

IX  
S

Travancore

Plain speaking concluded.

WOTC Oct & Dec.

SPO Council meetings

Church versus State in Travancore

The Harrier League (C.C.)

Pol. Jn de Brito C.C.

Bharat - Mss.

J. Billant C.C.

Letter to VP re. - Philosophical

Reviews: Kinnel End - Diet. of  
Wopay, Freedom under God

Bharat mss

New Review

SPO Retiring the Lat.

See Council meetings

Review - Latest form.

Bharat mss

Review Standbook of

Reparation C.C.

New Review

St. St. Gonzaga C.C.

Difficult Objections - Disputatio

Electronic microscope (unfinished)

Review - Home Review & Plan by monthly

Annual of Cath. A.

M. Thakara S.J.

Mss IX

And whatever induces in you such thoughts is also morally wrong because it is a means to something essentially evil. You will not throw a burning match <sup>your neighbour's</sup> on a haystack and say: "I want just the fun of throwing, but I don't want the hay to catch fire." You will not force <sup>yourself</sup> ~~anyone~~ to swallow a cup of poison and pretend that you want to suffer no harm by it. You will not stand before the mouth of an exploding canon and pretend that you do so for enjoying the "boom", but

① The law will certainly hold you responsible for the damages.

② Or put a bullet into his head and pretend that you did not want him to die by it. Before the court you are guilty of man slaughter. You will not ~~throw~~ yourself from a cliff into a raging sea. If it is morally wrong to nurse impure thoughts in the mind, it is also morally wrong to seek out <sup>objects</sup> occasions which will ~~certainly~~ lead to such thoughts. That magazine which we have converted ~~into~~ have burnt to ashes was one such <sup>object</sup> occasion. Thank God that its career of evil-doing is over. But unhappily there are thousands more of such objects. They multiply like Hydra's heads. The every atmosphere is laden with poison, thanks to the greed for money of perverted film producers and publishers and film producers.

Fr. Pamel's voice had risen a little <sup>(The hour for all)</sup> in righteous indignation. The group had come was now close to the low-roofed pavilion.

lion. The moon's round fire had <sup>stood</sup> risen higher  
in the cloudless sky and the myriad stars  
which some time ago had jewelled the  
vault vast expanse grew faint and pale  
scarce. A gentle western breeze was blowing  
over the tree tops which set the mangrove narrow  
leaves frilled leaves of the *Asiapalis*  
singing in a rhythmic murmur.

"Shall we sit on that bench or walk  
here up and down?" asked Fr. Patrick when  
he came close to the stone bench.

"The night seems so inviting for <sup>the</sup> walk,"  
suggested Joe.

"Especially after sitting cooped up in  
that stuffy theatre," <sup>said</sup> <sup>Vasu.</sup> "I feel so sorry  
to have gone for <sup>that</sup> <sup>silly</sup> picture."

"The blame is mine," protested Balan.  
"I am the ~~same~~ senior, and it is I who  
suggested it."

"That is all right, Balan," said Joe.  
"We too should have had some sense not  
to jump up to the suggestion as soon as it  
was made. Besides as a Catholic I should  
have known my duty."

Fr. Patrick turned and began to pace  
slowly away from the pavilion. He said:  
"But the law of purity is not one that binds  
only Catholics. It binds all men. It is clearly  
natural consequence of the law a part  
of the natural divine law. It belongs to the  
order of right reason; God's authority is its

sanction and the conscience of every man is its mouthpiece. Balan and Varu, you must have read in Gandhi's writings about his objection to birth control. ~~That the Catholics are the only people who~~ We Catholics also have taken an uncompromising stand against that practice.

Our objection to birth control is not because the Pope or some other authority in the Church has legislated against it, but because the practice is clearly contrary to the natural law. But birth control is not the only thing anyone who respects the moral order and understands the purpose of the sexual instinct faculty in man must condemn. Birth control, so also should he condemn every act that seeks the pleasure of sex without the purpose for which it is intended."

"That's only reasonable," Father, agreed Varu. Hints for Conquest.

Balan who was walking a step ahead of the rest stopped and turned to Fr. Patrick. He said: "It seems asking too much that we should never have thoughts of that kind."

"I didn't ask that," said Fr. Patrick slowly.

"We have been <sup>now</sup> thinking and talking quite a lot about sex. <sup>Would you say that it was wrong, and</sup> <sup>you</sup> And though we want to be quite decent, and will have nothing to do with suggestive literature and films, <sup>at some times</sup> there are times when the thoughts come up in spite of ourselves. The cause may be some smutty talk accidentally heard or some

poster of or crude advertisement. The cause  
may also be something in <sup>our</sup> your natural  
physiology, a slight indigestion or an  
irritation of the kidneys which exerts a  
pressure on certain organs or nerves. ~~Sometimes~~  
the thoughts arise by association without  
your wanting them. What are you to do then?  
Quietly put the thoughts away and turn your  
mind to something else. I said ~~of~~ ~~it~~ would  
stress that word quietly. Don't get excited;  
don't think that you are called upon to make  
some tremendous struggle. Don't try to probe  
into the nature of that thought. You simply  
don't want it and there is an end of it.  
When a spark of fire falls on your clothes  
what do you do? You just brush it aside.  
A spark of fire is not an incendiary bomb  
for you to fuss about it. When you have brushed  
it aside it dies, and you cannot make any  
detailed analysis of it. Trying to analyse  
unwanted thoughts that rise in your mind  
shows can only do you harm. You don't want  
them; ~~and~~ they are against the law  
of purity which you respect; and so you  
just spurn them. Turn <sup>your mind</sup> your ~~mind~~ ~~to~~ some  
thing else, never mind ~~to~~ to some jokes of  
a professor, if you have a professor who can  
crack jokes, or to some absurd situation in  
which you might have been, or some comic  
figure in literature, Falstaff or Sam Weller.

By the time you thus Carl about for some-  
thing else, you will see that your unwanted  
thought is miles away."

<sup>(Awful, sweet)</sup>  
Palan crossed his hands behind his back  
and kicked a pebble out of <sup>his</sup> way. He said:  
"That's plain <sup>going</sup> ~~not~~ lying, I think; but..."

"But sometimes there will be pebbles in  
the way?" suggested Fr. Patrick with a smile  
Balan said: "I mean the awful ~~sumit~~ <sup>talked</sup> by some  
we would even by those we would <sup>call</sup> decent  
Chaps. When one is in such company, what  
is one to do?"

Joe answered with an angry ~~tone~~ <sup>hairing</sup>  
of his tone: "I will ask them to shut up."

Fr. Patrick stopped his slow pacing  
and the boys turned and ~~offered~~ <sup>faced</sup> him. "I am  
not sure that would always work, Joe," he  
said. "Sometimes your superior airs will  
only irritate them. They would call you  
a funk and a hypocrite and switch on to  
a higher key, just to spite you. You will have  
done more harm than good. <sup>by nature</sup>  
I do not deny that often you will have to  
ask fellows to shut up, and that chiefly when  
you are ~~with~~ in a group that respects you.  
But sometimes it might be wiser to show  
by some apt remark how silly and <sup>unbecoming</sup> ~~low~~  
such talk is, and to turn <sup>the</sup> conversation  
<sup>elegantly</sup> to healthy channels. I would <sup>not</sup> ask anyone  
to pose as a reformer too easily; but there

I had wanted to say (about the end of the book) something to Patrick about this

are occasions when that is just what your sense of decency and morality will demand of you. Don't be like an oyster in its shell. Every one has a duty <sup>to perform</sup> <sup>to those with whom he lives,</sup> and must never let slip the good he can do.

"I remember an army officer remarking to me about a young private who left his regiment to join another.

"I am very sorry we lost him," he said.

"Why, they all called him <sup>the</sup> green!" I answered in surprise.

"Yes, but he had a mighty power over the fellows. When he stepped into the mess room ~~there was~~ the air always became furer. No one dared to talk back in his presence. Why, a few more like him would have kept the whole regiment straight."

"This world would be a far ~~reer~~ place if there were not in it a good number of men like that young private. They called him green, but they also <sup>had a great</sup> <sup>for greenness</sup> respected him. Would they have had that if he had made of them his enemies from the start?"

"But ~~take care.~~ <sup>fit is a principle of common sense that you must not</sup> Don't show yourself in trying to save a ~~you~~ <sup>you</sup> ~~showing~~ man. Suggestive talk is like ~~green~~ Self-protection comes first. Suggestive talk is like greenful atmosphere. ~~you~~ You certainly don't want to suffer harm by exposing yourself unwisely. If you needs must listen to it, and can't see your way

Balan looked up quickly,  
and then walked on with lowered head. Fr.  
Patrick continued gently:

to stopping <sup>it</sup>, let your attitude be one of  
Cold disinterestedness. Never let slip a remark  
that would show your help to feed such con-  
versation or would show <sup>you</sup> approving of  
it.

[Slow poison]

"And if your judgement tells you that  
the company is such that your joining it  
will only do you not do them any good but  
will fill your mind with only do you harm,  
by all means avoid such company. Don't  
think you will miss any precious informa-  
tion by avoiding <sup>it</sup> them. What information  
you need you will get in due time and in a  
healthy manner; and the experience they  
have of what they call life is. And don't say  
as Joe said about the film that you are  
not going to do what you they do, that you have  
a conscience. The poison of bad company  
does not take effect work suddenly; the  
change effect is by slow imperceptible  
degrees. One does not change overnight from  
~~perfect~~ the sharp edge of conscience may  
be blunted will become blunt by repeated  
knockthrough usage. Children of good fami-  
lies do not turn overnight from decent, clean-  
minded youngsters to potential sex criminals  
and thirsting for sex criminals forbidden thrills.  
The sharp edge of conscience becomes blunt  
by repeated rough usage.

A few years back a post office Inspector of  
United States was sent to a small city in Kansas  
to trace if possible the writer of an indescribably

obscene letter. The Inspector imagined that the  
Culprit would be some degenerate of mature years.  
He discovered to his great surprise that it was  
a fourteen-year-old girl who had written that  
indescribably filthy letter which had shocked  
the hard-boiled censors. She came from a good  
family and was one of the top-ranking students  
of her school. When she was shown

~~Confronted with her letter~~ and asked where  
she had learnt such vulgar talk, she the girl  
answered: "From books. A seller came with  
them, and a group of us the girls read them together."

The books, it was learnt, were filled with  
stories describing debaucheries of the most degra-  
ded nature, and were filled illustrated with draw-  
ings of nude figures for which degenerate artists  
had supplied faces suggestive of prominent  
movie stars. ~~It~~ Under the Inspector's questioning  
the girl casually remarked that she and her  
companions had engaged in most of the prac-  
tices depicted in the books, and when asked if she  
did not realize how terrible such behaviour  
was, ~~she~~ replied: "I don't see why. If movie  
stars can do them, they ought to be good enough  
for us!"

"Sad case, isn't it," asked Fr. Patrick.

"Terrible," said Varn. He was genuinely  
shocked.

"We in this country haven't gone so far -  
at least not the girls," said Balan.

"But how long?" <sup>A noble mission</sup> asked Fr. Patrick. "Our  
youth are being fed on the same mental diet."

We are becoming modern, you know.

9

①  
powerfully  
(and)

& Degenerate <sup>obscene</sup> literature, lustful films and filthy songs are three mighty forces dragging all decent youth <sup>down</sup> into the mire. Corrupt ~~com-~~ <sup>①</sup> ~~many~~ ~~are~~ ~~in~~ this criminal lack of destroying morality. The industry of public entertainment has sunk to an indescribably low level, and the havoc it has worked is immense. Recently dreadful things have been happening in some of our students' hostels. The purveyors of vice are a legion. Virtue too must have its champions. We ourselves must remain pure; that comes first. But that is not enough. The needs of our nation, the future of our youth, the interests of our country, the Honour of God demand something more of us. It is a noble mission to help in the stamping out of vice and immorality. Our country needs fathers and mothers, clean and pure, un sullied by illicit loves and degenerate habits, imbued with a great respect for the that wonderful creative faculty which God has bequeathed to shared with His creatures."

Dr. Rangan's car swung gracefully round the College gate, and as it swept two powerful beams of light part the small group which was facing up and down the hockey field. He ~~on~~ the brakes squeaked, and Dr. Rangan came the car stopped close to the group. "Still talking here?" asked Dr. Rangan.

"well, we had a lot to talk about" said  
Fr. Patrick. ~~with a chuckle.~~

"And a bonfire for a change," said Varu.

"There is to be a bigger bonfire in the  
hostel," said added Balan. "Dad's presence  
will help to make it more solemn."

Dr. Rengan looked mystified.

Balan came closer to his father and  
spoke in an earnest low tone: "It is but decent,  
I should tell Fr. Patrick and you, ~~that~~ we are  
sorry about that film. I said so before, but  
now I mean it and I see why."

~~Phantom~~ ~~Speaking~~ ~~to father~~ Friends meet.

Dusk was gathering and a single star  
had made its appearance on the ~~eastern~~ eastern  
sky. It twinkled hesitantly, grew pale and  
disappeared as a cloud lifted in the west, and  
then reappeared again with a couple of fainter  
stars near it. ~~There was a stillness as of worship~~  
~~in the hour of solemn worship~~ <sup>Nature was clothed in</sup>  
in the air. Not a leaf stirred on the trees, and  
no living thing moved on the ~~vast~~ <sup>extensive</sup> college grounds,  
save where Fr. Patrick paced up and down with  
head hung low and hands joined behind his back.

Fr. Patrick was a professor of the College  
whose gray hairs showed many years of teaching  
experience. Daily before nightfall he used to  
walk for ~~a~~ <sup>some time</sup> ~~quarter of an hour~~ in this identical  
corner of the playgrounds. It was to clear the  
mist, ~~he used to say.~~ <sup>He kept deeply absorbed in thought; perhaps perhaps</sup> ~~what was he thinking about,~~  
~~some day instead of presenting a tough mathematics~~ <sup>absorbent</sup>  
real problem <sup>for</sup> to his boring class of undergraduates,

a of the solution for a new  
some method of solving a <sup>new</sup> difficulty proposed  
by a student, <sup>perhaps also about</sup> guiding some other of his pupils  
in a personal crisis of the letter of advice to be  
written to some former pupil who had asked for it.  
Whatever it was, he seemed deeply absorbed in  
thought his blacid stream of thought was  
suddenly disturbed by the sound of a car  
stopping under the porch and a familiar voice  
calling his name.

Fr. Patrick <sup>was</sup> raised his head. He saw  
Dr. Rangan coming towards him with a striking  
face and an outstretched hand. Dr. Rangan was a  
friend of his school days now long past. The last  
time Fr. Patrick met him was more than a  
year ago when he had come to the College with  
Balan and Varun, his two bright-looking young  
sons. *Contd p 78 in VIII*

Oct 11<sup>th</sup> The maternity of our lady.  
Of the many <sup>ordinary</sup> privileges of our  
lady, her Divine <sup>motherhood</sup> ~~maternity~~ is the greatest, and is the  
source of all the rest. Hence it is that we celebrate  
a special feast in its honour, though Annun-  
ciation and Christmas are also <sup>set</sup> days to honour  
this sublime dignity. <sup>Mary</sup> Mother of God! Do  
we realize the tremendous <sup>truth</sup> reality under-  
lying these words? We Catholics are surrounded on  
every side by stupendous, and inspiring  
deeds and facts and things; we speak of them so  
<sup>simply</sup> ~~simply~~, treat them so familiarly, that we  
hardly <sup>could</sup> ~~can~~ be struck by their impact.  
This should not be so. Just think of it! A creature  
becoming mother of the Creator; the Infinite en-  
closed in a woman's womb; the Lord of life

The maternity of our lady

drawing life and growth from a maiden of  
Nazareth.

Mary is truly Mother of God, Mother of Christ,  
Mother of the whole Christ — of the Head as of all  
the members in whom flows the grace of the  
life-energy, the redeeming grace, ~~the~~ from Mary's  
First-born, Christ. To have Mary truly <sup>for</sup> our  
mother the condition is that we live the life of Christ.  
She as mother will foster and increase in us that  
life.

