriek, expecting him to start the  
discussion. But Fr. Patriek had wisely chosen the  
part of a passive spectator at this meeting. As there  
was some delay before any one asked for the floor.  
The Crusaders were new to this type of meeting, and  
none of them was talkative except in their own  
company. The Chair man utilized the pause to  
make a survey of the audience, to adjust the table-  
cloth, and to move the flower vase which was pre-  
siously near the edge to a safer position in the  
c.

Tom Averley was the first to catch the attention of the Chair. He was the senior Captain, and ~~the best~~ it was he who at Mr. Patrick's suggestion had invited Br. Anselm and Mr. Carey for the Crusade Parliamentary Session. He said: "The Crusade is grateful to Mr. Carey for his spirited lecture. I agree that the Catholic life in the parish could go a lot higher if the family rosary became a daily practice in each home. In our ~~own~~ home we do have the rosary, but not quite regularly. Often Dad is late from his evening stroll, and Mom prefers to wait till his return. And by the time he is back, ~~most~~ many and myself are often too sleepy, or supper is cold, or something else is wrong. We just drop off to bed after grace and angelus. By omitting the rosary we feel that the whole day has gone badly. The rosary is the perfect completion for a perfect day."

The ~~two~~ Crusaders were not showed no surprise at Tom's frank discussion of his ~~own~~ the difficulties at his house. A score of others might have spoken the same story. All eyes turned to James Stevens as he <sup>got</sup> obtained the floor. "Tom is right," he stated with emphasis. "All of us know how easily the rosary drops. But why? Because the rosary is not important in our eyes. We think little of the solid reasons which Mr. Carey explained. First we must see to it that in the homes of each one of us the rosary is regarded as the most important event of each day. Gradually the habit will be formed, and the example of forty ~~four~~ a hundred families will spread to the whole parish."

Several propped up their hands together as James was sitting down. The Chairman nodded to Benj. Davis who though shortest had raised his hand higher than all the rest. "Is ~~the~~ we to be satisfied with the rosary in the Crusaders' families only? Are we to wait patiently till the others think fit to follow our example? I say, the whole parish should move together, and right now. When there is the rosary in my family, and ~~that~~ <sup>at</sup> <sup>in</sup> ten others surrounding mine it isn't, the chances are ~~that~~ we will follow their example and not they ours. We shall never succeed in forming the habit. ~~Every~~ <sup>All the</sup> Catholic homes, not only Crusaders' homes, must come to regard the rosary as the most important event of each day." A family rosary campaign, that's what we must have. Every family in the parish must come in."

There was plenty of excited talk as Benjamin finished his neat speech. The idea of a campaign was appealing appealed warmly. Fr. Patrick had hinted at it once or twice in the course of the month. Jim Collins raised his hand and his head of curly hair and <sup>his</sup> right hand both at the same time. The Chairman nodded a smiling approval.

"A campaign would be excellent," <sup>said Jim</sup> "But how are we to go about it? Elderly folk won't listen to us if when we tell them to start the family rosary."

<sup>most of them a dozen boys</sup> Several had an answer ready, but only Joe Harris was recognized by the Chair. He ~~was~~ said: "We aren't to go preaching to elderly. There as we shall be wasting words, and <sup>and</sup> <sup>and</sup> making fools of ourselves. There are some

among them who don't visit the Church except at Easter or Christmas. ~~Let's~~ ~~to~~ ~~who~~ ~~said~~ ~~assure~~ ~~me~~ They might set the dog on us."

"Afraid of a dog?" hissed Benjamin quite audibly. The Chairman looked stern in stern disapproval at this duplicitous speaker, who promptly cast down his eyes.

Dick Matthews was the next to obtain the floor. He said: "I don't think ~~we~~ we are afraid of dogs. But we must plan our Campaign with some prudence. ~~Let~~ much ~~Choose~~ methods will will succeed. In each family we ~~must~~ will find one at least to see our point of view. Preferably it will be one of the younger boys whom we meet in the school. Or if there isn't any going to school, we will meet them in the Church after Sunday Mass, or why not in the home itself? We must talk them ~~to~~ our side, and through them we will gain the whole family."

Here was a practical plan which once again ~~set~~ ~~the~~ ~~Crusaders~~ to talk excitedly among themselves. The chairman looked over the heads of the boys to Fr. Patrick and asked whether the Director had anything to tell the group in order to wind up the discussion. Fr. Patrick was in a happy frame of mind, Fr. Patrick rose from his low wicker chair, and all the hum of conversation subsided, as all heads turned in his direction.

The priest spoke slowly: "I came to listen, not to speak. And I have listened with immense pleasure. Dick has suggested a plan which with God's grace will be succeed. The Crusaders might start with their own homes, but they

must not, they cannot rest content with that.  
Our lady has promised rich blessings for all  
those who will spread the devotion to the rosary.  
In this work you will never be alone. Our hea-  
venly Mother will be constantly by ~~her~~<sup>our</sup> side.  
You will <sup>be</sup> her instruments; through you she will  
lead the whole parish to the feet of her Divine Son.  
God bless you, my little young friends, and your  
generous desires."

Tom Overley obtained the floor when Fr.  
Patrick sat down. "I feel that all of us, Crusaders,  
are determined to be ready to participate in this  
family rosary campaign. So I move that the  
campaign be started today, inaugurated and that  
all who are ~~to~~ anxious to be apostles of the rosary  
will sign up tonight."

The motion was seconded and carried. After  
the vote was announced, the ~~Low~~ Fr. Patrick said  
that there would be a business meeting of Captains  
next morning at 8 a. m. in his room to fix details of  
the campaign and to assign to each his field of work.

