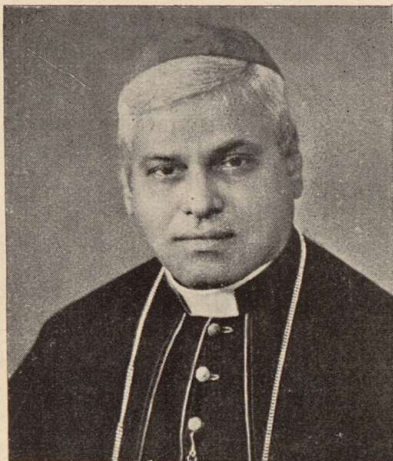


THE CHURCH IN INDEPENDENT INDIA

By Archbishop THOMAS POTHACAMURY, D.D.



ABOUT THE AUTHOR.....



The Most Rev. Dr. Thomas Pothacamury, Archbishop of Bangalore, was born at Ravipadaw on September 2, 1889. For his ecclesiastical studies he was sent to the Seminary at Kandy, Ceylon, where he was ordained for the Archdiocese of Madras on December 17, 1916. The early years of his priesthood were spent in apostolic work among the poor of Madras. As editor of the Madras Catholic Weekly, *Leader*, for several years His Grace showed himself to be a clear and effective Christian writer on contemporary India.

Elected first Bishop of Guntur on April 9, 1940, he was consecrated on June 29 of the same year at Madras. He remained at Guntur only for two years, for he was translated to the See of Bangalore on October 15, 1942, and installed on January 31, 1943. When Bangalore was raised to the status of a Metropolitan See on September 19, 1953, His Grace was appointed as its first Archbishop.

His Grace has been the General Secretary of the Catholic Bishops' Conference of India since its inception in 1944. At the Third Quinquennial Meeting of the Hierarchy held at Delhi in October, 1960, His Grace was elected Vice-President of the Conference, but he will continue to act as General Secretary until such time as the CBCI Secretariat is ready at Delhi.

INDIA

SCALE OF MILES

100 200 300 400



INDIAN SUB-CONTINENT

The Union of India occupies the major portion of the Indian sub-continent — a vast three-cornered peninsula in South Asia.

Since May, 1960, India has been divided into fifteen States and six territories administered by the Central Government. The States and territories with their estimated population, according to the census of 1961, are as follows :

STATES

Andhra Pradesh	... 35,977,999	Maharashtra	... 39,504,294
Assam	... 11,860,059	Mysore	... 23,547,081
Bihar	... 46,457,042	Orissa	... 17,565,645
Gujarat	... 20,621,283	Punjab	... 20,298,151
Jammu & Kashmir	... 3,583,585	Rajasthan	... 20,146,173
Kerala	... 16,875,199	Uttar Pradesh	... 73,752,914
Madhya Pradesh	... 32,394,375	West Bengal	... 34,967,634
Madras	... 33,650,917		

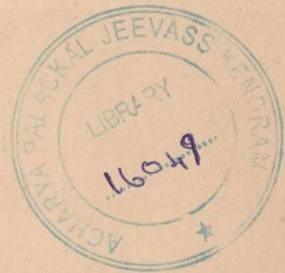
TERRITORIES

Andaman & Nicobar Islands	... 63,438	Laccadive, Minicoy & Amindivi Islands	... 24,108
Delhi	... 2,644,058	Tripura	... 1,141,492
Himachal Pradesh	... 1,348,982	Manipur	not available

India's total estimated population, according to the census of 1961, is 438,000,000 — about 15% of the world's population.

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THE CHURCH IN INDEPENDENT INDIA



BY HIS GRACE
THE MOST REV. DR. THOMAS POTHACAMURY,
ARCHBISHOP OF BANGALORE.

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FOREWORD

"THE CHURCH IN INDEPENDENT INDIA" was first published three years ago by the Most Rev. Dr. Thomas Pothacamury, Archbishop of Bangalore, in the series of "World Horizon Reports, Maryknoll Publications, Maryknoll, New York". Among the Prelates of India's Hierarchy, to no other more competent than Archbishop Thomas could the appeal have been made by Father John J. Considine, M.M. For, with his long experience of journalism, and having held the office of General Secretary of the Catholic Bishops' Conference of India for over 16 years, noted as he is also for his phenomenal memory in respect of facts and figures, Archbishop Thomas was in a position to produce that publication with the greatest facility.

Out of his limited stock of copies he was able to give me quite a few. And these I was able to make use of to enlighten the number of visitors that come to Bombay and India and seek enlightenment on the position of the Church in the land. That handy booklet proved so valuable in the number of interviews I had to give that at one of the meetings of the Standing Committee of the Catholic Bishops' Conference of India I proposed that there should be a second edition, published under the auspices of the Catholic Bishops' Conference of India. Accordingly, Archbishop Thomas got going, by writing to the members of the Hierarchy to secure the latest information on the position of the Church in the various dioceses with relevant statistics. It has been much labour for him, and in this second production I was able to be of some service by placing the proofs in the hands of Father Simon Pimenta, the producer of the "Catholic Directory of the Archdiocese of Bombay", noted for his meticulous attention to details.

Archbishop Thomas was so satisfied with his work that he invited him to spend a week in Bangalore where both could work together on the final findings.

At one of the meetings in Bombay of the Interdiocesan Board of Education I drew the attention of the House to the value of this publication and informed them that a second edition was in prospect. I proposed that the second edition should be of two kinds : De Luxe and the other cheaply printed for wide sale among our High School and College students, as also among the enlightened laity; valuable, too, for presentation to non-Catholic friends. The proposal was adopted enthusiastically. The printing has been entrusted to the Examiner Press, whose Manager, Father Theodore Pereira, is going to take a very personal interest in the production of "The Church in Independent India".

My hope and prayer is that the Booklet may serve to give the readers a correct and balanced picture of the position and the activity of the Church in our country.

+ Valerian Cardinal Gracias

Archbishop of Bombay

&

*President, Catholic Bishops' Conference
of India.*

23rd October 1961

Preface

His Eminence Valerian Cardinal Gracias has kindly written a Foreword for the booklet "The Church in Independent India". He wants me to write a Preface. A Preface is generally an opening statement explaining the reason for writing the book, and setting forth the writer's general views. My task is simply to recall the circumstances under which the booklet was prepared.

The Rev. John J. Considine of Maryknoll, New York, formerly editor of the *Agenzia Internazionale Fides*, Rome, toured many parts of the missionary world, including India, and asked me in 1957 to write an account of the state of Christianity in Free India for general reading and background information for use in social study, history and religion classes in America.

He himself suggested the broad outlines, dividing the country into various regions to facilitate study and give a realistic picture of the situation, chiefly after India attained Independence. It was not an easy task ; much information had to be gathered on the political and religious conditions and the attitude of the government and the people towards the Church and her varied activities. Fr. Considine was well acquainted with the position in India and suggested some points, such as the Niyogi Report, the Rege Report, and the problems and obstacles confronting the Church and opportunities for its expansion.

The manuscript was prepared at different intervals, and sent as soon as each part was ready. The booklet was published in 1958. At the CBCI meetings held in Bangalore in November-December 1958, His Eminence spoke of the brochure and wanted a copy to be provided for each of the members. He proposed that an Indian edition should be published under the authority of the Catholic Bishops' Conference of India, after obtaining necessary permission from the Maryknoll Book Shop. Accordingly I address-

sed Fr. Considine who in his reply dated 24th December 1958 said : "We are delighted to hear that you anticipate publishing your brochure, *The Church in Independent India*. This is the finest compliment you could pay us as to the value of the document. Please do not hesitate to handle it in any way you desire. This letter is the assurance of the Maryknoll Fathers that as far as we as publishers are concerned, we grant you all rights to handling the brochure in India, both as regards the text and illustrations. I assume that you will correct the several unfortunate blunders that were introduced at this end".

Before preparing the Indian Edition, several Bishops and a few others were asked for their views and remarks on the various topics discussed in the booklet. Many of them forwarded their corrections and observations.

The prospects for the Church in our country are encouraging. The Catholic Church is exercising a steadily growing and effective influence on the minds of the educated classes through its various institutions of learning and charity, and closer contacts between the Catholic laity and leading non-Christians. Bishops, priests and sisters are held in great esteem and regard. The non-Christians know us now better than ever in the past. Our leading Catholics are participating in public affairs more actively than before, thus dispelling prejudice against the Catholic faith and way of life.

The present population of the Indian Republic is 438 million ; it is an advance of over 20% or one-fifth over the number ten years ago. On the same assumption, the provisional total of Catholics works out to 6,480,000. Undoubtedly, the Church in Independent India has made remarkable headway.

I must express my grateful thanks to His Eminence Valerian Cardinal Gracias for the initiative he took in bringing out the Indian edition, for his excellent foreword and for deputing one of his priests, Fr. Simon Pimenta, to revise the text and correct the proofs.

✠ THOMAS POTHACAMURY,
Archbishop of Bangalore,
General Secretary,
C. B. C. I.

1

The Church in India To-day

TO-DAY India commands world attention and respect hitherto unknown and unheard of in her long and chequered history. The tremendous advance India has made in every direction during the fourteen years of her independence has won wide admiration and given her a key position among the countries of Asia.

The Catholic population of India played a loyal and patriotic part in the achievement of the country's independence, and the Church's position at the present time reflects the nation's appreciation of those efforts. The primary contribution of Catholics was their promotion of national unity among all classes and creeds of the population. The educational and humanitarian agencies of the Church have proved themselves to be a great welding catalyst for social solidarity.

Politically, India's Catholics share, as they have always shared, the common ideals and aims of their fellow countrymen. They are united with other Indians in deep esteem and heartfelt affection for such great leaders as the late Mahatma Gandhi, chief architect of India's freedom; the late Sardar Vallabhai Patel; Dr. Rajendra Prasad, the President of the Indian Republic; Dr. Sarvapalli Radhakrishnan, the Vice-President; and Pandit Jawaharlal Nehru, the Prime Minister.

Our profound respect for these national leaders stems not only from their exemplary patriotism, but also—and primarily — from a studied admiration of their integrity of character, their sense of justice and fair play towards all communities and religions. India's Prime Minister, although himself not a believer in any formal religious body, is particularly outstanding for sterling qualities — nobility of mind, truth, honesty and justice. He is the beloved leader of the whole nation. Like the great Mahatma Gandhi, Pandit Nehru fought bravely against the colonial occupation of India. He spent twelve years of his life in prison on behalf of the cause of Indian liberty. And yet, he is not inspired by any petty sense of narrow prejudice against the British. Under his capable leadership, India has come safely through the difficult early years of political independence, gaining widespread sympathy for our people and their aspirations among the nations of the world.

DAWN OF FREEDOM

On August 15, 1947, India attained freedom and independence. With the people of our immense country, Catholics rejoiced in the hard-won triumph that culminated more than a half-century of struggle. The battle had not been one of arms, but of ideologies; and on that battleground India's national aspirations had surpassed British genius and ingenuity. A glorious era for all free peoples dawned when the British Government, conscious of the strength of India's national movement and of the ability of our nation's statesmen to rule the country and shape its destinies, handed over the administrative machinery to the representative leaders of India.

Shortly after midnight on August 14, 1947, at the historic session of the Constituent Assembly, the members pledged and dedicated themselves "to the service of the people of India to the end that this ancient land might attain her rightful place in the world, and make her full and willing contribution to the promotion of world peace and the welfare of mankind".

BISHOPS WELCOME FREEDOM

Anticipating the achievement of national independence, the Catholic Bishops' Conference in July, 1947, acclaimed the spirit of good will and cordiality between the British Government and the Indian statesmen in reaching the momentous agreement. The Conference further asserted that the Church was not concerned with political issues and events as such, since

her primary interest centered about spiritual values and the influence of these values on the character and lives of men. Yet the Church was not unmindful of the temporal needs and the social prosperity of the people.

The statement of the Hierarchy included an exhortation to all Catholics "to give their best to the motherland, to serve as a bond of union among sections which may be kept apart from one another by suspicion or discord, and to avail themselves of every opportunity to foster a sense of unity and solidarity, so that peace, brotherly love and happiness may reign among all". Catholics of India, the statement also declared, must "stand united with the numerous elements of their countrymen in the effort and determination of a great and thriving land, worthy of her ancient culture and her glorious past". Thus the leaders of the Church expressed their positive attitude towards India's new political status. And their words were echoed by all of India's Catholics - Priests, Brothers, Sisters and members of the laity - who felt an immense joy and pride in the emancipation of their country from colonial rule.

PREAMBLE OF LIBERTY

The Constituent Assembly met on December 9, 1948, to draft a Constitution for independent India. Catholics and Protestants were represented in the session. On November 26, 1949, the Assembly formulated the document that became the basis of all-India law on January 26, 1950. This was already a memorable date. On that day, twenty years earlier, the National Congress had issued India's Declaration of Independence and pledged itself to the attainment of that independence.

The preamble of the Constitution of India is significant to every member of the nation. It begins as follows:

"We, the people of India, having strongly resolved to constitute India into a Sovereign Democratic Republic and to secure to all its citizens

JUSTICE, social, economic, political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and unity of the Nation;

in our Constituent Assembly do hereby adopt, enact and give to ourselves this Constitution."

INDIA—A SECULAR DEMOCRATIC STATE

The Constitution designates the Republic of India as a secular democratic State. "A secular State," Pandit Nehru wrote on August 9, 1954, "does not mean a State where religion, as such, is discouraged. It means freedom of religion and conscience". To Parliament he declared that the term "secular" does not mean that "religion ceases to be an important factor in the private life of an individual. It means that the State and religion are not tied together. It simply means the cardinal doctrine of modern practice, the separation of the State from religion, and the full protection of every religion".

By definition, therefore, the civil government favours no single religion, but grants to every citizen equal status and opportunity before the law. Freedom from religious discrimination and freedom of conscience and religion are to be safeguarded for every citizen by the Supreme Court of India.

The provision of these civil rights is contained in the following articles of India's Constitution:

Article 14: "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."

Article 15: "The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth . . ."

Article 16: No. 1: "There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State."

No. 2: "No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence. . . , be ineligible for, or discriminated against in respect of, any employment or office under the State."

Article 19: "All citizens shall have the right to freedom of speech and expression; to form associations or unions; to acquire, hold, dispose of property; and to practise any profession, or to carry on any occupation, trade or business."

FREEDOM OF RELIGIOUS PRACTICE

Besides these assurances of personal liberty, the Constitution also gives specific, positive and definite guarantees to all religious groups that enable them to carry out their appropriate activities without let or hindrance. Careful consideration and lengthy discussion in the Constituent Assembly preceded the acceptance and adoption of the wording of the article on religious freedom. Religious freedom in the Constitution includes the right of religious denominations to establish and maintain their own religious and charitable institutions, to manage their own affairs in matters of religion, to own and acquire movable and immovable property, and to administer such property according to law.

Article 25: "Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to the freedom of conscience and the right freely to profess, practise and propagate religion."

Article 26: "Subject to public order, morality and health, every religious denomination or any section thereof shall have the right:

(a) to establish and maintain institutions for religious and charitable purposes;

(b) to manage its own affairs in matters of religion:

(c) to own and acquire movable and immovable property; and

(d) to administer such property in accordance with law."

Article 28: No. 1: "No religious instruction shall be provided in any educational institution wholly maintained out of State funds."

No. 3: "No person attending any educational institution recognized by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto."

Article 29: No. 2: "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language. . ."

Article 30: No. 1: "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

No. 3: "The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language."

These clauses mean that the state observes strict neutrality with regard to religion, and does not lend support nor manifest disfavour, to any particular faith. Every religious denomination has full freedom to have its own organisation and carry on its propaganda without hindrance.

It is clear from the above points that India's position on the individual's right to the free and unhampered practice of religion is unequivocal. What she guarantees to her own citizens she also upholds for members of other nations, for India wholeheartedly supports the United Nations in their declaration of freedom of religion: "Every one has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom either alone or in community with others, and in public or private, to manifest his religious belief in teaching, practice, worship and observance."

RELIGIOUS MINORITIES

Before the drafting and adoption of the Constitution, all religious minorities felt a deep concern for the preservation and protection of their religious beliefs and practices. Members of the Christian churches welcomed the establishment in 1948 of an Advisory Committee for the Protection of the Rights of Minorities. Excellent use of this opportunity was made by Catholics to explain to representatives of the Committee the position the Church would assume in a free India. Thanks to the sincerity of the Catholic spokesmen, the Advisory Committee proved to be sympathetic to the Catholic viewpoint.

Having assurance of the constitutional guarantees of the free practice of religion, the Christian groups addressed a memorandum to the President and leaders of the National Congress Party surrendering, in the interest of

national unity, their privilege of separate representation in the Legislature on the basis of their religious beliefs.

This gesture of goodwill on the part of the Christian minority groups was warmly welcomed by the late Sardar Vallabhai Patel. In his remarks he urged the majority community "to have confidence in the minority community," and exhorted it to conduct itself "in such a way as to win and retain the confidence of minorities". By their act, Sardar Patel declared, the minority had laid "the foundations for a truly secular, democratic State, where everyone is equal in every way to everyone else. "May God give us wisdom and courage," he prayed, "to do the right thing to all manner of people as our Constitution provides".

Generally speaking, attempts have been made by several leaders of the Congress Party which has controlled India's Government ever since independence, to carry out faithfully Sardar Patel's declaration. At the general elections of 1957, for example, the Congress Party took particular pains to secure adequate representation for the Moslem and Christian minorities. This fairness on the part of the Congress Party leaders has created a favourable impression on minorities throughout the country. Nevertheless, conditions seem to be changing, and the friendly feeling towards Christianity and Christians seems to have diminished during the last two or three years.

OPPOSITION TO RELIGIOUS FREEDOM

To return once more to the constitutional rights on the freedom of religion, the concession of the right "freely to . . . propagate religion" was passed despite the opposition of several influential personages. Their chief reasons for desiring to withhold this right were based on the following arguments: (1) Religion had been in the past the cause of division in the country. The Moslems had established a precedent by agitating for and obtaining a separate State — Pakistan — on religious and cultural grounds; (2) the Christian faith, essentially and consciously a missionary religion, could conceivably increase its membership to the point where it would become a majority group in an area. Christians might then cause political unrest by demanding that that area be set up as a separate Christian State.

These objections to the "freedom to propagate religion" were ably answered by several Congress leaders, and the heated discussion occasioned

fine tributes to the Christian community. Pandit Laksmi Kant Maitra declared: "This glorious land will lose its spiritual values and heritage if the right to practise and propagate religion is not recognized as a fundamental right. The observations made against the proselytizing activities of Christians are to be deprecated. The Indian Christian community is the most in-offensive community in the country."

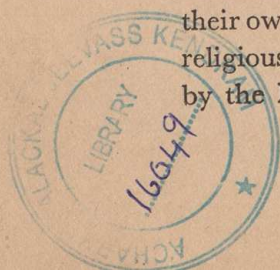
Mr. Krishnaswami Bharati observed that the Indian Christian community had "never transgressed the legitimate propagation of their religious views". The then Finance Minister of the Indian Union, Mr. T. T. Krishnamachari, stated that, in his opinion, the "country had reached a stage at which regardless of the religion a man professes, he should have the right to practise his religion fully".

India is indebted to such men as these for the inclusion in its Constitution of one of the fundamental rights of religion - the right to propagate itself. Although many of these farseeing political figures are not themselves Christians, they merit the heartfelt gratitude of India's Catholics. By their noble and courageous defence of the rights of a minority, they set for the whole people of India a splendid example of religious tolerance and political democracy, for the policy that they advocated was of fundamental importance to the Church. Thus from the beginning of our national independence, we Catholics have been free to preach the Gospel of Christ to the millions of our fellow citizens who have been born and raised outside the true Church.

INDIA—LAND OF MANY FAITHS

The overwhelming majority (about 85 per cent) of India's estimated population of 438,000,000 are Hindus. Moslems number some 41,000,000. Christians are the third largest group - 11,000,000 - and more than half of them are Catholics; the rest belong to Protestant or Jacobite churches. In addition, there are several millions of people who profess adherence to smaller religious groups - Sikhs, Jains, Buddhists, Zoroastrians, Jews and Animists.

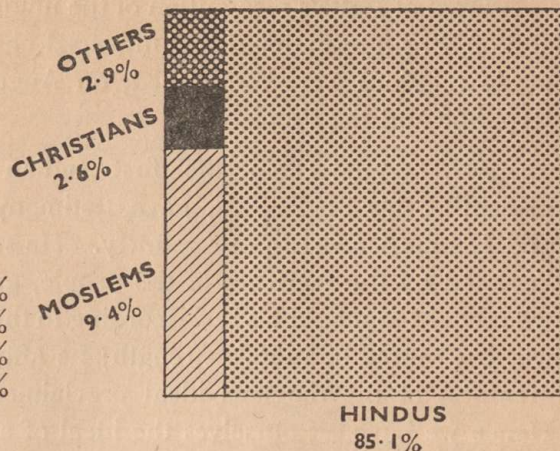
Since the Constitution safeguards the fundamental rights of religion and education in India, Catholics have a firm sense of security in the practice of their own faith among their countrymen of diverse creeds. These fundamental religious rights are not mere abstractions. They have been vigorously upheld by the President of India, the Prime Minister and other national leaders in



INDIA'S RELIGIONS

The percentual strength of India's religions is shown on the graph :

Hindus	...	372,036,000	85.1%
Moslems	...	41,984,000	9.4%
Others	...	12,644,000	2.9%
Christians	...	11,336,000	2.6%
		438,000,000	



Note : The above is an approximation, since exact figures are hard to obtain. The last census, taken in 1961, places the present population at 438,000,000. Of India's over 11,000,000 Christians, more than half are Catholics ; the others belonging to various Protestant sects. Under "Others", in the above graph, are listed Sikhs, Jains, Zoroastrians, Buddhists, Jews and some smaller religious communities

the Central and State Governments. Repeated and emphatic pronouncements by India's leaders furnish evidence of the general attitude of fairness towards all beliefs that is found among the elected and appointed officials of the Government.

Moreover, India's tradition is one of religious tolerance. There is probably no other great country in the world where people are so fundamentally religious-minded as India. Indians instinctively attribute their joys and sorrows and the tenor of their everyday life in the material and spiritual sphere to the wisdom and providence of the Supreme Invisible Power. Absolute religious freedom has always been recognized as the surest path to the peaceful co-existence of diverse communities and to co-operation of all elements of the population for national unity and well-being.

DIPLOMATIC RECOGNITION OF THE VATICAN

Proof of India's recognition of the unique position of the Catholic Church and of her supra-national and universal character was accorded when diplomatic relations were established, on August 15, 1948, between our young Republic and the Vatican.

Mr. Dirajlal Desai, the first Indian Minister to the Holy See, on presenting his credentials, gave testimony of India's reverence for Christ and His messengers in our country. He stated that India was a new State, "created by the sacrifices of the people, guided by one (Mahatma Gandhi) who sought to mould his life according to the message of Christ. He (Gandhi) was the source of India's strength; he affirmed the oneness of God and the greatness of the religious ideal proclaimed in the Sermon on the Mount. Hence we have set ourselves the ideal of a secular State, in which all men of good will may, in peace and harmony, enjoy perfect liberty".

FRANK DISCUSSION

The Catholic Church in India is not without its problems - important and pressing problems. The happy relationship between Catholics and other groups has cooled since the first days of the Republic heralded joy and sweetness. Misunderstandings and suspicions were generated, unconsciously at times, and at times deliberately. A discussion of Catholic India's difficulties, however, must always begin with the declaration of the Church's basic optimism that is founded upon the guarantees of the Constitution of the country, the integrity of the nation's leaders, and the underlying good will of the people of India as a whole.

At the St. Thomas' Day celebration in New Delhi on December 18, 1955, Dr. Rajendra Prasad, the President of the Republic, observed in his speech:

"In the Constitution we laid down in so many words that all creeds and faiths can be pursued by their followers who will have perfect liberty not only to profess, but also to practise them. It was not an accident that a man like Mahatma Gandhi owed as much to Christianity as to Hinduism... Remember, St. Thomas came to India when many of the countries of Europe had not yet become Christian, and so those Indians who trace their Christianity to him have a longer history and a higher ancestry than that of Christians of many of the European countries. And it is really a matter of pride to us that

it so happened . . . I can only give the assurance to all those who inhabit this country that we do not expect conformity in faith. What we do want from every individual who happens to be a son or daughter of this country is loyalty - not loyalty to dogma or to any faith - but loyalty to the country. So long as that is there, no one has any reason to be afraid of the Government, of any of its laws, or even of any kind of activity, non-governmental, on the part of an ordinary individual, which would in any way be detrimental to the interest of such loyal persons; and I can also give the assurance that — in spite of what is now and then heard about missionaries here not being given the same freedom now as they enjoyed before — there is no intention on the part of any one to curtail their freedom or in any way to hinder their true mission. If their true mission is the preaching of Christianity, placing the life of Christ before our people, they are welcome . . . I am quite sure that everyone who is present here will go back satisfied and assured that we in this country have lived for nearly 2,000 years in peace and harmony, and will continue to do so in the future, too."

Every Indian Catholic will say "Amen" to our chief executive's expression of confidence in the good faith of the Christian community and its missionaries.

2

Obstacles to the Church's Progress

INDIA'S outlook on national and international affairs is coloured not only by a determination to be sovereign master of its own destiny but also by a reaction to its long history as a subjugated nation. Both these aspects have given rise to many complications and difficulties in domestic and external relations. Let us glance back hurriedly over the history of modern India, especially as it touches upon Christianity.

CHRISTIANITY AND WESTERN COLONIZERS, 1498-1751

India came into contact with modern European civilization through the Portuguese, who arrived on its shores in 1498, and began occupying the trading posts of the country. The Dutch followed soon afterwards. In 1600, the East India Company was established in England to promote trade and colonization, and its representatives soon assumed a major role in the future of our country. France made settlements along the southern and north eastern coast, and a European struggle for mastery of all India was soon in full tilt. The efforts of Robert Clive finally turned the tide in favour of England in 1751, and a large part of our country came under British rule.

The European colonizers did not introduce India to Christianity. The religion of Christ had spread to the southwest coast of our land even during apostolic times. But the Christian groups founded by St. Thomas the Apostle

and other early missionaries were cut off from Rome for long periods. Their Christianity was limited mainly to the southwest coast. It was not expansive and few converts were made in other parts of the country. It is estimated that in 1500 Christians in all India numbered only 60,000.

The coming of the Portuguese and other Europeans gave a new dynamic impulse to Christianity in India. Unfortunately, the spread of the Christian faith to regions other than the southwest was associated—in the eyes of many Indians—with Western colonialism. From the sixteenth to the eighteenth centuries, missionaries came to India with the permission and sometimes with the support of the colonial powers. They built mission schools for the instruction of converts and of non-Christian children, and were the main disseminators of Western culture. Despite the missionaries' advancement of education, they were identified by the Indians with the foreign masters who ruled India and exploited its resources. In the areas under Portuguese control, converts to Catholicism usually adopted the Portuguese way of life; they copied Western manners, dress and food, and even assumed Portuguese names. In some places, converts formed a separate class. They had little contact with the rest of the population, and were thus cut off from the main stream of Indian national life. In 1599 there were 300,000 Latin-rite Catholics in India and Ceylon. By the year 1700, the number was about 800,000 of whom 100,000 were non-Latin rite or St. Thomas Christians.

CHRISTIANITY AND BRITISH RULE

During the two centuries of British rule in India (1751 to 1947), Christianity made remarkable progress. This is all the more noteworthy since the East India Company and British Government, as a matter of policy, were not interested in the spread of Christianity. In 1792, for example, the East India Company received coldly the request of William Wilberforce - Britain's distinguished philanthropist and opponent of slavery - that missionaries and schoolmasters be sent out to India. One of the Company's directors commented that . . . "it would be madness to attempt their conversion or give them any more learning . . . than that which they already possessed".

By a curious coincidence, in that same year one of the most illustrious priests of the Paris Foreign Mission Society, the Abbe Dubois, took up his missionary work in India. For the next thirty-one years Father Dubois

lived and laboured on Indian soil, at first in the Madras Presidency and later in Mysore State. He was in close contact with high-caste Hindus and has written down much valuable information about the institutions he observed and the customs of the people. The Abbe Dubois formed a most pessimistic picture of Christians in the India of his day. He felt that the "conquest of the country by Europeans was a disastrous event so far as the advance of Christianity in India was concerned". Nevertheless, the Abbe Dubois and his followers continued in their efforts to bring Christian truth to the people of India.

The East India Company long remained adamant in its opposition to the establishment of Christian missions in territories controlled by the Company. This attitude was caused by fears lest the preaching of the Gospel might arouse religious antagonism among the people of India and thus endanger the Company's commercial interest. After 1813, however, there was a slight relaxation in this anti-missionary policy.

When the British Crown took over direct control of Indian affairs after the War of 1857, missionaries of all the Christian bodies were free to enter India. The British Government gave religious freedom to all and placed no obstacles in the way of Hinduism or the other non-Christian religions. Thanks to the British policy of neutrality in religious matters, Christian missionaries—both Catholic and Protestant—won many converts and laid firm foundations to Christianity in the country.

INDIAN ATTITUDES TODAY

Immediately after India attained independence in 1947, there was a noticeable feeling of friendliness among almost all classes of Indians towards Christianity and its missionaries. The foreign missionaries did not leave the country with the British, but remained at their posts and carried on their work with the same zeal as before. They showed in every way complete loyalty towards the Indian Government.

More recently, however, a change has come about. The anti-Christian slogans of bigoted and chauvinistic groups have been echoed by a section of the Indian press, and have influenced the minds of certain segments of the population, and even of certain leaders both in the States and at the Centre. As a result, a degree of antagonism towards Christians has developed.

Opposition to Christianity in India is found among adherents of the following powerful movements or ideologies:

(1) **Secularism** - This is a materialistic view of life based on the philosophy of positivism, which seeks to reduce all knowledge to scientific discoveries. It is a vital force among educated Indians, particularly those who have attended universities in the West. Many secularists decry all religion as superstition and wish to substitute for it ideas of a purely humanitarian nature. Such persons are well represented in every phase of Indian life today.