Oct 13<sup>th</sup> Our Lady of Fatima. On October 13<sup>th</sup>,  
1917, took place the last and the greatest of the  
apparitions of our Lady to the Child Three Children  
of Fatima in Portugal. You all know the story of  
Fatima well; and in case your memory is rusty,  
just turn back to the E. C. of October 1943. ~~There~~  
of ~~It~~ will be good to recall in <sup>this connection</sup>  
~~what papers~~ <sup>the more recent apparitions</sup>  
of <sup>Fatima</sup> ~~Lady of Fatima~~ in May last year at Roncole  
in Northern Italy. The first of these apparitions  
took place on 13<sup>th</sup> May, 1944, the anniversary  
of the first of the Fatima apparitions. Three little  
girls were gathering flowers in a meadow for Our  
Lady's altar. Suddenly, one of them, Adelaide,  
aged seven, went into an ecstasy. When she came  
to, she said she had seen a beautiful Lady who  
called herself the Madonna. The Madonna appeared  
again ~~and~~ <sup>on several consecutive days</sup>, ~~and~~  
<sup>and</sup> ~~greater~~ <sup>and</sup> ~~crowds~~ <sup>greater</sup> ~~began~~ <sup>crowds</sup> ~~to~~ <sup>began</sup> ~~gather~~ <sup>to</sup> ~~on~~ <sup>gather</sup> ~~the~~ <sup>on</sup> ~~spot.~~ <sup>the spot.</sup>

On May 28<sup>th</sup> there were 300,000 people present;  
on three days later 200,000. On June 13<sup>th</sup> the place  
was thronged; there were several bishops and  
a large number of priests in the crowd. On that  
day, the apparition lasted one hour, and forty

and many remarkable events  
took place similar to those of Fatima

It is with good reason then that the fact



puts in the mouth of her priests on this day:

Dec 25<sup>th</sup> Christmas. Christmas is the most joyful of the feasts of the year. It is in the first place a feast of our Lord; but it is also a feast of our Lord's lady. A new-born child cannot be thought of without reference at the same time thinking of its mother. On Christmas day most of us Catholics will be present for the midnight mass; we will hear the priest singing Gloria in excelsis Deo, that <sup>hymn</sup> song that the with which the angels announced the birth of Christ; we will kneel before the crib and <sup>worship</sup> see the ~~statue~~ of the Child who made Flesh. And our thoughts will necessarily fly back to the first Christmas night over nineteen centuries ago, - Bethlehem, <sup>asked in indifference</sup> the bitter winter wind, the Child lying in the manger <sup>in the cold of the</sup> the angel choirs singing above, <sup>how the shepherds hasten from their nightly watches,</sup> the Child lying in the manger <sup>and the mother kneeling beside the</sup> Child. What raptures of joy must have filled the mother's low heart as she listened to the heavenly hymn, and looked into the eyes of that Divine Child who was her own Child! Those tiny eyes opening upon a sin-kidden world in the <sup>ness</sup> dim light of the man Cave and reaching beyond the Cave to the sin-kidden world were <sup>an exact copy</sup> ~~exactly~~ fashioned on her own tender, purple eyes; the light in them was a reflection from hers. Under God she alone bears responsibility for that Child; and it would be her proud privilege to ~~foster~~, ~~to protect~~, protect and rear that Child, surrounding it with all a mother's love and care. A tremen-

dous responsibility, and also a most  
exalted honour. Mary was certainly worthy of  
the noble mission <sup>divine motherhood</sup> God had given her - at least  
as worthy as any creature can be for such a  
dignity.

There will be a Christmas in our hearts  
as well. Jesus will be reborn in us through  
Holy Communion. What kind of a reception  
will He have from us? Indifference or the  
Cold ~~winter~~ wind of the winter night <sup>and</sup> the colder  
indifference of Bethlehem <sup>people</sup>. The hands <sup>needed</sup> from  
Or a warm greeting of love as He <sup>met</sup> from  
His mother? For our Communion we can have  
no better model than Mary kneeling beside her  
child in the first Christmas night.

The Council Meetings

Sodality meetings are of four the types:

- 1) General meetings - spiritual programmes
- 2) General meetings - Activity meetings
- 3) Sectional meetings - for members of particular sections
- 4) Council meetings - for members of the Sodality Council.

The Council Co members of the Council are the  
the Chief Sodality officers including Chairmen  
and Secretaries of the sections. They should get  
together and at least once a month for about an  
hour.

The purpose of the Council meeting is not to draw  
up programmes for the other meetings, but for  
something far more important - for leadership  
training. Leaders are trained not by <sup>listening to</sup> philosophic  
disquisitions on leadership, but by <sup>working in</sup>

a laboratory for leadership. The Sodality and the milieu in which the Socialists work are such a laboratory; and the Council meeting shows how best to profit by the opportunities they afford.

The Socialists are an élite in the Catholic body; they have been called the pillars of Catholic Action. The Sodality officers are an élite within an élite. Hence it depends on your Council meetings whether you are to have excellent leaders Catholic leaders in your parish or school or college. The Sodality officers must train themselves to be leaders and must <sup>in their turn</sup> train the other Socialists to be leaders.

Plan the Council meeting carefully; take an active interest in it; look upon it as the nerve centre of the Sodality on which the whole work of the Sodality depends.

Spend one half of the allotted time in i a round table discussion or ii listening to a talk by the Director. The following subjects may usefully be discussed in the first <sup>four</sup> ~~three~~ months of the year

January:

February

March

April

Spend the other half of the time in prayer. The importance of prayer in a Council meeting cannot be over-stressed. ~~The~~ The Catholic leader is essentially an instrument ~~for the use of~~ <sup>in that</sup> which the true leader, Christ, God-man, uses for His work on earth. The efficiency of the instrument will be in proportion to its union with the principal Doer <sup>also</sup> ~~that~~ <sup>that</sup> this mind may be in you which also was in Christ Jesus. (Phil 2, 5)

Feb. January C. M. - Sodality meetings

17

Discussion on the following points will mean much for the Sodality.

i Are our <sup>Sodality</sup> meetings all successful meetings? If not why not?

Are the meetings thoroughly planned?

Is there sufficient variety in the programmes?

Do all members participate actively in the discussions?

ii How to plan a successful meeting?

How many meetings each month? Of what length?

What type of meetings - <sup>for</sup> spiritual programmes or activity programmes.

What projects to be proposed? What means to check on work done?

iii How to introduce variety and sustain interest in the meetings?

What use do we make of the following methods:

Simple exposition, book review Contest, Moral Dr. I. Q. Contest, panel discussion, study club, symposium of essays, questionnaire?

iv What can Council members do to make all Sodalists participate actively in the meetings?

Are they sufficiently familiar with the projects and the means of carrying them out?

Do they assign some work for each Sodalist?

Can what means do they adopt to create enthusiasm.

Jan. Feb. C. M. - The ~~id~~ perfect Sodalist.\*

At the opening of the new year Consider the

~~portrait~~ portrait of the perfect Sodalist:

A perfect Sodalist is one  
a) who makes profession of a particular  
devotion to our lady - imitates her virtues,

- Confides in her, makes others know and love her;
- b) Who makes of his consecration "a total gift of oneself for his whole life and for all eternity"
- c) Who is sincerely bent on his own sanctification, and hence observes his rules regarding exercises of piety (R. 34) frequent Communion (R. 39) giving good example (R. 33) being an apostle (R. 35) avoiding all occasions of sin (R. 35)
- d) Who is an apostle and zealous for the sanctification of his neighbour
- e) Who attends and the Sodality meetings without fail and actively participates in the programmes.
- f) Who generously gives of his time and effort to make the Sodality an efficient instrument for Catholic Action.

ii Do all the Sodalists — and especially the Sodality officers — conform to this portrait?

iii If not, <sup>on</sup> which ~~is~~ <sup>do they</sup> points ~~are~~ need being corrected?

March C. M. True leaders.

Here are a few points to get the discussion under way:

i Do you realize that the Sodality is a laboratory for leadership? What opportunities have you to give lead? What use do you make of these opportunities? If opportunities are few, how what can you do to create more?

ii Do you know thoroughly the duties of your respective duties and the chances you have of doing good to others? Do you justify the confidence that Sodalists have placed in you by electing you?

iii Can you cooperate smoothly and efficiently

Do all con-  
tribute their  
part to the com-  
mon effort?

with the director and ~~the~~ the rest of the Sodality officers? Is your Sodality a "one-man-show", or does each officer exercise his initiative and talent?

iv Is your field for leadership confined to the Sodality? What means would you suggest to reach outwards, to bring the Catholic influence to bear on non-Catholics, to train all Sodalists to be leaders.

April C. M. A Catholic Home Programmes  
The Sodality Outline Programmes "Catholic Action Programmes" are offering you for the first three months of the year the groundwork for a campaign on the home-front.

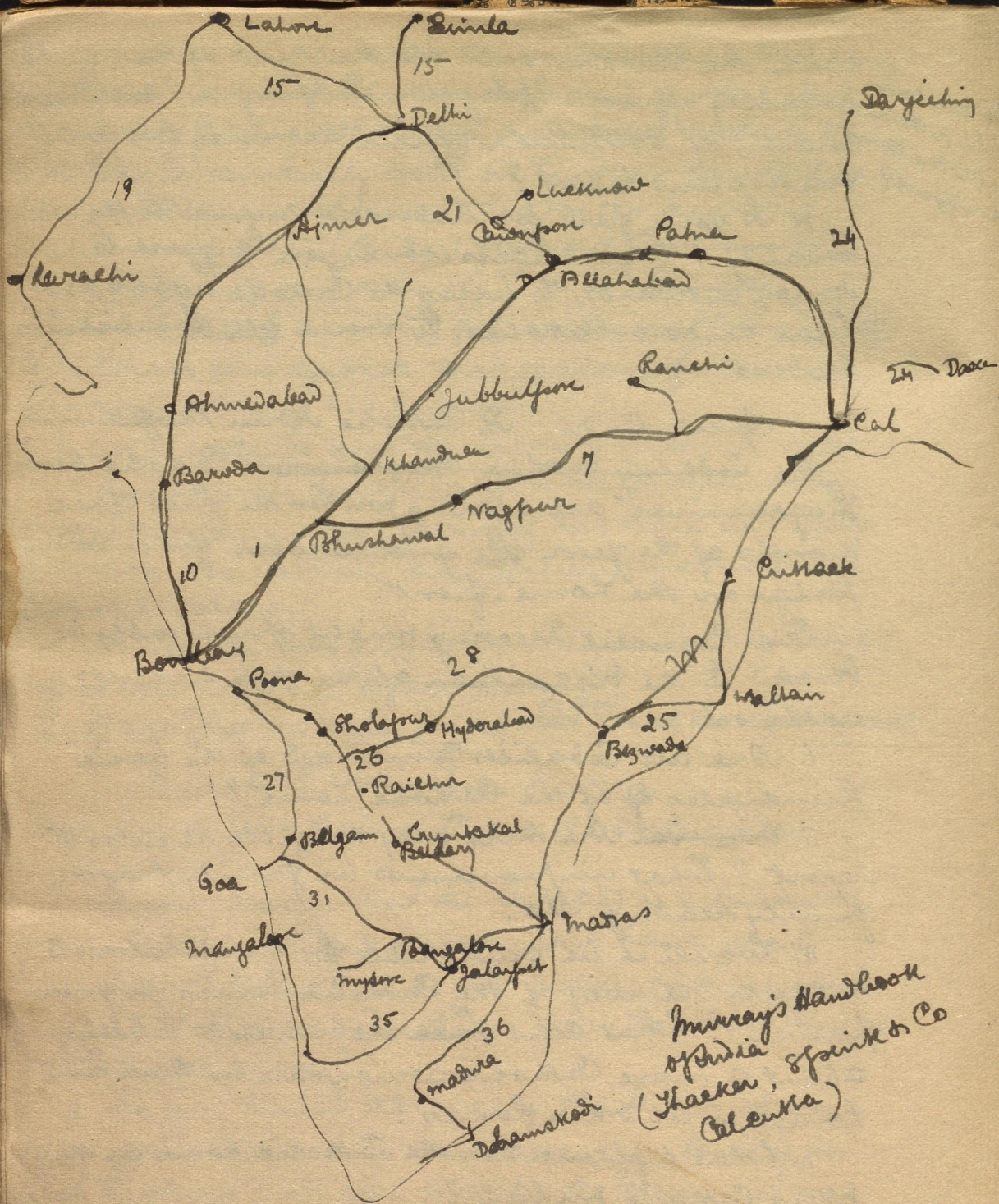
One Council meeting might profitably be devoted to the discussion of the ~~first~~ results achieved.

i Are all Sodalists convinced of the basic principles of the Catholic Home?

ii ~~What are~~ Are there any tangible results to report? What improvements in family prayer, family reading, etc.

iii Would it be advisable for the Sodalists to make a survey of the Catholic homes in your parish? What can ~~each~~ <sup>the</sup> Sodalists do to bring about a more Catholic atmosphere in their own homes, ~~in~~ in other homes?

iv What influence has the Catholic Home on the non-Catholic milieu?



Murray's Handbook  
 of India  
 (Thacker, Spink & Co  
 Calcutta)

Catholic India

- Aug 18<sup>th</sup> Cochin Goa, Shillong Madras
- 25 Agra Ahmedabad Bellary Salem
- Sept 1 Bombay Trichinopoly
- 8 Vizag Ameer Kottayam
- 15 Madras
- 22 Patna Nagpur Tuticorin
- 29 Ranchi Hyderabad, Bezwada, Trichur
- Oct 6 Chittagong Poona
- 13 Vellore Guntur Tirunelveli
- 20 Delhi-Singla, Jubbulpore, Cochin
- 27 Pondichery Mysore, Bangalore
- Nov 3 Ernakulam, Mysapore, Dacca, Sikkim — 35 up to now
- 17 Changanacherry, Kumbakonam, Indore

## Dioceses of Travancore.

Brikkulam	
Kottayam	
Chang-kott.	44,685
Trich (177,047)	36,030
Travancore	9,411
Tiruvell	
Cochin	174,327.
Verapoly	120,525
Kottar	142,905
Quilon	84,069
Trin	102,797
Vijayapuram	45,879
Travancore area	7,662 sq miles
Pop.	6,070,018 (in 1941)
Hindus	3,540,000
Muslims	434,000
Christians	1,958,000
Tribes	132,000
Others	22,000

$$\begin{array}{r}
 1,808 \\
 \underline{\phantom{000}} \\
 2,600 \\
 \underline{\phantom{000}} \\
 4,515 \\
 \hline
 2,40
 \end{array}$$

### versus Church State Crisis in Travancore.

(India)

The Catholics of Travancore, are at present engaged on a grim struggle for their fundamental religious rights. A powerful and autocratic Hindu government is doing all it can to strangle the Church out of existence. The struggle has been going on now for several years; but during the past four months, with the new legislation on for nationalizing of ~~schools~~ all elementary schools and the government's order served on one of the Catholic bishops to withdraw <sup>and publicly and to apo-</sup> his favor in which he had protested against the new legislation, the Catholic resistance movement has reached its hi peak intensity. Hundreds

in Travancore and  
of mass-meetings ~~are~~ have been held all  
over India to express the strong protest of  
Catholics. Over eight thousand protest telegrams  
and innumerable memoranda have been sent  
to the <sup>Travancore</sup> government <sup>or to the Indian Central Govt.</sup> ~~authorities~~. Even prominent  
non-Catholic <sup>Indians</sup> leaders and ~~on~~ the ~~Democratic~~ <sup>popular</sup> State Congress Party of Travancore have realized  
the injustice of the new law and have expressed  
their disapproval. Yet Sir C. P. Ramaswami Iyer,  
head of the <sup>Minister</sup> administration <sup>of Travancore</sup> <sup>seems</sup> determined to  
<sup>(Pattukottai)</sup> carry his project through; and <sup>the</sup> Catholics in  
<sup>(the Duban)</sup> ~~Travancore~~ and the rest of India have great  
misgivings whether this law which tries to  
strangle out of existence their elementary  
schools is not a portent for much else that is  
to follow.

Just where is Travancore <sup>in the world</sup>? On the world map?  
It is a thin strip of land <sup>lying</sup> at the southern  
tip of India, <sup>and forms a thin strip of land</sup> bounded on the western side  
by less than 100 miles of <sup>the Indian Ocean</sup> coastal line; and  
and <sup>on the eastern side by the high mountains called the</sup> <sup>Western Ghats</sup> on the eastern side by the high mountains  
of the Arabian sea. The country is broadest  
in the north where it is nearly 40 miles  
north-east-west, but gradually tapers  
down like a miniature South America to  
a point at Cape Comorin.

For the great world centres of Christendom  
Travancore is almost an unknown corner  
of the world. But it is one of those corners  
which the Lord had in His mind when He  
sent His little band of twelve Apostles to all

the ends of the world to preach and to baptize. St. Thomas, one of the twelve, came here and founded a numerous Christian Community. It is probable that the Apostle was attracted hither by the Jewish trading Colony that had already settled here, and that he was carried by one of those numerous Roman trading vessels that often came to South India for ivory and pepper and perfume. The history of the ~~the~~ St. Thomas Christians during the first fifteen centuries is for the great part shrouded in mystery. ~~The~~ Records are few except for accounts by stray travellers from the West, and some copper plates <sup>containing</sup> of privileges granted to the Christians by the Hindu Rajas.

But what is certain is that this small Community always remained in Communion with Rome and received their bishops through the Catholic Patriarch of <sup>the Oriental rite</sup> Antioch. ~~The Christian population of~~ Since the advent of the Portuguese to India in the <sup>sixteenth</sup> ~~fifteenth~~ century, the number of this Christian Community increased largely, due ~~to~~ mainly to the missionary efforts of St. Francis Xavier and his successors.

At present Travancore has a total population of over 6 million. ~~Of this~~ ~~of~~ ~~this~~ ~~number~~ are ~~facta~~ Christians;  $3\frac{1}{2}$  million are Hindus and  $\frac{1}{2}$  half a million are Muslims. Of the Christians more than half the number, <sup>approximately</sup> 1,200,000 ~~are~~ <sup>are</sup> Catholics; the rest are ~~not~~ either Schismatics of <sup>the</sup> ~~the~~ ~~east~~ <sup>eastern</sup> ~~of~~ ~~the~~ ~~east~~

which was destined never to die, though it was often to be isolated from the rest of the Christian world.

who split away from the Catholic body in the 17<sup>th</sup> Century  
rites and Protestants of various denominations.  
Travancore is a small country; in area it is  
little over <sup>about</sup> 7500 square miles, which is a ~~fair~~  
much less than a two-hundredth part of the  
whole of India. But ~~out~~ it is in this small  
country that <sup>nearly</sup> a third of the part of the four million  
Catholics of India lives. The Catholics of Travancore  
form a well-organized and influential group;  
most of the clergy are indigenous; and besides  
giving the past <sup>years</sup> ~~two~~ <sup>years</sup> Travancore has  
~~yielded~~ <sup>yielded</sup> nearly 800 missionary vocations for the  
various mission fields of India. If about any  
~~part of~~ India it can be said truly that the Church has  
been established, it is about Travancore. Here  
it is that the problems of Catholic Travancore  
are so vital to the Church in India.

