

Caroline Youth movement (Concluded)

Letter to American Socialists.

SPO Paper on new order

To N & N - On Notes, Social work, 180

To QOTC Nov. C.C.

To N & N

Translation of a letter for Fr. Meyerstein

SPO - Sections - Not printed.

To Fr. Jerome Syllabus of Christian doctrine.

Teach ye, baptize General, Examining, of

Review the Savious

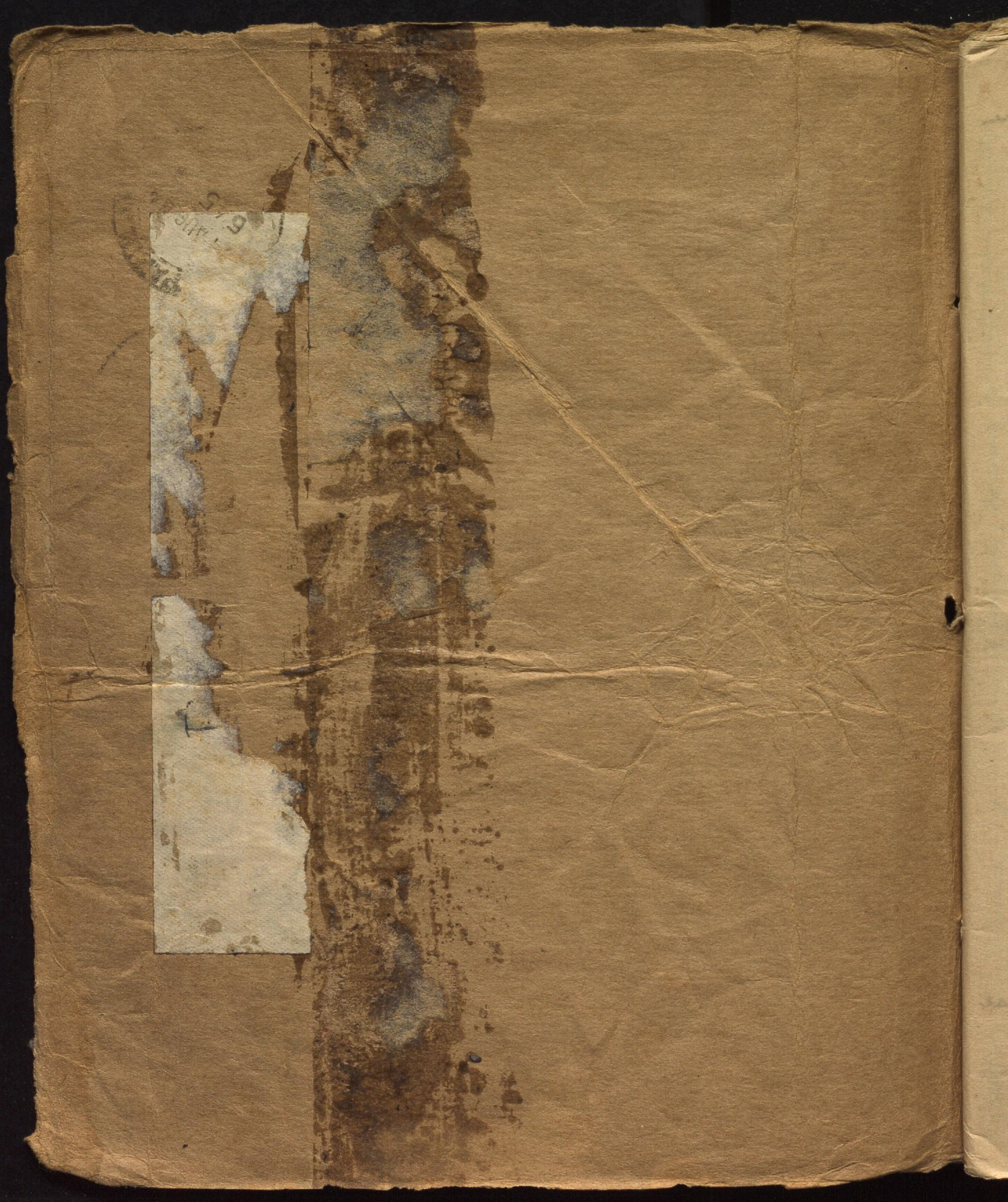
Rev. L.

M. Thakara S.J.

Miss VIII

RECU MATTER

1849/2/2



2) On reaching the age of fifteen or sixteen one becomes eligible to membership in the Youth Sodality.

Since ~~many~~<sup>many</sup> boys and girls are this age are in the ~~us~~ ~~at~~ school students, the school Sodality ~~is formed~~

3) One remains a member of the Youth Sodality until the age of 30 or until one gets married.

As for the ~~organization~~<sup>threshold unity</sup> of the Sodality as a sectional federation we may apply the general principles which govern every ~~law~~ ~~association~~ in the Church. As we have shown <sup>described</sup> ~~above~~ <sup>(p. 6)</sup> such associations should have ..... Cont. on p 78

~~We shall consider each of these <sup>various</sup> types of unity.~~

~~The unity in the parish comes first, since the parish is the primary cell in ecclesiastical organization. But ~~the parish priest should have~~ all the Sodalities in a parish should be centered round the parish church. But this rule admits of many exceptions. Often interparochial or non-parochial sodalities will be found necessary, e.g., for the students of in a school of which the students come from various parishes; in boarding houses, and Catholic hostels, in the Colleges, sodalities of professionals in a city, of workmen in a factory, etc. It is for the diocesan authorities to decide how far certain Sodalities are to be independent of ~~the~~ any particular parish.~~

~~Unity in the diocese is the first ~~and~~ affecting~~





a whole, i. e., the Church." Manual of C. A. p. 89

~~But the unity of the~~

Since the aims of the Youth Movement is  
addressed at once religious and social, the  
best supra-diocesan unity develops naturally  
within the frontiers of each nation. It has  
to adapt. Hence it must depend on the local  
representative of the in the nation of the person  
or the body of persons who in the nation repre-  
sents the Supreme authority of the Church.  
In many countries outside of Italy the  
Supreme authority is the Pope himself; in  
many other countries the Pope is represented  
by the Primate. In India countries where  
there is no primate, the Council of Bishops  
represents that and holds the place of the  
primate. ( Cf. Cicardi p. 88. )

<sup>Sodality</sup>  
As there is a diocesan ~~central~~ Council,  
so also holding its mandate from the Bishop,  
so also there will be a national Sodality  
Council holding its mandate <sup>from</sup> the Council  
of bishops. It <sup>will</sup> consist of priests and  
laymen. As an example of such a council  
we may cite the Central office of the Sodality  
in U. S. A.; the Queen's Work, St. Louis, Mo.,  
which has a full time staff of seven priests  
and over 60 members of the laity, ~~men and~~  
~~women.~~

~~The very organ Constitution of the Sodality  
movement is such that neither the National  
Council and the Diocesan Council far from~~

December 31

impeding the ~~aim~~ <sup>aim</sup> in endangering the ~~aim~~ <sup>aim</sup>  
honey and ~~power~~ <sup>power</sup> & initiative of the local units  
are a positive help and encouragement.

### The Federation possible

Now the question arises: To how may the national federation and the ~~Sod~~ Central Council be brought into existence? The difficulty is not as great as for ~~that~~ This presents little difficulty, and ~~it~~ - a fact which as we have stated earlier is the strongest <sup>argument</sup> ~~argument~~ for ~~recognizing~~ <sup>claiming</sup> the Sodality as the most suitable youth movement for India. There is

Some representative <sup>organ</sup> ~~body~~ which would command the confidence of all the dioceses should take the initiative. Unlike other associations, the Sodality has not to create anew, it already possesses, such a representative <sup>organ</sup> ~~body~~. The Morning Star, ~~the~~ <sup>the</sup> ~~Office~~ <sup>Office</sup> was recognized <sup>by</sup> ~~by~~ the Madras Congress of 1921 as the official organ of the Sodalities in India. It is sufficiently well known ~~to~~ in all the dioceses. Hence if a National Secretariate is attached to the Morning Star, it can plan the Sodality as a <sup>active</sup> youth movement for the whole country; it can issue programmes, hold conventions and <sup>impart</sup> ~~give~~ greater vitality to all the local units. Once ~~the~~ Sodalities all over the country begin to be flourishing youth movements, coordination and centralization can be easily

appeared as it was done in recent years in Spain, Brazil and United States.

Considering the conditions of the different Catholic Communities in India and the

One ~~is~~ Besides the Sodality there is no other association which is likely to meet with the same or degree of approval, uniformly ~~from~~ <sup>from</sup> all the ~~dioceses~~ <sup>bishops</sup> of India. There is none spread so widely, none which is so easily adaptable to all conditions, whether among the cultured and influential or Catholics of Bombay, Mangalore ~~and~~ none which ~~will~~ <sup>will</sup> evoke such or bring together such a large number of local units. Hence if ~~it~~ some of the current prejudices against the Sodality are removed and a programme of action is proposed, there is no doubt that the Federation will become a reality. What the prejudices are ~~we~~ <sup>we</sup> and what the programme of action should be ~~we~~ <sup>we</sup> have ~~shown~~ <sup>shown</sup> described earlier. The prejudices will be removed by showing ~~when~~ <sup>where</sup> a large number ~~of~~ <sup>the</sup> Sodalities begin to be more effective efficient than they are at present. They will be living proofs to show ~~not~~ <sup>not</sup> ~~merely~~ <sup>merely</sup> ~~their~~ <sup>their</sup> ~~association~~ <sup>association</sup> ~~but~~ <sup>but</sup> ~~powerful~~ <sup>powerful</sup> ~~instrument~~ <sup>instrument</sup> ~~for~~ <sup>for</sup> ~~weapon~~ <sup>weapon</sup> to be that the Sodality is ~~for~~ <sup>for</sup> ~~action~~ <sup>action</sup> for Catholic action, ~~will~~ <sup>will</sup> ~~be~~ <sup>be</sup> ~~skillfully~~ <sup>skillfully</sup> ~~by~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~good~~ <sup>good</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~Catholic~~ <sup>Catholic</sup> ~~Community~~ <sup>Community</sup> ~~and~~ <sup>and</sup> ~~that~~ <sup>that</sup> ~~it~~ <sup>it</sup> ~~gives~~ <sup>gives</sup> ~~scope~~ <sup>scope</sup> ~~for~~ <sup>for</sup> ~~the~~ <sup>the</sup> ~~initiative~~ <sup>initiative</sup> ~~of~~ <sup>of</sup> ~~our~~ <sup>our</sup> ~~youth~~ <sup>youth</sup>, ~~that~~ <sup>that</sup> ~~it~~ <sup>it</sup> ~~is~~ <sup>is</sup> ~~only~~ <sup>only</sup> ~~successful~~ <sup>successful</sup> ~~youth~~ <sup>youth</sup> ~~movement~~ <sup>movement</sup> ~~for~~ <sup>for</sup> ~~the~~ <sup>the</sup> ~~whole~~ <sup>whole</sup> ~~of~~ <sup>of</sup> ~~India~~ <sup>India</sup>. The programme of action will be supplied by the national secretariate

through the official organ, through  
Sodality Outlines, through leaders service bulletins,  
 and pamphlets, books, and other publications.  
 Training for the programme will be given through  
 lectures and conferences, regional or national,  
 and through conventions of diocesan councils and  
 (A precedent)

The procedure we have outlined above  
 is closely modelled on what was followed in U.S.A.  
 In 1930 Fr. Daniel A. Loeb thought it opportune  
 to extend the Sodality federation of schools to include  
 women's Sodalities in the parishes. He submitted  
 to the Administrative Board of Bishops of the N.C.W.C.  
 a statement <sup>on</sup> what the Sodality was doing in the parishes  
 and the programme it proposed to follow. He wrote:  
 "It is said that <sup>of U.S.A. has</sup> the bishops had established the Sodality of our  
 Lady in over 8,000 parishes and permitted its applica-  
 tion to the Prima Primaria in Rome, that the  
 Sodality possessed two distinctive features, a pro-  
 gramme of spiritual life and a programme of Catho-  
 lic Action within the parish. The following is part  
 of the reply Fr. Loeb received from Bishop Schrembs,  
 the Episcopal Chairman <sup>of the Department of</sup> of lay organizations."

"In accordance with the action of the adminis-  
 trative board of bishops and in my capacity as the  
 episcopal chairman of Catholic lay organizations,  
 I wish to express to you my hearty approval of the  
 National Federation of the Sodalities of the Blessed  
 Virgin Mary, which have been such a power for Catholic  
 Action in parishes, and which are now being revived  
 for the same purpose. It is well indeed that the  
 true character and scope of the Sodalities of the Blessed  
 Virgin be brought back to the knowledge of our people.  
 Too many unfortunately, labour under the impression

that the Sodality is a firm organization for young  
girls; the fact of the matter is that the Sodality ~~is~~  
having for its main object the regular reception of  
the Sacraments and the cultivation of a few firm  
fraternal. The fact of the matter is that the S. of the  
B. V. was established primarily for men, and that  
its main object was to foster Catholic Action in the  
broadest sense of the term. As the Episcopal  
Chairman of Lay Organizations I will gladly do anything  
in my power to promote the welfare and extension of  
the Catholic Sodality Movement.

① The Catholic S. Movement confirmed and blessed  
by so many Popes needs no special approval on my  
part. ---

The experience of the past fifteen years in U.S.A.  
shows how fully the expectations of Bishop Selmont  
were verified. The Sodality will be an efficient  
Catholic Youth Movement for the whole of India when it  
will be in a position to gain the approval such as  
that of the N. C. W. C. from the Catholic Bishops'  
Conference of India. The present status of the So-  
dality in India shows that the day for such an  
approval from the hierarchy is not too distant.

[Elite or mass?] [For an elite? Or for a mass?]

But when the name of the  
Sodality is suggested as the ideal youth move-  
ment for India, a number of objections are  
raised from different quarters. It is necessary  
to meet those objections squarely before  
continuing with this scheme for an all India Catholic Youth  
movement.

First, is not the Sodality a youth move-  
ment for an elite? <sup>it should not</sup> The youth association  
should be a mass movement; and here

① We must view our youth movement against the

① We must view our youth movement against the background of our country.

~~Cannot be the Sodality.~~ ~~The whole of Catholic India~~ <sup>opt</sup>  
The words 'mass' and 'elite' are bound to cloud the issue and hence we must take <sup>examined</sup> facts and figures. We want a youth movement which will absorb as many Catholic youth <sup>men</sup> men and women as possible. Out of the 4 million Catholics of India about 900,000 fall within the age groups which are eligible for the youth association. Do we ~~we~~ have any Catholic association <sup>society</sup> in India at present with a membership that approaches even  $\frac{1}{10}$  one tenth of 900,000? Do we presume that any of the ~~so~~ so-called mass movements will find favour be uniformly acceptable all over the country as to absorb all the 900,000? If none of the existing associations can achieve this, what hope is there that an yet untried association, one that exists only on paper, one with which the people are unfamiliar, will achieve this? When speaking of the Catholics of India we have to keep in view Bombay, not only Bombay, Madras, and Calcutta, but the illiterate thousands in the <sup>of Ahmedabad, Chotanagpur, Calicut and Vizag</sup> ~~of~~ flourishing mission districts, and the tens of thousands of the old in Tamil Nad, Malabar, & Andhra who have a long Catholic tradition behind them. We have to think of an association which will be acceptable to all these Catholic Communities.

