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M. Thekarakara 57.

An important part of the Caroline Action Programme was the monthly checkup. It was also the most difficult. But Fr. Patrick was not one to go round an obstacle; he went straight at it, grappled it firmly, and often more than not he conquered it.

The Crusaders were generous; they were quick to be enthused over a noble idea; and they promised without counting the cost. But achievement always fell far short of the promise. The fire of enthusiasm cooled down in the dull monotony of repeated failure. They were not flexible; still to keep generosity always on the ideal of hero level of heroism was ~~not~~ too much to be expected ^{for} their young, immature, untrained impulses.

The Rosary Campaign had started well. But the checkup showed that the good start did not ~~was not~~ crowned with a perfect success. Tom Averley, Benj. Davis, Dick Harveys and half a dozen others had kept steadily to the programme all through the month. They contacted several families, and some of these families were what the Fr. Patrick's Vicar called "tough". No dogs had been set on the boys; and that was already much. What was more, nearly all of the families which these boys approached ~~were~~ had taken to reciting ^{daily} at least a decade or two of the rosary.

But these boys were were only a small part of the Crusade group. There were dozens

ladies' homes round about mine ^{in which} ~~where~~
Only the crusader and the head of the family
does not return home till after the rosary
is over. He is away at the races or at the
night club.

"But at least those who are present recite
Tom Averley interrupted brusquely:
"Matters little, Benjamin? At least those
who are at home recite the rosary. You can't
expect long-standing habits to be changed over-
night."

Fr. Patrick stopped the discussion
with an up raised hand. He said: "But
you will grant at least ~~one~~ ^{part} this: we
haven't succeeded as much as we ^{had} hoped. ~~So~~
A month ago when we got together for the busi-
ness meeting after the debate, we drew up
a very rosy picture of what the parish would be
after ~~the~~ a month's campaign. That picture
~~we now realize~~ has not been realized."

Fr. Patrick paused while the
boys looked intently into his thoughtful
eyes. He leaned back ~~into~~ ⁱⁿ his capa-
cious chair, folded his arms and continued:
"What concerns me now is not so much
our failure — or our partial success, as
some of you would have it. In God's account
both eyes success and failure are ^{are} all
the same. Ours is to sow, not to harvest.
God is pleased with each little act performed
with a generous love."

"But have all of us been equally
forward with our little acts?" asked Tom.

"That is just the question," said Fr. Patrick

① To Collect children for the Catechism classes,
the boys were following
happy that this line of thought had been "If
we are ^{not} what is the reason?"

"But Dick ventured a reply: "Per-
haps all of us do not see the need of
action."

"But it is high time we all saw it,"
said the Director with emphasis. "Catholic
Action is not wishful thinking; it is not
debating and discussing and planning and
praying. All that is necessary, but do not
make action. Action is when one gets into
the field, meets other people who do not
think our way, talks with them, persuades
them, and makes them do things which we
want. Today it is to spread the family
rosary; tomorrow it will be to sell
Catholic literature to non-Catholics, to bring
non-Catholics to attend courses of
instruction in the faith, and so on.

Whatever it be, we must get things done.

"We call our crusade a primary
school of Catholic Action." It is a school
of action, not of talking. As long as we
are satisfied with regular attendance
at the weekly meetings, making the mor-
ning offering, receiving Communion and
drinking ^{filling} the treasury, we aren't crusa-
ders in the full sense of the word; ^{we} ~~we~~
aren't ^{are not} having a school of Catholic
action; we aren't ^{not} true to our fourth
motto, Apostolate.

While the boys listened in rapt
attention, Fr. Patrick continued: "Does
~~is~~ Our school of Catholic Action is ~~not~~

for every one of the Crusaders, ^{and nearly} not for the group Captains and for a few of only or for their intimate friends. The full benefit of the Crusade formation should reach down to everyone who has made the Crusade promise and calls himself a soldier of Christ. In a bee-hive there are drones and workers; but in a Crusade there are no drones, all are workers."

"But it will be difficult to get all to be workers," said James

"Difficult, but not impossible," ~~he~~ answered Fr. Patrick. "If you propose agree, I would propose that we continue the rosary campaign for a month longer. The group Captains ~~should~~ should get very busy, ~~but so~~ should shoulder more responsibility. Each of you should be responsible for the group you are entrusted with, — meeting each Crusader individually, talking him firmly or gently to a more earnest ~~for~~ action, assign him the families he should meet before the month is out." Tom has a list of Catholic families in the parish. Let each Captain

The group Captains agreed. When they left the room one by one, Fr. Patrick could read in their eyes a look of hopeful ~~enthus~~ determination far different from what he had seen a while ago after the check-up.

Planning for India last para.

By the statement of the
The White Paper issued by the of May 16, 1946,
issued by the Cabinet Mission in India, brought
national independence within the realm of the
possible, but at the same time it made the
economic unity of India more difficult of achieve-
ment than it ever had been in the past. Instead
of having a strong united India, harnessing
all its available resources for economic
reconstruction, we have been ^{we} presented with
a scheme of three federal groupings and un-
numbered Native States whose mutual links
are extremely tenuous. Economic planning
does not fall among the limited number of
subjects to be administered by the Union Centre.
Nor does subsequent statements events
political developments in India, increasing
Communal division, the propaganda for
hatred, a series of Communal killings,
all have thrown economic planning far
into the background. A further statement by
the British Government made on February 20,
1947, fixed the date by which India shall be in-
dependent. But the future is still dark with
mystery. A united India, eschewing civil
war and inter-caste conflict and basing
an agreed Democratic Constitution, can
emerge out of the present chaos of political
frenzy only if the leaders of the Country realize
that the most urgent problems of India are not
political but economical. Vital crises are at
stake if India continues disunited - the appalling
poverty of the masses, recurrent threats of famine,
high incidence of disease, soaring rates of mor-
tality, the most humiliating state of ignorance

a bankrupt
and illiterate, feudalistic, agricultural economy,
stunted industrial growth, continued labour
unrest, gross inequalities of wealth and opportunities.
These are problems of far greater importance
affecting a vast percentage of the ^{now political} people, than
is the prestige of political parties and leaders.

Parties and leaders ~~its~~ needs must sink their
differences if they realize ~~the~~ view the country's
economic needs in the correct perspective.
It is to be hoped that the present atmosphere of
tension and uncertainty will soon be dispelled and
that the lead national leaders, those who having
at heart the interests of the people and viewing
their problems under a wider perspective, will
canalise the best resources of talent, leadership,
man-power and material which India possesses
into an efficient, co-ordinated economic plan
as outlined in the preceding pages.

The Com - Pro.

Much of what has ^{been published} appeared in recent years
on the Communal problem - the volume is erro-
neous - has unhappily diffused less light than heat;
and ~~there~~ it is refreshing to turn to Mr. P. V.
Gosbole's little book and pamphlet which approaches
the problem from the standpoint of cold logic.

The solution is not entirely new, though its
bold presentation ^{seems to make it} ~~might be~~ ^{appear} ~~to be~~ so. The
^{young} Hindu Communalists would ^{regard} reject it as too generous, while
~~and most~~ At all Muslim League would reject it
with contempt. The case for Akhand Hindustan is
well argued; but though Akhand it is Hindustan,
and hence arise fears and suspicions. We
would not attempt here an alternative
solution; but we doubt whether Mr. Gosbole's

Book Review

solution would be acceptable to any Muslim
League.

Kerbside Apostles.

M. Thekkarakara S.J.

"Listen, boys," said Fr. Patrick. The admoni-
tion was superfluous. The dozen boys who
were gathered round Fr. Patrick in the small
garden attached to the presbytery ^{had been} ~~were~~
listening intently. ~~They always did so when~~
Fr. Patrick spoke. ^{The topic was so absorbingly} interesting.

"These Kerbside Apostles of Bombay
are doing a mighty work. On Saturday evenings
? they fill their sneakers with little Catholic
pamphlets. They go out ^{into} the streets and
advertise their wares. They are convinced
that the pamphlets they have in stock are
just what the people need. Not far away
they can ^{see} the Red Comrades with the
revolutionary weekly People's Age, with
scores of hate-breeding booklets, trying to
convert Indians into Russian Bolsheviks.
They spread class-hatred, revolutionary
anarchy, atheism. At some distance
from the Communists are the implacable
Jehovah's Witnesses also selling, doling out
booklets and magazines; their aim ^{is} to
spread a distorted form of Christianity,
to caricature Christ, to break down the
rock of Peter on which the Church of the
ages has been built."

