



are asking for; his statistics are all wrong, either because he did not know better, or because he thought that the wrong statistics would make falsehood appear true; and the report itself can without exaggeration be said to be a string of lies. It is disgraceful for the Congress and the Hindu majority of this country that such mean tactics of lying and vilification have to be resorted to in order to fight down the ~~just claims~~ elementary human rights of the minorities.

The Catholic voice of protest.

Mrs. Mariatha Kunjithomman, President of the Kerala Catholic Congress, sent immediately by wire, a fully substantiated reply to The Hindustan Times as well as to two other dailies of New Delhi, The Statesman and The Dawn. Even if Mr. Kunjithomman's reply is published, <sup>it is not likely that</sup> we do not believe the harm done by the editorial and the false report would be entirely repaired. First impressions always

## The population problem

They propose to cut the Cordian knot in classic fashion. Bringing down the population; they say; spread knowledge of birth control through child welfare clinics and maternity hospitals; and if need be, adopt even more drastic methods.

We do not intend to deny the seriousness of the population problem in India. But it is greatly to be deplored that most of the scholars who are economists and politicians who treat the problem make it more tragic than it really is; and that in attempting a solution of it they consider man merely as a complex of physical-biological laws and society as a <sup>huge piece of</sup> ~~piece of~~ economic machinery. They leave out all higher considerations of economic morality, spiritual idealism and human dignity.

### Popular ~~myths~~ <sup>myths</sup>

It was Mr. Amery who first advanced the thesis that the Bengal famine was due mainly to the phenomenal increase of population in B. India. Not long after Mr. Churchill with <sup>his</sup> characteristic omniscience stated that the speed of population of India had increased <sup>far too</sup> ~~was~~ increasing rapidly and that the rate "exceeded any increase throughout the world." In actual fact the percentage of increase in India in the 50 years 1881 to 1931 was 35%, whereas it was 50% for England & Wales, 95% for Holland, 166% for Australia, 172% for New Zealand, 74% for Japan.

186% for U. S. A. The figure for India <sup>was</sup> is evidently smaller than for all these other countries, ~~as~~ it is this which Churchill asserted to exceed ~~not~~ any increase throughout the world."

**Birth Control a Distal Abyss**  
A careful analysis of the situation will show that the real problem in India is not over-population but under production of food materials, or what is even more serious, ~~ineq.~~ <sup>ineq.</sup> distribution of the available food materials. Even <sup>the</sup> over-population is a real problem, but <sup>the</sup> control through morally indefensible means <sup>should</sup> not be suggested as a remedy. Gandhiji <sup>rightly</sup> calls birth control "a distal abyss." He writes:

WHETHER STUDENTS

There are few of us Indians who do not regret ~~the~~ <sup>the</sup> If control of population is necessary, it should be done not by preventing the natural use of the sexual faculty, not by ~~turning~~ <sup>turning</sup> ~~men and women~~ <sup>men and women</sup> into ~~immoral~~ <sup>immoral</sup> degenerates, ~~to~~ <sup>to</sup> not by encouraging them to practise vice, but by teaching them voluntary continence. India is a land with high moral standards at least in the field of sex relationships. Let not our economic planners embark on an organized campaign for vice.

last, and would not easily be corrected.

This Indiastan Times incident holds a precious lesson for Catholics. Untold harm <sup>is being done and will be</sup> ~~would be~~ done <sup>in future</sup> to the Catholic Cause through false propaganda simply because the leading <sup>papers are</sup> ~~presses~~ <sup>mis-</sup>informed; and they are misinformed because we have no agency to supply the correct information. Protests and correctives <sup>will necessarily be</sup> ~~are~~ <sup>weak</sup>; letters from individual Catholics <sup>will be few and</sup> ~~will~~ <sup>just</sup> achieve little ~~because it is so disorganized~~. Our Catholic papers as they exist at present ~~to~~ cannot interest a non-Catholic public. What is needed is a <sup>well-</sup>organized, efficient press agency that will bridge the wide gulf that separates <sup>the</sup> Catholics from the vast non-Catholic majority of this country.

The Teeming Millions

During recent <sup>months</sup> ~~years~~ the population problem <sup>in India in general + of Bengal in particular</sup> of Bengal ~~has~~ once more been trumped up by propagandists to bolster their pet ideologies. ~~The~~ ~~fact~~ with the failure of the year's harvest,

① The ~~burden~~ bureaucracy is proverbially inefficient and the red tape is ever in a tangle.

the  
destruction of vast quantities of food grains  
through inadequate storage <sup>and reparations,</sup> the anti-social  
~~and~~ trade of hoarders and profiteers, the busi-  
ness of keeping the <sup>famine</sup> ~~15~~ millions of <sup>India</sup> Bengal  
above famine level is going to prove ~~a~~ to  
will prove a severe test on the skill of govern-  
ment ~~official authorities~~ and food control boards.

① In many quarters the impression is gaining  
ground that the population is too great, and  
<sup>that its rate of growth</sup> must forcibly be checked. And hence arises  
a renewed fury for birth-control propaganda  
The ~~two~~ Woodhead <sup>on the Bengal Famine</sup> Commission Report,  
~~which we commented on on an earlier occasion~~  
(Herald) when treating of the popula-  
tion problem of India reflects a mentality  
that is ~~only~~ widely prevalent. The members  
of the Commission seem rather overwrought  
<sup>about</sup>  
~~over~~ the fact that India has a population of  
400 million, and they predict woefully that  
within 20 or 25 years the number will rise

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makers of that ~~report~~  
according to the  
that no worse  
tragedy can be imagined.

### Man-made Famine

Pundit Nehru addressing a meeting in Moradabad  
said not long ago:  
said was quoted by The Statesman of Oct 3 as  
follows: "The Bengal famine was man-made, and  
the resultant of blindness and folly on the part  
of the Government of India and the Bengal Govern-  
ment. About 3,500,000 persons died and about  
10,000,000 were reduced to a state where death  
would have been better." These figures <sup>we have quoted</sup> given by  
Here from Nehru  
Nehru are considerably greater than those  
publicized for foreign consumption by the  
official sources and the Woodhead report; but  
collating evidence gathered from current reports  
it would seem that ~~At~~ Pundit Nehru cannot  
be accused of any gross exaggeration. But we  
doubt whether it would be right to throw the  
whole blame of the famine on the government.  
The Woodhead Report ~~convincingly~~ shows that

the chief agents in the mass murder of Bengal's  
poor were <sup>some of our</sup> ~~their~~ own unscrupulous, grabbing,  
greedy ~~British~~ Countrymen. Even at that ilk  
are still at large in Bengal's markets; and  
it is against them that the <sup>main</sup> full blast of  
popular indignation should be ~~focused~~  
~~directed~~ directed.

However we believe that the government is  
not altogether above blame. Negligence  
and the laissez-faire policy, though in normal  
circumstances may sometimes be overlooked,  
become <sup>grave social injustice</sup> grossly criminal in critical times.

An A. P. S. report <sup>from Burdwan was quoted in the</sup> for Oct. 30<sup>th</sup> says: About  
<sup>national</sup> ~~of~~ <sup>bailees</sup> ~~was~~ <sup>recently</sup>: About  
five thousand bags of Atta worth over  
one lakh of rupees, which became unfit  
for human consumption in local civil  
supply godowns, are being thrown ~~away~~ carried  
by motor trucks and thrown into the river  
Damodar. Several motor trucks have been  
engaged since yesterday, and each truck

is carrying sixty bags in each trip." ~~The tra-~~  
~~gedy of such~~ <sup>Destruction</sup> terrific loss of precious food-  
 stuff - of which this is not an isolated instance  
 - is too tragic to need comment. Why is it  
 permitted in a famine-ridden country, and  
 who is responsible for it?

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Press Control.

In Madras at the beginning of November the staff  
 in the Secretariat connected with Press Control during  
 the war was disbanded. From that time the  
 Provincial Press Adviser, the Special Press Adviser  
 and District Press Advisers all hung up their  
 "Out of Business sign" <sup>their</sup> before ~~the~~ offices. The exten-  
 sive powers given to District Magistrates over  
 the press have been revoked, and the pre-war  
 arrangements for securing of newspapers have  
 once more been resumed after a <sup>interruption of six</sup> long delay.

Disappearing  
everywhere

All this is a move in the right direction. War-  
 time Censorship, however necessary, could not  
 but be distasteful to ~~the~~ ~~press~~ the public at large  
 in a country that honours democracy and freedom.

upto the present time fourteen nations <sup>of the world</sup> have  
given up their <sup>war-time</sup> special measures for control of  
press and radio, and ten more are scheduled  
But not in  
Russia to do so soon. But there are no indications  
whatever that Russia will loosen its strangle-  
hold on news agencies either in that country  
or in the Central European countries now under  
the Russian heel. Finland, Rumania, Bulgaria  
and Hungary are ~~a~~ hermetically sealed from  
the rest of the world by the ruthless efficiency  
of <sup>the</sup> Russian <sup>News service.</sup> Free circulation of news is a  
necessary condition for free elections and a  
free government. The makers of the United  
and the freedom-loving peoples of the world  
Nations Charter have no means to know  
whether ~~Russia~~ the promises of democracy  
and freedom made to nations once under Nazi  
domination will actually be kept or whether  
puppet governments ~~have~~ created in the  
Kremlin will not be foisted upon unwilling

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peoples whose mouths are gagged and to whom  
to all freedom of expression is denied.

A short sighted policy

Russia must realize that its policy of  
rigid censorship is not only unjust to its own  
people and to the others under its power; such  
a policy is further a tactical blunder for a na-  
tion that <sup>asks for</sup> ~~wants~~ understanding and sympathy  
from other nations. No one will Russia's  
gigantic efforts to maintain keep everything un-  
der a dark veil be are unintelligible unless there  
is much that is unpleasant and criminal in  
the Russian ways; and hence it is not sur-  
prising that the rest of the world is growing  
alarmingly suspicious.

### State Totalitarian education

Nazism and Shintoism are dead, and their  
? obsequies have been performed by the United  
Nations with considerable eclat. But the dread-  
ful progeny of poisonous ideologies that they

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gave birth to are still stalking the world, and not a few of them are finding a warm welcome from some of the ~~the~~ diminutive dictators and Tojos who rule small nations and States. A case in point is the law ~~of~~ enforcing <sup>absolute</sup> state control of primary schools which has recently been passed in Travancore, one of the native states of South India. According to this law about 2100 primary schools conducted by private agencies and acceptable to the parents of the pupils are forthwith to cease functioning; instead the state will enforce a uniform type of neutral education which <sup>is unacceptable to</sup> large sections of the people. ~~See also~~ This is supposed to be progressive state-planning.

#### State versus Parents.

What these educational progressivists forget is that a child belongs primarily to the parents and only secondarily to the state. Totalitarianism

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108  
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in education is a worse plague than the  
totalitarianism in industry or Commerce or  
government. The parents are the chief educa-  
tors of their children; the duty of the state is to  
supplement them in their task, to urge them  
to fulfill their sacred duty, not to supplant them,  
or to divert them of their natural right.

Marriage President Woodrow Wilson said once  
to parents when he was president of the Prince-  
ton University of U. S. A: "Some of you write and  
ask me why we don't make more of your boys."  
I will tell you the main reason - because they  
are your boys." This plain-spoken reply  
was a reminder to parents to take seriously  
their duty as educators of their children.

Teachers and schools are the agents not of the  
state but of the parents; they are agents to  
whom the parents communicate <sup>a</sup> part of  
their duty responsibility. A child is at school  
only for 25 hours in the week; he is at home  
for the remaining 143 hours. It is a gross

violation of fundamental human rights  
for a state to impose on the parents teachers  
and schools ~~who~~ that would be unacceptable  
to them. ~~parents~~ Germany did it; Russia is  
still doing it; but the system cannot be de-  
fended by any ethical code. Nationalization  
of industry, of utility services, of mining,  
of research and of a hundred other things  
may be defensible under special circum-  
stances; but nationalization of education  
according to a totalitarian ideology - never.

### The Springfield Plan.

Something analogous to the Springfield plan  
was always a <sup>vital</sup> necessity in India, but it was never  
more so than at the present time when so many  
evil forces are at work breaching intolerance  
and ~~strengthening~~ <sup>strengthening</sup> the walls of prejudice which divide  
cultures, races, religions, <sup>and castes, and political,</sup> economic and social  
groups. Springfield, Massachusetts in U.S.A.

What Spring-  
field stands  
for

stands for a novel system of education of which the avowed purpose is to uproot prejudice.