~~No~~ [Militants]

No youth association ~~which~~ has yet been  
succeeded in becoming a mass movement  
in the strict sense of the term. The A. C. J. F.,  
A. C. J. B. of France and Belgium, the C. A.  
of Catholic Action Societies of Italy, all  
have ~~worked~~ have carried on their activities  
through ~~the~~ via a certain <sup>small</sup> percentage of the  
youth called militants.

A mass movement <sup>in the strict sense of the term</sup> is an impossible  
ideal, especially in a country like India.  
~~Let~~ Let us sacrifice the ~~word~~ attractive  
word for the sake of a precious reality.

~~If~~ The Sodality will form leaders, militants,  
the good leaven which will impregnate the  
mass. The Sodality will <sup>have</sup> ~~form~~ militants in  
~~a~~ greater number than any other associ-  
ation will have ordinary members, ~~If the~~ <sup>the</sup> ~~Sin~~  
Sodality ~~begins~~ <sup>it will</sup> operate in every parish  
and school and college, among all the groups  
of Catholics, in all the different communities;  
~~so it will have a youth membership of not less than~~  
~~500,000, and that is a far greater number~~  
~~than what the most attractive mass movement~~  
~~plan will achieve.~~

Let us learn a lesson from the Commun-  
ists. The Soviet revolution when it wanted  
intending to Sovietize the whole country  
did not make every man, woman and child  
Communist. The admission to the Commun-  
ist party was a privilege granted only to

a selected few. Let Catholics in India think in ~~terms~~ think of work to be achieved and not of numbers to be boasted of; ~~and that~~ let it think in terms of not any particular locality, but in terms of the whole of India.

The Sodality is an association for an elite, but it is <sup>also</sup> an association which makes its effect felt by the whole mass. The direct influence of its training and programme <sup>will be</sup> felt only by perhaps 20 or 30 per cent of the Catholic youth; but <sup>the influence of</sup> its programme will extend to the whole of Catholic India and to a good part of non-Catholic India. Contd p. 94

~~Not Jesuitism affair~~ Sodality and the Jesuits

Another objection often heard is that the Sodality is a Jesuit affair. But nothing is the reality is quite the reverse. Seventy-seven percent of the Sodalities in the world are in non-Jesuit dioceses and parishes. In no Sodality can be erected without the permission of the bishop of the place; and no Sodality requires the permission of any Jesuit <sup>at all</sup> for its erection. The only connection of the Sodality with the Society of Jesus will be its affiliation to the prima prima-  
ria in Rome — an affiliation which in no way affects the autonomy of the Sodality but ~~only grants~~ <sup>grants</sup> ~~Communion~~ <sup>Communion</sup> but is ~~essential~~ <sup>essential</sup> to that <sup>which is not even essential that</sup> the Sodality may be erected, ~~and~~ but is advisable since thereby the rich spiritual

advantages of the Prima Primaria are  
communicated to it. In India If the Sodality  
as it is alleged is purely or mainly an association  
formed by the Jesuits, how can we explain the fact  
that it has spread so widely all over India. The total  
number of Jesuit dioceses in India is only six, and  
even in these a great a good percentage of the  
Personnel is not of the members of the Society of  
Jesuits. But the Sodality exists in almost every  
Parish of India. It is a non-Jesuit diocese - Malabar  
will not a single Jesuit missionary that has the  
given to the Sodality <sup>has received</sup> the hierarchical mandate  
for Catholic action, and presents to the rest of India  
an admirable object lesson on what the Sodality  
has achieved in several districts. ~~There~~  
No one who studies the history, the Constitution or  
present status of the Sodality will maintain that  
it is an association proper only to Jesuit insti-  
tutions. ~~It is a~~

However it is also true that the Jesuits throughout  
their history have looked upon the Sodality as an  
proper ~~device~~ fitting instrument for Catholic Action.  
In the present century the initiative for forming  
Sodality Federations has in various countries has  
been taken by the Society of Jesus. Hence we may  
legitimately expect that for organizing the Sodality  
as a youth movement for India the Jesuit schools  
and Colleges and the superiors of the Jesuit Missions  
will be with ready to give their assistance. The  
needs of the Church in India are great, and it is  
clearly that the youth movement should enlist  
the support of all those who have the progress of  
the Church at heart. That the Sodality has ~~been~~  
special claims of on the Society of Jesus is an

additional guarantee for the success of the Sodality<sup>89</sup> Federation, though the working of the Sodality in all local centres and its organization in the dioceses will in no way be subject to the control of the Society of Jesus.

Tremendously active

Another prevalent prejudice against the Sodality is that it is just another pious association and hence unfit to be an active youth movement. <sup>The Concept</sup> ~~To Consider~~ of the Sodality merely or mainly as an association for piety is ~~of~~ entirely contrary to the nature ~~and~~ of the Sodality, its rules and its history, though unhappily, the actual state of several Sodalities in India seems to ~~not~~ justify such a ~~Co~~ Concept.

That the Sodality in some places is not as efficient as it should be is in no way solely due to the fact that the spirit and ideals of this association were not properly understood. It is precisely this defect that a national federation of Sodalities will remedy. About fifteen years ago Fr. K. Faustmann wrote about the Sodality in Holland: "In Holland the S. of our lady which ten years ago was much neglected as being of little profit to the needs of the present times has within a few years proved itself a veritable stronghold of Catholic Action." The following quotation from America, Feb. 2, 1929, will show what ~~the~~ ~~for~~ may be expected from the Sodality movement. "More important than all else is however the formation of Catholic leaders with intelligence and self-effacement to do a great work well, for the Cause and not for their own advancement. One of the traditional ways of forming leaders is

through the S. of the B. V., as was done in Vienna before the War, and now in Barcelona, Munich and London and many other places. The Sodality idea, often misunderstood, is in its essence, the training of a few, the elite, the leaders. It has always withered and died when an attempt was made to crowd its ranks. It has also failed when its action began and ended in the purely spiritual. A few men or women highly trained and directed can transform a city, when imbued with the sense of their responsibility, as leaders and when their work is mapped out for them along intellectual, cultural, social and economic lines; for the combination of spiritual motive and concrete, practical work undertaken by a small, enthusiastic group, as the Sodality idea intends is irresistible.

A. O.  
1929, May -  
June p. 19

The most authoritative and convincing refutation of the too current prejudice against the Sodality is the work it is actually doing in many countries, and in many parts outside India and in many local centres in India itself.

The Pope says  
If all these proofs are not sufficient, we have the authoritative declaration of Pope Pius XII himself who considers the Sodality as the movement to form men <sup>apart of</sup> the world needs today. He says: (which we have quoted in part already).

scope for initiative

power

91

The absolute authority ~~wide powers~~ <sup>wide powers</sup> which that the rules of the Sodality ~~conferred~~ <sup>conferred</sup> to the priest-director has sometimes been urged as an objection against its being an ideal lay organization <sup>at the present day</sup> for the needs of the day. It is alleged that the Sodality would do well only among small boys and girls or among uneducated people, ~~and~~ but not ~~in~~ among cultured young men and women, that it does not give sufficient ~~in~~ scope for the initiative and independent activity of the members. Here again the objection is based on a misunderstanding of the nature of the Sodality or on the fact that ~~the Sodality~~ in some places the priest-director exerts more power control than is conducive ~~to~~ to the healthy development of the Sodality. As we shall show in the ~~following~~ while ~~in~~ explaining the organization of the Sodality, the influence of the director on the ~~act~~ external activities of the Sodality is only indirect. His office is ~~to~~ to aid in the spiritual formation of the members, and ~~thence~~ off to preside over the meetings of the Central Council. The various Committees are run by their respective Chairmen who are Sodalists. ~~The~~ <sup>of the</sup> elected representatives <sup>themselves</sup> among the Sodality. In as much as the external activities are <sup>motivated by</sup> an outcome of the spiritual formation, and in as much as

May  
p 19

the sectional activities are coordinated through the Central Council, the Director does exert an influence on and control on the ~~working~~ <sup>external activity</sup> ~~apostolate~~ of the Sodality. But the more intellectual, cultured, self-dependent and <sup>more</sup> spiritually efficient the members are, the less ~~indirect~~ and distant would be the role of the Director.

A good Sodality like a well-oiled engine would run smoothly without being <sup>continually</sup> urged on by the Director. The Sodality expects initiative and spontaneous activity in the members; it is the members who have to carry out the Catholic Action programme, who have to study the social and religious needs of their milieu and make their own to meet those needs in ways that seem most suitable. The Director can help them with advice but cannot replace them for the work.

#### ✠ ✠ The supernatural

But no Catholic would pretend that a Catholic Youth movement should be entirely independent of priest-directors. The link with the hierarchy is essential in any Catholic Action Association. External activity that is independent of any supernatural motive and lacks an spiritual dynamism is not only contrary to the very concept of the Church; it will fizzle out after the first fervid outburst; it will be ~~superficial~~ valueless from

a supernatural point of view. "The key to the Catholic system is the supernatural"; ~~without~~ every man who works for the welfare of the Church is an instrument in the hands of God. The spiritual formation <sup>of the kind</sup> ~~which~~ the Sodality gives, the ~~sanctifying influence that comes from close~~ association with ~~the~~ is essential that the work external activity may last in spite of difficulties and that it may bear fruit. Hence the rules of the Sodality rightly insist on having a priest-director. [Who need guidance]

Let us not forget another Consideration which has special ~~conce~~ importance in India. We are looking for a youth movement for the whole of India. ~~So~~ The work of the Church has to be carried on not only in the cities and towns ~~where~~ where <sup>many of</sup> the Catholics have reached a certain cultural level, but also in the rural districts, in the mission stations. Ninety percent of the people of India live in villages. The Church has to exercise her apostolate through all her children, and hence also through the youth in the villages. A youth movement that ignores the great power for good which is latent in the youth of the villages, and is suitable only for the ~~partially~~ <sup>partially</sup> cultured and educated ~~minority~~ Catholic youth in the towns and cities, can hardly be ~~any~~ serviceable to the Church as a whole. In a country where ninety percent of the people live in villages and where the percentage of literacy is less than ten percent, ~~we~~ <sup>we</sup> need a Catholic

organization  
youth movement which is suited for the  
at least  
which is as much suited - if not more -  
suited to the villages as to the cities and  
Colleges.

No one who knows the conditions of  
our villages will maintain that a priest-  
director is superfluous for any <sup>of their</sup> Catholic organi-  
zations in them. The people ~~are~~ <sup>have</sup> often little or  
no education; they are none too well instructed  
in their faith; they would show ~~to~~ not show  
any great talent for organizing <sup>alone</sup> nor much  
spontaneous activity; almost all that they  
would <sup>do</sup> for the good of the Church <sup>and for their own material progress</sup> must be  
suggested to them by some one in whom they  
have trust. Hence it would seem that the only  
association that would be ~~condemned~~ <sup>suited</sup>  
for the villages - that is, for a major part of  
our Catholic population - is the Sodality which  
gives a unique place to the director. - P. 95

p. 87

The major problem  
① The ~~problems~~ <sup>needs</sup> of the Church in a non-Christ-  
ian country like India are not the same as those  
in the Christian countries of Europe. In many  
countries of parts of Europe the major problem  
that faced the Church in the years after the first  
world war was the increasing number of defections  
from the Church in among the educated and the  
working classes. Mass movements like the J.C.  
(Students) and J.O.C. (Workmen) could to a certain  
extent meet this ~~the~~ situation since ~~at~~ they  
kept a large number of youth more or less loosely

bound up in a Catholic movement. This shows <sup>95</sup>  
why ~~mass-movements~~ and they became for  
J.E.C. and J.O.C. and achieved considerable success,  
~~for greater~~ which was not the case with a simi-  
lar association <sup>J.A.C.</sup> started among the rural population,  
J.A.C. In India the major problem is not deflection  
but stagnation. The Catholics are few and they  
are for the most part so firm; but the Church  
does not make progress as rapidly as it should.  
~~Our~~ What we need is not a loose organization  
for the masses but an active association that would  
form leaders, one of which every member would  
also be an apostle, a militant Catholic. Besides  
with an overwhelmingly rural population a  
mass-movement presents few chances for success.  
A movement association for an élite would  
succeed and will <sup>do</sup> effect all that the mass-  
movement would do in other countries. (Contd p 87)

#### Why the Sodality

→ The objections urged against the Sodality  
are all based on either on a wrong idea of the  
Sodality or on an inadequate view of the Church  
in India. Instead of focussing one's attention ex-  
clusively on these one should turn to consider  
the many reasons which seem to show that the  
Sodality is the ideal <sup>whole</sup> youth movement for India of today.  
(Contd p 82)

Rs 1500 in Tuticorin - Hyderabad

The Arch bishop of Bombay wrote in January 1945: "Here are some of the results obtained by..... both spiritually and financially."

The list might be much longer.... "Morning Star

In Rural Districts Feb 45 p12  
Of the type About the work of socialists

in rural areas the following letter of a Director is typical of many others: "In order to understand..... Sacraments" (M.S. Oct 44, p166)

In Marambadi near Dindigul 200 pagans were brought into the Church by the Socialists. The propaganda section of the Tuticorin Diocese paid in one year 127 visits to 26 villages, brought 190 persons into the Church, instructed 295 others preparatory to baptism, <sup>and</sup> visited 4763 homes of the poor. Similar examples might be cited from Ranchi, Kottala in Ranchi, Kurnool, Punjab, Baroda and many other places.

Among workers

In industrial areas the Socialists have proved themselves efficient Catholic Actionists. Ahmedabad might be taken as an example. In the mill area there are about 2000 Catholics, mostly from the villages. They have to be educated <sup>"Social Action" published in the Morning Star</sup> in the social teaching of the Church and guided in their attitude to strikes, trade unions and labour movement. The missionary who has to form true Catholic workers must through them to preach Jesus Christ and his beautiful social doctrine to the masses of the workers, many of whom may by this means

be drawn be more easily drawn to them. All our hopes, says the priest in charge, are put in the Sodality of Our Lady which have worked with great energy for these last seven years.

In schools and Colleges

The Sodality in our schools and Colleges may not have spectacular activities to their credit, but nevertheless they are the best training ground for Catholic ~~the~~ leaders. ~~A few~~ many Sodality. To quote from Morning Star, Aug 44, "many Sodality..... in unit about D.S. which organized Catholic life can have."