Characteristics of

~~16 = 76~~ 8 for -  
16 / 100 R.  
9

33

Characteristics of devotion of our Lady in India, one needs -  
In generalizing about the devotion of our Lady in India, one needs -  
to be very careful of not being offensively accurate.  
Still, it would seem that in India as a whole,

~~"Ad Jesum per Mariam" is often heard in India's  
broad mission fields and tiny Christian  
Communities. It is a familiar text for sermons,  
a slogan for the innumerable Marian shrines  
and <sup>Centres</sup> places of pilgrimage, a headline for the  
many Marian magazines)~~

The place which Mary holds in the devo-  
tion of the five million and odd Catholics of India  
and Ceylon is not easily to be analyzed. The  
Catholic Community is not one but many,  
one brought into the Church at various periods  
in history, widely differing from each other  
in economic and cultural <sup>standards</sup>, speak-  
ing scores of different languages and dialects,  
with customs and traditions as varying as  
are the linguistic, and provincial and racial  
groups, committed to the spiritual care  
of many different religious bodies and ratio-  
nalities of missionaries, distributed over a  
East-Subcontinent which is <sup>nearly</sup> over two million  
square miles in area, dispersed among a  
1. Non-Catholic <sup>population</sup> ~~populations~~ among whom they  
form only a hundredth part, the Catholic  
Communities naturally show wide  
divergences, not indeed in the essentials  
of Marian devotion which they possess in  
common with the rest of the Catholic world,  
but in most of the outward manifestations  
of that devotion.

Of Mary, the Virgin - Mother of God, appears  
in India more <sup>with</sup> the glory of her motherhood  
than with the beauty of her virginity. She is not  
so much the Madonna, the exalted, worshipful  
Lady, as the Madre, the tender, strong, loving

① and it was a true instinct which refrained from addressing Mary as a Lady.

Mother. The exquisite Renaissance paintings of the ~~Indo~~ Madonnas speak little to the average Indian who has been brought up accustomed to different standards of art. The Lady of fiction and romance, the object of the knight-errant's devotion, the inspiration for chivalry, does not exist in the Indian consciousness. Ladies of noble lineage are not seen in public, ~~nor do they attract the worshippers~~ <sup>They remain behind</sup> ~~in the palaces of the great~~ devotion of the people. But a mother is a word of power. Motherhood is the highest honour for a woman, and the mother is the queen of each family, to whom is due unquestioned obedience, deep homage and tender love. The position of women in India is said to be ~~less~~ <sup>degrading</sup> humiliating; but the position of a mother is one that commands the greatest honour. A pagan would have exaggerated the respect due to mother to such an extent as to be <sup>sometimes</sup> ~~constantly~~ cruel towards the childless woman. But even in that cruelty is a trace of pity for what she is deprived of, the crowning glory of womanhood.

It is significant that no Indian language has an exact equivalent for the French expression *Notre-Dame* or the English *Our Lady*. The word *Lady* conveys <sup>in India</sup> ~~no expression~~ <sup>suggestion</sup> of respect or homage as it would in the European languages. The common term by which the Indian Catholic <sup>knows</sup> ~~addresses~~ <sup>the affectionate</sup> *Our Lady* is 'mother' or more formally, 'mother of God.' (3) p. 58.

The place which the mother of God occupies in the devotion of the Indian Catholic may perhaps prove a stumbling block to the Protestants





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① Health. To her shrine they come in large numbers,

the feast of Our Lady's Nativity at Vailankanni in September is one of the chief events in the Christian year. Crowds, estimated over 50,000, gather here for the feast from all districts of <sup>Madras</sup> ~~South India~~, and from the distant Tamil colonies of Malaya, Borneo, Straits Settlements, and several cities in North India. <sup>When any</sup> Madras itself is a name which recalls <sup>any</sup> one's mind, <sup>the</sup> devotion of <sup>as it is a shortened form of</sup> Madre Deus, Mother of God - under which <sup>name</sup> the early <sup>Portuguese</sup> ~~Portuguese~~ <sup>Catholics</sup> settlers knew the City. The devotion of the Madras to our Lady is a touching trait which they carry about with them and show openly wherever they go. They have settled down in many countries far from their homes. In isolated groups and in <sup>roughly</sup> <sup>non-Christian</sup> <sup>regions</sup> <sup>in</sup> <sup>the</sup> <sup>East</sup>, with few chances of meeting a priest or receiving the sacraments, <sup>where</sup> they cling tenaciously to <sup>the</sup> <sup>ancient</sup> <sup>devotions</sup>. The daily rosary recited loudly at nightfall in the homes, the observance of the chief feasts of Mary, and if possible <sup>the</sup> <sup>pilgrimage</sup> to Vailankanni.