It was put into operation in 1939 by Dr John Granrud, Superintendent of the public school system in Springfield. Its basic principles are:

- i Education in tolerance is a job for everybody.
- ii There must be a sympathetic study of the background of minority groups
- iii Existing prejudices must be frankly discussed
- iv The programme should be diffused throughout the entire school system.

#### Springfield achievements

One of the many signal achievements of Springfield is that it made a frontal attack on the colour prejudice existing in U. S. A, and during these <sup>first six</sup> ~~seven~~ years of it has scored no small success. An article on Springfield appeared in The Crisis, a leading Negro periodical, written by Norma Jensen, An Assistant Field Secretary of the National Association for the Advancement of Coloured People. Miss Jensen tells us of

visiting a class in arithmetic in which the children were all white and the teacher colored. The teacher-pupil relationship was excellent. In a history class, a pupil who had seen the moving picture 'Cavalcade of America', condemned the ~~fact~~ disabilities of the Negroes, for example, Negroes not being allowed to walk on the streets with the white people. ~~It was~~ When the teacher asked the pupil why he thought such conduct wrong, he ~~was~~ seriously bent on to explain that the colored people are human beings and have the same rights as the white people have. In Springfield children of foreign born parents are taught to be proud of their parents and of the country from which they came. In one classroom the Miss Jensen gave the following written on the blackboard: "There is no Aryan race; ~~there~~ is no Semitic race; there is no Jure race; there is no superior race."

### Popular myths

The Springfield plan is of tremendous significance to India at the present time. Not that we are deluded victims of any "pure-race myth". But there are many other myths which we unquestioningly pin our faith to. The election campaign which is now being conducted with such zest all over the country is a fertile breeding ground for myths and misconceptions, which ~~has~~ ~~where~~ sprout hatred and prejudice.

There are certain revolutionary parties in the country which think no lie trickery too base and no lying propaganda too mean for gaining their purposes and swaying public opinion.

① But they forget that truth <sup>fight</sup> is shy of extremes and usually takes a middle course.

Heated words not infrequently lead to rowdyism, smashing of furniture and breaking of heads. Everyone wants to be a leader; everyone claims the exclusive right to infallible truth. ~~What they~~ <sup>What are certain</sup> ~~do~~ <sup>little</sup> ~~is~~ <sup>to</sup> ~~skew~~ <sup>today</sup> ~~like~~ <sup>to</sup> ~~crush~~ <sup>to</sup> ~~themselves~~ <sup>to</sup> ~~overnight~~ <sup>to</sup> ~~to~~ <sup>to</sup> ~~be~~ <sup>to</sup> ~~the~~ <sup>to</sup> ~~sole~~ <sup>to</sup> ~~representatives~~ <sup>to</sup> ~~of~~ <sup>to</sup> ~~India.~~ <sup>to</sup> ~~Having~~ <sup>to</sup> ~~backed~~ <sup>to</sup> ~~for~~ <sup>to</sup> ~~a~~ <sup>to</sup> ~~while~~ <sup>to</sup> ~~in~~ <sup>to</sup> ~~the~~ <sup>to</sup> ~~sunshine~~ <sup>to</sup> ~~of~~ <sup>to</sup> ~~government~~ <sup>to</sup> ~~favour,~~ <sup>to</sup> ~~they~~ <sup>to</sup> ~~now~~ <sup>to</sup> ~~come~~ <sup>to</sup> ~~out~~ <sup>to</sup> ~~into~~ <sup>to</sup> ~~the~~ <sup>to</sup> ~~open~~ <sup>to</sup> ~~air~~ <sup>to</sup> ~~shouting~~ <sup>to</sup> ~~slogans~~ <sup>to</sup> ~~and~~ <sup>to</sup> ~~waving~~ <sup>to</sup> ~~red~~ <sup>to</sup> ~~flags,~~ <sup>to</sup> ~~spreading~~ <sup>to</sup> ~~lies~~ <sup>to</sup> ~~and~~ <sup>to</sup> ~~increasing~~ <sup>to</sup> ~~hatred~~ <sup>to</sup> ~~between~~ <sup>to</sup> ~~classes~~ <sup>to</sup> ~~and~~ <sup>to</sup> ~~groups.~~ <sup>to</sup>

Hate-mongers

Stat

~~They~~ <sup>should realize</sup> ~~that~~ <sup>that</sup> ~~each~~ <sup>each</sup> ~~lie~~ <sup>lie</sup> ~~they~~ <sup>they</sup> ~~utter~~ <sup>utter</sup> ~~and~~ <sup>and</sup> ~~each~~ <sup>each</sup> ~~act~~ <sup>act</sup> ~~of~~ <sup>of</sup> ~~"hooliganism"~~ <sup>"hooliganism"</sup> ~~they~~ <sup>they</sup> ~~commit~~ <sup>commit</sup> ~~to~~ <sup>to</sup> ~~bring~~ <sup>bring</sup> ~~in~~ <sup>in</sup> ~~a~~ <sup>a</sup> ~~fresh~~ <sup>fresh</sup> ~~rift~~ <sup>rift</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~unity~~ <sup>unity</sup> ~~of~~ <sup>of</sup> ~~India~~ <sup>India</sup> ~~and~~ <sup>and</sup> ~~that~~ <sup>that</sup> ~~it~~ <sup>it</sup> ~~might~~ <sup>might</sup> ~~take~~ <sup>take</sup> ~~years~~ <sup>years</sup> ~~to~~ <sup>to</sup> ~~close~~ <sup>close</sup> ~~a~~ <sup>a</sup> ~~fresh~~ <sup>fresh</sup> ~~rift~~ <sup>rift</sup> ~~which~~ <sup>which</sup> ~~it~~ <sup>it</sup> ~~might~~ <sup>might</sup> ~~take~~ <sup>take</sup> ~~years~~ <sup>years</sup> ~~to~~ <sup>to</sup> ~~heal.~~ <sup>heal.</sup> ~~It~~ <sup>It</sup> ~~is~~ <sup>is</sup> ~~not~~ <sup>not</sup> ~~hate~~ <sup>hate</sup> ~~mongers~~ <sup>mongers</sup> ~~that~~ <sup>that</sup> ~~the~~ <sup>the</sup> ~~country~~ <sup>country</sup> ~~needs,~~ <sup>needs,</sup> ~~but~~ <sup>but</sup> ~~true~~ <sup>true</sup> ~~leaders~~ <sup>leaders</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~people.~~ <sup>people.</sup> ~~Let~~ <sup>Let</sup> ~~us~~ <sup>us</sup> ~~open~~ <sup>open</sup> ~~our~~ <sup>our</sup> ~~eyes~~ <sup>eyes</sup> ~~and~~ <sup>and</sup> ~~face~~ <sup>face</sup> ~~the~~ <sup>the</sup> ~~plain~~ <sup>plain</sup> ~~fact~~ <sup>fact</sup> ~~that~~ <sup>that</sup> ~~India~~ <sup>India</sup> ~~is~~ <sup>is</sup> ~~a~~ <sup>a</sup> ~~country~~ <sup>country</sup> ~~of~~ <sup>of</sup> ~~many~~ <sup>many</sup> ~~languages,~~ <sup>languages,</sup> ~~castes,~~ <sup>castes,</sup> ~~cultures~~ <sup>cultures</sup> ~~and~~ <sup>and</sup> ~~religions.~~ <sup>religions.</sup> ~~In~~ <sup>In</sup> ~~spite~~ <sup>spite</sup> ~~of~~ <sup>of</sup> ~~all~~ <sup>all</sup> ~~these~~ <sup>these</sup> ~~differences~~ <sup>differences</sup> ~~we~~ <sup>we</sup> ~~can~~ <sup>can</sup> ~~and~~ <sup>and</sup> ~~should~~ <sup>should</sup> ~~build~~ <sup>build</sup> ~~a~~ <sup>a</sup> ~~strong~~ <sup>strong</sup> ~~and~~ <sup>and</sup> ~~united~~ <sup>united</sup> ~~India.~~ <sup>India.</sup> ~~What~~ <sup>What</sup> ~~is~~ <sup>is</sup> ~~needed~~ <sup>is</sup> ~~is~~ <sup>is</sup> ~~a~~ <sup>a</sup> ~~deeply~~ <sup>deeply</sup> ~~rooted~~ <sup>rooted</sup> ~~conviction~~ <sup>conviction</sup> ~~that~~ <sup>that</sup> ~~"united~~ <sup>"united</sup> ~~we~~ <sup>we</sup> ~~stand,~~ <sup>stand,</sup> ~~but~~ <sup>but</sup> ~~divided~~ <sup>divided</sup> ~~we~~ <sup>we</sup> ~~fall,"~~ <sup>fall,"</sup> ~~and~~ <sup>and</sup> ~~an~~ <sup>an</sup> ~~earnest,~~ <sup>earnest,</sup> ~~systematic~~ <sup>systematic</sup> ~~effort~~ <sup>effort</sup> ~~to~~ <sup>to</sup> ~~uproot~~ <sup>uproot</sup> ~~prejudices,~~ <sup>prejudices,</sup> ~~to~~ <sup>to</sup> ~~understand~~ <sup>understand</sup> ~~each~~ <sup>each</sup> ~~other,~~ <sup>other,</sup> ~~and~~ <sup>and</sup> ~~to~~ <sup>to</sup> ~~comb~~ <sup>comb</sup> ~~out~~ <sup>out</sup> ~~these~~ <sup>these</sup> ~~pests~~ <sup>pests</sup> ~~on~~ <sup>on</sup> ~~the~~ <sup>the</sup> ~~body~~ <sup>body</sup> ~~politic,~~ <sup>politic,</sup> ~~the~~ <sup>the</sup> ~~hate~~ <sup>hate</sup> ~~mongers.~~ <sup>mongers.</sup> ~~What~~ <sup>What</sup> ~~India~~ <sup>India</sup> ~~needs~~ <sup>needs</sup> ~~is~~ <sup>is</sup> ~~not~~ <sup>not</sup> ~~revolution~~ <sup>but</sup> ~~but~~ <sup>evolution</sup> ~~but~~ <sup>evolution</sup> ~~evolution~~ <sup>through</sup> ~~through~~ <sup>consent.</sup>

② <sup>exaggerated</sup> Their claims are all absurd as their campaigning methods are harmful to public welfare.

Most of the hate-mongers are to be found clubbed together in one party which calls according to its own confession is "a revolutionary party". It grew up like a mushroom overnight, during the years when Russia's military prowess was dazzling the world. Having <sup>at</sup> basked for a while in the sunshine of government favour, and having gathered under its flag certain misguided sections of the thrains, workmen and students. The exaggerated claims of the party to represent the masses of the Indian people are <sup>indiscreetly</sup> ~~disproportionate~~; and <sup>and</sup> ~~at~~ their campaigning <sup>campaigning</sup> ~~method~~ <sup>gangs</sup> ~~methods~~ are ~~that~~ are disruptive of national unity, and tend only to increase <sup>mutual</sup> hatred and suspicion among opposing interests. They are the noisiest of the political parties in India, but perhaps the best disciplined, but <sup>thoroughly</sup> unrepresentative of the Indian character and temperament, and certainly <sup>the</sup> most dangerous threat to the prospect of a free and united India.

Perhaps in the frenzy of organising demonstrations, organizing strikes and shouting slogans they do not realize that....

MR Nov 274

### Press Censorship

① From the beginning of November

The Provincial Government of Madras ought to be congratulated for the lead it has given to the rest of India in abolishing war-time press censorship. Censorship of news <sup>is</sup> used to be thorough during the war, though the officer in charge of that job was called by a rather less unattractive title, the Press adviser. That was piece of camouflage which helped to <sup>lead</sup> deceive the <sup>public</sup> into a belief that the Indian <sup>outside world</sup>

As an example of

Press was not a censored press. Names did not matter so long as the job was done properly. The efficiency of the Government's censors may be judged by the fact mentioned by Dr. Mulk Raj Anand speaking at the Journalists' Club, Bombay, that news of the appalling situation created in Bengal by the famine trickled out to the British public only after six months. Even in India most items of news did not <sup>reach</sup> the light of day, or even <sup>when they</sup> ~~if they~~ did, they ~~had~~ were so mutilated as to lose all their significance. We doubt whether there was any need at all for all that <sup>and indiscriminate</sup> extensive blacking out of news ~~for~~ <sup>carried out</sup> in the name of national defence. Perhaps there was, for national defence is a big word. Whatever need there existed at one time, it has long since ceased to exist. The war is now ~~a long time over~~ <sup>long</sup> a long time over. Still the complex machinery set up <sup>by the war</sup> to throttle ~~world~~ facts and views <sup>in most provinces</sup> ~~continues~~ <sup>with</sup> its grinding process with an unabated energy. District magistrates still have extensive powers to check up on reports of local correspondents. A huge staff for censorship still continues to be maintained, everywhere except in Madras which Madras has given the lead in <sup>getting</sup> ~~rid~~ <sup>rid</sup>ding the public of this most unwelcome feature of in public administration, and it is to be hoped that other provinces and the central govt will soon follow suit, and that "Press advisors" everywhere in the country will put up the "Out of business" sign before their offices.