What is lacking

All this is no mean achievement. Yet it is true.....

① The above scheme, with at least in its main outlines, will be followed by ~~not~~ all the parish sodalities in the locality under consideration. ~~But not~~ the items mentioned under active Catholicity Specialized groups.

from p 75

The items mentioned under active Catholicity will be the same for <sup>many</sup> most of the <sup>order, parish</sup> ~~parish~~ sodalities in the locality under consideration. But a special ~~mention~~ scheme will have to be proposed for certain sodalities established for <sup>and women</sup> ~~young men~~ <sup>and professors</sup> ~~graduates~~ <sup>etc</sup> ~~employed in the off government offices and railway~~ students in the two Catholic Colleges ~~and in the~~

They will all strive more earnestly to acquire an informed Catholic mind, and to make the Catholic influence their milieu through intellectual channels. Hence the Sodality will lay a greater stress on the literature and publicity sections.

from  
p  
115

The aim of the literature sections may be briefly stated under <sup>four</sup> heads

- i. the reading of Catholic literature
- ii Creative writing in C. Lit
- iii Propaganda and spread of C. thought and literature
- iv Study of Catholic thought

~~To make the work~~ We give below a few suggestions which will be applicable not only to this locality but to many others where there are ~~the~~ similar groups of educated Catholic young men and women.

Reading C. Lit p. 64

Problem of Cooperation

Now there arises a further <sup>problem</sup> question: What would be relation of the Sodality with other existing youth organizations. We should observe that in the first place that the question is not problem is not as ~~difficult~~ great in India as it was in France or Italy about twenty years ago. As we have indicated above in a large number <sup>most</sup> of <sup>the</sup> rural parishes the Sodality is the only existing youth <sup>lay</sup> association <sup>which has</sup> that with a lay apostolate programme of apostolate. In other places the national federation will render these sodalities an invaluable assistance by <sup>making</sup> ~~showing~~ them more efficient.

In some dioceses the Sodality exists only as a merely pious association, and what little activity there is by way of exterior activity is carried on by some form of Catholic Action Society. When the National <sup>Sodalities</sup> Federation of Sodalities comes into being all these dormant and inefficient Sodalities will begin to undertake many activities ~~some~~ some of which were earlier considered proper to <sup>the</sup> other associations. The attitude of the Sodality to the other associations should be one of <sup>single</sup> mutual goodwill, heartfelt understanding and mutual collaboration. Collaboration is possible in various ways. Several members of the Sodality will be also members of other associations. Sodality being a movement for an elite and having an efficient programme <sup>for spiritual formation</sup> for the other associations will supply the leading spirits for the other associations. Then the Sodalists will be in the words of the Pope the pillars of Catholic Action. Without attempting to absorb the other associations or to supplant them, the Sodality will work through them, <sup>and</sup> will give to all of them a new vitality. The various ~~They~~ They will not become sections of the Sodality; but having a few of their leading members in the Sodality and its Central Council, they will all benefit by the more complete programme

rom  
p  
115

me

of the Sodality and by the strength of its national  
federation.

In many <sup>some</sup> ~~a few~~ places the Sodality may  
not have been hitherto established, but there  
may exist already some sort of a mass move-  
ment. The introduction of the Sodality, far from  
being resented by the existing movement, will  
be welcomed with enthusiasm. The Sodality is  
a school for leadership. Its members will be  
recruited from among the best material available  
in the locality. It becomes the soul of the  
existing associations, gives to them a super-  
natural spirit and coordinates their activi-  
ties. The sodality projects will be presented  
not only by the Sodalists but also by <sup>the</sup> non-  
Sodalists. ~~Since~~ Since the good of the Church is  
the goal of ~~both~~ the Sodality <sup>as well as of</sup> and ~~of~~ the other  
associations, the introduction of the Sodality  
far from giving rise to conflicts will result  
in a healthy widening of the field and a  
further development of activity. <sup>Figure a familiar simile,</sup> The mass  
movements of workers, students, professionals,  
etc., are as so many lamps burning in  
the sanctuary before the Lord. The Sodality  
does not ~~replace~~ place one more lamp in  
their midst; it rather supplies the oil with  
which the others will shine more brilliantly.  
A leadership movement intended for  
an elite is far from superfluous ~~at~~ in

places where there are mass-movements; <sup>it is</sup> they are a strict necessity. Hence the Sodality Federation will find experience little difficulty in extending its influence to most places in India.

But a few <sup>places</sup> towns and cities where there exist already other associations also intended for an elite, may prove an obstacle to the spread of the Sodality movement. Relations between two associations both recruiting engaged in active apostolate and both meant as leadership schools may sometimes be strained, and if their co-existence may prove even <sup>if one proceeds without a clear-sighted policy</sup> harmful to the common cause. However, ~~as~~ as experience has shown in many places, countries, the Sodality can exist side by side with <sup>can be an efficient</sup> ~~and~~ collaborate with any other association, provided its spirit is rightly inhibited by the members. The field of activity open to the Sodality is so wide and its supernatural formation so genuine that it will never <sup>allow</sup> suffer the cause to suffer harm through an unimaginative insistence upon ~~its~~ its rights or an undue ~~preference~~ <sup>preference</sup> for certain forms of work. Further there is the Diocesan central council ~~is~~ working directly under the bishop, which will give to local centres ~~the~~ the authoritative direction which may when necessary. Coordination for greater efficiency should be the greatest golden rule



Contents.

Why and how 7-30 = 23  
 Pros & Cons 84-97 & 30-39 = 25  
 Organization 39-51 = 12  
 Activity Programme 51-75 = 24  
 India National Federation and allied problems  
 95-88 & 98-106 = 18

106

Countries of Europe, and have achieved a measure of success, they decide that for India too a similar movement must be organized. Hence it is that objections are raised against the Sodality scheme, though it is ~~basically~~ supported by many cogent reasons which no one can gainsay.

We shall now turn to examine some of these objections.

Hence it is that objections would be raised against the present scheme. It is necessary to examine those objections before proceeding with our discussion of how the Sodality <sup>can</sup> should be organized as a national youth movement.

What is lacking

What we have said Our discussion of the arguments for and against Sodality is not ~~with~~ should not however lead to the conclusion that all is well with the Sodality movement as it is understood in India today. Far from it. For <sup>every single</sup> ~~for~~ energetic Sodality which is a beehive of activity there are perhaps two dozen ten which show no fruit of life. What we wish to stress is that if many of our so-called Sodalities have fallen into the ~~red~~ <sup>not</sup> and the yellow leaf, the reason is that there is something wrong with the Sodality, but that there is something wrong with ourselves.

which are so only in name

started

Sir / madam / my dear Censor /

We have appointed \_\_\_\_\_ as the agent for Eucharistic Crusade. The annual subscription for this attractive magazine is only R 1. By paying this paltry sum to \_\_\_\_\_

There are indeed critics who would say that it were better for <sup>pro</sup> Sodalties not to be at all than to be such as they are. True enough. But destruction is easy. But one looks in vain for ~~a~~ something else to take the ~~their~~ place vacant place.

It is easier, wiser, quicker and more in the interests of India <sup>as a whole</sup> to build on foundations that have already been laid. All of us should make a sincere effort to understand the true nature of the Sodality and its tremendous latent potentiality. All should collaborate in the formation of a national federation and in the building up of which ~~the~~ would impart to dormant local units ~~the~~ a new life. We need a national secretariate that would issue timely and gripping programmes. We need a large number of ideal Sodalties to be built up all over the country to serve as an object lesson to others. We need thousands of generous young men and women imbued with the genuine spirit of the Sodality.

All this is not mere wishful thinking, but something which can be realized in the near future, as we shall show in the following pages.

~~It is not~~ <sup>beforehand</sup> to determine ~~what~~ special forms the activity should take for India in general and for particular districts will be the work

The most striking impression which most strikes a visitor to these mountains is that of gigantic proportions. The hill-tops are high and the valleys are deep. To the north one can see the eternal snows of Kangchenjunga, the second highest peak of the world — and incidentally one of the very few tall peaks to which that allows its beauty to be admired by common folk who are no mountaineers. To the south are the broad, level plains of the Indian sub-continent stretching towards the distant horizon.

Overlooking St. Mary's College is a 112-foot statue of the Sacred Heart spreading out its arms in a gesture of welcoming embrace. The right hand points across the Himalayas to Afghanistan and the border of the U. S. S. R., and the left hand across the Bay of Bengal to Cape Ponorin and Ceylon. This gesture is both a pledge of protection over the missionaries in St. Mary's and a symbol of the work they are to do among India's 400 millions. India needs God's abundant graces to be obtained through your prayers.



It will evidently be ~~the~~ <sup>required</sup> ~~to~~ <sup>be</sup> ~~the~~ <sup>appointed</sup> ~~by~~ <sup>by</sup> ~~the~~ <sup>the</sup> ~~National~~ <sup>the</sup> ~~Committee~~ <sup>the</sup> ~~to~~ <sup>to</sup> ~~the~~ <sup>the</sup> ~~work~~ <sup>work</sup> of specially appointed Committees <sup>to</sup> ~~to~~ <sup>to</sup> lay down <sup>down</sup> detailed plans <sup>for</sup> for the ~~the~~ <sup>the</sup> ~~social~~ <sup>social</sup> work proper to India in general and for each of the ~~the~~ <sup>the</sup> ~~groups~~ <sup>groups</sup> of people. Such plans would ~~be~~ <sup>not</sup> drawn up ~~only~~ <sup>only</sup> after careful study of local conditions; and nor would they be final and unchangeable at any time. As new political, social, economic and religious problems arise, the Sodality will adapt itself to the new situation, and will ever strive to benefit the Church and Community in every possible manner.

It is beyond the scope of the present ~~only~~ <sup>only</sup> to The function of the Sodality Federation would be not merely to draw up programmes for work but also to secure the faithful carrying out of these programmes. For this purpose there would regional and national Conferences in which the programme would be explained and reports of work done in the local units will be examined. There would also be periodical meetings of directors or prefects to ~~to~~ <sup>to</sup> discuss ways and means for a more energetic carrying out of the programme.

More important than programme and ~~federation~~ <sup>federation</sup> is the local unit itself. ~~The~~ <sup>It</sup> is the units which have to do the real work of the association; the programmes issued from the Central office and the Conferences and meetings convened by the federation are merely aids to the working of the individual sodalities. ~~external~~ <sup>external</sup> aids. ~~The~~ <sup>The</sup> ~~factor~~ <sup>factor</sup> may keep the aim of the Catholic youth ~~of~~ <sup>movement</sup> ~~of~~ <sup>of</sup> India in some kind of They may voice the public

for off. Bicker has had a & Bicklers blood-bank;

attention; they may be careful for purposes of propaganda. But unless the local units are all organized efficiently, ~~the leaders themselves~~ show genuine achievement, the federation is but an mere outward show.

Hence we have to see how the local ~~each~~ local unit of the Sodality is to be organized and this <sup>special type</sup> organization <sup>promotes</sup> ~~ensures~~ active Catholicity.

Relations with the State No Small Power

The Sodality as we have envisaged it in this scheme is a powerful movement. It will have as members ~~the~~ all the ~~most~~ most promising most outstanding young men and women among the four million Catholics of India. It will undertake work in many different fields, in religious revival, in conversion, in education, in socio-economic problems, in rural uplift, in organizing students, workmen and peasants, in Christianizing the intelligentsia, in moulding the social and intellectual thought of the country. It <sup>will be</sup> besides a highly organized and centralized movement <sup>working</sup> moving as it were as one man, and <sup>capable of</sup> bringing the weight of its numbers and its intellectual and social prestige to bear on ~~most~~ crucial issues where Catholics differ from non-Catholics or where the Catholic Church has a message to be imparted <sup>of a right to be safeguarded.</sup>



publicize their social message of the Church,  
not only would we be <sup>having the way for</sup> ~~counting~~ <sup>ext</sup> persecution  
and perhaps extinction; we would be ren-  
dering a great disservice to the country at  
large. Hence it is neither possible nor advi-  
sable for the Sodality to avoid all contacts  
with the State. Outside and a No party politics

But this ~~is~~ does not imply that the  
Sodality as an association should trans-  
form itself into a political party or  
consent to be absorbed into any of the major  
political parties of India. The Sodality  
is a Catholic organization closely linked  
with the hierarchy of the Church, and as  
such it is outside and above all political  
parties. The teaching of the Popes is very  
clear on this vital point. Pope Leo XIII wrote  
in his encyclical Quaeramus de Communione: "In  
as much as the laws both of nature and of the gospel  
transcend, by their own right, all human events,  
they necessarily cannot depend on any form of civil  
govt, but can agree with all of them, always pre-  
serving that there are not repugnant to justice or  
right behaviour. These laws are or remain outside  
of politics & the changeableness of things, so that,  
howsoever society rules itself, citizens can &  
must adhere to these laws, according to which we  
are ordered to love God above all things & our  
neighbours as ourselves.... This must be laid  
down, the endeavour's action of Catholics who

187

aim at promoting the good of the people must not at all set before themselves a preference for one form of government rather than another, let alone prepare for it."

Hence the Sodality as an ~~ambitious~~ organization will not ~~be made the tool~~ <sup>suffer to be made the tool</sup> of any one political party in India, though it would naturally expect individual members who have the ability and opportunity to cooperate with others who too. Certain parties whose aims are just to thus promote the welfare of their country and at the same time safeguard more effectively the interests of the Catholic community.

We have conceived the Sodality as a form of Catholic Action — the participation of the laity in the apostolate of the hierarchy. Hence what the Popes have said about Catholic Action and politics will be equally applicable to <sup>the</sup> Sodality and politics.

Pope Pius XI said on Sept. 8, 1929 to Italian University Students: "Catholic Action, precisely because Catholic, neither must nor can enter into politics for politics' sake, we mean, the political struggle, party politics." In a letter addressed to the Primate of Spain in 1929, the Pope wrote an ~~Catholic Action must~~ admonition which the Sodality can take as its rule of conduct. "The Sodality" must not be confused with organizations primarily directed towards political aims, given its own nature and aims which set it outside and above party politics."

## Honest & Ethical

The activities of a state which are included in the generic term politics fall into two categories. Some are politics in the strict or technical sense of term; these bear no relation, <sup>at least directly</sup> to religion and morality. Forms of government, discussions in the abstract on forms of government, international alliances, trade agreements, fiscal policy and the like, may be carried on without the legislators ever having to encroach upon the domain proper to religion and the consciences of men. Other activities of the state may be called politics - moral. All questions relating to marriage and family, wage - scales and rights of labour and capital, education and public morality, the freedom to exercise one's religion, to make conversions and to form associations - these necessarily bear a close relation to the domain of individual consciences. In these the state has no right to legislate without due regard to the inviolable rights of God on human souls. Hence here the action of ~~the~~ <sup>the</sup> state should be ~~direct~~. Religion should bring a direct influence to bear on politics. Norms for guidance

The relations of the Sodality as a national Catholic Youth movement with the State <sup>or the Supreme Civil power</sup> may therefore be summarized under the following heads.