"These poison-containers which
the Communists and Jehovah's Witnesses
hand out to the unsuspecting public

are not what our Country needs. The Catholic Church has the message of salvation. The Popes have explained the true social principles which alone can preserve Society. If falsehood and hatred have ^{the power} ~~been~~ apostles, should not truth and love also have ~~their~~ ^{their} apostles?"

Fr. Patrick was aware that neither ~~the~~ ^{the} ~~length~~ ^{length} of his speech quite suited the informal gathering under the shade of ~~an~~ ^{the} old mango Mangosa tree. But the boys under- stood that he was trying to impress on ^{the boys} an important lesson, and they ^{knew} ~~boys~~ ^{showed} ~~no~~ ^{no} surprise.

Truth and love must have their Apostles. The boys were ~~showed~~ ^{shown} more by the expression of their faces than by ^{spoken} ~~words~~ that they fully agreed with Fr. Patrick.

"I suppose you want us to imitate the Kerbside Apostles of Bombay" asked Tom Averley.

"The question is not what I want but what you want", said Fr. Patrick simply.

"Of course we want it, if you think we can do it", said Joe Harris who still doubted whether the Canadians, young as they were, would be apt book sellers.

"Why not we open a bookstall at the Church door? ~~Two or three~~ ^{Two or three} of us shall take charge of it every Sunday morning," proposed Dick Matthews.

"An excellent suggestion", agreed Jim.

"And not too difficult", added Herbert.

"But But the Church door is not the Kerbside," And protested Tom Carey. "And besides

Christ needs apostles of the Riverside, not respectable, earnest, zealous propagandists, boys who would carry the message of Christ to people who have never heard of him. Aristocrats of the parlor, florid speakers of the parish-halls, respectable, high-class of the pious humbugs have ~~no use~~ ^{no use} have no use in the type of apostolate which Christ wants to be done at the present day. Christ wants to speak to the common ~~man~~ people, to men of the type he addressed in his sermon on the Mount; but in our country we do not give Him a chance of meeting them. We keep Him confined within the four walls of the Church, within our narrow barriers of Caste and respectability. Christ did not ~~the~~ during His earthly life did not think that any class of society was too low for Him to associate with. The woman of Samaria, Mary Magdalene the sinner and Levi the publican were as ready as the sons of Zebedee and Nicodemus the Pharisee. When people ^{would not} come to him, he went ^{out} to them. But today now also He desires to go out to the common people. Those who know Him, those who belong to ~~follow~~ His Church are ~~barely~~ just one in a hundred in India; in this town there are less than one in five hundred. We seem determined ~~not~~ to ~~let~~ ^{prevent} the other's ^{from} knowledge of Christ or hearing Him speak. Our false notions of respect and dignity have raised huge barriers between Christ and the people of India.

Fr. Patrick's voice had risen slightly in righteous indignation. As the boys listened intently

in silence, without any comment, they felt that a few mists of prejudice and falsehood were clearing from before their eyes.

Fr. Patrick continued: "Besides what ^{the} Riverside Apostles try to do is no different from what is being done by others all about us on a huge scale."

The boys showed surprise in their wide questioning eyes. Fr. Patrick explained: "You see ^{fill many pages} advertisements in every ^{city} paper and magazines and newspapers. In order to persuade you that the wares which they have to sell are the best that you need, could look for. Processions shouting slogans pass the streets; they would convert you to their way of political thought. Election posters appear on the walls and at street corners; they would convince you ^{one the people} that ~~that~~ of the Candidate they should vote for. Handbills, booklets, newspapers are continually being distributed or sold, each standing for one ^{thought} school of thought, ^{idea} your idea of political or social life. Everywhere an immense struggle is going on to influence men's minds, to change their ways of thought, thinking, to instil into them new ideas. ~~What others do all the twenty-four hours~~ The press, the platform, the radio, talkie theatres, class-rooms, ^{every mode of communication} every mode of ^{expression} has been is being utilized in a mighty ^{onslaught} war on men's minds, in an effort to influence men's thought. What others do all the waking hours of the day for power or prestige or wealth or fame, shall not we do for a less selfish, more exalted aim?

~~which~~
① a ~~light~~ ^{totally} strange and unfamiliar
a light to which most eyes are unaccustomed?'

Are we alone to be held back by a false sense of dignity?"

"Certainly not," said Tom Averley ^{emphatically} with
in the name of his companions.

"It is no shame at all to be seen among
the hawkers and newsboys," agreed Jim.

"Rather it is an honour," we are to be
hawkers for Christ," added Benjamin.

"Please, tell us, Father, how we shall
set about the job," asked Tom anxious get a
practical scheme worked out chalked out.

Fr. Patrick said: "Just do what the
Kerbside Apostles in Bombay, Calcutta and
Poona are doing. First we should ~~raise~~ ^{have}
small fund. We might borrow it from some
of the parishioners, or might raise it through
subscriptions." I shall draw up a list of some
booklets of the S. C. T. S., Fr. Lord's pamphlets
published from Ranche Press, and of publications
available at the Eucharistic Crusade Secretariate.
We shall get down a good number of copies
of each of these, and then start our sale.

~~To begin with~~ ^{to begin with} we shall require only a
dozen kerbsiders who will go out in groups of
two each. Just wait and see whether we shall
not have a roaring trade."

New Light on the Indian Problem (Book Review)

The author does certainly throw a new light on
the Indian problem, ^{but} is it ~~the~~ ^{at the} clear light of
reason which helps one to understand the problem
rightly and to attempt a solution? Light strained
through a coloured glass, ^{or reflected from a curved mirror} makes objects appear
tinted with strange hues. Light reflected from a

Curved mirror or distorted out of their natural shapes. The author ~~views~~ ^{views} the who is the President of the Hindu Missionary Society of Conjeevaram in South India, views the whole complex of India's social, economic ^{and} political problems through the strong reaction of a non-Brahmin against Brahmin Caste superiority. The reaction is quite legitimate, but perhaps it is not the only ^{valid} ~~valid~~ ^{safe} ~~safe~~ or the most universal, for gauging India's many problems. Most ^{fearful} ~~imprejudiced~~ readers would agree with the author's ^{fearful} ~~judgment~~ ^{judgment} of Caste, but few with his analysis of the political ~~situation~~ ^{struggle}, that it is neither India versus British, ^{nor} Muslim versus ~~the~~ Hindu, but ~~the~~ ^{the} people, Non-Brahmins versus the Brahmins, the "Indian Hiroshitas" (p. 6). However, due credit must be given to the author for having focussed attention on a very unpleasant truly horrid aspect of Indian social life, and he would be excused for thinking that ^{over-statement} ~~over-statement~~. The deep-rooted malady, requires strong remedies; and Swami Dhama Theertha's book might prove to be one such.

~~Concrete proofs are here for substantiating the author's statements; however Travancore has supplied him with~~

The author cannot find many concrete proofs in support of his ^{main} ~~contention~~; however one is supplied by Travancore about which ~~the~~ ^{he}

~~author~~ writes:

^{They would request the}
The inclusion in the book of a lecture ^{entirely} ~~entirely~~ entitled "Independence Mania" which ^{was} ~~was~~ delivered ^{by the author} in 1935. ^{starting} ~~starting~~ from the thesis that all "political agitation means that

Somebody who is not in power is trying to get into power" (p. 54) and asserting that every independent country in the world is "more discontented, more miserable and unhappy and more dangerous to the world than India", the author ~~concludes~~ ^{asks} "Why should any people be mad after the so-called independence which is nothing but wholesale organized selfishness and exploitation? It would be to expect now to speak against national sentiments in the present state of mob-mentality. But sometimes we have to call a spade a spade." (p. 72) A spade must be called a spade; but the Charka is not a spade, and what it symbolizes is something far different. This speech of 1935 comes too late in the day in the 1947.

Priorities in Planning

This is another of the ^{excellent} ~~two~~ ^{admirably} publications of the National Planning Committee. In the ~~former~~ ^{on priorities} sessions of the N.P.C. held in Nov. 1945 a Sub-Committee consisting of Mr. Purandhar Nair, Dr. John Mathai and Mr. K. F. Shah was formed to consider particularly the more urgent problems of food, housing and education. The present volume consists mainly of the reports of this sub-committee on the three important subjects which it was commissioned to deal with. Each report commences with a survey of the present situation, then treats of objectives to be ^{concluded with} achieved at both immediate and remote, and ~~the~~ ^{concludes with} recommendations to the Central government as to how best these objectives can be achieved. The planning is bold and at the same time thoroughly realistic. The authors have kept constantly in view ~~not~~ ^{merely} what is needed

Book Review

① While it makes each ^{group of leaders} party pitch ^{their} demands higher,

but the needs of the ^{people} country and also its ^{the practical} possibilities.