Our Lady of Vailankanni is popularly known as the Mother of Good Health. There are <sup>few</sup> Tamil Catholics who have not heard of her shrine and her miraculous statue. <sup>And</sup> <sup>I</sup> <sup>have</sup> <sup>known</sup> <sup>even</sup> <sup>to</sup> <sup>many</sup> <sup>Protestants</sup> of the Tamil Country know "the Mother of Good Health" and <sup>who</sup> <sup>too</sup> <sup>gather</sup> <sup>in</sup> <sup>large</sup> numbers for the annual festival, perhaps with the hope of shaving in the heavenly

① It would seem that the origin of the shrine is due to three distinct causes — an

② who was miraculously cured  
favours bestowed by the "mother" of the Catholics,  
or perhaps with the more disinterested motive  
of honoring her one whom their Catholic  
brethren hold in deep veneration. The history  
of the shrine is enveloped in legends and  
traditions out of which only a few facts may be  
taken to be critically certain. <sup>Two of</sup> the apparitions  
of our lady, first to a ~~man~~ <sup>boy</sup> crippled child  
and to two children at Vailankanni, and to  
on another occasion and under different  
circumstances to one of the inhabitants of  
Nagapatam, and a <sup>miraculous escape</sup> granted  
through our lady's shrine in intervention to a  
number of Portuguese sailors in the Bay of  
Bengal off the coast of Vailankanni. The fame  
of the shrine increased gradually during the  
seventeenth and eighteenth centuries, until, in 1771,  
the little village of Vailankanni became a  
separate parish and an important national  
centre for pilgrimages.

In North India an important Marian  
shrine is located that of Our Lady of Happy Voyage?  
in Bandel, <sup>thirty miles north of Calcutta</sup> where Christianity came  
to Bandel in the middle of the sixteenth  
century, and from the early years a statue  
of our lady with her Divine Child was one of  
the ~~most~~ <sup>treasured</sup> possessions of the small Christian  
colony. Under the shadow of a Portuguese  
factory, the Christian community the number of  
Christians grew rapidly, until, in 1632, Shah  
Jahan, one of the Moghul Emperors, swooped down  
on the district with his army, destroyed the Church  
and made captives of <sup>took</sup> the Christians as captives  
to Delhi. Here God's hand visibly protected them,

and the Emperor who had issued the decree of their death, struck with fear, allowed them to return to their native soil. The Statue of our Lady which had been lost during the Captivity was once again discovered through a miracle which revealed its presence, and ever since that time Bandel has been for North India what Vailankanni is for the South.

The Chief Marian Shrine of the West Coast is Mount Mary in Bandra <sup>the suburb of Bombay,</sup> The history of the shrine dates back to 1570 when the first Christianity first came to Bandra ~~near B~~ and a chapel was built on a little hillock which was the people called Mount Mary in our Lady's honour. In 1739 the Mahrattas invaded Bandra, defeated <sup>it</sup> ~~the~~ small army of defenders, destroyed the chapel and threw the statue into the sea. In 1761 the power of the Mahrattas having waned, the Catholics of Bandra were once again able to rebuild the chapel which had been the centre of the small Colony. The <sup>of our Lady</sup> statue which had been honoured there for nearly two centuries and had been thrown into the sea was ~~for~~ miraculously re-discovered found by a group of fishermen and was re-erected in its former place. Ever since that time Mount <sup>Mary of</sup> Bandra is the chief place of Catholic pilgrimage for the East Indians, Goans and Mangaloreans in and around Bombay. From 30th All through the month of September large crowds of pilgrims keep coming daily to ascend the steps



During the recent war when the island was threatened after the fall of Singapore, Ceylon was threatened with enemy attack, His Grace the Archbishop of Colombo placed responding to the wishes of the people placed the Island under the Protection of our Lady and vowed to build a National Basilica dedicated to our lady of Lanka at the Shrine of Sewatte. Except for a few attacks air attacks

① They used to come annually in their long Caravans, reaching nearly 500 miles, to celebrate their national feast on July 4<sup>th</sup> at the place of the Apostle's martyrdom.

sealed their Confession in martyrs who ~~beaten~~ <sup>with</sup> their blood the soil of Ceylon, and in spite of fire and sword she has enabled the Church seed of faith to strike roots in the unfriendly soil. Most of these <sup>Malayan</sup> <sup>Indian or Ceylon</sup> <sup>islands of</sup> <sup>Compara</sup> <sup>traced</sup> recent origin, having been built later than the 1500, for the obvious reason that Christianity in India outside Malabar does not date farther back than the coming of the Portuguese merchants and colonizers. If small Christian Communities founded by the Apostles St. <sup>Thomas</sup> ~~Matthew~~ and St. Bartholomew existed in places in North India, there is at present no trace of them, nor was there any when the Portuguese came. The tomb of St. Thomas the Apostle at Mylapore near Madras used to be from the first centuries a place of pilgrimage for the Christians of Malabar some 600 miles away. But whether in Mylapore itself the Apostle founded a Church, and if he did when it became extinct is today a matter shrouded in mystery about which historical records are silent.

It is to Malabar that one should turn for the earliest traces of Marian devotion in India. In many respects the St. Thomas Christians of Malabar form a <sup>separate distinctive</sup> ~~unique~~ <sup>differing</sup> ~~distinct~~ Community from the rest of Catholic India. As is well known the founder of this Church is the Apostle St. Thomas, and even today it preserves an oriental Syro-Chaldaic rite. It was numerically a small community; the persecutions from without and caste ~~for~~ <sup>consciousness</sup> from within stood in the way of their expansion;

outside  
to  
plan

Ceylon

① On these occasions one sees on a lavish scale all that local customs consider necessary for honouring a great personage - decorated streets, music ~~the~~ the crowds lining up on either side, and today they do not number over a million.

Inarian shrines and Churches among the St. Thomas Christians are many, and several of them date back to the first centuries of the Christian era. Tradition supported by documents which unhappily are not always abundant or critically exact, ascribes 335 A. D. as the date of the Church of our Lady of Kuravilangad; Elang & other early Inarian shrines are those of Elangulam, (417 A. D.), Kuttanalore (425 A. D.) Kaimakury (800 A. D.) and Athikampuzha (860 A. D.) From the 10<sup>th</sup> and 12<sup>th</sup> century onwards the number of our Lady's <sup>Churches</sup> shrines become more numerous. The Church of our Lady's Assumption at Changanacherry, which today is the Cathedral of one of the largest dioceses in India, is ~~not~~ said to have been built in 1117 A. D.