- 1) We condemn in the strongest terms the theory of liberalism which postulates a complete separation of between religion and state, between morality and politics. State and St
- 2) The Sodality movement, ~~and~~ in as much as it

is a Catholic youth movement will not join  
for politics <sup>for</sup> ~~as~~ <sup>politics</sup>, <sup>nor will it</sup> ~~but~~ <sup>not</sup> identify itself with  
any single political party. But it will oppose the  
subversive activities of those parties and groups  
which are manifestly opposed to the divine natural  
law, which ~~endanger~~ <sup>attack</sup> the rights of the Church and  
or which manifestly endanger the welfare of the  
people.

3) On the political-technical activities of the State, the movement will endeavour  
to exert ~~and~~ <sup>certain</sup> ~~moderate~~ influence both positive  
and negative. The positive influence will be  
indirect and will consist in forming the conscience  
of men. The negative influence will be more direct  
and will consist in subverting anything opposed  
to divine law in state legislation.

4) On the political-moral activities of the  
State, the movement will exert ~~an~~ influence  
the direct positive influence by building up  
public opinion in favour of religion and morality.  
It will utilize <sup>for reaching this purpose</sup> every means at its disposal - the  
press, the radio, public meetings and mass demonstra-  
tions, and <sup>absolutely</sup> ~~if necessary~~ even election campaigns.

5) Since the movement is essentially a training  
for leadership, it will consider "educating for  
politics" as an important part of its programme,  
~~and~~ will direct study club discussions, and  
national or regional conventions to this aim.  
Thus it will ensure that all Catholics develop the  
"Catholic mind" in regard to <sup>the</sup> politics as in every other  
sphere of human activity.

6) The movement will not only raise not obstacles  
against, but will positively encourage.

individual members, in their capacity as Cy  
Citizens, not as members of the Catholic movement,  
to ~~take~~ ~~become~~ enter those political parties  
and groups of which the ~~active~~ policy is not  
opposed to the moral law, and which are for  
the welfare of the people, thereby to safeguard  
more effectively the fundamental rights of Con-  
science, Religion and the Church.

Many Sodalties shows at one glance  
The scheme proposed above gives ~~a~~ the  
~~whole~~ organization and working of each one of  
Sodality groups in the ~~too~~ ~~too~~ town of  
Trichinopoly. Since the Catholic population  
of the town is over 30,000, it is evident  
that the youth movement <sup>must</sup> be represented  
by a large number of Sodalties. To determine  
how many ~~and~~ ~~of~~ what different types the  
Sodalties <sup>should be,</sup> the following ~~data~~ ~~will~~ facts about  
the town should first be noted:

There are in Trichinopoly Town five parishes

- 1) St. Mary's Cathedral
- 2) Holy Redeemer's Church
- 3) Our Lady of Dolours
- 4) St. St. Joseph's, Golden  
Rock
- 5) Immaculate Conception, Teppakulam.

The Catholic population of these parishes are  
respectively 10,800, 4,700, 7,500, 6,000 and  
1,700. There are two Colleges, St. Joseph's for  
boys, & Holy Cross for girls, five both in  
Teppakulam, with students from the almost  
every part of Tamil Nad, Malabar Andhra  
Dera and a few from S. Kanara. <sup>Other Catholic institutions</sup> ~~there are~~ <sup>are</sup>

five high schools, excluding these two attached - attached to the colleges, 1 middle school, 3 training schools, or 1 industrial school and 4 orphanages.

We may distinguish the youth Societies to be organized in the town into four general types. Different types

i. General Parochial Societies - Each parish will have <sup>or several</sup> young men's, and young women's and teen-age Societies. ~~Since~~ Since caste differences, great ~~great~~ differences in social status and ~~it~~ will not be possible to group all the young men or young women or the number of Societies to be created in ~~each~~ <sup>one</sup> parish may be as many as ten, partly because the number of Catholics is so great, and it is not advisable to have <sup>too many</sup> ~~more than~~ ~~a~~ 100 members in a single Society (even 100 will be too many.) Another reason is that the smooth working of the Society will suffer if members there are too great differences in caste, social status and or cultural level between members forming a Society. Roughly it may be estimated that there will be 35 general parochial Societies.

ii. Special intraparochial Societies: In certain places ~~where~~ where there are <sup>a</sup> large number of Catholics all of the same ~~caste~~

social standing and living in a small colony, it will be advantageous to form a special Sodality, subject to the administration of the respective parochial <sup>Sodality</sup> Councils. For Trichinopoly such groups will be organized in Crawford, St. Mary's Lane, and among the workers of Golden Rock Railway workshop — 5 Sodalties in all.

iii A third type of Sodality is inter-parochial. There will be at least <sup>seven</sup> such Sodalties in Trichinopoly, viz, (1) of major officials of the Railway in Golden Rock and Cantonment (two Sodalties, one Anglo-Indian and the other Indian) (2) of the Clerical Staff of the Railway offices (3) of the Clerical Staff of the government offices and firms (4) of the Professionals, <sup>doctors, lawyers, etc.</sup> ~~doctors, lawyers, etc.~~ <sup>teachers, professors & govt. officials</sup> ~~two for gent young men, one for ladies~~

iv The fourth type is non-parochial. Most of the Sodalties in the Catholic educational institutions will be of this type, since <sup>a good number of the</sup> ~~the~~ young students belong to parishes outside Trichinopoly. Thus in St. Joseph's College, where there are 960 Catholic students, there will be in all 4 Sodalties and ~~two teen age Sodalties~~ (viz. Catholic Hostel, <sup>Catholic College</sup> ~~Catholic~~ Boarding, Semi-Boarding, and School Boarding) and two teen age Sodalties for boys under <sup>fifteen years of age</sup> ~~the~~ total number of non-parochial Sodalties in the town will be about 15.

There there will be in the town 50 Sodalties with a total membership of between 2500 and 4000.

### Specialized groups

115

The items mentioned under Active Catholicity in our scheme will be common not be same for all these 50 Provinces. Great adaptations will have to be made especially for the inter-provincial Societies of officials and professionals and for the some of the non-provincial Societies especially those in the Colleges. The members of these Societies will strive more earnestly than others to give to their members 'an informed Catholic mind' and to influence their milieu through intellectual channels. Hence they will....

cf p. 98

### Summary

It has been shown that a <sup>Catholic</sup> youth organization is necessary in <sup>(pages 3-5)</sup> India, but that the task of forming it is attended with a great many difficulties. After studying various for the possibilities for various types of youth movements we came to the conclusion that the ideal youth association for India is the <sup>(9-10)</sup> Marian Sodality. The many reasons for the Sodality being especially suitable for conditions of the <sup>(11-16)</sup> East in India were next considered; and we showed that none of the common objections commonly raised against the Sodality can <sup>(17-21)</sup> stand the test of close examination.

Having thus ~~proved~~ established the claim of the Sodality, we next studied how it would be organized as the ~~the~~ youth movement. We

Considered the ideals of the Sodality and its  
the formation of its units. <sup>(27-26)</sup> We No youth associa-  
tion can justify its existence unless it has an  
efficient programme of activity, and hence we  
studied at great length the different activities  
which the Sodality can and should undertake. <sup>(27-31)</sup>  
We next examined Considered in greater  
detail its organization and working in one  
particular locality (33-36)

The last In the last chapter we considered  
we explained the relation of the Sodality with  
the parishes where the units are constituted. <sup>(37-38)</sup>  
and the problem of federating the local  
units ~~found~~ <sup>(38-40)</sup> in the dioceses and then in the nation  
as a whole. ~~ably~~ We showed also how the  
Sodality would work harmoniously with the  
other youth associations in the country. <sup>(40-41)</sup> And  
lastly we considered what would be the  
relations of the Sodality with the State. (41-43)

67  
19  
of also p 32

We hope that our contention that the Indian  
Sodality is the ideal "Catholic Youth Movement  
for India" has been sufficiently proved. We may  
now conclude with the sincere wish and prayer  
that the Catholic youth of India, ever so enthu-  
siastic for the cause of the Church, ever  
so generous in self-sacrifice and heroic  
endeavour, will rise to the full stature of  
their tremendous power and will wield this  
mighty weapon, all united in supernatural  
spirit and <sup>many-sided, unobscuring</sup> Catholic activity, for the  
welfare of true spiritual and material  
welfare of the Catholic community and for  
the conquest of our part land to Christ, A.M.D.G.





119

five hours walking distance from Keweenaw,  
and some two thousand feet higher. From there  
one can see ~~of~~ many more of the snow ranges  
than from any other place nearby. The view  
includes also Mount Everest the top most peak  
in the world, ~~though~~ situated as it is, far behind  
other peaks, & it looks a modest, little hill,  
lower in height than those near it, and certainly  
far less majestic than proud Kangchenjunga.

This letter ~~has~~ <sup>now</sup> been all about the wonderful  
place where I am staying; and I have told you  
nothing about the mission field where I ~~was~~ hope  
soon to begin my work. But that shall be another time

~~Down there among the St. Thomas Christians of  
Malabar, they are full of traditions. They have a  
tradition for everything. On Maundy Thursday night  
Good Friday all ~~would~~ should sip a certain bitter  
drink of a most unpleasant variety because their  
parents and grandparents did so. On Maundy  
Thursday they may not go for the night adoration  
before having eaten of a flat cake, the like of which  
may not be made at other times of the year. The  
head of the family should cut the cake, and~~

Programmes 8-12

The Pope and the new order.

Tortured by conflicting ideologies and  
warring

The war is over and the spectre of an unjust  
peace more fearful than that of the war looms  
on the horizon. Tortured by ~~sea~~ conflicting ideas,  
mankind turns its gaze to the Vatican for  
a sure and safe guide. All the people are asking:

"What does the Pope say?"

Socialists form an elite among the Catholics, the vanguard of Catholic Action. Will they be in a position to satisfy every inquirer, to explain the Pope's plan for peace and reconstruction, to create a public opinion in favour of the Pope's plan? For this they should themselves study it first.

In two previous programmes, outlines we have discussed the fundamental causes of the crisis, the basis of reconstruction and the Church's role in international social problems. It remains now for us to consider the international problems regarding peace and reconstruction.

We give below the basic outline of a synthesis of the Pope's allocutions on the subject. In group study or in for lectures Socialists will be expected to consult the original texts which may be found in The Examiner or The Herald and in certain of the J. C. T. S. tracts. The main documents

### VIII How The Human Person.

Dignity of the human person must be the basic truth for a lasting peace.

True civilization flourishes if the dignity of man is recognized,

- as is abundantly proved by history

Decay is the result of brutalizing man's nature.

Materialism denies man's dignity and leads to debasing of cultural values,

pernicious theories of race superiority 121  
exploitation of class by class, nation by  
nation.

False remedies <sup>effects</sup> for these evils are  
Socialism and Communism  
which are as materialistic as Nazism & Fascism  
and other totalitarian systems  
and make man a cog in the wheel of the state.

The spiritualism of Christianity is the only  
real remedy — It holds that  
man is a child of God  
that redemption by It restores this dignity to man  
when it was lost through sin,  
that in all men are brothers.

These truths are the bedrock of true democracy.  
The truth of man's true dignity, if admitted by all,  
guarantees right, peace & prosperity,  
ensures justice & charity for all classes,  
closes the door against totalitarian ideologies,  
puts an end to the exploitation of weak nations  
and subject races by the more powerful ones.

### IX The Natural Law.

The divine natural law is supreme in the  
affairs of men.

It binds the consciences of men;  
It sets an absolute standard for moral conduct  
and all the just positive man-made laws  
are but specific applications of the divine  
natural law, and hence have their sanc-  
tion from God.

Opposed to this concept of law is the theory of juris-  
dic die positivism which holds  
that all laws arise from custom, usage and

social experience,  
that the source and sanction for all laws is  
the State,

~~that~~ Juridic positivism is entirely false and unscientific  
and leads

to the divorce of law from morality,  
to the pernicious errors that might is right,  
and that whatever is expedient is also just.

If ~~the human race is to have~~ <sup>the human race is to have</sup> ~~peace~~ <sup>peace</sup>,  
men must submit themselves to the supremacy  
of God's law,

to the law of might must be opposed the might of law  
(Leo XIII)

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

All this implies a gigantic task of reeducating  
mankind

Educators in schools must teach the youth  
about the supremacy of divine law

Parents and those in authority must show the  
example of moral conduct.

Legislators and leaders of opinion must make sure  
that no human positive law is contrary  
to the divine natural law.

### X Law of Nations

Nations no less than individuals are subject to  
the divine natural law.

They must observe it faithfully;

And transgressing it leads to grave evil effects

Certain fundamental principles of natural law,  
essential for right governance of nations,  
instinctively recognized to be so by all men  
is the what is called the law of nations.

It is fundamentally an ordinance of reason,

forms part of the natural law,  
is unchangeable, and is a sure guarantee  
for permanent peace.

Specific additions made by Common Agreement  
are facts are true or  
are facts and treaties;  
these are not unchangeable,  
but no nation may break them even arbitrarily  
or unilaterally.

Justice, equity and charity are three aspects of  
the law of nations;  
<sup>they</sup> must guide the interpretation of all  
all international relations;  
they ensure are powerful factors for a peaceful  
world.

In the clash of arms and prevalent materialism  
most men have lost all sense of the law  
of nations.

Hence every effort must be made to restore  
its authority.

Leaders of nations must be guided not by  
expediency or power-politics but by the  
sense of what is just.

The basic rights of weak and dependent states  
to security, independence and economic  
development must be guaranteed.

The State should be not be allowed unlimi-  
ted authority over its citizens.

XI Will to

The law of nations furnishes the common ground  
on which all nations can work together in  
harmonious and friendly activity for the  
building of a solid structure of peace.

## 4x1 The Will to Peace.

No peace is permanent unless there exists in all men's hearts the will to peace.

Hence there should first be a spiritual disarmament — ~~having~~ dispelling the atmosphere of hatred and falsehood created by the war.

War and its sufferings create mutual hatred — but charity alone can be the soul of the social order.

Falsehood is disseminated by unbridled propaganda. True understanding between nations is necessary for the great task of reconstruction.

Military disarmament is the token of the will to peace.

Not only the weak nations, but also and especially the powerful nations must disarm themselves.

Punitive indemnities against defeated nations must not be assessed since "war no less than in the present day than in the past cannot be laid to the charge of any single nation."

Justice and charity should guide facts for disarmament.

International institutions are essential for the maintenance of peace.

The association of nations should be based on the law of nations and must not be the means of aggrandizement for certain powerful groups.

Disputed claims must be submitted to a world-court

There should be also other international institutions for juridical, cultural, scientific, religious, financial and commercial interests which would

Create an atmosphere of mutual trust <sup>125</sup>  
and Co-operation.