In the present atmosphere of the country India with growing communal bitterness and the struggle for political power, the crying needs of ^{the common} people tend to recede to the background. Political leaders ~~national~~ ^{national} A lack of planning.

Economic plans do not elicit the same attention today as it did some years ago. And will perhaps

National independence is indeed a goal to be aimed at, but freedom for the country will not

necessarily mean freedom for the people. It may well be that in the India of the future, no less than

at the present day, the only freedom left to the mass of the people ^{will be} the freedom to starve.

Exclusive concentration attention to politics tends to harden the already hard economic condition of the country.

The only bridge to means to bridge the widening gulf is a realization that same politics should be for the sake of the

people and for that of the politicians. Books on planning are always needed, but never more

so than in the present state of ^{short sighted} political frenzy which ^{leads to} seems to sacrifice

the ^{people} country for ^{their} leaders.

Agrarian Reforms in Western Countries
Cf. S. in W. Book XXIV

In Malabar.

The scope of this ~~paper~~ paper in the Stet Symposium on St. John de Britto is limited to the few months which ^{the saint} John de Britto spent in Malabar. The contemporaries of the Saint would have claimed that he spent in Malabar not a few months but the whole of his missionary career lasting from 1644 to 1693. But the Province of Malabar ^{Malabar} ^{the South} as they knew it was a vast territory almost without a boundary, stretching extending over many thousands of miles from Calicut on the coast of the Arabian Sea, stretching eastwards to the Moluccas and Celebes and southwards to all the unexplored lands and islands as far as the Antarctic South Pole. Even Australia and New Guinea, if those indefatigable pioneers of the faith ever managed to reach thus far, would have been included in the all-comprehensive Malabar Province.

The name was not exactly accidental; it was providential. In Malabar for seven ~~centuries~~ ^{centuries} Christianity was at home; ^{it had been at home} ~~for seven centuries~~ ^{all these} ~~it had been at home~~ ever since that day when one of Christ's Chosen twelve, in whose ear rang the ringing mandate of the Mount of Olivet: 'Go and teach ye all nations', braved the unknown seas and came to this distant land to found a Christian Community here. The Church in Malabar, always small, ever struggling against the thoroughly non-Christian ^{has} ~~has~~ passed through many vicissitudes; but it had held

St. John de Britto's stay in Malabar was but of brief duration. The Portuguese Province of Malabar as the Jesuits of that day knew it

from to the faith preached by the Apostle. And when in the wake of the Conquistadors came the far more ambitious Foreign Legion of Christ's Army, they found in Malabar a flourishing, fervent Christian Community, a of Malabar a secure operation strategic centre for ^{their} operations further afield.

At the time St. John de Britto landed at Goa, ^{in Malabar} ~~Arubalabat~~, ten miles off the sea coast of Changanore, was the headquarters of the so-called Malabar Province, and thither ~~of the saint~~ ^{the saint} went ~~to~~ ^{to} ~~the~~ ^{the} ~~town~~ ^{the} ~~at~~ ^{the} ~~Goa~~ ^{the} ~~had~~ ^{the} ~~tried~~ ^{tried} to detain ~~him~~ ^{him} as a professor of theology, but ineffectually.

His heart was set on the great mission field of ^{the} Malabar Tamil Nad, and it was for this arduous field task field and for no lighter task that the Jesuit General himself had assigned de Britto. So after a brief

sojourn in Goa, ~~early in 1547~~ ^{the saint} ~~sailed~~ ^{sailed} ~~with~~ ^{sailed} ~~a~~ ^{sailed} ~~few~~ ^{sailed} ~~companions~~ ^{sailed} ~~along~~ ^{sailed} ~~the~~ ^{sailed} ~~picturesque~~ ^{sailed} ~~coastal~~ ^{sailed} ~~line~~ ^{sailed} ~~to~~ ^{sailed} ~~the~~ ^{sailed} ~~obscure~~ ^{sailed} ~~seaport~~ ^{sailed} ~~town~~ ^{sailed} ~~Vadake~~ ^{sailed} ~~Pallipuram,~~ ^{sailed} ~~or~~ ^{sailed} ~~Pallipore~~ ^{sailed} ~~del~~ ^{sailed} ~~Nome~~ ^{sailed} ~~as~~ ^{sailed} ~~the~~ ^{sailed} ~~Portuguese~~ ^{sailed} ~~called~~ ^{sailed} ~~it.~~ ^{sailed} ~~Changanore~~ ^{sailed} ~~was~~ ^{sailed} ~~a~~ ^{sailed} ~~more~~ ^{sailed} ~~inviting~~ ^{sailed} ~~har-~~ ^{sailed} ~~bour~~ ^{sailed} ~~for~~ ^{sailed} ~~their~~ ^{sailed} ~~shipment~~ ^{sailed} ~~of~~ ^{sailed} ~~mission~~ ^{sailed} ~~supplies~~ ^{sailed} ~~which~~ ^{sailed} ~~they~~ ^{sailed} ~~had~~ ^{sailed} ~~brought~~ ^{sailed} ~~with~~ ^{sailed} ~~them~~ ^{sailed} ~~from~~ ^{sailed} ~~Portugal;~~ ^{sailed} ~~but~~ ^{sailed} ~~it~~ ^{sailed} ~~was~~ ^{sailed} ~~a~~ ^{sailed} ~~stronghold~~ ^{sailed} ~~of~~ ^{sailed} ~~the~~ ^{sailed} ~~Dutch~~ ^{sailed} ~~Calvinists,~~ ^{sailed} ~~and~~ ^{sailed} ~~hardly~~ ^{sailed} ~~a~~ ^{sailed} ~~hospi-~~ ^{sailed} ~~table~~ ^{sailed} ~~landing~~ ^{sailed} ~~place~~ ^{sailed} ~~for~~ ^{sailed} ~~the~~ ^{sailed} ~~Portuguese~~ ^{sailed} ~~missionaries.~~

On a fair summer day in the year of the
Lord 1774, ^{an holy family} ~~the~~ shores of Pallipuram ~~had~~ welcomed
the future Apostolic and martyr-saint of India,
no less than by the exquisite beauty of its
scenery, the waving palms, ^{the yellow rice fields ready for harvest} and the ^{the} turquoise
expanse of the rippled lagoons, than by the
unabated joy of all the Malayalee ^{clergy} ~~missionary~~ Seminarians
navigators of the sea St. Paul's ~~of~~ who had
come out from Ambalakat in their grace-
ful ^{mail-pigeon} boats to ~~not~~ receive the new arrivals.
The luggage was swiftly transferred from
the ship to the boats, and the party moved
inland, with the ^{the} rhythmic splash of punts
and oars above ^{the} ^{great} Periyar. Beyond Paravur
the boats left ^{the} Periyar to the right and ^{turned}
into the Chalakerudi River, and within a few
hours the travel-weary ~~the~~ missionaries
found a cheering home in Ambalakat.

Ambalakat, ~~was~~ as befitting the ^{headquarters}
sidelace of the immense Malabar Province,
was a large place where one found clustered
together many bold enterprises for the establish-
ment of Christ's Kingdom in this part of the
world. Besides ⁱⁿ appearance ~~it was~~
~~no~~ there was little to strike the eye, and the
hastily ^{the} constructed bamboo sheds indicated
both poverty of the missionaries and their re-
cent settlement in this place. Vaipicotta
had had more imposing buildings; but the
Dutch had driven them from there, and
in 1664 they had come here seeking the hospi-
tality of ^{the} Hindu Suzerain, Curugara Kaimal,
and no less Hindu Overlord Paliath Achan.

Both the Karonel and Paliath Acham had proved
steadfast friends, and in spite of the intrigues
and incessant threats of the Dutch, the
Ambalakat had ~~not~~ ^{steadily} prospered ^{and} ^{swiftly}
grown to be a strong Catholic centre. Besides
a spacious Church to which the Syrian Catho-
lics of Malabar flocked in their thousands,
Ambalakat possessed ^{an} ~~an~~ Apostolic
School and a Seminary for the ~~the~~ future
priests of Mar Chandy Parambil, the Syrian
Bishop of the St. Thomas Christians, ^{and} ^{also} a residence
which ~~was~~ ^{was} ~~on~~ ^{from} which Jesuit priests
went out all over ^{the} ^{Malabar} ^{for} ^{missions}
and which served on occasion as ^a ^{tertiana}
theologal and ^a ^{house} of tertianship for the
Jesuit missionaries intended for the ^{Malabar}
^{Mission}. And most perhaps more signi-
ficant than these was the printing press
of Ambalakat, the first printing press to
be built on Indian soil, where ^{various}
types were engraved in Roman, Syriac, Mala-
yalam and Tamil script, and such diverse
books were printed as Syriac ^{beverages}
and ^{musical}, Fr. De Nobili's ^{famous} Tamil Catechism,
Fr. Proenza's ^{very} Tamil - Portuguese Dictionary,
and Fr. Balthazar da Costa's Tamil Grammar, dis-
tinctly entitled "De arte Tamilica - About
the Tamilian Art."