Owing to secularist influence in the dominant Congress Party, the Government of India has even embarked on a policy of limiting births by artificial means. Catholics, both within and outside the Congress Party, have resolutely attacked the Government's encouragement of birth control. And our efforts in this respect have been supported by some non-Catholics as well. Mahatma Gandhi, India's great liberator, was strongly opposed to birth control which he regarded as a sinful practice. For the Hindu religious tradition which Gandhi embodied springs from the spirit, and respects all life as coming from the Supreme Being. Thus secularism, while strong today, runs counter to the deepest currents of Indian thought.

(2) **Communism** - Proponents of this pernicious doctrine are active in India, as in other countries of Asia. To the poor and downtrodden they hold out the Messianic hope of material gain. They skilfully play upon local prejudices - never absent in a land of many languages and creeds, where caste distinctions give rise to frequent frictions.

Communism, like secularism, is contrary to India's spiritual and mystical background. Nevertheless, it is gaining adherents today. On the national level, the Communist Party is not an important force. It has but 42 out of 742 deputies. By contrast, the Congress Party headed by Pandit Nehru has about 551 seats (more than 74 per cent) in Parliament. Nevertheless, as a result of the 1957 general elections, Communists increased their strength in almost all the State Assemblies, especially in West Bengal and Andhra. And in Kerala State, for the first time, Communists formed a State Government, which was subsequently dismissed by the President (as we shall see in Chapter 4).

POLITICAL PARTIES IN INDIA

India, the world's largest democracy, has had two general elections since 1947 : the first in February, 1952 ; and the second in February, 1957. The third is due to be held in February, 1962. The table below shows the distribution of Seats in the two elections, and the present position in the Lok Sabha (Lower House).

	1952	1957	1961
Congress	363	366	375
Communists	27	29	30
Socialists	22	—	—
Praja-Socialists	—	18	18
Scheduled Castes Federation ...	—	7	} 83
Dissident Socialists	—	6	
Jan-Sangh	—	4	
Splinter Parties and Independents	77	58	

Parliament as a whole (that is, the Lok Sabha or the Lower House and the Rajya Sabha or the Upper House) is dominated by the Congress Party whose leader is Prime Minister Jawaharlal Nehru. The party holds today 551 out of the 742 seats. But the Communists, by skilfully playing on economic difficulties and tensions among different groups, have more than doubled their popular vote since 1952. They have picked up strength in almost all the States Assemblies, especially in those of Andhra and West Bengal. It is to be seen how they fare in the coming elections.

(3) **Militant Hindu Nationalism** - This movement, with its intense appeal to Indian patriotic and religious feelings, is the most obvious danger at present. It merits our considered attention.

Long before India became free, there were militant Hindu groups at work in the country, carrying on a vigorous campaign against Christianity. Best-

known among them is the Hindu Mahasabha which advocates the establishment of an exclusively Hindu State, with Hinduism as the State religion and the domination of all the minorities by the Hindu majority. It bitterly opposes conversion from Hinduism to Christianity or other religions. With the support of feudal interests, the Hindu Mahasabha fosters a communal outlook, that is, a narrow, reactionary regime based on Hindu principles. Militant Hindu nationalists have long been strong in the State of Madhya Pradesh in Central India. Since 1947, they have gained ground in the north as well. Shrilly proclaiming a message of religious hate and intolerance, they represent a disruptive force in India's body politic.

HINDUISM—AN ALL-EMBRACING FAITH

The banner and battle-cry of the Hindu Mahasabha is India's ancient religion - Hinduism. Hinduism is, in fact, a strong barrier to the wider diffusion of Christianity among Indians. Although divided into many sects, it has a strong hold on the minds and imagination of the people. Despite the absence of fundamental doctrines and an official creed, it is yet well-adapted to meet the needs of the average Indian who enjoys Hindu feasts and the practical aspects of Hindu religion. On the other hand, cultured persons are attracted by Hindu mysticism and philosophy.

Hinduism is, by its very nature, elusive, amorphous and eclectic. It is adaptable to an infinite variety of human characteristics and tendencies. Anyone may be a Hindu who was born in India and accepts some of the beliefs, rites and practices regarded as Hindu. Among Hinduism's main features are: (1) belief in the *Vedas* (the Hindu sacred books) as revealed truth; (2) belief in the law of *Karma*, or the transmigration of souls, as an explanation of the problem of evil and the riddle of life; (3) faith in the attainment of *Mukti* (heaven) after a series of rebirths; and (4) acceptance of the caste system that divides India's people into various classes according to their origin and hereditary occupations.

But the dominating feature of Hinduism is its all-embracing comprehensiveness. On the intellectual plane, it is broadly tolerant, and has an amazing capacity to adjust to changing conditions and to absorb the truths embodied in other religions. For Hinduism sees value in every faith. There

can be no question of inferior or superior creeds. Writing of Hinduism in his book, *Discovery of India*, Pandit Jawaharlal Nehru states :

“In its present form, and even in the past, it (Hinduism) embraces many beliefs and practices, from the highest to the lowest, often opposed to or contradicting each other. Its essential spirit seems to be, ‘live and let live’.”

The well-known Sanskrit scholar, Baba Govinda Das, in his remarkable book, *Hinduism*, describes the genius of the Hindu tradition through the ages as follows :

“Hinduism is a mass of widely divergent and contradictory teachings of Sanskrit books, all held to be equally orthodox by their special devotees, even though they are utterly irreconcilable with one another.”

Thus the idea of a single faith containing objective, absolute and exclusive truth is alien to the average Hindu mind. Just as various paths lead to a mountain-peak and various rivers flow into the same ocean, so, Hindus believe, all religions converge on the same goal—the Supreme Being. For this reason, orthodox Hindus resolutely oppose the idea of conversion to Christianity.

THE HINDU MAHASABHA

While Hinduism hinders the spread of the Christian faith, it should be emphasized that the majority of India's Hindus are neutral towards—or perhaps even unaware of—the Christian minority in their midst. It is the Hindu Mahasabha—along with associated ultra-nationalist groups such as Jan Sangh, the Arya Samaj—that is causing difficulties for the Church today. The Mahasabha was founded in 1928 as a cultural group dedicated to the revival of Hinduism. But it later became an aggressive right-wing political party whose aim is not only the protection of Hindu culture but also the reconversion to Hinduism of all Hindus who have embraced Islam and Christianity. The Constitution of the Mahasabha defines as a Hindu “any person who regards this land as his holy land, that is, professes any religion of Bharatiya origin, including Buddhism, Jainism and Sikhism”.

Members of the movement co-operated at times with the Congress Party—the political group dominated by Gandhi and Nehru—in the struggle against

the British. But in 1947, the Mahasabha vigorously protested against the Congress Party's acceptance of Pakistan as an independent, sovereign state. Its political goal is the reunion of West and East Pakistan as integral parts of India. It stands for discrimination between Hindus and non-Hindu nationals, and seeks to promote militarism among Hindus. Its Constitution calls for a ban on foreign missionaries, and "naturalization" of the adherents of non-Indian faiths in the country. Wherever possible, members of the Hindu Mahasabha have sought to discredit the activities of Christians, particularly the work of Catholic and Protestant foreign missionaries. Speaking at a National Convention, held on May 20, 1960, at Shimoga, Mysore State, Mr. V. G. Deshpande, the newly-elected President of the All-India Hindu Mahasabha declared :

"The Maha Sabha wants to put before the country the ideal of Hindu Socialism.....which is quite different from the pattern of Socialism preached by the Indian National Congress".

"The Maha Sabha should openly declare Hindu Socialism as its sheet anchor".

Dwelling upon the organizational problems of the Sabha itself, he suggested that a band of life-workers should be formed for carrying out the Party's social and cultural programme "*with special emphasis on combating the activities of Christian missionaries*".

THE MADHYA PRADESH INQUIRY COMMITTEE

One of the most disturbing weapons directed against the Church by extreme Hindu nationalists has been the organization of official inquiry committees. In April 1954, the State Government of Madhya Pradesh, in Central India, appointed a six-man committee, known as the Niyogi Committee, to investigate Christian missionary activities in that State.

The activities of the committee soon gave rise to wide-spread comment in the Indian press. For this reason, the Standing Committee of the Catholic Bishops' Conference of India, which was in session at Bangalore, addressed a memorandum on June 15, 1954 to the Chief Minister of the Government of Madhya Pradesh. In moderate but firm language, the Catholic Bishops pointed out that five members of the investigating committee were Hindus. The only Christian member, a man who did not believe in the divinity of Christ, had no representative status in the Christian community. Inasmuch

as the emphasis of the Madhya Pradesh Inquiry Committee's work was on alleged abuses committed by the missionaries, the Bishops expressed their doubts as to the committee's impartiality.

Undeterred by the Bishops' protest, the Madhya Pradesh Inquiry Committee continued its work in partisan fashion. Its report, which was published in 1956, created a sensation throughout India. For the committee condemned roundly the efforts of Catholic and Protestant missionaries among the poor and illiterate aboriginal tribesmen of the State's remote rural areas. It accused the missionaries of making conversions to Christianity through cost-free lessons, the gift of school books, ploughs, oxen and the loan of money. The converts, it was alleged in the report, became "denaturalized" and strangers to their own country, for the main aim of the missionaries was to create a "Christian Party" or "State within a State". And fear was expressed that one day the Christian community would assert its right to form a separate state as had the Moslems of Pakistan. The report recommended that the Central Government should consider the following steps : ordering the missionaries to leave the country ; severely controlling conversions and baptisms ; prohibiting by law the use of medical assistance as an instrument of the apostolate ; and amending the Constitution so as to limit the right of propagating religion to Indian nationals.

The Niyogi Committee is now dead, but "the evil it has done lives on after it" The Report which it published, it is true, has been put on the shelf, and is not likely to be implemented ; but it has done much to embitter relations between India's non-Christian majority and its Christian minority. Foreign missionaries, as a result, have become suspect in the eyes of many Indians.

THE MADHYA BHARAT INQUIRY COMMITTEE

Similarly, the Government of Madhya Bharat (an area that has now been incorporated in Madhya Pradesh) formed a separate eight-man committee in 1954 to investigate almost identical charges against Christian missionaries. The Madhya Bharat Inquiry Committee report, which was also published in 1956, was highly critical of conversions to Christianity among the aboriginal tribesmen and members of the so-called "scheduled classes" (that is, the lowest classes of Hindu society).

The report claimed that such conversions were due mainly to poverty and ignorance among the inhabitants of backward districts. It stated that some conversions had been brought about improperly, and that most of the converts did not understand what Christianity was. The committee condemned the practice of mass conversions, and recommended that future changes of religion be registered with the authorities.

Despite the generally hostile attitude of the committee towards the Church, its members commented favourably on the Catholic nursing home at Indore. "Non-Christian India could imbibe with great advantage," they stated, "the evangelical spirit and the spirit of service shown by the Mothers and Sisters attached to these institutions." Furthermore, the committee declared : "We have no tangible evidence of any anti-national propaganda by missionaries."

Bishop Francis M. Simons, S.V.D., of Indore, objected to the whole inquiry. He contended that the committee's composition and terms of reference were one-sided ; that the procedure was not designed to obtain correct and accurate information ; and he flatly refuted the allegation that forcible conversions had taken place. The Bishop pointed out that such methods were strictly forbidden by the Church. He dismissed the argument that illiterate persons were not capable of choosing a new religion.

"The poor and downtrodden," stated the energetic Bishop, "are most in need of religious consolation, and grasp the things of God sincerely and of their own free will. India's Constitution recognizes the common sense of tribal people since it gives them the same right to vote as other citizens. If the poor and illiterate are judged capable of distinguishing among various political parties, why should they not also be able to choose a new religion?"

REACTIONS TO THE COMMITTEES' REPORTS

Members of the Hindu Mahasabha and the Communists quickly seized upon the findings and recommendations of the Madhya Pradesh and Madhya Bharat Committees to stir up anti-Christian and anti-missionary feelings throughout India. On the other hand, there were fair-minded Indians (many of them Hindus) who objected to the distortions in the reports.

On April 12, 1956, the Chief Justice of the High Court of Nagpur, the

highest tribunal in Madhya Pradesh, made the following observation on the committee that had been active in his State. He declared :

"In the choice of the personnel of such a committee and the methods adopted, there should be no room for suspicion that it acts in the interest of any one community or section of the community . . . The questionnaire is, indeed, a very long and searching document. Every aspect of Christian life and missionary activity is subject to scrutiny therein. In many places it amounts to an accusation . . . some of the questions border upon an inquisition, and may well be equated to a 'fishing expedition' on the supposition that something discreditable may be discovered."

In pondering these words, it should be kept in mind that the chairman of the Madhya Pradesh Committee, Mr. Niyogi, was an ex-Chief Justice of the Nagpur High Court.

In August, 1956, Dr. Hare Krishna Mahatab, Governor of Bombay, addressed a gathering at the Young Men's Christian Association. Commenting on the report of the Madhya Pradesh Committee, the Governor expressed his sorrow over the controversy that document had stirred up all over India. He added :

"It is wrong to conclude that Christian missionaries had exploited unsophisticated and uneducated people. . . . Probably if an inquiry is made to find out how another section (of society) has exploited such people, the result would have been devastating".

Speaking to the National Christian Council of India (a Protestant body) at Allahabad on October 13, 1956, Mr. Justice B. R. James of the Allahabad High Court, himself a Protestant, condemned the report of the Madhya Pradesh Committee in these words :

"Some people had the idea that, because the committee was presided over by a retired judge of the Nagpur High Court, it must be a judicial report. The assumption is not justified by the facts. . . . A fundamental principle of judicial process is that the testimony of no witness is accepted without adequate cross-examination, but the committee has preferred the untested evidence of obviously interested individuals. Sentences torn from their context have been pressed into service to support certain theories. . . . How ridiculous to talk of the Church being founded to take part in the Cold War, which has been in existence for not even ten years, whereas missionary activi-

ty has been going on for well-nigh 150 years. . . . The tragedy of it all is that there are people who cannot, or will not, understand that there is such a thing as selfless service, and that there are men and women who are prepared to give their all, without expectation of material reward or gain."

On November 26, 1926 a body of prominent Hindu and Mohammedan leaders issued a statement from New Delhi, in which they expressed admiration and appreciation of the work of missionaries in various spheres:

"We have had the opportunity of close contact with the work of different types of Christian institutions over a period of years. Some of us have been students in Christian schools and colleges, while others have reason to be grateful for the skill and care available in Christian hospitals and hostels. Some of us have seen at close range the work of Christian Missionary establishments of different kinds. Most of us have counted individual Christian Missionaries among our friends and counsellors.

"It has pained us to see lately a tendency to indulge in indiscriminate and extravagant attacks on Missionaries and their activities. Sometimes these attacks have also taken in their sweep our countrymen who are Christians. We wish to pay tribute to the high standards of integrity and public service generally maintained by Christian Missionaries in their work. We have learnt a great deal from the traditions of selfless service they have established. It is not our experience that they seek to undermine patriotic or national loyalties. While they make no secret of their own faith in their religious tenets they have maintained, in general, standards of intellectual honesty and fairplay in their dealings with their wards and constituents. To their example some of us owe a great deal.

"We would appeal to our fellow-citizens to discount irresponsible and unfair criticism and to remember that, above all, we owe a loyalty to Truth and that as a country we need to develop further the traditions of tolerance and unity in diversity which form a cherished part of our Indian heritage."

In December, 1956, Mr. N. Sanjeeva Reddi, Chief Minister of Andhra State, took exception to the conclusions of the Madhya Pradesh Committee before a Christian gathering at Hyderabad. The Chief Minister praised the Christian missionaries for their great services to India in education, medical relief and social advancement.

The Bishops were, of course, convinced that the Niyogi Committee Report roused antagonism against Christian missionaries, in particular and against the Christians as a whole. The laity, too, were greatly disturbed by the allegations and charges, and there were storms of protest from different sections of the Christian community all over the country. In this connection, special mention must be made of the Catholic Association of Bombay, which did yeoman service to the Church by publishing a Rejoinder to the Report under the title "Truth Shall Prevail"—the motto of the Indian Republic. The writers deal exhaustively with the various aspects of Christian evangelization, conversions, the purpose of missionary activities, Catholic schools, social welfare work, patriotism and nationalism—subjects on which the Report dwelt at length. The biased reports of many incidents were also ably refuted by Bishop Sevrin in three booklets.

RESTRICTIONS ON FOREIGN MISSIONARIES

The overall effect of the Madhya Pradesh and Madhya Bharat Inquiry Committees has been to create an unfavourable atmosphere for the Church's missions in India. This development may have influenced the Central Government's unwillingness to allow Christian foreign missionaries to work in India. Today restrictions on the entry of missionaries from abroad constitute a serious obstacle to our activities.

The shortage of missionary priests is particularly acute in northern India, where few Indian priests are available. Those already stationed in the area are unable to minister adequately to hereditary Catholics—let alone reach non-Christians.

Governmental controls over foreign missionaries are not a new thing in India. In 1920, the British first set up a system to regulate the entry into India of Christian missionaries from countries outside the British Commonwealth. The Cardinal Archbishop of Westminster was requested by the Government to furnish a list of Catholic religious communities—the so-called "recognized societies"—that were working in India. And for Catholic missionaries from non-Commonwealth nations the Cardinal was asked to act as the "recommending authority".

After independence, the Ministry of Home Affairs of the Central Government requested the General Secretary of the Catholic Bishops' Conference of

India to take over the functions of the Cardinal Archbishop of Westminster as the "recommending authority". The Government had in their files a list of such missionary societies, and asked that information be furnished about the nature of each society, its sources of income, its members in India and the institutions they conducted. These particulars were collected and handed over personally by the General Secretary of the Catholic Bishops' Conference of India, to the Ministry of Home Affairs in November, 1949.

In time, the Central Government applied a more rigorous system of control. For the first time, in 1954, missionaries from Commonwealth lands were also required to obtain entry visas. This regulation was later modified so that now they are only required to have special endorsements on their passports. But there is still some discrimination against missionaries *per se*, for lay people from Commonwealth countries—such as businessmen, representatives of commercial firms, etc. — are not required to have passport endorsements. The Government has explained that, in its viewpoint, such businessmen are not permanent residents, while the missionaries, who cannot be absorbed into the country, might give rise to political problems if they became too numerous in India.

In April, 1953, the Minister of Home Affairs, in answering a question that had been raised in the Council of States, stated that, while everyone in India was free to propagate his own religion, the Government did not want people from outside to come and do so.

In point of fact, however, the Constitution makes no such distinction between foreigners and nationals in regard to religion. Article 25 (1) states that all *persons* are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion. In his judgment on an appeal against the Bombay Public Trusts Act, Justice Mukherjee of the Constitution Bench of the Supreme Court of India declared in March, 1953, that "Article 25 of the Constitution guarantees to *every person and not merely to the citizens of India*, the freedom of conscience and the right freely to profess, practise and propagate religion".

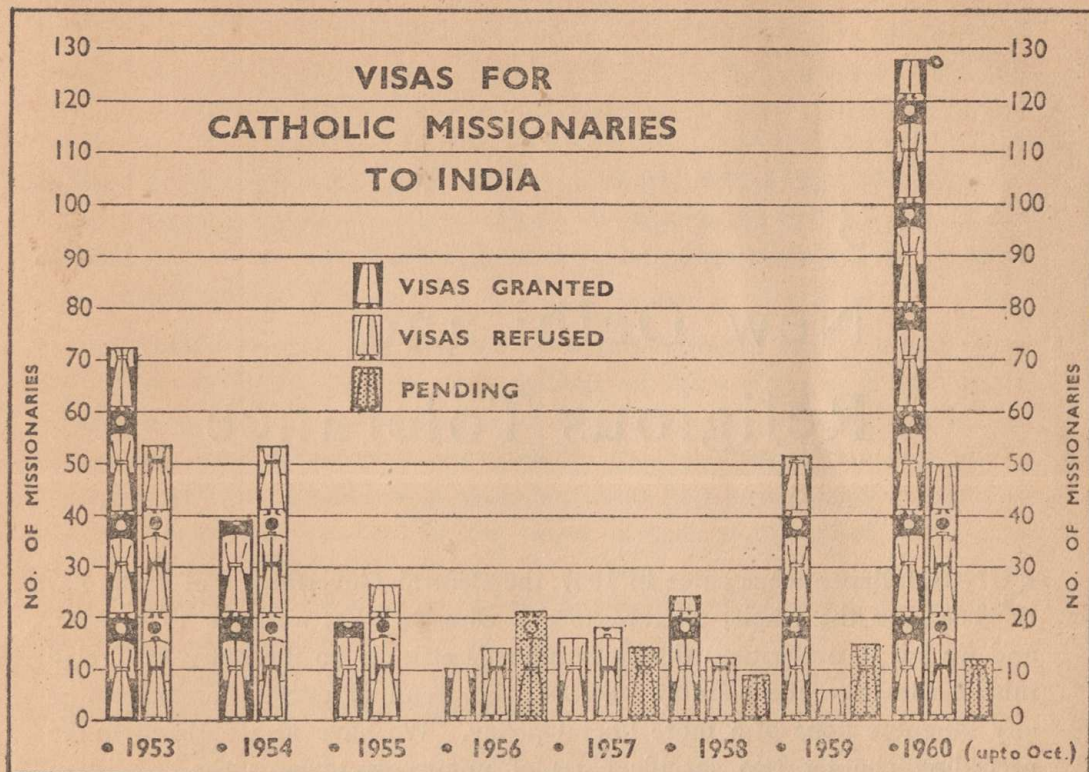
In an effort to clarify the question of visas for foreign missionaries the Catholic Bishops' Conference of India appointed a delegation to wait on the Prime Minister and the Home Minister in March, 1955. Its members were the Cardinal Archbishop of Bombay, Chairman of the Standing Committee

of the Conference ; the Archbishop of Bangalore, General Secretary ; and the Archbishops of Delhi, Hyderabad, Nagpur and the Bishop of Allahabad. The deputation interviewed the Prime Minister and the Minister for Home Affairs as also the President of the Indian National Congress to represent to them the difficulties caused to the Catholic community for the training of a numerous and efficient body of indigenous priests, and in particular, the restrictions placed on the entry of missionaries, and other such difficulties confronting the Church.

The interviews in Delhi were cordial. The Prime Minister was sympathetic but pointed out that the problem was political and national, not religious. He felt that these matters were the concern of the States. They had their own autonomy and the Central Government was not always in a position to interfere with their policies. The Minister for Home Affairs made it clear that he did not favour a regular and large supply of foreign missionaries. He could not understand why the Catholic Church, which had a long and historic existence in the country, had not succeeded in training Indian priests as professors for seminaries. The interviews helped us to realise that in every sphere we have to recruit locally and train selected candidates for responsible positions. And thus the matter has remained. There seems to be, among important leaders, a lack of appreciation of the exacting requirements in the training of dedicated personnel. This lack of understanding coupled with an unfounded, but deep-rooted suspicion in the minds of some leaders that missionaries constitute a political danger has resulted in the present deadlock.

VISAS FOR MISSIONARIES

From 1953 to 1955, out of the 318 applications for visas for Catholic missionaries sent to the Government of India, 130 were granted and 132 refused. The figures for the next five and a half years *viz.*, November 1, 1955 to March 31, 1961 show that, on the whole, fewer applications have been made for visas on behalf of foreign missionaries, but, happily, a greater proportion has been sanctioned by Government than before. In this period of 5½ years, only 253 applications were made to Government, out of which 140 were granted and 54 refused. The Government insists on the *purpose* of entry into India being made quite explicit. It does not approve, for instance, of the procedure of coming into the country on a "tourist" or "student" visa and then seeking extension for a permanent stay.



VISAS FOR CATHOLIC MISSIONARIES TO INDIA				
		Visas granted	Visas refused	Pending
1953	...	72	53	
1954	...	39	53	
1955	...	19	26	
1956	...	10	14	21
1957	...	16	18	14
1958	...	24	12	9
1959	...	51	6	15
1960 (upto Oct.)		128	50	12

3

New Delhi and Religious Tolerance

SINCE independence came in 1947, the Central Government of India has been, on the whole, tolerant to the Church. Yet we have to deplore, and we fail to understand the Government's attitude on the entry of foreign missionaries into the country. So far, the trend of events hardly justifies any sanguine hope of a more liberal policy. We have also outlined in the preceding chapter two specific cases of unfairness towards the Christian missionaries—the Madhya Pradesh and Madhya Bharat Inquiry Committees. The discrimination shown in Madhya Pradesh and Madhya Bharat is disturbing. But we must not, on that account, forget the other occasions when state and local governments have protected Christians. Here are a few incidents that permit us to hope that the trust India's Catholics have in their authorities has not been misplaced.

BETTIAH SCHOOL INCIDENT

In January, 1955, a riot broke out in front of Christ the King High School in Bettiah, a town in northeastern India that lies within the state of Bihar and the Diocese of Patna. The school is an excellent one, and is staffed by American Jesuits. Some months before the riots, the directors of the school learned that some of the non-Catholic students had brought a Hindu image into the school premises and were attempting to perform a secret Hindu religious service there. The directors reported the matter to the police, who

ordered the image removed. Unfortunately, some of the students, reinforced by students of other institutions in the area, announced their intention of performing a Hindu ceremony within the school building on January 28, 1955. The Jesuit Fathers closed the school on January 25th, and requested police protection. Policemen surrounded the school and prohibited the public from gathering within 100 yards of it. But on January 28th, groups of students—mostly young people from other schools—tried to break through the police cordon. When an unruly crowd gathered, the police dispersed it by force and made some 200 arrests.

Hindu nationalists and Communist agitators joined hands in criticizing the police, the Congress Party Government of Bihar State and the Jesuits. Although, in fact, the police had acted with admirable restraint, the wildest accusations were levelled against them by the local population and in the local press. The American missionaries, who had wisely kept as aloof as possible from the fray, became the target of such unrestrained abuse that they could not leave their premises for several days. In retrospect, however, it is clear that firm action by the authorities of Bihar put an end to a potentially ugly situation.

VARDHAMAN NAGAR OUTRAGE

In October, 1955, local leaders of the Hindu Mahasabha movement attacked the Catholic church at Vardhaman Nagar, a village in the state of Bihar. Interrupting the sacrifice of the Mass, the insurgents beat up the priest and members of the congregation, threw them bodily out of the church, and proceeded to desecrate the building. The police arrested the responsible parties, who were condemned by a court to prison terms.

Pandit Nehru, India's Prime Minister, later informed Parliament how shocked he had been by this brutal attack on a harmless priest and his flock. He referred to the incident as "a most disgraceful occurrence".

ATTITUDE OF THE SUPREME COURT

Although the Constitution of India states that "all persons have the right to propagate religion," the question was raised a few years back in Parliament as to whether this right was applicable to foreign missionaries as well as to citizens of India. In March, 1954, the Supreme Court of India

announced in an official decision that the right to propagate one's religion was a fundamental one under the Constitution and belonged to everyone (citizens and non-citizens alike) who enjoyed the protection of India's laws.

ATTITUDE OF PARLIAMENT

In December 1955, the Parliament at New Delhi met to consider a Bill which, if passed, would have seriously handicapped the work of the missionaries. It provided for a strict system of regulating and registering with the authorities all changes of religious faith.

Pandit Nehru made a noteworthy speech which testified to his sense of justice and impartiality in religious matters.

"I fear," he declared, "that this bill. . . will not help very much in suppressing the evil methods, but might very well be the cause of great harassment to a large number of people. . . We should deal with those evils on a different plane, in other ways, not in this way which may give rise to other forms of coercion, and above all, to a feeling among the votaries of the Christian religion . . . and they are very many, as Christianity is one of the most important religions of India established here for nearly two thousand years . . . we must not do anything which gives rise to any feeling of oppression or suppression in the minds of our Christian friends and fellow-countrymen . . ."

The Bill was then rejected by an overwhelming majority of Parliament.

Similarly, in September 1956, a question was raised in Parliament about an alleged increase in anti-Indian activities on the part of Christian foreign missionaries. The Minister of State for Home Affairs, Mr. B. N. Datar, gave the Government's answer in these clear words: "There is no factual basis for the assumption made in the question, according to the information available with the Government of India." Therefore, Mr. Datar stated that no steps were being taken to check the work of the foreign missionaries.

In March, 1960, a Bill was sponsored in the Indian Parliament which sought to provide for more effective protection of the Scheduled Castes and Tribes "from change of religion forced on them on grounds other than religious convictions". It required every member of the above communities to make a statement before a District Magistrate that he was changing his

religion "out of free will" and the Magistrate to satisfy himself that the conversion was not the result of any "covert or overt pressure".

After some discussion the Bill was rejected by a voice vote after the Minister of State for Home Affairs, Mr. B. N. Datar declared in no uncertain terms that it was unconstitutional and there were no mass conversions, as was alleged by the mover. He stated that the Bill was against Article 25 (1) of the Constitution which guaranteed to citizens the freedom of conscience and right to profess, practise and propagate any religion they liked. The Minister further said that Islam, Christianity, Zoroastrianism were as much Indian religions as Hinduism. He went on to say that the missionaries were not engaged in illegitimate activities; that they had been carrying on the mission of Christ so far as service to mankind was concerned and that such work was one of their greatest contributions to the world. Finally, he paid a tribute to the missionaries, who had been carrying on their work for the uplift of a large number of the down-trodden people.

Later in the year another Bill was introduced by a Communist member of Parliament seeking to restrict the use of the Catholic Church for political purposes and the participation of its ecclesiastical personnel in political activity. The Bill was discussed in the Rajya Sabha on August 19 as also on September 2. And again it was the same Minister of State for Home Affairs, Mr. B. N. Datar who spoke in favour of the Church. Replying to the debate, he described the measure as "mischievous and impracticable". The Catholic dignitaries were entitled to exercise their right to comment or ask members of their religious denomination not to vote for particular candidates in the elections. Any restriction on their political activity was not justified at all.

STATEMENTS OF THE PRIME MINISTER

On other occasions, Pandit Nehru has not hesitated to speak out against the anti-Christian position of extreme Hindu nationalist groups. On August 9, 1954, for example, he criticized the Hindu Mahasabha to Congress Party leaders of the various states in these words:

"The tendency in some parts of India to adopt an aggressive attitude towards Christian missionaries is to be deplored . . . It encourages a narrow and bigoted approach to a problem which should be dealt

with calmly at the national level." He urged Congress Party members to bear in mind that "minority religious communities in India, such as Moslems, Christians, Sikhs, Parsis, Buddhists, Jains, Jews, etc., are as much a part of India as anyone else . . ."