① strike at the already existing  
Catholic College of Changanacherry.

M.M. 4 Nov.

### Forced Eviction

We have spoken earlier in these columns (Herald) of the New Hindu College which Sir C.P.'s Travancore University sanctioned last month without any of the usual formalities investigations and manifestly without any purpose except to harm the Catholics. More details are now available about the site of the College which bring out forcibly the iniquitous policy of the Government directed against the Catholics. The Nair Service Society (N.S.S.) which will ~~be~~ own the new College intends to acquire thirty acres of land in addition to the twenty acres which it already possesses. ~~and~~ Twenty acres in an overcrowded town would normally have been judged more than sufficient for a College of the type proposed. What is more surprising is that the thirty acres to be acquired have been carved out from the northern and ~~the~~ eastern side of the present N.S.S. property, where most of the inhabitants are Catholics. The southern side where the ~~the~~ property is owned by Hindus is left untouched. ~~25 Catholics will~~ According to this scheme of land acquisition, ~~25 Catholics~~ 25 ~~Catholics~~ families will be evicted from their homes, and 19 of these have no other place to go to. The total number of ~~families of~~ <sup>families of</sup> Nairs (Caste Hindus) to be evicted is only 8, and of these 2 alone are without other homes. The system of roads about the site is such that any ~~wise~~ thoughtful planner would have judged it more in the interests of the College to acquire new property - if acquire it must.

under govt.  
patronage

Catholic

25

Letter  
5/11

①  
"There  
empt  
here  
an

Poor  
me

to the south of the present N.S.S. holding. One can divine no purpose in the C. P. sponsored N.S.S. scheme except forcibly to evict a large number of Catholics from their homes. This is justice!

Letter  
5/11/

Catholic Medical Sisters

Catholic Hospital, Guntur

It is the job of newspapers to give publicity to all sorts of inanities that deserve no notice - big talk by mob. orators, empty election propaganda, longwinded discussions that lead nowhere. But the magnificent work achieved in silence by the the world's truest heroes and heroines goes by unnoticed. It is this that ought to be blazed across front pages in huge characters. A case in point is what the Catholic Hospital of Guntur has been doing these twenty years through a heroic band of missionary sisters. In 1926 the Hospital dealt with one maternity case. In 1927 the number was 60; in 1928 it was 120. Since that time <sup>the number</sup> ~~it~~ has risen to 1,600. In the latter part of this year more than 200 cases were being taken care of every month. Cold figures by themselves reveal little. But when these figures are viewed against the background of the poverty and destitution and complete lack of hygiene in India, one can conclude that what the Guntur Hospital means in this country - the alleviation of a terrific amount of human suffering and the saving of countless lives of mothers and infants. The Guntur Hospital is not the only one of its kind; there are scores more scattered all over country and managed by ~~ladies~~ <sup>women</sup> self-sacrificing Catholic sisterhoods. If they are

① There are no empty cradles here "humanity" a visitor.

Poor government - merit aid

next page ①  
National health law

MR Nov  
264

not more numerous than they are, India has to thank its own blind <sup>religious</sup> prejudices, bureaucratic administration and unreasoned hatred of everything ~~the~~ foreign. Miss Mayo wrote an appalling book "Mother India", and all Mother India loudly protested that it was one string of lies. Yet the fact remains that no country in the world can show ~~the~~ so high a rate of mortality among mothers and infants as India. 245 out of every 10,000 mothers die in child birth in India; the corresponding figure for England is 40 and for U.S. A. it is 85.

How to come to remedy the situation

The rate of infant mortality in India is 1620 per 10,000 <sup>whereas</sup> in England it is ~~40~~ and U.S. A. the rate are <sup>respectively</sup> 580 and 540 per 10,000. [next page] ② This is ~~an~~ <sup>an</sup> ~~abominable~~ <sup>abominable</sup> situation for any civilized country. Government is <sup>next page</sup> ~~deplorably~~ <sup>deplorably</sup> slow in its plans of improvement, ~~and what funds it provides disappears~~ <sup>in great part</sup> ~~of them~~ <sup>into</sup> corrupt officialdom, big business and profiteering.

Roman Catholic Sisterhoods are not only willing but are able to ~~bring relief~~ <sup>bring relief</sup> to lend a helping hand in this situation. They constitute the most efficient, the most self-sacrificing <sup>the most incorruptible</sup> army of volunteers for the relief of suffering humanity. Their work is so heroic because their ideal is so high. They see Christ in the poor. We do not expect a secular government to show appreciation for their ideal; but it is in the interests of the Indian people that it ~~should~~ <sup>should</sup> the government ~~show~~ <sup>should</sup> show appreciation for their work and should keep them in every possible way.

① in no place are a lean

not lack great int



efficiency of the average person in India due to  
from preventable malnutrition and disease is not  
less than 20 percent; and ~~the~~ the percentage of  
infants born who reach a wage-earning age is  
about 50 whereas it is quite possible to raise  
this ~~to~~ percentage to 90. The wastage of life and  
efficiency due to inadequate medical aids cost  
India every year several hundreds of crores  
of Rupees. Malaria alone is calculated to entail  
an economic loss of Rs 106 millions annually  
on account of the diminished earning capacity of  
the workers.

① To redress  
for arguments  
take all can  
considerations  
except none of  
economic  
value,

To remedy  
the situation

All this shows a callousness to human suffering  
and loss, and ~~constitutes~~ creates a situation

too shameful for  
our example!

②

It is interesting to note that in the grandiose  
five year plan for ~~the~~ of the Bengal Province,  
out of the total planned amount of Rs 159  
crores, only Rs 125 lakhs are set apart for impro-  
ving hospital facilities. At present the Bengal  
hospitals provide for ~~for~~ 6,400 permanent beds for  
a population of 65 million; and the plan proposes  
an addition of just 500 beds each year. This  
may be compared ~~to~~ ~~with~~ what to the cost of  
just two items of reform provided for the  
police department. The construction of buildings  
for the police and the strengthening of Calcutta  
police alone are to cost over Rs 200 lakhs;  
and Rs 44 lakhs have been provided for the  
expansion of jails. ~~etc.~~

What is more deplorable than inadequate  
medical planning is the fact that the funds which  
the government provided disappear ----

MR 269

Whenever Corruption will cease at the same time as the foreign domination  
think it is better to take serious

Corrupt officialdom.

The Modern Review writes: "Corruption in officialdom from top to bottom is now a common feature of the present-day administration in India. One or two honest and well-meaning officials express their uneasiness here and there, but they seem helpless against a machinery steeped in wholesale corruption. . . . Administrative Corruption is rampant all over India, and particularly in those war-departments which deal with ready money. Nobody is immune, whether Indians or Englishmen."

This is a shameful situation to which ~~at~~ state of affairs, and one which <sup>seems</sup> very difficult to remedy. Attention has been drawn to it several times by prominent national leaders, and by Pundit Nehru in particular. Not long ago a correspondent in The Statesman calculated that Rs 60 crores pass annually as bribes. ~~The national papers and Communist papers commenting on the situation drew a very convenient conclusion that the sole cause of corruption is the British Raj. The Modern Review's remark is typical of what one often finds in the current press: "The Govt. wants the public to believe that the British officials of the steel frame called the Indian Civil Service and the British Police Superintendents called the Indian Police know nothing of the corruption it (Corruption) and a Govt which seeks to crush four hundred millions of human beings under their heels, is powerless to detect and punish thieves, swindlers and profiteers."~~ This ~~so-called~~ thinly veiled ~~hate~~ <sup>hate</sup> of the foreign ruler is understandable. But we would

Whenever Corruption will cease at the same time as the foreign dominion. Some say or other. The British Raj may think it proper to take seriously the nation-wide clamour "Quit India". But will our corrupt officials too quit their positions ignobly? <sup>of the nation</sup>



moral  
The Christian Code

Christianity teaches "Thou shalt not steal" is a Commandment of Christianity above <sup>most</sup> ~~all~~ <sup>rest</sup> ~~others~~ from the natural divine law; it does not change with time and place; and it binds the Conscience of all men. Acts of injustice unlike other crimes remain unrepaired even after the guilty one repents of his misdeed; it calls for restitution of goods ~~lost~~ ~~or~~ and reparation for damages caused. It is not an efficient police force alone that can cure the widespread corruption in officialdom. The civil and criminal law can check out the <sup>most</sup> ~~more~~ ~~potent~~ ~~violations~~ of the acts of dishonesty and injustice, and even there not always. Those who are clever enough to swindle are cleverer to evade the law.

misappropriated

The tirade against Corruption in the <sup>Current</sup> ~~Secular~~ Press is so ~~far~~ <sup>far</sup> ~~less~~ <sup>less</sup> singularly in effective because the secularist <sup>philosophy</sup> ~~of~~ <sup>of</sup> life admits no fixed moral standards. They have no more cogent argument than the threat of punishment to show why one should not ~~steal~~ ~~grab~~ ~~money~~ ~~wherever~~ ~~one~~ ~~can~~. "No moral standards are immutable," wrote a correspondent ~~last week~~ <sup>in the Statesman</sup> warmly recommending ~~polygamy~~ <sup>what a high journalist said</sup> ~~to European countries~~ <sup>that</sup> ~~in the world~~ <sup>of the power politics</sup> ~~of the~~ ~~power~~ ~~politics~~ ~~the~~ ~~four~~ ~~freedoms~~ ~~have~~ ~~been~~ ~~replaced~~ ~~by~~ ~~the~~ ~~four~~ ~~G's~~, ~~Grab~~, ~~Grain~~, ~~and~~ ~~Gold~~; and it is not surprising ~~at~~ <sup>at</sup> ~~a~~ ~~reflection~~ ~~of~~ ~~that~~ ~~the~~ ~~same~~ ~~mentality~~ ~~is~~ ~~seen~~ ~~reflected~~ ~~in~~ ~~the~~ ~~world~~ ~~of~~ ~~rela~~ ~~individual~~ ~~relations~~. "Everywhere the bitter and prolific root of evils is the refusal to recognize the Divine Majesty and the neglect of the moral law whose origin is from heaven";

which is the background of the current Press

(nearly) international relations

wrote Pope Pius XII in his famous letter <sup>to the whole world</sup> Humani generis  
luciferi

### Appeal Communist appeal for funds.

PW Nov 11

Comrade G. Adhikari, Editor of the Communist Party organ People's War sends out to the <sup>readers</sup> public a fervid appeal "to give all they can to the Communist Party five lakh fund". Every class of readers and subscribers especially appeal is made — to young clerks in ~~the~~ because they face the grim prospect of unemployment; to technicians because there is no prospect of their skill being properly harnessed to India's progress; to young officers in firms because they see ahead years of dull slavery in a dying society; to young intellectuals because they get paid little for hours

which the youth of India rebel against

of mechanical teaching. For all these evils ~~the~~ People's War promises a sure remedy, ~~but~~ <sup>what that remedy is</sup> ~~what that remedy is~~ The Rs 5 lakh fund must be <sup>collected</sup> gathered ~~up~~ <sup>soon</sup>, and the People's War must be made which is a weekly at present must

become the next best national daily. ~~On~~ <sup>what grounds does the P.W. claim the</sup> ~~app~~ It is no timid, diffident appeal that the Editor makes. He writes: "Send all you can — mark it: 'For the five lakh Party fund'.... If every one of you gives to the last pie he can afford, the five lakhs can be collected."

The reasons for which the Comrade asks such self-sacrificing donations from the readers and people are interesting. Here are some of them: "People's War alone gives you ~~facts~~ facts, facts, facts again on every live national issue, on what is happening inside Congress and

PW

10  
at

People's war alone exposes Imperialism's game, blows up all Tony "Pentecost's" lying propaganda, tells you the truth about the people's movements outside of our land and in particular of the people's civilization in the Soviet Union.