<sup>throughout India</sup> The Liturgical feast of our Lady's Church is an annual event of extreme importance for the Catholics, <sup>at Malabar</sup> usually many The traditions of external observance have, not unnaturally, some similarity to the festivals of the Hindus. Five or ten days before the feast ~~the~~ Our Lady's flag is blessed and hoisted on a tall mast. ~~the~~ days of preparation In the Tamil country it is customary to go in procession through the streets with a lavishly decorated processional car carrying the statue of our Lady. Elsewhere, as in Malabar, the statue is carried on a <sup>highly</sup> richly decorated litter on the shoulders of the people. ~~Eastern~~ pageantry, colourful and noisy, still breathing a spirit of devotion, and with order and dignity far different from what is seen ~~at~~ <sup>on</sup> similar

the Marian ~~being~~ all the effusiveness of Eastern  
pageantry, .... 43

① Containing the statues of our Lady and the saints,

occasions in the Hindu temples. In the Church of  
Kuvavilangad which is perhaps one of the earliest  
Churches of Our Lady now existing in India,  
commemorial tradition has vested the annual  
feast of Our Lady's Purification with Customs  
which are quite unique. According to the Syrian  
liturgy the feast is <sup>a triduum, or</sup> preceded by <sup>or</sup> a short Lenten  
season of <sup>advent,</sup> three days of fast and abstinence which  
in the parish is observed with more than Custom-  
ary austerity. The processional car and litter  
are here replaced by a large <sup>wooden</sup> ship which is  
borne aloft on the tea shoulders of many  
hundreds of people, and carried in procession  
with a feigned pitching and rolling as though it  
were on the high seas. <sup>on</sup> ~~on~~ this ship the  
origin of this <sup>singular</sup> ~~unique~~ Custom is related in obser-  
vance, but it would seem reminiscent of a  
tradition that the statue of our Lady was brought  
to Kuvavilangad miraculously from far Eastern  
Western shores across the Western seas.

This and other observances of Marian  
devotion peculiar to the Syrian Churches of  
Malabar ~~in~~ would raise a question of some  
historical importance. When and how did the  
devotion to the Mother of God develop among  
the St. Thomas Christians? ~~It is~~ Though ~~historical~~  
evidence is  
scarcely documented, some general con-  
clusions can be drawn from the history of  
the Malabar Church and the antiquity of the  
Marian shrines. From the earliest times the  
simple piety of the Christians <sup>closely</sup> associated the  
Mother of God with her Divine Son. It is well  
known that periods of crisis ~~and~~ such as  
the rise of heresies serve to bring into bolder

Relief certain aspects of Catholic belief and  
practice which otherwise might have been  
~~suppressed~~ <sup>doxymant</sup> or <sup>ill-defined</sup> ~~weakened~~. Thus, for example, the  
tendency of the Reformers of the sixteenth century  
to deny all veneration to the Mother of God  
raised in the Church a large number of Saints  
and Doctors distinguished for their devotion  
to Mary and ~~straw from fear~~ <sup>their</sup> defence of her  
privileges. The ~~one~~ Church of Malabar was  
little affected by the European crisis of the  
sixteenth century except much later when Pro-  
testantism came to India through the Dutch  
and the English. But Malabar had to face a  
similar crisis twelve centuries earlier when  
Nestorianism rose in the Eastern Churches and  
the Patriarch on whom Malabar depended for  
its bishops hierarchical unity was tainted with  
heresy. Mary's privilege as Mother of God was  
defined by the Council of Ephesus, and the Malabar  
Church which ~~about~~ <sup>before</sup> that time transferred  
its allegiance from the Nestorian to the Orthodox  
Patriarchate, must have received the dogma  
as a triumph of traditional belief and devotion.

As evidence of ancient belief one may  
turn to the liturgy, ~~and not of the~~ and here one  
would preferably choose ~~the~~ <sup>the</sup> not the Syro-  
Chaldaic liturgy which underwent considerable  
changes in the seventeenth century through  
Latin influence, but the Syro-Maronite or  
Malabar Antiochian liturgy, which is  
used today <sup>both</sup> by the Jacobite schismatics who  
separated from allegiance to Rome in the seven-  
teenth century, and by the two Catholic dioceses

of Trivello and Trivandram and Trivello which were reunited to Rome in the 1931. ~~The~~ In this liturgy which has presumably remained unchanged through the centuries and was never subject to any foreign influence ~~at one clearly observed a prominence given to our Lady in~~ <sup>both</sup> the canonical prayers of the Breviary and in the ordinary of the Mass <sup>in veneration</sup> ~~in veneration~~ given to our Lady much more pronounced than in the Latin rite. The Canonical prayers for every ~~text~~ hour and the proper of every Mass contains at least one Commemoration of our Lady. ~~The prayers to our Lady or through her~~ <sup>They are several</sup> intercession in the ordinary of the Mass are many. During the Prophora or offertory, which as in all Eastern rites is elaborate, the priest holding pairing in his hands the cup of wine and the plate of leavened bread, says: "Memoria repetimus specialiter....."