Again, speaking on April 9, 1956 to a crowd of more than 50,000 at Hubli, Pandit Nehru said :

"We have blamed the Moslem League for communalism (extreme nationalism). Now the League is finished in India. But then we have instead the Hindu Mahasabha . . . The cry for Hindu Bastra (an all-Hindu state) is out-of-date. What they (members of the Hindu Mahasabha) are crying for is to take the country back to strife, misery, and slavery . . . The Hindu Mahasabha is trying to undermine national unity and bring about disruption among the various communities in the country."

CHRISTIAN PARTICIPATION IN POLITICS

Christians, sharing in the political life of the nation, have consistently supported the Congress Party at the polls. A number of Catholics have run for office on the Congress Party ticket; others have been associated with the Praja-Socialist Party.

In the 1957 general elections, four Catholics and five Protestants won with the Congress Party ticket in Madras State. One of the Catholics, Mrs. Louramma Simon, was appointed State Minister for Local Administration and Fisheries. She is a former teacher in a Catholic school, and was for three years head of the Legion of Mary in Kottar Diocese.

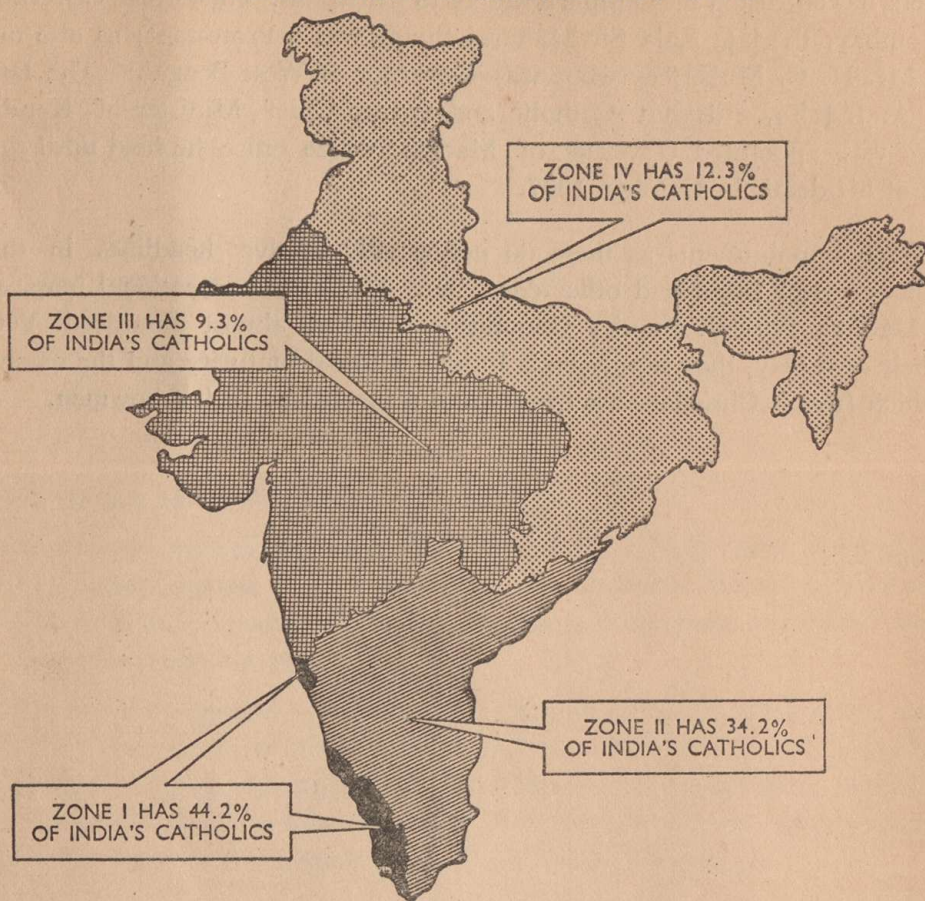
The people of Andhra State selected two Catholics for its Assembly in the 1957 elections. In Mysore State a Catholic was returned on the Congress Party ticket, while another Catholic won as an Independent. The Deputy Minister for Education in Mysore is a Protestant Christian. The Deputy Minister for Home Affairs at the Centre is also a Christian.

In the same elections, twenty-one Christians were returned to the Kerala State Assembly. Fourteen of them were Catholics who stood on the Congress Party list; another Catholic was supported by the Praja-Socialist Party; and the remaining six Christians were non-Catholics. In the present Kerala Legislative Assembly, there are 27 Christians of whom 16 are Catholics, one of them, Mr. P. T. Chacko is the Home Minister of the State.

Meanwhile, the Congress Party, true to the tolerant principles of its top leaders, has entrusted responsible positions to Christians. The former Governor of Bombay, the late Raja Sir Maharaj Singh, was a Protestant; as also the late Mr. H. C. Mukerjee, who was Governor of West Bengal. The late Mr. A. J. John, a devout Catholic and former Chief Minister of Kerala State, was appointed Governor of Madras, which office he held until the time of his death in October 1957.

Such appointments as these do not usually receive headlines in the secular press of India and other countries. Unlike the sensational news of the Madhya Pradesh Inquiry Committee, they pass almost unnoticed. Yet, in their own way, they signify both India's political maturity and the extent to which India's Christians are trusted and respected by their fellowmen.

WHERE INDIA'S CATHOLICS LIVE



Catholics are unevenly distributed among the four zones of India considered in this booklet.

Zone I : Consisting of much of the old Malabar Coast area, including Kerala State and Goa, has roughly 44.2 per cent of India's Catholic population.

Zone II : Madras and south eastern India, has 34.2 per cent.

Zone III : Bombay and Central India, has 9.3 per cent.

Zone IV : The Ganges country and northern India, has 12.3 per cent.

The differences are even more marked when we realize that Kerala and Goa together have a population of about 17,450,199, of whom about 3,000,000 are Catholics. By way of contrast, Zone IV has only 879,000 Catholics in a population of some 205,500,000 people.

The reasons for the above differences are largely historical. Christianity was brought to southern India by St. Thomas the Apostle as early as the first century A.D. Since the arrival of the Portuguese missionaries in the late fifteenth century, most of the south has been open to the Christian missions. Northern India, however, has been a hard terrain for the missionaries because it was more remote from centres of Christian influence. Its inhabitants have also remained deeply attached to Hinduism or Islam.

4

The Malabar Coast —A Catholic Stronghold

INDIA consists of fifteen main political units or States, and six Union Territories administered by the Centre. Their boundaries were redrawn along linguistic lines in December, 1956. On May 1, 1960 Bombay State was divided into two new States—Maharashtra and Gujarat. From the viewpoint of the Church's administration, the country is divided into fifteen archdioceses, forty-nine dioceses and seven Prefectures Apostolic. But, for the sake of convenience, we propose to consider the Church by dividing it into four large zones : (I) The Malabar Coast in the southwest; (II) Madras and the southeast; (III) Bombay and Central India; and (IV) the Ganges country and the north.

A TROPICAL BEAUTY-SPOT

Our trip around India begins on the narrow Malabar Coast, which stretches southward from Goa between the Arabian Sea and an abruptly rising chain of highlands, the Western Ghats. It is a picturesque tropical region, famous for the production of cashew nuts, coconuts, sandalwood and tasty spices—pepper, cinnamon and ginger. Inland in Kerala State, coffee, tea, and rubber are grown on large plantations. The Malabar ports with their exotic names—Mangalore, Calicut, Cochin, Alleppey and Quilon—have been busy trading centres for centuries.

ST. THOMAS THE APOSTLE

Christianity was first introduced in India on the Malabar Coast almost two thousand years ago. In the first century A.D., merchants of the Roman Empire regularly set sail from the ports of Egypt, down the Red and Arabian Seas to Malabar, where they exchanged Roman gold coins and the products of the Mediterranean world for Indian textiles, pearls, spices and Chinese silks. St. Thomas, one of our Lord's chosen apostles, may have reached India on such a merchant ship. Or perhaps he came overland, via Mesopotamia and Persia. In any case, the Apostle is said to have preached for a while at Gandhāra and Taxila, in the Punjab region of northern India.

No one knows why St. Thomas gave up his mission work in the Punjab. But most authorities accept the ancient and reliable tradition that he landed at Cranganore, then a thriving Malabar port, in 52 A.D. Here he worked among the Jews and Hindus, and is reported to have founded seven Christian churches throughout southern India. St. Thomas must have had great spiritual appeal and a magnetic personality, for some of his converts were men of authority in Hindu society. In 72 A.D., the saint suffered martyrdom at a spot which came to be called St. Thomas' Mount, a few miles south of Madras. He was buried at nearby Mylapore. As early as the third century, St. Thomas' body was removed to Asia Minor, but the original tomb in Mylapore can be seen to this day. Over it a lofty church now stands, to which pilgrims from all over India come each year to pray. In 1956 it was raised to the dignity of a Minor Basilica.

INDIA'S EARLY CHRISTIANS

St. Thomas was successful in planting the Church on Indian soil. Despite persecutions and long isolation from Rome and the rest of the Christian world, his followers — the so-called St. Thomas Christians — have ever since cherished the memory of India's first Christian missionary and martyr.

Few concrete facts are known about the early history of the Church in India. One of the signatories of the decrees drawn up by the First Council at Nicea (325 A.D.) was Mar John, who is described as the Bishop of Persia and Greater India.

In 345 A.D., Thomas Cana, a wealthy merchant from Syria, arrived by ship at Cranganore. He was accompanied by a bishop, several priests, some

deacons and about 400 Christians. Thomas Cana secured a grant of land from the local rajah, built a town on it for his Christians, and also gathered in other Christians from the surrounding countryside. The King of Kerala, Cheruman Perumal, is reported to have conferred certain privileges and honours—seventy-two in number — on Thomas Cana and his followers. Originally these privileges were recorded on bronze or copper plates. Bishops and archdeacons were given wide powers over all Christians, including the right to impose taxes, levy troops and inflict punishment for crimes. The king reserved to himself, however, the right to execute capital punishment.

During the Middle Ages, contact between the Holy See and the Christians of India became difficult, particularly after the rise of Islam. During this period Christianity fell into a sad state of decline. Faith was deplorably low, and many errors crept into the practices and beliefs of the people. Most of the Christians were so, only in name. At times there were some bishops, but they came from Persia, Mesopotamia and other places of the Middle East, and it is doubtful whether they belonged to the Catholic fold. Since the latter half of the 13th century, however, Franciscan and Dominican missionaries entered the country and established themselves at centres like Quilon and Cranganore; one of the most notable of these missionaries being the French Dominican, Friar Jourdain de Severac. In 1321, four Franciscans, who came from Europe to India were martyred by Moslems at Thana, near Bombay. In 1329, Pope John XXII appointed Jourdain de Severac as Bishop of Quilon, and sent him to establish closer contact between the Holy See and the St. Thomas Christians; but it is not known whether he reached his destination. Quilon was thus the first diocese in the Indies ever established by the Holy See.

ARRIVAL OF THE PORTUGUESE

Finally, in 1498, Vasco da Gama, the renowned Portuguese navigator, reached Calicut, on the Malabar Coast, by rounding the continent of Africa. Portuguese missionaries and chaplains were greeted by the Indian Christians as their brothers in the faith.

Soon all the Portuguese trading posts along the Indian coast from Bombay to Tuticorin were Catholic centres. The Franciscans made many converts along the Pearl Fishery Coast at the southernmost tip of India. By 1534, Goa had become an Episcopal See.

KERALA'S THREE CATHOLIC RITES

Kerala on the Malabar Coast offers a striking example of the Church's unity in diversity. For Kerala's 2,680,000 Catholics are divided into three rites—all three in apostolic succession and all three loyal to the Holy Father in Rome.

Catholics of the Syro-Malabar rite are the most numerous group with 1,709,256 members. They claim as their first missionary St. Thomas the Apostle. At one time under the administration of Latin bishops, they have had their own hierarchy since 1923. This rite preserves many ancient customs and a liturgy in Syriac. Today it has two ecclesiastical provinces: Ernakulam and Changanacherry.

The Catholics of the Latin rite owe their origin to the adoption of this rite by a good number of Syrian Catholics during the Portuguese regime. They are administered by the Archdiocese of Verapoly and its seven suffragans: Calicut, Cochin, Kottar, Quilon, Trivandrum, Vijayapuram and Alleppey. They number 850,700.

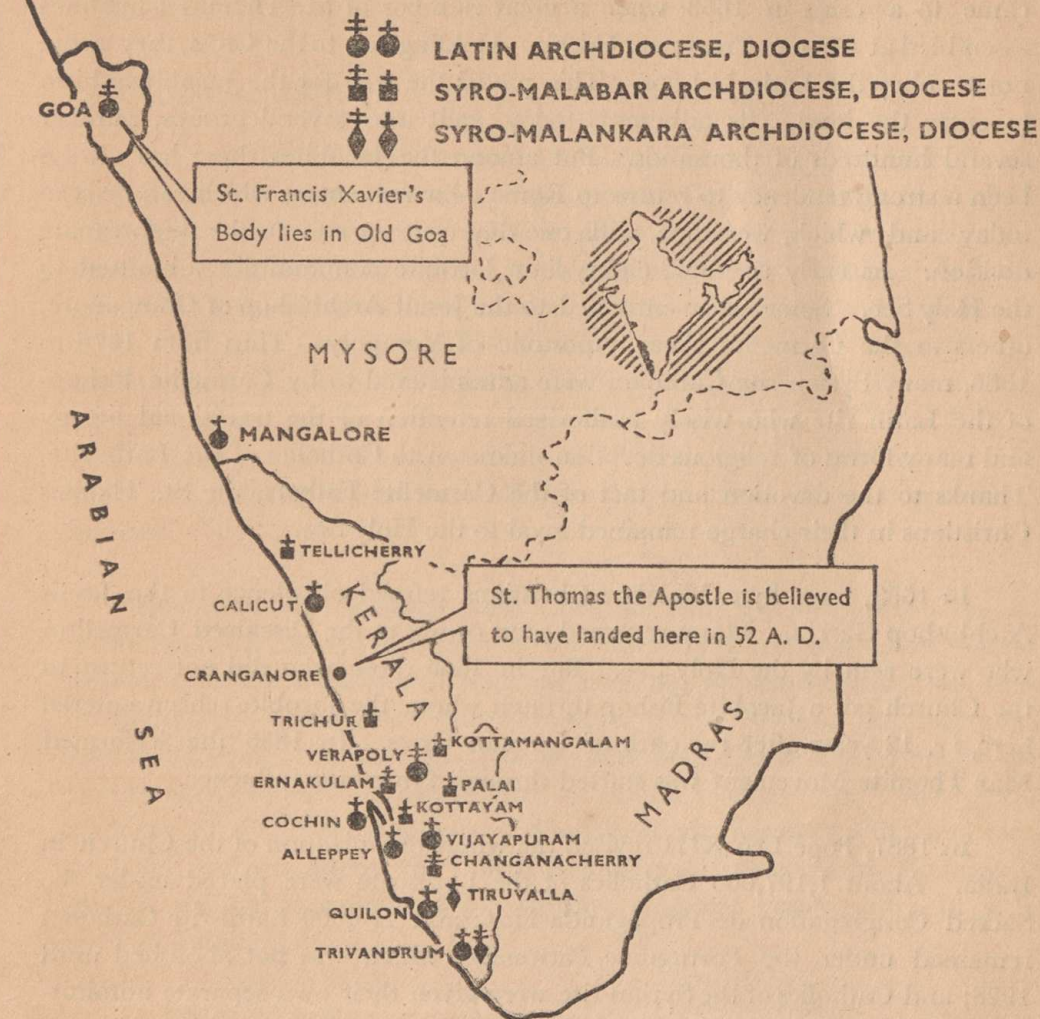
Catholics of the Syro-Malankara rite are recent converts from the Jacobite churches that went into schism from Rome in the 17th century. Under the leadership of the late Mar Ivanios and Mar Theophilus a small group of Jacobites were united with the Holy See in 1930. Pius XI later established a special rite for them, and so rapidly has the reunion movement grown that its followers are now estimated at 120,709. This rite uses Malayalam, the local language, along with Syriac in its liturgy. Among its unusual features is the practice of conferring Confirmation along with Baptism, and of having five separate Lenten periods (totalling 106 days in all) during the year.

QUESTIONS OF CHURCH ORGANIZATION

The Portuguese suspected the taint of Nestorian heresy in the Syrian Christians and attempted to wean many of them from the Syro-Chaldean liturgy which they followed and to make them embrace the Latin rite. On this score, bitter feuds broke out between the Syrian Christians and the Portuguese authorities. In 1599, Alexis de Menezes, Archbishop of Goa, convoked a synod at Diamper. The jurisdiction of the Chaldean Patriarch was abolished, and Portuguese bishops were substituted for those of Mesopotamian origin. The Latin prelates remained in charge of the Malabar Catholics until the end of the nineteenth century.

Many St. Thomas Christians resented the attempts of the Latin clergy to impose new customs upon them. They clung to their Chaldean liturgy in

THE MALABAR COAST



India's beautiful Malabar Coast is rich in Catholic traditions. Most of this historic region is included today under Kerala State, which has about 2,680,000 Catholics among its nearly 17,000,000 inhabitants. As shown on the map, Kerala is dotted with many Archdioceses and Dioceses of the Latin, Syro-Malabar and Syro-Malankara rites.

Goa, situated to the north of Kerala and separated from it by an intervening strip of Mysore State, has a population of about 575,000 of whom a little more than 230,000 are Catholics. Goa became an episcopal See in 1534, and its Archbishop has the title "Patriarch of the East Indies".

the Syrian language, and were unhappy when their former bishops were dismissed and smarting under the rule of the European Bishops. Matters came to a crisis in 1653 when a great number of St. Thomas Christians assembled at Coonan Cross near Cochin. Holding fast to the Cross, they swore not to obey the Latin bishops. This paved the way for the Jacobite schism to enter the land. Its adherents today, split into several groups, number several hundreds of thousands. But among the Jacobites there has always been a strong tendency to return to Rome — a movement which can be seen today and which, we hope, will one day put an end to the unfortunate division. As early as 1662, eighty-four Jacobite communities submitted to the Holy See. Some were entrusted to the Jesuit Archbishop of Cranganore, others to the Carmelite Vicar Apostolic of Verapoly. Thus from 1678 to 1886, many Syrian-rite Catholics were administered to by Carmelite bishops of the Latin rite who wisely authorized retention of the traditional liturgy and many forms of religious devotion unknown to Catholics of the Latin rite. Thanks to the devotion and tact of the Carmelite Fathers, the St. Thomas Christians in their charge remained loyal to the Holy See.

In 1653, most Syro-Malabar Christians refused obedience to the Jesuit Archbishop Garcia. Many returned soon owing to the Discalced Carmelites who were sent by the Holy See. But in 1665 those who did not return to the Church got a Jacobite Bishop through whom the Jacobite schism entered here, *i.e.* 12 years after the oath of Coonan Cross. In 1836 the Reformed Mar Thomite Movement was started through Protestant influence.

In 1887, Pope Leo XIII revised the whole organization of the Church in India. About 1,197,000 Catholics of the Latin-rite were placed under the Sacred Congregation de Propaganda Fide; and 476,000 Latin-rite Catholics remained under the Portuguese Patronage, which was not abolished until 1928; and Catholics of the Syrian rite were given their own separate administration. In 1923, Pope Pius XI established the Syro-Malabar hierarchy.

Malabar's Catholics have been happy in recent decades to welcome other separated brethren back into the Church. Two prominent Jacobite prelates, Mar Ivanios and Mar Theophilos, and many of their followers submitted to the Holy See in 1930. Three years later, Pius XI re-established for them the Syro-Malankara rite. Mar Ivanios became Archbishop of Tri-

vandrum, a position he held until his death in 1953. Catholics of the Syro-Malankara rite are authorized to make wide use of the local Malayalam language in their liturgy. They number about 102,700 today.

CATHOLIC STRENGTH

The Malabar Coast is not only the oldest home of the Catholic Church, but also has its most advanced and prosperous Catholic community. Politically, most of this historic region is now included in Kerala State, the nearly smallest and most densely populated of India's 15 States. It has an area of 15,003 square miles, with a population of nearly 17 million, of whom 2.68 million are Catholics and 1.3 million are adherents of other Christian denominations, *i.e.*, about 20.4 per cent of the total population. (By way of contrast, Christians for all India number but 2.6 per cent) : Of the Catholics in Kerala, 1,709,256 belong to the Syro-Malabar rite ; 850,700 to the Latin rite ; and 120,709 to the Syro-Malankara rite. And they are growing in number.

The whole area is dotted with Christian churches and institutions, and is blessed with many vocations to the priesthood. It has 1,658 diocesan priests; and 586 members of religious societies, of whom about two thirds are Syrian-rite Carmelites. Sisters number over 8,700 and are, almost all, Indian nationals. In fact, Malabar supplies both Priests and Sisters to over twenty-five dioceses in other parts of India. There are 1,800 clerical students, of which the seminary at Alwaye alone has over 600; and many Malabar students attend the Papal Seminary at Poona, near Bombay, as well as seminaries conducted by various religious communities in other parts of India.

Catholic education is particularly flourishing in Kerala. There are about 15,000 students in 22 Catholic university colleges; in addition, the Church operates and staffs 231 high schools, 344 middle schools and 906 elementary schools for over 500,000 pupils of all creeds. Christians in Kerala State (Catholic and non-Catholics alike) are about 70 per cent literate while the average for non-Christians is about 50 per cent. And, among the States, Kerala has the highest literacy rate for all India.

CATHOLIC EDUCATION IN KERALA

One of the great achievements of the Church in Kerala is its excellent educational set-up which serves over half million students without discrimination as to social background or creed. Catholics maintain more than half the private schools of the State. In addition, the Protestants, Jacobites and some Hindu groups also have schools of their own. Together, Christian and Hindu schools account for a majority of Kerala's educational organisations. Thanks in large measure to the Church, Kerala's people are 70 per cent literate, as compared to the 20 to 25 per cent literacy rate in the nation.

The Catholic educational set-up in Kerala is made up of the following institutions :

- 22 University Colleges**
- 231 High Schools**
- 344 Middle Schools**
- 906 Elementary Schools**
- 19 Training Schools**
- 40 Industrial Schools.**

THE COMMUNIST THREAT

Ironically, Communism in India is nowhere more powerful than in this region of Christian strength. Despite the heavy concentration of Christians, in the general elections of 1957, the Communists won 60 out of the 126 seats in the local Assembly. The party polled only 35 per cent of the votes, securing 2,060,000 as against 2,209,251 won by the Congress. The Communists, however, were able to form a ministry by beguiling five Independents into joining them. Two of these were appointed Ministers.

The Communist victory in Kerala not only gave India its only Communist State Government but was also a serious setback for the Church. Father Jerome D'Souza, S.J., formerly an Indian representative at the United Nations, now of the Curia of the Society of Jesus and Assistant for India and the Far East, comments on this development as follows :

"Kerala was the one place where the Catholic vote might have made a difference in the outcome, and where, in case of a Congress

victory, Catholics might have confidently expected to have two or three Catholic Ministers, men who could influence the religious policy of the Congress Party as a whole. Instead of this, these two million Catholics have to live under a Communist Government, two members of which are former Catholics, men who cannot be expected to be sympathetic to the Church. Moreover, while the majority of the Catholics voted against the Communists, they were divided among themselves, and in some places supported the Praja-Socialists against the Congress. This facilitated the victory of the Communists. Finally there is no doubt that in many circles there is a crisis of faith among the youth, and that some of them voted for the Communists."

The main causes for this Communist success were: (a) over-population; (b) insufficiency of food in the State; (c) high unemployment; (d) mal-administration by three different political parties before 1957; (e) a powerful Communist trade union movement; (f) a sense of frustration especially among the young people.

Kerala's Communists worked enthusiastically and loyally for their cause. They showed great flexibility in their policies, and were able to capitalize on the widespread dissatisfaction with the Congress Party. In Kerala, as in other parts of India, the Communists were careful to avoid offending the religious feelings of the people. Mr. E. M. S. Namboodiripad, the Communist party leader in Kerala, offered these solemn assurances in a speech in Ernakulam in March, 1957:

"The Communist Government will not interfere with the religious and social activities of any community. In this respect, there would be no discrimination among Hindus, Moslems and Christians, or between the various denominations of Hindus and Christians. There will be complete freedom for all religions to have their own form of worship."

Nevertheless, only a few months after taking over Kerala's Government the Communists introduced an Education Act. Its aims were to change the content of education, striking at the inalienable rights of the family, as well as those of religious minorities. The type of training to be imparted was on the Communist pattern, violently antagonistic to Christianity. Obnoxious text books extolling Soviet culture and Soviet leaders and instilling atheistic principles were to be introduced. Further, managements were stripped of all freedom in the matter of the choice and appointment of teachers. These

had to be chosen from a list prepared by the Government. Only two out of ten teachers could be from the religious faith of the management conducting the school.

These restrictions of the Kerala Education Act were illegal and violated the fundamental rights guaranteed in the Indian Constitution. Article 30 (1) of the Constitution lays down that: "All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice". The natural and obvious interpretation of this article is that we have full liberty to establish and maintain our schools in accordance with our laws. The term "administer" means that religious minorities have the right to manage schools, choose teachers, and enforce discipline. When the right to administer a school of its choice is given to a religious minority, the teaching, training and atmosphere should be such as would conserve the religion and culture of the minority. This includes the manner in which the school has to be conducted, the maintenance of accounts and records, the appointment of teachers and payment of their salaries. Article 30 (2) reads: "The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language". Aided schools, therefore, cannot be discriminated against on the ground that they are conducted by a minority based on language or religion. The Kerala Education Act violated these articles of the Constitution.

NON-VIOLENT STRUGGLE

From June 12 to July 31, 1959, the great majority of the people of Kerala had been engaged in a non-violent struggle against Communist rule, which they regarded as an unmitigated evil and a menace to human rights. On June 15 all business was suspended. There followed a mass protest against the tyrannical methods of the government on the political level and against its autocratic policy in education.

The government soon realized the extent and intensity of the rising tide of popular discontent. Within a week of the beginning of the struggle, the Chief Minister of Kerala, E. M. S. Namboodiripad sought the intervention of the Prime Minister of India in order to bring about a settlement. Pandit Nehru accordingly spent three full days at Trivandrum, studying conditions

and interviewing individuals and groups. He invited the Catholic bishops, also those of the dissident Churches, the Jacobites and the Mar Thomites, and prelates of the Church of South India to meet him and discuss the situation.

The Archbishops of Changanacherry and Trivandrum, the Bishops of Quilon and four Bishops of the other Christian denominations interviewed Pandit Nehru on June 24. They spoke of Kerala government measures which violated constitutional rights in the matter of education, of the lack of security to life and property and of the general breakdown of law and order in the State. They charged the Communist Government with intimidation, assault and even with murders of non-Communist individuals. They accused the Communists of diverting public funds for the benefit of the party and party members. They cited instances of the withdrawal of criminal prosecutions where Communists were the accused, and of ruthless assaults on innocent persons and property. Moreover, the bishops asserted that the agitation in Kerala was not a communal affair sponsored by the Catholics, as alleged by the Government, but rather a general movement which had the support of all classes and creeds. The interview lasted 45 minutes. The Prime Minister read the memorandum presented by the bishops and asked for further information on the educational issue.

THE STRUGGLE BEGINS

The trouble in Kerala had begun soon after the Reds assumed power in April, 1957, with the passing of a controversial Education Act and the approval of rules and regulations for its enforcement. According to the legislation, the type of education to be imparted in Kerala's schools was of the Communist pattern, violently antagonistic to Christianity. Obnoxious textbooks, extolling Soviet culture and Soviet leaders and instilling atheistic principles were prescribed, the management was to be stripped of all freedom in the choice and appointment of teachers. These had to be chosen from a list prepared by the Government. Only two out of ten teachers could be of the religious faith of the minority conducting the school.

The Archbishops and Bishops of Kerala, following a conference held at Ernakulam on May 5, declared :

"The new provisions defeat the very purpose for which the fundamental right of establishing and administering schools of their choice

has been guaranteed (to minorities) in the constitution. The object for which the fundamental right is guaranteed and the object for which the Church recommends Catholics to have schools of their own, is to preserve their religious beliefs and practices”.

OTHER DENOMINATIONS

Other Christian denominations and the Nair Service Society—a Hindu organisation, led by 82-year-old Mannath Padmanabhan—joined with the Catholics in the defence of the right of parents and of religious bodies to educate the rising generation.

For two years the Communists ministry in Kerala rode roughshod over people's rights and made use of its power to build up the Communist structure by administrative misdeeds and barefaced partisanship. The result was a wave of unrest and tension throughout the State, accentuated by police firings on non-violent and peaceful crowds as they protested and demonstrated against the Government.

After careful consideration the Prime Minister advised Mr. Namboodiripad to seek a fresh mandate from the electorate, to suspend or withdraw the objectionable clauses of the Education Act and to hold an enquiry into police brutality. The Chief Minister, however, declined to follow the directives of the Prime Minister, claiming the prescriptive right to rule the State for five years without being called to account. In consequence, the agitation spread in intensity and extent and assumed alarming proportions.

The liberation movement cut through all barriers of political parties, religious faiths and communal prejudices. It became a people's movement for freedom from tyranny. The Congress, the Muslim League and other political parties, the Christians, the Nair Service Society, the non-Communist trade unions, local self-governing bodies, bar associations, newspapers, all presented a united front against a ministry which had defied appropriate standards of civil administration. The movement was an historic event of momentous significance.

THIRST FOR BLOOD

Before the beginning of the struggle the Government had suspended licences for the possession of arms in those districts where Catholics and other

Christians were predominant. The police trespassed into rectories, churches and residences of Catholics in search of firearms. They found nothing incriminating—only host-making machines and popguns used during church festivals.

Catholics were especially singled out for special attack by the Communists. The police deliberately chose places inhabited by Catholic workers and fishermen when they fired on demonstrators. Fifteen persons, in four different places, lost their lives. Mannath Padmanabhan expressed his indignation at the outrage in a statement in which he asked: "Have not the Communists quenched their thirst for Catholic blood? Why do they select Catholics alone as fodder for their cannons? None can be misled by these deliberate firings in planned places."