The will to peace must be fostered and promoted by  
Education, by persistent propaganda

The peace-messages of the Pope should serve as  
an object lesson in creating the will to peace.

The surest guarantee for peace is that men  
pattern their lives according to the divine law.

## XII Reconstruction

If peace is to be true and lasting, beneficial to all the  
people, ~~it is essential~~

it is essential that society should be reconstructed  
on a healthy moral basis.

The present chaos in social life must be remedied.

First family life must be strengthened, ~~the divorce dis-~~  
~~orders in marriage~~ and it must be ~~base~~ rebuilt  
on the foundations which God Himself laid.

God gave to marriage a sacred character; and  
His divine Son, Jesus Christ, raised it to the dignity  
of the a sacrament.

But now, many young people enter marriage with  
the deliberate intention of defiling its sacred  
character. Last be grades men to levels of brutes.  
State is permitted to violate the sanctity of  
marriage.

Family is the primary cell of society;

Family rights are prior to those of the state.

All men and women must recognize their duties  
to of conjugal fidelity and of educating their  
children; and the state must respect the sacred  
character of marriage.

Families must be assured economic security.

Private property is a necessary condition for this.

Agitarian legislation must be ~~also~~ devised so as  
to increase land-ownership and decrease tenancy

The family type farm and not collective farms should be the goal.

Farming for a living primarily and for the market secondarily is the core of sound agrarianism.

The spirit of commercialism in farming, of greed and greed, leads to a creating a landless proletariat and <sup>provokes</sup> agrarian revolt.

The agrarian element of the law, being the champions of security and freedom and the best safeguard for democracy must be strengthened.

All workmen must be assured a just wage —

They should procure economic security through self-help organizations and not through state-enforced legislation since the latter is a redress the workmen to security.

Dishonest racketeering in leadership and unjust strikes of workmen must be held immoral.

Social reconstruction must be such that neither excessive individualism nor state absolutism will be allowed to flourish.

The bedrock foundation for a lasting social order is religion.

Religion emphasizes the duties of social justice and social charity.

Since God is the author of all that is good in human civilization, men must <sup>lead</sup> their lives in accordance with the divine will. And men must turn to God in humble prayer that He may guide aright the minds of the leaders of nations; that He may help <sup>up</sup> all in the gigantic task of reconstruction.

"Unless the Lord build the city they labour in vain who build it."



What is the reason? The tyranny of the exam system, the overcrowded syllabus, the dead weight of decades of the wooden rule, the strong spirit of Conservatism in each one of us, the crystallized lethargy that won't exert a muscle, the irresponsibility of an under-nourished, utilitarian student body? Whatever it be the reason, our bright ideas might as well not have been. Utopian schemes all! What good is there in pushing into print with them — except to court the ridicule of those we prefer to call enemies of the unimaginative?

<sup>Editor</sup> <sup>son</sup> <sup>scribes</sup>: Tut, tut. You are the most unimaginative cow I have ever seen with two horns. You are pouring cold water on <sup>our whole</sup> ~~my~~ scheme.

<sup>Writer</sup> <sup>scribes</sup>: I didn't say that your scheme won't materialize; all <sup>as</sup> I said <sup>was</sup> that our ideas won't, especially <sup>if they are too bright</sup>. As for your scheme, some thing similar to it was recently <sup>set a foot</sup> tried by West Baden Scholastics recently, as you will see from the copies of Practice I am sending you. Practice is a modest adventure, written, edited and read <sup>by</sup> <sup>in many respects</sup> Jesuit Scholastics, and so is similar to your ~~illust~~ News and Notes. But it gives no news, only notes, brief paragraphs ~~expl~~ explaining projects which Scholastics ~~have~~ are trying or have tried. It would be a bad idea if ~~we~~ <sup>we</sup> ~~you~~ <sup>we</sup> could get. No highflown schemes, no abstract theorizing, no dry L. T. course stuff. Everything plain common sense and practical working plans. It would be a bad idea if we could get ~~some~~ <sup>some</sup> brief paragraphs like those of Practice for our News and Notes.

<sup>Editor</sup> <sup>scribes</sup>: If we <sup>should</sup> fail. (!!)

<sup>Writer</sup> <sup>scribes</sup>: We fail. But screw your courage

and so any of the hundred and one things

To the striking place, and we'll not fail. 129

Editor: So, after all, you aren't sceptical.

Scriptor: Thank you.

Editor: That is what Lady Macbeth says. But I am not prepared to see murder sleep, for <sup>the</sup> ~~the~~ <sup>ghost of</sup> ~~ghost of~~ <sup>peda-</sup> ~~peda-~~ <sup>gogist.</sup> ~~gogist.~~ Have you any other idea?

Writer: No..... Yes, yes, the F. S. O.

Editor: (enthusiastically) What is that?

Writer: Institute of Social Order.

Editor: What about it?

Writer: Why not veil the F. S. O. idea through the N<sup>o</sup> N<sup>o</sup> & get notes on social questions, distribute questionnaires, and tabulate answers? Social work was the subject of the 29<sup>th</sup> degree of the last General Congregation in Rome. <sup>Our late Fr. Gigning had been much at heart.</sup> The <sup>F. S. O.</sup> ~~F. S. O.~~ work in U. S. A. has been warmly praised by Fr. Vicar General. It is not a new work to be substituted for what parents are now doing in the field of education; but it is a work equally important. It is not the work for a few men <sup>few experts or workers</sup> at the top; it is for every priest, scholar and <sup>brother</sup> ~~brother~~, and indeed of the F. S. O. work in U. S. A. is actually <sup>done</sup> ~~done~~ by Secularies. The F. S. O. for India was one of the resolutions of the Superior's Conference <sup>held several years ago</sup> ~~held several years ago~~ at

So the question which I <sup>am</sup> ~~am~~ <sup>convinced</sup> ~~convinced~~ is whether the N<sup>o</sup> N<sup>o</sup> cannot do something <sup>for</sup> ~~for~~ <sup>the</sup> ~~the~~ <sup>social</sup> ~~social~~ <sup>work</sup> ~~work~~ among us Secularies. We have to become <sup>conscious</sup> ~~conscious~~ of social problems and we have to attempt <sup>and</sup> ~~and~~ <sup>work</sup> ~~work~~ solutions which will fit our immediate milieu. Our problems are not those of the <sup>more</sup> ~~more~~ <sup>highly</sup> ~~highly <sup>civilized</sup> ~~civilized~~ countries like England and U. S. A. <sup>and</sup> ~~and~~ <sup>there</sup> ~~there~~ <sup>are</sup> ~~are~~ <sup>our</sup> ~~our~~ <sup>solutions</sup> ~~solutions~~ too <sup>should</sup> ~~should~~ <sup>be</sup> ~~be~~ <sup>entirely</sup> ~~entirely~~ <sup>different</sup> ~~different~~ <sup>like</sup> ~~like~~ <sup>the</sup> ~~the~~ <sup>following</sup> ~~following~~ <sup>statistical</sup> ~~statistical~~ <sup>books</sup> ~~books~~ published in the West; we talk of <sup>the</sup> ~~the <sup>labour</sup> ~~labour~~ <sup>strike</sup> ~~strike~~ <sup>and</sup> ~~and~~ <sup>what</sup> ~~what~~ <sup>not</sup> ~~not~~; and meanwhile we are blissfully unconscious of the exigencies all around us - mass poverty, <sup>the</sup> ~~the~~ <sup>unemployment</sup> ~~unemployment of the educated, under-employment of the rest, poor literacy, low agricultural yield, high mortality, prevalence of disease,~~~~~~

and so any of the hundred and one things which the F. S. O. can do?

to the rising flood of Communist propaganda.

There is in India, <sup>today</sup> all around us an awakening of social consciousness. Movements for social uplift have been sponsored by Hindu Social workers, Protestant missionaries, and in a few cases by the government. Leaders, ~~frank~~ enlightened or otherwise, are capturing the ear of the public through the platform and the press. But what are we Catholics doing?

Is our religion ~~so~~ <sup>so</sup> ~~for~~ the Church and Society alone? Editor: But, of course, we study social questions!

Yes, from books to see what a fine social library we have.

Editor: Yes, we have fine books; we study carefully the social problems of England and America which may be our problems also a century hence.

No, dear Editor, the S. S. O. work is not one of books. It has little to do with theorizing. We have to observe our own milieu; we have to collect facts and figures; we have to find our solutions here and now.

The Queen of the Crusade.

Contents First Week

The Crusader loves Mary because she is:

- 1<sup>st</sup> Day God's Mother
- 2            Our Mother
- 3            Most sinless
- 4            Most loving
- 5            The Mother of Sorrows
- 6            Virgin most powerful
- 7            Channel of all graces.

Second Week

The Crusader imitates our Lady's virtues.

- 8<sup>th</sup> Day Love leads to imitation.
- 9            The Crusader imitates our lady in her:
- 9<sup>th</sup> Day Love of God
- 10            Zeal for souls
- 11            Humility
- 12            Love of suffering

- 13 Secretness
- 14 Purity.
- 15 Obedience

Third week in practices of devotion  
 16<sup>th</sup> Day Love is shown in the Crusader's desire to honour our Lady.

The Crusader honours our Lady through:

- 17 The Rosary
- 18 The Scapular
- 19 The Angelus
- 20 Consecration to the Immaculate Heart of Mary.
- 21 ~~the~~ Our Lady's feast days.
- 22 Celebration of Our Lady's month.
- 23 annual observance of, anniversaries, etc.

Fourth week. <sup>inspiring</sup>  
 24<sup>th</sup> Day Love prompts Confidence  
 The Crusader recommends to our Lady's protection

- 25<sup>th</sup> Day The Evangelistie Crusade
- 26<sup>th</sup> The Church
- 27 The pastor of the Church
- 28 Our Country
- 29 Our Missions
- 30 Our Parents and relatives
- 31 Ourselves.

Spicing -  
 Between weeks 6; Bet. days 3 + 1.

Dear Crusaders,  
 May is the month of the Queen of the Crusade. It is the month during which Crusaders will strive to foster in themselves an ever greater love for our heavenly Queen and mother, to imitate her great virtues, to honour her in ~~the~~ with various <sup>voluntary practices</sup> ~~various~~ manifold forms of devotion, to increase <sup>our confidence</sup> ~~our~~ devotion and to obtain her powerful protection for the many <sup>various</sup> ~~various~~ graces and favours we



Dated 3/5

mystic generosity and sacrifice; there is a noble vocation. But a still nobler vocation is that of the priests <sup>and</sup> the religious Brothers and Sisters, who following our Lady's example, leave home and parents and dedicate their whole lives to God's service. Happy is the boy or girl in whom God's love burns bright, who will not turn a deaf ear to God's call when it comes.

① They are intimate co-operators with Christ in His redeeming work which continues down the centuries

St. Mary's College, Kurrang.

Fr. Frango's Bulletin was despatched two months ago. It was about that time that the highly contrasted elections took place for two of our provincial democratic bodies - the Indian Academy and the India Society. St. Mary's, like the United Nations in its demand for free elections and the franchise is as far as can be desired. Every person with a sentence on his back has a right to vote even though he has taken no share in the proceedings of the academy. The elect results of the elections will not interest the readers of N.A. since none of the elected representatives belongs to him. Fr. Antony is on the governing board of the Indian Academy, but not as an elected member, only co-opted. The distinction is vital. Fr. Antony, by the way, <sup>is</sup> down in Calcutta from the beginning of August. His sickness is of most puzzling variety, twin-brother to the 5<sup>th</sup> century heresy Antyphiamidism - heticaria or something like that, they call it in medical books - well, we call it in popular language. Many doctors had been trying their skill on <sup>him</sup> for over a month here, but with little fruit result. Then he went to the famous Tropical Institute of Cal. There they tried all sorts of injections beginning with Calcium, then going through

according to our highly Complex Consti-tutions.

perhaps

[The whole <sup>is one about whom</sup> cannot of 92 elements. But no fruit; for Fr. Antony, <sup>as old Shakespeare says might say</sup> the elements are so mixed in him that nature might ... etc! Now they are ~~to~~ injecting him with blood. ~~This might seem to be a sound a case~~ of blood transfusion, but is not. The blood they inject him with is what they have drawn from his own body. <sup>They take it from one part of his body, & put it in another -</sup> a queer treatment, but seems to succeed somehow.

Fr. Antony is not the only one <sup>to</sup> of the mad- means to who had to go down to Cal. A few weeks earlier Fr. Augustine had gone down, after suffering intolerable pains for three weeks ~~that~~ with a complaint in the eye. It was a recurrence of his old trouble, which according to Fr. Chacko's authoritative diagnosis published in an earlier issue of NWN is called 'Rheumatism of the eye.' Fr. Augustine returned duly cured in time to prepare for the "partials."

The "Partials" are a major event in the slow progress of a theologian's obstacle race. This year ~~it~~ the whole ~~batch~~ of 1<sup>st</sup> and 2<sup>nd</sup> year - excluding the new recruits from Poona - were subjected to the "firing squad" on one and the same day. Nothing much to report except that the casualties were few. The Poonaites will have their turn just before the formidable ad ands; we who have gone through the ordeal wish them good <sup>to</sup> a similar good luck. The Partials, by the way, <sup>here</sup> are an exam in which holy monks indulged in talk of a most obscene variety, since De Sexto and De Matrimonio were in ~~the~~ <sup>the</sup> ~~portia~~ <sup>prominence</sup>. Mercifully the talk was in Latin, lest the walls, if they have ears, be shocked.

whose two happy volumes are the nightmare of every  
the first two years

Five days before the Partials we had <sup>happily</sup> ~~celebrated~~ <sup>celebrated</sup> two jubilarians, one of whom was Fr. Genicot, "illustrissimus nepos" as he is referred to while solving Casus. This title ~~is~~ <sup>is</sup> necessary to distinguish him from "Aemulus doctor"; (11) This year Fr. Genicot Nepos completes a quarter of a century <sup>most precious</sup> ~~of~~ <sup>of</sup> teaching <sup>theology</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~seminary~~. The other Jubilarian was Fr. Darnoy, who has completed 50 years of priesthood. The jubilee seances ~~are~~ evidenced a high degree of musical, comical and artistic talent. Since I can't lay claim to any of these valuable talents, I shall not try to describe them. I am told that the seance at night, got up by the St. Mary's orchestra, was exquisitely classical, and I readily believe it.

A major event. Another major event worth recording was the disputatio sollemnis of 7<sup>th</sup> August. Fr. Savarimuthu of Chembag disputatio fame ably held forth ~~the~~ defended against <sup>and</sup> ~~a~~ <sup>and</sup> ~~kind~~ <sup>kind</sup> of an imaginary herd of modernists, atheists, and other the absolute necessity of religion and revelation. All, were ~~not~~ <sup>not</sup> even the believers who were present in the hall, were impressed by his forcible arguments, and still more by the sonorous Latin which now and then reminded one of the musical cadences of "In Catholiam". Fr. Savarimuthu being a fast master ~~too~~ in ~~such~~ <sup>such</sup> abstract topics like Marechal's dynamism, threatens to fill the disputation chair which will soon be left vacant by Fr. Deraraj. It is with no malicious intention that we wish him the thrill of several more ~~similar~~ <sup>similar</sup> disputations before he leaves these misty, rainy heights.

whose two happy volumes are the nightmare of every theologian within his first two years.