The present Church-State crisis in Travancore is, as ~~was~~ mentioned earlier, the result of the government's decision to nationalize all elementary schools. There are 3052 elementary schools in Travancore; <sup>today</sup> of which 2169 are owned by various private agencies, the Chief among which <sup>is</sup> the Catholic <sup>Church</sup> parishes. Long before the State has initiated any plan for promoting education among its subjects, the Catholics had established their schools in almost every parish. In conformity with the Travancore educational code of 1908, these schools later <sup>began to</sup> follow the government curricula <sup>and to use the government</sup> ~~text books~~; they also <sup>admitted</sup> students of other religions as well. As was just

they were receiving a certain amount of grant-in-aid from the government, though this <sup>grant</sup> was far from adequate and much less than what the Catholics ~~to~~ had a right for according to distributive justice. However the system was not unbearable, and Catholics were satisfied with it, since they could not get any <sup>thing</sup> better, ~~and~~ this was what prevailed in the whole of India.

In 1943 the government appointed an <sup>educational</sup> committee of 45 members to report on elementary education in the State. The members of the committee were <sup>all</sup> ~~chosen~~ <sup>chosen</sup> by the government. The Catholics who formed 20% of the population of the State, were far from being adequately represented on this committee, although they bore a <sup>very</sup> ~~heavy~~ <sup>heavy</sup> share <sup>of the main</sup> ~~of the~~ <sup>of the</sup> educational field. They <sup>of the State</sup> protested ~~protested~~, but in vain. However the report of the committee, presented in March 1945, praised the work which the private (or "aided") schools were doing, and urged that every help & encouragement should be given to private agencies <sup>managements</sup> to improve ~~the~~ existing schools or to open new ones. This report was welcomed unanimously by the press and the public, which looked forward to the Govt implementing its recommendations.

All unexpectedly in July 1945, the Dewan rushed through the Legislative Council and Assembly a resolution that the Govt should take up the management of all primary schools; that no recognition should be given to private schools unless they are <sup>will be</sup> ~~are~~ <sup>one</sup> built anew according to the type design <sup>are</sup> supplied by the Govt and ~~will be~~ <sup>will</sup> be run according to the standards of government schools; and that

① Not long after, the Govt. issued a communique

even when <sup>if</sup> private <sup>denominational</sup> schools conform fulfil these conditions, grants in aid should not henceforth be given to them. The resolution was stoutly opposed by the Catholic <sup>of the Council, and passed by both Houses</sup> members, but a non-Catholic majority - which, be it noted, owned only a small percentage of the private schools, - could be secured to support the proposal. ①

Such a scheme of nationalization had been totally ~~unforeseen~~ <sup>looked for</sup>, as there had been no demand for it from the public, ~~not even the Hindus~~, <sup>the State warrant for the primary schools of the Catholics</sup> ~~we had expressed~~ <sup>(about)</sup> the Catholic schools were the most efficient schools of the State; they entailed very little expense to the government; and all the people, even the Hindus, were thankful for their services ~~they~~ to the public good. The charge of proselytism ~~in fact~~ <sup>never</sup> had not never been made against these schools except in the heated press campaign that was engineered by certain anti-Catholic bodies after the legislative measure had been passed. Religious instruction was indeed given in the Catholic schools, but only to the Catholic pupils and that outside class-hours. It was this which the government scheme ~~intend~~ would put an end to. The Catholics had spent several lakhs of rupees for the premises and the buildings of their <sup>schools</sup> and the money had been spent ~~to~~ in the hope that they would be allowed to have their children taught in their ~~own~~ schools and not to send them to the government schools which though technically neutral are in practice Hindu schools. But now by a hastily passed resolution govern-

① Not long after, the govt. issued a communique that it had decided to accept the recommendations of the assembly and Council.

ment caused all these <sup>Catholic</sup> schools to be useless.  
If Catholics wish to maintain their own schools,  
they should spend lakhs more for and put up  
new buildings according to the govt. type-design.  
Even when buildings are according to the govt. type-  
design will have been put up, the govt. will not  
give any grant-in-aid for them. The ~~parents~~  
Catholics should maintain their teachers at their  
own expense. The annual exp. ~~Mean while~~ like  
the other subjects of the state they should contribute  
a share for the maintenance of the state schools.  
The annual expenditure for the ~~primary~~ <sup>primary</sup> schools of  
the state ~~schools~~ will be nearly Rs 140 lakhs,  
which entails a per capita cost of over Rs 3.  
The initial cost of the new system of state schools  
will be six and a half crores of rupees, for which  
one-fifth will have to come from the Catholics,  
involving another expense of Rs 10 or 10 per  
head.

The Bishop of Changanacherry was the first  
to raise the voice of protest against the  
measure passed by the legislature. He addressed  
a pastoral letter to his people to make their  
rights known through legitimate channels,  
and to start a crusade of prayer. The govern-  
ment issued immediately a peremptory order  
that the pastoral should be withdrawn publicly,  
and that an apology should be offered, alleging  
that the pastoral showed disrespect towards  
the king and that it incited the people to rebellion.  
The bishop replied with gravity and firmness,

①  
9  
of

②  
The

denying the allegations and stating that he saw  
 no reason for withdrawing <sup>the</sup> letter which he had  
 written to the pastoral. This was early in Septem-  
 ber '45. Since that time countless protest meetings  
 have been held and ~~Catholic~~ of which government  
 has taken no notice has chosen to ignore. The  
 meeting at Changanacherry, presided over by  
 Ingr. L. Mathias, the Archbishop of Madras, was  
 attended by over 50,000 people. But govt has  
 chosen to ignore all these <sup>all these expressions of protest</sup> completely. ~~The~~ <sup>three</sup>  
 Archbishops of ~~Ernakulam, Verapoly and Trivandrum~~  
<sup>represented the hierarchy</sup> ~~who have presented a memorandum of mini-~~  
<sup>to the govt in the name of the hierarchy</sup> ~~mini-~~  
 mum demands of the Catholics. The Government  
 reply was in the negative to every one of the demand  
~~The~~ law that would strangle Catholic primary  
 schools out of existence or at best would allow  
 a few of them to ~~be~~ remain at the cost of  
 terrific sacrifices to the Catholics, is now actually  
 in the Statute Book and will soon be put into  
 execution. The Hindu government is not pre-  
 pared to yield an inch to the Catholic demands.  
 This recent legislation is <sup>though it is the</sup> not a solitary  
~~clear~~ <sup>and anti-Christian</sup> instance, of the anti-Catholic attitude of the  
 Government of Travancore. For many years past  
 all the offices under the government have  
 remained <sup>almost</sup> a monopoly <sup>of the Brahmins</sup> of a small fraction  
 of the population <sup>the Brahmins</sup>. The Catholics  
<sup>Community</sup> ~~Christians~~ though far larger in number  
 and having among its members many with the  
 qualification who would satisfy the government's  
 tests for adequate representation have consistently  
 been turned down. The system of land settlement

① The just  
 grievances  
 of the people

② An exclusive Hindu Caste, which forms

The demands  
 of the

in the State, though in theory impartial towards  
 all, in actual practice places heavy handicaps on  
 the Christians; and hence several thousands of  
 the poorer Catholics have been obliged to migrate  
 to less inhospitable <sup>places</sup> outside the State, to  
 Cochin and Calicut. <sup>W. P.</sup>  
 New Churches cannot be built and new Ceme-  
 teries cannot be opened for the Catholics except  
 with <sup>and</sup> the greatest difficulty, often only after re-  
 peated requests for permission from the government.  
 The government does not grant such permissions  
 if there is a Hindu temple <sup>or shrine</sup> anywhere in the neigh-  
 borhood. There have been instances when the  
 petition of the Catholics has been <sup>held up</sup>, and <sup>some</sup>  
 Hindu <sup>group</sup> ~~was~~ <sup>was</sup> ~~not~~ <sup>induced</sup> by the government  
 to erect a small shrine, so that <sup>on that pretext</sup> the Catholic  
 petition might be summarily rejected. The Hindu  
 temples ~~for~~ <sup>as</sup> ~~rest on~~ <sup>is</sup> a government concern;  
 in the annual budget a good part of the <sup>State</sup> revenue  
 is set aside as expenses for the temples. In the  
 budget for the current year the amount <sup>thus</sup> set apart is  
~~Rs 25 lakhs~~ <sup>Rs 25,44,565</sup>; and the  
~~income to the state is~~ <sup>deducting from this</sup> ~~Rs 2,200~~ <sup>of</sup> Rs 2,200 which is the  
~~gross~~ <sup>net</sup> income to the State from the temples, it is seen  
 that the temples entail a net loss <sup>over</sup> of Rs 25 lakhs  
 to the State, a loss which is made good by the money  
 of the general tax payer, of the Christian and  
 Muslim as well as of the Hindu. ~~The~~ <sup>thus</sup> The Christians  
 and Muslims are being obliged to pay indirectly for  
 the Hindu worship in the temples and for their sum-  
 ptuous <sup>feast</sup> dinners of the Brahmins.

All this is grating to the <sup>non</sup> non-Hindu minority,  
 and especially to the Catholics against whom the dis-

this is also the building of

I do not know class of Catholics who will object to this



India has not hitherto faced any large scale perse-  
cution. Is the hour appointed by Providence  
coming for India <sup>as</sup> it came to Spain and Russia  
and France and Mexico?

~~Direct persecution~~

To say that Catholics of Travancore today are  
undergoing ~~direct~~ <sup>open</sup> persecution might be perhaps  
to word it too strongly; but several leading Ca-  
tholics writing on the situation have not hesi-  
tated to use that ~~word~~ term. Another term that  
has been used <sup>perhaps with more justice</sup> to describe the government policy  
is 'cultural strangulation'. It is more insidious,  
more hidden, less direct, but none the less effective.  
The <sup>present</sup> legislation today is against primary schools;  
in the near future it might be against the entire  
fabric of Christian Catholic education. <sup>Today</sup> ~~Therefore~~  
it is not a crime against the state to ~~practice~~  
make conversions, <sup>though</sup> the difficulties against  
conversions are many. Perhaps <sup>the</sup> day is not far  
off when even the free exercise practice of  
religion might be impossible. Are all these  
vague fears without a foundation, or are they  
justified by the course of government policy  
during the past ten years? The Church in India  
has not hitherto <sup>during the many centuries of its history</sup> faced any large scale perse-  
cution. There have been a few glorious martyrs,  
like Searazayam, one of the ~~of~~ Commanders  
of the Travancore State Force, who ~~was~~ made a  
martyr <sup>made a martyr</sup> by the ~~beheaded~~ by the king in 1752. But  
laid down his life for his faith in 1752. But the  
number of such martyrs compared to other  
countries like Japan India has ~~see~~ had far less

The Hindu government seems important of the fact  
that the Catholics though few ~~and~~ are intellectually more  
advanced, have a higher culture and are

become organized. The government policy is more

The Hindu government seems impatient of the fact that the Catholics though few ~~are~~ are intellectually more advanced, have a higher culture and are

better organized. The government policy is more insidious because it is more hidden; it is less direct but ignores the less effective. And not a few fear that they are withering today, the driving in of the thin end of a wedge.

persecution and fewer martyrs. Is the love appointed by Providence coming for India too as it came to Japan in the 17<sup>th</sup> Century, and on to Russia, Spain and Mexico in the recent past?

### The Harvest League

This article is a MUST for every ~~Captain~~ Crusade Captain.

"The Harvest is great; <sup>but</sup> the labourers are few" (Mt. 9, 37)  
These words recall to one's mind one of the most touching scenes of the Gospel. Our Lord is standing in the midst of a handful of faithful disciples. Not far away are the frowning Pharisees who ~~try to thwart his work~~ have been trying their best to thwart his work, to ruin his reputation. The <sup>two</sup> blind men to whom he had restored sight and the dumb man to whom he had made to speak are ~~staring~~ walking away in unconcealed joy. And in the plains below, in the far distance, <sup>are</sup> a large multitude <sup>the</sup> singing, seeing crowds of men, who had no guides, except the blind Pharisee, <sup>but</sup> fair would see the truth and believe in it, but had no one to befriend them, no one to show them the truth, no one to lead them to salvation. The Evangelist says: "And seeing Our Lord needed helpers for the great work he had come to do; but his disciples were a mere handful. The Evangelist says: 'Seeing the multitudes, <sup>Jesus</sup> he had compassion on them; because they were distressed, and lying like sheep that have no shepherd. Then he said to his disciples: 'The harvest is indeed great, but the labourers are few.

Pray ye, therefore, the Lord of the harvest, that he send forth labourers into the harvest."

These words were spoken in Galilee nineteen centuries ago; and one can well imagine that our Lord <sup>Jesus</sup> would repeat the same words in India today. The harvest are the souls to be saved. There are four hundred million of them in India. Only a hundredth part of them are Catholics. All the rest are like sheep without a shepherd, and ~~our~~ Jesus ~~Lord~~ has certainly compassion on them. They are a rich harvest to be reaped; but there are but few labourers. The Lord of the harvest is God Himself, who created the souls of all these men, and from whom comes the ~~call~~ <sup>call to vocation</sup> to the priestly and religious life. Our Lord asks His faithful friends — the Crusaders — to pray to the Lord of the harvest that ~~he~~ send forth labourers into ~~the~~ the harvest.

Here is a challenge to the Crusaders: to form what is called "The Harvest League of Prayer," or <sup>more usually known as</sup> ~~the~~ "The Harvest League." The Harvest League is an organized response to the call of our Lord to His friends to pray "that labourers be sent forth into the harvest." Its obligations are the following: (i) members of the Harvest League should ~~already have joined~~ be members also of the Apostleship of Prayer (for the H. L. is a section of the Apostleship of Prayer.) (ii) They should add to their morning offering the following words: "And for the increase of priestly and religious vocations." These words will be added <sup>at the end of the offering,</sup> <sup>monthly</sup> ~~at the end of the offering,~~ <sup>are the intention</sup> intentions. (iii) They

should offer every week one Mass and Communion  
for the intentions of the H. L., i. e., for the increase  
of priestly and religious vocations, & c.) <sup>(A. O. P.)</sup> <sup>(One)</sup> <sup>page</sup>  
~~The Apostleship of Prayer~~ <sup>The Apostleship of Prayer</sup> <sup>in India</sup> calls upon  
all local centres to form groups <sup>units</sup> of the Starvest  
League. The H. L. is not a matter of obligation, ~~to~~  
for any C. C. Centre; nor is it necessary that in  
centres where H. L. unit has been formed, all the  
Crusaders should belong to it. Let those ~~who think it~~  
~~a fine~~ <sup>of</sup> alone give their names to the H. L. who  
think it a fine thing to take upon themselves the its  
obligations, and who will be faithful to them.

All Crusaders are members of the Apostleship of Prayer  
and hence the first <sup>obligation</sup> ~~point~~ <sup>adds</sup> ~~no new~~ <sup>third</sup> ~~obligation~~.  
The second — the slight addition to the morning  
offering — costs little and will easily be fulfilled.  
The third — the weekly Mass and Communion for the  
H. L. intention — costs more; but it is important  
and must be ~~triedly~~ <sup>triedly</sup> ~~adhered to~~ <sup>fulfilled</sup>. H. L. members  
are free to choose their own days; but there must be  
one Mass and Communion every week for this intention.

Here is a golden opportunity for some enthu-  
siastic <sup>crusader</sup> ~~Captains~~ <sup>of the Crusade</sup> to exercise ~~his~~ <sup>their</sup> initiative.  
Let ~~him~~ <sup>them</sup> study well what the H. L.  
intends and what it demands from the Crusaders.  
Then with the approval of the Promoter or Director,  
let ~~him~~ <sup>them</sup> approach ~~his~~ <sup>their</sup> companions and try to gain  
as many as possible to join the H. L. It would be  
splendid idea to prepare two lists of the H. L.  
members, one to be given to the Director and the  
other to be sent ~~to~~ <sup>to</sup> having formed the H. L. unit  
~~He~~ <sup>They</sup> should see to it that the obligations — especially  
the third — are fulfilled. In many H. L. units there  
is the custom of ~~of~~ passing a Communion Card

H.L.  
Among the members. The Card would reach each member of the eve of the day he has chosen for his weekly Mass and Communion; it would serve as a reminder.

A prayer campaign like that of the H.L. is a prime necessity in India at the present time. The work that the Church has to do is rapidly increasing. Hundreds more of priests and nuns and religious Brothers are required to take care of the mission stations, the schools, the hospitals, the orphanages, the technical institutes and so on. Vocations from Europe will not be so plentiful as in former times. And besides as the Holy Father Pope Pius XII has pointed out, the Children of India should become the ministers of India's salvation. There is no doubt that if the H.L. prayer campaign is started all over India, the God will raise up from the splendid Catholic families of India hundreds, even thousands, of fervent vocations for carrying on and advancing the gigantic work that faces the Church in our country today. Here, then, is the challenge thrown to the Crusaders. How many of them will take it up?