R. Sankar, president of the Kerala Congress Committee and a Hindu, while addressing a meeting of 50,000 people in Bombay on July 26, 1959 said: "The Communist government has directed its anger on Catholics first because they believe that international Catholicism is a force to be crushed first if Communism is to survive".

COMMUNIST MINISTRY DISMISSED

The Central Government could not sit quiet in the face of these mass movements of protest organized on a vast scale and over wide areas of the State against the undemocratic policies and the tyranny of the Reds. On July 31, 1959, invoking Article 356 of the Indian Constitution, President Rajendra Prasad, by a proclamation dismissed the Communist government of the State, and took over the administration after examining reports received from the Governor of Kerala and from other sources. "I am satisfied" said the President, "that a situation has arisen in which the Government of the State cannot be carried on in accordance with the provisions of the Constitution of India."

President Prasad had considered carefully the issues involved. The extraordinary and unprecedented situation that had arisen in Kerala called for drastic action to enable the people to carry on their normal life and enjoy the rights guaranteed by the Constitution. Hence he resolved the deadlock and averted civil war by taking over the administration of the State.

On August 3, Pandit Nehru, addressing Congress party leaders, declared: "The performance of the Communist government in Kerala was an astonish-

ing failure as they could not carry the people with them in implementing many of their policies. The Communist government there had antagonized the Catholic Church, which was a big force in Kerala."

At a meeting in Trivandrum on August 5, the party protested vehemently against the dismissal of the elected legislature and the ministry. A resolution stated that "Catholic Church dignitaries" were "reactionary communal leaders", and warned the President of India that he had "no right to amend or suspend the law which had been passed by the legislature and had got the President's assent."

A NEW GOVERNMENT

Before the General Elections on February 1st, 1960, a most intensive campaign was carried on by all parties. The most capable and intelligent leaders carried on a well-organized and systematic crusade to influence the voters in the remotest villages, in preference to the cities, with a house-to-house visitation. In all this Catholics did more than their share. Perhaps the most remarkable phenomenon in the elections was the part played by the women of Kerala. They worked hand-in-hand with the men, out-matching them in several places. The result was that 85% of the electorate exercised the power of the vote, thus setting up what perhaps is a world record—certainly an all-time high for India.

The verdict of the electorate was decisively in favour of the democratic parties, who captured 94 out of the 126 seats in the Legislative Assembly. One member to represent the Anglo-Indian community was nominated by the Governor. The Congress party alone secured 63 seats. The Communists secured only 25 seats, three more being added to their number by the return of Communist-sponsored independent candidates. This notable victory for democracy must be attributed to the triple alliance of the democratic parties which ensured close understanding, united policy and the preservation of the democratic ideal. Other factors which contributed to the defeat of the Communists were the Chinese aggression against India and the Prime Minister's social reform programme.

The Communists themselves will be the first to admit that the Catholic Church was one of the main causes of their downfall. It was the Catholic Bishops who took the lead and the Catholic laity who rallied to their support in spite of every hardship and suffering during the liberation movement.

Though the Communists have suffered a serious set-back, their poll in the elections is a cause for anxiety. They had obtained 35 per cent of the total votes in 1957, and now by polling 1,200,000 votes in 1960 they have secured 43 per cent of the total votes. The new Coalition Government is trying to handle the problems with tact, judgement and ability and to improve the condition of the poor classes by means of positive and constructive social reform measures. The general feeling throughout the country is that Communism is a menace to religious beliefs and stable and orderly progress, and should be rooted out of the country.

When the new Congress-P.S.P. Coalition Ministry came into power, it suspended till the 1st of January 1961, the obnoxious section 11 of the Kerala Education Act, passed by the Communist Government. This section provides that all appointments of teachers to aided schools have to be made only from a list prepared by the Public Service Commission according to the vacancies foreseen and according to the rules of reservation and communal representation. Subsequently, after consultations with interested parties, the Chief Minister of the Coalition Ministry introduced in the Assembly an Amendment Bill to the Education Act, on the 14th of December, which was passed on 21st December, 1960.

The new section 11 reads :

"Appointment of Teachers in Aided Schools: The Manager of the Aided schools shall appoint Teachers to those schools from among persons having the qualifications specified in section 10 subject to the rules and conditions indicated by the Government".

COUNTER-MEASURES BY THE CHURCH

Catholics in Kerala are now organizing to meet the possible resurgence of Communist danger. The Malabar Regional Committee for Catholic Social Action has organized diocesan and parish centres where priests and laymen receive special training courses in Catholic principles of social justice. A co-operative housing programme has been approved; it proposes to build 10,000 housing units within the next year for poorer members of the community.

At the Alway Seminary, a labour leaders' training course was recently conducted by Father Victor, O.C.D. The course began with a three-day

retreat; it then considered such topics as economics; democracy and its opposition to Communism; social ethics and Catholic action; welfare work; industrial relations; Church history and public health. The purpose of this and similar movements is to train young Catholic lay leaders—both men and women—who can disseminate among the people the true teachings of the Church on current social problems. Great stress is laid on inculcating the proper spiritual and intellectual background; and this is followed by practical training in such topics as improvement of agricultural methods, social work in factories, and the organization of public meetings.

In the past, there has been a certain lack of unity among Catholics who are divided into three separate rites. Now there is a general closing of the ranks to meet the Communist challenge. This, of course, does not exclude combined action with non-Catholic Christians and religious-minded Hindus to protect Kerala's spiritual way of life.

MALABAR SPIRITUALITY

Malabar Catholics have many outlets for their religious zeal. Included are such organizations as the Apostleship of Prayer; the Society for the Propagation of the Faith; Catholic Action; the Legion of Mary; the Marian Sodality; the St. Vincent de Paul Society; the Social Service League; the Catholic Workers' Association; and the Catholic Youth Organization. All these groups are making noteworthy contributions to the strength of the Church and increasing her influence in public life.

In addition, Catholics here have a distinguished record of private devotion. The vigour of their Catholicism is amply shown forth in their frequent attendance at Holy Mass, the devout reception of the Sacraments, and, above all, in the large number of vocations to the priesthood and the religious life. It is to be hoped that such an excellent spiritual disposition on the part of the people will soon manifest itself also in a practical way - through a decisive checkmate to Communist plans for domination.

GOA, REMNANT OF AN EMPIRE

Goa—a small Portuguese possession on India's West Coast—is geographically, ethnically and historically a part of India. In recent years it has assumed great importance for the people of India, who want Goa to revert to

them. They would like to put an end to the last remnant of foreign colonialism on their soil. Goa's Catholic tradition makes the territory of particular interest to Indian Catholics, many of whom sincerely wish to see Goa rejoin India.

Today the Portuguese settlement consists of Goa and two other tiny pockets - Damão, near Bombay, and the island of Diu. It has a total area of 1,537 square miles and a population of about 575,000 of whom 230,000 are Catholics.

ITS GREAT PAST

At one time a fortress of the Hindus, and later of the Moslems, Goa was captured in 1510 by Afonso de Albuquerque, the Portuguese Governor of the East. The city of Old Goa, thanks to its strategic situation, became the stronghold of Portugal's extensive empire in Asia. It knew a brief, but heady, period of wealth and splendour during which magnificent churches and public buildings were built. Here was the centre from which Catholic missionary zeal radiated in the sixteenth century to the peoples of Asia ; and here, in the beautiful baroque Church of the *Bom Jesu*, rest the remains of the missionary hero, St. Francis Xavier.

But the arrival of Dutch ships in Eastern waters early in the seventeenth century brought about Goa's rapid decline. The suppression of the Jesuit missions in the next century and the expulsion of all religious orders by Portuguese anti-clericals in 1835 marked the close of a great era. Many of Old Goa's churches and monasteries fell into decay. Long ago government officials and most of the population abandoned Old Goa for nearby Panjim, or New Goa, where the climate is more healthy.

PRESENT DIFFICULTIES

The integration of Goa with India will depend largely on the wishes of the people of Goa themselves. But political freedom in the territory is considerably restricted. While Goan newspapers may circulate in Indian territory, Indian newspapers are not always allowed in Goa. The people of Goa enjoy certain economic advantages under Portugal, for they do not have to pay high customs duties or income and sales taxes. But many Goans—both at home and in Bombay, where thousands of them have settled—favour union with India.

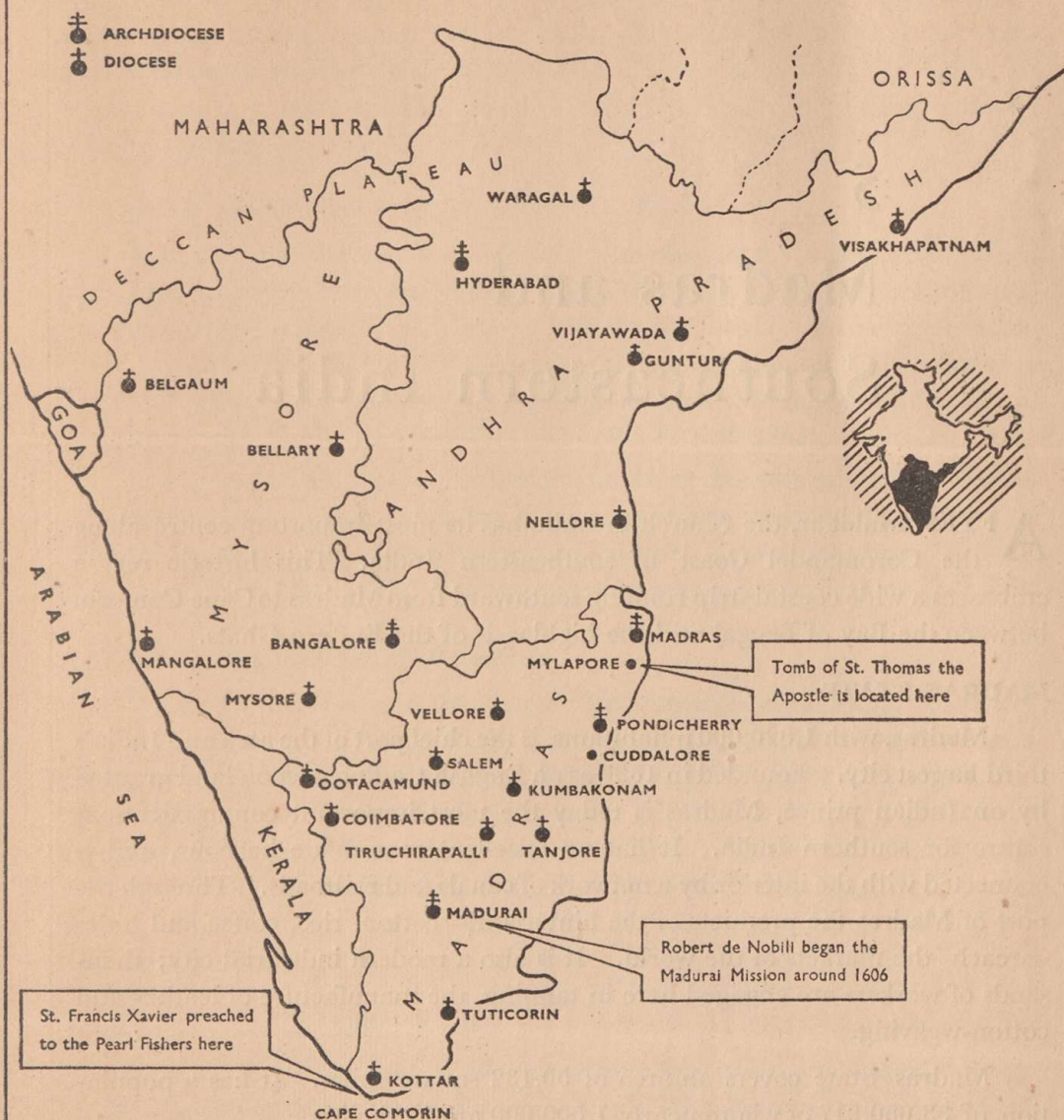
THE RELIGIOUS QUESTION

Portugal claims that Catholics in Goa would not enjoy religious freedom under India; but this argument is not correct. True, there have been some difficulties for the Church in India, but such incidents are usually local in character. The Indian Government protects the Catholic minority.

Addressing a rally of Goans in Bombay in June, 1956, Pandit Nehru remarked: "... Last Christmas, we had a message from His Holiness the Pope, in which he raised his powerful voice against colonialism." The Prime Minister of India described Goa as a "colonial anachronism," and offered assurances that Goa would retain its separate status under India. He promised that there would be no interference with the religion, language or culture of the Goans. The former French colony of Pondicherry has, as a part of India, its own internal autonomy; in similar fashion, Goa would also retain its identity. Pandit Nehru added: "I am not going to compel them (the Goans) to join the Indian Union, but I am confident they will want to join India of their own free will." The assurance about non-interference with the religion, language and culture of the Goans was repeated by the Prime Minister in the Lok Sabha in May, 1961.

In 1956, several hundreds of Goans who agitated for union with India were imprisoned by the Portuguese. Indian citizens, also, who marched into Goa unarmed carrying the Indian flag, were condemned to prison terms. The Standing Committee of the Catholic Bishops' Conference of India, which met at Bangalore in October, 1956, addressed an appeal to the Holy Father. The Pope was asked to intervene on behalf of all prisoners—Goans and Indians alike—who had acted through love of India and had not been guilty of any crimes of violence. By February, 1957, thirty-three Indians, including some prominent political leaders, were released as a result of this appeal to Pius XII.

MADRAS AND SOUTHEASTERN INDIA



South eastern India consists of three States—Madras, Mysore and Andhra, all of which have thriving Catholic minorities. Madras State on the Coromandel Coast (with a total population of 33,650,917) has 1,500,000 Catholics ; Mysore (with its 23,547,081 people) has over 445,000 ; and Andhra with 35,977,999 inhabitants has around 313,000 Catholics.

5

Madras and Southeastern India

AFTER Malabar, the Church in India has its most important centre along the Coromandel Coast of southeastern India. This historic region embraces a wide coastal strip running southward from Madras to Cape Comorin between the Bay of Bengal and the highlands of the Eastern Ghats.

MADRAS STATE

Madras, with 1,820,000 inhabitants, is the chief port of the area and India's third largest city. Founded in 1639 as an English trading post on land granted by an Indian prince, Madras is today the most important communications centre for southern India. It has an excellent man-made harbour, and is connected with the interior by a network of canals and railroads. Through the port of Madras the products of the hinterland—cotton, rice, coffee and hides—reach the markets of the world. It is also a modern industrial city; thousands of workers are engaged here in tanning, the manufacture of leather and cotton-weaving.

Madras State covers an area of 50,132 square miles. It has a population of 33,650,917 of whom nearly 1,500,000 are Catholics.

MYSORE AND ANDHRA STATES

The neighbouring States of Mysore and Andhra are conveniently grouped with Madras State under the heading "southeastern India." Mysore State

covers an area of 74,122 square miles. Its Catholics number about 445,000 in a total population of 23,547,081. Andhra State is by far the largest of the three territories, with an area of 106,052 square miles but its Catholic community is much smaller—only 313,000 out of a population of 35,977,999. It is worth noting, however, that Andhra's Catholics are increasing rapidly. They numbered but 193,432 in 1950.

CATHOLIC ADMINISTRATION IN THE AREA

Today the Church has divided southeastern India into many ecclesiastical provinces. In Madras State, there are no less than three: (1) the Archdiocese of Madras-Mylapore, with Vellore and Coimbatore as suffragans; (2) the Archdiocese of Pondicherry and Cuddalore with Kumbakonam, Salem and Tanjore as suffragans; and (3) the Archdiocese of Madurai, with Tuticorin and Tiruchirapalli as suffragans.

Mysore State has one ecclesiastical province: Bangalore, with Mysore, Mangalore, Bellary and the new diocese of Ootacamund as suffragans. Andhra State has also one ecclesiastical province: Hyderabad, with Visakhapatnam, Nellore, Guntur, Vijayavada and Warangal as suffragans.

EARLY CHRISTIAN MISSIONARIES

Long ago, St. Thomas the Apostle first brought the message of Christ to the Tamil-speaking people of the area. And about 1500 A.D., the Portuguese conquest of the Coromandel ports gave a new impetus to the spread of Christianity. For, wherever the Portuguese settled, Catholic chaplains and missionaries began to form Christian communities. Franciscans and Dominicans were the first in the field. Their efforts were soon increased by the arrival of Jesuits, Augustinians, Carmelites, Theatines, Hospitallers of St. John and the Oratorians.

THE APOSTLE OF THE INDIES

St. Francis Xavier began his great missionary work in India in 1542. At first, he laboured in Goa on the west coast. This Portuguese-held port was noted at the time for the evil lives of its Portuguese and Indian inhabitants. After restoring the Goans to Christ, Xavier laboured among the Paravas who lived along the Pearl Fishery Coast. Here, living as the poorest of the poor, he poured the waters of Baptism over many thousands and purified their

souls in Christ. The villagers of inland Travancore also received Xavier with joy. The saint defended the unfortunate Christians of Cape Comorin and Tuticorin who were often massacred or carried into slavery by the anti-Christian Badagas from the north. Once, he is said to have held off the invaders, facing them alone with his crucifix in hand. Xavier also defended the Indian Christians from the Portuguese and other Europeans who exploited and oppressed them. In the spring of 1545, St. Francis set sail for Malacca and Japan. His work among the people of India was continued by groups of zealous Jesuits, Augustinians, Franciscans, Dominicans, Oratorians and Theatines.

DE NOBILI—THE JESUIT BRAHMIN

After Xavier, one of the most brilliant Catholic missionaries in India was Robert de Nobili, (1577-1667) an Italian Jesuit. In 1606, Father de Nobili began to work in southern India. He soon noted that only the communities of the Pearl Fishery Coast and Travancore had been drawn to Christ. Conversions to Catholicism were at a complete halt among the Hindus of inland districts, especially among Brahmins or high-class Hindus. This was because most Indian converts were members of the lower classes. The Brahmins regarded the missionaries as contaminated by their contacts with the outcastes and despised Christianity as the religion of the *paranguis* or foreigners who ate beef.

De Nobili conceived the idea of breaking this deadlock. He secured the approval of his Superiors for his plans. He learned Tamil and Telugu, the local languages, and Sanskrit, the language in which the sacred Hindu *Vedas* were written. He then established himself at Madurai, a great centre of Hindu culture. Dressed in a loin-cloth and seated on a tiger-skin, he fasted and prayed like a Hindu *sanyasi*. To the Brahmins who visited him in his austere hut, Father de Nobili explained the universality and supernatural character of Christianity in terms drawn from Vedic teachings. And some of the Brahmins believed in Christ.

Gradually, a group of young Jesuits joined de Nobili's Madurai mission. Living simply on rice, milk and herbs, they expanded their activities into the districts of Mysore, Marava, Tanjore and Gingi, where they made some 130,000 converts. Although de Nobili was often attacked in his lifetime by

Catholic leaders who did not understand or approve of his daring methods, he is revered today as a great missionary innovator and founder of the "accommodation method".

CONFLICT OF JURISDICTIONS

The seventeenth century saw a slackening in the number of missionaries who came to India from Europe. This was due primarily to the decline of Portuguese power in Asia under the impact of Dutch and British competition. Therefore, the Sacred Congregation of Propaganda Fide sent out to India missionaries independent of Portugal. After 1637, Vicars Apostolic were appointed directly from Rome for several districts. But this resulted in a sharp conflict of jurisdictions between the Vicars Apostolic and the Portuguese clergy in India. The latter claimed the ancient right of clerical patronage (Padroado) which Pope Alexander VI had granted in 1492 to the King of Portugal over all Asian lands discovered, conquered or to be conquered by representatives of the Portuguese Crown. The result was constant rivalry between the areas subject to Sacred Congregation of Propaganda Fide and those under the Padroado. In 1838, the Pope abolished Portuguese patronage within the established Vicariates. European missionaries came to India in larger numbers. Higher types of schools were started. And the Portuguese Padroado in India lasted until 1928, when a Concordat between Lisbon and the Holy See abolished the system of personal jurisdiction by Portugal. Finally, in 1950, the Padroado was restricted to Goa.

MADRAS UNDER BRITISH RULE

When the British established themselves at Madras in 1639, they found several Catholic churches at the old Portuguese settlement of Mylapore, south of Madras. Some of the Catholics in residence were Portuguese citizens. Others, of mixed Portuguese-Indian origin, had Portuguese names, but were well-acquainted with the language of the Madras area as well, and knew the local customs. Officials of the East India Company soon realized that the Indian Christians would be of great value as interpreters, tradesmen and soldiers. Accordingly, they invited the Christians to move up from Mylapore to the new township, and authorized them to secure the services of a Catholic priest.

In 1642, Father Ephreim, a French Capuchin, set foot in Madras by chance. Although the East India Company was ordinarily opposed to

missionaries in its territories, its officials asked Father Ephreim to stay and minister to the local Christians. He obtained the necessary permission from his superiors, and was appointed Prefect Apostolic. Afterwards Capuchins were in charge of the Madras area for almost 200 years. Under their careful guidance, Madras developed into a flourishing centre of Christianity. The date 1642, is on the facade of St. Mary's Co-Cathedral, Georgetown.

In 1832, Madras was placed under the episcopal jurisdiction of Pedro D'Alcantra, of the Carmelite Order; he was Vicar Apostolic of Bombay, but was later transferred to Madras. In 1834, Pope Gregory XVI established the Vicariates of Madras and Calcutta. Subsequently, Madras Catholics were administered to by Irish diocesan priests and the Mill Hill Fathers. In 1928, Salesians of Don Bosco arrived.

Today, the State of Madras is divided into twelve ecclesiastical territories, nine of which are entrusted to the Indian secular clergy; the Archdiocese of Madurai is entrusted to the Society of Jesus and the diocesan clergy; the Archdiocese of Madras-Mylapore to the Salesians of Don Bosco and the diocesan clergy; and the Diocese of Vellore is under the Salesians of Don Bosco. Ten of the twelve bishops are Indians. Priests in the State number 1,086, of whom 882 are Indians and 204 foreign missionaries. There are two major seminaries, one in Madras and the other in Tiruchirappalli. Candidates to the priesthood are numerous, as one might expect in an area with such a fine Catholic tradition.

Madras Catholics are fortunate in having as their spiritual leader the Most Reverend Louis Mathias, S.D.B. Through his foresight, a housing scheme has been developed in Madras; neat and healthful homes for the middle class and the poor have been and are being built; for the poor a nominal rent of Rs. 2/- only per month is being charged. Madras is also famous for its Catholic Centre; its Loyola College; and St. Joseph's Technical School—one of the best of its kind in all India—which is conducted by the Salesians of Don Bosco.

MERCY HOME IN MADRAS

The starting of the Mercy Home, a charitable Hospice known as "Prudhomme Viduthi", on New Year's Day, 1958, is another appropriate manifestation the Archbishop's abiding interest in the poor and the helpless. On March 24th 1960, in the evening, I walked through the wards of the

new Mercy Home. I saw disabled, crippled and incurable men, women and children, suffering from a variety of diseases. None of them could secure admission in any of the city's hospitals. The new Hospice has 200 beds ; at present there are 175 patients, comfortably lodged and cared for by the Salesian Sisters of Mary Immaculate.

In one ward, there were 30 tuberculosis patients. In the ward for paralytics, I noticed a few cases of polio. A little further on I came across a man who stood up to greet me. He told me that he was 102 years of age. I could not believe it. He looked fairly normal and healthy. He spoke to me of Fr. Patrick Kennedy, whom he had known and who had died some 60 years ago at Kilacheri. He also mentioned the name of one Fr. Clement, the first name by which Bishop Clement Bonnard was known. The Mother Superior who took me around, was fully convinced that the man was in fact 102 years of age. In a creche for babies, several of the children abandoned by parents or found in the streets are looked after with tender care. They all looked bright and happy.

Mr. Prudhomme, a Frenchman from Pondicherry bequeathed the house to the Archbishop for works of charity. The first two wards were opened and blessed by His Grace on January 6, 1958. The following year, a third ward was opened. This home of charity has roused the admiration of the citizens of Madras and of visitors from outside as a visible witness to the invisible realities of the supernatural and a concrete expression of the spirit and message of Christ. The Mercy Home was formally inaugurated by Mr. K. Kamaraj Nadar, Chief Minister of Madras. In the course of his speech, he remarked : "..... I admire the foresight of His Grace the Archbishop of Madras-Mylapore and commend the zeal of the Christian missionaries engaged in such humanitarian works. While there are many who talk glibly of noble ideals and devoted service of the unfortunates, Christians actually translate these ideals into practical action..... I think that people should at least praise the good done by others, instead of putting a brake on their beneficial activities by unkind and harsh criticism."

PONDICHERRY

The districts covered by Pondicherry were originally under the jurisdiction of the Padroado of San Thome, Mylapore. Pondicherry was a small village till some shipwrecked Frenchmen settled there in 1674. Francois

Martin along with six Frenchmen transformed Pondicherry and developed it into the capital of the French settlements in India. He asked for the services of some of the French Capuchins in Madras for the spiritual ministration of the new city. Following the revolution in Siam in 1687, the Procurator of the Paris Foreign Mission Society settled down in Pondicherry.

In 1689, some Jesuit missionaries, expelled from Siam, landed in Pondicherry and found hospitality with the Capuchins. The latter were in charge of the Europeans and the former of the Indians and of the Carnatic Mission. In 1773 the Society of Jesus was suppressed and the Society of the Foreign Missions placed in charge of the territory previously evangelized by the Jesuit Fathers, Madurai and what was then known as the Carnatic Mission of Malabar, with about 30,000 Catholics. In accordance with the first rule of their Society they established a Seminary at Virampatnam, later transferred to Pondicherry and some 30 years ago to Bangalore. The first Vicar Apostolic was Bishop Peter Brigot, whose territory extended from Masulipatam in the North to Karikal in the South.

After the defeat of Tipu Sultan in 1798 by the British, the French missionaries extended their activities to Mysore and Coimbatore. One of the most illustrious missionaries was Bishop Bonnard, who in the words of Bishop Laouenan "launched India into the Catholic movement". He pressed into service various means for a deepening of the religious life of Catholics and for a wider propagation of the Faith—the Press, educational and charitable institutions. In 1845 the territory was divided into the Vicariates Apostolic of Pondicherry, Mysore and Coimbatore. In 1887 when the Hierarchy was proclaimed, Pondicherry became a Metropolitan Province with Mysore and Coimbatore as suffragans. Kumbakonam was cut off from Pondicherry in 1899 and Salem in 1930 and constituted into new dioceses. In the course of a century the Catholic population increased from 30,000 to 400,000 in the field entrusted to the Foreign Missions Society.

Archbishop A. S. Colas governed the Archdiocese from 1930 to 1955. The three main tasks Archbishop Colas always had in mind were the multiplication of schools, the systematic teaching of Catechism and the fostering of the apostolic spirit chiefly among teachers. One of his first undertakings was the establishment of a minor Seminary in Cuddalore. He felt that without careful vigilance and sound spiritual and intellectual training

we could not expect a suitable and sufficient number of capable and zealous priests. His Grace endeavoured with unceasing zeal to start new schools and increase their strength and efficiency. He also urged the imperative necessity of genuine apostolic spirit among hereditary Catholics for the wider expansion of the Church.

When he took charge the number of priests was insufficient to attend to the pastoral ministry and instruction of some 120,00 Catholics of the Archdiocese. Without a steady and regular supply of indigenous priests, he felt it was impossible to start new parishes and establish closer contact between the pastors and the people ; the more so, as the Foreign Mission Society of Paris was unable to meet all the demands of the numerous missions chiefly after the First World War.

In 1948 His Grace was given an Auxiliary in the person of Bishop Joseph Mark Gopu, who was transferred to Hyderabad in January, 1953. The Most Rev. Rayappan Ambrose was appointed coadjutor to Pondicherry. He was consecrated in the Bangalore Cathedral on the 25th March 1953. Archbishop Colas carried on his duties with that unflagging zeal and enthusiasm so characteristic of the priests of the Foreign Mission Society and particularly of the intrepid pioneers who took over the Mission of Pondicherry with its vast and scattered territory, covering the Mysore State, parts of the Madras State, Salem, Coimbatore, Nilgiris and the Telugu country, south of River Krishna. In 1955 he resigned and Archbishop Ambrose was appointed his successor.

THE MADURA MISSION

Wonderful progress was achieved in the Madura Mission in the last quarter of the 17th century and in the opening years of the 18th century. The period was marked by the heroic labours of St. John De Britto and others.

But as the years rolled by, the missionaries were to drink deep of the cup of sorrow. Wars, famine and plague ravaged the mission field and wherever the Dutch Calvinists landed, fire and sword laid waste the vineyard of the Lord. But the heaviest blow was the suppression of the Society of Jesus. In fifty years' time little remained of the once flourishing stations,

THE NEW MADURAI MISSION

However, there was to be a revival. In 1836, at the request of Bishop Louis Herbert, Vicar Apostolic of the Coromandel Coast, Pope Gregory XVI appealed to the General of the restored Society of Jesus for a band of pioneers to build afresh what had been so long neglected. The Christian communities had sunk to a deplorable state. Undaunted by overwhelming odds, the messengers of the Gospel resolutely put their hand to the plough. Fr. Louis Bertrand, Mission Superior, wrote in 1842: "It is now five years since we came. Thank God, there is a change for the better. . ."

Fr. Alexis Canoz succeeded him in 1844 and in 1847 he was appointed Vicar Apostolic. Under his energetic rule, despite the opposition of the Padroadists and Protestants, the work progressed. The highlights of his long and fruitful episcopate of 41 years (1847 - 1888) were the following.

1. The development of St. Joseph's College with a view to fostering priestly vocations. It was begun at Nagapatam where it remained from 1844 to 1883, when it was transferred to Tiruchirapalli as a more central and progressive place.

2. The creation of Catechist Brothers, called Brothers of the Seven Dolours, in 1849, was another feature in the advancement. In 1876 a school for lay Catechists was started at Palamcottah which supplied well-trained and zealous mission auxiliaries.

3. The foundation of a Jesuit Novitiate, first at Tiruchirapalli (about 1850), then at Dindigul, and finally at Sacred Heart College, Shembaganur (1895) from which hundreds of workers were trained for the apostolate.