It is true that the P.W. continually lauds to the is never tired of ringing the praises of the Soviet Union. In many other issues too P.W. has lashed out vigorously. A few more of <sup>propaganda</sup> ~~advertising~~ is all that is required to make a cause justifiable, the Communist cause is certainly <sup>at present</sup> ~~inferior~~ superior to all other. But the nationalist press in the country is, for reasons of its own, stoutly opposed to the Communist cause. And hence we doubt whether the ~~the~~ present appeal for Rs 5 lakh fund will meet the same response as <sup>the</sup> ~~of~~ other similar appeals made previously.

PW Nov 5  
"

These Closer Comrades.

We have little admiration for the aims of the Communists in India, <sup>much</sup> ~~few~~ for their methods. Their election manifesto was a pompous document filled with very tall claims, a clever argumentation based on <sup>at</sup> half truths, ~~not~~ <sup>not</sup> on ~~the~~ <sup>the</sup> ~~the~~ <sup>the</sup> picture of a dreamy Utopia. We believe that none but unthinking youth hot for revolution would leave the destiny of India in the Communist's hands to be shaped as they please. As for their methods, no indictment, we believe, would be too strong. They are ever sowing seeds of hatred and rebellion and fomenting strikes. Methods such as these, powerful though they be, will <sup>(for the time being)</sup>

at best a copy over given

Consummate art

leave a host of evils in their train. However  
 though we disapprove of the aims and methods  
 of the Communists, we cannot help admiring  
 their consummate art in turning black into  
 white, and giving a golden halo to the ugliest  
 facts in contemporary history. None exemplifies  
 as well as the Communists the truth of the  
 Gospel text regarding children of this world  
 being wiser in their generation. Ho Chi Minh who  
 has plunged his country into fratricidal war  
 is the noblest hero of ~~the~~ the present epoch.  
 No one out-herods Herod to such an extent  
 as Franco of Spain. Reuters news agency gives  
 to the world nothing <sup>but</sup> lies, lies and more lies.  
 Poland, Hungary and Rumania where ~~thousands~~  
 millions have been exterminated and millions  
 more are perishing through famine have turned  
 overnight into ~~paradises~~ paradises under the benign  
 heel of Russia. They are lands flowing with  
 milk and honey, comparable only to the <sup>heavenly</sup> ~~earthly~~ <sup>paradise</sup> of  
~~perfection~~ perfection, Soviet Russia. People who can dish  
 up for public consumption such patently  
 absurd travesty of truth, and can do the  
 job without so much as winking the eye, cer-  
 tainly deserve admiration for their skill, though  
 no one with the moral sense would care to  
 imitate them.

into a  
 paradise  
 earth

appe



ends.

When the controversy was renewed in the columns of the Daily Worker, Mgr. Sheen invited Budenz to dinner. The conversation opened with a discussion on the Soviet Constitution, but Mgr. Sheen said he preferred to talk of about the Blessed Mother and sanctifying grace. Against the confusion of Communist jargon Mgr. Sheen for 45 minutes the conversation flowed, Mgr. Sheen opposing the against the confusion of the Communist jargon the fullness of life which is Catholicism. It took many years for the good seed sown at that time to germinate; was not destined to die though it looked as if it had fallen on barren ground. Shortly after the conversation Budenz published an editorial in The Daily Worker, "Repudiate Monsignor Sheen", which seemed to close the door against all further discussion.

Two ways of life

Communism and Catholicism are two ways of life. Passing years were to show Budenz that the two are entirely opposed, and that <sup>the</sup> latter is the true one. Communism, offering a <sup>world's</sup> panacea for <sup>the world's</sup> ills, <sup>worldly</sup> but it was an ill usury, <sup>worldly</sup> ~~poisoned~~ and it cut man asunder into two halves, the material and the spiritual, glorifying one <sup>by eliminating</sup> at the expense of the other. On the occasion of his conversion Budenz said: "I have resigned from the managing editorship of The Daily Worker, and have hierarchically severed all connection with the Communist movement. Communism and Catholicism are irreconcilable. Communism, I have found, aims to establish a tyranny over

For 1/2 per cent

the human spirit. It is an unending conflict with religion and true freedom. Out of the benefits received from my return to the Church, it was my resolve and that of my family to make every contribution in our power to the advancement of our holy religion and the people's welfare."

For the people's welfare

The advancement of Catholicism and the people's welfare — these two are inseparably connected, a fact which too many, even good Catholics, often overlook, and ignore, and ignorance of which is the cause of explanation for many of the popular attacks on Catholicism. The social outlook of life, as opposed to the individualistic or even personalist outlook, is claiming an ever greater attention from the bulk of the people. The Catholic who is secure in his and contented in his possession of the truth, and for whom the whole of religion consists in avoidance of sin and saving of one's individual soul, runs the risk of being left behind in the march of the world. He talks a language which the world cannot understand by the world which reads Catholicism, the fault lies with him ~~not~~ not with the world, but with the Catholic who has narrowed his vision of his religion. Rudenz ~~says~~ says in the statement we have quoted above: "The recitation of the Creed is not merely an act of faith, we understand; it is also a proclamation of a view and a way of life. Catholicism contains the healing lesson, needed not only by the individual, but by all mankind and all nations. When one says: 'I am a Catholic,' he avers a philosophy that contains the rule for general well-being and peace. The encyclicals of the Popes — especially from



There is not much more that they could do to make the world ~~hear it~~ ~~hear it~~ hear it and understand it.

② Since men who can think and who are traditionally leaders will not receive their slogans, they commandeer the youth <sup>of undisturbed quiet</sup> from emotionally volatile student bodies and stage demonstrations which they cannot keep under control, and of which they are the blind <sup>and</sup> all the disastrous consequences.

They should be brought up in an atmosphere of discipline and order, of sustained intellectual activity. Hence it is that all those who have the interests of the nation at heart - Gandhiji, Nehru, Sarojini Naidu, among others - have repeatedly appealed to students to not to get embroiled in <sup>the</sup> political struggle. <sup>1</sup> The feverish activity of the nature demanded by politics cannot but be detrimental to all-important work students have to do. Their youthful enthusiasm renders them easily makes of them easy victims of ~~the~~ the mob-mentality. On the other hand.....

But unhappily there are in our country today men ~~for whom~~ prepared to risk the collapse of the nation for a passing election struggle. In their bid for power they deem any ~~means~~ means fully justifiable. It is such men who have captured the leadership of students at the present time. They are the agents-provocateurs against whom Satya Chandra Bose warned the students in the vain attempt he made to ~~disperse them~~ <sup>check</sup> ~~at Calcutta~~ <sup>of student violence</sup> ~~hold out~~ their secrets.

The recent happenings are a serious warning to the government which is responsible for law and order and the national leaders who ~~have the~~ should plan for the true welfare of the country. Will they allow the students to be exploited by ~~the~~ its present suicidal leadership, and thus jeopardize the future of ~~the~~ the country as well as of the ~~hands~~ hands of the students? Or will they take effective measures to comb out the rowdy elements and to bring the student-world back to a sense of its duty and its high mission?

Princely India

One of our

~~readers of the Herald~~ sends us from

Wimborne

a copy of Princely India, dated Nov. 18, which contains an ~~important~~ attack on The Herald for having published a report of the ~~speeches~~ <sup>made in Bombay by</sup> speeches of ~~the~~ two Travancore Christians ~~at the~~ <sup>at the</sup> ~~meeting~~ <sup>at the</sup> a ~~meeting~~ <sup>at the</sup> in the course of a protest meeting against the Travancore Educational policy. Princely India is the staunch defender of a lost cause; its aim is to prove that the Native States are not at all such strongholds of tyranny and ~~autocracy~~ <sup>barbarism</sup> as everybody says they are.

autocracy

And so we are not surprised that it should have waxed so furious when some of the ~~disadvantages~~ <sup>disadvantages</sup> of Sir C. P.'s regime ~~should~~ <sup>are</sup> being exposed. The article attacking The Herald has all the earmarks of emanating from Sir C. P.'s powerful propaganda machinery in Travancore.

① unpleasant aspects of

② the present

It is one of the many misfortunes of the Travancoreans that so good part of their hard-earned money should be used by a Madrasite Brahmin for building a niche for himself in public opinion and for defending the indefensible in all that he does. Princely India writes: "Even the worst enemies of the Dewan can never accuse him of distributing jobs to his friends!" Perhaps in Travancore they cannot, lest they be stopped in prison. The ~~strong hand~~ <sup>iron hand</sup> which repressed

good part of their

iron hand

the State Congress agitation in Transvaal  
 is enough proof for that. Princely India favours  
 gives us a new version of the the collapse  
 of the T. N. & Q Bank which anyone who knows  
 the true facts will immediately recognize as  
 coming from the Transvaal now famous  
 Transvaal Information Bureau. But we  
 have no desire to refute all the misstatements  
 of this mouthpiece of the Native States.  
 There are few who will be credulous enough  
 to believe all that it says. The propaganda it  
 makes is by a long way in the world.  
 Shows the backing of much money, but is  
 singularly misplaced and ineffective.

Not long <sup>ago</sup> British M. P. sounded a note of  
 warning in the House of Commons that one of  
 the worst influences on English youth was Hollywood,  
 and that the State should take strong measures  
 against it. What is true of English youth is also true  
 of our Indian youth, and here there are countless  
 vernacular film producing companies to add their  
 baneful influence to that of Hollywood.



In the whole of that lengthy report about the College there is not one statement that is true. Unlike many others Indian Colleges, those run by <sup>the</sup> Catholics have no place for trouble-mongers; the students in these Colleges are more busy with their main task of studying and of preparing themselves for life <sup>rather</sup> than with strikes and demonstrations and political electioneering. Communists have always found St. Joseph's an unwelcome place for their nefarious activity; having often ~~repeatedly~~ <sup>repeatedly</sup> signalled failures in their failed in their propaganda it is not surprising that they should display their disappointment <sup>by</sup> their usual blackmail tactics.

### "Princely India" again

Sir C. P. Ramaswami Iyer <sup>made reference to</sup> "Princely India" <sup>which we commented on in these</sup> Columns last week, is always <sup>so</sup> quiet and true in its response to those who hold the puppet-strings. Hence we are not surprised to read <sup>that</sup> it is natural that the paper should be extremely displeased with us for some of the <sup>comments</sup> ~~notes~~ published earlier in "Shadows in the Wind", and should counter one in these Columns on October 28<sup>th</sup>, and should counter our comments with a nauseating eulogy of Sir C. P. Ramaswami Iyer. "Thou shalt not judge" is a Christian precept," writes Princely India, quoting Scripture, and continues: "Sachinottama Sir C. P. is the most misjudged and misunderstood administrator. None of his detractors ever tried to study and understand this practical statesman and intellectual genius." We fail to see any truth in this lugubrious complaint. For nearly ten years the Catholics of Travancore have been watching with grave concern the progress of Sir C. P.'s carefully laid out plans against them.

Princely India asks: "If the Sachinottama had any grudge against a particular Community like the Catholic.... and if he were anxious to wreak vengeance, could he not do so by several other easy and inexpensive means?" Of course, he could. Does Princely India mean to suggest that he has not used other means? Discrimination in the allotment of governmental posts is just one example. The most coveted posts, ~~and~~ which yield the highest salaries, are those of the 55 departmental heads. Of these 22 are filled by Brahmins, 11 by non-Brahmin Hindus, and only two by Christians. <sup>It should be remembered that the</sup> ~~most educated~~ <sup>number of the people,</sup> Christians who are the most educated number 2 million; the non-Brahmin Hindus are 4 million; while the Brahmins number only 75,000 in the State.

men of Sir C.P.'s class,

Catholic Schools <sup>maligned</sup> allegations against

The Princely India is not satisfied ~~with~~ when Princely India goes on from its eulogy of Sir C. P. to its ~~its~~ <sup>its</sup> ~~attacks on~~ <sup>attacks on</sup> Catholic institutions, we find its ~~conduct~~ <sup>conduct</sup> more reprehensible. The paper alleges that <sup>the</sup> ~~the~~ <sup>purpose</sup> "object" of Catholic institutions is "to enrich their respective missions by government grant-in-aid."