Tamil had indeed become an art for
St. John de Britto already, before he reached
Ambalakat - a very difficult art, one that
might which with ~~strange~~ unfamiliar
script and still more unfamiliar sounds might
have seemed far from artistic to a Renaissance

Scholar of the Portuguese Court, but which the
missioner in him the cultured practiced with
all an artist's uniqueness of intent and strength
of affection. It was two centuries before the
time when European missionaries would have
first to struggle with English before devoting their
attention to the Indian languages. The saint
applied himself to the new language, his sole
means of bringing Christ's message to the
people of his future mission, with no less de-
termination than confidence. De Nobili
and others had already blazed the trail and had
shown that scholars of Greek and Latin
could be equally eminent scholars in the
language of Kichchi Sanskrit rhythm and
rich imagery.

But a more important business than
Tamil required de Brito's attention ^{at that}
he. During the ^{time} ~~few months~~ he was to ^{spend} ~~stay~~
Ambalakat. and that was what the Jesuits
call the Tertianship. Tertianship is an un-
common expression ^{used to} denote one of those uni-
que inventions which St. Ignatius introduced
into his Constitutions of the Society of Jesus.
A novitiate is a more familiar institution,
and every religious had to undergo at least
one year of it before pronouncing his triple vow
of dedication to God. St. Ignatius demanded
for the recruits to his order two years of novi-
tate; and ^{his} ~~his~~ ^{care} was his care of putting first
things first, of ^{his} ~~his~~ ^{insistence on} ~~stressing~~ that energizing that interior
life "from which force must flow to the exterior";
that he introduced an additional "third year of
probation" or tertianship at the end of the

long academic training of the Jesuits.

In exceptional cases the length of the Tertianship could be curtailed; and superiors decided that John de Britto's was such an exceptional case. Perhaps ~~then~~ they saw in him already the makings of a saint; and more probably they were ^{obliged} ~~forced~~ to hurry John through the final phase of his formation because the rapidly expanding mission fields of Madura were clamouring for against delay. The number of Catholics in Tamil Nadu was already 50,000; and new ~~and~~ ^{with immense possibilities} openings were presenting themselves to the handful of missionaries. ~~John de Britto~~ John de Britto could not of course omit his Tertianship altogether; but he had to be quick about it, and had to be satisfied with the essentials. The essentials included an Ignatian retreat of thirty days and a thorough study of the Jesuit Constitutions. The retreat was considered as much then as today to be of the utmost importance. Its function is to give the final finish of perfection to the Apostles of Christ, to the instrument that God would use for His work on souls. ~~Through~~ ^{During} thirty days of solitude, silence and prayer, ~~through~~ ^{with} an exacting routine of exercises of the spiritual athletics, through the celebrated Key meditations of the Foundation, Kingdom, Standards, Degrees of Humility and Divine Love, St. Ignatius the master-moulder of souls. St. Ignatius seeks to raise the give to the soldier of Christ ~~to~~ ^{to} most possible perfection of fitness. Whatever may have been lacking in de Britto's make-up, it was not a just appreciation of spiritual values. He ~~best~~ passed through the thirty days' retreat with a resoluteness and generosity

which only saints are capable of. And the effects of that retreat were to be seen in the years to come — in the austere life of a Madura Sanyasi, the ceaseless journeys across sea, secreted flames, the generous oblation of his whole self and all its energies for the ^{Conversion} ~~salvation~~ of many thousands of souls, and the final sealing of that oblation in his own life's blood.

Not long after the retreat, ^{John de Brito} ~~the saint~~ received orders from his superiors to depart for his field of labours. Ambalakat marks the close of one phase of John's career and the beginning of another. Struggling the weary miles he crossed the Eastern Ghats to dare into the great unknown and its stark heroism. John de Brito had come to Malabar. Perhaps he might return ^{over or twice} to this place, the headquarters of his Province, but never for long. His home ^{was} ~~to be~~ the explored ~~trails~~ ^{rose} unconquered outpost of Christianity. Once there ~~was~~ ^{was} even a question of calling him definitely back to Ambalakat to be the Superior of the residence; he might have done immense good to the Church in Malabar by training its future priests. But God's will was otherwise; John belonged not to the small corner of India where Christianity was at home, but to the outer India where it was not. The loss of Malabar was the gain of India; Ambalakat lost a ~~great~~ ^{glorious} superior but the Church in India gained a ^{glorious} martyr-saint.

As Malabar watches the lonely trail of the missionary across the Ghats, disappearing behind the thick brushwood and the giant leaf trees, ^{here her echoes} ~~down~~ the arches of the years she echoes the ~~out~~ voice of the missionary calling to the youth of Malabar to follow in his foot-steps. For too long Christianity

blood-soaked
The sands of Orizur speak, the martyr-saint of India
Calls to valiant

Malabar has remained as a light hidden under
a bushel. Though that small strip of land between
the mountain and the sea may boast of more than
a third ^{part} of the four and a half million Catholics of
India, her share to its contribution to the evangeliza-
tion of the four hundred millions has been
slight. One is glad to note that in recent years
have witnessed a new awakening; during the past
one decade or more, over a thousand Malabar has sent
out over a thousand missionary vocations,
as priests, seminarians, religious brothers and
sisters. But Malabar is the debt of Christianity
in Malabar is still in large measure
unpaid. India is one land. The message of Christ
is universal. The Apostle of India St. Thomas
himself, though he founded the Church in Mala-
bar, ~~came~~ ^{went} out to Mylapore to complete his life's
labors. The martyr-saint of India went out
from Malabar to spend his life's forces on the
thirsting plains of the Madura mission and to
drench with his blood the sands of Orizur. The task
which St. Thomas, St. John de Britto and many
other heroic missionaries and missionaries set
out to accomplish is still to a great extent
unfinished. Valiant, generous youths, ^{youths} whose
hearts burn a spark of heroism, in whose
ears sounds the call of Christ, youths for whom
~~their~~ ^{their} precious faith is the heritage of centuries.

The Educational Question in Travancore:

Due to a misleading press Communiqué of the Travancore Government which found publicity even in Catholic papers, an impression is now widely prevalent that a ~~satisfactory~~ ^{in part State} compromise has come to a satisfactory compromise on the educational question. But facts prove just the reverse. There has been no compromise at all, but a dictation of on the part of the government of certain unjust conditions which it has decided to impose on Catholic primary schools. The conditions are far from satisfactory; but and the Catholics have accepted them only grudgingly, and as a temporary measure. No new Catholic primary schools may be opened. Those now existing should not admit any but Catholic pupils. If after they have sent away ~~away~~ ^{have been sent away} all the non-Catholic pupils ^{the strength} of the school does not come up to ^{pupils} ~~offer~~ class, the school is ^{to be} closed down. If there are 20 pupils per class and all Catholics, the school may be conducted, but only according to the ^{arbitrary} ~~standards~~ ^{rules} fixed by the State as regards curriculum, text books, building, equipment, etc. And for conducting schools on so expensive a scale, the Catholic managements may not demand their just share of the educational funds of the State. Our schools should conform in all respects to the State schools, though deprived of the liberal subsidies which the State schools receive from the money of the general tax-payer. The Catholic schools will receive an unspecified and all too inadequate grant-in-aid. The Educational Committee of the Kerala Catholic Conference has protested vehemently against these unjust conditions which the deceptive government Communiqué presents as a satisfactory compromise. The agitation of the Catholics for their ^{legitimate educational} ~~just~~ ^{rights} ~~rights~~ ^{to} still continues.

Strikes the weapon of Trade Unions.

Two parts: 1) Historical survey of the use of the strike-weapon. Particularly in reference to India

2) An examination of the nature of this weapon, the legitimacy of use - the moral implications.

— Strikes are an ugly outgrowth of modern economic life - misery to the workers - Discomfort to the people - too soon learn to industrial progress through growing animosities, wasted hours, - Capital no more flows as easily into industry.

— In no sense a new weapon. — As early as human co-operation of different classes of workers - in a complex social life.

Rome - workers in a body with Sacred Oil.

In Shakespeare's Julius Caesar.