4. The creation of indigenous Sisterhoods. This task was facilitated in 1860 by the arrival of the French Reparation Nuns who opened Institutions at Tiruchirapalli, Tuticorin and Adaikalapuram and undertook to train auxiliaries. As a result two Diocesan Congregations (that of the Sisters of Seven Dolours in 1876, and the following year that of the Sisters of St. Anne—mostly for young widows—) came into existence.

5. Parochial Organization. While striving to increase the strength of the Mission personnel and recruiting auxiliaries, Bishop Canoz employed himself also in building up parish committees. To intensify the spirit of

piety and zeal among the faithful, he directed that the devotion to the Sacred Heart should be promoted and the practice of the Apostleship of Prayer be established in every station throughout the Mission; other associations such as Sodalities, the Bona Mors Association . . . were strengthened.

ALL ROUND DEVELOPMENT

Under the successors of Mgr. Canoz (d. 1888) the Mission gradually rose to full stature. With the increase of Mission workers, the institutions multiplied and the Catholic population grew in such numbers that a division of the Diocese was deemed necessary and profitable.

Rome, watching the growth of the Madurai Mission, felt that the time had come to divide it. Thus in 1922 the Fishery Coast was constituted into a separate Vicariate Forane entrusted to the diocesan clergy. In the following year it was erected into the Diocese of Tuticorin with the late Mgr. Francis T. Roche, S.J. as its first Bishop. In 1937, Tiruchirapalli Diocese was further divided, and the northern part of the Diocese was entrusted to the diocesan clergy. His Lordship Mgr. James Mendonca was appointed Bishop. The central and southern parts were constituted into a new ecclesiastical unit which in 1938 became the new See of Madurai, with the Rt. Rev. Mgr. John Peter Leonard, S.J., as the first Bishop. In 1953 the Diocese of Madurai was raised to the status of an Archdiocese with Tiruchirapalli and Tuticorin as suffragan Dioceses.

MYSORE STATE

Mysore lies inland and to the west of Madras. It has a pleasant, varied landscape, with many hills, forests, and river valleys. Its northernmost district runs up into the Deccan, the great plateau of southern India, which is a cotton-growing area.

BANGALORE

Bangalore, the Capital and the largest City of Mysore State has about 1,250,000 inhabitants. The Cantonment is the largest in South India. The city has big industries, large parks and fine public buildings. This hill station is an educational centre enjoying a salubrious climate as it is situated on an elevated plateau 3,000 feet above sea level.

ARCHDIOCESE OF BANGALORE

On February 13, 1940 the territory of Bangalore was cut off from the Diocese of Mysore and constituted a new See. The Rt. Rev. Mgr. Maurice Despartures (who had been till then Bishop of Mysore with residence in Bangalore) was appointed the first Bishop of the newly erected Diocese. As he was away in France, he was not able to take charge of his Diocese. He resigned in 1940. To fill the vacancy, the Holy See translated His Lordship the Rt. Rev. Thomas Pothacamury from the Episcopal See of Guntur to the Diocese of Bangalore on October 15, 1942. He took charge of his new Diocese on January 31, 1943.

In September 1953 the Holy See raised Bangalore to the rank of a Metropolitan See with three suffragan Dioceses: Mysore, Mangalore and Bellary. The territory of Nilgiris was cut off from the Diocese of Mysore in 1955 and erected into the Diocese of Ootacamund. His Lordship the Rt. Rev. Mgr. Anthony Padiyara was appointed the first Bishop of Ootacamund.

ITS CATHOLIC HISTORY

A stone inscription of the year 1400 A.D. discovered at Anekal, some twenty-five miles from Bangalore, proves that Christianity was first preached in the Mysore area about that date. But the true founders of the Mysore Mission were Italian and Portuguese Jesuits who began their work about 1650.

Towards the end of the seventeenth century, the Jesuits had established flourishing Christian centres. Some eighteen missionaries cared for 30,000 Catholics in Mysore, Salem and Coimbatore. Most of the converts were Hindus of the higher castes. But persecution at the hands of local Moslem rulers dispersed the Christians and closed down their churches. In course of time, some of the Christians became soldiers in the armies of petty rajahs; some suffered martyrdom for the faith, while others apostatized; and a certain number sought refuge under religious tolerance in the Madras area.

French Jesuits from Pondicherry began to preach the Gospel in the Telugu speaking parts of Mysore State and the nearby districts of Madras State early in the eighteenth century. They achieved remarkable success among Hindus of the higher castes. On the suppression of the Society of Jesus in 1773, the Jesuits were replaced by priests of the Paris Foreign Mis-

sion Society. In fact, the missionaries from Paris were long in charge of extensive Telugu speaking areas in Mysore, Madras and Andhra States.

One of the most illustrious members of the Paris Foreign Mission Society was the Abbe Dubois (whose activities were previously referred to in Chapter 2). His book, *Hindu Manners and Customs*, is still considered a classic report on Indian society.

Another member of the Paris Foreign Mission Society whose great achievements for the faith in India deserve commemoration was Bishop Bonnand. He laboured among the Telugu-speaking people from 1836 to 1861. He was an indefatigable missionary with wonderful powers of organisation, unbounded enthusiasm and marvellous capacity for work. He travelled extensively and achieved great results during the six years from 1827 to 1833 when he was in Phirangipuram (Guntur District). In 1833, he was taken away to be the Coadjutor Bishop of Pondicherry. The late Mr. J.C. Molony, and English Civilian Officer, describes Bishop Bonnand in the Madras Census Report (1911) as "one of the finest minds of latter day missionary enterprise" and adds, "In view of the comparative ill-success of the Roman Catholic Church among the Telugu people, it is interesting to speculate as to what might have been, had not the choice of Mgr. d'Herbert called Fr. Bonnand away from this people to the Episcopacy at Pondicherry". Towards the end of his life, the Bishop was appointed by the Holy See as Visitor Apostolic for India, and in this capacity he visited Hyderabad, Bombay, Indore, Patna, Calcutta and Chandernagore. He died at Banaras, in northern India, and was anointed before his death by Bishop Hartmann, a Swiss Capuchin missionary. Bishop Bonnand's tombstone at Banaras bears the inscription : *Pontificum decus, Missionariorum exemplar* which may be rendered in English as : *An ornament to the Episcopate an exemplar to missionaries.*

One noteworthy feature of the missionary zeal of the Fathers of the Foreign Mission Society of Paris was the training of an indigenous clergy. Already in 1778 a Seminary was established in Pondicherry.

From a tiny village of about half a square mile in 1790 Bangalore has developed into a large city covering now an area of 35 square miles. It witnessed much progress under various administrators. Since 1881 it has been under the Wadiyar or Yadava Dynasty of which the present Governor

of Mysore, His Highness Sri Jayachamaraja Wadiyar was the last ruler. Since 1882 Bangalore was politically divided into two parts : Cantonment Area administered by the British and the City area under an Indian Ruler. The Cantonment area was merged with the rest of the city in 1947.

Bangalore has been the scene of several Episcopal assemblies and conferences. It was here that the Hierarchy in South India was officially established on January 25, 1887 by the then Delegate Apostolic, Archbishop A. Agliardi, later Cardinal. From 1919 to 1948 Bangalore was the residence of the Delegates Apostolic. The meetings of the Standing Committee, Catholic Bishops' Conference of India, have been held in Bangalore since 1945. In January 1950 the First Plenary Council was held in Bangalore under the presidency of His Eminence Norman Thomas Cardinal Gilroy, Archbishop of Sydney as Papal Legate.

Bangalore is increasing enormously in size and population. The number of Christians in Mysore Diocese in 1809 was 1,000 ; in 1845, 13,500 with six missionaries ; but today there are 104,602 Catholics in the Archdiocese of Bangalore alone, of whom 68,387 are within the limits of the city. In 1940, the number of Indian Priests was about 50, but today there are 91 diocesan and 111 religious priests ; 656 Sisters belonging to 19 different congregations.

Numerous institutions of learning cover the city. The total strength of enrolment in schools and colleges is 40,967 in the Archdiocese of Bangalore, of whom only 15,370 (6,976 boys and 8,394 girls) are Catholic. Of the two colleges, one is for boys (St. Joseph's College) and one for girls (Mount Carmel College), the former with an enrolment of 1,582 (out of which 103 are Catholics) and the latter with 613 non-Catholic students and 70 Catholic student. The 17 High Schools (12 for girls and 5 for boys) educate 626 Catholic boys and 799 Catholic girls ; the non-Catholics number 3,294. The total strength of students in elementary schools is 33,849 of whom 13,702 are Catholics. In the 3 training Schools (all for girls) there are 134 students of whom 70 are Catholics. The great majority of teachers in our schools are Catholics : 826 as against 339 non-Catholics.

The Catholic Church has always laid great emphasis on works of charity and social uplift. In Bangalore there are various institutions for the care of the poor and the sick; Hospitals, dispensaries, a home for the aged, creches,

rescue homes for unmarried mothers and their babies, refuge homes and an Archdiocesan Orphanage and Industrial School for boys.

MANGALORE

Mangalore is one of the best organised and progressive dioceses in the country. It is comprised of the civil district of South Kanara. Since the beginning of the XVI century, Mangalore, which formed a part of Kanara, was successively under the jurisdiction of Goa, Verapoly and Pondicherry. On September 27, 1879, Kanara was entrusted by the Holy See to the care of the Jesuit Province of Venice. With the official proclamation of the establishment of the Indian Hierarchy in a Council of the Bishops of Southern India at Bangalore on 25th January, 1887, Mangalore (including Calicut) was constituted into a Diocese. By an Apostolic Brief "Cum auctus fidelium greg" of June 12th 1923, the Diocese of Mangalore was divided and Calicut was erected into a new diocese. It was entrusted to the local clergy.

Mangalore covers an area of 4,021 sq. miles with a Catholic population of 187,941 out of a total population of 2,056,628. The diocese is under the administration of His Lordship Rt. Rev. Mgr. Raymond D'Mello, D.D. There are about 275 Priests and 619 Sisters.

BELLARY

The districts of Raichur, Gulbarga and Bellary in Mysore State and the Talukas of Adoni and Alur (Kurnool Dt.) and Royadrug (Anandthapur Dt.) in Andhra State, constitute one territory. In 1928 the Holy See detached the two districts of Raichur and Gulbarga from the Diocese of Hyderabad and the districts of Bellary from the Archdiocese of Madras and formed the new Mission 'sui juris' of Bellary under the Franciscans. In the course of twenty years the development of the territory was considered sufficient to permit of the Mission being constituted a Diocese which was done in 1949. His Excellency Rt. Rev. John Forest Hogan, O.F.M., D.D. was appointed Bishop in May 1949.

Bellary covers an area of 18,000 sq. miles with a Catholic population of 10,300 out of a total population of 6,000,000

MYSORE

Comprises the Districts of Mysore, Mandya, Hassan, Chikmagalur and Shimoga with the addition of the Province of Coorg. The Diocese of Mysore was reconstituted in 1941. The Districts of Bangalore, Kolar, Takur and Chitaldroog were cut off from the new Diocese of Bangalore. The reconstituted Diocese of Mysore was divided in 1955. The district of the Nilgiris and part of the civil district of Coimbatore were formed into the new Diocese of Ootacamund. With an area of 17,647 sq. miles it has a population of 4,200,000 of whom about 46,600 are Catholics. The diocese is under the administration of His Excellency the Rt. Rev. Rene Feuga, D.D. with an auxiliary, the Rt. Rev. Albert D'Souza, D.D.

OOTACAMUND

The Diocese of Ootacamund was constituted on 3rd July, 1955, by the Apostolic Constitution "Nuntiatur in psalmis". It is made up of the Nilgiri District and a part of the Coimbatore District, which lies on the north of the river Bhavani. The diocese with an area of 2,821 sq. miles has a population of 770,000 of whom 38,073 are Catholics. It is under the administration of His Excellency the Rt. Rev. Anthony Padiyara, D.D.

ANDHRA STATE AND ITS CATHOLIC HISTORY

Covering twenty districts in combined Andhra and Telangana, Andhra Pradesh possesses the fertile deltas of the Godavari and the Krishna and the rich black soil of the Tungabadra basin.

The Catholic faith was preached in the Telugu country, in the wake of the wonderful advance of the Church in the Madura Mission. Early in the 18th century, the Madura Mission was bifurcated. A group of French Jesuits, expelled from Siam, started the Carnatic Mission, with Pondicherry as the centre and comprising most of the Telugu country, south of the river Krishna and a portion of the Mysore State. They were picked men, who, on account of their learning and scholarly ability, were accorded the honorary rank of academicians.

According to Mr. G. Mackenzie in the *Kistna District Manual*, there were in 1733, some 16 stations in the country of which the most remote was Bukkapuram in Darsi Taluk, Nellore District. The Catholic population at that time was estimated at 10,000 with six missionaries. By the year 1736,

there were thousands of converts of all castes, spread over many villages, belonging mainly to the upper classes, with independent means of livelihood.

The Society of Jesus toiled in full strength till 1764, and later, with diminished numbers till 1773, when the suppression of the Society was promulgated in the Malabar, Carnatic and Madura Missions. This was a disastrous blow to the Catholic Missionary enterprise in South India, particularly to the infant mission of the Carnatic, from which it never recovered.

The priests of the Foreign Missionary Society of Paris then stepped into the field. The new missionaries were few and inexperienced. The responsibility placed on them was very heavy both in Madura Mission and in and around Pondicherry. They could at best pay rare visits to the more remote centres of Catholicism. The revolution in France and the wars that followed in Europe stood in the way of fresh recruits from France. Between 1778 and 1793 only about a dozen missionaries arrived and no new recruits during the next three decades. In 1802, Pondicherry had 15 priests, many of them too old to work, and four Indian priests to minister to the needs of the large tracts of the Telugu and Tamil country.

The arrival of Fr. Clement Bonnard at Phirangipuram on December 20, 1827, gave a fresh impetus to the evangelisation of the Telugu country. As has been remarked already, he was a great missionary who travelled a good deal achieving striking results among the Tamil-speaking people. On Easter Sunday, 1830, Fr. Bonnard baptised eight adults who had come to Phirangipuram from Masulipatam. One of them was Cotta Gnanamma. He wrote of her: "I have never seen a child showing signs of virtue so precocious as this child Gnanamma." Some months later, on hearing of the death of this child, he wrote: "O, my God, if Thou hadst sent me only to baptise this young catechumen, I would consider myself very happy indeed to have left my country for the sake of this single baptism."

In 1845, the Telugu districts south of the river Kistna were cut off from Pondicherry, and attached to Madras. Irish priests from Maynooth and All Hallows colleges were placed in charge of the extensive mission. The most notable among them were Fathers Patrick Kennedy and Patrick Doyle, the former worked in the Ceded Districts with Bellary as headquarters and the latter in Guntur and Nellore Districts. Being few in number, they

could hardly cope with the work even to minister adequately to the needs of hereditary Catholics. Bishop Stephen Fennelly of Madras obtained the assistance of the Mill Hill Fathers, London, in 1876. Their arrival marked a new era of progress.

Bishop Bonnard wrote in his diary that "The people living north of the river Krishna never heard of the Christian religion mentioned to them." In 1845, Vizagapatam was separated from Madras and constituted into a Vicariate Apostolic and entrusted to the missionaries of St. Francis de Sales (France). In 1851, Hyderabad was cut off from Madras and Fr. Daniel Murphy, a priest of Madras appointed Vicar Apostolic. The Foreign Missionary Society of Milan took over the Mission gradually from 1855 onwards.

The Telugu country is religiously, socially and educationally under-developed in comparison with the other districts in South India. But the prospects for a wider propagation of the faith are encouraging. The people as a whole have great esteem and admiration for the priests and sisters, whose selfless life and untiring devotedness to works of religion, charity and education have made a profound impression on their open and simple minds.

The American Baptists and Lutherans made great headway in the Telugu country. The Protestant population is at present estimated at 1,400,000. Speaking of the middle class people before the Oriental Society on October 23, 1951, on the occasion of the meeting of the Mission Council at Rajamundry, an American Protestant missionary made the following observation: "In all the forty years of my connection with the Mission in India, we have never faced such favourable conditions or opportunities among these people as we do to-day. In fact, indications that something like a mass movement among them is in the making, are not lacking."

In 1884, the Vicariate of Hyderabad was withdrawn from the jurisdiction of the Archdiocese of Goa and erected into a Diocese in 1886, as suffragan of Madras. It was entrusted to the Pontifical Institute of the Foreign Missions of Milan. Vijayawada was detached from Hyderabad in 1933, and Warangal in 1953. Hyderabad was raised to the rank of a Metropolitan See in September 1953 with Guntur, Nellore, Vijayawada, Visakhapatnam, and Warangal as suffragans, and the Most Rev. Dr. J. Mark Gopu, D.D., Auxiliary Bishop in Pondicherry was appointed its Archbishop.

OUTLOOK FOR THE CHURCH

Since Independence, prejudice against Christianity has diminished considerably, and is no longer a factor to be reckoned with. There is no serious antagonism against the spread of Christianity. The Protestant missionaries from abroad are gradually leaving their field of work.

In general, the Church's position in southeastern India is strong. Catholics are well integrated with the surrounding community, and enjoy friendly relations with their countrymen of other creeds. Because the Church is long established in some districts, the Hindus are more tolerant of Catholics here than in places where there is no Catholic tradition. But the average Hindu still looks with suspicion on converts to the Church. As a rule, Catholics are accepted as patriotic Indians who contribute their share to the nation's growth and social advancement. When Madras State recently removed social and educational disabilities imposed upon members of the so-called "depressed classes", Christians of the lower classes benefited along with the Hindus.

THE CLERGY

Among the five Archbishops and nineteen Bishops in South India, three Archbishops and thirteen Bishops are sons of the soil. Eleven out of the twenty-three dioceses in southern India have been erected since 1929. Priests number 1,702, of whom over 68 per cent are Indians; Sisters 3,381, of whom about 80 per cent are Indians. There are 3,381 lay catechists.

CATHOLIC EDUCATION

In southeastern India there are today ten University Colleges for men, and eleven for women, with a strength of 8,556 boys and 2,927 girls, the great majority of whom are non-Christians. In 179 Catholic high schools, over 100,716 children are educated. Some 153,648 children, of whom 89,182 are girls, receive the benefits of a sound Christian education in 1,919 elementary schools. Most of these children are Catholic. 10,600 Catholic lay teachers are employed in our educational institutions.

Thanks to our educational institutions that dot the south eastern coast, Catholics have been placed on a level of equality with the best of their environment. The wall of prejudice against the Catholic faith has broken

down and great efforts made to leaven indirectly the minds of non-Christian youth with a knowledge of the great truths underlying human existence. It is through the channel of higher education that the Church has opportunities to establish contacts with Indians of the higher classes.

CATHOLICISM IN THE SOUTHEAST

If we survey Catholicism in the whole southeast of India (Madras, Mysore and Andhra States), it is clear that the Church's development in recent years has been most favourable. One of the factors which has contributed to the growth of the Church in this region is the progressive policy of the late Edward Cardinal Mooney, who was Delegate Apostolic to India from 1926 to 1931 and the late Archbishop Leo Peter Kierkels, C. P., 1931 to 1952. They split up large and unwieldy dioceses into smaller, more manageable units. In addition, there has been a great increase and expansion in Catholic institutions of learning and charity. Such institutions not only improve the spiritual, social and intellectual standards of Catholics but serve also as links with our non-Catholic fellow-citizens.

CATHOLIC ORGANIZATIONS

Catholic laymen have been awakened to a sense of their responsibilities by the recently established Catholic Action movement, which aims at the defence and promotion of our religious and cultural rights and a wider propagation of the Catholic name. It is firmly rooted in Madras State, especially in Madurai, Pondicherry and Madras-Mylapore Archdioceses.

There are numerous other Catholic Action organizations : the Sodality of the Blessed Virgin Mary ; the Students' Missionary League ; the Society of St. Vincent de Paul ; Catholic Youth Movement ; Young Workers' Association ; and the Confraternity of the Blessed Sacrament.

One of the most extensive and fruitful branches of Catholic apostolate is the Legion of Mary. We have about 500 Praesidia—senior and junior—in South India, with about 6,000 members and 13,000 auxiliaries. By house-to-house visitation of families and sick persons (both Catholic and non-Catholic), of hospitals and dispensaries, the Legionaries have shown that the Catholic religion is one of love and service. Members of the Legion of Mary have reconciled domestic quarrels in Catholic families ; regularized marriages

performed outside the Church ; brought Catholic children to Catholic schools ; rescued women in moral danger ; maintained bookstalls for the dissemination of Catholic literature. In addition, the Legionaries have certainly brought knowledge of our faith to thousands of non-Catholics.

Most of the Catholics of southeastern India live in country districts, and many of them are poor in material possessions. But they have a well-developed sense of moral and social responsibility. Thanks to the Church's teachings, they realize their dignity as children of God in Whose sight the poor and humble of this world are no less than the rich and powerful.

Catholics take an active interest in public affairs, and are quick to defend their rights and liberties. Many Catholic laymen hold high positions in Madras and Mysore States but not in Andhra. Catholics in Andhra are outnumbered by 1,400,000 Protestant Christians, who are among the best educated and most progressive elements in the State. On the other hand, there is no discrimination against Catholics in Andhra. Its former Chief Minister, (now the Congress President) Mr. N. Sanjeevi Reddy, made the following statement three years ago :

"I am assuring the minorities in Andhra Pradesh that there will be no obstacles in their advancement. Everyone will enjoy all the fundamental rights guaranteed by the Constitution. The administration must go on without distinction of caste, religion, race or language. This is the ideal I am placing before the government officers."

Finally, Communism is not such a problem here as on the Malabar Coast. While Communists are active in some districts, they do not have a large following as in Kerala State, and our Catholic people have been generally free from the irreligious and materialistic influence of communism.

6

Bombay and Central India

BOMBAY is the traditional gateway to India. Situated on a coastal island in the Arabian Sea, it is connected by a causeway to the mainland. An immense and cosmopolitan city, Greater Bombay has today a population of 4,150,000 people. Through its modern harbour passes most of India's commerce with the West. Bombay is also the centre of India's cotton industry, and is noted for its railroad workshops and tanneries. Visitors to Bombay can admire such Western-style features as impressive public buildings, modern apartment houses and department stores, wide boulevards and beautiful parks. But near at hand they will also find picturesque old quarters in the Indian tradition. Here bazaars, or market places, are colourful with tropical fruits and flowers ; and merchants in countless tiny shops offer for sale brassware, jewellery and other fine specimens of Indian handicraft.

BOMBAY'S HINTERLAND

The city of Bombay serves as an outlet for four huge and populous States—Maharashtra and Gujarat, Rajasthan and Madhya Pradesh.

Maharashtra and Gujarat, together cover 191,038 square miles. After Independence, this area was increased in size by the merger of several other States. Despite mountainous terrain in some parts (the Western Ghats

BOMBAY AND CENTRAL INDIA



Central India, consisting of the States of Maharashtra, Gujarat, Rajasthan, and Madhya Pradesh, is dominated by the great port city, Bombay, where the Church has struck deep roots, and whose Archbishop was chosen in 1952 to be India's first Cardinal. There are almost 449,000 Catholics in Maharashtra State (out of a total population of 39,504,294) ; Gujarat with a total population of 20,621,283, has about 50,000 Catholics ; Rajasthan with a little over 20,000,000, has a tiny minority of about 13,000 ; and Madhya Pradesh—the site a few years ago of an anti-missionary Inquiry Committee—numbers around 151,000 Catholics amongst its 32,394,375 people.

run through the States), the climate is rather hot, averaging about 80 degrees Fahrenheit. The majority of the 60,000,000 people work on farms, where they raise cotton, rice, wheat and millet.

Rajasthan lies north of Gujarat State and borders on the Republic of Pakistan. Its area is 132,150 square miles. Part of Rajasthan is desert country. Its total population is 20,146,173.

Madhya Pradesh embraces much of central India. Some 32,394,375 people live here in an area of 171,210 square miles. In remote districts of Madhya Pradesh are found primitive tribes which are slowly coming under the religious influence of Hindu and Christian missionaries. Hindu nationalist groups in the State have unfairly attacked the activities of Christian missionaries, as was mentioned in Chapter 2.

SITUATION OF THE CHURCH

Over the vast area of these four States are found nearly 664,000 Catholics, of whom 320,000 live in the Archdiocese of Bombay. Bombay has as suffragans the Dioceses of Poona, Ahmedabad in Gujarat State and Belgaum now a part of Mysore State. The Metropolitan See of Nagpur, now partly in the State of Maharashtra, has three suffragans: Amravati, Raigarh-Ambikapur and Jabalpur (the latter two in Madhya Pradesh). Indore in Madhya Pradesh, and Ajmer - Jaipur the only ecclesiastical unit in Rajasthan are suffragans of Agra.

Bombay is the most important ecclesiastical unit of India today for many reasons. It contains a large, prosperous Catholic community, and a wealth of educational and charitable institutions. Its spiritual leader, Valerian Cardinal Gracias, is India's first Cardinal. Let us, therefore, take a brief look at Bombay's stimulating Catholic history.

BOMBAY'S EARLY MISSIONARIES

In the fourteenth century, the Bombay area was evangelized by Jourdain de Severac, the Dominican Bishop of Quilon. But it is a matter of conjecture how many conversions were made at that time. In 1534, Franciscan and Dominican missionaries from Goa began to preach here with considerable success. Before long, the island on which Bombay lies had a thriving Catholic community and many churches and monasteries. From 1534 to 1650,

the early missionaries were aided by members of other religious communities : Jesuits, Augustinians and the Hospitallers of St. John of God.

In 1661, Bombay was ceded to England by the Portuguese Crown as part of the dowry that Catherine of Braganza brought to Charles II. Shortly afterwards, the British East India Company established itself in Bombay. The work of the Catholic Church was continued here by Indian secular priests, and Portuguese and Indian missionaries from Goa.

When the Goan clergy were expelled by the British for political reasons in 1720, Bombay passed under the ecclesiastical jurisdiction of the Vicar Apostolic of the Great Mogul. Because it was the 7th Vicar Apostolic of the Great Mogul, Bishop Charles of St. Conrad (an Italian), who in 1781 sent two Carmelite Fathers, Fr. Gregory of the Presentation and Fr. Angelino of St. Joseph, to Agra in order to replace the Jesuits, Carmelite priests were delegated to look after the spiritual needs of the Bombayites, and remained at Bombay until 1850. During the eighteenth century, the Marathas invaded the Bombay area and destroyed many of the Christian churches. But the Catholic community in Bombay soon recovered from this blow, and grew stronger with each decade. In 1886, the Bombay Vicariate was raised to the status of an Archdiocese.

THE VACARIATE APOSTOLIC OF THE GREAT MOGUL

The Vicariate Apostolic of the Great Mogul was formed in 1696 and was entrusted to the Carmelites. In 1699 Bijapur was added to it. The Carmelites had their headquarters first at Surat and after 1720 at Bombay when this latter place came under the jurisdiction of the Vicariate Apostolic of the Great Mogul. The Carmelites were also entrusted with the Mission at Hyderabad or Golconda. On bifurcation of the territory in 1784, the interior portion was entrusted to the Capuchins, while the rest continued under Carmelite administration until 1850 when the Vicariate Apostolic of the Great Mogul ceased to exist.

CATHOLIC STRENGTH IN BOMBAY

The Archdiocese of Bombay contains today eleven ecclesiastical districts, eighty-seven parishes and 369 priests, of whom 87 are foreign missionaries. Sisters number 498 of whom 368 are Indians. The Archdiocese maintains 64 Catholic high schools with some 56,445 pupils ; 15 middle schools

with 3,392 students ; and 74 elementary schools in which 21,140 children—most of them Catholics—are trained according to Christian principles. There are two Catholic Colleges—one run by the Society of Jesus, and the other for women conducted by the Religious of the Sacred Heart. There is also an Institute of Education conducted by the Jesuit Fathers.

St. Xavier's College in Bombay is nearly a century old, and has trained generations of young men in the humanities and technical knowledge. Its graduates occupy prominent places in public service, business and the professions. Sophia College, established in 1941 by the Religious of the Sacred Heart, is one of the finest institutions in all India for the education of women.

Each year Bombay contributes one third of the total amount collected in all India for the Propagation of the Faith. Vocations to the priesthood are plentiful, and Bombay's major seminary has now 150 students. The Archdiocese has also a strong Catholic Action movement, which includes 317 sodalities and 87 Praesidia of the Legion of Mary.

Socially and educationally, Catholics occupy a conspicuous place in Bombay life. They are generally esteemed for their good character, public spirit and their noteworthy contribution to India's moral and material progress. In recent years, four Catholics have occupied the eminent position of Mayor of Bombay. There are, in addition, solid Catholic communities in nearby Salsette and Bassein.

The flourishing condition of this great Archdiocese gives promise of a rich and golden harvest in the years to come.

INDIA'S FIRST CARDINAL

All India rejoiced in 1952, when the Archbishop of Bombay was elevated to the dignity of a Cardinal of the Holy Roman Church. His Eminence Valerian Cardinal Gracias is the first son of India to receive such a tribute. This important event was most welcome to the people of India and to high circles in the Government. For it showed the strength and vigour of Catholicism in our ancient land, and redounded to India's prestige among the nations of the world.

Over 70,000, Bombayites—Catholics and non-Catholics alike—attended a public reception given to His Eminence on his return from Rome, in

February, 1953. Thus Bombay showed its pride in the honour conferred by the Holy See on Cardinal Gracias. The Governor of Bombay expressed the feelings of the vast crowd in these words:

"The joy and pride which you justifiably feel today are, I am sure, shared by the whole country. The honour which has been conferred on Cardinal Gracias and India in no small way reflects the recognition of our still young, but great Republic by the outside world."

And the Mayor of Bombay had these words of praise for his distinguished fellow citizen:

"We should like to think—and Your Eminence, we know, will share our feeling—that this distinction has more than individual significance. It is surely no mere coincidence that the first Chinese Cardinal should have been named when China had attained her nationhood, and the first Indian Cardinal should be appointed soon after India has secured her due place among the free nations of the world. This, we claim, is an honour to both India and Bombay."

The Bishop of Bangalore characterised the function as a noteworthy event in the history of India:

"It is a symbol of the national rejoicings which swept over the country at the nomination of the first Cardinal of India in the person of His Eminence Valerian Cardinal Gracias, Archbishop of Bombay. We have assembled to offer this distinguished churchman and ardent patriot our respectful greetings and warmest good wishes on this happy occasion.