Thus while there is clear evidence of a deeply rooted veneration to our Lady in the early centuries, as was naturally to be expected in a Church which ~~in other respects~~ <sup>in other respects</sup> was nourished on the teachings of the Eastern Fathers like St. Ephrem, there is nothing to show that before the ~~sixteenth~~ <sup>sixteenth</sup> century the Malabar Church knew any of those external forms of Marian devotion like the rosary, ~~and~~ <sup>and</sup> the scapular, the numerous Marian feasts, which ~~became~~ <sup>was</sup> widespread in medieval Europe. In theology as in devotional life the tendency of the Eastern Churches was one of rigid conservatism and there was probably in Malabar no development of the Marian devotion on lines parallel to

that in Europe. Malabar's allegiance to Rome till the coming of the Portuguese in the fifteenth century was through the intermediary of one of the Eastern Patriarchs. Centralization and rigidity of jurisdiction as also uniformity of religious life and practice could not be maintained to the same extent over the far distant Church of Malabar as in Europe. The divergences probably became greater with the fall of the Roman Empire the commercial links between India and the West were broken, and later on they were still greater as the rise of Islam rendered difficult increased the difficulties against easy communications throughout the Catholic world. But when <sup>were</sup> contacts again renewed after the historic voyage of Vasco da Gama round the Cape of Good Hope and the Malabar Church was <sup>thus</sup> brought under <sup>the influence</sup> of a living Catholic stream of rich devotional and liturgical life, the new Marian cult which was <sup>introduced</sup> into Malabar must have appeared new only in externals, not in its essential internal spirit, and hence was warmly <sup>welcomed</sup> accepted by the Syrian Catholics of St. Thomas Christians.

Hence it is that the rosary, the scapular, the observance of the months of May and October, the celebration of many Marian feasts which did not exist in the orig. early Syrian Calendar, Marian Congregations like the Sodality and the Carmelites tertiary, and the rest, all of which though originated in the West at a time when the Syrian Church was practically cut off from Europe, became when once introduced in India, even more popular in the intensely Catholic atmosphere of Malabar than out there in the rest of India.



not conferred on any other saint. So far they give a place quite

Regarding those Jacobites who have been reunited by the <sup>Chrysostomian</sup> ancient Church in large numbers <sup>during the last fifteen years</sup> thanks to the reunion movement started by <sup>the</sup> Archbishop Ivanis, no special mention need be made. The customary devotional exercises they are in no way distinguished from the older Catholics as regards Marian piety. The customary Marian devotions of the Church have spread among them rapidly.

The first chief Marian devotion in India, as perhaps also in the rest of the Catholic world is undoubtedly the Rosary. For a country like India where illiteracy has reached only a fraction of the population, the <sup>the</sup> modern liturgical movement is only incipient, <sup>many</sup> the mission stations are at great distances from each other <sup>and</sup> the number of priests is none <sup>great for the size of the country and the population</sup> too abundant, the Rosary, <sup>early</sup> learnt has a unique importance. It is easily learnt. The simple <sup>and</sup> common prayers, <sup>like</sup> the Pater and Ave, <sup>and</sup> the fifteen decades connected <sup>with</sup> the principal mysteries of Christ's life, <sup>and</sup> the pleasing repetition of the fifteen mysteries <sup>and</sup> the simple, familiar prayers, the Pater and Ave, are within the intellectual grasp of the least educated. In most parts of India the Rosary has come to be the chief form of <sup>common</sup> prayer both in the family and the Church and during religious processions. In Malabar, Mangalore, many parts of Tamil Nad and the west coast, the daily family Rosary is customary in most families.

Before a picture or statue of our lady, which in the picture is often decorated with flowers and candles, the whole family gathers together daily after nightfall, and recites the five decades. The ~~lilies~~ rosary besides being an affectionate homage to the Queen of heaven, is a source of heavenly blessings, <sup>and</sup> a firm anchor for the faith in a pagan milieu, is also a strong link that binds all the members of a family together, ~~keeps~~ <sup>keeps</sup> ~~are~~ <sup>are</sup> ~~together~~ <sup>together</sup> ~~ready~~ <sup>ready</sup> in the ~~mission~~ <sup>mission</sup> ~~stations~~ <sup>stations</sup> ~~of~~ <sup>of</sup> ~~North and Central India~~ <sup>of North and Central India</sup> where Catholics are few and the ~~few~~ <sup>few</sup> ~~visits~~ <sup>visits</sup> ~~from~~ <sup>from</sup> ~~the~~ <sup>the</sup> ~~priest~~ <sup>priest</sup> is ~~not~~ <sup>not</sup> ~~a~~ <sup>a ~~weekly~~ <sup>weekly</sup> ~~event~~ <sup>event</sup>, the ~~recitation~~ <sup>recitation</sup> ~~of~~ <sup>of</sup> the rosary along with the ~~rest~~ <sup>rest</sup> ~~of~~ <sup>of</sup> the mass prayers takes the place of Sunday mass. Both in the parishes and the homes, among the rich and poor, in the old Catholic Communities and in those recently founded, everywhere the rosary would seem to be the all-important form of Catholic devotion. One would even suspect among the less educated an abuse in this respect, tending ~~to~~ <sup>to</sup> ~~forget~~ <sup>forget</sup> ~~the~~ <sup>the</sup> ~~not~~ <sup>not</sup> ~~to~~ <sup>to</sup> ~~lay~~ <sup>lay</sup> to lessen the stress to be laid on the Centre of Catholic worship, the Sacrifice of the Mass, ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup> ~~source~~ <sup>source</sup> ~~of~~ <sup>of</sup> ~~And~~ <sup>And</sup> hence it is a welcome sign that a reaction has set in, thanks to the liturgical revival, discouraging, ~~for~~ <sup>for</sup> ~~example~~ <sup>example</sup>, the faithful, <sup>for example,</sup> from the recitation <sup>of</sup> the rosary during mass and ~~training~~ <sup>training</sup> ~~teaching~~ <sup>teaching</sup> them to pray the mass rather than pray during the mass. While rosary during mass is being discouraged, the daily family rosary is being encouraged more and more. It is all the more necessary at the present time with ~~the~~ <sup>the</sup> ~~rapid~~ <sup>rapid</sup> ~~urbanization~~ <sup>urbanization</sup> ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup> ~~strengthening~~ <sup>strengthening</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~forces~~ <sup>forces</sup> which tend to break</sup>

up the family.