We would readily pass over several of these allegations which are too absurd to deserve an examination. One however is interesting, namely, that "the prime object" of the Catholic institutions is "to enrich their respective missions by government grant-in-aid." If this were so, why did not Hindu missions start more schools and gain the benefit of grant-in-aid? <sup>Everybody knows that the maintenance of primary schools is without bringing any fees from the pupils is a continuous drain on the mission funds.</sup> The annual grant-in-aid for a private school is Rs 400. The 2169 private schools in the State is Rs 10 1/2 lakhs, which

✓

comes to Rs 40 per school every month. It is out of <sup>management</sup> this meagre allowance that the Christian <sup>missionaries</sup> is expected to <sup>run</sup> which they after paying the salary of four teachers and meeting the other current expenses of the school. On each school the missions have spent on an average Rs 3000, and every year they

Why is it that the 4 million Hindus in the State have been able to <sup>run</sup> only 45 primary schools, whereas the Christians who are half their number <sup>run</sup> nearly 2000 schools? On each <sup>primary</sup> school the missions have spent on an average Rs 3000 as initial expenditure. The schools are not allowed to levy any fees from the pupils; and hence their current expenses are always a heavy drain on since primary education in the State is free. . . . . The . . . . school

It is clear that the establishment and management of primary schools, entail a continuous drain on the far from being a source of profit, entail a continuous drain on the mission funds.

We Catholics want the public to understand that the firm stand we have taken on this education question is solely because we consider our schools to be of paramount importance for the religious formation of our children. We would oppose with all our force any scheme that tends to strangle our schools. In justice we have a right to our schools; and we have a and to a greater share of government aid than we are yet receiving at present. The only weapons our enemies can bring against us are those of falsehood, blind prejudice and the force of greater numbers. In all this violent press Controversy about our schools, on not one shred of valid reason, has yet been brought against us. We stand

for justice; and we will continue our ~~own~~ firm stand till our cause is gained.

### A Catholic Medical College.

There are no two views on the urgent need of a Catholic medical college for India. Views may differ as to location, size, management and the like; but that a medical college run by Catholics according to Catholic principles is a prime necessity in India at the present is admitted ~~by~~ <sup>by</sup> all. The Catholic Hospital Association, of which Sister Mary of the Sacred Heart, Gunter, is the President, has been endeavouring for some years now to give concrete shape to this idea. The organ of the C. H. A., The Catholic Hospital, edited by Sister M. Leticia, of Patna, is doing a splendid work by collecting funds and enlisting public support for the Catholic Medical College. His Excellency Ingr. Thomas, Bishop of Bangalore, read a paper on the subject at the meeting of the Standing Committee of the Catholic Bishops' Conference of India, on Oct 8, 1945. The paper Ingr. Thomas <sup>expresses</sup> ~~deals with~~ the whole problem with his characteristic thoroughness and lucidity. ~~See that~~ <sup>The</sup> ~~Catholic~~ <sup>Catholic</sup> Church conducts in India 53 hospitals and 350 dispensaries. The number is indeed small when compared to the 250 hospitals and 500 dispensaries conducted by the Protestant missionaries and what is more, <sup>regrettably</sup> ~~regrettable~~ is that most of our hospitals and dispensaries are understaffed; and must necessarily remain so as long as we are unable to train our own staff. ~~Our~~ <sup>These</sup> hospitals and dispensaries Reasons of efficiency and economy make it imperative that a good number of our missionary Sisters be trained as doctors and nurses;

In this paper, which has been published in  
The Clergy Monthly of Dec. 46,

their influence for the progress of the Church will be very great indeed. In the absence of a Catholic Medical College, few Sisters can undergo the long training required for a doctor or nurse; and the number of young Catholic boys and girls who year after year <sup>pay required</sup> apply ~~but some~~ for admission into the government medical colleges will go on increasing. The Church is thereby losing a powerful instrument for apostolate and the country a steadily needed ~~the~~ <sup>agency</sup> for ~~social~~ human welfare. Mgr. Thomas writes: "The question of a medical college is mainly a financial one. It will come into existence as soon as adequate funds are available." A Catholic medical college for India is a concern which every Indian Catholic should take to heart, devoutly pray for, and endeavour to promote according to his each one's ability.

Ref. Social Welfare 15 Dec p 41 & 51. Sakoman 22 filthy  
 literature - 23 Ahmad Khan to students 24 Nehru to students.

<sup>Reasons</sup>  
 About ~~discussions~~: It is convenient ~~to~~ to discuss the argument as hair splitting, but do not forget that "A hair perhaps divides the false from the true."

## Religion true and false.

India, we are often told, is a deeply religious country. This is one of those half-truths which are more mischievous than untruths. The conclusion is thence drawn that as far as religion is concerned India leaves nothing to be desired. God is in His heaven, and all is right with India - at least from God's point of view. But will this religion - or religiosity - of India stand the test of a close scrutiny? ~~Scrutinize it;~~ ~~it bleeds.~~ But ~~if you~~ bring it under the rapier thrusts of reason; it will collapse like a straw man. This however, rarely happens; religion is entrenched behind strong barriers of indolence, inertia or traditionalism; and reason will never be allowed in dangerous proximity to it.

Pundit Nehru spoke his mind truly when he wrote in his autobiography: "The spectacle of what is called religion, or at any rate organized religion, in India and elsewhere has filled me with horror, and I have frequently condemned it, and wished to make a clean sweep of it." This is an instance of cutting the head to spite the nose. Nehru continues: "Almost always it (religion) seems to stand for blind belief and reaction, dogma and bigotry, superstition and exploitation, and the preservation of vested interests.

And yet, I knew well there was something else in it, something which supplied a deeper craving <sup>of humankind</sup> ~~in it~~.

Indeed religion answers a fundamental urge of the human mind; it is a completion of the man's being, a necessity for his life both individually and socially. But religion that is all this is not <sup>some</sup> any ersatz, inward, home-made 'religion of the heart'; much less a mob

This  
Eats it; it  
fumes and  
frets

psychology that go farades in the garb of religion.  
 This makeshift for true religion or <sup>perhaps</sup> its corruption  
 is unhappily what most people ~~know~~ <sup>are</sup> ~~convinced~~  
 one satisfied with any prize <sup>highly</sup> ~~very~~ ~~poor~~. It is a highly explosive article, made up for  
 the most part of volatile emotion and sentiment, its  
 remaining ingredients <sup>being</sup> tradition, custom, fragmen-  
 tain, mimicry, and <sup>done over</sup> communal hatred intolerance of  
 others. It is like wonder that such an emotional  
 complex fosters bemuddled thinking on spiritual realities,  
 and in social communal life not infrequently leads to  
 riots and breaking of heads.

mimicry

What is the cure for this ~~dam~~ emotional com-  
 plex, called religion by a misnomer? "None at all",  
 says the atheist, "remove it, flower, leaf, root and  
 all." It is a pestiferous weed." "Give it its place  
 Communism", says one group; "Or rather nationa-  
 lism", says another. But what is <sup>really</sup> required is some  
 straight, clear thinking. But as Kipling once said,  
 thinking "involves change of mind which may be painful  
 — therefore it isn't done." Men dare not look at  
 truth for fear of finding it; they spend life in habit-  
 ually "looking the other way." Certain questions are  
 instinctively avoided, not because they are <sup>essential</sup> not  
 interesting ~~or vital~~, but just because they are so  
 frightfully essential and absorbingly interesting, because  
 if looked at too closely they would demand <sup>attention</sup> ~~action~~  
 and inconvenient personal reaction.

## Labour unrest

Labour unrest is spreading with alarming rapidity in India. ~~In all~~ <sup>In</sup> all the major cities of Bombay ~~have~~ <sup>have</sup> agitators are at work, and are organizing workmen <sup>labourers</sup> to make ~~with~~ <sup>with</sup> louder and more persistent demands. ~~In~~ <sup>In</sup> ~~the~~ <sup>the</sup> ~~transport~~ <sup>transport</sup> and railways, ~~post~~ <sup>post</sup> and communication motor transport, and postal service, textiles, paper mills, steel and iron plants, municipalities and corporation works - in fact in every avenue of labour, large scale strikes, in fact in every avenue of labour employment, large scale strikes have either occurred or are threatening.

Labour strikes are the most powerful weapon of self-defence for workmen, but it is a weapon that should be used only in the last resort, when all other means have failed. ~~It~~ <sup>When</sup> strikes occur with great frequency, ~~they~~ <sup>they</sup> ~~reveal~~ <sup>reveal</sup> a diseased state of body politic. ~~We do not for a moment question the legitimacy~~ and tend to bring industry and public works to a standstill, that is a sign either of a diseased state of the body politic, or of gauchism and the spirit of revolution among the workers. We would not ~~even~~ <sup>even</sup> for a moment presume to maintain that the ~~condition~~ <sup>condition</sup> of workers in India is ideal at present, ~~we~~ <sup>we</sup> ~~are~~ <sup>are</sup> still far from optimum desirable living conditions. But viewed against the general background of the appalling poverty of India, it can be maintained that the condition of the workers in the cities is ~~no better~~ <sup>no better</sup> and no worse than that of the the large mass of the people, the village peasantry, perhaps it would seem to be even considerably better. But oddly enough, one hears continually of ~~lab~~ <sup>lab</sup> ~~not~~ <sup>not</sup> ~~of peasant riots, but~~ <sup>of labour strikes</sup> ever on the increase, not of peasant riots. ~~The fact~~

A knuckle racket

It would be well worth the trouble to go into the  
liner history story of several of these strikes, and to  
see how seeds of discontent were being sown, the ground  
was prepared and all forces carefully mobilized.

~~Without attempting to deny the justice of some at least~~  
of these strikes; but we cannot but deplore <sup>in many places</sup> the ~~knuckle~~  
~~men in India of present~~ <sup>the</sup> being made the <sup>subject</sup> of  
a knuckle racket. Men pose themselves as leaders,

wave revolutionary flags, make inflammatory speeches,  
and drag unwilling workmen from their factories

For full  
of a demonstration

Workmen know that they stand  
have little to gain from these strikes; let for the greater  
number of the ~~to~~ while the strike is on while it is

they and their families that must starve, not the  
agitators. These latter run no risks; they are  
applauded for their leadership, and rise high in  
public esteem. Meanwhile labour is in suffering,

capital frets and fumes, in annoyance government  
is made to stand by as a stupid onlooker; and the  
gulf between capital and labour widens. Strikes are  
fomented not for improving the lot of the working  
class, but for increasing the prestige of astart

~~to a certain~~ leaders.

Helpfulness ~~of a certain~~

C. A. M. Joad was a leader beside whom many  
of these in our country, would be intellectually prisoners.

We wrote once in a mood of uncommon self-  
revelation: "If I.... possessive and predatory"

(God and evil, p. 180) We would wish that this  
unusual piece of self-revelation served as  
a looking-glass for those men who do not scruple

to make a name for themselves at the cost of terrific  
sacrifices for the <sup>labourers</sup> ~~interest~~ they draw behind them and  
for the sake of great harm to the Commonwealth.

Quot book  
Joad

Pr. of bk  
Lum.

Before they give the word of command for a strike they should carefully balance the reasons for and against, the justice of the demands and the probability of success, and the risks involved. The motive of their leadership should be genuine unselfish altruism without any admixture of selfishness or conceit. Ingr. Ronald A. Knox once wrote half in humour, half in satire: "They analysed the helpfulness of noble altruism 5%." <sup>out founders whether</sup> <sup>ignot</sup> <sup>is not</sup> <sup>at present</sup> this analysis of the public spirit one finds in many of the self-styled protagonists of the masses?

### Catholic news in the secular press.

News ~~is~~ <sup>is</sup> slow in India unless it be about political ~~agitation~~ <sup>agitation</sup> or election ~~campaigns~~ <sup>campaigns</sup>. Catholic news is particularly at a disadvantage. We have no ~~doctors~~ ~~national~~ dailies ourselves, and seem to be in no mood to start one. The great secular dailies would studiously ignore us, controlled as they are <sup>mostly</sup> by party cliques and vested interests, which if not ~~openly~~ <sup>openly</sup> frankly hostile, are at least apathetic towards the ideals we stand for and the means we adopt. It is only very rarely that outstanding Catholic events would be featured in the secular press. This may be due partially also to our "Catalomb-attitude" or an indolence that shirks striving for legitimate publicity.