1400 - 2000 weavers of Cologne, drastic action -

Industrial revolution - misery of working classes was great. Thomas Hardy's song of the shirt - (Pige Committee Report India, Mangle, reel, mines) Gradually labour began to organize itself - 78 of Manning 'The only freedom' - Kiering's "Theologia moralis" (1874): "For members of the Internationale" — One general tendency among moral theologists -

Civil legislation also slow. Napoleonic Code 1810 laid down strike to be a punishable offence - same in most countries - 1860's

following years the clause removed in most European countries (Russia an exception)

In England 1824 strike ceased to be punishable offence. — But at most days considered with strikes were visited with severe

severe penalty right up to 1920 ^{in Belgium} when
legal sanction for Trade Unionism began to
be given towards the end of 19th century.

An important factor in the change
of attitude of moral theologians (and of
the public & govt) was the Charter of the
working classes - 1891. - Though not ex-
plicit in the right to strike: "Labour which
is too long and too hard and the belief that
pay is inadequate not infrequently give workers
cause to strike and become voluntarily idle"

In India: Industrial history is very recent
- too too strike history - e.g. 90% of ^{steel} cloth
required for India from Lancashire till 1930.
The growth of jamailed pur city - a few 1000's
in 1910 (over a million tons of steel yearly?)
1/20th Germany's present production.)

1921-28 - High prices - Raised status of
Indian Labour ILO - Lot of workers worse -
Wear the mighty leader had given a sense of power.
Montague Chemsford reforms - Civil disobedience
movement - ~~to~~ The Trade Union Act: a
record number of strikes - A lull.

1929-37 - The world depression - New Deal
Four & five year plans. - Chiefly in the Bengal
Jute mills.

37-39 Cong New India Act - Congress minis-
tries - ~~India~~ No change overnight. Bengal -
Encouragement to the working classes -
379 in 1937; 399 in 38, 406 in 39 - In 1939 the Bombay
Industrial Disputes Act.

39-47 - War - Strikes kept down under
Defence of India Act - Indian Federation
liberally subsidized - Congress members in

20x25
500
15

but not perhaps patience

Oversteps the small stature of our being, that every affluity is of God's unfeeling. It is He who ~~God who~~ revealed the truth, bids us live by it, makes of it an earnest of what is to come, not ~~the~~ ^{improves} reflection, not glimpses, but vision.

"The mysteries of creation and sanctification are intimately linked with the mystery of the Blessed Trinity; man's being, destiny and worth can be rightly estimated only in the light of the Trinitarian doctrine" (p. foreword) This is what the book proposes to show, and succeeds admirably in showing. And while doing so, it opens wide vistas of deeply significant knowledge, ~~the~~ knowledge of the Trinity not merely answers the mind's questioning; it uplifts man's being; it fills him with a sense of that reverence which is ~~man's~~ ^{his} duty and an appreciation of that ~~unique~~ ^{divine} communion which is his privileged destiny.

Knowledge which is to be a treasured possession, which will stir man to his inmost depths and transmute his whole existence, knowledge which ~~to~~ ~~even~~ far transcends ~~the~~ ~~easy~~ ~~grasp~~ the common dross of easy grasp is not to be had without effort. Hence it is not surprising that the author expects from the reader "courage and patience to read over though these ~~pages~~ ^{pages}" (p. 189) ^{Courage, the book evidently demands.} ~~Courage~~ depends on the intellectual calibre and self-confidence of the reader; it gives the necessary initial momentum. But once begun, it will be seen that patience is not ~~so~~ ^{long} ~~needed~~ ^{needed}; the subject is

divine,
exam.

illustrations and examples ^{amount to} ~~that~~ ^{as} illumine
each step of ~~the~~ ^{of} the steady upward progress; and
engrossing, the development treatment
— first about the ~~Three~~ ^{about} Persons, then ^{of our}
relations with them, and lastly about
our participation in the inner life of the
Trinity — is clear and proceeds by ~~clear~~ ^{free} easy
stages; the language is as concrete ^{and} as devoid ~~of~~
of technical abstractions, as the subject would
permit.

In an attempt to deify reason, ~~Foot~~
Robert Browning wrote:

" 'Tis man's to explore
Up and down, eisel by eisel, with the taper his reason;
No torch, it suffices — held deftly and straight."
The doctrine Fr. Dappert's book shows how
poor man would be, how narrow his mental
horizon, if he had ~~no~~ ^{no} torch except reason
to light his steps. Revelation has opened to
us wide sunlit spaces, ~~not~~ ^{not} indeed to look
on from a distance, but to ~~live~~ ^{live} ~~in~~ ⁱⁿ ~~the~~
~~world~~, ^{and} ~~to~~ ^{be} ~~inspired~~, ^{strengthened}, ~~enabled~~.
The reader will certainly ~~Fr. Dappert~~ ^{Fr. Dappert} The present
book changes that ~~notional~~ ^{notional} of knowledge
of the penny catechism, which unhappily
is what most of us possess about the Trinity,
into a real knowledge ^{which exerts a lasting influence on our}
life. We cannot but be thankful for the
deep scholarship and the painstaking effort
which have made possible ^{so excellent, essential,} ~~so~~
clear, so welcome a book.

Those who would use the book for
meditation and ^{a deeper and} study, not merely for reading
~~over~~, would be ~~thank~~ ^{thank} grateful also to Fr.
V. Couvreur, the publisher, for his ^{so helpful} ~~so~~ ^{so}
"Index of subject matter" ~~clear~~ and "Index
of scriptural texts" which he has supplied.

Legacy of India 10, 18, 88, ~~87~~, 90, 92, 94, 95, 112,
154, 180, 230-238, 248, 250, 251, 254, 258, 300
300, 314, 408, 410.

- ① Interior of Cave II Badami - 92
6th Cent.
- ② Veranda pillars Cave III Badami 94.
- ③ The Ghat at Benares. 112.

④ A goldsmith at work in Delhi. 154.

⑤ Bodhi tree - 2nd to 5th Cent AD.
Gandhara - (Graeco-Buddhist) 180.

(cf p. 80. What is usually called Graeco-Buddhist is really Gk Roman or not Greek - The work of Gandhara stretches across the Indus from Taxila to Kabul)

⑥ Karli - interior of Chaitya Cave - 2nd C
150 BC. (or Stupa cave p 13, of 221 130.)

(cf p 80) Chaitya means shrine - All the best known Chaitya caves of Buddhist times, extending over a 1000 years, 250 BC - 750 AD are situated within 300 miles of Bombay viz. Bhaja, Nasik, Karli, Ellora, Ajanta, & Elephanta)

Typical plan is a long nave with at the end of which is the Stupa, or Chaitya, the shrine proper. The columns of the nave are octagonal - The interior suggests a Christian basilica. Light was admitted through a huge sun window in the rock facade)

⑦ Ajmir: The great mosque 1200 AD 238
Delhi: Kutb Minar

⑧ The great mosque of Ajmir (along with

a similar one in Delhi erected first
by Malik Kutub-ud-din Iqbal,
who was the general commanding Moha-
med of Ghazni's army. The city Delhi
was conquered in 1193; and soon after
the mosques were put up as a sign of
the conquest. Kutub-ud-din succeeded
Mohammed of Ghazni as Sultan in 1206.

— This mosque represents the "Pathan"
style of ^{Muslim} architecture in ~~the~~ (see Ferguson)

Delhi - Kutub - Minar: A tower 238 feet 238
high, built in 1232, commenced by
Kutub-ud-din & completed by his successor.
The architecture shows that it was
conceived by a Muslim architect &
completed, then built by Hindu craftsmen.

Delhi - Tomb of Humayun - 1565-9. 248
One of the first buildings of Akbar's
reign Built 1565-69. - Surrounded by
a garden which still preserves its original
layout, though many of the original trees
have vanished.

Base - a huge podium of red sandstone,
22 feet high, with angles ornamented in
with white marble. The tomb which
rises over it is a noble edifice, 156 feet
square, 125 feet high - The marble inlay
of the walls is of great beauty. The work
suggests the experienced hand of a
Muslim architect from Persia or
Samarkand.

[Taj Mahal - Agra - get a better photo]

(10) 608 Stenciled Cotton cloth from Rajaputana
18th Cent. A.D.

(11) The eiled Yaksha - The modern Bengal
school of painting.

Indian art had declined & nearly after
the Moghul period partly due to the
impact of British Civilization. The
renaissance started with the Bengal
school, under Dr. Abinandranath Tagore
and his brother Gaganendranath Tagore.