The celebration of the month of October is another aspect of the <sup>Rosary</sup> devotion to the Rosary. Unlike May devotions October devotions belong rather to the parish than to the home, though Customs vary greatly from place to place. In some places districts, the daily mass attended by a congregation larger than usual almost as large as that of Sundays, is followed by benediction of the Blessed Sacrament and during which the Rosary is recited. Elsewhere the benediction and Rosary are an evening <sup>service</sup> devotion, as is more convenient for the people who in a tropical country who go to their work in the fields early in the morning.

~~The feast~~  
A popular parish devotion in Goa, Mangalore, and elsewhere is what is called the Salve a solemn Novena preceding some of the important feasts of our Lady. The name Salve arises from the singing of the Hymn Salve Regina which concludes each day's evening service. The celebration of the Salve is rich in colorful pageantry. <sup>Many</sup> Marian Congregations all take part in the Salve, each with its characteristic robe or medal; Mary's children dressed in white lead the procession; the Rosary is recited, and one of the devotions along with the litany of Loretto is sung by the whole congregation; ~~as is~~ a sermon on Our Lady, the benediction of the Blessed Sacrament and the ~~short~~ <sup>solemn</sup> singing of the Salve Regina conclude each day's devotion service.

~~The month of May is observed throughout~~  
The month of May is observed throughout

to the Grotto, Exchange Paras.  
 (2) with the singing of the Lourdes Ave and the recitation of the Rosary.

Catholic India with great solemnity. In most of the families of the West Coast, and Malabar and Tamil Nad, the *Ina Our Lady's* picture or statue is decorated with flowers and candles, and before it the members of the family read from some book the book of *Ina Mary's* month, sing hymns and recite the accustomed prayers. Where in villages where ~~the~~ few possess books the *May* devotions are conducted in the churches or in the homes of the elders of the village.

(1) An extra-liturgical feast, common to many places in ~~the~~ India is the Harvest-feast of our Lady, on which day *Mary's* statue is taken in procession through the fields or first fruits are brought by the ~~people~~ <sup>people</sup> to our Lady's altar. In the Schismatic Jacobite Church of Malabar the Harvest Feast belongs to the liturgical calendar of the year and is known as "The Remembrance of the broken for Harvest."

Grottoes of our Lady of Lourdes are to be found in many of the Catholic villages and near most of the churches. ~~Another~~ <sup>Colorful and richly devotional</sup> ~~Another~~ <sup>devotional</sup> practice, also originating from Lourdes, is the annual candle-light procession. Our Lady of Devotion to our Lady of Fatima has been spreading rapidly during recent years. Thanks to the active propaganda conducted by the Marian Sodality and the Eucharistic Crusade, most parishes and schools have consecrated themselves to the Immaculate Heart of Mary, and the consecration is annually renewed on the last day of October, ~~our~~ <sup>in</sup> remembrance of the consecration first made by His Holiness Pope Pius XII. Saturday devotions in honour

of our Lady, though not new, have <sup>now</sup> received  
a wider appeal through the spreading of  
the fame of Fatima. In the Syrian Church of  
Malabar Saturday has always been a day of  
abstinence like Friday, and many there are  
who observe it also as a day of fast.

An extra liturgical....

Mary, the tender, provident mother, enters  
intimately in every phase of the Christian  
life. In many places the ~~the~~ thought is from  
birth ~~throughout~~ from life to death. It is to receive  
her protection and to honour her that her name  
is taken <sup>given</sup> in baptism by a very large propor-  
tion of the people people. For girls Mary is certainly  
the most common name, and in some places,  
as it would seem, almost the only name; the  
inconvenience of two Marys being known by the  
same name <sup>does not occur</sup> in the vernaculars since  
the Mary is a name that takes innumerable differ-  
ent forms being associated with her different  
titles or with the places of her famous shrines.  
In these various forms Mary is at least in the  
Tamil Country a common name even for boys.  
Aroka Thus Aroka is for our Lady of Desheth;  
Adeikalam for our Lady of Refuge; Lourda for  
our Lady of Lourdes; Salet Salette for our Lady of  
La Salette. All these are common <sup>Tamil</sup> names for  
not Tamil for males.

In Malabar, Goa, South Kanara and  
elsewhere Mary's protection is sought by a  
ceremony of dedication or presentation which  
reminds one of the Jewish law regarding  
of the first born. All <sup>most</sup> children, not merely the

first born, are brought to our Lady's altar at some famous shrine or at the parish Church and <sup>are</sup> presented to God through our Lady. The child is then redeemed by the parents by the offering of a <sup>fixed</sup> ~~small~~ amount of money or some other gift which <sup>is</sup> ~~is~~ determined by Customs of the place. The priest usually in the Syrian Church the priest usually presides at this ceremony of presentation.