Queen of Heaven.  
Our Lady

the sanctuary. Catherine approached her and  
kneelt before her. <sup>She kept eyes none other than the</sup> she spoke to her words of  
comfort in her ailments and asked her to come  
offer to the Tabernacle, there to pour out her heart's  
affections. She also told her that at some future  
time she would confide to her an important  
mission.

This mission was confided to her Sister  
Catherine four in another apparition that took  
place four months later, on 27<sup>th</sup> November,  
1830. Mary appeared to her standing, dressed in a  
white robe and veil. Her feet rested on a  
globe representing the earth. Many jewels  
shone on her fingers, from which darted down-  
wards brilliant rays of light. These rays were  
a symbol of the graces ~~she~~ she would bestow  
on her those who pray to her, explained our  
Lady. Around our Lady's figure appeared in  
letters of gold the invocation: "O Mary, conceived  
without sin, pray for us who have recourse to  
Thee". Our Lady asked the young novice  
to get medals struck according to what she  
saw in the apparition, and promised rich  
blessings for all who would wear ~~the~~ <sup>these</sup> medals.

Such is the origin of the medal of our Lady  
which later, on account of the innumerable  
favours which it obtained, came to be called  
"The miraculous medal". Our Lady is ready to give  
more and ever more graces; and if we do not  
experience the power of her intercession, the fault  
lies with us. We lack favour and confidence  
when we pray to her.

## Education

1) The Cathol. Way in Ed. by W J Mc Guacken S.J.

(Science & Culture Series)

The Education of Late Girls

Janet C. Stuart - (Intro'd by Paul Bourne)

(Pub 1911 - Reprinted many times)

What is Education - Edward Leen (Burns Oates)

Educational Psychology J. de la Vairrière S.J.  
(Hender)

Dr. McG is born 1889 is dir. of Dept of Ed. in St. Louis Univ.

- The book is an argument in favour of the sound philosophy behind the modern Catholic education methods (Price \$ 1.50) A review was published in America July 21, '34; Thought Dec '34.

2) Mother Stuart, Convert from Angl in 1879, later Superior & General of Sacred Heart Sisters  
(~~Life~~ The preface says - (Longmans 1s.)

"The pages of the book are well worthy of comm. dication, & especially valuable to parents & teachers

3) G. L. C. S. Sp. (Pub 1885) a popular writer of books & mag. articles - Prof of Phil of Blackrock College, Dublin.

4) De la V. b 1863 - Prof. of Egypt Psch.

J. Jesuit Schol., Epk of Jersey since 1907, was in France a pioneer of Cath. ed. based on modern psychology

Ed - (Hender \$ 2.75) is a scholarly treatise on the problem of Cath. Childhood, abreast of the latest teaching of practical pedagogy. Review in Cath. World Sept 31 - Commonwealth July 1, '31.

Cath. { Rays of light Passim - a Series of articles in  
 Cath. Ed. Review 1932-36. <sup>reprint of</sup> ~~no exam~~ <sup>exam</sup>

India

Statistics Progress of Ed. in India  
 11<sup>th</sup> Quin. Rev. 1932-37.

Sargent Scheme  
 J. Vankey's Wardha Scheme  
 Barie National Ed - Report of the  
 Zakir Hussain Committee (Foreword by Gandhi)  
 Published by Hindustani Talimi Sangh  
 Wardha CP (Price Annas 8)  
 India shall be liberated Dr. F. C. Lambach  
 (National Khan Council Nagpur)

Rs 2  
 History of Ed in India Nurullah & Malik  
 Macmillan 1943.  
 The Education of India by Arthur Hargreave  
 Faber & Gwyer 1929  
 (Hist of Ed. policy upto 1929)

C. Raja Gopalachari's recent Con. this year " 6000  
 Area of Ind. dis - 11,000 sq miles <sup>369</sup> <sub>369</sub> <sup>Compae. address</sup>  
 Cath 175,000 - 16 per sq. mile  
 Post 10  
 Mush. 18 per  
 Hindus 4,000,000 - 360 per sq. mile.

The year has affected us in 3 ways 1) None from  
 Eur  
 2) War rec. Competed with Miss. rec. to the later  
 3) No buildings <sup>system</sup>

Educational Statistics  
 We have 232 el. sch for boys 16,530 boys  
 55 girls 8,080 girls.  
 Total number in our 4 Ind. Schools is 90  
 3 Training Schools 139.

During war years 14 new Convents  
12 new Mission Centres were opened.  
189 Cath. Action units are at work under Fr Sama.

Appendix

V. R. Fr. W. L. — On the Spirit of Independence.

Hence the spirit of independence among us will not evidently reach <sup>as</sup> so far as to ~~despise~~ <sup>oppose</sup> Authority Contempt of authority or rebellion against it; but it will consist ~~for~~ practically in a way of living and acting which by slow degrees becomes almost wholly independent of the ~~to~~ paternal authority of superiors. And thus that beneficent influence of <sup>obedience</sup> ~~superiors~~ which according to the spirit and teaching of our Holy F. St. J. should reach our whole life and almost every action will on the other hand come to be extremely negligible.

And indeed those who do thus — often themselves <sup>being</sup> quite ~~not~~ fully aware of ~~so~~ of what they do — and start a spiritual life in their own way, in the <sup>first place</sup> ~~first~~ make void an earnest wish of our Holy Father in their regard. He earnestly recommended that "it should be most pleasing to <sup>them</sup> us to have our whole soul entirely unfolded" to <sup>their</sup> ~~our~~ spiritual Fathers and Superiors .... "Desiring with a pure will to be directed by them if in anything they should ~~ever~~, not wishing to be led by their own will unless it agree with the judgement of those they have in place of St. O. L." But they desire to be governed themselves; and thus there are to be seen even young Scholars who think that they are sufficiently

experienced in the spiritual life and hence do not  
to need to be guided <sup>from</sup> by anybody, or at most choose  
directors of their own whom they judge most fit,  
not those whom superiors appoint for this office.

Even an even greater spirit of independence  
is seen in the choice of works and offices,  
each one ~~content~~ <sup>skilfully</sup> <sup>trying</sup> to procure  
those <sup>offices</sup> ~~jobs~~ which are more suited to his  
<sup>slipings</sup> <sup>things</sup> <sup>qualities</sup>, hardly leaving to the superior any  
freedom of choice.

Having been entrusted with such offices,  
or <sup>rather</sup> having thus ~~seen~~ procured them, they want  
to carry it out with the utmost ~~great~~ liberty,  
giving to the superiors no account of what they  
do, or at least <sup>only as</sup> a little account as possible.

And if what is more, if the superior, mindful  
of his duty, asks them an account of the work,  
they take it very ill and often feel offended.

Another sign of this spiritual malady is  
criticizing the directions of superiors, → not indeed  
now and then as may happen through human  
frailty, but regularly, and as though if by right  
given to one, of discussing whether the superior  
has not overstepped his authority, or whether  
his injunctions are right. It is not difficult to see  
how far this manner of acting differs from  
that perfect obedience of the will and judgement,  
and much more from that most holy blind obedience  
which our H. F. S. J. and all masters of spiritual  
life have praised so highly.

Two evils especially make me feel anxious; ~~and~~  
they would greatly affect the Society unless all of us,  
superiors as well as subjects, try all we can to keep  
them away; and ~~so~~ ~~our~~ ~~efforts~~ should be so much  
the greater since in <sup>these</sup> ~~these~~ days these ~~evils~~ evils appear  
under the guise of something good and endanger the  
very ~~good~~ fountains of spiritual perfection. The  
evils I mean are the spirit of independence and the  
spirit of the worldly spirit. The first <sup>destroys</sup> ~~opposes~~ obedience,  
and the other destroys abnegation and solid virtue.  
~~There are some~~ Our most holy rules, so worthy of  
respect due to the usage of many centuries, and so  
wardly recommended by the examples of <sup>our</sup> ~~of~~ saints  
are according to some, even <sup>among</sup> ~~of~~ ~~ours~~, not well suited  
to the modern times; they dare to say so openly,  
thus greatly diminishing the due respect for our  
rules in themselves and others. There are others,  
chiefly among the younger scholars and fathers,  
who are not ashamed of openly excusing their not  
disobedience <sup>observing</sup> ~~of~~ the rules. They bring as pretexts  
some personal or subjective reasons, for example,  
that <sup>one rule or another is</sup> ~~certain rules are~~ harmful to themselves or  
their spiritual life, that they <sup>is</sup> ~~is~~ prevents ~~the~~ ~~same~~  
so they say, "the development of their personality,  
or in general, <sup>they say</sup> that rules of this kind ~~are~~ ~~it~~ do not  
fit in with modern progress. They apply the same  
subjective principles to the counsels and orders  
of superiors; they discuss like a jury the injunctions  
of superiors; before complying with them, they insist  
on being convinced of their usefulness; and if they

~~The~~ ~~opposed~~ are found  
are contrary, ~~to their convenience or to opposed~~  
~~to their convenience~~ contrary to their convenience  
or judgement, they put forward innumerable  
difficulties and mutter openly against the  
superiors.

### Apostolic Section

~~Aim~~ Purpose: To make the Sodalists take their  
work of personal sanctification serious

Aim: To make the Sodalists apostles of their milieu,  
To give them an active share in the process making  
their fellowmen live a more intensely Catholic life.

Methods: Discussion in sectional meetings  
~~and~~ Carrying out specific projects.

Activities: Spreading the devotion to the Bl. Sac., S. H.,  
Our Lady.

Encouraging the liturgical life among Catholics

Running Catechism classes,

Contacting lax Catholics

Conducting vocation weeks

Work of the Catholic evidence guild.

The Apostolic Section <sup>will</sup> work in cooperation  
~~mission~~ with the Eucharistic Crusade.

### Mission Section

Aim: To make the Sodalists interested in the mis-  
sionary work of the Church in India

To enable them to cooperate in the conversion of India.

Methods: Study of missionary problems, methods, and  
prospects.

Giving sending spiritual and material aid to the  
missions.

Activities: Missionary propaganda.

Mission Sunday celebration.

Collections for the missions.

Have ~~to~~ spread the Harvest League for missionary  
vocations.

Con visits to mission stations or contacting missionaries  
through correspondents.

The Mission section <sup>will</sup> work in cooperation with the  
Students' Missionary League.

## Social Section

Aim: To ~~make the~~ imbue social life with Catholic  
spread principles.  
To make the Catholic social doctrine of the Church.

Methods: Making oneself socially successful  
Study of the Social question.

Activities: Widen the influence of the Sodality  
Organize public entertainments, sports, etc.  
Propaganda for social justice, for uplift of the  
poor, for rural reconstruction  
The cooperative movement.  
Work for employment bureaus, adequate housing  
Conditions, just wages, strike conciliation etc.  
The Social section may cooperate with the Vincent  
de Paul Society and the Legion of Mary.

## Literature Section

Aim: To acquire an informed Catholic mind.  
To spread Catholic literature.

Methods: Organization of study clubs.  
Running of libraries or book stalls  
of free distribution

Activities: Sale of Catholic literature  
Room management of circulating libraries.  
Foster interest in apologetic and questions of  
Catholic apologetics and doctrine.  
Conduct study clubs of for Sodalist or non-  
Sodalist.

The literature section may work in cooperation  
with the various literary and academic societies  
of the school or college.

## Publicity Section

Aim: To train oneself in efficient methods of  
propaganda.  
To make the work of the Sodality of the Church  
widely known to all.

Methods: Bulletin board.  
Press propaganda through the platform or the  
press.

Activities: Posters Prepare posters for the bulletin  
board of the Sodality or the parish Church.  
Organize <sup>group processions</sup> public meetings, mass demonstrations,

Send Train oneself for speaking or writing.

Send reports to Catholic and non-Catholic papers.

The publicity section must elicit the cooperation of eminent speakers, <sup>editors</sup> of papers, of <sup>newspapers</sup> journals.

Devotion to Christ our King and Leader

Means: Daily Mass

Frequent, even daily Communion

~~Visits to the <sup>the liturgical</sup> side of the Church~~

~~Spiritual readings~~ Devotion to the S. Ft.

Mental prayer <sup>Devotion to the passion, way of the cross</sup>

The frequent use of ejaculatory prayers

Practices of the presence of God

Acts of sacrifice

The Character Builder Campaign or particular

The Apostleship of Prayer <sup>examiner.</sup>

The yearly retreat

Monthly recollections ~~etc. etc.~~

Devotion to our lady.

Means: That to live the Sodality Consecration

The Practices of devotion to our lady: The

<sup>rosary</sup>, Angelus, the Sodality office,

<sup>the popular</sup> of our lady's virtues

<sup>imitation</sup> of our lady's feast.

Novenas in honour of our lady.

May or October devotions.

Group processions to our lady's <sup>shrines</sup> or shrines.

In Our lady Academies in honour of our lady.

Devotion to the saints

more especially to the secondary patron of the Sodality  
to the Sodalist saints

Means: Familiarity with the lives of the saints

Celebration of their feast days

In Prayer to the saints.

## The Good Samaritan.

The following is a paraphrase though it may sound a parody. It should be read seriously:

A certain young boy went down to school and fell among hard-hearted teachers, who also stripped him of what little he knew in the first quarterly <sup>weekly test</sup> examination and having <sup>given</sup> him a low mark and many scoldings, left him almost half-expelled. And it chanced that a certain proud senior of upper <sup>class</sup> grade was also on his way to the <sup>exam</sup> matriculation certificate; and he saw him and passed him by on the other side. And a junior of lower <sup>class</sup> grade likewise came to the lonely place where sat the new boy, and saw him and passed him by on the other side. But a certain Crusader as he was on his way to the playground came upon <sup>the new boy</sup> him and seeing him was moved with compassion. And drawing near, he kudded his sore heart, pouring thereon the wine and oil of cheering words. And giving up his game for the evening, he took him for a stroll in the garden; He promised him a lasting friendship and showed himself willing to keep him always at his lessons.

have.

A Complete Religion Course must ~~have~~ <sup>include</sup> ~~five~~ <sup>parts</sup> aspects—moral, dogmatic, historical, apologetic, and ascetical. Only the 2<sup>nd</sup> or 4<sup>th</sup> have been stressed or included in the present course.

Already when the syllabus was presented, the Committee of the Cath. Ed. Council had found it incomplete and expressed the view that a course of ethics, Church history or scripture should be added. (cf C. E. R. Baster 1928 p. 62)

The moral part should not be a rehash of moral theology as unhappily it is in most manuals. Textbooks of moral theology as written for the confessor and spiritual director. The elaborate distinctions of sins have a practical purpose.