The H.L. is ~~not~~ <sup>is</sup> not on something new. It is ~~not~~ <sup>is</sup> For the past twenty years it has been well established in scores of ~~religious houses and all over~~ <sup>seminaries and</sup> in different parts of India. More recently a good number of schools ~~have introduced~~ <sup>also</sup> the H.L. has been introduced in a good number of schools ~~too~~ where all the students have enrolled themselves as members. ~~What~~ <sup>Therefore,</sup> is new is not the H.L. itself but its all-India organization. In 1944 the Director-General of the Apostleship of Prayer kindly recognized the H.L. in India as a section of the A. of P. and permitted the addition of the H.L. intention to the A. of P. <sup>morning</sup> offering.



Please do not forget to write to the Secretariat when you have formed an H.L. unit in your Centre. Your example will be an encouragement to the others.

<sup>E.C.</sup>  
The Mission Field by Ignatius Vellaringatt S.J.  
(St. Joseph's Press, Mannanam, Travancore) The Mission Field  
Preshita Rengam (The Mission Field) is the title of an attractive collection of a dozen Malayalam essays published at various times by Fr. Vellaringatt. The essays deal with a variety of topics; some are didactic or expository; others <sup>tell out of the round</sup> are <sup>just</sup> accounts of striking incidents in missionary life. But all are inspired with a desire to make the Catholics of Malabar take an active interest in the work of the Indian Missions. The essays reveal a <sup>good</sup> grasp of the problems tackled, and also an <sup>easy</sup> command of the Malayalam literary style rarely to be found in such a degree in those who have left Malabar for the exacting work of the Mission Field.

M. T.

H.C.E. Lacharies: Renascent India p 55

The Deccan Education Society naturally likewise left a large impress on ... religion.

p 64 199. Dr. Hondo Kerhaw Karve's work - The Order - Hindu order of Sisters of Charity & Mercy - I wonder whether Karve's book "My twenty years in the Cause of Indian Women" does not contain some ~~relevant~~ <sup>relevant</sup> texts useful for our purpose.

p 105 Pandit Madam Mohan Malaviya's presidential address at the annual Indian N. Congress (Lahore - 1909) eulogizes Lord Ripon.

W. J. Byllyton "The Modern Adventure" p. 251  
Quotes Randall on "The extraordinary truth of Com. 105A1

plate intellectual life of the historic Catholic philosophy" — The text is very striking — But Blythton gives no reference.

p 262 — How to recognize the Church — of

p 287. — A quotation from T. N. Williams' Welsh Outlook — The reason why the Church appears so sublime or attractive.

★ K. M. Jones Social Welfare 15<sup>th</sup> Dec.  
p 57 & 61.

### The Call of Christ

Blessed John de Britto (Feb. 4<sup>th</sup>)

He was a royal page, companion & best friend of little Don Pedro who was one day to become the King of Portugal. His father, one of the first nobles of the realm, had been held the highest posts under the government, including that of the Viceroy of <sup>Brazil</sup> the immense Portuguese Colonies in South America. John's childhood was surrounded with luxury of every kind. And a brilliant future smiled before him. He might ~~have~~ led conquering armies to battle as his ancestors had done before him. He might become the government the ruler of vast lands in America or India. Glory and renown, and pomp and luxury would be his for the choosing.

But John's dreams lay elsewhere. He desired to distinguish himself in the service of God and souls; not of his king and country. Such a life, full of hardships and meagre in worldly returns, appealed to him far more than the service of his king and country. The Call of Christ had sounded in his ears. When he was eight years of age he had once fallen seriously ill, and his mother Dona Beatrix despairing of all worldly earthly remedies had turned in earnest prayer to St. Francis Xavier. She had vowed that if the boy would recover he would wear for a year

a dress  
~~habit~~ similar to that of the Jesuit Fathers  
in Portugal. This might ~~seem~~ seem a strange kind of bow;  
but it should be remembered that in Portugal of the  
17<sup>th</sup> Century the ordinary dress of University scholars  
was not far different from the religious habit of the  
Jesuits — the black ~~coat~~ <sup>soutane</sup> and biretta. John recovered  
from his illness almost miraculously. For a year afterwards  
he used to go about in the unpretentious soutane and  
biretta. The cowl does not make the monk; but in  
John's case the Jesuit dress gave him the desire of being  
a real Jesuit. 'Apostle' was the name Jesuits were  
known by in Portugal. John's companions called him  
apostolinho — 'little apostle.' <sup>Half in jest, half in</sup>  
~~attenuation~~ <sup>seriousness</sup> John determined to wear of a serious  
disposition, and a great love for God <sup>he</sup> burned in  
his heart. He resolved ~~now~~ to make good the title  
which his companions had given him.

John At the age of sixteen John threw off the gold  
and finery of a royal page; and bidding farewell  
the brilliant future that might have been his, he entered  
the Jesuit novitiate of Lisbon. The permission to enter  
the novitiate had not been obtained without some  
struggle. Dona Beatrice, his mother, had mildly objected  
leaving about his poor health. Don Pedro and his mother  
<sup>Queen</sup> ~~had~~ <sup>still</sup> ~~more~~ <sup>er</sup> ~~strongly~~ <sup>authoritatively</sup> objected; but  
John's resolve was <sup>strong</sup> and royal <sup>authority</sup> had to  
give way <sup>before</sup> it.

John had to meet a more fierce opposition  
eleven years later ~~that~~ when ~~John~~ he announced  
that the field of labour God called him to was distant  
India, and that he had obtained the permission of  
Fr. General to set sail. For Donna Beatrice India  
was a land of unknown and unspeakable

horrors. The very name of it sent a cold shiver down her frame. At no cost, resolved Donna Beatrice, should her darling son be sent thither. She could not bear the separation. ~~So much less could she bear the thought~~ She went first to the Provincial Fr. Monteiro, and urged that John's permission to go to the missions should be revoked. But the permission had been given by Fr. General and the matter was beyond his power, so replied the Provincial. Donna Beatrice then came to John and ~~expressed~~ <sup>besought</sup> him to change his mind, for John was <sup>deeply distressed by her afflictions, tears;</sup> ~~but explained that God~~ as to the Madura mission, it was God's will; and God wanted his mother also to make a great sacrifice. Donna Beatrice did not give up hope; she asked Don Pedro who was now King of Portugal to try to change her son's mind. The King tried, but saw that he could not succeed where John's own mother had failed. The last means Donna Beatrice tried was to send a strongly worded petition to the Papal Nuncio, Inq. Ravizza. Inq. Ravizza could not lightly dismiss such a petitioner; he wrote to the Provincial ~~was~~ <sup>urging</sup> that John's permission to assignment to the foreign missions should be cancelled. The Provincial was taken aback by such an intervention; but John ~~at~~ came forward and said he would meet the Nuncio himself. When John explained the earnestness of his desire, the Nuncio saw that it was not for him to oppose God's will. Donna Beatrice had at last to give way; she did so with resignation, though feeling bitterly the pain of separation. following Blessed John de Britto came to India in 1673, ~~over~~ faithfully to the call of Christ and overcoming ~~with~~ <sup>strong</sup> opposition. For the next twenty years his life was of one of incredible hardships. He laboured ~~was~~ chiefly in the districts of South Arcot, Tanjore and Rammad. Hundreds of miles he travelled on foot; he strengthened

the existing Christian Communities, and opened new  
~~tract~~ tracts to the Christian faith. The story of his  
missionary career forms some of the most glorious  
pages in the history of the Church in India; it is a  
story which every ~~one of us~~ <sup>Indian Catholic</sup> should to be proud to  
recall. On Feb 4<sup>th</sup> 1693 ~~his~~ <sup>God crowned his</sup> career ~~was~~ <sup>in the family shrine</sup> ~~with~~ <sup>happily</sup>  
by the supreme honore of martyrdom. Pol. John  
De Britto was killed by the sword at Orizur in the  
Pannad District by order of the Rajah of Pannad.

When the news of the martyrdom reached Lisbon,  
the king despatched a royal messenger to Donna Beatrice  
who was still living, to invite her to attend ~~the~~ a solemn  
service of thanksgiving. She came and assisted at  
the function, not dressed in mourning, but arrayed  
in the best attire her wardrobe could provide. ~~She had~~  
God had accepted the sacrifice of her son, and had given  
her the glory of being the mother of a martyr. Her heart  
overflowed with joy.

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Stock Exch. Mad. 1 share 800

Bomb 2 sh. 800 each

Cal. 3 sh. 800 each.

Shareholders for Bombay & Cal. must be

given equal shares of profits

but when stocks are depreciated and sold off

the proceeds come solely to the owner.

# Bharat

~~Fort~~ Sikes. Quetta ~~Delhi~~ Sukkur Jodhpur. Karachi Hyd.  
~~Ahmed.~~ Surat Bombay Stock.  
Poona Belgaum Port.

Trichy Madras Hyd.  
 5 Port, 1 Treas, 3 Stat., 3 Stock, 2 Jail, 16 Bikes 3x4 + 2x2.

Chabapur Delhi Shillong Bombay Shillong  
Masulip. Fort St. Cal. Karachi  
Katmandu Madras Madras.

			20	80	
Darjeeling	1) Sukkur 70	Jodhpur 130	Ahmed. 600.		
Quetta.	140 210	260 390	1200 1800		
	25	35	10		
	2) Surat 170	Poona 260	Belgaum. 60		
	340, 510	520, 780	120, 180		
	25	100	10		
	3) Trichy 160	Hyderabad 740	Vijag 70		
	320, 480	1480 2220	25	140 210	
	4) Cuttack 70		Patna 180	540	50
	140 210	5	360	5	
	5) Darbanga 30		Gorakhpur 30	Lucknow 390	
	60 90		60 90	780 1170	
	25		90	20	
	6) Bareilly 190	Lahore 670	Multan 140		
	380 570	1340 2010	280 420		

### Price of Hotel.

I Cl.	Site value above 200	200 - 400 - 600.
II	100 below 200	100 - 200 - 300
III C.	below 100	50 100 150.

By Hotel By } Travel fare III Cl. when there are  
 Private Hotel Private Select } no hotels  
 Hotel De Luxe. }

Travel fare III Cl. 30  
 II 100  
 I 200  
 Price of station 400  
 Travel fare is charged only if whenever  
 the passenger crosses the terminus, but  
 Exempt those who start from or are going to their own cities  
 or to post offices

Travel free till you pass this station  
again.

Go to Delhi - travel free.

Travel free <sup>if</sup> ~~x~~ Don't pay any hotel charges  
till you cross pass this station again.

Contribute Rs 200 towards the anti-T.B. fund.

Go to Madras ~~straight~~; travel free

Go to Delhi; pay for your passage, travel fare.

Go to Gorakhpur; travel free.

You have ~~not~~ been knighted; Rs receive  
Rs 800 <sup>extra</sup> when next you pass Delhi.

Don't pay any hotel charges for the next three  
stages of your journey.

Fined Rs 50 for needlessly stopping the train.

Go to ~~Shillong~~ <sup>Korachig</sup> Jail; if you pass Delhi ~~do~~ collect

Don't collect Rs 800 if you pass Delhi.

Your bank pays you Rs 200.

Pay for <sup>General</sup> Repairs Rs ~~50~~ <sup>any</sup> per hotel, Rs 200

Rs 200 if you own <sup>any</sup> hotels

Rs 300 if you own <sup>any</sup> railway lines.

## The call of Christ

Bl. Julie Billiart (feast April 8<sup>th</sup>)

The call of Christ came to Julie Billiart to make her a teaching Sister and the foundress of an order of teaching Sisters. That call led her through strange, unlikely paths fearful to tread; and for years she knew not whether ~~the~~ <sup>call</sup> voice was guiding her. But one thing she knew: it was the <sup>call</sup> voice of Christ; and with faith and love she followed it through years of uncertainty, doubt and fear, through acute suffering and many disappointments. As Cardinal Serey once said, the origin of her Institute was "a breath of the Apostolic Spirit upon the heart of a woman who knew how to believe and how to love."

51  
22  
73  
1904

The romance of her life-story opens in Cuvilly in ~~the~~ <sup>France, the</sup> ~~land~~ <sup>land</sup> of ~~France~~ <sup>Saints</sup>. Julie's parents were fairly well-to-do, rich. <sup>During childhood</sup> She wandered her father's large estates playing with other children; she studied her lessons with the village schoolmaster; and she learnt to love God with a great love. The parish priest was deeply impressed by her excellent knowledge of the Catechism and her ~~having~~ <sup>burning</sup> intense desire for Holy Communion; and as an extraordinary privilege he <sup>admitted</sup> her to First Holy Communion at the age of nine, three or four years before the usual age. It was a century and a half before Pope Pius X issued his decree on Communion for little children. But Julie Billiart was a special child; and custom had to bend before God's will and the great love of Julie's little heart.

Julie wanted to make other children too love  
Et God as she did. She gathered them round her  
and explained to them the Catechism; she was  
a firm leader and teacher, and her little companions  
<sup>liked</sup> ~~loved~~ to listen to her. In the present age she might  
have made an excellent Crusade Captain.

Gold is tested in fire and love in suffering.  
Julie's <sup>early girlhood</sup> ~~life~~ <sup>early life</sup> ~~was~~ <sup>had been</sup> ~~one~~ <sup>of easy</sup>  
success and secure comfort. But when she was  
sixteen God allowed <sup>it</sup> ~~her~~ life to be rudely shattered.  
Her parents became suddenly poor; and hard  
manual labour in the fields fell to her lot. She  
knew what it was to suffer the aching of tired  
limbs and the gnawing of hunger. Still the apostle  
the in her would not be repressed. Whenever work  
in the fields left her leisure she tended the sick of  
the neighbourhood, <sup>and</sup> taught the Catechism to neglected  
children of the neighbourhood. and she prayed much  
and <sup>hoped eagerly</sup> ~~waited~~ for the day when the Call of Christ would  
lead her to a wholly dedicated life in some Convent.

When she was twenty-two the Call came,  
not to a Convent, but to a life of more acute suffering.  
One day <sup>in 1713</sup> when she was sitting beside her father  
an unknown enemy of the family fired through  
the window a pistol at her father. This dreadful  
attempt at murder gave her ~~so~~ a severe <sup>serious</sup> shock  
and made her a helpless paralytic. brought on her  
a mysterious illness. She suffered acute intense  
physical agony, and gradually became a helpless  
paralytic unable to use her legs. Thus at an age  
when her blossoming womanhood yearned for greater  
labours, she found herself completely bed-ridden, and  
this painful state was to continue for the next

thirty  
~~twenty~~ <sup>two</sup> years.

Even in her crippled state of suffering she continued to be an apostle. Hitherto she had gone out to seek for people; now they came to her seeking instruction and advice. Her evident sanctity was an irresistible attraction; her sick-room became <sup>the</sup> spiritual power station for Cuvilly and the neighbourhood. In 1790 occurred the French Revolution, the killing of priests and nobles on the guillotine, <sup>and</sup> the looting of churches and convents. The parish priest of Cuvilly was chased away, and in his place the government installed a rabid fanatic who had taken the forbidden oath of the Revolution. Julie Pabliant told the people to have nothing to do with the intruder, and her word was obeyed. Her sick bed became the centre of a resistance movement against the persecuting government. Though utterly helpless she managed to find hiding places for <sup>many of</sup> the hunted priests. The government <sup>persecutors</sup> did not wish to be defeated by a paralytic woman; they threatened to burn her alive. Her friends put <sup>secretly</sup> her into a haycart and secret removed her into a hiding place at dead of night. The persecutors then began a systematic search for her, and put a price on her head. Anxious days and months followed ~~from~~ when the hunted, bed-ridden invalid used to be removed from one hiding hole to another as the search closed in upon her from all sides. But God was her protector, she always eluded her enemies, even when capture seemed certain; <sup>Heaven</sup> God was her protection and a still greater work lay ahead of her for which Christ called her.

The fury of the revolution blew over and peaceful times followed. Under the direction of a saintly priest, she Julie Billiard gathered round her sick-bed a few Cotta Co-workers and founded the Institute of Notre-Dame for the Christian education of girls. Her institute prospered as it was a great need of the times; and its field of activity rapidly increased. Julie Billiard understood that here at last she found the true vocation for which God had been preparing her through years of suffering. But she was still a paralytic, pinned down to her bed; and it was not easy to direct an expanding religious institute from a sick bed. God came to her rescue in His own way. <sup>By means of the</sup> In 1804 on the feast of the Sacred Heart <sup>As many paralytics during those earthly life,</sup> He cured her by a sudden miracle. She got up from her bed and walked about as she used to do thirty years earlier.

<sup>They followed</sup> Twelve years of tremendous, many-sided activity followed. She founded <sup>important</sup> fifteen convents in various towns of France and Belgium and opened several new schools <sup>for orphans</sup> to consolidate and <sup>then extend</sup> her work she had to undertake no less than 120 journeys, many of them long and toil some. Christ had called, and hers was but to obey. And when in 1816, when the final call came for her heavenly reward, once more her obedience was prompt. Her mission had been accomplished.

Love  
to  
God  
and  
neighbour

I am reading here with the MS of 965 D<sup>VI</sup>  
#87.

In Bk I after the ~~to~~ Foreword a four pages  
I have been left blank for the Preface which has not  
yet been written.

Bks I to IX, pages 1 to 622 contain the main  
text of the book.

In Bk IX, fgsi to xiii, (following p. 622) I have  
given the references to with Chapter and verse to the  
four Gospels. These references are to be printed  
immediately after the main text.