Marriage Customs in various parts of India have devoted a recognized place of honour to Mary. Every year her feasts come round which are occasions for great rejoicing, for family reunions

A striking evidence ~~of~~ of the devotion to <sup>Our</sup> ~~the~~ Lady, is the large number of Catholic Institutions, <sup>Colleges</sup> Schools, Hospitals, dispensaries, orphanages, presses, etc which are named after her. ~~There is a large number of~~ <sup>are also a large number of</sup> monthly periodicals, both in English and the Vernaculars, instead bearing titles of our Lady and intended to propagate her devotion. Several of these are published from Marian shrines in different parts of India. Thus Our Lady of Bandel is the organ of the Bandel shrine, and Mother of Mercy's Message, a fortnightly, is the organ of the Portuguese shrine of Mother of Mercy in Calcutta. Boitakhana, Calcutta. Nish-Kalam in Hindi, <sup>(the Immaculate)</sup> and Karmela Kusemanada (The tower of Carmel) in Malayalam are the chief Catholic magazines in these respective languages, read by a very large Catholic Community. The Legion of Mary in Ceylon publishes a quarterly Magnificat. ~~By~~ The

of our Lady  
Marian Sodality publishes ~~two~~ a large number  
of provincial Marian magazines, organs of  
individual Sodalities or of local Sodality  
Federations. Ave is a Sodality organ published  
from Calcutta ~~reach~~ and reaching a large  
reading public all over India. Makavin Ushian  
(The Mother's Servant) in Tamil in Tamil has  
recently been started by the Jesuit Madras Vice-  
Province as the organ of Tamil-speaking Sodalities.  
The best-known and the <sup>oldest</sup> of Marian  
magazines in India is The Morning Star, the  
official ~~org~~ monthly magazine published from  
the ~~All India, Burma and Ceylon~~ <sup>National</sup> Secretariate  
of the Sodality. It was begun <sup>in 1908</sup> under the initiative  
of the Sodalists of St. Joseph's College, and at the  
Marian Congress of Madras in 1919 it was recog-  
nized by the Hierarchy as the official organ for  
Sodalities. Since then the Morning Star has grown  
in size and quality, and today, under the ~~sole~~  
management of the National Secretariate in St.  
Xavier's High School, Bombay and of the Young Men's  
Sodality, it is one of the most attractive <sup>Catholic</sup> magazines  
in India.

An important <sup>factor</sup> ~~share~~ in strengthening de-  
votion to our Lady is the Marian Sodality  
which is undoubtedly the most widespread  
Catholic lay organization in India. In the  
rural areas, in Anand for example, and Ranchi,  
the Sodality is the priest's most active helper in  
contacting the Catholic population scattered over  
many villages. Sodalists bring together the  
people of the villages, organize the long treks  
to the Mission Stations for Sunday Mass, conduct

Catechism Classes, prepare neophytes, run the Catholic Co-operative Societies, undertake schemes of rural uplift, and in a ~~the~~ scores of other ways, suited to the nature of the Country and Customs of the people, keep alive a strong Catholic spirit and help in the spread of the Church. Realizing the <sup>wide appeal</sup> ~~popularity~~ of the Sodality and its great power for apostolate, His Excellency Inga Bouter, the Bishop of Nellore, has organized the Sodality as the official organ for Catholic Action in the diocese. In urban areas, as for example in Bombay, the Sodality is ever widening its scope of activity, contacting lax Catholics, conducting retreats organizing retreats and missions, conducting recreational centres and social clubs, teaching Catechism, visiting hospitals, initiating Church aid programmes through fetes and entertainments, visiting hospitals. Special mention may be made of the group of "kerbside Apostles" of the Young Men's Sodality, St. Xavier's College, Bombay, who have successfully imitated Communist <sup>methods</sup> ~~methods~~ of Communist propaganda, by towing the busiest streets of the city and selling a large quantity of Catholic literature to Hindus, Muslims, Parsis, etc. In the schools and Colleges the Sodality is the <sup>a</sup> ~~the~~ training ground for Catholic leaders, the a leavening influence for the religious milieu of the school, and a fruitful nursery for vocations. The large number of missionary vocations which <sup>many</sup> ~~most~~ dioceses in India have received from Malabar in recent years have been fostered for the ~~the~~ most part under

① the Church can be said to be established in certain parts  
South India

Mary's protecting mantle in the Sodality, St. Joseph's College, Trichinopoly, <sup>conducted by the Jesuit Fathers of Madras,</sup> ~~has~~ given recently the Centenary of its foundation, ~~has~~ given to the Church <sup>as many as</sup> ~~as many as~~ 1,900 priestly and religious vocations, and undoubtedly the ~~has~~ Marian Sodality which from the first years was a strong influence in the Catholic life of the College had no small part to play in the fostering of these many vocations. If today ~~several~~ of ~~the~~ ~~dioceses~~ of South India are indigenous <sup>having</sup> ~~with~~ ~~Indian~~ bishops and an exclusively Indian clergy, <sup>in several of the dioceses</sup> the credit goes in large measure to ~~the~~ Mary's loving care extended to prospective vocations through the Sodality in St. Joseph's and other similar institutions.