It is not good pedagogy to lay the major stress on sins. The moral text book should insist on the lofty and soul-stirring positive moral ideals of our divine exemplar.

100 lectures in a period of two years.

10 Apologetics

5 { 40 Dogma. 10 The New Testament - The Saviour  
10 Catholic Action

15 10 Ethics and Sociology.

10 ~~15~~ Church History

~~15~~ History of the Church  
10 in India ~~History of the Church in India, Missiology & Mariology of the Church in India~~ History of the Church in India, Missiology & Mariology of the Church in India

Apologetics changes more than any other  
 lent. - Sheehan's - Liberals of 17<sup>th</sup> + 18<sup>th</sup> Cent.  
 Necessity of revelation - The main points  
 treated are existence of God, necessity of revelation,  
 Divinity of It, Divine institution of the Church.  
 - Divinity of It cannot be treated in Apol.  
 In the chapter on revelation stress should be  
 given more on criteria of true revel.

Controversy on dogma is already receding into  
 the back ground - & Apologetics of than morals  
 is more essential. Questions most mooted in  
 India among the educated and non educated.  
 True and false immanence of God, more than  
 on existence of God - The one God.

Begin with the living Church

I Criticism of the present syllabus.

1) The present system gives the <sup>two years of the</sup> ~~intermediate~~ <sup>the</sup> ~~the~~ <sup>Course</sup>  
 to Apologetics and the two years of the B. A. to  
 Christian doctrine. <sup>Thus a</sup> ~~Since~~ <sup>good</sup> percentage  
 of Inter students <sup>who</sup> ~~stop~~ do not go up to the B. A.  
 do not ~~benefit~~ receive the Xt. D. Course which  
 is far more ~~vital~~ <sup>necessary</sup> essential than A.

2) Two years given to A. is far too much. Apolo-  
 getics is a negative course discipline; too much  
 insistence on it not infrequently leads to ~~int~~  
 harassing doubts about <sup>the</sup> faith.

3) Several of the problems treated in A. are too  
~~advanced~~ difficult for the average Inter student;  
 he scarcely can follow the close argumentation

posed  
B. A.  
The  
for

5)  
The

the  
state



clearly  
the Christian concept of God's immanence as im-  
plied in the doctrine of grace, and not confuse it  
with the Hindu pantheistic concept of immanence.

b) Much greater stress should be laid on the  
unicity of revelation and its true criteria than on the  
necessity of revelation. "All religions do not lead to God that  
all rivers lead to the sea"

c) The controversial parts should be rewritten  
having in view not the Liberalism, Radicalism and  
Agnosticism of 17<sup>th</sup> and 18<sup>th</sup> Centuries but the  
so-called Neo-Brahminism (the Indian brand of  
modernism) which  
is prevalent in India among the intellectuals of  
India today.

d) The part dealing with the Church should  
be rewritten entirely recast; it should  
be such as to answer the objections of the Protestants  
and Muslims, ~~and not~~ <sup>not some of the Protestants</sup>

7) Few modern theologians would admit that  
divinity of Christ is a topic that can be treated in  
apologetics. It is a matter of faith, not the conclu-  
sion of a syllogism, and hence pertains to dogma.

8) In the syllabus for that doctrine  
intended for the two years of B. A. the chief  
defects ~~are~~ seems to be a lack of synthesis  
i lack of synthesis - Catholic theology is a

beautiful system, not a mosaic  
9) ~~Overstressing~~ <sup>Increasing stress is laid on</sup> certain points which however  
necessary for the theologian and controversialia.

list, are hardly so for the layman. <sup>To cite just 3 examples</sup>  
e.g. ~~Notes~~

~~This is e.g. for Spiritualism, No 16 The Christolo-  
gical controversies~~ (was necessary 20 years ago)

No 16 Christological controversies (hardly necessary  
for the average student)

Th. No 65-69 Holy Orders - <sup>(not necessary to treat at</sup> ~~too much space~~  
~~such length considering~~ <sup>Probably that probably</sup>  
~~is given to this~~ <sup>95% of the students</sup> boys  
and certainly 100% are not to going to receive  
Holy orders.)

10) The doctrine of grace is passed over <sup>very rapidly</sup> ~~as if~~  
and the treatment is totally inadequate. Only one  
of out of ~~total~~ 32 theses in St. D. is given to sancti-  
fying grace.

11) <sup>Due</sup> The importance <sup>is</sup> given to the Eucharist and the  
Mass (Th. 37-53) but ~~one looks in vain for~~  
no attention is paid to <sup>having the right to live the</sup> the liturgical life of the Church.  
The liturgical and sacramental cycle, <sup>the different litur-</sup>  
gical seasons, should be explained.

12) ~~Treatment of~~ The Mass is treated in the syllabus  
in an inadequate manner. Most of the theses have to  
be changed, and the course should be based on some  
reliable book like Fr. Putz's "My Mass."

14) Theses 18 - 21 on Redemption are a development  
of the ~~totally~~ ~~inadequate~~ ~~unsatisfactory~~ theory of juridical  
satisfaction. The organic theory of immanent reparation  
should explained along with all <sup>the</sup> ~~its~~ sublime consequences  
of that theory - Mystical Body, Communion of  
Saints and apostleship of prayer, Catholic Action.

D Omissions in the Syllabus  
15) The doctrine of the Mystical Body is not so  
much as hinted at in the syllabus. The omission is  
most serious considering the development of Catho-  
lic theology during the past 30 years and the encyclical

"Mystici Corporis" No Catholic can afford to lose sight of  
this doctrine, least of all in India. It is the Catholic answer to the

16) An equally important omission <sup>(that of</sup>  
Catholic Action. <sup>the course is intended for</sup> <sup>young</sup> youth  
young boys and girls who should be <sup>the</sup> <sup>leaders of</sup> Catho-  
lic Action. <sup>in this country</sup> The doctrine of Catholic Action is a the  
Complement to the doctrine of redemption, and should  
be treated ~~most~~ ~~fully~~ ~~completely~~.

this doctrine  
of India can  
capture in -  
maintain.

18) Already in 1928 when the syllabus was drawn up the Committee of the C. C. Council of S. I. had remarked that <sup>it</sup> needed to be completed was incomplete and that courses on Church History, Catholic P. R. Morals and Scripture should be added. The absence of these three courses is certainly to be regretted. 1928, p. 92

19) No educated Catholic at the present day can should be ignorant of the social doctrine of the Church. Since the course is intended for College students in India, some time attention should be devoted also to questions pertaining to the Church in India — History of the Church in India, its present position, the dangers and difficulties, fundamental problems of missionary, the halcyon conversion of India, Censure, methods of approach to Hindus and Muslims.

18) The theory of Catholic Action should be supplemented by a course on the ~~fact~~ how Catholic Action works out in actual practice, the on the organization of Catholic Action as envisaged by the C. B. C. Catholic Bishop's Conference of India, on the auxiliaries of Catholic Action, particularly the Marian Sodality plan for a new syllabus E Arrangement of matter.

20) All these additional courses as — Catholic Morals, Scripture, Church History, Catholic Action, Sociology, ~~the C. M. Missionology~~, the Church in India — as well as ~~Catholic Dogma~~ should <sup>alone with</sup> be given already at the intermediate stage; and <sup>Dogma</sup> should they should all be worked into a complete system, and should not be treated as insignificant accessories of dogma.

21) The basic aim of the course should be not so much to train the student to be an apologist, defender or exponent of the Catholic faith as to enable

In all these subjects the ~~C. B. C.~~ course covers the whole field, and the B. A. Course goes over

him to live to the full the Catholic life, both individually and socially. Christianity is fundamentally a life, not a ~~system~~ ~~series~~ ~~of~~ chain of truths. "Ego Veni ut vitam habeant," said our Lord. The presentation. A syllabus which infers the Vatican teaching as something similar to Euclid's Propositions distorts the perspective as much as it defeats its own purpose.

22) The X<sup>ristian</sup> life whole and entire should be presented to ~~do~~ to the students ~~at~~ during the two years of the Intermediate course. The ~~total~~ ~~total~~ ~~work~~ ~~for~~ the 2 or 3 years of the B. A. <sup>course</sup> should be to study the same. ~~There~~ The course in the B. A. should be a further development of the Intermediate course, laying greater stress on certain difficult points which were lightly <sup>touched upon</sup> ~~passed over~~ on the Inter, and adding some notions of Catholic philosophy. Thus the B. A. Religion Course would have the same relation to the Inter Religion Course as there exists in other branches of study, e.g. Maths, Phys, Chem. or Botany. Another advantage of this system ("the Concentric System") is that those students who stop with the Inter—whose number is large—and those others who continue their studies in non-Catholic Colleges, say, for Medicine, Engineering, etc—some of the best students ~~of~~ <sup>are</sup> ~~well~~ <sup>be</sup> of this ~~same~~ <sup>group</sup>—will have had in their two years of Catholic College a complete view of the Catholic system.

In all these subjects the B. A. course covers the whole field, and the B. A. Course goes over the same field, giving a more complete and advanced treatment

The Intermediate Course

23) The following ~~seems~~ seems to be a suitable scheme for division of matter in the Intermediate

Apologetics	10 lectures.
Catholic dogma	40 lectures
Scripture - The Gospels	10 lectures
Catholic morals and social doctrine	15 lectures
Catholic Action	5 lectures
History of the Church	10 lectures
The Church in India, Missiology, Some problems connected with Conversion etc	10 lectures.

Thus the whole <sup>Total</sup> field is covered in two years, at <sup>100 lectures</sup> ~~that two lectures~~ <sup>at a rate of</sup> ~~that two lectures~~ <sup>are given</sup> a systematic development of the one central ~~idea~~ <sup>idea</sup>.

idea: "Ego veni ut vitam habeant"  
 Ego veni: I have come, i.e., God-man, Jesus Xt.  
 Ego - who is this ego <sup>Aut nature</sup>, God - man, Jesus Xt.  
 God: i Existence of God - (Apologetics)  
 God-man: ii Trinity (Dogma)  
 iii Incarnation - Revelation  
 X: (Apologetics or Dogma)  
 Jesus Xt: Revelation (Apologetics)  
 Life of Xt, preferably a study of  
 "The Saviour" by C. Bulcke S.J.

Ut vitam habeant - That they may have LIFE

Nature of ~~the~~ <sup>the</sup> ~~life~~ <sup>of this life</sup>: ~~or~~

~~below this life?~~ i Grace, ii Fall of man,   
 iii Redemption (Dogma)  
 iv The mystical Body

~~Means of obtaining this life~~  
 Xt giving ~~us~~ <sup>us</sup> ~~life~~ <sup>life</sup> ~~at~~ <sup>at</sup> ~~our~~ <sup>our</sup> ~~parts~~ <sup>parts</sup> ~~life~~ <sup>life</sup>  
 of the Church - Its credentials (Apologetics)

i Through the Church - Its history (Church History)  
 ii Through the Sacraments (actions of Xt) - History of the Church in India (Dogma)

Means of

ii) The Sacramental System - (Dogma.)

Special stress to be laid on the Eucharist and the liturgical life of the Church.

iii) ~~Development of this life~~  
Growth in life <sup>the mystical Body of Christ</sup> <sup>the virtues - infused, acquired</sup>  
Individually <sup>the virtues - infused, acquired</sup> (Dogma)  
Sin, the Commandments (Morals)

ii) Socially - Catholic Action

Our duty to cooperate in imparting this of life (Catholic Action)

Practical problems relating to the present day (Social doctrine)

Practical problems relating to our country (Missiology, Conversion work, etc.)

b. The B. A. Course

25) Several points in the above scheme will not receive adequate explanation even in the Intermediate Course <sup>partly</sup> due to lack of time and partly because <sup>these</sup> ~~these~~ points are difficult. e.g. the doctrine of the permanent preparation, the organic theory of redemption, divinization through grace, the theology of the mass, salvation of outside the Church. These and many other similar points will be treated in the B. A. Course.

26) The B. A. students will also <sup>have a course on 1)</sup> study the fundamentals of Catholic philosophy, 2) Holy Scripture - authenticity and inspiration; the Old Testament (briefly), the Epistles, especially those of St. Paul (more in detail)

27) The Church History Course of the Intermediate should be supplemented in the B. A. through hagiography. About 12 out saints typical of <sup>different periods</sup> the history of the Church of the ~~epochs~~ in the Church

might to selected for "non-detailed" study. St. Francis Xavier and Bl. John de Britto will naturally be two of those selected.

28) Other topics for the B. A. would be

- i Catholic leadership training
- ii Training for ~~Catholic~~ work similar to that of Catholic Evidence Guilds, the Grail Club or the Knights of Columbus.
- iii Church legislation — the Canon Law.

29) ~~But~~ <sup>and so on</sup> ~~is~~ <sup>in</sup> ~~the~~ <sup>apologies</sup> ~~exam~~ <sup>at the end of the B. A.</sup>

30) The examination ~~at the end of the B. A.~~ <sup>will</sup> ~~comprise~~ <sup>comprise</sup> all the four years' course.

Text Books

31) A simple, small-sized textbook (about 150 pages) should be provided for the Inter.

32) For the B. A. ~~there is~~ no textbook will be provided. But all students should be supplied with a fairly detailed syllabus, with <sup>notes for "problems and discussions"</sup> ~~questions~~ and reading lists appended to each chapter.

33) <sup>give to</sup> The reading lists should be such as to create in the students an interest in the <sup>most</sup> ~~best~~ familiarity with the best in the pamphlet literature that has appeared in recent years and to <sup>develop</sup> ~~create~~ in them an <sup>intelligent</sup> interest in modern Catholic literature (Sheed or Ward's <sup>publications</sup> Science of Religion series, writings of Belloc, Chesterton, Lyman and others.) In the B. A. classes students should be trained for personal work in religion. They should gain familiarity

The whole area of his subcontinent has been divided into diocesan vicariates apostolic, and has been entrusted to numerous missionaries.



of the continued witness of an historical,  
Supernatural Religion, <sup>for seventy centuries</sup> and not the slightest  
indentation has been made on Islam "the  
heresy," which once wiped out Christianity in India,  
from <sup>its</sup> historic <sup>places</sup> places of origin and which  
though <sup>less</sup> <sup>relative</sup> <sup>then</sup> <sup>comes</sup> <sup>relatively</sup> <sup>a</sup> <sup>newcomer</sup>  
<sup>than</sup> <sup>relative</sup> <sup>had</sup> <sup>come</sup> <sup>in</sup> <sup>India</sup> <sup>counts</sup>  
many times more followers.