All the footnotes are given together in one book  
viz Bk X. In order to facilitate reference for those  
who <sup>have to</sup> read the MS, I have given against each  
footnote the marginal number (in lead pencil)  
of the as well as the page number (in blue pencil)  
of the main text <sup>passage</sup> to which  
the footnote refers. These numbers are not  
to be printed. <sup>B</sup>In addition each footnote

Plan the printed book they should be distributed  
in the body of text, so that each footnote will  
appear at the bottom of the page on which  
the corresponding scriptural text appears.

Carries a serial number (in red pencil)  
and the same number is inserted in the  
main text at <sup>the</sup> corresponding passage.  
The serial number <sup>is</sup> provided to be printed.

For the text, I have followed accurately  
the Tamil version by Fr. Trineal ("Four  
Gospels and Acts, Ind. S. P., 1941) for a few

passages this version seemed to ~~be~~ not to agree with the original scriptural text, and for all such passages we have suggested an alternative version. It is written on slips of blue paper pasted on to the ms at appropriate places. If any of the ~~suggested~~ ~~alt~~ the suggested alternatives is approved the corresponding passage in the original ms (R. of Viz. Fr. Trineal's version) may be deleted; or and for those alternatives which are not approved, the slips of paper I have pasted <sup>above</sup> may be torn off, so that Fr. Trineal's version remains as it.

In preparing these corrections to Fr. Trineal's text, we I ~~have~~ we have carefully compared the Tamil text with the ~~the~~ Westminister and Spencer <sup>1800</sup> editions (two which are accurate translations from the Greek) and in places also with Fr. Knox's version and the Ec. critical Greek text. We copied out all the relevant passages from the various editions and also a literal English rendering of Fr. Trineal's text, and gave them to Fr. Volekaent. He examined them and explained to us ~~marked~~ ~~for~~ as which version should give us the necessary explanations about the accurate meaning of the text. We are sending in a separate folder the sheets we gave to Fr. Volekaent along with the remarks he has made; these sheets will

show why and how far our corrections may be or called for.

After each footnote I have written indicated the sources for in pencil the authority on which the footnote is based. Those marked (V) are based on the explanations given by Fr. Volckaert. These notes were translated to him by neither are the letters V, W, Sp, etc in pencil given after each footnote to be printed; these letters are to indicate the references on which the footnotes are based.

130 wgs. Cap Kismet India, By Shulley Rahameem. Pp. 90. Bombay:  
New Book Company, 1946. Price Rs 3/14 3-14.

For those who see India from without

The word Kismet has an ugly connotation; to one who does not know India from within Kismet is the mysterious unknown that <sup>death</sup> fall of death that lies on four hundred millions, stifling every upward urge and damping every noble effort. Shulley Rahameem <sup>sees</sup> knows India from within. In a few brief essays, written in a prose that borders on poetry, the author describes the tantalizing mosaic of cultures and problems that India presents to the careful student. <sup>These vivid features</sup> ~~the~~ essays are all the more delightful because they are painted <sup>written</sup> against the background of beautiful Kashmir and queenly Srinagar. The <sup>last</sup> twenty pages of the book are devoted to a verdict on Beverley Nichol's Verdict on India; he dares to advise that S. R. is an author ~~but would~~ <sup>but</sup> ~~in~~ all cases. Nichol's came to India and received

an oriental gift of a poisoned foot, so he left with  
a poisoned mind." (p. 72) Rahamann shows how that  
the effluvia of the poisoned mind have been in truth  
"a one-sided verdict on India's Gains", in which  
"the facts are not all right and the focus is quite wrong"  
(p. 83)

Dictionary of Philosophy by Stalley R. Rahamann. Pp. 124.  
Bombay: The New Book Company, 1946, Price Rs 3-14.

The reader who turns to this book in search  
of an exhaustive explanation of <sup>current</sup> philosophical terms  
would be greatly disappointed. The book presents is not  
<sup>a Dictionary</sup> of philosophy in the <sup>technical sense</sup> current sense of the term;  
much less does it is it <sup>a work</sup> the presentation of philosophy.  
It consists of three parts which the author calls entitled  
"Prose Philosophy", Poetical Philosophy and Crystallized  
Literature. The first two parts consist of extracts  
from the author's works grouped round <sup>a few</sup> a few  
words arranged in alphabetical order. As all thought  
is the expression of philosophy in the broad sense  
of the word, and ~~the~~ as the author has marshalled  
his thoughts after the manner of the dictionary, the  
title of the book <sup>would</sup> seems justifiable. The third part  
of the book called crystallized literature consists of  
"word duets"; <sup>they are</sup> apt to be puzzling to the uninitiated  
who do not understand what it is to "streamline the  
language in capsule form".

Wopsey: The Adventures of a Guardian Angel.  
By Gerard F. Serisen, W.F. Pp. 68. Patna 2:  
The Catholic Book Crusade. <sup>1945</sup> Price Rs 2-8.

Wopsey is a delightful book for children. It is written in the best it is not children alone who would enjoy it. Even grown-ups would, and perhaps they more than children. There is much in it that reminds one of ~~the~~ <sup>the</sup> dreamlands of fairies and elfins familiar to child hood, ~~but which~~ ~~dreamlands are too beautiful to be true, and exist only in the imagination of their makers.~~

~~But Wopsey introduces one to a beautiful~~ ~~the dreamlands of~~ ~~fairy stories are too beautiful to be true. For the~~ ~~the world of~~ ~~story of Wopsey is more beautiful than~~ ~~that of~~ ~~fairy story is perfectly true, the whole of it,~~ ~~— or rather it is a faint human expression~~ ~~of a divine reality perfectly true reality which~~ ~~is too beautiful to be expressed adequately. Science~~ ~~and Rationalism have vainly attempted to~~ ~~make of nature and the human race a~~ ~~closed system, governed by self-made laws,~~ ~~impervious to all forces influences save those~~ ~~of sea matter and the human mind. But~~ ~~science and rationalism can~~ ~~do away~~ ~~with God's~~ ~~providence.~~ ~~It~~ ~~which reaches~~ ~~from end to end mightily. They may deny it,~~ ~~just as the ostrich might deny the light of~~ ~~day by hiding its head under the sand.~~ ~~God's providence and His ministering~~

angels are not seen except by the eye of faith; and what is not seen is often forgotten. Hence it is that on June 29, feast of St. Peter and Paul, 1941, the Holy Father addressed to the world a stirring broadcast on "Divine Providence in human affairs." All of us, grown-ups no less than children, need to be reminded from time of the staggering ~~and~~ invisible realities with which we are surrounded. A delightful storybook like Wopsy might serve for many as more forceful reminder than many doctrinal instructions.

The scene of the story is laid in the mission field of the white fathers in Africa. The Chief ~~character~~ <sup>figure</sup> in the story is a guardian angel who is entrusted with the care of a Negro baby. Adventures there are in plenty, such as children would enjoy; but each adventure, so charmingly told, ~~conveys~~ <sup>reveals</sup> for the thinking mind a new aspect of the supernatural in which world that invisibly envelops man. The chief merit of the story lies in this marvellous blending of the natural and the supernatural. The reader is made to move effortlessly from earth to heaven and from heaven to earth, and to feel that on the one throbs with life as much as the other. The story is chockfull with vivid imagery which serves as allegory or illustration of

Sublime truths of the spiritual life

"It all looks very promising indeed," said the Bishop. "Well, my Lord," replied his secretary, "don't forget you owe it all to the Guardian Angels." "I am not likely to," replied the Bishop. "... I am glad we thought of praying to the angels though. We are rather inclined to forget about them." (Epilogue, p. 68) All who read Wopsy will agree with the Bishop and his secretary; and will <sup>feel</sup> their devotion to the Guardian Angels rekindled.

The Wopsy contains a number of excellent illustrations by Sister Mary Barbara, C. R. L. ~~The~~ ~~present~~ edition The Times of India Press, Bombay, which printed the present Catholic Book Crusade edition of the book ought to be congratulated for the attractive get-up.

Freedom Under God by Fulton J. Sheen.  
Pp. 305 Patna: Catholic Book Crusade. 1945.  
Price Rs 3-8.

Freedom Under God is a collection of thirteen brilliant essays <sup>by</sup> Fulton J. Sheen on various aspects of that much abused word freedom, or liberty. Freedom is the un-defined goal towards which humanity gropes after the cataclysm of the most devastating war in history. ~~It~~ The word has occurred continually in newspaper headlines, radio broadcasts and election speeches. It has been worn threadbare by continual usage; and the reality

which it signifies has become very tenuous or indeed, thanks to the power politics of the post-war world. Roosevelt enunciated the historic four freedoms, and the heads of victorious nations promised the four F's to all peoples and classes. The four F's have been replaced, wrote a W.S. journalist, by the four G's - Greed, Grab, Gods, and Gain. Freedom as understood by the world of power-politics means little more than the freedom to crush the weak. For the poor man it means freedom to starve. For the capitalist it is freedom to exploit the poor. For the dictatorship it is freedom to treat men as beasts, chattels and beasts of burden.

There is no time like the present when the notion of freedom needs to be correctly understood. There are too many powerful agents of evil in the world who try to distort freedom to mean slavery. Freedom is man's birthright; and we do not want it to be exchanged for a sovereign blue print neatly tied up in red & tape. ~~Under interference by the state - call it Fascism or Communism -~~ The stifling of individual <sup>initiative</sup> freedom by an all powerful super-man, the State or the Dictator, - Call it State Capitalism or Dictatorship of the Proletariat - is the negation of all freedom. Nor is freedom secure under the laissez-faire policy of economic liberalism. It should be the effort of statesmen

to arrive at the correct mean between dangerous extremes, and the correct mean is not a freedom that would leave each man ~~the~~ his supreme master; it is freedom under God.

Fulton Sheen <sup>in his book</sup> discusses all the burning problems of the day in his characteristically gripping style, with trenchant logic and a blazing width of vision. It is refreshing to turn to these lucid pages & from the miasma of current journalism and political page propaganda. The problems are discussed against the background of United States, but they are problems which affect India no less than U.S.A. Freedom is the loudest word in India at present; and it means primarily freedom from the foreign yoke. But all the efforts to be rid of the foreign yoke will have been made in vain if the country is to be precipitated out from one slavery into another of a more painful and humiliating type.

Freedom under God was first published by The Bruce Publication Company, Milwaukee, U.S.A. Its re-publication in India at the present a far lower cost is thanks to the enterprise of the Catholic Book Crusade, Patna.

Total Price	25/24	25/8	100/24	5/12	145/32	9.15	26/9.7	135	100
Station 800			925	240	100	184	28	200	500
liti 150			30	15	32	13	112	28	110
Green 150			200	12	117	120	14	112	38
Pink Vine 3/280			100	40	1300	32	26	12	7
Blue 200			200	24	950	15	30	150	22.5
Red 110			150	55	1500	24	100	8	65
Seart. 70			100	46	1050	25	2.285	1375	2.5
yel. 130			150		750	7	31.5	45	7
Ind. 50			50		1150	35	4.5	30	7
Viol 30			50		550	8	9	4	7
					300	28	320		

2000

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Old Hunt	1/30	1/6	1/2	1.5	2.6	4.2	60	50
Angel Is.	1/20	1/3	1	2.7	4	5.5	100	250
Eus	1/20	1/3	1	2.7	4	5.5	100	320
Pent	1/15	1/3	1	2.7	3.7	5.0	120	50
1000 Cov.	1/12	1/2	1.2	2.7	3.7	4.4	260	250
Leis	1/12	1/2	1.2	2.7	3.7	4.4	260	800
Pie	1/12	.4	1.2	2.7	3.7	4.4	280	150
North	1/13	.4	1.1	3.1	4.4	5.6	160	750
Whitehall	1/14	.35	1.1	3.1	4.5	5.3	140	540
Paul m.	1/14	.35	1.1	3.1	4.5	5.3	140	100
Fleet	1/12	.4	1.1	3.2	4	4.9	220	500
Str.	1/12	.4	1.1	3.2	4	4.9	220	880
Traf	1/12	.4	1.25	3.1	3.8	4.6	240	150

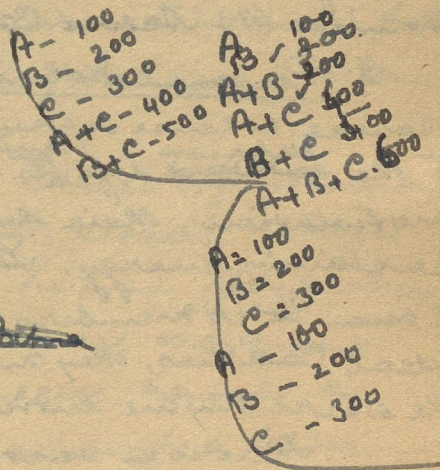
mayf	$\frac{1}{8}$	.5	1.5	3.5	4.25	5	400	} 750 200 1000
Park	$\frac{1}{10}$	.5	1.45	3.1	3.6	4.2	350	
Marl.	$\frac{1}{13}$	.4	1.1	2.5	4.1	5.2	180	} 560 100 500
Bow	$\frac{1}{13}$	.4	1.1	2.5	4.1	5.2	180	
Vine	$\frac{1}{12}$	.4	1.1	3	4	5	200	} 920 200 1000
Reg	$\frac{1}{12}$	.43	1.3	3	3.7	4.2	300	
Off Bow	$\frac{1}{12}$	.43	1.3	3	3.7	4.25	300	
Bow	$\frac{1}{12}$	.45	1.4	3.1	3.75	4.2	320	

22 bits

17 bits

Communist  
Gorakhpur #

30 -



- Hyd, f. Sand 770
- Lahore <sup>Darbh.</sup> Shillong 700
- Ahmed <sup>Gorakhpur</sup> Darbh. Khatmandu 630
- Delhi <sup>Poona</sup> Shillong ~~Madras~~ ~~Trichin. Patna~~
- Delhi Poona Trichy 940
- Lucknow <sup>Madras</sup> Patna 810
- Bar. Surat Mult.

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Director's Supplement. Re-thinking the Sodality

The ~~Sod~~ aim

"Our times demand fearless Catholics to whom it is entirely natural openly to profess their faith in deed and words, as is demanded by God's Commandment and by whom honour. It calls for true men, real men, men who are fearless or strong... It has always been the aim of the Sodality to form such men" (Pope Pius XII - Address to Sodalists, Jan 21, 1945.)

How does the Sodality propose to form such men?

By ~~a~~ <sup>its</sup> ~~trustless~~ insistence on (i) Personal Holiness (ii) Active Catholicity.

\* Personal Holiness is essential. It is the source whence springs active Catholicity. It gives to the <sup>superior</sup> outward life <sup>and</sup> to works of apostolate their motivation, their supernatural efficacy, their sustaining energy. The Sodality rightly believes that if our ~~of~~ its members are not first and foremost ideal Catholics, they are a peril to themselves and to the works they are entrusted with.

There is a vast difference between merely social and political organizations and an organization for Catholic Action. Catholic Action is the life of diffusion of a life; and the life diffused is the life of Christ, the life which flows from the vine to the branches. Dead ~~to~~ Branches bear fruit in the measure of their vitality.

Catholic Action Associations for the diffu-  
Catholic action should guard against the so-  
called <sup>"naturalism"</sup> "heresy of action", which lays exclusive stress  
on exterior works <sup>which</sup> should strike the public eye

and elicit admiration. Under the ~~impulse for~~ <sup>Marxism</sup> activity the Association is rejected by ~~the~~ many flourish for a while but go sooner or later they cease to be Catholic.

To make personal holiness attractive and comparatively easy, the Sodality proposes to the love and imitation of the members the most significant persons in the history of the human race, first the Incarnate Son of God, Jesus Christ, the King and Leader of all militant Catholics, and secondly, our Lady, devotion to whom is for the Sodalist a special means for achieving the aim of his association.

Loyalty to the Person of Christ is fundamental to the concept of the Sodality. The Sodality realized from its beginning a point in human psychology which modern social and political movements have exploited with such success, namely, that admiration, love and enthusiasm for a leader are a powerful factor in drawing out the best that is in you. What Hitler Youth <sup>and others</sup> did for a political or

The Sodality is Christo-Centric as the Catholic Church is. This point needs to be emphasized against any possible misconception. It is devotion to Christ that prompts the Sodality to lay <sup>great</sup> stress on retreats, meditations, the study of the life of the Holy Com., and everything else that brings the Sodalist closer to his Leader.

The Marian devotion is next in importance.

① Patriotic motive, that end even more Christ's youth will do for a religious motive.

"To Jesus through Mary"

"Ad Jesum per Mariam" is the motto of the Sodality. To bind himself closely to the service of our Lady which is none other than the service of Christ and His Church, the Sodalist makes an irrevocable consecration of this life to our Lady. This consecration is not an empty formula; it is the outward sign of an inward resolve — the resolve to be ever one self in a <sup>special</sup> militia of our Lady, to impose upon oneself a sacred obligation to fight in a <sup>special</sup> manner for our Lady's cause.

Listen to Pope Pius XII explaining the meaning of the S. O. Sodalist's consecration: "This C. is no matter of form or <sup>form</sup> ~~ceremony~~, but a real dedication manifesting itself in the fulness of the ~~than~~ Sodality life and the plenitude of apostolic life by transforming the Sodalist into being the voice of the Virgin, her visible instrument ~~as it were~~ <sup>as it were</sup>... Under the banner of our Lady the S. has pledged himself to perpetual dedication. He has no right to any longer to lay down his arms for fear of ~~some~~ <sup>some</sup> persecution. He cannot abandon his post on the battlefield of honour without becoming disloyal to his oath. He must defend the Church of Jesus Christ."