(12) Madras - The Eucharistic Congress

221 C 8 p. 147

Madras saw one of its largest gatherings
on the occasion of the Euchar. Congress
29 - 31 Dec, 1937. One picture shows
a part of the view from the air as the crowds
gather in front of the pavilion.

(13) p 270.
- Idem - Photograph taken of a
tableau representing Indian dresses.
Several of these may be used.

(14) p 274 - The Euchar. procession.

2 Aja 221 C 2 In the Mission Field
Again masterpiece - Interior of Mount
Abu temple. p 23

Gloria Church Byculla Bombay.

Built 1913 - Background Antonia

de Souza High School. p. 59.

Interior of the Church or altar 60 or 61.

Harbore view of Bombay: Gate of India
- Is not the photo too old? p 85.

A Bombay Street - Hornby Road
from Flora Fountain. p 87

Fakir - A Hindu religious mendicant
- Bombay - p 89 93.

Fancy Fete - 345. Bombay.

Inside a workshop Tata Hydro-electric
Colaba. p. 450.

Where the Lotus blooms. 582.

The Coconut Day - Hindu sacred oblations
in Backbay - Bombay 595.

The Law of the Rupee 203 B 165

Tajmahal. Lenticular

The Banyan Tree - Botanical gardens. 23

Chive Street Cat 27

General view of Darjeeling from
Jorlapahar. 50.

OTRy - Single loop - Reversing
(both) 52

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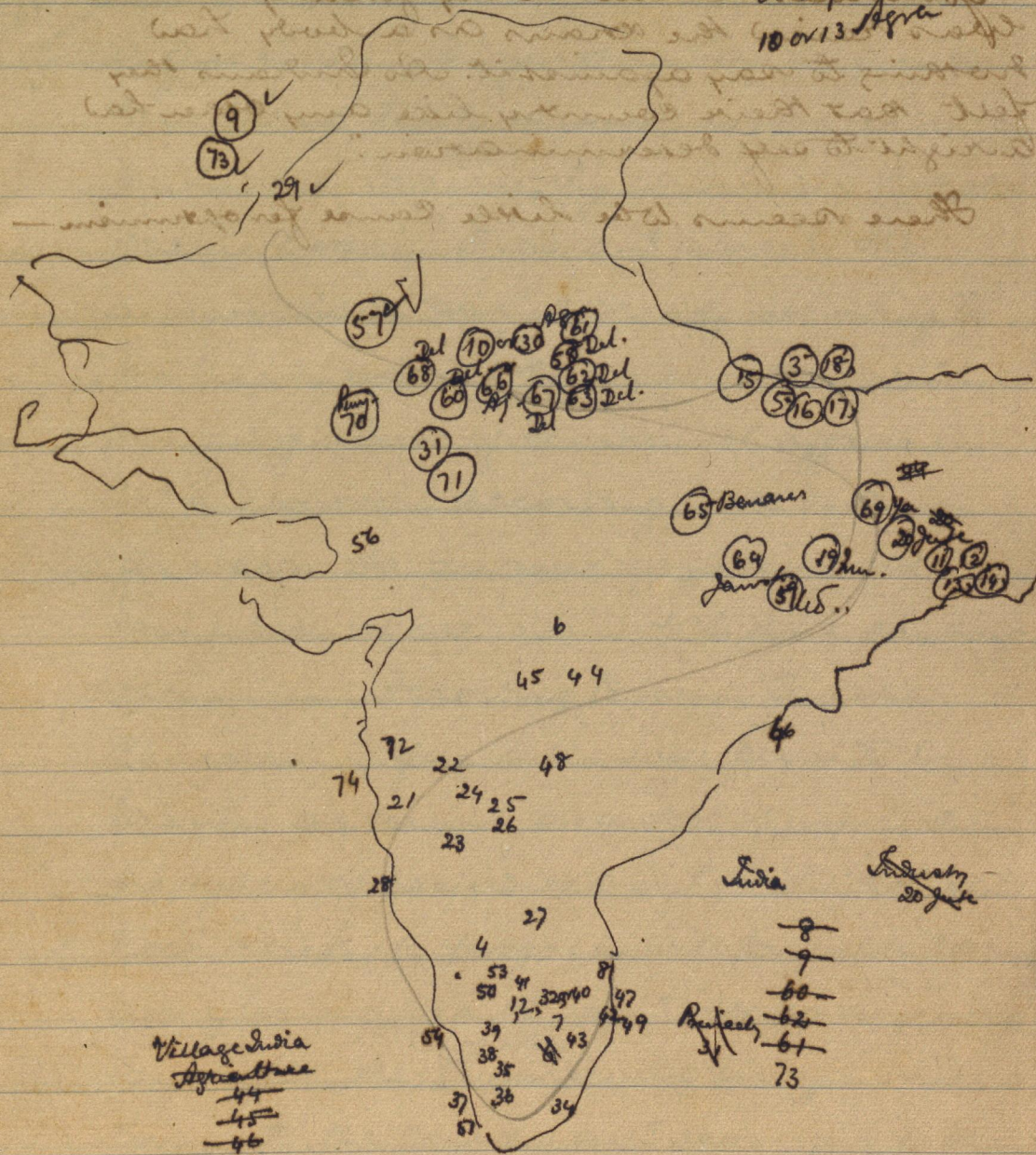
- 1 College from air V
2 College Church illum. VV

Photos

- 3 Macy & Co Jalap. H (22)
4 - Kodai park H
5 St. Mary's snow H (19)
6 Oil mill HV
7 A ~~train~~ procession H
8 ~~Cent. vol.~~ Cate. bishops. H
9 Indian women (2) #.
10 Laudopuzee
10 Taj (9) # of 30
11 Cal maidan # (25)
12 Cal High Court # (24)
13 Banyan tree #
14 Olive Street # (23)
15 Snow Day - H (21)
16 DHR loop H (17)
17 Zigzag H (18)
18 Snows St Pauls H (20)
19 Jafkaganj cemetery, ⁽²⁰⁾ ~~Marishdabad~~ H
20 Cal Bengal Juble H (28)
21 ~~Street in Fort Bombay~~ H
22 ~~Lawyers of silence~~ H
22 Elephanta Cave H (40)
23 Lake Poona H
24 Badami Caves H
25 Ellora Cave H (41)
26 Kailasa Ellora H (42)
27 Stone car
28 Bom. Jew Goa
29 Khyber p 566.
30 Taj (15)
31 Maharaja Gwalior - or
Kushidabad p. 94 (12)

- 32 Rock Fort Trichy of 40.
33 Guzgappa Falls Mysore V
34 D. S. R. Guide Rameswaram Covidda V
35 - Madura temple V
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37 Trav. 4 photos -
38 Tiger Periyar jungles
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41 Srirangam Temple
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43 Mahamalam Tank ^{Teemij} Kumbakonam
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45 - Threshing paddy 8-
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47 Sunset Madras Harbour
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49 San Thome Cathedral
50 The Mettur Dam
51 Elephants
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53 Ooty - Garden
54 Cochin boats
54 Palm beach
55 Sunset. Roman
56 Irrigation Gujarat (32)
57 Lloyd dam Serkkur
58 Delhi Assembly buildings (13)
59 Udaipur Palace Court. (31)
60 Infantry parade (12)
61 Congress Pres. W. G. A. Simpson
62 Princes - pageantry (12)
63 Leaders. (40)
64 Jamsheerpur (29)
Legacy
65 Benares Ghat.
66 Ajmer great mosque (5)
67 Delhi Kutubminar

66 Aj-
 10 or 13 Agva
 There seems to be some connection
 that has been made by some
 having to say something to the
 after the manner of a study
 of the town the way of the