Hence it is with no little surprise that a reader ~~who~~ would take up one of the recent issues of Tantiri

to read here a fairly detailed report of the Catholic  
 Confer Action Conference of Madras, 15<sup>th</sup> to 17<sup>th</sup> De-  
 cember. The Tantri is the show of us who are in  
 North India will perhaps have to be told what Tantri  
 is. It is ~~the~~ the most widely circulated Tamil daily of the  
 South. Sandwiched between screaming headlines  
 about Prof. H. S. Madras visit, Moscow's latest grabbing  
 feat, F. N. D. trials, U. S. A. labour unrest, and the like,  
 it is, <sup>by the way,</sup> ~~almost~~ unusual to find ~~any~~ a headline of  
 a different matter, but <sup>in</sup> frequently bold <sup>large</sup> print: "Fourth  
 Conference of Catholic Action Society" & The report  
 that follows <sup>describes</sup> ~~gives~~ them by item all that took place  
 during the three days' Conference. The photos of Ingr.  
 T. Roche <sup>S. J. P. D.</sup> who inaugurated the Conference, Fr. Divan  
 Baladev F. X. Pereira M. S. S. the President, and of Fr. G. V.  
 J. Sama S. J., Director of the C. A. S. accompany the report.

On Holy Mass

The subject chosen for this year's Conference  
 was the Holy Mass. The choice was indeed highly  
 appropriate. Even non-Catholics cannot fail to notice  
 the great importance we Catholics attach to <sup>it</sup> Mass.  
 It is a Protestant, Augustin Bekker, who wrote:  
 "It is the Mass that matters. It is the Mass that makes the  
 difference — so hard to define (so subtle is it) yet so  
 perceptible — between a Catholic country and a Protes-  
 tant one, between Dublin and Edinburgh, between  
 Haves and Craves" (Nineteenth Century, April 1898)  
 Catholic action is nothing but the Mass lived through  
 the day. If the Mass is rightly understood, Catholic  
 action follows as a logical necessity. ~~The~~ <sup>an</sup> ~~all~~ impor-  
 tant place given the whole of the Madras Conference  
 was admirably planned to bring this idea out,  
 as one who reads the Tantri report will easily  
 see. The all-important place was given in each

days proceedings to the celebration of the Holy Mass. An exhibition on the Mass had been ~~organised~~ <sup>got up</sup> which several thousands of people could profit by. The various sessions of the Conference, the hymns, the speeches and all, were centred on the Mass and showed to the 2500 de Catholic Action delegates that the Mass was not something merely to be seen and heard, that it bears in the pre-eminently something to be lived. We ~~can~~ congratulate the C. A. S. for the excellent work of the Conference, and we are thankful to the Lanter which enabled the public outside Madras to know of hear of it.

### The Safe-guards for Christians

The fifth annual issue of Dr K. M. Munshi's ably edited journal "The Social Welfare" contains a number of well-written and thought-provoking articles; there are also a few which are highly questionable, not to say indefensible. One such is Mr. P. Doman Philip's "Do Christians need safeguards?" We entirely agree with ~~Mr. P.~~ Mr. Philip in condemning the attitude of those Christians, be they Catholics or Protestants, who are continually raising false alarms and making the minority problem of India more thorny than it. They are, perhaps unconsciously, sabotaging the national effort towards freedom, through their ill-conceived zeal for need less self-defence. But we do not believe that the number of ~~these~~ such people in the Christian

Community is as great as ~~Mr.~~ Mr. Philips seems to think; makes it out to be; nor do we think that their obstructionist tactics will do any real harm to the national cause. However, they are a rift in the lute; the sooner they learn their mistake the better it is for the Comm. Christian Community and for the Country at large.

But raising false alarms is not the same as stating our legitimate fundamental rights as citizens of the State. Hence we strongly oppose the false stand which Mr. Philip has taken when he attacks the statement made by <sup>in Sept. 20, 1845</sup> Sign. F. Mathias, Archbishop of Madrid, regarding certain of the essential rights of Catholics. To one who knows history Mr. Philip's article makes strange readings. ~~The~~ <sup>The</sup> ~~customary~~ <sup>customary</sup> prejudices of the writer in effect makes it appear that the Catholics have consistently opposed the national claims cry for freedom, and that the Protestants have been supporting it heart and soul. The Christian nationalists whose names he mentions are all non-Catholics. The article reflects all the ~~customary~~ <sup>customary</sup> ~~unreasonable~~ <sup>unreasonable</sup> but customary prejudices of Protestants against Catholics. The writer emphatically denies the right of Christians to maintain schools of their own and to be helped by government grants-in-aid. On the question of conversions, and especially mass conversions, he maintains a view which we would ~~hardly~~ <sup>hardly</sup> have expected from any Christian. ~~We find~~ <sup>We find</sup> the whole article <sup>deplorable</sup>; and it is still more deplorable that the writer should have rushed into print with it in a non-

Christian journal like The Social Welfare.

### Is repression coming?

The tense situation created in Travancore by Sir C. P.'s educational policy shows no signs of a change for the better. Government has made a small concession to the popular agitation by ~~withdrawing the fee~~ vetoing the plan of the proposed Hindu College to evict Catholics from its site. But the main cause of the agitation, the law about primary schools, still remains on the Statute Book. Until that law is repealed or considerably amended Catholics must continue their protests and press their demands through legitimate channels.

Meanwhile news of a more alarming nature reaches us from Malabar. The Malabar Mail, the Catholic Daily published from Annakulam, carries in its issue of 22 December an editorial under the title entitled "Will Catholic Congress President be arrested?" It appears that for some time past, it has been <sup>widely</sup> known that Government of Travancore has issued an order to put under arrest Mr. Kuriathu Kunjithomman, President of the Kerala Catholic Congress. Mr. Kunjithomman <sup>publicly</sup> in a statement said that he had received through the Police news of the arrest warrant. Even before this statement people had been anxiously calling at the Congress headquarters to ~~to~~ learn the truth about the matter.

Mr. Kunjithomman is the most outstanding figure in the Catholic <sup>and political</sup> life of the country. He has

behind him an unbroken record of political career equaled by few others. He has served as a ~~non~~ government nominated member on most of the public Committees appointed by the government in recent years. He has certainly been ~~As~~ President of the Kerala Catholic Congress he has certainly been the spear-head of the Catholic resistance movement during the past five years/months. But the cause he fought for was most just; and none but legitimate methods have been used.

Sir C. P.'s government is one that has established a very unhappy ~~woeful~~ record for ruthless repressive measures; but we sincerely hope that it will not add to its past blunders by putting under arrest the President of the Catholic Congress. Such a ~~proceeds~~ step would ~~in~~ way quench the Catholic resistance; it would only be like pouring oil over a raging fire.

This facile generalization, if true at all, would be true ~~only~~ <sup>rather</sup> of the Protestant section of the Christian Community. The Christianity which the early British conquerors of India wished to see planted in India was not Catholicism which ~~is~~ at that time was still a persecuted religion in England, bearing deep scars of the penal times.

The latter part .....



pity for their poverty. But certainly the chief reason  
 for such lavish and near superfluous employment  
 of servants is a totally false attitude towards  
 the supposed indignity of ~~work~~ <sup>household</sup> work, which is wrongly  
 called menial work ~~but~~ what is wrongly called menial  
 work. The poorer such an attitude disappears the  
 better it is. <sup>And</sup> incidentally it would improve the health of  
 the ~~fact~~ <sup>the</sup> Indian ~~for~~ the general rule is just the reverse.  
 Servants ~~servants~~ for household work is not a  
 luxury for the very rich; it is ~~only~~ they are considered  
 a necessity for even the middle class families; only  
 the poor may do without them.

### Dogma versus freedom.

The recent Massachusetts Education Bill has been  
 for us Catholics a most unfortunate incident, not only  
 because of our schools that ~~have~~ will be crippled, but  
 more so because of the heated controversy in the press  
 and the platform which the Bill <sup>has</sup> given rise to. All  
 the stock arguments <sup>against the Church</sup> - exploded already a hundred  
 times over - have been dug out of a forgotten past,  
 and have been paraded <sup>once more</sup> before an unthinking public,  
 that ~~has~~ <sup>has</sup> no chance of hearing the other side.  
 We Catholics are pictured as the most intolerant and  
 bigoted of humans. Our attachment to a fixed <sup>dogma</sup> creed  
 and our obedience to a spiritual head have ~~been~~  
 particularly been presented as specially objectionable.  
 "Religious freedom", writes a Hindu weekly, "in  
 relation to Catholics really means freedom for one  
 man, the Pope, whom all Catholics are required to follow  
 and obey implicitly.... True Religious liberty  
 postulates the free access of the individual conscience  
 to the highest spiritual values in every shape and  
 form, free of institutional restrictions. This is wholly

inapplicable to the Roman Church. Dogmatic religion in every form is the denial of religious freedom.

Truth ~~is~~ <sup>is</sup> indeed a dogmatic religion. ~~So~~ <sup>So</sup> far as knowledge of truth restricts the freedom to say affirm the opposite as true; when one knows that snow is white he cannot continue to call it black, unless he is a fool or a madman; when one has heard what the atom bomb has done to Japan, he cannot continue to ~~claim~~ <sup>claim</sup> that it is a harmless child's toy.

must cease  
to affirm

Catholics make the unique and startling claim that we have got possession of a body of truths which are <sup>are</sup> most vital to the human race. These truths refer to the highest spiritual values; they are immutable as God their revealer who revealed them is immutable; they cannot change in shape and form according to the whim or fancy of each individual. The men of Hiroshima would have liked the atom bomb to be a harmless child's toy; but their wish could not change the terrible weapon that it turned out to be.

Dogmaphobia

~~Shiftly~~  
~~and~~

Dogmaphobia is a type of brain-dysfunctions widely prevalent at the present day. <sup>They</sup> ~~They~~ maintain that Hinduism is not a religion but a social system. The orthodox Hindu held firm to some set of beliefs, however shiftly and vague it might be. The modern despises creed ~~beliefs~~ as superstition; ~~and~~ <sup>retains</sup> ~~retains~~ his is a drawing after the ghost of belief <sup>though</sup> ~~after~~ the body has been discarded. He wants Hindus to be Proteus-like; he holds that wishful thinking will mould all reality. He has the average Protestant's

shape and

war lords would like the Nuremberg trials to be a dream, but Dean. Keating's letters showed that they

We Catholics know that it is not for us to tamper with truth as we please. Religious freedom does not mean for us freedom to pick and choose among ~~the~~ unchangeable truths. Such a freedom we have renounced voluntarily by choosing to be Catholics. Newman and Chesterton, Knox and Martindale, Hainstain and Rindenz and hosts of others renounced that freedom when in adult age, with their eyes wide open, they chose to enter the Catholic Church. Neither does the Pope enjoy such a freedom ~~address a freedom~~ any more than the least of the 400 million Catholics of whom he is the spiritual head. The writer who says that "religious freedom in relation to Catholics means freedom for one man the Pope" probably imagines that ~~the~~ Catholic beliefs are fabricated by the Pope according to his personal likes. The Catholic teaching is that scripture and tradition are the only two sources of revelation; the ~~Pope's~~ papal authority does not constitute a third source of revelation.

Long Ripon  
and  
Annual  
meeting

① Those who are not of the Church may question our initial claims; they have a right to demand what proofs we have ~~for such a charge~~ to establish it; but they must at least admit that ~~we are not~~ we are logically consistent when we hold that certain truths <sup>with our claim</sup> must necessarily be believed.

② -horror of all infallible teaching authority.





and especially the Congress leaders, have a greater sense of justice ~~and~~ than Sir C. P. Ramaswami Aiyar. The remarks which Pandit Nehru makes (about Sir C. P. in his autobiography) are far from flattering; but even Pandit Nehru, that acute judge of men, would not have judged ~~to surmise~~ <sup>that during the next eight years</sup> Sir C. P. ~~was to go~~ <sup>was to go</sup> to such limits of antipathy.

Travancore, let us grant, is not a test case; but it is a case which any alarmed minority leader might throw up in the face of those who are striving for a united India. ~~The~~ <sup>The</sup> ~~reaction~~ <sup>reaction</sup> of ~~The~~ <sup>The</sup> ~~Review~~ <sup>Review</sup> of India ~~has~~ <sup>has</sup> received no less than 4000 protest telegrams from different parts of India; ~~is~~ <sup>is</sup> ~~in~~ <sup>in</sup> ~~re~~ <sup>re</sup> ~~sp~~ <sup>sp</sup> ~~ect~~ <sup>ect</sup>.