"The soul of India has been stirred to its depths. We have abundant evidence of that in the jubilation caused among all sections of our people in the official world, in the Press and among the leaders of our nation. It will always be fragrant with happy memories. The whole-hearted participation of the civil authorities in this unprecedented demonstration, the presence of the acting Governor, His Excellency Mangaldas Pakvasa, who has so kindly consented to preside over this function, the Chief Minister, the Chief Justice and other notable personages as well as the rank and file, is a gracious and generous gesture and an expression of the universal esteem in which His Eminence Valerian Cardinal Gracias is held. The rulers of the Church, Archbishops and Bishops, from various parts of the country—north and south, east and west—and from such distant outposts as

Calcutta, Agra, Delhi, Madras and Malabar, have come in large numbers to honour the Indian Cardinal.

"His Eminence made a fine impression at ecclesiastical functions and in social circles in Rome and elsewhere. His tall and imposing figure and his genial ways, his easy accessibility and public utterances brought additional honour and glory to India. One most encouraging feature was the interest shown by representatives of our Government in Rome. His Excellency Mr. Asaf Ali, Ambassador to Switzerland and Minister to the Holy See, as also His Excellency Mr. R. B. Sen, Ambassador to Italy, attended the Public Consistory on January 15th. The same evening at the Pontifical Urban College, the Indian students in Rome who number some 65, accorded a reception to His Eminence. These representatives, as also the Pakistan Ambassador to Italy, were present at this reception. The singing of the National Anthem, "Jana Gana Mana", by the Indian students was rendered as enthusiastically as it ever was in any place in India. Mr. Asaf Ali entertained the Cardinal to lunch, on behalf of the Government of India. These evidences of goodwill on the part of our Government and of the recognition of the supreme moral power and influence of the Holy See in world affairs is a source of great joy to us. The constant functions and receptions in Rome involved an immense and self-sustained concentration of effort on the part of the Cardinal. They tested and manifested his powers of mental and physical endurance".

NATIONAL MARIAN CONGRESS OF 1954

One of the most glorious landmarks in the history of the Church in Bombay was the National Marian Congress, which took place here from December 4th to December 8th, 1954, to mark the closing of the Marian Year.

His Eminence Cardinal Gracias was appointed Papal Legate for the occasion. The Apostolic Internuncio, His Excellency the Most Reverend Martin Hubert Lucas, S.V.D., was present, as well as His Excellency the Most Reverend Leo Peter Kierkels, C.P., the former Internuncio. There was a distinguished Catholic gathering from India and abroad, including the Greek Catholic Archbishop of Baalbek, in Lebanon, the Archbishop of Singapore and the Bishop of Rangoon. Some seventy-five other prelates, 800 priests and seminarians, and 100,000 lay persons passed in solemn procession through the city streets.

At the inauguration of the Congress India's Vice President, Dr. Sarvepalli Radhakrishnan, spoke these words in praise of religion as a force for inward renewal:

"Unless—in Jesus' words—we repent, unless we are reborn, unless we are renewed in our consciousness, unless we become as a little child, responsive to the magic and mystery of the world, we cannot enter into the kingdom of God."

He spoke respectfully of a private audience he had with Pius XII, and referred to the Holy Father's "purity of life and penetration of mind". The Vice President then quoted the Holy Father's prayer for peace on the occasion of the 1950 Holy Year and praised the Supreme Pontiff for his tireless efforts to promote harmony among all peoples of the earth.

The Congress was marked by scenes of unprecedented splendour and enthusiasm. Tens of thousands of non-Catholics lined the streets of the city to watch the impressive religious procession. One of the main features was a Marian Pageant of seventeen floats depicting scenes in the life of Our Lady. All the ceremonies were carried out with dignity and order, and the onlookers maintained an attitude of respectful silence and admiration.

In November, 1960 the Holy Father chose Bombay to be the venue for the next International Eucharistic Congress to be held in 1964.

ST. PIUS X COLLEGE

A landmark in Bombay's Catholic life was the opening of the new building of the Diocesan Seminary at Goregaon on October 5, 1960, in the presence of three Cardinals, about 40 Bishops from all over India, and thousands of people, by His Eminence Gregory Peter XV Cardinal Agagianian, Prefect of the Sacred Congregation de Propaganda Fide.

A Seminary was first started in Bombay as far back as 1770 ; but it had to be closed and re-started several times, till finally, after various changes in its location, it was opened once again in the old Villa of the Jesus and Mary Nuns in the heart of the city at Parel, in June, 1936. It began with 9 students. This time the tree was well and truly planted and it grew vigorously. But soon the buildings were found to be too small and inadequate ; besides, the increase in the Catholic population of the locality, together with the establishment of a new Parish in the same compound as the Seminary, and the con-

sequent parochial activity, made it necessary to think of providing a new building in a suitable site. After much searching and hunting and planning a plot of almost 30 acres, adjacent to the Aarey Milk Colony, was bought ; and the first sod was cut on August 15, 1957.

The work progressed slowly, and in less than three years the building was got ready for occupation. The Staff and student body moved into the new building in June, 1960, and the Scholastic Year began there in the beginning of July. The structure is a landmark in the locality. But though grandiose, yet it strikes the visitor as a perfectly functional building, admirably suited for the purpose for which it has been constructed. It is meant for 200 students. God has been merciful, as in the very first year, there were 40 new admissions. It might be mentioned that in the preceding Lent there was an intensive campaign of prayer and sacrifices ordered by the Cardinal Archbishop for this intention. At present the number of students is 150.

POONA—A GROWING CATHOLIC CENTRE

Inland and to the southeast of Bombay lies Poona, an important cultural and religious centre.

Poona City is now the training ground for the formation of an elite among the clergy. The De Nobili College of the Society of Jesus, established some twenty years ago, has an enrolment of 250 students. The Papal Seminary established for the Indian diocesan clergy in 1893 at Kandy in Ceylon, was moved to Poona in 1954. It has an enrolment of 160 students. These two, together with the establishments of several Religious Congregations, form the Pontifical Athenaeum, which has an enrolment of nearly 500 students from all over India.

INDIAN INSTITUTE OF SOCIAL ORDER

Poona's Indian Institute of Social Order was established by Jesuit educationists and social workers with a three-fold programme: to disseminate social doctrine; to train social workers; and to organize or participate in social conferences. The Institute is intended not only for Catholics but also for other groups. With a Christian background the Institute aims to interpret

the Gandhian ideals of social justice and the Indian Constitution, much of which is in keeping with Christian doctrine.

Since April, 1951, the Institute has issued a monthly publication, *Social Action*, as well as books and pamphlets on topics of current Catholic interest. Among its popular publications are: (1) *Citizens and the World* by Fr. A. Fonseca, S.J., which has been approved by the Bombay Government and by the Central Ministry of Defence for use as a textbook; and (2) Fr. Nevett's *Is India Going Red?* Two editions of this pamphlet, about 7,000 copies, were sold out in record time.

The work of the Institute has been recommended by the President of India, the Prime Minister and the Central Ministers for Education and for Health. A diploma course in Sociology which has been recognised by the Central Government has already been adopted by some Catholic Colleges.

POONA'S CATHOLIC INFORMATION CENTRE

Some years back Father P. J. Sontag, S.J., established in the Diocese of Patna, in northern India, a way of spreading the Faith through the printed word—an apostolic method that had been previously used with good results in Britain and the United States. Father Sontag has now applied this same technique in Poona's Catholic Information Centre. The Centre has prepared a packet of fifty letters that explain the chief truths of Christianity and provide thought-provoking notes about the life and work of Our Lord. The method has proved singularly effective, and promises to bring knowledge of Christ to many thousands of intellectuals for whom a correspondence course is our only practicable approach.

Advertisements inviting religious inquiries have been inserted, also, in the secular press. As a result, so many requests for information have been received from educated non-Catholics that the present organization can hardly cope with the rush. This intellectual apostolate has been in operation for only twelve years, and seems full of promise for the future. The results of a recent questionnaire reveal that thus far 36,330 contacts with non-Christians have been made, and 5,400 are either receiving the folders or following the course. Of those who have completed the course some 900 have asked to be introduced to a priest, and nearly 250 have been received into the Church. The Course has been translated into nearly all of Asia's major languages.

AHMEDABAD

North of Bombay lies the Diocese of Ahmedabad, where the Church is still nascent. In 1934, when this mission territory was detached from the Archdiocese of Bombay, it had only 9,000 Catholics, widely scattered across a vast area. Sixteen years later, when the mission was raised to the status of a Diocese, Catholics numbered 26,500. In Ahmedabad city there was only a small church which could accommodate around 350 persons. But the Diocese has already 2 high schools, about 100 elementary schools, an orphanage, a printing press and a co-operative society.

Today, the situation has improved greatly. Catholics number about 40,000. There is a first rate University College conducted by the Fathers of the Society of Jesus and high schools have increased. Since Ahmedabad is an important factory town, the Church has wisely sought to meet the social needs of the local people. A housing project has been inaugurated for workers in the textile factories and printing plants. There are a Catholic Social Centre, a reading room, a canteen and some co-operative stores.

A number of years ago, about the time of independence, some of our Catholic neophytes—the so-called Chamar or Tanner group—left the Church. Their defection was due to the work of anti-missionary nationalist groups. But today there is no marked hostility to the Church in the Ahmedabad region.

AJMER-JAIPUR

The Diocese of Ajmer lies wholly within the state of Rajasthan. It covers an area of 145,000 square miles and has a population of 16,275,000. It has a small, widely dispersed Catholic minority of 11,134. In 1890, this mission area was entrusted to the French Capuchin Fathers. After independence, the Holy See appointed Ajmer's first Indian bishop, the Right Reverend Leo D'Mello, who took charge of his flock in 1949.

INDORE

The new Diocese of Indore, a suffragan of the Agra Province, lies to the north and east of Bombay within the State of Madhya Pradesh. This State is associated in Catholic minds with the highly biased Madhya Bharat

Inquiry Committee — described in Chapter 2 — which investigated and condemned Christian missionary activity among the poor lower-caste Hindus and the primitive tribesmen of remote, rural areas. It was fortunate for the Church in Indore that its local spiritual leader, the Right Reverend Francis M. Simons, S.V.D., had the necessary courage to stand up for the rights of his flock.

Bishop Simons, a native of Holland, is a member of the Divine Word Missionaries - a society which first entered the Indian mission field in 1932. In 1935, Indore was constituted as a Prefecture Apostolic from subdivisions of the Dioceses of Ajmer, Allahabad and Nagpur. In 1952, it was raised to the status of a Diocese. Catholics here number only 21,614 among some 8,500,000 Hindi-speaking people.

In spite of the opposition of local Hindu extremists, the Church in Indore is not in any danger of disintegration. The seed of the Gospel has fallen on good ground here, and it holds out promise of a rich harvest in the years to come.

NAGPUR

Like Indore, the Archdiocese of Nagpur also had difficulties with the Madhya Pradesh Inquiry Committee. And its Archbishop, the Most Reverend Eugene D'Souza, M.S.F.S., proved himself an able and spirited defender of the Church's interests against unjust attacks by anti-missionary forces. But today, Nagpur is no longer under Madhya Pradesh. As a result of the recent adjustments in the boundaries of India's States, most of this area is now a part of the Maharashtra State.

Nagpur, which occupies the approximate geographical centre of India, received the Faith originally through priests sent out from the Catholic centre at Madras. Today, the spiritual needs of Nagpur's 15,754 Catholics—scattered widely—are met by Indian diocesan priests and the Missionaries of St. Francis de Sales. Nagpur is an interesting city of 600,000 inhabitants. It is an important railroad and manufacturing centre. Cotton, which is raised in the surrounding countryside, is brought to Nagpur's modern factories for processing. The Church in Nagpur maintains a fine school system, including several institutions specializing in technical education.

THREE NEW DIOCESES

The expansion of the Church's missionary activities in central India has led to the creation of three new Dioceses: Raigarh-Ambikapur (formed in 1951), Jabalpur (formed in 1954) and Amravati (constituted in 1955).

Raigarh-Ambikapur has an interesting Catholic history. At first this territory formed part of the Archdiocese of Calcutta; then from 1927, of the Diocese of Ranchi, from which it was cut off to form a separate Diocese in December 1951. Prior to Independence, it was divided into eight feudal States under rulers who were utterly opposed to Christian missionary activity. But in 1907, a conversion movement started spontaneously in Jashpur State. Because of the intolerant laws in force, however, it made little headway. Later, around 1935, Udaipur State was the scene of another movement into the Church, although no Catholic priest had ever set foot in that area. From 1941 to 1949, the authorities reluctantly allowed a priest to enter the territory to see Catholics in danger of death and to say Mass four times in the year. But no missionary was permitted to remain longer than forty-eight hours in the state.

It is an important point—and one of which patriotic Indian Catholics can feel justly proud—that religious tolerance came to this area only in 1950 upon the promulgation of the Indian Constitution. Thus India's freedom means also freedom for India's Catholics as well.

Today Raigarh-Ambikapur has 93,937 Catholics plus 2,813 catechumens (in a population of 2,000,000) under the care of the Indian diocesan clergy, assisted by the Jesuit Fathers, and a few Carmelite missionaries and Rosarian Contemplative helpers. Its spiritual head, the Right Reverend Stanislaus Tigga, was chosen from the diocesan clergy. Catholicism is active and growing here. Almost every Catholic parish has organized its own Mutual Aid Society and Rice Bank.

Jabalpur, in the very heart of Madhya Pradesh, is under the care of the Premonstratensian Canons Regular. Catholics number 9,182 in a population of 7,000,000, most of whom are Hindus. For a number of years our missionaries have been working among the depressed tribes of this backward region. Their work came in for some unjustified criticism a few years back from a Western anthropologist, Verrier Elwin.

Amravati is another place where the Church is in its early stages. So far, about 15,956 Catholics have been formed from the Diocese's population which is estimated at nearly 7,000,000. The local Catholic clergy has trained around fifty catechists to work among the villagers. And a number of schools and charitable institutions have been established in recent years. Amravati's first bishop, the Right Reverend Joseph Rozario, M.S.F.S. took possession of his Diocese in 1955. Bishop Rozario is assisted by nineteen priests. Two religious communities of Sisters with 89 members work in the Diocese.

PUBLIC TRUSTS ACTS

To sum up our general impression of Bombay and central India, the Church is well established in the Greater Bombay area. In the hinterland, especially in Madhya Pradesh, it must cope with serious and bitter opposition from bigoted nationalist groups. But there is no reason for despair. The work of the missionaries will continue, thanks to the safeguards of the Constitution.

Recently, however, a new problem has arisen in many parts of the region: the Public Trusts Acts. The State Assemblies of Bombay and Madhya Pradesh have passed legislation requiring the Church to register its property and institutions as "public trusts". The Church has sought to avoid such registration on the ground that Church properties were outright gifts from the donors, and that no contracts were entered into between the donors and the ecclesiastical administrators. But the State Government has rejected our viewpoint. The Central Government—to which an appeal was made—ruled that laws affecting property administration fell within the competence of State Governments.

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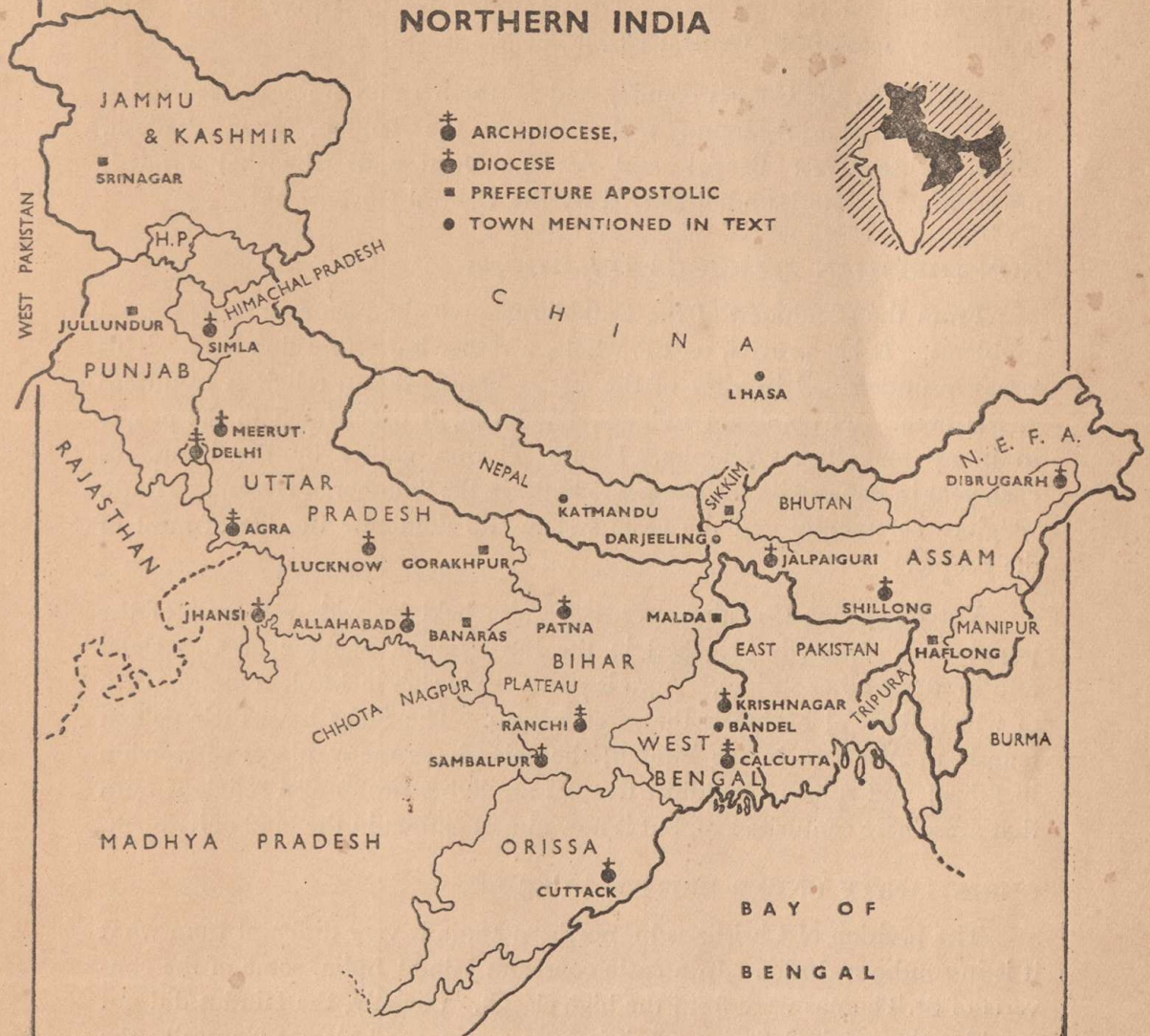
The Ganges Country and Northern India

THE final zone for our consideration covers two of the country's great geographical regions: (1) the fertile plain of Northern India through which the waters of the Ganges and Brahmaputra Rivers flow into the Bay of Bengal, and (2) the magnificent Himalayas and associated mountain ranges stretching along the country's northern border from Kashmir in the west to rainy Assam in the east.

The plain of the Ganges and its many tributary rivers is the true heartland of our country. An immense lowland, torrid in summer and almost treeless, it stretches from the Thar Desert of Rajasthan to the wide Ganges Delta of Bengal. Here, in thousands of small farm villages, 200,000,000 Indians earn their livelihood by raising rice, sugar, wheat and other food crops. Here, also, are located many of our great cities—Agra, Allahabad, Banaras, Delhi, Calcutta, Lucknow, and Ranchi.

There is an old saying that whoever holds Hindustan, or the Ganges country, controls all of India. This is true not only politically but also in a religious sense. For centuries the Ganges Plain was a battleground of warring Hindu kings and Moslem conquerors. Akbar the Great (1556-1605), India's mighty Moslem ruler, established his court at Fatehpur Sikri, now a deserted city near Agra. And New Delhi, founded in modern times as the British capital of India, is a strategic communications point. From here British

THE GANGES COUNTRY AND NORTHERN INDIA



Northern India, with a population of more than 200,000,000 is the country's most important zone. But, unfortunately, this is the region where the Church has made the least headway in India. The whole of northern India is divided for administrative purposes into four large ecclesiastical provinces: Agra, with about 69,500 Catholics; Calcutta, with 328,000 Catholics; Delhi, with just under 25,000 Catholics; and Ranchi, with 442,000 Catholics. These provinces are subdivided into the archdioceses, dioceses and prefectures apostolic shown on the map.

influence was maintained in the whole subcontinent by a system of military garrisons linked together by excellent railroad lines. Today New Delhi is the busy seat of our Central Government.

Politically, the Ganges country and northern India are organized today under seven states: Jammu and Kashmir, the Punjab, Uttar Pradesh, Bihar, Orissa, West Bengal and Assam. Delhi and Himachal Pradesh are separate territories administered by the Central Government.

NON-CHRISTIAN RELIGIOUS TRADITIONS

From the standpoint of the Catholic Church the region presents special problems. It has proved, on the whole, a rather barren mission field. This is easily understood in view of the strong non-Christian religious traditions of the area. Its dominant religion, Hinduism, is proclaimed to the people in many magnificent temples. Hindu pilgrims gather by the thousands each year in Banaras on the Ganges to bathe in the "mother of rivers". Hindu religious ceremonies and the caste system still dominate the life of most of the people.

But other non-Christian creeds are also held by wide segments of the population. Islam is preached in the huge Jamna Mosque at Old Delhi and in many other shrines. Agra is particularly rich in Moslem monuments, of which the Taj Mahal is the most famous. The Sikhs have their golden temple at Amritsar in the Punjab; the Jains have many places of worship in Bihar; and ruins of Buddhist temples are living proofs of a religious faith that arose here centuries ago, but is now almost extinct in the land of its birth.

CHRISTIANITY UNDER BRITISH RULE

The position of Christians in northern India is very different from what it is in southern India. In a caste conscious Hindu India, some of the converts of St. Thomas were from the high classes. Socially, the Hindus did not consider the original Syrian Christians as a depressed class. Naturally the subsequent Christian converts enjoyed a large measure of toleration. It was not so in the North.

For all practical purposes—despite missionary efforts dating back to an earlier period—Christianity did not make much headway in northern India until British colonial times. The British rulers authorized Protestant

and Catholic chaplains to enter the area to serve the religious needs of British troops and railroad personnel. Catholic chaplains were always few in number. Of necessity they dedicated themselves primarily to the European Catholics, the Anglo-Indians and Catholic migrants from southern India in the employ of the British Government. Any converts they did make were from the depressed classes.

These converts naturally followed their British masters. Hence followed their loyalty to the British Rule when Mahatma Gandhi and the Congress started the Independence Movement. That explains to a large extent the anti-Christian attitude of the North Indian national leaders, especially in U.P., Bihar and Madhya Pradesh.

Gradually, however, Indians of all classes are grasping more fully the Catholic Church's supranational character. Thanks to the explanation of the Church's organization and the establishment of many Catholic schools and institutions the old prejudices against Christianity are slowly dying out.

ECCLESIASTICAL DIVISIONS

Today the Church in northern India consists of four large Metropolitan Provinces: Agra, Calcutta, Delhi, and Ranchi. The spiritual heads of all the four provinces are Indians by birth.

Under the four Metropolitan Provinces are twelve suffragan Dioceses and seven Prefectures Apostolic. Only the main developments in each of the four Metropolitan Provinces can be considered in this brief study.

JESUITS AT THE MOGUL COURT

In the sixteenth century, Akbar the Great, India's able and humane Moslem ruler, was profoundly distressed over the bitter religious controversies that rent the people of his realm. For political reasons he sought to form a new creed that would unite all discordant elements into a harmonious block. To achieve this object, he requested the leaders of India's main religious groups — the Moslems, Hindus, Jains, Zoroastrians and Christians — to send representatives to his court. Spokesmen for each faith were offered an opportunity to explain its teachings and holy books to the Emperor and his advisers.

An Armenian Christian took Akbar's invitation to the Jesuit Fathers at Goa. In February, 1579, Father Rudolf Acquaviva, an Italian Jesuit, set out for the north in the company of Father Antonio Monserrate, a Spaniard, and Father Francisco Henriquez, a Persian convert from Islam. Travelling slowly via Surat and Gwalior, they reached Akbar's capital, Fatehpur Sikri, a year later. Here they were received with great courtesy and assigned a residence near the famous *Ibadat Khanna*, or House of Worship. The Emperor supplied the Fathers with food from the royal household, and often visited them.

Efforts were made to convert the Mogul Emperor, Akbar the Great, but soon the Fathers realized their mistake. In 1582, the Emperor proclaimed as state religion a new, syncretic creed whose elements were borrowed from various faiths. Sadly, the Jesuits left the royal court. Later, in 1590 and in 1592, other Jesuit delegations visited Akbar, but were equally unsuccessful in their efforts to convert him to Christianity. After 1595, however, the Jesuits maintained a more or less permanent mission at the Mogul court, where they remained until the suppression of their Society in 1773. During their long association with the Mogul Empire the Jesuits were able to make very few converts. But the moderating influence of the Jesuits induced some of the Mogul emperors to show tolerance in the religious sphere.

CAPUCHINS IN NEPAL AND TIBET

In addition to the Jesuits, the Capuchins have played an important role in the early Catholic history of northern India. In 1637 a Vicariate Apostolic was established in the north, but there were hardly any notable conversions. Early in the eighteenth century, the Sacred Congregation of Propaganda Fide assigned to Italian Capuchin Fathers the task of bringing Christ to the Hindus of Nepal and the Buddhists of Tibet. In 1708, four Capuchin pioneers set out from Katmandu, the capital of Nepal. Crossing the Pango Pass (an elevation 19,000 feet above sea-level), the missionaries hastened on to Lhasa in Tibet, which they reached with difficulty two months later. Other Capuchins soon joined them, and before long a Catholic mission had been established in the capital city of the Dalai Lama. But the Buddhist monks who ruled Tibet later turned upon the missionaries and their few converts. By 1745, the missionaries had been driven back from Tibet into Nepal. Not long

afterwards, a revolution among the Gurkha people of Nepal forced the Capuchins to retreat into India. Thus, in a few short years, the heroic missionary work of decades was undone. Tibet and Nepal became forbidden lands to all Catholic missionaries.

CAPUCHINS AND A CATHOLIC PRINCESS

The Holy See soon found a new assignment in northern India for the Capuchins. They were commissioned to take over the Church's mission at the court of the Great Mogul in Agra. After the departure of the Jesuits in 1773, two Carmelite Fathers had handled this important post on a temporary basis. The Italian Capuchins proved to be skilful diplomats. Within the limits to which they were subject as guests of a Moslem monarch, they were able to preach the Gospel discreetly.

The Mogul Empire was then in full decline as a result of long years of warfare against the Marathas, Sikhs and Europeans. But its decadent court became the scene of a memorable episode in India's Catholic history—the conversion of Begum (Princess) Zebunissa Joanna Sumru from Islam to Christianity. The Begum, a Moslem dancing girl of great wit and beauty, had met in Agra a German or Alsatian soldier of fortune, Walter Reinhardt, called Sumru by the Indians. Reinhardt was a ruthless disciplinarian who held a high position in the army of the Great Mogul. Falling in love with the talented Moslem woman, he asked her hand in marriage. While he was away on military campaigns, the Begum — as vassal of the Mogul Empire — ruled the Sumru estate at Sardhana, fifty miles from Agra. After her husband's death in 1778, she assumed command of his 4,000 troops and their eighty European officers. The former dancer had become a not inconsiderable power in the realm.

At this point, a remarkable change came over the Begum. Under the influence of her husband and the Capuchins at court, she had acquired an interest in Christianity. By 1781, Father Gregorio of the Capuchin mission administered to her the Sacrament of Baptism. The rest of the Begum's life was devoted to pious works at Sardhana, where she built a number of churches and gave hospitality to Catholic refugees from other parts of India. On her death a vast fortune was left to Catholic charities and for the education of the clergy. Her name is not forgotten in Sardhana today. For the town

has a Catholic population of 1,220, a convent run by the Nuns of Jesus and Mary, and a secondary school conducted by the Brothers of St. Gabriel.

AGRA

The whole chain of Capuchin stations, embracing the greater part of North India, from Chandernagore to Lhasa, from Sind to Bengal, from the Himalayas to the Narbada River (now the Dioceses of Patna, Allahabad, Lucknow, Meerut, Ajmer, Indore, Jhansi, Lahore, Simla, the Archdiocese of Delhi and the Pref. Apostolic of Gorakhpur, Jullundur, and Kashmir and Jammu, formerly Rawalpindi) all came to be known as the Tibet-Hindustan Mission. To mention only churches, the Cathedrals of Agra, Patna, Madras, Lahore (before the new one) Delhi, and Simla, Allahabad and Ajmer, are symbols and monuments of the untiring zeal of the Capuchins for the extension of the faith and the progress of the Catholic Church in India.

The Prefecture Apostolic of Tibet-Hindustan was, in 1820, constituted into the Vicariate Apostolic of Agra, with Mgr. Maria Zenobio Benucci, O.F.M. Cap., as its first Vicar Apostolic. He was succeeded by Mgrs. Anthony Pezzoni and Anthony Borghi.

In 1845, the Agra Mission was divided into two separate Vicariates: Agra and Patna. In 1846, the Kingdom of Tibet was entrusted to the Society of the Foreign Missions. In 1861, the Districts of Allahabad, Oudh, Kanpur, Bundelkhand, Sagor and Bhopal were added to the Patna Vicariates, and in 1880 the Districts of Kumaon and Almorah. In the same year the Vicariate Apostolic of the Punjab was erected and separated from Agra. Finally, in 1886, when the Catholic Hierarchy of India was established, the Vicariate Apostolic of Agra became a Metropolitan See, from which the Prefecture Apostolic of Rajputana sprung in 1913, and in 1956, the nine northern districts were formed into the Diocese of Meerut.

Thus, the Archdiocese of Agra can rightly be called the Mother Diocese of all the Dioceses of Northern India.