By this twofold means, <sup>following of</sup> ~~devotion to~~ Christ <sup>and</sup> devotion to Mary, <sup>guided</sup> ~~led~~ to Christ through His Blessed Mother, Ad Jesum per Mariam, the Sodalist cultivates an intensely personal spiritual life. Sacra Sanctity for the Sodalist is not a garment to be put on at stated hours of religious service; it is like the skin that ~~clothes him~~ <sup>covers him</sup>. It is the inspiration of all his actions. It enables him ever to hold his ideals high and strive towards those ideals. It fosters in him great ambitions for Christ's cause and for His Church.

Personal Active Catholicity Personal holiness, though is not only an end in itself; it is also a means to some-

thing else. The spiritual formation of the Sodalist must necessarily lead him to active Catholicity. The Sodalist ~~is not~~ lives and works among his fellowmen, and in them he desires to see the same love for Christ and the same zeal for souls as in himself.

The rules of the Sodality insist over and over again on works of apostolate. Catholic Action is not ~~an~~ optional but obligatory on for any Sodality that is worth the name. A Sodality which is not little more than a prayer association or pious union is a caricature of what ~~it~~ it ought to be. It <sup>does not</sup> deserve to exist, at least not with the name of Sodality, and it had better be suppressed. **Changed**

The history of the Sodality from its first beginnings shows that it was conceived as and was admirably suited to be an instrument of Catholic action. Under St. Peter Canisius or Fr. Koster Sodalists were picked troops for the Counter-Reformation in Italy Germany. Under St. Andrew Bobola they carried on heroic labours for the redemption of the Greek Orthodox Schismatics. The Sodalists of Naples under St. Francis de Hieronymus were the chief agents for the spiritual regeneration of many parts of Southern Italy. ~~And~~ The Sodalists in the many schools of St. Sophie Barat kept the faith living in age of moral disintegration, and made Catholic action through women the mighty force for Christian apostolate which it is in modern times.

~~But~~ <sup>many</sup> at the present time have conveniently forgotten the Sodality rules and the tradition of four centuries, and complain that the Sodality ~~is no more suited to the times~~ have turned the Sodality into something which it is not meant to be. ~~They~~ <sup>They</sup> pretend that the Sodality is not fit for Catholic Action, and ~~must~~ <sup>that it</sup> be replaced by ~~new~~ <sup>newer</sup> forms of associations. The Pope thinks

otherwise. "The image of a true Catholic", said the Pope Pius XII "as the Sodality outlines it from the beginning has never been more in tune with an era's needs and happenings than at the present time." Describing the various activities of one of the present day Sodalities — that of Valencia — the Pope said: "Work on such a scale is not impossible every where. But every Sodality can do some work of this kind. It has always been the Sodality's aim to carry out its apostolate in and through all walks of life."

Organization Inefficient organization is for a widespread and effective plan of active Catholicity it is essential that the Sodality should be well organized. The type of organization required for the Sodality is one that will afford the greatest possibilities of varied activity and at the same time divide the work among all the members. A Sodality that expects all initiative to come from the Director and all activity to be carried on by two or three top leaders will necessarily undertake little and achieve less.

The plan of dividing the Sodality into sections (also called Committees, or sections cells or groups) has been found very advantageous. Each section specializes in activities of a particular type. Members of the section elect their own chairman, Secretary and treasurer; these three, along with one or two members, if need be, form the sectional Committee. Chairmen of the various sections and the chief Sodality officers — Prefects, secretaries, treasurer, councillors — form, along with the Sodality Council (also called the Sodality Council) the Central Committee (also called the Sodality Council).

An other model for direct action on the part of the Sodality in one matter of life for the apostolate of the young life, for Catholic action, we have not to look for some organization, but to understand what the Sodality is and to bring out its latent possibilities.

~~The~~ ~~the~~ Encouragement of initiative and freedom  
of ~~a~~ in the choice of activity are the secret of efficiency.  
Hence the Sectional Committees should be left to  
plan their own programmes and to execute them.  
The ~~the~~ Sodality Council will coordinate <sup>the</sup> activities  
of various sections, <sup>and</sup> give ~~the~~ ~~the~~ necessary spiri-  
tual motivation. The function of the Director is,  
as his name implies to direct, not to do the work  
for the Socialists. <sup>He</sup> <sup>is</sup> The Director will not ordinarily  
be present at the sectional meetings; but <sup>his</sup> presence  
at the Council meetings is advisable, though not essen-  
tial. The Sodality organized in sections, and each the  
sections ~~the~~ ~~the~~ governed by their respective Chair-  
men, should like a well-oil machine run under  
its own motive power, ~~and~~ ~~should~~ ~~not~~ ~~require~~  
It should become a bee-hive of apostolic activity  
with no drones and all workers.

### Council Meetings.

May C.M.: Read carefully what is said about Council  
Meetings in C. A. Programmes No 7: Director's  
Supplement, pp. 3 and 4.

One half of the allotted time is to be spent in a  
Round table Discussion or in listening to a talk  
by the Director. The following subjects may usefully be  
discussed in the four months May to August.

- May: A Check-up: Sodality and Socialism
  - June: Sacred Heart; Holy Comm.
  - July: Leadership training
  - Aug: The Socialist's Consecration.
- Spend the ... (copy from p. 4)

Then work for direct action on the principle in one matter of life.

May C. M. Checking up Sodality and Sodalist.

A practical turn may be given to the meetings by discussing the following points.

1) Have you acquainted yourself fully with "C. A. Programme No 8"?

Have you outlined in a general way your four month Catholic Action Programme for the four coming months?

2) Ok do you plan from one meeting to meeting basis? — waiting for topics to suggest themselves, for programmes to turn up from nowhere? Have you — Council members — studied the needs and possibilities in your milieu?

3) What has been the outstanding achievement of the past four months? What fruits, if any, have been reaped from the study of the Catholic Home-front programmes? Could your activity have been more widespread, more effective? What defects did you notice in planning, execution, checking up? How would you tackle the problem of "Trainers" or "Sleeping partners" in your Sodality?

4) The Mystical Body is the main theme of the C. A. Programme No 8. Does each member of the Sodality Council know the part he will have to play in carrying out each part of the programme? Are you striving for team work? Are you <sup>sharing</sup> shouldering the work more or less equally, or shoving all the work to a few willing souls shoulders?

5) The first task of a leader is to lead. As members of the Council individually and collectively how are you going to lead the Sodality during these four months? Are you working out a plan to train yourself in leadership?

6) Each member of the Council may might question himself personally on the following points:

a) Do I consider it an honour to belong to the Sodality Council



Does this statement mean? What are its implications? What conclusions would you draw from it?

August ~~Month~~ The Sodalist's Consecration:

~~The~~ For Our Lady's month <sup>the</sup> discussion may centre round the Sodalist's devotion to our Lady. Council members must ever strive regard it their privilege to foster this devotion among all the members of the Sodality.

In August occurs the chief feast of our Lady - <sup>the Assumption</sup> The discussion for that month may centre . . . .

In January 1945 Pius XII received in audience 4,000 members of the Sodality. The occasion marked the golden jubilee of the Holy Father's enrollment in the Sodality of our Lady.

On The Holy Father's address <sup>to the Sodalist</sup> was printed in Morning Star May 1945. Ponder over <sup>the glowing</sup> tribute he pays to the Sodality. <sup>and</sup> Ponder over what he says Sodalist should be.

Read <sup>how</sup> ~~expensive~~ carefully what the Pope describes the Sodalist's Consecration to our Lady. The text is quoted in this number of C. A. Programmes: Director's Supplement.

In what way is the Consecration a total gift? What is the meaning of the expression: "an effective gift - made in the intensity of Christian life"? How can we <sup>our</sup> what does our Lady expect from <sup>us</sup> the Sodality so that it may be an "effective gift" <sup>through</sup> ~~by way of~~ personal holiness, <sup>through</sup> effective Catholicity?

What portions of the C. A. Programmes No 8 should be ~~special~~ directed towards making of our consecration a living force in our lives?

July Leadership training.

Dis A discussion on leadership training will be in harmony with the objectives of the Sodality Council.

1) All Sodalis are called upon to exercise leadership. They are to be the leaders of the Catholic Community. The Council members are an elite among an elite; they <sup>should</sup> ~~want~~ themselves be leaders and should form other leaders. How?

2) Let each member state and explain what he means by leadership.

3) Who can become a leader? What natural qualities are presupposed? How far can they be cultivated? What can you do to cultivate them in the members of your sodality?

4) How can a person develop leadership? What opportunities do Sodality meetings and activities offer for the developing of leadership?

5) What obstacles have you met with in it. When you have endeavoured to exercise leadership? How can they be overcome?

6) How can a Sodalist exercise leadership at various his family circle?

a) As a member of his family

b) In school or office, etc

c) In his social and recreational life.

[The Latest Fad, Basic Education] : By P. Charya J. B. Kripalani. Pp 107. Bombay, Varia & Co Publishers. Second Edition 1946. Price R 1-8.

Grandhi writes in the foreword to this book that "It is an attempt to answer the many doubts that have assailed inquirers about what has been called my 'latest fad', and that too in the domain of education!" The book conclusively proves that Basic education is no 'fad' at all, but a sound and practicable educational theory, method, and a strict necessity for India. ~~None~~

The

Basic education the 'latest' of Gandhiji's ~~ideas~~ <sup>thoughts</sup> that figures large in current issues of the Indian is Nature - and the idea of centrating primary education round a craft was still Gandhiji's 'latest'. The Lakshmi Narain Report, the resolutions of the National Planning Committee, and the active cooperation of several Provincial Congress ministries gave ~~to~~ <sup>to</sup> the scheme a ~~good~~ <sup>good</sup> "latest feel" a good initial momentum. Thousands of District Board teachers were re-trained on the Basic Method, and ~~in~~ <sup>in</sup> ~~at~~ <sup>at</sup> ~~least~~ <sup>least</sup> ~~in~~ <sup>in</sup> six provinces large numbers of Board schools were ~~being~~ <sup>beginning to be</sup> converted into Basic schools. But unhappily, all on a sudden, storm clouds burst in the political atmosphere, the Congress went behind prison bars, and the conquering stride of Gandhiji's Method showed a marked slackening. Now that peace has returned Now that peace has returned and Congress the basic method is once more coming to be of importance beginning to spread, and hence there is need of a book like the present one to explain to ~~an~~ <sup>an</sup> ~~un~~ <sup>un</sup> ~~convinced~~ <sup>convinced</sup> puzzled critics what Basic education implies and why it is necessary. Kripalani writes Concise: "Sabotage is not the monopoly of political opponents. It may come from conformity without conviction, forced by political consideration and opportunism" (p. 47) For the success of the scheme it is essential that all those who work it should be convinced of its intrinsic merits and should imbibe its true spirit. We believe that the present book will aid considerably in developing the correct <sup>mental</sup> attitude towards basic education as proposed by Gandhiji. The final concluding section of the book "Basic Education - Its place in Gandhiji's philosophy of life" is particularly valuable. The "Preface to the Second Edition" (An special)

They should convince those  
Bahadur is no rival to  
basic ed

They should convince those who might object to the method  
Rev. theory, for they show...

Scholasticism is no rival to  
barie education.

The author quotes ~~various~~ <sup>several</sup> ~~the~~  
(pages 4-10) ~~quoting~~ <sup>quoting</sup> extracts from reports various  
independent observers. <sup>are apt to impress those</sup>  
~~Authors,~~ <sup>which would make our message</sup> who would  
object to the method in theory. They <sup>report</sup> that barie  
education is not merely a <sup>just a</sup> ~~foolish~~ theory; but <sup>it is a</sup>  
proves success. Among <sup>more</sup> ~~others~~ quoted is Rev. Mother  
Clarissa ( ~~not~~ Clarissa, <sup>publishers,</sup> ~~editors,~~ please note ) of  
Women's College, Patna, who writes: " I visited 13  
Barie schools in the Champaran Compact area ....  
I was greatly impressed by what I saw .... I recently  
feel that the salvation of Indian villages and the  
key to mass literacy lies in Barie education. Give every  
village a similar school and within a few years  
the results are bound to speak for themselves."

The trend of <sup>the</sup> argument in the book is on the  
whole based on sound educational psychology.  
But we cannot but <sup>in his attempt to attack other systems</sup> regret that the author <sup>has</sup> thought  
fit to make a scape-goat of scholasticism. The dia-  
lectic and philosophy of scholasticism are not meant  
for children below 13 as the <sup>thin</sup> ~~thin~~ <sup>teen</sup>, as the author  
assumes. <sup>The author's</sup> ~~his~~ <sup>on the system</sup> ~~own~~ vigorous attack <sup>shows</sup> that  
he has understood only the <sup>da</sup> ~~da~~ <sup>its</sup> bare skeleton and  
that he has <sup>been</sup> ~~been~~ <sup>read</sup> ~~read~~ <sup>exclusively</sup> ~~it~~ <sup>its</sup> ~~pre~~ <sup>comprehending</sup>  
critic. <sup>careful</sup> ~~careful~~ <sup>reasoning</sup> which scholasticism  
promotes is of perennial value; and ~~was~~ <sup>was</sup> all the  
pernicious 'isms' of the modern day can be traced  
to <sup>the</sup> ~~the~~ <sup>the</sup> muddled thinking which came in the wake  
of scholastic decadence and scientific positivism.

We disagree completely with the author's theory  
that education and morality should be dissociated  
from God and religion. It would not indeed make  
education anti-religious as in Russia, but still  
it would be <sup>irreligious or God-less</sup> ~~God-less~~. He writes: " We may not buttress  
morality by the idea of the fatherhood of God and his  
real or supposed commandments. We can only  
build morality on the actual fact of the brotherhood  
of man and his consequent equality and liberty. The



See. Dtd.

Cost

HY

	400	600	800	1000	1200	1400
May 4	400	600	800	1000	1200	1400
Rent	50	200	600	1400	1700	2000
Park Lane	350	550	750	950	1150	1350
R	35	125	500	1100	1300	1500
Bond	320	520	720	920	1120	1320
R	25	150	450	1000	1200	1400
OK - Reg	300	500	700	900	1100	1300
	26	130	390	900	1100	1275
Pie	280	430	580	730	880	1130
	22	120	360	850	1025	1200
Cor. Lie	260	410	560	710	860	1110
	22	110	330	800	975	1150
Traf	240	390	540	690	840	990
	20	100	300	750	925	1100
Fl. Str.	220	370	520	670	820	970
	18	90	250	700	875	1050
Vine	200	300	400	500	600	700
	16	80	220	600	800	1000
Bowman	180	280	380	480	580	680
	14	70	200	550	750	950
North.	160	260	360	460	560	660
	12	60	180	560	700	900
Pal. Wh.	140	240	340	440	540	640
	10	50	150	450	625	750
Pentow	120	170	220	270	320	370
	8	40	100	300	450	600
Ang. Ens	100	150	200	250	300	350
	6	30	90	270	400	550
Old K. Whi.	60	110	160	210	260	310
	4	20	60	180	320	450
Ol. K	60	110	160	210	260	310
	2	10	30	90	160	250

490 2700  
 170 2300  
 250 2000  
 390 1500  
 010 1200  
 990 1100  
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 290 310  
 210 200  
 200

TE

Hyp 740	1140	1340	1540	1740	1940	2140	2340
Lak 670	1070	1270	1470	1670	1870	2070	2270
Ab 600	1000	1200	1400	1600	1800	2000	2200
Luch 390	26590	1/4 690	1/3 790	1/2 890	3/4 990	1090	1290
Pom 260	460	560	660	760	860	960	1160
mad 240	440	540	640	740	840	940	1140
Bar 190	290	490	590	690	790	890	1090
Pat 180	380	480	580	680	780	880	1080
Sw 170	370	470	570	670	770	870	970
Tr 160	360	460	560	660	760	860	960
Mud 140	340	440	540	640	740	840	940
Jock 130	330	430	530	630	730	830	930
Cut 70	270	370	470	570	670	770	870
Suk 70	260	360	460	560	660	760	860
Ving 70	250	350	450	550	650	750	850
Bel. 60	240	340	440	540	640	740	840
mas 50	230	330	430	530	630	730	830
Shid 40	220	320	420	520	620	720	820
FS 30	210	310	410	510	610	710	810
Gov 30	200	300	400	500	600	700	800

Revised Rates for Tax.

Dan 30  
 330 + 2 Cosh  
 185  
 495

400  
 800  
 2623

1219  
 52

76(228)  
 57  
 545

33x3(99)  
 495  
 145 143  
 140

630  
 450





Rys Cost 150  
Ins 70

Tourists buy 3 tickets for Rs 100  
Ry owners sell  
6 tickets for Rs 300  
9 ————— 600  
or single tickets 30

Ry owners who may not  
buy tickets

If they are short of tickets to  
give to other owners pay Rs 50.

Stocks Prices Rs 200.

Over 75 100 150

Renew ownership by paying  
Rs 75

or auction at auction

~~or receive Rs 200 from Govt.~~  
Set to govt at Rs 200.

Maybe sold to govt at any  
moment for Rs 200.