(2)

When your correspondent <sup>argues</sup> goes from Travancore to Coa and imagines that conditions there are similar, he is far from the truth. The Christian community in Travancore is ~~19~~ <sup>19</sup> ~~th~~ <sup>th</sup> ~~cent~~ <sup>cent</sup> ~~ury~~ <sup>ury</sup> ~~old~~ <sup>old</sup>, that is, roughly 16 centuries older than the Western power in India. Travancore is a native state ~~where the~~ <sup>where the</sup> ~~British~~ <sup>British</sup> ~~is~~ <sup>is</sup> ~~where~~ <sup>where</sup> ~~Indian~~ <sup>Indian</sup> ~~India~~ <sup>India</sup> ~~can~~ <sup>can</sup> ~~be~~ <sup>be</sup> ~~truly~~ <sup>truly</sup> ~~seen~~ <sup>seen</sup>. None of those marks of western or non-Indian culture ~~will~~ <sup>will</sup> ~~be~~ <sup>be</sup> ~~seen~~ <sup>seen</sup> ~~which~~ <sup>which</sup> ~~according~~ <sup>according</sup> ~~to~~ <sup>to</sup> ~~your~~ <sup>the writer</sup> ~~correspondent~~ <sup>exists</sup> exist in Coa, will be seen in Travancore. Those who in Travancore are fighting for the continued existence of <sup>private</sup> ~~Christian~~ <sup>Christian</sup> ~~schools~~ <sup>schools</sup> are not foreigners but Indians, sons of the soil, who in patriotism will not yield an inch to any other Indian, ~~but~~ <sup>and</sup> whose only fault — if fault it is! — is that they consider the right of

Conscience paramount. Let not anyone without  
cause call them denationalized.

- The Catholics of Goa. A national issue. Dec 29
- ① A correspondent in the Bombay Chronicle writing under the caption 'Catholics and education' has thought it fit to accuse the Goan Catholics of being thoroughly denationalized and unpatriotic.
- ② The Travancore struggle.  
This strange accusation against Goans in general is made the basis for another argument: that all Catholic educational institutions tend to denationalize the Indians, and that Travancore government is showing itself too lenient in its attitude towards the Catholics of that country. The writer imagines that Catholicism in Travancore is an exotic, dangerous to India's national life. In truth the Catholic Com...  
Innate Communal bitterness
- ③ Letters like the one of The Bombay Chronicle have frequently been appearing in the secular press during the past five months. They are....
- ④ <sup>his</sup> That he has shown an attitude of rigid non-interference is eloquent.

### Lord Ripon and sixty years.

Not long ago was celebrated all over India the Diamond Jubilee of the Indian National Congress. It is well to recall ~~the~~ today ~~the~~ <sup>the</sup> "Objects" of the Congress as set forth in its first session: "The consolidation of those sentiments of national unity that had their origin in our Beloved Lord Ripon's ever memorable reign."

our clause from

"The beloved Lord Ripon" — an unusual epithet for a Viceroy of India, and that given by the National Congress. Times have <sup>would</sup> ~~been~~ <sup>longer</sup> ~~past~~ when a Viceroy could be called beloved. But Lord Ripon remains even today in the memory of Indians truly beloved. None of those who represented the British power in India have elicited such unstinted praise, such warm admiration, such sincere love as Lord Ripon. ~~He was~~ and he ~~truly~~ deserved what the Indian people ungrudgingly gave him.

This was a unique personality. A few ~~years~~ <sup>years</sup> before his appointment as Viceroy <sup>of his life</sup> had made a startling momentous decision and become a Catholic. The other Peers of the realm were stunned; he seemed to them deliberately to shut the door against all future preferment. On landing on the Indian soil his first act was to pay a visit to the Blessed Sacrament. During his tenure of office he initiated startling reforms which if followed up would have led to far happier relations between India & Great Britain than there exist at present.

Even Hindu and Muslim observers have not failed to point out that the secret of Lord Ripon's policy was his religion, ~~in other words~~, or the fact that he had correct attitudes towards all life's problems, including that of international justice. <sup>in many ways</sup> ~~like~~ <sup>later</sup> in principle what Pope Pius XII <sup>in many ways</sup> ~~seems~~ <sup>later</sup> to enunciate in clear terms as the first of the five peace points: "First — The fundamental condition of a just and honourable peace is to assure the right to life and independence of all nations, large, small, strong

in 1874

by joining what  
was even then  
"a despised  
sect"...

①

a weak. One nation's will to live must never involve a sentence of death upon another nation. (Christmas message, 1939) Or more clearly still: "Within the limits of a new order founded on moral principles there is no room for the violation of the freedom, integrity and security of other States, no matter what may be their territorial expansion or their capacity for defence" (Christmas message, 1941.)

① As Pandit Madan Mohan Malaviya said <sup>when</sup> in his Presidential address <sup>over</sup> at the Indian National Congress at Lahore in 1909 "He was respected because he was a God-fearing man and showed by his conduct in the exalted office he filled as Viceroy of India that he believed in the truth of the teaching that 'righteousness exalts a nation.' Lord Ripon...

A revealing incident took place not long ago at the Hindu University of Benares. A certain Kalyana Devi applied for admission into the faculty of "theology" in the University. The applicant was a non-Brahmin; and <sup>since</sup> the ~~Sastras~~ have declared that the ~~teaching~~ of the Vedas and the Vedic grammar and Vedic mysteries are an exclusive privilege of the twice-born, the application was rejected. The non-Brahmin-section of the press and the public protested against this piece of anachronism; they pointed out that such caste-bigotry was out of place in the age of Gandhiji and in a seat of higher learning. But the University has ~~not~~ thought it fit to maintain an



for the sake of the name that appears on its title-page, but ~~with~~ <sup>much</sup> more on account of the wealth of constructive thinking which it contains. Gandhiji has been of late very sparing in his utterances to the public; it would seem that he has been deliberately retiring into the background in order to ~~allow~~ <sup>push</sup> younger men to the fore. Pressmen have been disappointed, but he seemed to be in no mood to oblige them. "Constructive programme" comes to newspapers and the public as a welcome termination to a long period of silence.

~~Comprehensive~~ Under eighteen headings the pamphlet reviews every aspect of India's economic and social life, chiefly those aspects which generally politicians prefer to ignore as being too thorny. One does not find here those strings of statistics which economists delight in, nor those utopian claims which characterize ~~the~~ Communist journalise. ~~There~~ The stress throughout is on the mass of the people, the rural population, the poor and the neglected.

~~Leper~~ We would dwell here on just two of the items which Gandhiji treats in his pamphlet: Lepers and Students. As regards lepers, Gandhiji says: "Leper is a word of bad odour. India is perhaps a home of lepers next only to Central Africa. Yet they are as much a part of Society as the latter among us. But the latter attract our attention because ~~the~~ though they are the least indeed of it. The lot of the lepers who are much in need of attention is studied neglect.... It is largely the missionary who, be it said to his credit, bestows care on him." We are glad to come across this acknowledgement in Gandhiji's pamphlet. It is not often that the Indian rationalist thinks it <sup>fit</sup> to acknowledge the immense debt that

India owes to the Christian missionaries. It is easily assumed that all missionaries are foreign and that they are tools of a foreign power. Statistics will show that a good percentage of the missionaries working in India, whether men or women, are ~~not~~ Indians themselves. ~~Some~~ <sup>The majority</sup> Religion is their main concern; as their very name suggests they are sent for a ~~single~~ purpose - to be heralds of God and His relation to mankind. They engage in social work because they see in such work a means of bringing men closer to God, because social injustice is a great evil which offends <sup>the just</sup> God as much as it harms its human victims. Service of lepers is a ~~part~~ <sup>part</sup> is very dear to the missionary, and chiefly to the Roman Catholic missionary, because no other form of service requires as great a spirit of sacrifice. A leper colony calls for high idealism and perfect disinterestedness. In a world of politics and high finance newspapers can ~~not~~ boast of few heroes of the stature of Father Damien of Molokai; but the Roman Catholic Church can show thousands who like Damien have signed away their lives as servants of the lepers. It is well worth inquiring what it is that sustains their heroism.

To ~~Students~~

Gandhiji treats at some length the problem of students. His two points in his appeal to students deserve ~~careful~~ <sup>careful</sup> attention will, we fear, be unwelcome to fake bands and revolutionary leaders. But they are based on sound common sense, and are the words of one who feels the political situation of India even more keenly than any of

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Grandiji speaks in this strain not because he is indifferent to India's true welfare or to the contribution students must make towards it, but because he is so frightfully earnest about both. This is not ~~concerned~~ <sup>concerned</sup> for power at great stakes, but

Students' Politics // Grandiji says: "1) Students must not take part in politics. They are students, researchers, not politicians. (2) They may not resort to political strikes. They....."

Let students carefully ponder over these lines when next time some upstart leader waves before them a red flag and calls them to strike. Students' strikes are today like a spreading contagion. ~~It~~ Work and discipline suffer; and students, even those who conscientiously object to these strikes, are obliged to waste precious <sup>hours</sup> ~~time~~ in ~~some~~ fruitless demonstrations. It is high time that a saner outlook is restored to the student world.

### Anglo-Indians

In recent years much has been written in the future of Anglo-Indians in India; and the prevalent tendency is to paint the picture in deeply dark colours. <sup>the</sup> Anglo-Indians have been <sup>to some extent</sup> ~~partly~~ a persecuted community, and it is inevitable that in the India of tomorrow there will be no such communal protection; ~~and~~ it is even possible that the pendulum will swing the other way. <sup>Racial intolerance and</sup> ~~Communal discrimination~~ may affect adversely those who were ~~formerly~~ <sup>formerly</sup> favoured under a former regime. It is prudence to face facts; but it is foolishness to distort facts into spectres. The Anglo-Indians are indeed a minority community, numbering only half a million <sup>according to the estimate of F. S. D. Antydy</sup> ~~million~~, <sup>and</sup> according to official census they are only a ~~third~~ <sup>fourth</sup> of this number. But in the political

free-  
a long-range policy based on a vision of India the future. He

and social life of the country they have an importance which is out of all proportion to their numbers. In a country with an over-all literacy percentage of 6 or 8 per cent, they ~~have~~ <sup>possess</sup> a cent per cent ~~can show~~ <sup>Anglo-Indians</sup> a cent per cent literacy. Their contribution to the armed forces during the present war has been immense. Out of about 14,000 officers in the Indian army, 6,000 were Anglo-Indians; in other words nearly half the number of officers came out of a community which is only one-thousandth of the population. In three of the chief government departments, railways, telegraph and customs, the Anglo-Indian community has supplied most of the main staff. Mr. Frank F. R. Anthony (rightly <sup>was</sup> claimed) during his visit to England <sup>has</sup> allowed to play their full role in India today, the A. I. community could form a tried & highly tempered link between India & Britain. The Times of England paid a ~~tribute~~ <sup>tribute</sup> in its editorial columns paid a tribute to the "fine record of steadfast loyalty in peace and war" shown by the Anglo-Indians; and observed: For long..... In view....

The Call of Christ

St. Thomas Aquinas (March 7)

The thirteenth century was the most glorious period in the history of the Church; and the greatest glory of that period was St. Thomas Aquinas. He was one of the ~~greatest~~ <sup>most brilliant</sup> geniuses that the world ~~has~~ <sup>ever</sup> produced; and the Church counts him among her most illustrious saints. Many volumes have been written about him <sup>about</sup> his life and work, his ~~enormous~~ <sup>panoramic</sup> ~~lectures~~ <sup>and controversies</sup> ~~the~~ <sup>his</sup> ~~many~~ <sup>the</sup> ~~scholarly~~ <sup>many</sup> ~~books~~ <sup>he wrote</sup> ~~which are a marvel~~ <sup>to all</sup> ~~to all~~ <sup>sub-</sup>sequent ages (his soul-stirring hymns to the Eucharist) in one of which his marvellous system of philosophy and theology, <sup>and</sup> his ~~own~~ <sup>own</sup> ~~lasting~~ <sup>lasting</sup> influence he has exerted on thinkers of all subsequent centuries. All this is sufficiently well-known; <sup>but</sup> what is not equally well known is the long drawn out struggle he had to make in early life in order to safeguard his vocation. It was a conflict between ~~opposing~~ <sup>strong</sup> wills, and that with ~~it~~ <sup>it</sup> ~~conflict~~ <sup>conflict</sup> fashioned him to future greatness.

his enemies

Thomas of Aquinas, ~~was~~ <sup>was</sup> through no fault of his, had been born ~~in~~ <sup>from</sup> a noble family. The ducal family of the Aquino had in Southern Italy had close was closely related to Emperor Henry II and to the kings of Aragon, Castille and France. ~~King~~ <sup>Emperor</sup> ~~Frederick II~~ <sup>Frederick II</sup> was a near relative of Thomas. With such royal connections, only one of two courses was open to the ~~bright~~ <sup>bright</sup> young Thomas as he finished his course in the university of Naples: To be either a prince of this world, the general of conquering armies and the ruler of vast principalities,

He tried to obtain his brother's permission, but when he told his mother of his decision, she flew into a fury the next morning that as long as life breathed in her she would not permit Thomas to see her. So to avoid being a Dominican Car. St. Thomas God was more important than mother; and he secretly <sup>and</sup> <sup>in</sup> <sup>the</sup> <sup>night</sup> <sup>of</sup> <sup>his</sup> <sup>departure</sup> <sup>from</sup> <sup>home</sup> <sup>and</sup> <sup>his</sup> <sup>mother's</sup> <sup>opinion</sup> <sup>was</sup> <sup>far</sup> <sup>more</sup> <sup>reasonable</sup>.

or to enter the clerical state to become a Prince of the Church, a Cardinal, a wealthy abbot, a Cardinal-archbishop or even Pope. Oddly enough Thomas chose neither. Not long instead he decided to become a poor Dominican Friar. The Dominicans were a new order; they had <sup>neither</sup> wealth nor fame. <sup>They</sup> <sup>took</sup> <sup>their</sup> <sup>group</sup> <sup>from</sup> <sup>the</sup> <sup>city</sup> <sup>of</sup> <sup>Agers</sup> seems to Thomas's mother and brothers dragging the family name would have been thought a humiliating degradation.