Today the Metropolitan Province of Agra embraces 128,000 square miles. Catholics are relatively few in numbers—only 69,500. They are served by fifty-four Indian priests and forty-four foreign missionary priests. Of Agra's 149 Sisters, ninety-seven are Indian nationals and fifty-two are from abroad. In 1956, upon the retirement of Archbishop Vanni, the Holy See

appointed an Indian Capuchin as his successor, the Most Reverend Romuald Basil Athaide.

Archbishop Athaide's vast area of supervision includes the Dioceses of Ajmer, Allahabad, Indore, Lucknow, Meerut and Jhansi, plus the Prefecture Apostolic of Banaras-Gorakhpur. Developments in Ajmer and Indore have been considered separately in Chapter 6.

ALLAHABAD

Allahabad lies entirely within the state of Uttar Pradesh. The Diocese has about 6,562 Catholics in a population of 11,000,000. The missionary pioneers here were Italian Capuchins, but in 1947 the first Indian Bishop the Right Rev. Dr. Leonard Raymond was appointed and since then Indian diocesan priests have been in charge. It is the site of a major seminary and a number of educational institutions.

LUCKNOW

Lucknow was once the Capital of the United Kingdom of Oudh, then the Residence of a British Governor, until it became the Capital of the United Province, and finally, with Independence, the Capital of Uttar Pradesh. Upto 1940 it was part of the Diocese of Allahabad. Yet it is an old and well organized Catholic Centre with a Church already before 1857. The present church was built during 1860, rebuilt in 1862 and finally completed in 1868. It has three University Colleges, the first of which was started in 1885. Due to its location in the North the territory of the Lucknow mission had five large Cantonments. Hence with the departure of the British troops the number of Catholics was reduced to 6,000; and later, with the departure of many civilians this figure has gone down to 4,500 in spite of 300 baptisms a year.

In 1940, Lucknow was raised to the status of a Diocese. Its first Bishop, the Right Reverend Conrad de Vito, O. F. M. Cap., has pushed missionary work since his consecration 1947. Six new mission stations have been established in recent years. A new Secular Society—the Maids of the Poor, has been erected, and looks after a school, foundling home, orphanage in Barabanki, a school for poor children in Sitapur, the small children of St. Francis' High School, St. Francis Hospital, Lucknow, and helps in a Clinic at Shantinagar. Moreover there are eight Religious Congregations, two of which are Indian, engaged in educational and charitable work in the

mission. They are: the Capuchin Fathers, the Irish Christian Brothers, the Loreto Nuns, the Sisters of the Institute of the B. V. Mary, the Canossian daughters of Charity, the Brothers of St. Gabriel, the Sisters of the Apostolic Carmel, and the Maids of the Poor.

HISTORY OF THE CHURCH IN CALCUTTA

The Metropolitan Province of Calcutta is one of the largest in the world. It covers an area of 249,555 square miles and supports a population of about 90 million, only 328,000 of whom are Catholics. They are served by 500 priests — 25 per cent of them Indian and 1,200 Sisters, two-thirds of whom are Indian.

Politically, this enormous province encloses the State of West Bengal, the greater portion of Bihar (excluding Palamau, Ranchi, Hazaribagh and Singbhum districts), Keonjhar, Balasore and Mahurbhanj in Orissa, Assam and the independent States of Nepal and Sikkim. From the standpoint of Catholic administration, the Archdiocese of Calcutta has nine suffragans — more than any other single province in India. They are: the Dioceses of Krishnagar, Jalpaiguri, Patna, Shillong, Dibrugarh and the Prefectures Apostolic of Malda, Haflong, Sikkim and Bhagalpur.

Christianity was introduced into Bengal early in the sixteenth century by priests who accompanied the Portuguese traders. Jesuits, Augustinians and secular priests from Goa are the earliest on record to have come to Bengal. The Church of the Most Holy Rosary at Bandel dates from 1599.

Shortly afterwards Bengal was the scene of a fierce struggle for power between local rulers subject to the Moghul Empire and the East India Company. Job Charnock, an official of the East India Company, was forced to withdraw from the trading post at Hooghly to Sutanuti, a village about 85 miles from the sea. Four years later a permanent town was established there and it became the nucleus from which Calcutta slowly emerged. The first Catholic Chapel was built in 1690. It is from this modest composition of mud and straw that the present Cathedral of Calcutta has arisen.

In 1834 the Holy See founded the Vicariate Apostolic of Western Bengal and entrusted it to the English Jesuits. They were soon helped by the Nuns of Loreto and Irish Brothers who have played such a vital role in the educational field in northern India. In 1859, Calcutta was entrusted to the

Belgian Province of the Society of Jesus. They found themselves in charge of a province eight times the size of their native Belgium. Unsanitary conditions and the oppressive climate took their toll. But the missionaries did not yield. New recruits from Europe filled the vacancies left by their dying comrades. By their heroic efforts, they stabilized the Church in Bengal.

The Chotanagpur region of India is one of the areas which can boast of a strong Catholic community. Pioneering work in this mission was done by Belgian Jesuits who came as early as 1877 from Calcutta. The real impetus to conversion movement was given by Fr. C. Lievens, often called the Apostle of Chotanagpur. By 1927, the mission of Ranchi had developed to such an extent that by a decree of the Holy See it was separated from the Archdiocese of Calcutta and erected into a separate Diocese with Ranchi as its Episcopal See. Today, the original Ranchi mission can boast of 442,000 Catholics. This expansion has called for the creation of suffragans at Sambalpur (89,813) Raigarh-Ambikapur (93,937 together). Today, S. V. D. Fathers, Australian Jesuits and American Jesuits of the Maryland Province have joined the Belgians in their work here.

MODERN CALCUTTA

Over the past two and half centuries, the city part of Calcutta has known a phenomenal growth. It is today a modern cosmopolitan city buzzing with industry — the largest city in the Union of India and the Capital of West Bengal.

With the death at the age of 81 years of Rev. Fr. M. Fitzpatrick at the Cathedral Residence on the 15th August 1883, no diocesan priest was left in the Apostolic team of West Bengal. Seventeen years were to pass before one joined the Archdiocese of Calcutta in January 1900. At present there are in the Archdiocese 23 diocesan priests among whom is His Grace Dr. V. Dyer, the Archbishop. Two of them reside at Archbishop's House, 12 work in various parishes 5 in schools, 2 are hospital or school chaplains. Three young priests are in Rome for further theological studies. Sixteen young men are preparing themselves to swell the ranks of the diocesan clergy in the various seminaries of Poona, Allahabad, Lucknow, Ranchi and Nagpur. The Archdiocese has today 101,893 Catholics out of a population of over 30,000,000.

The recently retired Archbishop of Calcutta, the Most Reverend Ferdinand Perier, S.J., is something of a legend in India. Born in Belgium in 1875, he was ordained in 1909, elected coadjutor for Calcutta in 1921, and became Archbishop in 1924. In 1948, a splendid ceremony commemorated his long years of service to the Church. The Archbishop is now an Indian national. Thanks to his missionary zeal, new missions were opened in the Darjeeling district, high up in the Himalayan ranges, and in the Santal Paraganas. The work here is now being done by American and Maltese Fathers respectively. Archbishop Perier resigned in August 1960. Archbishop Dyer who was appointed as coadjutor, in July 1959, succeeded him.

CHARITY IN CALCUTTA

Calcutta's population has more than doubled itself in the past quarter of a century swollen by the influx of many refugees and countless unskilled workers in the post-war period. Great suffering haunts the poor and the homeless, the sick and the unemployed. Public agencies, their resources already over-taxed, could do little to stem the tide of human misery.

But some thirteen years ago a woman with a great heart felt that she must do something to alleviate the sufferings of Calcutta's slum dwellers. Mother Teresa was born in 1910 of Albanian parents. She spent her youth in Yugoslavia and first came to India in 1928 as a Loreto nun. Touched by the misery around her she obtained the permission of her superiors and founded a new congregation — the Missionaries of Charity — and began to work among the poorest of the poor. The House, *Nirmal Hriday*, a Home for the Dying provided by the Corporation is the most widely known of the undertakings of Mother Teresa. Since 1952 Mother Teresa has accepted 6000 dying in that house, advanced T. B. cases, cancerous in their last stage, lepers etc. Here they receive food and medical attention. Whether they survive or not "nobody as yet has died here without God".

Many young women have volunteered their services to Mother Teresa. She is assisted by 120 Sisters. Most of them are Indians from the Bengal and Chotanagpur areas, some are from Pakistan, some from Goa and one each from Albania, Nepal, Germany, England, Yugoslavia and the U.S.A. Wearing white sarees with a blue border these Sisters give wholehearted free service to the poor of all castes and creeds. Some of their works in Calcutta are 13 primary day schools for 3,000 children of the slums, a home for a 100

crippled children, a haven for 120 dying destitutes, 7 dispensaries treating over 65,000 patients a year, a T.B. chest screening clinic, a Mobile leprosy clinic treating 2,500 leprosy patients, a laboratory and a Leprosy Dispensary for over 600 patients etc. etc. Mother Teresa has won the esteem of national and inter-national organizations, Christians and non-Christians; all regard the work of the Sisters as the finest embodiment of Christian love.

AN EXPERIMENT

Santi Bhavan marks an attempt of the Church to penetrate Bengali life with a presence which is neither boisterous nor offensive but based on genuine love. The desk work at Santi Bhavan is mainly concerned with the publication of Catholic literature. Besides a good number of articles in various journals, the following are the most important contributions of Santi Bhavan: the Saviour, (in Bengali, Mukti data), extracts of the writings of Juliana of Norwich (in Bengali, Krista-bhakti), and a Sanskrit Manual for High Schools. Besides this, Fr. Antoine and Fr. Fallon are occasionally invited to lecture on Christianity. There are innumerable circles and societies which are anxious to hear about the Christian position regarding cultural, social and religious problems. Santi Bhavan has a chapel of its own and houses a group of Bengalis forming a happy home who show themselves eager to integrate their Catholic life in a genuine Bengali pattern.

CALCUTTA'S SUFFRAGANS

Outside the Metropolitan See, the largest number of Catholics (100,146) is found in Shillong Diocese which, like Krishnagar (9,000) and Dibrugarh (43,000) is under the Salesians of St. John Bosco. As a result of the partition of Bengal between India and Pakistan, Jalpaiguri (31,358) and Malda (5,668) have been established as separate ecclesiastical units in recent years. Smaller groups of the faithful are found in Haflong (4,821) and Sikkim (3,500).

The Diocese of Patna and the newly created Prefecture Apostolic of Bhagalpur comprise much of the Bihar State in India. These and the Kingdom of Nepal have 120 Jesuits and 12 diocesan priests, both Indian and American aided by ten Scholastics and six Brothers. They attend to the spiritual needs of 32,000 Catholics in a population of 33,000,000 while missionaries of the Third Order Regular of St. Francis of Penance from Loreto, Pennsylvania, are in charge of the Bhagalpur districts. Patna has a population of 175,000

and is the Capital of Bihar. It is an active Catholic centre as well. With characteristic energy the American Jesuits have organised thirty-seven parishes or stations throughout the Diocese, including seventeen relatively new missions. There is an excellent information centre in Patna City. Many splendid educational institutions have been opened for Catholic and non-Catholic students.

PROVINCE OF DELHI

Delhi, a city of 2,644,058 inhabitants, is situated on the banks of the Jumna River. It was founded in 1638 by Shah Jahan, one of the Mogul Emperors, who beautified his new capital with a magnificent marble palace and many mosques. A thick wall surrounds the old royal section of Delhi.

In modern times Delhi has become a busy centre of manufacture and trade. Outside the old city, New Delhi has been the seat of India's Government since 1931. New Delhi's impressive buildings are in the European style.

Until 1937 Delhi's relatively small Catholic community (most of its members are from other parts of India) was administered by the Archbishop of Agra. In that year however, the Archbishop of Simla having retired, the Holy See united the mission station in Delhi with the Archdiocese of Simla to form the Archdiocese of Delhi and Simla. Simla, a pleasant resort 214 miles to the north of Delhi, has a cool healthful climate. It was the summer capital of India from 1864 to 1947.

The first Archbishop of Delhi and Simla, the Most Reverend Sylvester Patrick Mulligan, a Capuchin was assisted by English Capuchin priests, most of whom served as Military chaplains. They had established a mission station at Sirsa, a town about 180 miles from Delhi. Upon Archbishop Mulligan's death, the Holy See entrusted the archdiocese to the Indian diocesan clergy. The present Archbishop, the Most Reverend Joseph Fernandes, is aided by 22 diocesan priests, one Indian Capuchin and six Jesuit Fathers. A group of Medical Mission Sisters of Philadelphia run a large, well-equipped hospital in Delhi. In 1959 the Holy See divided the Archdiocese, creating the new diocese of Simla. The ecclesiastical province of Delhi covers—in addition to the Archdiocese—the Diocese of Simla and the Prefectures of Jullundur and Kashmir and Jammu. Its population of about 25,000,000 is mostly Hindu or Moslem in religion. Catholics here number about 25,000 of whom 6,000 come

270.954
POT

from other parts of India. Jullundur alone accounts for 11,382 Catholics of the province. It used to form a part of the Diocese of Lahore before partition. It has been entrusted to the English Capuchins. Kashmir and Jammu form one State, the northernmost in all India. Its capital, Srinagar, about 8,000 feet high, is an enchanting spot surrounded by lakes, canals and stately Moghul gardens. In the background rise the snowy peaks of the high Himalayas. The Mill Hill Fathers serve Kashmir and Jammu's tiny band of 1,948 Catholics. In the division of the Archdiocese of Delhi and Simla, Delhi has been left with the districts of Gurgaon, Rohtak and Mohindergarh in addition to the Union Territory of Delhi, altogether an area of about 9,000 sq. miles.

PROVINCE OF RANCHI

Two hundred and fifty miles west of Calcutta lies Ranchi, a small city on the Chotanagpur Plateau. This is — from the point of view of the Catholic missions — a bright spot on the map. For a remarkable conversion movement started here seventy years ago whose intensity kept up for several years.

The inhabitants of the Chotanagpur district belong to primitive tribes — the Mundas, Hos, Kharias and Oraons — who long ago sought refuge among the hills from hostile invaders of the Ganges Plain. Belgian Jesuits from Calcutta were the first Catholic missionaries in the area. They came in 1877 as military chaplains, but later began to open missions among the local people. Father Constance Lievens, who took charge of a village mission in 1885, was shocked to discover the misery of the Chotanagpur farmers. Not only were the tribesmen regularly defrauded by their greedy zamindars, or landlords, but they could secure no legal redress for their wrongs since a number of lawyers, perhaps even some judges, were in the pay of the zamindars. Resolved to strike a blow for justice, Father Lievens hired an honest lawyer to handle a case involving a local farmer and his landlord. To the surprise of the whole district, the farmer won. This was only the beginning of a series of similar successes.

Soon many farmers found their way to the missionary's door. Because he helped them simply, asking nothing in return, they placed their trust in him. Some listened eagerly as Father Lievens spoke of Christ and His life among the poor fishermen of Galilee. To the Chotanagpur farmers the message of the Gospel gave a new sense of dignity. For the first time they realized that they were children of God.

Within a short time, Chotanagpur had many thousands of converts. Father Lievens and his associates called for additional missionaries as the conversion wave began to mount rapidly. One district — Barway — with 50,000 inhabitants was soon converted to a very large extent. By 1927, the Holy See separated Chotanagpur from the Archdiocese of Calcutta and created the Diocese of Ranchi. Many churches and schools were built, and a seminary was founded for the training of local priests. In 1951, Ranchi received its first Indian Bishop, the Right Reverend Nicolas Kujur, S.J., an Ouraon himself. His Grace died in July, 1960. Another son of the soil, the Most Rev. Pius Kerketta, S.J., was appointed his successor in April, 1961.

In 1953 the Diocese of Ranchi was made a Metropolitan See with Cuttack and Sambalpur as suffragans.

If we include the Catholic population, also mostly tribal, of the two Dioceses of Raigarh-Ambikapur and Sambalpur, both separated from the original Ranchi Diocese, the present Catholic population of the whole area is over 442,000, of which 266,000 belong to the Ranchi Archdiocese.

More striking even than the size of the Chotanagpur Catholic community is its quality. There are many local candidates for the priesthood and for the various religious Institutes of both men and women. A diocesan Indian Sisterhood, the Daughters of St. Anne, counts 210 members. In numerous ways the Church reaches the people and improves their way of life. Besides a flourishing Catholic Co-operative Society, the whole area is covered by an admirable network of Catholic schools of all grades for both boys and girls. A number of Congregations of Brothers and Nuns applied either to educational or to charitable work contribute to the religious and social uplift of the people. True, the Chotanagpur tribal population is still to some extent outside the main stream of Indian society. But with its steadily increasing numbers of educated men and women, the Chotanagpur tribals are fast beginning to take part in the social and political life of India. Many Christian Chotanagpurians, who have emigrated to other parts of the country, are already there a leaven of Christian doctrine and culture. God bless that leaven.

8

Church's Contribution to India

THERE is no doubt that the Catholic Church in India, though insignificant in numbers, yet exercises an influence that is out of proportion to its membership. There are vast regions, it is true, where the name of Christ has never been heard, and a Catholic priest has never been seen. But wherever Catholic communities exist, there—for better or for worse—the Church's presence is known and felt.

By and large, the Church is respected by all classes and creeds of Indians because of its substantial contribution, in various ways, to the nation as a whole. Where there is antagonism, it is precisely because of the good work that the Church is doing for the education and uplift of the poor; a work that other interested agencies might wish to have done but have not done. And the Church's influence on the millions of non-Catholics in India is mainly due to two causes: (1) the admirable educational system of the Church in India; and (2) its charitable and social welfare work for all and sundry, without distinction of caste, creed or religion.

EDUCATION

No account of the Church in India can be complete without mention of its educational system which constitutes a unique feature of its apostolate in the country. For over a century education has been a major concern of the

Church in India and a substantial portion of her mission, and a network of schools and colleges has been erected which are her consolation and sustenance. These represent also the greatest contribution of the Church to the cultural welfare and progress of the nation, and a potent force for eliminating ignorance and prejudice, and preparing the way for a recognition of the claims of the Catholic Church.

The liberal policy of Government has enabled the Church to build up, with much state aid, a system perhaps without parallel in any country where Catholics form so small a minority of the population, though at times the Church has to battle vigorously for her constitutional rights.

It is not possible to give more than a brief idea of the enormous work that has been done by the Catholic missionaries in the field of education, in shaping the mental and moral outlook of the younger generation in India. The values of education are both qualitative and quantitative, and even quantitatively speaking, Catholic education has kept pace with the rapid extension of education in recent years. There are in India under Catholic management 80 university colleges, 6,176 schools, and 145 technical and industrial schools, besides a number of teacher training institutions. The number of students receiving education therein is: colleges nearly 40,000; schools, about 1,500 000. Engaged in this vast enterprise are about 9,400 priests and nuns in a total staff of 40,000. For a small minority community, hardly $1\frac{1}{2}$ per cent of the total population, this is an impressive record, better appreciated against the background of India's stupendous task of expanding and reconstructing her system of education and eliminating illiteracy which still counts some 80 per cent of her 438 million inhabitants.

HIGH QUALITY OF EDUCATION

But it is the quality of Catholic education that has attracted and is still attracting, in spite of occasional attempts to traduce it, an increasing number of students to Catholic teaching establishments. Though these establishments receive Government aid, and must conform to governmental and university regulations in respect of syllabus, curriculum, textbooks, etc., they are based on the soundest Catholic pedagogical principles, and are permeated by a thoroughly Catholic atmosphere. Their moral tone together with their academic efficiency have won them a name throughout the length and breadth

of the land where they clearly stand out among the institutions, where the dehydrated secular education and the consequent student indiscipline are causing serious anxiety to the leaders of the country.

Frequently have the leaders and other public men openly professed their admiration for Catholic institutions. In his *Reminiscences* Rabindranath Tagore, great Indian poet and Nobel Prize winner, has recalled his early education at St. Xavier's College, Calcutta, and the personal interest the Fathers took in their students; every time he remembered them, he said, it was as if he had entered the "silent intimacy of a temple of God".

GREAT CONTRIBUTION OF CATHOLIC INSTITUTIONS

A Catholic school or college is a miniature India—a cross section of the diverse types of races, castes, and creeds in this vast subcontinent. Not the least contribution of the Catholic institution has been to break barriers of prejudice and difference, and thus become, incidentally, a powerful instrument in forging unity among the disparate forces in the country, of overcoming the evils of casteism and communalism which have so frequently been denounced by our leaders as the bane of the nation.

In the course of her long history the Church may be said to have accommodated herself somewhat to secular civilization. In a country like India, where Catholics are only about six million, how could the Church adopt a "ghetto" spirit or attitude? How else could she have brought her influence to bear on human society? How else could she see that a university college is a direct preparation for this world—to fit men of the world for the world? How else could she fulfil its obvious missionary responsibility to turn out highly competent intellectuals and scholars who can enter ("infiltrate", if you wish) our secular institutions—the universities, the newspapers, etc.—and hold their own with their non-Catholic colleagues? But education is approached by us in the spirit of an apostolate, not necessarily of proselytization. Catholic colleges are centres of enlightenment and institutions of soul-saving, where information is screened from disturbing elements, protection given against the sophistries and blandishments of a godless intellectualism, and the youthful mind provided with what may be useful to it in its brief passage through this world. Our colleges help the students to secure, in the teaching of Cardinal Newman, that certain quality of informed intelligence, clear-sightedness, sagacity, wisdom, intellectual self-possession and repose. If

our colleges are not always in a position to produce eminent scholars and intellectuals, they are certainly well-equipped for the task no less important in a democracy, the task of raising the level of popular understanding.

FIRST CATHOLIC COLLEGES

The Society of Jesus was the pioneer in the field of higher education in India. This great teaching order established colleges in Bombay, Calcutta and Trichinopoly, the last in 1868. Our colleges adopting the courses of studies, the text-books and methods of instruction, laid down by the Universities were thrown open to students of all classes and creeds. Gradually more Catholic colleges were started in different parts of the country. By 1925, there were seven colleges for men and four for women in South India. The number of Catholic colleges in the country, including those for women, shows a remarkable growth during the past twelve years.

PARTIAL REALIZATION

The education of Catholic boys and girls in a Catholic atmosphere under Catholic teachers was naturally the first and foremost object of our institutions. But for obvious reasons this object has not been realised to the fullest extent. In a country like India, where Catholics are few in number, approximately 1.50 per cent and these often spread over great distances, the Church has had to face many difficulties. The preponderating number of non-Catholic pupils, the Government system and regulations which control education from the elementary school to the University college and the financial subsidies we receive, have hampered our freedom. Certain subjects have to be taught in a specified manner at a specified time. The ground covered is extensive; energies of staff and students have been absorbed in the rigid course of the degree examination. The exacting syllabus and the pressure of examinations have tended to impair the cultural and religious values of education.

SOLEMN WARNING BY INDIA'S METROPOLITANS

In September 1944, the ten Metropolitans of India, under the presidency of His Excellency the Delegate Apostolic, met in conference in Madras, and discussed, among other outstanding problems, the subject of Catholic Education. While recognising the extraordinary difficulties confronting the Church in India to realize the Catholic ideal of education, they voiced a solemn warning

against non-Catholic majorities being too readily admitted or favoured at the expense of the Catholic education of Catholic children. They also called attention to the "great danger to the religious formation of our children in allowing too much to the claims of secular instruction, examinations, sports and the like, yielding immediate and visible results".

A NECESSITY AND A PROBLEM

The main object of our colleges was, and is, the education of Catholic youth. But it has not been possible to implement it fully. The colleges in India have been both a necessity and a problem—a necessity, because we have to bring the Catholic community to the level of the most advanced communities in the country. The stress of circumstances compelled them to fall in line with the general policy. A problem, because they could not reach the goal by confining these institutions to the education of Catholic pupils only. Catholics and Protestants, though often working at cross purposes, have adopted the same policy in regard to University education, namely, to multiply colleges and throw them open to students of faiths other than their own. The chief reasons are: (1) The number of Catholics who were able to go up for collegiate education was strictly limited even in centres of Catholic life. Further, they were unable to meet the cost of higher education by themselves. (2) Government regulations required that colleges should be open to all classes and creeds of people. (3) Maintenance of high standards of efficiency necessitated large numbers of students and the fostering of a spirit of social emulation. (4) The chief contact with the finest elements of Hindu society was through our educational institutions. Hundreds of students clamoured for admissions. Even now, Cabinet Ministers and high Government official as well as many of the leading citizens and businessmen, send their children to convent schools and Catholic colleges, chiefly to those of nuns who have numerous institutions for girls. Hence, it was not possible to limit our colleges exclusively to Catholic students. Those who studied in Catholic colleges have generally displayed qualities of leadership and team spirit and have distinguished themselves in social service activities.

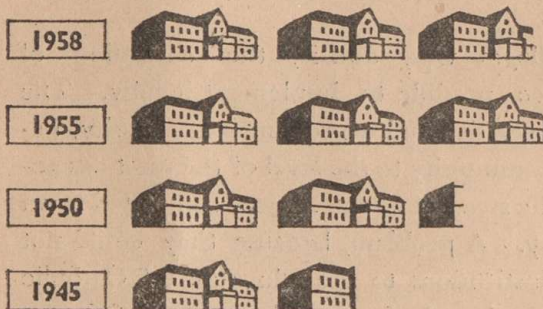
CATHOLIC STUDENTS

There is no doubt whatsoever that our colleges, while imparting secular instruction on the lines prescribed by the University, bestow great care on the spiritual training of Catholic pupils. By regular courses of instruction

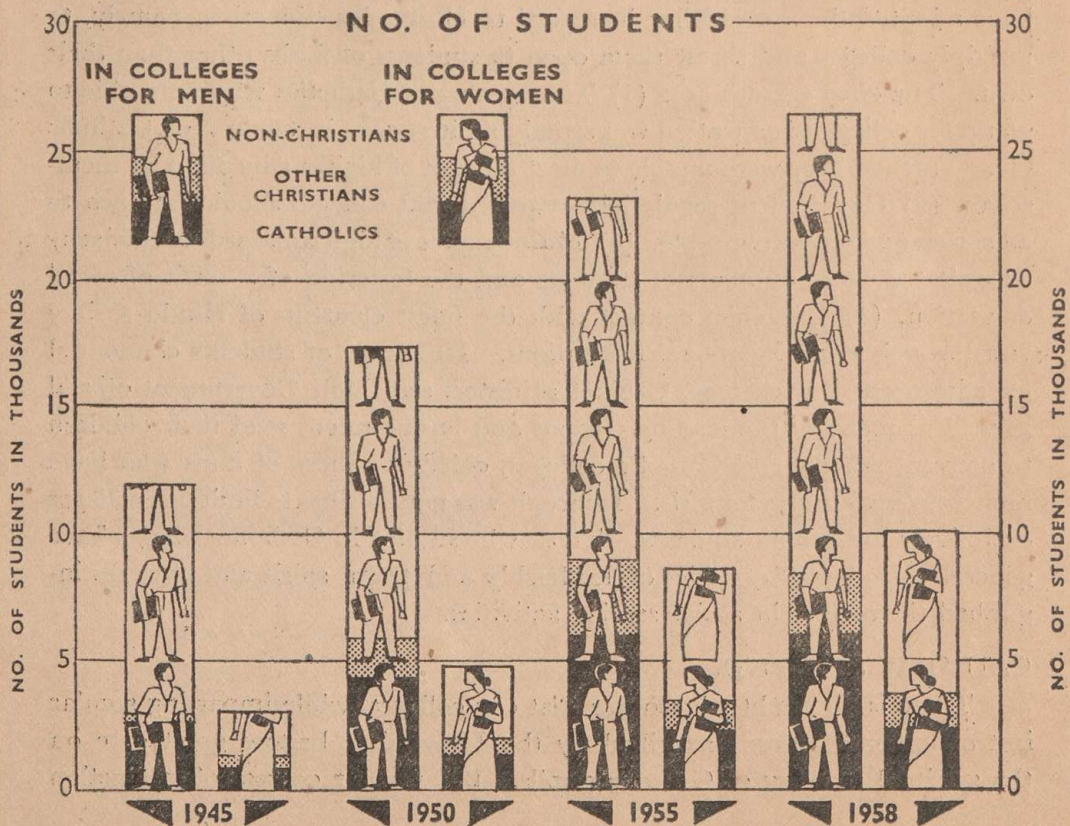
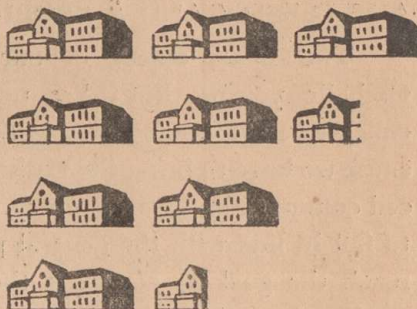
CATHOLIC UNIVERSITY COLLEGES IN INDIA

NO. OF COLLEGES (1 UNIT = 10 COLLEGES)

FOR MEN



FOR WOMEN



CATHOLIC UNIVERSITY COLLEGES IN INDIA

Students in Colleges for Men

Year		No. of Colleges	Catholics	Other Christians	Non-Chris- tians	Total
1945	...	16	2,700	272	9,022	11,994
1950	...	23	4,421	1,621	11,448	17,490
1955	...	30	6,010	2,988	14,301	23,299
1958	...	29	6,025	2,826	17,986	26,837

Students in Colleges for Women

1945	...	14	885	493	1,477	2,855
1950	...	20	1,305	729	2,850	4,884
1955	...	24	2,330	1,128	5,228	8,686
1958	...	30	2,427	1,298	6,289	10,034

Pioneers in the field of Catholic education in India were the Jesuits who established the first Catholic College at Trichinopoly in 1868. By 1925, there were seven colleges for men and four for women in southern India. In recent years, the expansion of women's institutions has been particularly remarkable. Most of the Colleges are in the Kerala, Madras, Mysore, and Bombay areas. The Xavier Board of Higher Education, established in May, 1951, provides the various colleges of the country with common policies and a basis for united action.