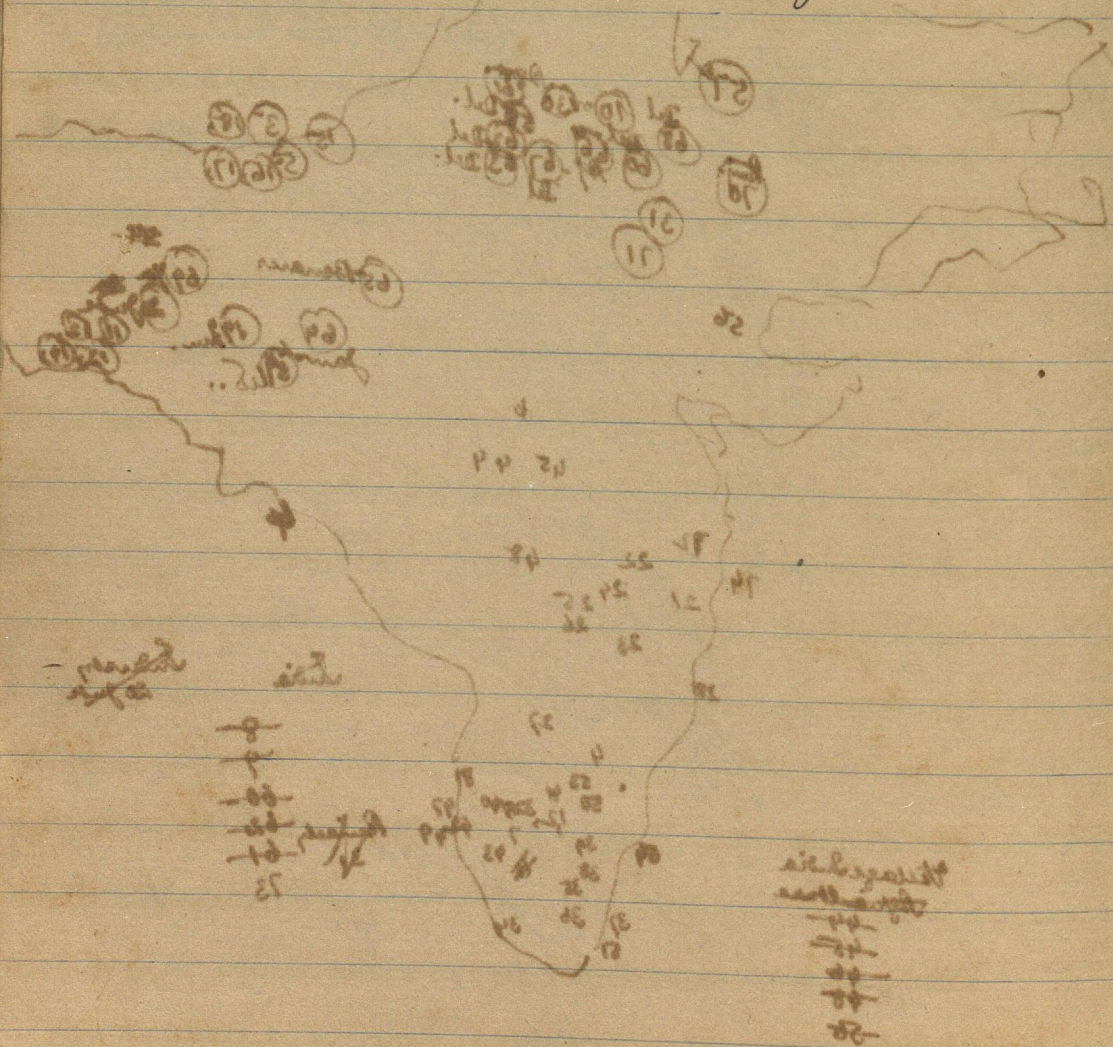


Village India
 Agva
~~44~~
~~45~~
~~46~~
~~48~~
~~58~~

India
 India
 20 July
~~8~~
~~9~~
~~60~~
 Benares
~~62~~
~~61~~
 73

By Thomas "When the cry for Independence
was raised the strains as a body had
nothing to say against it. As Indians they
felt that their country like any other had
a right to self determination."

There seems to be little cause for optimism —



140 words per page
152 words in 13 lines of
ms. script. ∴ 50 pages required.

What will be the future of the Church in a free India? The question has frequently been asked by missionaries, by leaders of the Indian Catholics, by writers in Catholic papers both in India and abroad. The answer has varied greatly according to the dispositions of the writers, the rapidly changing aspect of communal affairs in India, or even according to the audience for whom the answer was intended. Some would set no limits to their ebullient optimism. According to them Catholic Church in a free India will cease to be branded as foreign, as a tool of imperialism; the walls of prejudice and hostility which now check its progress will crumble down; a glorious era of rapid expansion will dawn for the ^{Catholic} Church as independence comes to the country and economic prosperity ^{to} the people. This is one answer

to the puzzling question, and apparently strong reasons can be adduced to support make it plausible.

A quite different view has been expressed by Mr. P. Thomas, Bishop of Bangalore, in an article contributed to The Sign, November 1944.

He writes "Analyzing the many difficulties the Church has to contend with, he concludes: "There seems to be little cause for optimism regarding the future of the Church in India. The transfer of power to the legislatures may result in the discouragement of missionary enterprise. The opening of schools and the building of churches may be hedged round by conditions difficult to fulfill. Conversion to Christianity from among the 'depressed classes' may be penalized by the denial of educational concessions freely bestowed on Hindus of the same class and social standing. The maintenance of the Christian atmosphere in our schools may be jeopardized by the pres-

Expositions of the text-books which propa-
gate Hindu ideas."

These are ^{apparently perhaps} not idle fears about a remote possibility; in recent years much has happened which ^{apparently} ~~seems to~~ justify the anxious apprehensions of the small ^{minority} ~~number~~ of Catholics in this country. In a well documented article contributed to The New Review of Calcutta, April 1947, Rev. Fr. J. H. Genese, S. J., writes: "The present writer is especially interested in the future of ~~Catholic~~ Christians. Rightly or wrongly he is under the impression that, as soon as India will be completely disanglicized, the Christian Community will be nowhere, not the slightest account will be taken of their claims and their culture; their very right of being Christians will be challenged in the name of Nationalism." This expression is very strong; and the facts which Fr. Genese adduces seem to point to no other conclusion.

It is interesting to observe that a few

years ago the Christian community in India was not so outspoken about its fears. The question of ^{political} independence was hanging in the balance. Indian Christians who ^{determination} desired to be free of ^{the} foreign rule ^{was as} as strongly ^{that of} as their fellow countrymen of other religions, had no desire to invite the suspicion of being traitors to their country, or to seek a continuation of ^{the} foreign rule of their co-religionists of the west, even if that were needed for the protection of their religious liberty. National freedom is now no uncertain problem; the British Parliament has declared that June 1948 will see the end of ^{the} two centuries of their connection with this country. And now, while advancing with the rest of the country towards political independence, ^{maybe} the Christians have also to make sure that their religious freedom will not be jeopardized.

Religion must necessarily rank above

politics. If it can conclusively be proved
 that religious liberty will not exist in an
 independent India, the Catholics cannot in
 conscience support the ^{country's} claim for Independence.
 Either their patriotism is a mere lip-service,
 a hypocritical mask for an unavowed desire
~~like~~ preference for the British rule, a
 diplomatic ~~conformity~~ simulation to disarm
 the prejudices of the ^{Hindu and Muslim} majority. Or on the other
 hand, their fears about ~~the~~ the future are
 not as strong as their words; the Commu-
 nal frenzy so widespread among the Hindus
 and Muslims is heightening the tone of their
 own Communalism; they are overstating
 their cause to win the sympathy of other
 Christian countries or ~~to~~ in this Country itself,
 to obtain ~~what~~ the maximum possible
 share in the general scramble for Commu-
 nal ^{safeguards} protection and privileges.

The Church militant spread over the

whole globe is vitally interested in the future of the Catholic Church in India. The undying mandate of Christ "Go and teach ye all nations" has ~~its part~~ to be carried out with proportionate emphasis also in this land which contains over a fifth of the world's human race. The population of India in 1947 is, according to a very reliable estimate of Gyan Chand, over 425 millions. In 1945 Catholics in India numbered 4,516,407; that is, a little over one per cent. ~~The~~ Other Christians distributed among ^{large number of churches} ~~a hundred~~ ~~different~~ sects varying between the most orthodox ~~liberal~~ Lutheranism and High Church Anglicanism to the latest ~~type~~ mode of liberalism, number in all slightly above four million. Thus there are $9\frac{1}{2}$ million Christians ~~scattered~~ scattered among a hundred million Muslims, ~~two~~ ~~two~~ million and thrice their number of Hindus, Animists, and other undefinable religions

groups. To all these millions the mandate of Christ applied and still applied. Lord Macaulay who introduced English education into India had declared, ^{with unbounded optimism} over a hundred years ago: "If our plans of education are followed up, there will not be a single idolator among the respectable classes of Bengal thirty years hence. And this will be effected without any effort to proselityze; without the smallest interference with civil liberty; merely by the natural operation of knowledge and reflection." ^{The promise of} Bengal according to the census of 1941 had a population of 60 million, of whom the Christians, ~~were~~ both Catholics and Protestants, were 109,000. Macaulay's educational plans were "followed up" ~~not~~ in Bengal and all over India; and if the system is now being rejected for technical bias, ^{and} vernacular medium ~~and basic science bifurcation of~~ Courses, the reason is ~~not~~ because the

① Converted large numbers in

former system failed to ~~be~~ make education reach the masses of the people, and in no way because it was suspected of being a means to commend Christianity to the Hindus and Muslims.