But Thomas saw things from God's point of view; <sup>he</sup> <sup>knew</sup> <sup>that</sup> <sup>to</sup> <sup>serve</sup> <sup>God</sup> <sup>was</sup> <sup>to</sup> <sup>reject</sup> <sup>the</sup> <sup>world</sup> <sup>and</sup> <sup>its</sup> <sup>honors</sup> <sup>and</sup> <sup>riches</sup> <sup>and</sup> <sup>he</sup> <sup>felt</sup> <sup>certain</sup> <sup>that</sup> <sup>the</sup> <sup>Dominican</sup> <sup>order</sup> <sup>was</sup> <sup>where</sup> <sup>God</sup> <sup>wanted</sup> <sup>him</sup> <sup>to</sup> <sup>be</sup>. <sup>(1)</sup> So off he went to Naples and from the ancestral home of Rocca Secca, and entered the Dominican convent there. The friars felt that a storm was gathering. They hardened him off to Rome, and bidding him to go thence to Paris or Cologne. Countess Theodora, Thomas' mother, came to Rome Naples, and <sup>was</sup> <sup>finding</sup> that the runaway friar was no more there, she sent messengers to her two other sons, who were officers <sup>in</sup> <sup>the</sup> <sup>army</sup> <sup>of</sup> <sup>King</sup> <sup>Frederick</sup> <sup>II's</sup> <sup>army</sup>, to capture <sup>Thomas</sup> <sup>on</sup> <sup>the</sup> <sup>way</sup> <sup>from</sup> <sup>Rome</sup> <sup>to</sup> <sup>the</sup> <sup>west</sup> <sup>and</sup> <sup>bring</sup> <sup>him</sup> <sup>back</sup> <sup>to</sup> <sup>home</sup> <sup>on</sup> <sup>the</sup> <sup>way</sup> <sup>to</sup> <sup>his</sup> <sup>flight</sup> <sup>from</sup> <sup>Naples</sup>. <sup>It</sup> <sup>was</sup> <sup>the</sup> <sup>age</sup> <sup>of</sup> <sup>Chivalry</sup> <sup>when</sup> <sup>men</sup> <sup>did</sup> <sup>many</sup> <sup>unholy</sup> <sup>deeds</sup> <sup>and</sup> <sup>things</sup>. Thomas was duly captured <sup>near</sup> <sup>Sessa</sup> and brought under heavy escort to the Castle of Rocca Secca.

His mother ordered him to <sup>cast</sup> <sup>away</sup> <sup>his</sup> <sup>lowly</sup> <sup>habit</sup> <sup>of</sup> <sup>a</sup> <sup>monk</sup>. He refused humbly but firmly; God had given <sup>it</sup> <sup>to</sup> <sup>him</sup> <sup>and</sup> <sup>he</sup> <sup>would</sup> <sup>not</sup> <sup>cast</sup> <sup>it</sup> <sup>away</sup> <sup>until</sup> <sup>his</sup> <sup>flesh</sup> <sup>was</sup> <sup>gone</sup>.

hacked from his ~~meat~~ bones. Every Devil was  
tried to break his will, but in vain. Persuasion,  
argument, threats and tears failed to move him.  
His mother saw that she was pitted against  
a will stronger than hers, but ~~she~~ was too  
proud to admit defeat. She ordered Thomas to  
solitary confinement in the ~~quarters~~ of San <sup>San</sup> ~~San~~  
Barnu. <sup>For two years he remained there ~~under~~ ~~hard~~ ~~captivity~~.</sup> No visitors were allowed to see him  
except his ~~brothers~~ <sup>brother</sup> and sisters, and when they came  
it was only to ~~talk~~ <sup>ask</sup> him, change his mind. Thomas re-  
mained ~~as~~ <sup>as</sup> firm; and his mother remained  
equally firm. After two years ~~came~~ <sup>came</sup> afforded him  
a means of escape, and he ~~After~~ <sup>After</sup> two years  
chance afforded him a means of escape, and  
After two years he won over <sup>to his side</sup> one of his two sisters  
to his side; and she he appraised with some Domi-  
nician friars to effect his rescue. He was let down  
in a basket from ~~his~~ a window of his prison-  
cell, and was taken <sup>in secret</sup> to the Dominican Convent.

Even at this time Countess Theodora would  
not let him follow God's call. She appealed to the  
highest dignitaries of the Church. One after another  
they examined Thomas and ~~was~~ <sup>decide</sup> that it was  
not for man to oppose God's will. Countess Theodora  
went to the Pope himself. <sup>Summoent IV</sup> The Pope <sup>summoned</sup> Thomas  
and asked him to justify his conduct; Thomas pleaded  
so convincingly for his vocation that the Pope ~~decide~~  
ordered that he should no more be molested. His  
mother had at last to confess ~~the~~ <sup>her</sup> defeat and to submit  
to God's will.

Countess Theodora had been afraid that her son's  
becoming a Dominican would be a stain on the family  
name. But all the noble families of Naples saw

forgotten except the Aquinas. and the Aquinas are  
remembered <sup>solely</sup> ~~because~~ <sup>they gave to the world and to the Church</sup>  
greatest <sup>of the great</sup> ~~Doctors~~ <sup>of St. Thomas Aquinas.</sup>

### Press Sunday.

It was a welcome announcement that February 3<sup>rd</sup> would be observed as Press Sunday in the Archdiocese of Calcutta. Some high brows are perturbed by this prevalent tendency to allot Sundays in the year to specific projects. The Pope gave us a Mission Sunday, the C. B. C. of India gave us a Social Justice Sunday, and now the Arch-Bishop gives us a Press Sunday. The high brows, who we fear are not a little inoculated by "Jehovah's Witnesses", complain that all these new Sundays would crowd out the Lord's Day. Sunday is indeed the Lord's day, and should be kept holy. But a little thought will show that specific projects which are essentially Catholic would only help to make Sundays more truly the Lord's day.

~~Indeed~~ <sup>rather</sup> ~~the~~ <sup>the</sup> Catholic Press is certainly a project that keeps the Lord's day. The aim of the Press Sunday is not to increase the number of Catholic presses in India — perhaps we already have too many of them — but to increase the volume and efficiency of Catholic press propaganda. <sup>what is needed is not</sup> A large number of little presses all putting out quantities of pious literature meant solely for Catholics, all competing or among themselves and struggling to capture a restricted and poverty-ridden market.

namely, the handful of scattered Catholics in India, ~~the greater the number of papers the smaller~~ Since the reading public and its purchasing capacity are limited, the greater the number of papers the smaller would be the circulation of each and the lower would be ~~the~~ quality. It is not surprising that <sup>a paper like</sup> Our Sunday Visitor printing every week 875,000 copies should be so unimpeachably superior to any of our ~~poor~~ weeklies and monthlies in India. Poor circulation is a heavy handicap on the ~~for~~ Catholic press in India; and that handicap is bound to remain ~~as is~~ until we ~~coordinate~~ our efforts.

What is

even more deplorable than poor circulation is the ~~to~~ circular outlook. The press takes solely for the Catholics; the ninety-nine sheep who are out of the fold ~~are~~ ignored if not positively excluded. A Catholic press of the kind we have today would be the ideal one for a country where leakage is the main problem of the Church. But in India the problem is ~~not~~ stagnation, not leakage. There is a bridgeless gulf separating the Catholics from the outside world; and no effort is made to stretch a friendly hand across the gulf. Colonial is the ignorance of non-Catholics about our beliefs, our attitude to dogma, our social doctrines, our very existence. Not long ago the government of Travancore <sup>issued</sup> made a statement that the Catholics are aligning themselves with the Communists; ignorance reaches its glorious zenith in a statement of this sort. ~~What~~ trick the Catholic press do ought to dispel such ignorance?

India then and now By G. A. Parkhurst.

(Macmillan and Co. Ltd. 1945) Pages 11 + 174.  
Price Rs. 1.22

G. A. Parkhurst has placed Indian school children heavily in his debt by his admirable book "India then and now". An earlier book by the same author India's Wonders of the Past and Present has had an immense popularity, selling over a ~~two~~ half a lac of copies; the present volume bids fair to outshine its predecessor.

For many decades the main concern of educationalists in India seems to have been to get Indian children India then and now is a mine of information <sup>about the past and present of</sup> the past and present of India, not indeed about the kings and <sup>indeed of</sup> dynasties and political changes, but of the India of the Common people. The author has left politics aside, and wisely. There are few educationalists in India today who do not deplore the undue engrossment of students in politics, the recurrent waves of strikes and riots and the breaking of heads, and the dreadful waste ~~of~~ <sup>of</sup> precious time and energy, frittering away of youthful enthusiasm and precious time. The making and unmaking of kingdoms is not the only thing of the chief thing <sup>that</sup> deserves to be known about India's ~~past~~ <sup>past</sup>; and India of the present day <sup>has</sup> much more <sup>to teach us</sup> than the hatreds and strifes of election <sup>campaign</sup> platforms and legislative assemblies. Mr. Parkhurst's book, unlike most others written on similar topics nowadays, is not a propaganda for racial hatred and ~~un~~ <sup>un</sup>blind rationalism,

is a ~~same~~ analysis that  
 but will <sup>give to</sup> ~~serve to~~ make <sup>the</sup> youth of our land truly  
 patriotic a genuine and healthy patriotism. <sup>as the</sup> ~~the~~ author says, the aim of the book is  
 to instill in the minds of Indian students pride  
 in the accomplishments of their forefathers as well  
 as of their contemporaries.

The first two chapters of the book deal with <sup>Indian</sup>  
~~the~~ Industries. Considering that India is on the  
 eve of a great industrial expansion ~~the space~~  
 given one would not regret that so much space  
 has been given to this subject. We would wish  
 that Cottage industries were treated at greater  
 length; in a predominantly agricultural country  
 where the slack season is so long and under-  
 employment so wide spread, Cottage industries  
 should play a great part in ~~can~~ contribute much  
 towards a stable economy. ~~The~~ <sup>to</sup> agriculture  
 the author has devoted one chapter which ~~is~~  
 consider is all too short; in spite of <sup>the</sup> bold indus-  
 trial ~~plans~~ <sup>schemes</sup> put forward by the Bombay planners  
 and others, India will for long remain a predom-  
 inantly agricultural country; and ~~to~~ <sup>to</sup> ~~prevent~~  
 the avert the ever-present ~~danger~~ <sup>threat</sup> of  
 famine, the agricultural output needs to be  
 stepped up rapidly. Three final chapters ~~to~~  
 are devoted to "Our Soldiers," "Our Sailors" and  
 "Our Women"; ~~since~~ they evidently show that the  
 book has been written just after the greatest  
 war in history. ~~The~~ Other chapters in the book  
 deal with Education, Medicine, Communications,  
 Housing and lighting, Travel, Fine Arts, and Indian  
 Shipping; these chapters call for no special comment  
 except that each has condensed into a few words.

lously lucid pages the history of twenty or more centuries.

The book is neatly printed and copiously illustrated. The questions and the glossary at the end of each chapter are of valuable aid to attentive reading. Postwar-time handicaps on book production are seen in the quality — or rather, qualities of the paper used, but still the illustrations are uniformly excellent. We believe that Indian students and even grown-ups would find the book attractive ~~and~~ and very useful, highly informative.

Soosi Ignatus

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