	Cost	Allow.	Cost	Int.	MS	ES	HS	WAT	TE						
A Hyd.	740	330	350	150	60	1090	400	140	1120	1790	1900	2140	2300	2490	2700
B Lah.	670	300	300	125	55	470	350	1170	950	1570	1650	1870	2000	2170	2300
C Ahm.	600	270	300	100	50	550	300	1100	850	1350	1400	1600	1700	1850	2000
Luek	390	180	200	75	35	590	200	790	600	990	1100	1190	1200	1390	1500
Poona	260	120	150	75	25	410	120	560	330	710	850	860	1000	1010	1100
Mad.	240	110	150	75	20	390	100	540	300	690	750	840	930	990	1100
Bar.	190	90	100	50	15	290	80	390	210	490	560	590	750	890	950
Pam.	180	80	100	50	15	280	70	380	200	480	550	580	730	880	930
Subst.	170	70	100	50	15	270	65	370	190	470	530	570	700	870	920
Tr.	160	70	100	50	15	260	60	360	180	460	500	560	700	860	900
Mul	140	60	100	50	10	240	50	340	150	440	470	540	680	840	880
Joh.	130	60	100	50	10	230	45	330	140	430	450	530	660	830	880
Cuth.	70	30	50	25	5	120	25	170	80	220	230	270	380	320	500
Scrub	70	30	50	25	5	120	25	170	80	220	230	330	330	320	500
Ving	70	30	50	25	5	120	25	170	80	220	230	330	330	320	500
Bel	60	20	50	25	5	110	20	160	60	210	220	260	320	310	450
Mas.	50	20	50	25	5	100	20	150	55	200	180	260	380	340	530
Shil	40	15	50	25	5	90	20	140	50	190	170	240	260	290	310
Forst	30	10	30	20	-	60	15	90	30	120	100	180	170	210	200
Gov.	30	10	30	20	-	60	15	90	30	120	100	170	170	200	200
Darb.	30	10	30	20	-	60	15	90	30	120	100	170	170	200	200

ay	400	200	50	200	600	1400	1700	2000	1400
kl.	350	200	35	175	500	1100	1300	1500	1350
lands	320	200	28	150	450	1000	1200	1400	1320
kar	300	200	26	130	390	900	1100	1275	1300
ie.	280	150	22	120	360	850	1025	1200	1030
er-hle	260	150	22	110	330	800	975	1150	1010
traf	240	150	20	100	300	750	925	1100	990
Strand	220	150	18	90	250	700	875	1050	970
Hand	200	100	16	80	220	600	800	1000	700
Row	180	100	14	70	200	550	750	950	680
Novm.	160	100	12	60	180	500	700	900	660
Whi.	140	100	10	50	150	450	625	750	640
Perch.	120	50	8	40	100	300	450	600	370
Angel	100	50	6	30	90	270	400	550	350
White	60	50	4	20	60	180	320	450	310
OK	60	50	2	10	30	90	160	250	310

Kanachi - Diminished (Extermined) Pay 325 and travel  
by air to Delhi - Journey may be postponed till the  
3<sup>rd</sup> chance to throw the dice.

Ticket Purchase a <sup>new</sup> ticket whenever you reach  
your own town. I if TS; II or III if WS or ES.  
III if none or resigned.

- Charter of Rights 4 page sheet
- 1) Charter of Rights 2) Cost of Bharat  
of Rights hereby  
Deed  
that you have received

Gorakhpur  
Case No. 30  
Collect tax -

The rights to the town  
of  
Gorakhpur.

- 3) Services may be established  
when you own all the towns  
of this party  
to Super taxes may be collected.

- 4) Charter of Rights  
Resigned.  
Gorakhpur.

Cost W Sup. E Sup. T Ser.  
Cost  
Insurance  
Super taxes

Allowance  
on resigning.

Registration  
fee for transfer of Charter  
(Same as tax)

Handbook of National Planning Committee in  
Compiled by K. S. Shah: Pp 166 Bombay:  
Vora & Co Publishers. 1946 Price Rs 2-8.

The National Planning Committee <sup>appointed by the</sup> ~~published in~~  
1939-40 ~~four loose~~ <sup>handbooks</sup> in order to keep the  
Public informed of the ~~proceedings~~ <sup>of the Committee.</sup>  
The ~~lean~~ and the ~~subsequent~~ <sup>Con.</sup> political changes in  
India brought the ~~proceedings~~ <sup>of the Committee</sup> to an  
abrupt ~~and~~ ending.

The National Planning Committee held its first five  
sessions between 17<sup>th</sup> December 1938 and 30<sup>th</sup>  
August 1940. ~~It was~~ <sup>During</sup> that period  
~~four~~ <sup>four</sup> handbooks were ~~published~~ <sup>prepared to be published</sup> by the  
Committee in order to ~~help~~ <sup>contain</sup> the  
~~reports~~ <sup>Proceedings of the meetings</sup> ~~and~~ <sup>and</sup> ~~minutes~~  
<sup>of the Chairman, Pandit Nehru, and reports</sup>  
submitted by the various sub-committees.

The work of the Comm. N. P. C. was interrupted in  
1940 due to the political changes in the country,  
and was resumed again in September 1945. The  
~~present~~ <sup>handbook</sup> ~~volume~~ <sup>Recently a new handbook has been</sup>  
~~published~~ <sup>published</sup> ~~in~~ <sup>in</sup> ~~one~~ <sup>one</sup> ~~volume~~ <sup>volume</sup> the  
~~material~~ <sup>material of the</sup> ~~of the~~ <sup>of the</sup> ~~four~~ <sup>four</sup> ~~previous~~ <sup>previous</sup> ~~handbooks~~  
and is intended as an aid for those who would  
wish to keep in touch with the progress of the N.P.C.

The chief merit of the N. P. C. is its Compre-  
hensiveness. It ~~considers~~ <sup>Considers</sup> the social and economic  
problems of India, not selectively or piecemeal,  
but as connected parts of a whole. ~~It~~ <sup>The Committee</sup> is also  
widely representative. Not only the Congress  
Majority Provinces, but others also, and some  
of the major Native States are included in the

Committee. Its plan will be in the true sense of the term a "people's plan", though that term has already been appropriated by others. Hence the present handbook would evoke nation wide interest. In it one can ~~see~~ <sup>indeed see</sup> ~~presumably~~ see the shape of things to come, ~~presented~~ <sup>in</sup> a rough sketch, vaguely and tentatively drawn and as yet incomplete.

Most of the Reports ~~published~~ <sup>of</sup> Sub-Committees

Among the ~~Reports~~ <sup>Reports</sup> of Sub-Committees published in the Handbook, ~~one among~~ <sup>there are</sup> ~~which~~ <sup>which</sup> would there is one which we ~~cannot~~ <sup>find hard to pass</sup> ~~overlook~~ <sup>pass</sup> let go with unqualified approval. It is the Report of the Sub. Com. on "women's role in planned economy". Many of its recommendations are certainly sound; but a few are far from sound, most deplorable. Emancipation of women in India is a desideration. But the resolutions of the sub-Committee <sup>on points like</sup> sterilization, <sup>marriage law</sup> abortion, <sup>Co-education, etc</sup> illegitimacy, and ~~the like~~ are all of them based on a distorted view of man's nature and the moral law. It would seem that the Committee members wish to fashion the women of India on the Russian model. But they seem to forget that ~~India~~ <sup>Russia</sup> ~~has~~ <sup>has</sup> learnt from bitter experience and has changed a good deal <sup>in the recent years</sup>. ~~Let us not~~ <sup>Let us not</sup> start with their blunders. Planning through sound psychology and a respect for the moral law should be the guide for

Now that the N. P. C. has ~~once~~ resumed its activities after an interruption of six years, ~~this~~ a handbook like the present one will be gladly welcomed by the public. It presents in one volume the material contained in the first four handbooks



a code of morality which if not anti-religious is at least irreligious and sounds very much similar to the Kantian Categorical imperative, we feel that he is at pains to defend the indefensible.

### Reparation to the Sacred Heart.

~~The~~ Reparation means making up for wrong done. Men commit grievous sins and offend God, but do not give a second thought to the wrong they do. ~~There~~ Reparation is needed; and it is the noble vocation of members of the Apostleship of Prayer and the Eucharistic Crusade to offer <sup>the needed</sup> reparation.

Reparation has been prominent in the thoughts of the Church during these recent and troubled years. Our late Holy Father published an Encyclical on it in 1928. In 1936 he joined it with prayer as a remedy for the distress of the world during the period of economic depression. The next year he <sup>again</sup> presented the reparation as a weapon against atheistic Communism. In 1943 our present Holy Father, in his Encyclical on the Mystical Body, urged <sup>it</sup> reparation as a ~~very~~ never so imperative ~~for members of the Apo-~~ pressing duty for all members of the Church. And finally, in 1944, writing about the Apostleship of Prayer, he <sup>once more</sup> ~~urged~~ <sup>earnestly</sup> recommended the practice of reparation.

We, Crusaders and members of the Apostleship of Prayer, know what reparation to the Sacred Heart means. God's justice and love demand reparation. As our Creator ~~has~~ God has a supreme right to man's obedience; and as our Father, He should be loved with a filial love. ~~For~~ If God's love, wrote Pope Pius XI, "has been neglected through forgetfulness or saddened by sins, we should repair such outrages. Ordinarily

we call this duty reparation. We are bound by this duty the by the most powerful motives of justice, and love of justice - in order to expiate the injury done to God and of love, in order to suffer together with Christ, patient and covered with outrages."

By our acts of reparation, wrote our present Holy Father, "we shall, <sup>according to the Apostle,</sup> fill up those things, that are wanting to the sufferings of Christ in our flesh for His Body which is the Church." And the Pope continues: "To make this intention more effective, the daily use of the offering made by members of the A. of P. is contribute very, very much; and we welcome this occasion to recommend that Association highly as one which is most pleasing to God." (Encl. <sup>our</sup> Mystical Body)

~~We speak of reparation to the Sacred Heart of Jesus?~~ <sup>Why</sup> Because the Sacred Heart asked for reparation in the great apparition granted to St. Margaret Mary on June 16, 1675. The Sacred Heart is the <sup>at once</sup> symbol of Christ's love for us - a love <sup>human</sup> - man and divine - which we have wounded by our sins, our coldness, and our lack of love. "Behold, this Heart," said our Lord, "which has so loved men, and <sup>which</sup> is so little loved in return." To make reparation St. Pius XI wrote in the Encyclical on Reparation "The spirit of reparation has always played one of the chief roles in the devotion to the Sacred Heart." The devotion to the Sacred Heart is <sup>but another aspect of</sup> intimately connected with the Crusader's chief devotion, that of the Eucharist; for the Eucharist is our Lord's greatest proof of love for us. We make reparation to the Sacred Heart <sup>through</sup> our <sup>of the Eucharist</sup> ~~people~~. The two Supreme Pontiffs tell us how reparation

is to be made. All ~~that~~ <sup>practices that</sup> they recommend are exactly in the spirit of the Eucharistic Crusade and have always been dear to Crusaders. Pius XI speaks <sup>in the</sup> ~~place~~ <sup>first</sup> of the Communion of Reparation on First Friday. ~~That~~ <sup>That</sup> is something which our Lord Himself asked of St. Margaret Mary. Pope Pius XII makes special mention of participating in Holy Mass daily if possible. The Mass is the great sacrifice of reparation, <sup>and it is</sup> the centre of the Crusader's life. <sup>(1)</sup> Both Popes lay great stress on voluntary sacrifices. A sacrifice, as every Crusader knows, is something that costs done for some one we love. SOL - Sacrifice of love - is a magic formula which takes off all bitterness from <sup>the</sup> ~~the~~ hardships, trials and privations. ~~We~~ <sup>He</sup> ~~do~~ <sup>The</sup> ~~them~~ <sup>Crusaders</sup> ~~all~~ <sup>undertakes</sup> ~~in~~ <sup>all</sup> ~~a~~ <sup>sacrifices</sup> and reparation, and in heaven ~~we~~ <sup>he will see</sup> ~~shall~~ <sup>know</sup> how these valueless trifles are changed into the gold of heaven - God's Kingdom and how they purchase souls.

Pope Pius XI urged very strongly the practice of the Holy Hour. That is a true consoling devotion which Crusaders should hold in high esteem. Recall what our Lord told said to St. Margaret Mary: <sup>But</sup> "Do you, at least, make up for as much as you can for the iniquity of sinners. Every Thursday you will rise between the hours of 11 o'clock and midnight, and remain prostrate for an hour in prayer for an hour with the intention of appeasing the Divine Justice, of imploring mercy for sinners, <sup>and also</sup> ~~of~~ <sup>consoling</sup> me, and for the bitterness which I felt at being abandoned by My Apostles - a bitterness which caused Me to reproach



and charged with the commission to teach all nations.  
example <sup>Paul</sup> But after He was gone away from the  
world <sup>He</sup> ~~the~~ <sup>called</sup> ~~the~~ <sup>another</sup>, this time from the rank of  
his persecutors. By a mystery of Divine Providence,  
this last-called was to perform, as far as we can judge,  
the chief work in preaching to all nations. ~~He~~ was to  
be the vessel of election, to bear Christ's name and His  
message to the whole civilized world, and to explain  
to that age and to all coming succeeding ages the high  
doctrines of Christianity. Other Apostles too did carry  
Ours the Gospel message to the non-Jewish world.  
Tradition reveres the memory, for example, of Matthew  
in Ethiopia and Thomas in India. History gives clear  
evidence of Peter in Rome. But none, it would seem,  
appealed to the nations as widely and as intensely as  
Paul of Tarsus. He could claim years later, that by  
God's grace, he had laboured more abundantly than all  
the great apostles, <sup>the other apostles, themselves the pillars of the Church, gave him the high</sup>  
<sup>not too early to read as the Acts (2 Peter 3, 16) yet but</sup> <sup>lands of glory</sup> <sup>(Gal 2, 9)</sup>  
Jews, energetically replete with doctrine and exhortation,  
constitute <sup>the</sup> next to the Gospels, the most valuable source book  
for Christian theology revelation.

Paul came from Tarsus in Cilicia, and Tarsus was  
no mean city. <sup>It was</sup> situated at the angle where Asia  
Minor <sup>meets</sup> the Palestinian Coast <sup>marked</sup> the  
meeting place of the East and the West. <sup>On the one side</sup> To the West lay  
the Greek cities with their proud culture, lorded over  
by the proud <sup>political</sup> power of Imperial Rome. <sup>On the other side</sup> To the East  
lay the lands of ancient civilization and dying greatness,  
Syria, Palestine, Mesopotamia, and beyond them the  
mysterious India of the Vedas. The caravan trails of  
the two worlds met in their sea port town of Paul,  
pouring out their rich merchandise, talking strange  
languages, <sup>in a</sup> <sup>conflicting</sup> <sup>contrasting</sup> <sup>with each other</sup> in a  
medley of colours and characters,  
of mind and belief. They came for from all nations

① He was unlike the rest, a Roman citizen by birth, and a Pharisee by education — "A Hebrew of the Hebrews and as to the law a Pharisee" (Phil. 3, 5)

under the sun, seeking for wealth or pleasure or wisdom; but they knew not the true God whom Paul took to be the Jehovah of the Jews, whom Paul worshipped. ~~and you~~ Did the youthful Paul, wandering through the streets and bazaars of his native city, ever dream of a <sup>higher unity,</sup> ~~greater unity~~ that would weld together all the conflicting creeds and colours he saw in the market place and the university of his native city? He was one day to write about that unity: "In Christ there is neither Jew nor Greek, neither bond nor free, for you neither male nor female; for you are all one in Christ Jesus" (Gal 3, 28)

The Greek city of Tarsus along with Judaism educated Paul towards Christ and the task he was to perform for Christ. He was proud of his

② It was great and wealthy, with a university and a culture surpassing at that time even those of Athens and Alexandria.

Greek culture and Roman citizenship; he was still more proud of his Jewish religion. From his parents, and ~~perhaps~~ from the Rabbis of Jerusalem, perhaps from the great Gamaliel himself, he had imbibed a great reverence for the Scriptures and for the law of God. And hence his first reaction on ~~hearing~~ hearing about Christianity was one of revulsion. The Christians, it seemed to him, were dragging into the mud the proud <sup>name</sup> traditions of Judaism by claiming a crucified criminal as the Messiah and ~~the~~ the Son of God. He was now fast thinking,

a man of fire and energy, and as it seemed to him, destined by God to strike boldly for the traditions of his fathers. "Breathing out threatenings and slaughter against the disciples of the Lord", he soon became (Acts 9, 1) he soon became a name of terror to the Christians

He was present at the scene of brutal fanaticism which stoned to death the first martyr Stephen. It was here that he made his entry into the history of the Church. Another martyrdom, his own, in distant Rome, would mark his exit; but as yet the future was hid from him. He was a man of fire and energy; and it seemed to him that he was destined by God to strike out boldly for the traditions of his fathers. "Breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9, 1) he soon became a name of terror to the Christians.