Christianity in India is old in <sup>the</sup> point of  
time; but in point of growth it is still in its  
infancy. Missionary personnel in India is largely  
foreign, and <sup>it is</sup> <sup>they</sup> <sup>are</sup> maintained in most places  
<sup>by</sup> <sup>the</sup> <sup>funds</sup> <sup>from</sup> <sup>foreign</sup> <sup>lands</sup>. The Church  
cannot be said to be rooted in the soil until of  
a country until it attains a <sup>good</sup> degree of economic  
and administrative self-sufficiency. <sup>In</sup> an era  
of power-politics those who are weak go under;  
they have no voice and <sup>they</sup> <sup>have</sup> <sup>no</sup> <sup>rights</sup>. Demo-  
cracy without morality may turn easily into  
an instrument of oppression; it will be wielded  
by the majority <sup>for</sup> the exploitation and even the  
extinction of the minorities. Modern persecu-  
tions need not resort to the spectacular <sup>and</sup>  
devices of the amphitheatre and <sup>the</sup> wild beasts, the  
rack and the scaffold, not even of the lethal  
chamber. Economic discrimination and cultural  
strangulation are methods far more effective.

<sup>Catholic</sup> Churches in India even for its continued existence,  
certain places in India have already begun to employ them.  
<sup>not</sup> <sup>to</sup> <sup>regard</sup> <sup>development</sup>, <sup>but</sup> <sup>rather</sup> <sup>to</sup> <sup>concentrate</sup>

<sup>merely</sup> <sup>the</sup> <sup>progress</sup> <sup>and</sup> <sup>development</sup> <sup>of</sup> <sup>the</sup>  
Catholic Church in India, even its continued existence,  
emphatically requires that it become a greater

The present does not permit one  
to be too sanguine about the future.

But there is an even stronger reason grounded on the  
experience of the past. The Church's role in this world

to be too humble about the future.

① But there is an even stronger reason founded on the very essence of ~~the~~ being the Church's role in this world to show why she cannot be satisfied with a bare existence.

and effectiveness of expression.  
 power in the land; it must grow in strength &  
 ① But the Church cannot be satisfied with  
 bare existence. She is the eternal witness of truth.  
 The command 'Teach ye all nations' has lost  
 none of <sup>its</sup> binding force and strict necessity though  
 twenty centuries have passed. The Church would  
 be untrue to <sup>her</sup> mission if she were content with  
 a feeble light hidden under a bushel. Mis-  
 sionary propaganda ever has been and must  
 ever remain an integral part of the saving  
 programme of the Church. India needs Christ:  
 there can be no <sup>doubt</sup> ~~objection~~ ~~concerns~~ regarding this fun-  
 damental ~~truth~~ ~~of the~~ supernatural economy  
 of grace is not a fanciful creation of theologi-  
 cal speculation; it is a staggering truth of the  
 present order of human existence. That many  
 deny it, that a materially minded world  
 denies it, that ~~the~~ ~~national~~ ~~prejudices~~ and  
 the fanaticism of false religions does not  
 justify those who know the truth in con-  
 cealing it. ~~These~~ ~~and~~ ~~apparent~~ That  
 national prejudices and the fanaticism of  
 false religions raise apparently insurmount-  
 able obstacles against ~~propaganda~~ ~~for~~ ~~truth~~ it  
 should not damp the  
 enthusiasm of those who have received the  
 mission <sup>of spreading and</sup> of spreading the truth, ~~it~~ but should  
 rather be an incentive to more energetic  
 action. Catholics will necessarily be accused  
 of intolerance, but it is <sup>intellectual</sup> weakness to be tolerant

It may at first seem to many from arrogance of false hood. ~~That Catholicism does not subscribe to the facile bland statement that all religions are equally good; ~~but~~ but ~~the~~ knowledge of revealed truth and ~~the~~ the divine ~~to~~ God-given Commission to spread ~~that~~ ~~truth~~ this seeming arrogance is but respect for revealed truth for which God is the authority and source, and is demanded by the God-given Commission to spread that truth.~~

Our right to make conversions known our religion to sincere inquirers and to receive ~~into~~ them into our religion if they so desire, needs to be specially stressed at the present moment. Not that Catholics ever needed to be reminded of this plain fact. But even among those best instructed there creeps in from time to time a tendency to soft-pedal certain convictions as a ~~matter~~ ~~either~~ ~~as~~ a concession to circumstances beyond ~~our~~ ~~control~~ or as a misguided long term policy. Whatever other convictions we may soft-pedal, our right to ~~propagate our religion~~ ~~make conversions~~ ~~is~~ not one of them. The two major religions of India have unhappily ~~been confused~~ ~~become identified~~ ~~with~~ ~~two~~ ~~powerful~~ ~~political~~ ~~parties~~. The political ~~struggle~~ ~~in~~ ~~India~~, whatever may be ~~its~~ ~~spring~~ ~~—~~ ~~the~~ ~~jealousy~~ ~~of~~ ~~the~~ ~~bourgeoisie~~, ~~jealousy~~ ~~or~~ ~~external~~ ~~interference~~ ~~for~~ ~~something~~ ~~else~~ — is to all outward appearances sustained by religious antagonism. Hence ~~the~~ ~~attempts~~ made by a minority ~~group~~ ~~religion~~ ~~to~~ increase

religious  
its following becomes subject to a sinister  
interpretation as <sup>a</sup>bid for political power.

In the case of Christianity this ~~misapprehension~~  
~~mistaken notion~~ is further vitiated by the an  
all too prevalent idea that Christianity is  
a foreign religion. This mistaken notion  
puts the majorities on their guard and makes  
them resist all attempts at ~~conversion~~ <sup>religious</sup> conversion; while  
the minorities for the sake of communal  
peace and for safeguarding their economic  
and social rights ~~are~~ <sup>are</sup> grow resigned to  
sacrificing some of their religious rights.

It is significant that <sup>when a</sup> ~~on the~~ statement of  
fundamental rights <sup>was</sup> presented to the Sapru  
Conciliation Board by its <sup>the</sup> Christian Catholic

member, the Board ~~to~~ consented to incorporate  
<sup>into its final draft</sup> all its economic and social rights, but dis-  
carded the clause ~~to~~ legitimizing the right  
to make conversions. One of the Native States  
in Central India has recently passed a law  
imposing heavy penalties on missionaries  
and others who attempt to gain converts  
from Hinduism. The anti-Christian policy  
of the Dewan of Travancore is too well known  
to require a special <sup>mention</sup> ~~reference~~ here.

The antagonism to Christianity among  
some of the leading spirits of <sup>India</sup> ~~this country~~ is  
further heighted <sup>and</sup> by an unhappy identifica-  
tion of Christianity with the foreign power <sup>in this country</sup>.

The causes for this prevalent misconception are many. Many statements have appeared in the current daily press which prove that such a misconception is widely prevalent. In recent mob outbreaks of mob-violence <sup>in Calcutta</sup> Christian places of worship have been attacked and along with English firms. Christianity schools and ~~and~~ <sup>professors</sup> a correspondent in a Bombay Daily wrote recently that Christianity tends to denationalize the Indian people. This charge is as <sup>baseless</sup> as it is fraught with grave consequences. While <sup>Christians</sup> ~~Christians~~ <sup>will</sup> ~~should~~ be on their guard not to give any handle to such an accusation, they will see in this a new threat to the apostolic activity of the Church.

It is not <sup>aguaranteed</sup> ~~traced~~ immunity from persecutions or a grudging tolerance that we as a minority demand from the majority groups. ~~It~~ Though few in number we have our human rights; and our human rights include also the religious rights. Our right.....

~~There is a strong reason founded on the.....~~

The apostolic activity of the Church is ~~a subject~~ <sup>the</sup> fundamental to her very being. Her singular <sup>claim</sup> ~~claim~~ to being the one ~~Her~~ ~~substance~~ ~~to~~ Her bold assertion of being the only true religion and her unique claim to infallible teaching authority are unintelligible

without an apostolic spirit. The Church is the  
 eternal witness of truth; it is with this mission  
 that she has been constituted. The Command,  
 'Go and teach ye all nations' continues to have  
 the same binding force today as <sup>we</sup> they were when  
 it was first given. Missionary propaganda  
 ever has been, and must ever remain an essen-  
 tial part of the saving programme of the  
 Church. The Incarnation is the central fact of  
 in the history of the human race; the Church is  
 the completion of that fact. The world needs  
 Christ; India needs Christ: — ~~As a~~ a Catholic  
 can never waver in his conviction about this  
 truth. That the human race is ~~to~~ called to a  
 supernatural destiny. The supernatural economy  
 of grace and the social character of <sup>Gospel</sup> the message  
 are not idle theological speculations; they are the  
 most momentous facts in the present order of  
 human existence. That a ~~materially~~ <sup>truncated</sup>  
 world imbued with <sup>false</sup> prejudices denies <sup>them</sup> ~~these~~  
 does not justify those who know the truth in  
 concealing it. The tenacity of false beliefs and  
 cults and the fanaticism of false religions should  
 only serve an incentive to more energetic action.  
 It is inevitable that the Church will be accused  
 of undue interference, of proud arrogance, of  
 narrow-mindedness. She interferes because  
 it is her <sup>and</sup> God-given mission to do so. Her  
 refusal to subscribe to the bland statement that

and her interference does not go beyond a clear assertion of  
 the truth.

all religions are equally <sup>good</sup> ~~good~~ may appear as  
arrogance; but such arrogance is inseparable  
from respect for revealed truth. ~~Here~~ The  
Church's attitude ~~seems~~ appears narrow because  
it is narrowed down to truth. Truth is one, not  
many.

No 116  
Smith

Missionary propaganda is a divinely imposed  
duty on the Church, and a duty of that sort  
carries with the right to exercise it, ~~and~~ a right  
which is more <sup>important</sup> ~~valuable~~ than economic and  
social rights, and which no political exigency  
and no majority votes can take away.

The Saviour. By C. Bulcke S.J. III. Edn. Pp x + 226.  
Calcutta: The Oriental Institute, 146 Bowbazar St. 1946.  
Price Rs 1-8 (paper) Rs 2 (cloth.)

Fr. Bulcke's ~~Society~~ ~~popular~~ ~~Compilation~~ of the  
four Gospels in one narrative is presented here in  
its third edition with a <sup>several</sup> ~~great many~~ <sup>new</sup> ~~attractive~~ features  
The Westminster Version of the New Testament used  
in the former editions

Fr. Bulcke's Compilation of the four Gospels in  
one connected narrative had gained already a well-  
deserved popularity in its two previous editions a  
well-deserved popularity in India. It presents the life-  
giving story of Jesus <sup>in the words of the Evangelists</sup>  
themselves, but with events arranged in what <sup>the best</sup> ~~most~~  
<sup>more or less exact</sup> ~~chronological~~ sequence. <sup>of the Saviour</sup>  
The text used in the two previous editions  
was that of the highly scholarly, though rather difficult,  
Westminster Version of the Sacred Scriptures. In the present edition



texts & texts and passages which <sup>appear they might</sup> remember vaguely but cannot locate with chapter and verse.

The get-up of the book is very attractive, with the printing is clear and the paper of excellent quality. ~~Clear of all printing and excellent paper.~~ We hope that <sup>the best</sup> ~~it will~~ find a place on every bookshelf <sup>as a valuable spiritual</sup> ~~companion~~ along with the Bible or <sup>the</sup> New Testament and <sup>as a</sup> ~~valued~~ spiritual companion.

① And a detailed and highly valuable introduction supplied to the book by Fr. J. Volckaert S.J., Pro. Jessor of Sacred Scripture, St. Mary's College, Kurseong, ~~makes~~ discussing in the nature of the Gospels and the special merits of a narrative like The Saviour greatly facilitates an intelligent approach to the book.

Basic Education - 6 Rev. Fr. Clarissa's view.

- p. 21 Starts by assuming evolution from animal.
- 25 - Explains how basic education centres round a craft.
- 27 Religion ~~is~~ <sup>is</sup> war action.  
Education under the influence of the priest tends to be about abstractions.
- 29 - Ideas thrown pell-mell. Scholasticism.  
Flight at scholasticism without any real knowledge of it.  
Scholasticism was meant not for the child but for grown-ups - Philosophy came after the humanities.
- 37 - Some tend to approach education from the spiritual view-point - Others are materialists (for classless society)  
- Others: no particular philosophy - make education more in accord with nature and psychology.
- 51 Attack on debates etc - Here again forgetting that these are not for the elementary stage.

Social unethical aspect - weakest link in  
the chain - education to develop the few, patriotism,  
fidelity, social qualities even but no religion  
morality divorced from religion

81 Mere retirement is an act of egoistic selfishness  
however sanctified by religion 81

~~For the individual~~

85 Individual has a divine destiny.

The opposition to the Marxist & Radicals is not  
of today - It is an opposition based on  
principle.

I ~~will~~

text, and for all such passages we have suggested an alternative ~~of~~ version. All these suggest ~~these~~. It is written on <sup>slips of</sup> blue paper and pasted side first into ~~fastened~~ in the body of Ms at the appropriate places. We ~~would~~ request if any of the suggested alternatives <sup>is</sup> approved, the corresponding passage in the Ms <sup>(Fr. Trineal's version)</sup> may be deleted; with an aim for those alterations which are not approved, the slip of paper I have pasted may be torn off, so that <sup>Fr. Trineal's</sup> version remains as it is.

In preparing these <sup>amendations</sup> suggested ~~concordance~~ ~~of~~ Fr. Trineal's text, I have carefully compared the Tamil text with the accurate ~~to~~ translation from the Greek found in the West. Minister edition ( ) of the Gospels and ~~in~~ the ~~edition~~ Fr. Spencer's edition ( ) and with Fr. Knox's New Testament and in places with

Dear Rev. Father,  
I am sending here with the  
Ings for 13, 105, & 17, 157.

Books I - IX, pages 1 to 622, contain the  
the main text of the book. The references to  
Chapter and verse of the Gospels corresponding to  
the verses marginal numbers of the book are  
given as in Book IX of i to xiii. These references  
are to be printed immediately after each the  
main text.

(2)

I have copied together  
In Book X we have <sup>together</sup> ~~and given~~ all the  
footnote. <sup>together</sup> Against each footnote a number is  
given in the margin white from for the printed in  
book they are to should be put at which for the  
printed book should be distributed in the body  
of the book, so that each footnote appears at the  
bottom of the page on which the corresponding  
scriptural text is printed. Against each  
footnote is given a number in lead pencil which

Blue X indicates the marginal number of the text.  
It has been put for specific reference for those who read the ms  
and it is not to be printed. There is further a serial  
number for the footnote <sup>which is to be printed</sup> in blue pencil; the same  
serial number has been put in the body of the text  
at the <sup>place of the</sup> corresponding scriptural text.

For the main text, the <sup>Latin</sup> version of <sup>the Vulgate</sup> "Four Gospels and Acts" (St. Joseph's Indus-  
trial school press, 1941) has been followed  
accurately. In a few <sup>For</sup> <sup>passages</sup> places, this version seemed  
to us not to agree with the original scriptural