At least as far as the Catholics are concerned British rule has not been any aid to conversion. The great era of Church expansion in India was the sixteenth and seventeenth centuries, and that was before the East India Company ^{grew into} became a ruling power. When ^{preached and worked miracles and} St. Francis Xavier ~~visited~~ the coastal regions of South and South West India, British merchants had not yet set foot in the country. When De Nobili initiated his bold plans of presenting Christianity to the high caste Hindus, Beschi wrote his famed *Havelson* and Stevens wrote their famed classics in vernacular literatures and St. John de Britto suffered martyrdom at the hands of a

South Indian ~~for~~ Prince, India was still the land of unnumbered Hindu and Mohammedan overlords. The only great Conversion movement which occurred after the establishment of the British rule was that achieved among the aboriginals of Chotanagpur by Fr. Constant Levens S. J. about half a century ago; and even in this the Catholic Church was in no way beholden to the British overlordship. The aboriginals were admitted by outside the pale of civilization; today the Catholics in Chotanagpur number over 300,000; and as a community they are culturally and economically far above ~~at~~ ^{the} other tribal groups in other parts of the country, the reason is the enlightened lead given to them by the missionaries. Hindu Communalists often assert that Christianity exists in this Country thanks to the British rule, that it is an

appendage of what they sneeringly call
"Western imperialism". This is a gross untruth,
and no historical reason can be adduced to
support it. Missionaries from the west
have ^{borne} played and still continue to bear a
giant share in the evangelization of the
country; but they were in no sense the agents
of a foreign political power.

If Catholics have apprehensions about
the future when India will be disangli-
cized, the reason is to be sought elsewhere.

In May 1946, Pundit Jawaharlal Nehru, speaking
to the correspondent of the London Catholic
Herald, paid a remarkable tribute to the
"selflessness and devotion" of several ^{Christian} missionaries
in India, and of the Catholic missionaries
in particular, who are practically all non-
British he said: "Few of them at least appear
to have been appendages of the ruling power
with a kind of vested interest in its survival."

11

If the plain truth were spoken, the then President of the National Congress should have admitted that the Catholic Church has no vested interest whatever in the ^{continuance} survival of British rule over India.

WEIGHTS AND MEASURES.

INDIAN BAZAAR WEIGHT.	BENGAL BAZAAR WEIGHT	BOMBAY BAZAAR MEASURE	BRITISH AVOIR-DUPOIS WEIGHT
4 Sikis = 1 Tola. 5 Sikis = 1 Kancha. 4 Kanchas } = 1 Chatak. or 5 Tolas } 4 Chataks = 1 Powah. 4 Powahs = 1 Seer. 5 Seers = 1 Pasari. 8 Pasaris } or 40 Seers } = 1 Maund.	5 Chataks = 1 Kunka. 2 Kunkas = 1 Khunchi. 2 Khunchis = 1 Rek. 2 Reks = 1 Pali. 2 Palis = 1 Done. 2 Dones = 1 Kati. 8 Katis = 1 Arhi. 20 Arhis = 1 Bish. 16 Bishes = 1 Kahan. 16 Palis = 1 Maund. 8 Dones = 1 Maund. 20 Dones = 1 Sali.	36 Tanks = 1 Tipari. 2 Tiparis = 1 Seer. 4 Seers = 1 Payli. 16 Paylis = 1 Phara. 8 Pharas = 1 Kandi. 25 Pharas = 1 Muda.	16 Drams = 1 Ounce. 16 Ounces = 1 Pound. 14 Pounds = 1 Stone. 2 Stones = 1 Quarter. 4 Quarters = 1 Hundred-weight. 20 Hundred-weights = 1 Ton.
JEWELLER'S WEIGHT.		BOMBAY MEASURE OF LAND SURFACE	CAPACITY
4 Dhans = 1 Rati. 6 Ratis = 1 Anna. 8 Ratis = 1 Masha. 12 Mashas } or 16 Annas } = 1 Tola or Bhari.	BENGAL LINEAL MEASURE	39½ Square Cubits = 1 Kathi. 20 Kathis = 1 Pand. 20 Pands = 1 Bigha. 6 Bigahs = 1 Rukeh. 20 Rukehs = 1 Chahur.	4 Gills = 1 Pint. 2 Pints = 1 Quart. 4 Quarts = 1 Gallon. 2 Gallons = 1 Peck. 4 Pecks = 1 Bushel. 8 Bushels = 1 Quarter.
INDIAN TIME		BOMBAY CLOTH MEASURE	BRITISH LINEAL MEASURE
60 Anupal = 1 Vipal. 60 Vipal = 1 Pal. 60 Pal = 1 Dundo. 60 Dundo = 1 Deeh. 7 Deen = 1 Hafta. 30 Deen = 1 Mahina. 12 Mahina = 1 Baras.	3 Jaubs = 1 Anguli. 4 Angulis = 1 Musti. 3 Mustis = 1 Bitasti. 2 Bitastis = 1 Hat. 2 Hats = 1 Gaz. 2 Gazes = 1 Dhanu. 2000 Dhanus = 1 Kosh. 4 Koshes = 1 Yojan.	2 Angulis = 1 Tasu. 24 Tasus = 1 Gaz.	12 Inches = 1 Foot. 3 Feet = 1 Yard. 5½ Yards = 1 Pole. 40 Poles = 1 Furlong. 22 Yards = 1 Chain. 10 Chains = 1 Furlong. 8 Furlongs = 1 Mile. 1760 Yards = 1 Mile.
INDIAN LIQUID MEASURE	BENGAL GRAIN MEASURE	MADRAS LOCAL WEIGHT	BRITISH MONEY TABLE
4 Chataks = 1 Powah. 4 Powahs = 1 Seer. 40 Seers = 1 Maund.	5 Chataks = 1 Koonkee. 4 Koonkees = 1 Raik. 32 Raiks = 1 Maund.	180 Grains = 1 Tola. 3 Tolas = 1 Palam. 8 Palams = 1 Seer. 5 Seers = 1 Vis. 8 Vis = 1 Maund. 20 Maunds = 1 Kandi.	4 Farthings = 1 Penny. 12 Pence = 1 Shilling. 20 Shillings = 1 Pound. 2 Shillings = 1 Florin. 2 Shillings & 6 Pence = 1 Half-crown.
INDIAN MONEY TABLE	BENGAL PHYSICIAN'S WEIGHT	MADRAS BAZAAR MEASURE	BRITISH MEASURE OF LAND
3 Pies = 1 Pice. 2 Pice = 1 Half-anna. 6 Pies = 1 Half-anna. 4 Pice = 1 Anna. 12 Pies = 1 Anna. 16 Annas = 1 Rupee.	4 Dhans = 1 Rati. 10 Ratis = 1 Masha. 12 Mashas = 1 Tola.	8 Ollaks = 1 Paddi. 8 Paddis = 1 Markal. 5 Markals = 1 Phara. 80 Pharas = 1 Garee.	144 Sq. Ins. = 1 Sq. Foot. 9 Sq. Feet = 1 Sq. Yd. 1210 Sq. Yds. = 1 Rood. 4 Roods = 1 Acre. 640 Acres = 1 Sq. M.
INDIAN MONEY TO STERLING	BENGAL CLOTH MEASURE	UNITED PROVINCES MEASURE OF LAND	BRITISH TABLE OF TIME
1 Anna = 1 Penny. 12 Annas = 1 Shilling. 1 Rupee = 1 Shilling & 6 Pence. 13 Rupees & 5 Annas = 1 Pound.	3 Angulis = 1 Girah. 8 Girahs = 1 Hath. 2 Haths = 1 Gaz.	20 Kachvansi = 1 Bisvansi. 20 Bisvansis = 1 Bisva. 20 Bisvas = 1 Bigha.	60 Seconds = 1 Minute. 60 Minutes = 1 Hour. 24 Hours = 1 Day. 7 Days = 1 Week. 4 Weeks = 1 Month. 12 Months = 1 Year. 365 Days = 1 Year. 366 Days = 1 Leap Year. 52 Weeks = 1 Year.
CEYLON MONEY TABLE	BENGAL MEASURE OF LAND SURFACE	PUNJAB MEASURE OF LAND	
100 Cents = 1 Rupee.	20 Square Cubits (or Gandas) = 1 Chatak. 16 Chataks = 1 Katha. 20 Kathas = 1 Bigha.	9 Sarsi = 1 Marla. 20 Marlas = 1 Kanal. 4 Kanals = 1 Bigha. 2 Bighas = 1 Ghuma.	