Then came the Call of Christ and the great transformation. He was on the road to Damascus, with official papers, bound on a great mission. He was to make captives of leading Christians, bring them to Jerusalem, perhaps for a fate similar to that of Stephen. Such. On a sudden a great light shone about him. He needed God's light to dispel the blindness of his fury. He heard a voice: "Saul, Saul, why persecutest thou me?" He knew not the voice; but he felt in it a majesty that compelled him to address it as Lord. "Lord, who art Thou?" he asked. Christ revealed Himself, making Himself one with His Church and calling ~~him~~ the persecutor to be <sup>disciple</sup> ~~disciple~~. "I am Jesus of Nazareth, who thou persecutest" Paul's answer was one of humble

Submission. "What shall I do Lord?" he asked  
 The ~~God~~ Christ replied: "Arise, go into the city,  
 and there it shall be told thee what thou must do."  
 (Acts 9, 2-7 and 22, 6-10)

Henceforth a new faculty was his. The Call of Christ  
 canalized his talents and his early training into a  
 a task for which he <sup>was</sup> eminently suited. "The grace  
 of God hath not been void in me," he would be able to  
 say. And just before his martyrdom he would write:  
 "I have fought the good fight; I have finished the course"  
 (2 Tim 4, 7.) With a divine restlessness he carried  
 the message of the Crucified Christ to Antioch,  
 to Ephesus, to Athens, to Corinth, to Rome itself. He  
 with his fellow-workers  
 started the great Christian revolution which has  
 moulded the centuries, which <sup>converted</sup> pagan temples  
 and Jewish synagogues into Christian Churches,  
 which <sup>changed</sup> the decadent Rome of the emper-  
 ors into the eternal <sup>Rome</sup> city of the Popes. Paul the per-  
 secutor, the last called, is ever remembered with Peter  
 the Chief of the Apostles, the first Pope.

Difficultates.

T. Actio Christi moralis est efficiens et moralis non physica  
 Probo  
 1) Efficiens est ejusdem ordinis ac Christi hominis  
 eternum s. est actio Christi - in script. (Syl. 7)  
 Actio Christi - hominis in s. est moralis.  
 eterna Christus <sup>homo</sup> causa merit. (Frid. Decretum Titus.  
 (Syl. No 20) - Proponit Deo Patri merita  
 propter quae ipse efficit justificationem (No 16)  
 Resp. D. min. Etiam C. Tantum N.  
 2) Ipse Christus tanquam caput in membra et vitis in  
<sup>causatum</sup> palmites jugiter confluit D3 809  
 3) An si Christus sit causa efficiens, tamen s. non fit  
 causa physica tamen non agit physice in Sacramento (S.D)  
 Probo ut Christus physice agat requiritur ut sit physice

Atque non in omnibus S. Xtus est praesens, tantum  
in uno, nempe Eub. (No 3)

Ergo non datur causatio physica in S.

Resp. Dist. min. Corporaliter C — R Virtute, tamen realiter N.

~~3) Presentia per virtutem non sufficit. Ergo stat diffinitas.~~  
~~4) Multo magis per causam physicam~~  
Proba. causa physica requirit agere nisi attingat terminum  
Causa physica requirit agere et si habeat virtutem agendi  
actionis, requirit agere nisi attingat terminum actionis  
Atque S. quod est actio materialis requirit attingere  
gratiam supernaturalem  
aut manum spirituales. (No 12)

Ergo S. non agit ut causa physica.

Resp. Dist. min. per se C Si elevatur N.

~~4) Si elevatur Causatio physica repugnat. E.S.D.~~  
Resp. ~~Inter agens~~ <sup>quoque modo elevatur</sup> ~~et patiens~~ requiritur  
Proba. Contactus aliquo modo realis vel physicus

Atque hoc non potest esse utpote materiale non tamen nullum  
potest habere Contactum cum anima spirituali,  
— et quandoque neque ad ipsum Corpus, ut patet in  
matrimonio et parentela. (No 6)

Ergo S. non agit physice etc.

Dis. Resp. Dist. min. quoad factum materiale C  
I. min. Corporalis vel materialis C. <sup>quoad significationem N.</sup>

~~5) Abjuncto Realis et ontologicus, ut signum gratiae N.~~  
Quandoque Nullus Contactus <sup>realis</sup> ontologicus habetur E.S.D.  
Et quod non est non potest habere Contactum reale.  
multo minus agere physice.

Atque S. non amplius sunt quando gratia produ-  
Citur.

Item i Sacramentum est ens successive  
quod qua totum non existit in ordine physico.

ii Gratia non producit nisi quando tota  
Sacramentorum Significatio est Completa —  
i.e. quando prolata est ultima dictio, quo tempore  
partes antecedentes, tum materia tum forma,  
effluerunt, neque amplius sunt. (25, 52, 53)

Resp - Dis min. Quoad ritum materiale C del transeat  
Quoad significationem N.  
6 Insto Quandoque Negat quoad significationem S. attingit subiectum

Probo Quando validum sacramentum est validum sed  
informe, significatio non attingit  
E. S. D.

Repugnat Causalitas physica, etiam ex significatione,  
quae superat

Physice non attingitur subiectum ubi actio superat  
limites spatii et temporis, ubi agens agit in  
distans vel in futurum.

Atqui sic fit in sacramentis

Sacra Absolutio fertur quandoque in absentem.

Sacramentum validum sed informe <sup>non</sup> attingit effectum  
nisi post lapsum temporis quando obexeremur.

Ergo non habetur actio physica (perfectiva) (14, 15, 21)

Resp Per significationem in se C.

Per signif. ut instrumentum voluntatis dis. N.

7 Insto Atqui significatio ut instrumentum nullum  
habet effectum in ordine reali vel ontologico E. S. D.

Probo Sic Omne agens agit secundum quod est.

Atqui significatio est in ordine logico, vel cognitionis  
et requirit habere effectum in ordine ontologico.

Item i - Proprieta significationis est aliquid  
intrinsecum verive, non aliquid

Probo Significationis est manifestare mentem significantis  
efficere <sup>impletionem seu</sup> formam mentis, non vero formam entis.

ii Significatio non predest quidquam personae non per-  
cipienti signum - Tament baptisantes Coll de Coelatum  
infantibus valide producit effectum.

iii Unio sensibilibus vel Contactus spatialis requiritur  
ut invocetur significatio - Quod vero non habetur in  
matrimonio per procuratorem. → (45, 40)

Resp Dist. Signum speculative C.

Signum practicum N.

8 Causa Insto Causatio physica ex signo  
Practico nullo modo potest probari  
et deest in manifestis Contradictiones C. S. D.

Probo. No 38, 35, 43.

Nulla Concedens explicatio

Quot capita tota sententiae.

Abyssus Contradictiones.

Ita destruit Causalitatem Iti aut eff. facit illam  
Principalem

II Sacramentum non est causa instrumentalis  
1) Probo.

9 Insto De Theoria Caus. physicae est contra  
doctrinam Patrum et Scriptural.  
No 37

10 Insto Unicus locus ubi Scriptura videtur  
Clare loqui de modo efficientiae Certe probat  
Causalitatem moralem.  
No 56.

II Sacramentum non est causa instrumentalis.

1) Probo Gratia est actuatio creata per actum  
meritorium

Atqui inter animam actuandam et Deum immediate  
actuandam requirit admitteri alium principium  
interueniens

Ergo Sacramentum requirit esse instrumentum in  
productione gratiae. — No 4

Resp. Dicitur hinc: ut principium conferens aliquid  
ad esse effectus R

ut p. significans et applicans subjecto  
imperium div — N.

2 Insto Atqui per significationem et applicationem  
Sacramentum non fit verum instrumentum.

Probo Quod significat et applicat habet ad effectum  
et continens ad contentum, v. g., ut vas ad  
medicinam. — Non est instrumentum actionis

sed aliquid sensibile in quo Deus manifestat gratiam  
— Dicitur instrumentum per metonymiam sicut  
Dicitur instrumentum sanitatis, cum revera  
medicina sit instrumentum.

Atqui S. vere continet gratiam, non vere concurrens  
in ~~instrumentum~~ inter gratiam et sanctificationem  
animae per gratiam. — No 2, 33.

Ergo S. est non est vere instrumentum.

Resp. Distin. Non concurrens in applicando ~~inferentia~~  
Divinum Dominum Nego.  
Non concurrens in ~~inferentia~~ <sup>speculativum</sup>  
Mere continet gratiam et signum ~~inferentia~~ N.  
Continet et signum practicum applicanda animae  
inferentia Div — C.

4) Quo negare ex applicatione inferentia Divini probatur  
instrumentalitas

Probo In omni effectu quod fit ope instrumenti  
debet haberi aliquid proportionatum instrumento.

Atqui Sic... Type in No 10

Resp. Dist. maj. Nihil confert <sup>perfective aut</sup> ~~inferentia~~ effectus  
inferentia ~~inferentia~~ ei.  
Non confert operationi modum humanum et sensi-  
bilem, conjungendo effectum determinatum  
Cum anima determinata Nego.

Dist. Conc. S. non est instrumentum dicitur ex cum  
instr. naturalibus C.

S non est instrumentum analogice N.

3) Quo Ratio signi practici non sufficit ut sit instrumentum  
Probo Significatio in Sacramento est aut aliquid creatum  
aut non.

Si creatum requirit attingere quidquam in effectu  
nempe gratia

Si non creatum non est ex ratione sacramenti, et  
non probat causalitatem Sacramento.

Ergo ex significatione non constat causalitas instru-  
mentalis. — No 42

Resp. ~~ad maj~~ ad tertium: Est creatum, significans inferentia  
in creatum.

Ad 1<sup>am</sup> partem min.

Nequit conferre ad substantiam gratiae C.

Nequit applicare imperium Div. animae N.

H

Sacramentum nullo modo est causa gratiae

1) Omne agens agit secundum quod est

Atqui Sacramentum est situs materialis

Ergo nequit causare gratiam quae est spiritualis

Resp Dist min In re situs materialis N.

Cum signif. spirituali C.

2) Atq Insto Atqui significatio non tantum non

probat sed destruit causalitatem realem C & D

Probo Agere sequitur esse.

Atqui significatio est in ordine logico

Ergo nequit causare in ordine ontologico

Nota ~~Alia~~ <sup>significatio</sup> ~~gratiae~~ <sup>gratiae</sup> ~~per se~~ <sup>per se</sup> C type 23.

Resp Dist min : ~~gratiae~~ <sup>gratiae</sup> ~~per se~~ <sup>per se</sup> C

~~gratiae~~ <sup>gratiae</sup> ~~instrumentum~~ <sup>instrumentum</sup> imperii Divini N.

3) Insto Neque sine ut instrumentum potest causare C & D

Probo Virtus entis creati limitatur ad....

type No 2.

Resp : Dist min : C potentia obedientiali N.

C potentia naturali C.

4) Insto Atqui S. non concurrit ad educationem  
gratiae e pot. ob. C & S D.

Probo Patres explicant.... type No 8 changing vel...

~~et Dist maj. Patres non affirmant virtutem objectivam  
Sti N.~~

~~Non affirmant etiam necesse inter signum effectum  
& effectum mediante significatione C.~~

~~Quae actiones parallelae independentes N  
objective connexae C.~~

Instr  
5) Et si objective connexion tanquam requirit haberi  
ratio causalitatis

Proba Type 27.

Respo <sup>Dispositum</sup> ut instrumentum C.

Et in re subdistinguo non attingit substantiam gratia  
neque dispositive operator N. C

Instr  
6) Neque ut instrumentum potest influere in gratiam  
C. S. D.

Proba

$$\frac{500000}{1000000} \quad 5$$

### The electronic microscope.

The human eye is a wonderful instrument. It is sensitive and exact. It is by the aid of the eye that all man's knowledge of nature has been acquired. No science is built up, no reasoning process takes place without data given by the senses, and the richest source of sense data are the twin instruments of beauty and power called the eyes.

But however sensitive be our eyes, <sup>it is but too true</sup> ~~we~~ <sup>are</sup> ~~conscious~~ <sup>aware</sup> that the range and <sup>variety</sup> ~~amount~~ of our vision is <sup>small</sup> ~~limited~~ <sup>limited</sup>. In all the wide <sup>variety</sup> ~~gamut~~ of radiations that exist in nature, there is only a small group or class which the retina of the human eye is sensitive to and about which the eye can convey impressions to the brain. The radiations of this <sup>group</sup> ~~class~~ make the visible light; they <sup>vary in</sup> ~~are~~ of wavelength about <sup>half</sup> ~~the~~ 70 to 40 millionths of a centimetre. Light of longest wavelength is red in colour, and while that of the shortest is violet. In between are the other colours; and ordinary white light is a mixture all these visible wavelengths. The <sup>human</sup> eye cannot ~~form~~ <sup>form</sup> any sense-impressions of wavelengths outside this range. Thus the <sup>radiations of</sup> ~~lengths~~ red and radio waves, which are of longer wavelengths, and the <sup>those of</sup> ultra-violet, X-ray, <sup>gamma</sup> ~~gamma~~ ray and other radiations which are of shorter wavelengths,

Cannot produce on our eyes any consciousness of vision. They fall on the outer eyes ~~but~~ with whatever intensity, and we will not be in the least conscious of seeing any thing.

But however sensitive be our vision, we are only too conscious that the range and sharpness of our vision are limited. We cannot see objects which are too small, nor those which are too far away. Such objects convey to our eyes too little light to produce a sense impression <sup>sense</sup> and the eyes do not register them, at least not <sup>with a sufficiently</sup> ~~clearly~~ <sup>large size</sup> ~~enough~~ for us to distinguish them. To aid our vision we use the telescope and the microscope. Both these instruments help to enlarge objects which are too small for the unaided eye. They have pushed outwards the confines of human knowledge; modern science with its many branches and ~~very~~ high degree of precision would not have been what it is but for these two instruments.

நமது நம் பித்தக குருக்காலும் கிதமிஞ்சு சடியாது என்ரு  
 ககால் வான் குருஞ்சு கருசெய்யான். - சீகுருகுயபக்தி ஏர்  
 குருசுளம் - யவவாது பகயுச்சிக்ரு குரிஞ்சுள...

அதிசயத்துக்குரிய விசுமாய் வொளிப்படுகிற துருசுயத்தி

அதிசு போசுசும் அவிசெஞ் சுகனிஸ் சுவ்வொடு வரிமியும் கண்க  
 கிடக்கின்றது. - சேவதுவட்சணம் சூன்ருசுளா அநிநியநிதி  
 யுண்ணவர் - த நம்தை மருவாக் கின கனிப ண்கிண அவர்  
 அநிஞ்சுருக்கிஞர் - திஞ்சு ப்பிவபஞ்சத்தின் கட்டுருபிடான  
 பானசு -

92 - சமவசுத்துக்கு மேலான சையல்க சைநியம் துள்வாவிடினி -  
 \* பரிசுஞ்சுஞ்சுளத்தின் உச்சிக்ருப் போய்ச்சேசுருவசுர் - ஞர் பானசு.  
 நம் பித்தகவொன்று இஞ்சுக்கனிஸ் ணமல் பறக்கத்தவக் கிஞர்  
 சிர் பான்கியம் பானம் சூனிய - சமவசுதின பானாணம்  
 - அக்கிவாமகனிஸ்சேசாய் -

மதிமயக்கம் மரமாலம் அவ்வ.

93 ச சிஞ்சுயும்புகள் குளாணும் பறவைகள் -



needed at the present time. <sup>The</sup> address by Ingr. P. Leonard S. J., Bishop of Madura, is a fitting <sup>gives a masterly</sup> which precedes the essays gives a <sup>masterly</sup> analysis of the present position of the Church in India and the task that lies ahead of it future which faces it. Priests and missionaries for whom no cause is dearer than that of Christ's Kingdom in this country have reason to be thankful to St. Paul's Seminary, <sup>is staff and</sup> ~~and its~~ former alumnus for having <sup>exposed in</sup> ~~presented them with~~ so timely and so practical a fashion <sup>a vital</sup> study of the <sup>problem</sup> which though present to all has <sup>hardly</sup> been <sup>met</sup> with such courage and determination.

[Note: ~~The Editor of the Home Review~~ The Rector of the St. Paul's Seminary writes: "Former Paulists who have not received their copy of the Home Review may apply to the Seminary:"]

#### Fourth Annual of Catholic Action Society, Madura.

1946 Pages 72. C. A. S. Madura. 1946.

The Annual is <sup>intended as in primarily</sup> intended for the Catholic Actionists of Madura Diocese, <sup>and the present volume</sup> ~~and the present volume~~ <sup>keeps up</sup> ~~keeps~~ <sup>perhaps some</sup> ~~the~~ <sup>effects</sup> high standard of excellence established by the ~~establish~~ of its predecessors. ~~The~~ <sup>It</sup> ~~got up in~~ <sup>with</sup> ~~the~~ <sup>the</sup> ~~subject~~ <sup>is</sup> ~~of~~ <sup>the</sup> ~~the~~ <sup>present</sup> ~~volume~~ <sup>the</sup> ~~the~~ <sup>Holy</sup> ~~Mass~~ <sup>the</sup> ~~the~~ <sup>energizing</sup> ~~center~~ <sup>of</sup> ~~Catholic~~ <sup>of</sup> ~~Action~~. In a series of <sup>regard</sup> ~~under~~ its various aspects and in its relation to Catholic Action. All the essays are admirably linked with each other, so as to give ~~to~~ a full exposition of the Mass. Though popular in the method of presentation, they contain a great deal of ~~of~~ doctrinal information, all the more valuable ~~the~~ <sup>because</sup> ~~the~~ <sup>unique</sup> ~~act~~ <sup>of</sup> ~~social~~ <sup>worship</sup> ~~and~~ <sup>the</sup> ~~emerging~~ <sup>source</sup> ~~of~~ <sup>Catholic</sup> ~~Action~~. In a series of essays dealing with various aspects of the Mass in ~~their~~ <sup>its</sup> ~~relation~~ <sup>of</sup> ~~Catholic~~ <sup>of</sup> ~~Action~~, members of the Catholic laity, men and women, here present to their co-

With its numerous illustrations and artistic get up