Ad Jesum per Mariam. It is the devout prayer and earnest hope ~~that~~ of the five ~~hundred~~ million Catholics of India and Ceylon that ~~the~~ ~~Our~~ ~~Mary~~, the powerful ~~Our~~ Mother, will lead their vast country and its four hundred ~~and~~ million ~~not~~ people to the feet of her divine Son. The Church in India is old in point of time. It was founded by one of the twelve Apostles who came hither with ~~our~~ Mary's blessing; and considering the frequent <sup>long</sup> contacts between India and the Roman world, may ~~we~~ not <sup>we</sup> suppose that ~~Mary~~ ~~during~~ ~~her~~ ~~earthly~~ ~~life~~ ~~had~~ ~~heard~~ ~~of~~ ~~known~~ the nascent Church of India had ~~received~~ the knowledge of the ~~Our~~ Mother of Christ, <sup>during her earthly life</sup> and had received her blessing? The Church in India is old; still in point of growth it is still in its infancy. ~~Except~~ for a few ~~Barringa~~ few exceptions in the South, the dioceses in India are not indigenous. ~~Our~~ Missionary work in India



③ p. 41

Ceylon has been spared the horrors of war. In gratitude, all the <sup>Catholics</sup> people of Ceylon, rich and poor, bishops, priests and religious Congregations, Sodalties and other ~~the~~ Catholic Associations, parishes and schools, are contributing eagerly towards the huge fund for the building of the national basilica.

④ p. 40. Although these many churches are not sufficient, devout Catholics have in recent years begun a new and effective way of manifesting their respect for Mary and of bringing others to do her honour. Statues of our Lady by the side of important roads and in street corners are now a familiar sight in certain parts of the Island, before which the Catholics stop a while <sup>to</sup> pray for work.

⑤ Catholic Indian art, though still in its infancy, bears ample testimony to this <sup>prevalent</sup> mental attitude. The <sup>generally</sup> tenderness and loveliness of the Mother is <sup>the</sup> most striking feature of the drawings of Angelo da Fonseca. The chief representative of Catholic art in India is Angelo da Fonseca, a native of Goa a Goan. Like most Christian artists, the Mother of God has been for <sup>him</sup> <sup>the</sup> <sup>source</sup> of inspiration in the Mother of God. The Mother with the Child <sup>is</sup> the theme of most of his <sup>most</sup> celebrated drawings. Though his delicate sense of line, harmony of design, symbolism in gesture and blending of colour have all elicited high praise, one cannot fail to notice an undefinable tenderness, a perfect motherliness of expression in all his drawings of Mary, a quality

Angeloda Fonseca

C. P. S. S. Ashram,

Poona 5.

his artistic creations  
which by itself would set his drawings apart from  
other celebrated schools of Christian art. At  
the risk of omitting other more famous drawings  
of da Fonseca, one might mention in particular  
his Our Lady of India, now in the possession of  
Queen Elizabeth of the Belgians, Our Lady of the  
Cradle purchased by the Marchioness of Linlithgow,  
formerly Vicerine of India, and his Nativity  
and Epiphany, <sup>treasured</sup> ~~located~~ in the Missionary Museum  
of Aix-la-Chapelle. Another well-known  
Indian artist is A. Trinitidade whose Regina  
Coeli and Mater Dei and Mother of India  
all bring out exquisitely the ~~madre rather~~  
Indian emphasis on the madre rather than on  
the madonna.

Bibliography:

- Our Lady of Lanka by J. M. Senawenattna, F.R.H.S. (Colombo 1945)
- Vailankanni by S. R. Santos (Tanjore 1946)
- Bandel Church (Hooghly 1945)
- St. Thomas Christians by Panjikaran
- ? Orientalia

Handbook for altar boys by Fr. Y. Ambrose Papias  
of the Altar Boys' Society, St. Patrick's Church, Karachi.  
O.F.M. (Carole Press, Karachi). pp. 27.

~~This little booklet condensing into a few  
pages all that altar boys should know, will  
be welcomed by parish leury parish priests of  
English speaking parishes. Through Fr. Papias's  
handbook <sup>handbook</sup> ~~booklet~~ training of altar boys becomes an easy  
comparatively easy. But a priest-director for every  
Altar Boys' Sodality will ~~not~~ never to be considered  
superfluous, even if all altar-boys are supplied  
with a hand-book. It is not through the printed page,~~

No important liturgical service requiring the assistance of a server or sacristan has been overlooked.

Forwarded by Rev. Fr. Jerome de Souza S.J. Rector, S.C.M. but through the inspiring guidance of a ~~rector~~ priest that the altar-bays <sup>could</sup> ~~can~~ develop into a school for sanctification, an organ for Catholic Action, a nursery for vocations.

Left sent

A quite complete handbook, but not overburdened with minute details. The prayers altar-bays "rubrics" as explained in the handbook is quite <sup>not too difficult</sup> simple & easy to master, but customs vary greatly from place to place, and it is not likely that all parish priests would choose to follow the ~~band~~ Karachi model.

~~Beacon Lights: an account of C. Ed. in I. & C. by M. Th. S. J. P. Oriental Inst. Cal.: Light of the East Series No 47; Karachi: Catholic Press, 1947. Pp. iii + 44~~

~~Catholic education in India and Ceylon is a problem of vital importance to the Catholics of India and Ceylon, not only because of the impending changes in the general educational structure of the country, but because of ~~the~~ tendencies now growing strong in certain areas of making education a state monopoly. "At this stage," says Rev. Fr. Jerome de Souza, in his forward to the present book Beacon Lights, "...."~~

~~As the Vice-Chancellor of the Madras University said while presiding over the Centenary Celebrations of St. Joseph's College, Trichinopoly, said: "Our schools are to serve besides being "garden houses of intellect and character-building"; serve as "beacon lights" to irradiate the whole educational atmosphere of the land." This handsome eulogy seems to have inspired the title of the book. The survey of the beacon-lights given here is complete and detailed. After a brief~~



## A SCRAP OF PAPER . . .

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