Graduates of Catholic university colleges who wish to take advanced courses in law, medicine, technology and other subjects must continue their academic work at one of India's forty secular universities. This is because there is no Catholic University in India. Although the lack of such an institution is keenly felt by India's Catholics, it has been impossible to establish one for the following reasons : (1) The difficulty of raising the necessary funds ; and (2) Government's unwillingness to recognize universities maintained by religious groups.

by means of Sodalities and other such methods, every effort is being made to strengthen their religious beliefs and to deepen their spiritual life. More recently, in the extra-curricular activities much attention has been devoted to Newman Clubs, Catholic University Students' Federation and Training Camps, where select groups are given opportunities for acquiring a better grasp of Catholic teaching and the Catholic way of life. These have borne abundant fruit, to judge from the speeches of some of the youth of colleges made at public gatherings, at times in the presence of large numbers of non-Christians.

OUR COLLEGES AND CHURCH PRESTIGE

Catholic colleges have brought tremendous prestige to the Church in India. (1) The leaders of the nation and Government officials greatly value not only the high standard of efficiency and educational worth of our institutions, but, in particular, the character and discipline for which they stand and of which they are an embodiment. (2) The life and example of Catholic teachers—religious and lay—their devotion to duty, the interest they evince in every one of their charges, their sympathy and kindness, have won for them the esteem and admiration of all classes of persons. (3) A recent instance furnishes abundant evidence of the high regard in which our institutions are held. Arrangements were made in Madras State for the admission of 1,100 students for the pre-professional courses, such as, medicine, agriculture, veterinary service and engineering. At a meeting of the Principals of Colleges and Government educational Officers held at Madras on May 10, 1957, out of 12 Government and private colleges selected for such higher professional courses, four Catholic colleges appear in the list—Loyola College, Madras, St. Joseph's College, Trichinopoly, and St. Xavier's College, Palayamkottai (all for men) and Holy Cross College, Trichinopoly (for women). (4) Former students in colleges who occupy high positions in the public services have a great esteem for priests and nuns. They have stood up for missionaries, and their institutions against unfair criticisms and attacks. (5) Our colleges have proved an impregnable bulwark against materialistic atheism which, unfortunately, is making some headway amongst University students.

We have some 80 colleges (Arts and Sciences), and only one technical college in Bombay, which has proved very popular. Half of those colleges are in South India,—Kerala, Madras and Mysore States. In the former State of Travancore-Cochin, there are as many as 17 colleges in

an area of 9,000 square miles, of which 2,500 are covered by forests, lagoons and lakes. There is a feeling that greater concentration and co-ordination of effort would yield much better results in the training of Catholic youth, and avoid duplication of effort, energies and resources.

North of Bombay and outside of Calcutta, Catholic Colleges are very few. In the whole of North India, Madhya Pradesh, Madhya Bharat, the Punjab and Uttar Pradesh, Catholic influence is inconspicuous in the almost total absence of Catholic colleges. The power and influence of the Church in South India would never have been so great and so discernible, were it not for our colleges. These create and foster a feeling of goodwill and sympathy towards our institutions and the Church. Any attacks on missionaries as in the Niyogi Committee Report are unthinkable in South India, or in Bombay and Calcutta.

NON-CATHOLIC STUDENTS IN COLLEGES

Thousands of non-Catholics have studied and still study in missionary colleges, Catholic and Protestant, and the Indian people welcome the great contribution these colleges make to the cultural and moral welfare of the country. But all efforts at conversion are considered unworthy. The Protestant Missions realized long ago the significance of the change in Hindu mentality and outlook and the need for reorganizing their University colleges. At a meeting in Williamstown, Massachusetts, U.S.A., in July 1929, the Protestant International Missionary Council, constituted a Commission to review the field of service open to Christian colleges in India and inquire, in particular, into the value of the colleges as a missionary method and the extent to which the mission colleges are contributing to the building and strengthening of their Churches. The Commission which was composed of two Americans, two Englishmen and two Indians, had as its Chairman, Dr. A. D. Lindsay, Master of Balliol, Oxford, and an American Secretary. The members set to work on November 4, 1930, visiting 38 Protestant colleges and concluded their task on April 4, 1931. Their findings were that during the preceding decade the total number of baptisms in all the 38 colleges was, at the most, a dozen. They further discovered that Christian colleges "actually" contributed to strengthen Hinduism and Islam, while simultaneously weakening "the power of Christianity to draw and win men, when these men are ardently patriotic and apt to be prejudiced".

IDEA OF A CATHOLIC UNIVERSITY

The question has been asked why the Catholic Church, with so many colleges for men and women in India, has not established a Catholic University in the country. Such an institution would be free from State control in the framing of the syllabus, selection of text-books, training of students in accordance with Catholic doctrine and principles and preparing them for their respective posts. The desirability of such a University is unquestionable. The object of the Church in founding or encouraging Universities is not merely the promotion of science or literature, but the ends of religion. The Church "is not cherishing talent, genius or knowledge," says Newman, "for their own sake, but for the sake of her children, with a view to their religious welfare and their religious influence and usefulness, with the object of training them to fulfil their respective posts in life, better, and of making them more intelligent, capable, active members of society." (Idea of University). We cannot have such leaders unless they are thoroughly trained and grounded in the faith. Our colleges are unable to provide adequate means for such training.

But present conditions are not favourable for launching on such a mighty project. Government will not accord recognition to denominational Universities. Nor can we raise the required funds, although one or two Universities could have been started with the huge sums of money spent so far on the building of our colleges.

TECHNICAL TRAINING AND CHRISTIAN SPIRITUALITY

Pope Pius XII in a message addressed to Rev. Fr. Peter Ceyrac, S.J., Director, All India Catholic University Federation, on the occasion of the Second National Congress held in Bangalore in May, 1956, wrote: "The laudable purpose of your organisation, namely, to make ever more efficacious use, for the greater glory of God and the welfare of your country, of your Catholic heritage and intellectual leadership, is indeed worthy of encouragement. But in order that its realization be truly effective, technical training and knowledge must be completely integrated with the well-spring of your Catholic Faith and a sound Christian spirituality. Many and complex are the problems that present themselves in this relationship, not only as they affect the individual, but also as they touch upon the broader field of your national life. It is Our confident trust that all will derive great benefit from these days of prayerful and intensive study."

XAVIER BOARD OF HIGHER EDUCATION

A factor of great importance for common policy and united action in the defence and promotion of Catholic colleges is the Xavier Board of Higher Education, established in May 1951, at a meeting of the Principals of Catholic Colleges held in Bangalore. Its aims and objectives are in general to promote the welfare of Colleges by all means: (1) to assist and guide Intermediate and Degree Catholic Colleges in India; (2) to co-ordinate the activities of Colleges to bring about greater union and effectiveness; (3) to represent the interests of the Colleges before the Government, University or other authorities concerned, and (4) to provide a link between colleges and the Director of the Section on Education, Catholic Bishops' Conference of India. The Board conducts inter-collegiate examinations in religion and prescribes religious instruction courses for intermediate and Degree students.

TOLERANCE

The utterance of leading politicians on the place and future of Christian colleges gives us also cause for satisfaction. His Excellency Mr. C. Rajagopalachari, then Governor-General of India, in the course of a message on the occasion of the centenary of the Malabar Christian (Protestant) College at Calicut in December 1948 said: "Christian colleges all over India will continue to flourish, for the Government of new India is no enemy to any religion or any religious institution. Many of these institutions are more than a hundred years old, and the Malabar Christian College is one of them. We have a special reason to be grateful to Christian Missionary colleges." Referring to doubts expressed about the future of Christian education in India, Sir. A. Ramaswami Mudaliar, Dewan of Mysore, presiding over the centenary function of the aforesaid College observed that "if an answer were required, they had it from the first and foremost citizen of Independent India, the Governor-General of India himself. What more assurance need Christian institutions have? What better guarantees did they require than the unequivocal utterance of the Governor-General. Not only was their position assured and secure, but because of the very valuable assistance, help and work that they have done in the past, and will continue to do in the future, their existence was indeed essential to the progress of the country."

ST. JOHN'S MEDICAL COLLEGE AND HOSPITAL

The Catholic Church, that has been functioning in India for twenty centuries, is eager to make its best contribution to the progress of Medical Science and Medical Relief in the country. It believes that, through the establishment of a first rate Medical College and Hospital, relief could be brought to millions and moral values preserved among them through the ministrations of doctors and nurses, scientifically trained according to the highest medical standards and formed in sound Medical Ethics. This great project is, at long last, beginning to take concrete shape.

The need for a Catholic Medical College in India has long been apparent to the Hierarchy, the sisters conducting hospitals and to the laity. The subject was first discussed over 15 years ago at a meeting of the Catholic Bishops' Conference. From time to time in the years that followed, it again came for review. At the time of the first meeting of the Standing Committee of the Catholic Bishops' Conference in Bangalore in 1945 it was given serious consideration, but due to inability to finance a project of this magnitude, it was abandoned. It was again taken up seriously in 1952 and in 1954. The following review gives a detailed account of the efforts of the Hierarchy to realize the need.

The late Sister Mary of the Sacred Heart, M. D., of Melbourne and a religious of the congregation of Jesus, Mary and Joseph, in Guntur started the Catholic Hospitals' Association. At her request, the then Bishop of Guntur addressed the members of the Hierarchy in 1942 and obtained their approval for the proposal. Its three main objectives were :

- (1) to increase the quantity and quality of the medical service available to the people of India;
- (2) to increase the strength of the nursing staffs in our hospitals;
- (3) to work towards the establishment of a Catholic Medical College.

At the first meeting of the Catholic Hospitals' Association held in Bangalore in April 1944, and the second at Hyderabad in November of the same year, Bishop Thomas Pothacamury of Bangalore who presided over both the meetings was requested to secure the support of the Hierarchy for the establishment of a Medical College. Accordingly, as General Secretary of the Catholic Bishops' Conference of India, he circularized the Ordinaries and asked for

their opinion. The response to the circular was most encouraging. The idea was welcomed unanimously. The late Right Rev. Dr. P. Rossilon, D. D., Bishop of Vizagapatam, in his letter dated the 25th February 1945, said: "In this missionary country, it may be admitted that the work of the Catholic Church has been handicapped to some extent for want of proper hospitals, doctors and nurses." The late Bishop Louis F. Gayet of Nagpur wrote: "The establishment of a Catholic Medical College for India has my enthusiastic approbation and support. May the whole plan be soon realized and be the complement of our various missionary endeavours." Other Bishops encouraged the project in similar terms.

At the first meeting of the Standing Committee held in Bangalore in 1945, the Bishop of Bangalore read a paper on the urgent need of a Catholic Medical College for India. The following resolutions were adopted at the conclusion of the meeting :

1. That the C.B.C.I. recognises the urgent need for a Catholic Medical College for training Catholic doctors and nurses, and appoints a sub-committee consisting of the General Secretary, CBCI; Dr. Sister Mary, Guntur; Dr. Sister Alma, Rawalpindi; Sister Kinesburge, Jubbulpore; Sister Laetitia, Patna; and Sister Elizabeth, Bezwada to study the question further and present concrete proposals.

That Major-General J. P. Huban, Surgeon-General with the Government of Madras, be invited to become an honorary member.

2. That it recommends to the Ordinaries the setting apart of a Sunday when the Catholic Hospitals' Association could make efforts to raise funds for the establishment of a Medical College and for interesting the Catholic public in the scheme.
3. That His Excellency the Delegate Apostolic be approached to write to His Eminence the Cardinal Prefect of Propaganda to secure his approval and whatever financial assistance possible.

Following the decisions of the 1945 meeting of the Standing Committee the Secretary addressed Major-General J. P. Huban inviting him to become an honorary member of the special sub-committee. He replied promptly acceding to our request. A meeting of the Committee was held on June 22, 1946, at Mylapore. Major-General Huban attended the meeting and sup-

plied much valuable information. "We should make it clear," he said, "that there is great need of a Catholic Medical College in India." Adding that "plans should be prepared for a first-rate institution with an efficient staff," he further stated that "the estimated cost of buildings, endowments, equipment, number of students to be admitted, staff, salaries, attitude of local governments, should be carefully studied—as well as the area in which the College should be located."

At the meeting held in October 1952, the Standing Committee commissioned the Bishop of Bangalore to take up the project of the Catholic Medical College. They were unanimously of the opinion that the proposed college should be established in southern India where the bulk of the Catholic population—about three million—dwells, and that Bangalore would be the most suitable locality for this venture owing to: (1) its central situation, (2) equitable climate, (3) moderate cost of land and materials, (4) existence of three Catholic hospitals; and (5) the fact that co-operation of the Hierarchy for the realization of the project could be assured.

The Bishop of Bangalore, after consulting his Diocesan Council on October 23, 1952, expressed his willingness to provide seventeen acres of land for the proposed college at a nominal cost. But he and his consultors felt that the responsibility for such a costly and difficult scheme, involving collection of funds, meetings of medical experts, preparation of plans, construction of buildings, and the general direction of the college was beyond their resources.

At an extraordinary meeting of the members of the Standing Committee held on February 17, 1953, at Archbishop's House, Bombay, His Grace the Most Rev. Louis Mathias, Archbishop of Madras-Mylapore spoke of the representation made to him once again by leading Catholic doctors in Madras on the urgency of a Medical College. His Grace expressed his readiness to undertake the project, provided he had the support of the C.B.C.I. The Standing Committee welcomed the proposal and promised their co-operation. In 1954, during the Quinquennial meeting of the Indian Hierarchy held in Bombay on the occasion of the National Marian Congress, Archbishop Mathias presented a detailed report covering the present position of medical education in India, with particular reference to the need for a Catholic Medical College. He reviewed in detail the staff and equipment required for such a college hospital, the financial outlay for the project, including recurring and

non-recurring expenditure, as well as requirements for salaries, etc. He proposed a plan asking the Hierarchy to contribute Re. 1/- per Catholic over a period of eight years; he felt sure that this would bring in a sum of Rs. 53 lakhs at the end of eight years. His Excellency, the then Apostolic Internuncio, the Most Rev. Martin Lucas who was present at the meeting expressed the opinion that, if the scheme were feasible, Delhi would be more suitable, for Catholicism was not yet properly known in Northern India. A modern Catholic Hospital was under construction in Delhi and there was every likelihood of obtaining Government subsidy. Thirty-three out of 64 Ordinaries agreed to contribute on the basis of the Catholic population in each diocese at the rate of Re. 1/- per head, but later most of them expressed their inability to pay the amount required, preoccupied as they were with problems affecting the maintenance and extension of their dioceses. This scheme was again postponed owing to the huge expenditure involved.

The subject was raised once again at the meeting of the Standing Committee held in October 1956. The members declared that the college was a matter of vital necessity. With the increasing number of Catholic hospitals in the country, the need for staffing them with qualified doctors, equipping our youth with sound social and moral teachings in medical science, and the difficulty of securing admission for Catholic students in existing medical colleges, ways and means had to be found to bring the project to fruition. But the problem of raising sufficient funds was still a formidable obstacle. Thus in December 1958, His Grace Archbishop Mathias was commissioned "to formulate a scheme with the aid of medical and financial experts to explore the possibility of financing the project". With this end in view, Archbishop Mathias visited several places, met leading Catholic doctors, obtained their opinions, and prepared a report, which was submitted to the Hierarchy on March 1, 1959. He asked for their views concerning the feasibility of the project and the selection of a suitable site.

The majority of the Bishops favoured Bangalore for the location of the college. But technical aspects were to be taken into account for the selection of a site. At the suggestion of His Excellency the Apostolic Internuncio, the Most Rev. James R. Knox, and through his efforts, a sub-committee of experts under the leadership of Dr. E. M. Holmes, M. D., whose services were provided by the American Technical Co-operation Mission, to India, was constituted

to study the question. Dr. Holmes presented the report of the Committee of Medical Educators at the meeting in February, 1960. Following the Committee's recommendations, the Standing Committee came to a final and unanimous decision to establish the Catholic Medical College in Bangalore.

In a Statement issued to the Press, His Eminence Valerian Cardinal Gracias, Chairman, said: "Bangalore, by virtue of its climate, its cosmopolitan atmosphere and the not too high cost of construction and living, in addition to all medical facilities mentioned, was deemed to be the logical area for the location of the College." His Eminence announced the constitution of a Planning Commission under the Chairmanship of the Most Rev. Louis Mathias, S.D.B., Archbishop of Madras-Mylapore and of a fund-raising agency under the leadership of the Most Rev. Dr. Thomas Pothacamury, Archbishop of Bangalore, General Secretary, C.B.C.I. and the Most Rev. Dr. Eugene D'Souza, Archbishop of Nagpur. The news was welcomed all over the country by Catholics and non-Catholics alike.

More than 60 acres of land have been acquired and plans for the building have been drawn. His Grace Archbishop Mathias has prepared the scheme providing for a hospital with 250-300 beds and an out-patient department, a medical college for 200-250 students, men : 200; women: 50; with an annual intake of 50 under-graduates. Arrangements are under consideration for a Nurses' Training School and a Dental School which will become integral units of the Institution as soon as the medical teaching facilities and the Hospital are completed.

The establishment of the Medical College is an absolute necessity for the following reasons: (1) Admission to colleges is generally on a communal ratio, with the result that few Catholic applicants can find places in Government Medical Colleges. (2) We have about 70 Catholic hospitals and many dispensaries where there is lack of qualified doctors and nurses. (3) The importance of safeguarding Catholic principles in medical education.

Many of the Catholic hospitals and dispensaries in India are conducted by religious Sisters. These institutions are small, under-staffed and ill-equipped. Considerations of economy, efficiency and continuity require that religious congregations of women should have their own trained doctors and nurses for their hospitals.

In this connection, what Pope Pius XII wrote in his Encyclical "De Provehendis Missionibus" may be recalled. The Holy Father said: "Let the preachers of the Gospel remember that they should approach the people not otherwise than did Our Divine Lord when he lived on earth. His method was first to cure the sick, then to teach the multitude. . . . Missionaries are well aware that human hearts are easily won by works of charity, and that whoever is engaged in healing the sick and improving public health. . . . is certain to have the goodwill of the people on his side."

Land already purchased 57 acres for	.. Rs. 3,08,548.17
Paid to Government for acquisition of 44 acres	.. ,, 2,84,397.50
For further acquisition of another 52 acres	.. ,, 3,12,000.00
Total	.. ,, 9,04,945.67

The present Holy Father has pledged his interest in and support for the venture, and has graciously agreed that the College be named after his Patron Saint and in his honour. Hence, the institution will be called "St. John's Medical College and Hospital".

HOSPITALS AND DISPENSARIES

Our charitable and social welfare institutions, such as hospitals, dispensaries, homes for the aged and asylums of refuge, have roused the admiration of prominent non-Catholics, national leaders, Governors of States and businessmen. These institutions are recognised by the masses and the higher classes as an expression of the teaching and example of Christ. The people generally prefer to be treated in our hospitals, for they are profoundly touched by the kindness and gentleness of the religious Sisters in charge. When these Sisters appease hunger, quench thirst, dress wounds, wipe away the tears of the patients, they recognise in them some mysterious force, which inspires their faith in, and zeal for, Christ, in their manifold works of humble charity and loving service. We have about 70 hospitals and hundreds of dispensaries where thousands of sick are attended to with a loving tenderness and devotion that can come only from that inner spiritual force and motive which sees in each patient not a 'case', but a human personality endowed with an immortal soul created in the image and likeness of God.

SOCIAL WELFARE AND CHARITABLE INSTITUTIONS

Not less appreciated than our hospitals and dispensaries are also our social welfare institutions, like orphanages, Homes for the Aged, for the Destitute, etc., of which every Diocese has its share. These institutions are conducted, for the most part, by nuns. It is but natural, therefore, that the spirit prevailing in them and the care bestowed on the inmates are altogether different from what one unhappily finds in many of the institutions of this kind run by other agencies.

SOCIAL AND MORAL HYGIENE COMMITTEE REPORT

It will interest the reader to know of the favourable remarks made in the Report submitted by the Social and Moral Hygiene Committee which was appointed by the Central Social Welfare Board of the Government of India on the 24th December, 1954. This Committee consisting of six persons—all non-Catholics—toured practically the whole country and inspected over a hundred institutions. Among these were a number of Catholic institutions. The members of the Committee saw for themselves how these institutions were run; they interviewed many individuals, not only those in charge of these institutions, but also their inmates. The Report is a very frank document of the sad state of affairs one finds in institutions of this kind, and, in many cases, an indictment of those who are managing them. But not a word does one find in the Report against our institutions; on the contrary, they are praised for the manner in which they are conducted, as the following extracts from the Report will show.

Speaking of their visit to some Mission Homes for the Destitute and the Aged, the Committee has this to say: "The Members of the Committee were impressed by the relationship that existed between the inmates and those in charge and by the care taken to keep the girls occupied and to devise suitable training courses. On the whole the standards of cleanliness were high and discipline enforced in a kindly spirit. There was neither harshness nor blame nor contempt for the so called fallen women and the approach to them was sympathetic and humane. . . .". "In Christian Mission Institutions, there is greater integration between the trained Missionaries who have a respectable and well-bred background. . . ."

In its summary report on the visit to Pondicherry, the Committee remarks: "The order of Nuns and the Roman Catholic Orphanages (both French and local) are doing an excellent piece of work in rescue and rehabilitation of these unfortunate babies and unmarried mothers"; and, finally, "The institutions are all part of the Catholic Church work. One of them was managed entirely by local nuns, it stood as high in efficiency and worthiness as the others. The atmosphere was homely, affectionate, cheerful and clean. The children did some exquisite embroidery and tailoring. These institutions are badly in need of financial support and patronage. It is to be hoped that the Indian Government will whole-heartedly sponsor this good work".

These remarks stand out in glaring contrast to some of the critical observations made by the Committee with regard to other institutions. This only shows how the nuns do their best for the poor and the unfortunate ones of this world; and how unbiased observers do not fail to recognise the fine contribution of Catholic institutions in the field of charity and social welfare.

9

Church Administration, Laity

SINCE Independence, the Church has streamlined its administration in the interest of greater efficiency. This important task was inaugurated by the First Plenary Council, which was a landmark in the history of the Church in our country. The Council met at Bangalore in January, 1950; to it the Holy Father sent as Papal Legate His Eminence Normal Thomas Cardinal Gilroy, Archbishop of Sydney. The Council dealt with many pressing matters in connection with the new political status of India. It served to foster a very healthy union among the members of the Hierarchy from North and South, Latins and Orientals. It established a uniform system of ecclesiastical legislation for the whole country, and set the pattern that we shall follow in meeting future problems that may rise on the national level.

CATHOLIC BISHOPS' CONFERENCE OF INDIA

The Catholic Bishops' Conference of India (CBCI) plays an important role in the Church's development. It was constituted at the Metropolitans' Conference held in Madras in September, 1944.

A Working Committee was established consisting of the Directors of five sections—Education, Seminaries, Catholic Action, Vigilance and Catholic Social Action and a Chairman and a Secretary. The Standing Committee was composed of all Metropolitans, the members of the Working Committee,

and the Chairman and the Secretary. At the First Quinquennial Meeting of the CBCI held on the occasion of the Plenary Council in January 1950 at Bangalore a new Standing Committee was elected, and also two other Sections introduced viz. Catechetics and Church Extension. The Second Quinquennial Meeting of the CBCI was held during the National Marian Congress at Bombay in December 1954.

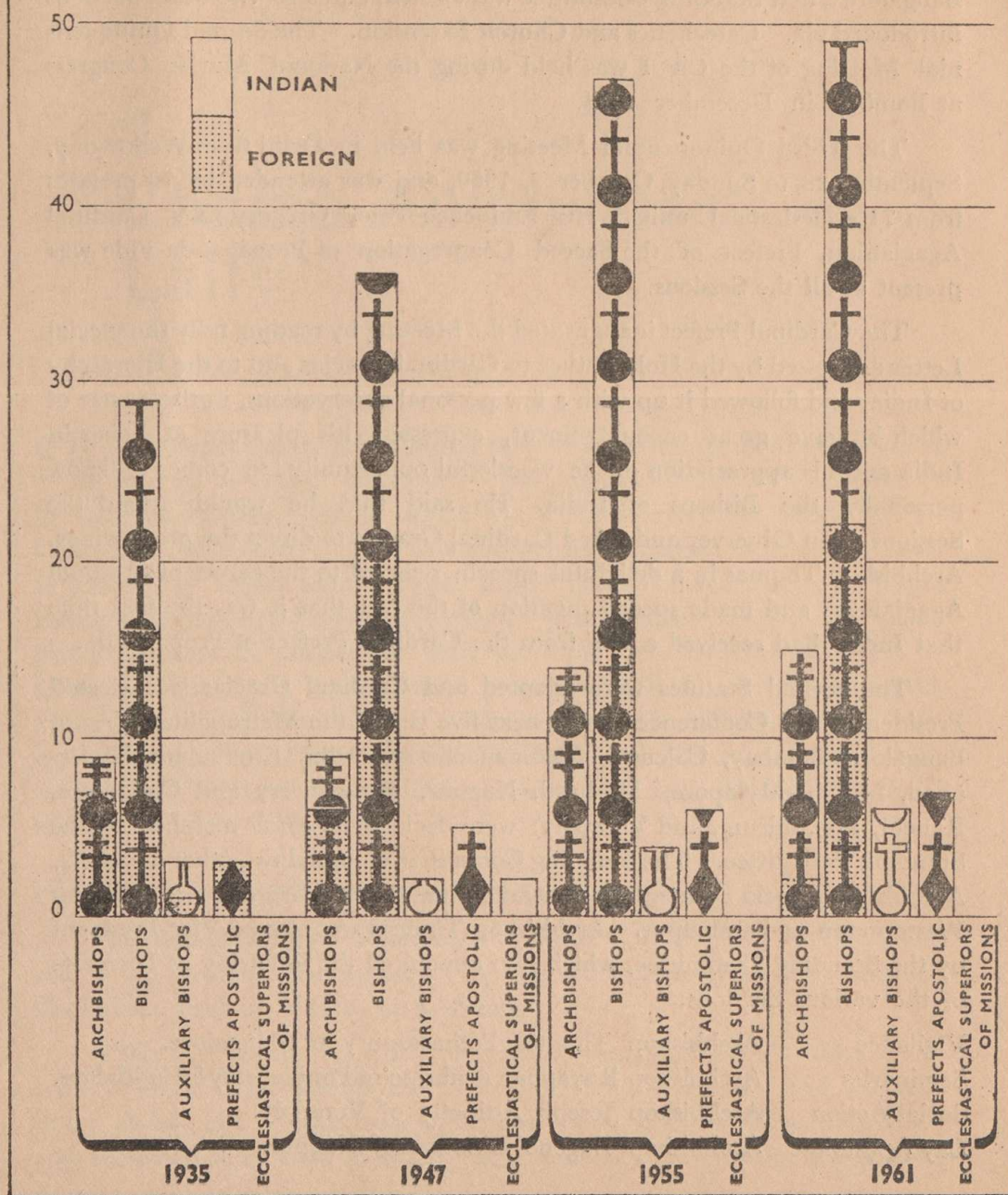
The Third Quinquennial Meeting was held in Delhi from Wednesday, September 28, to Sunday, October 2, 1960, and was attended by 70 prelates from 71 ecclesiastical units. His Eminence Peter Gregory XV Cardinal Agagianian, Prefect of the Sacred Congregation of Propaganda Fide was present at all the Sessions.

The Cardinal Prefect inaugurated the Meeting by reading fully the special Letter addressed by the Holy Father to Cardinal Gracias and to the Hierarchy of India, and followed it up with a few personal observations, in the course of which he gave great encouragement, expressed his pleasure at being in India and his appreciation of the wonderful opportunity to come to know personally the Bishops of India. He said that he would attend the Sessions as an Observer and asked Cardinal Gracias to direct the proceedings. Archbishop Thomas in a delightful speech, referred to the career of Cardinal Agagianian, and made special mention of the fact that it was the first time that India had received a visit from the Cardinal Prefect of Propaganda.

The revised Statutes were adopted and Cardinal Gracias was elected President of the Conference for the next five years; the Metropolitans (Agra, Bangalore, Bombay, Calcutta, Changanacherry, Delhi, Ernakulam, Hyderabad, Madras-Mylapore, Madurai, Nagpur, Pondicherry and Cuddalore, Ranchi, Trivandrum, and Verapoly) were declared *ex-officio* members of the Standing Committee. The Standing Committee co-opted two other members, Archbishop Angelo Fernandes, who was elected General Secretary and Bishop Westermann of Sambalpur. Archbishop Thomas was elected Vice-President by the Standing Committee, which also appointed the following as Directors of the various Sections:

Vigilance	Archbishop Thomas Pothacamury of Bangalore.
Seminaries	Archbishop Rayappan Ambrose of Pondicherry & Cuddalore.
Social Action	Archbishop Joseph Attipetty of Verapoly.
Lay Apostolate	Archbishop Eugene D'Souza of Nagpur.

GROWTH OF CATHOLIC HIERARCHY



Education	Archbishop Matthew Kavukatt of Changanacherry.
Catechetics & Liturgy	Archbishop Joseph Mark Gopu of Hyderabad.
Church Extension	Bishop Herman Westermann of Sambalpur.

SUB-SECTIONS

(A) Contacts with non-Catholic Christians	{ Archbishop Vivian Dyer of Calcutta. Archbishop Mar Gregorios of Trivandrum.
(B) The Family	Archbishop Romuald Athaide of Agra.

The main topics which engaged the close attention of the members and aroused protracted and fruitful discussion were the proposed Catholic Medical College; the Problem of Overseas Students; Violation of Fundamental Rights; Apostolate among the Educated; Training of Seminarians; Family Planning; Adaptation; Problems arising from Industrialisation; Catholic Union of India, etc.

At the closing Session, a Resolution was moved from the Chair and passed unanimously by the House, recording the grateful appreciation of the CBCI of the excellent services rendered, over the years, by Archbishop J. P. Leonard, S.J., of Madurai, Bishop Raymond of Allahabad, Bishop Bouter of Nellore, Mgr. Malenfant of Banaras and Gorakhpur, as Directors of their respective sections—Seminaries, Education, Church Extension and Indian Christian Art, and by Archbishop Joseph Fernandes of Delhi as Joint Secretary.

GROWTH OF CATHOLIC HIERARCHY IN INDIA				1935	1947	1955	1961
Archbishops	... { Foreign Indian	...	...	7	6	3	2
		...	...	2	3	11	13
Bishops	... { Foreign Indian	...	...	16	21	18	22
		...	...	13	15	29	27
Auxiliary Bishops	... { Foreign Indian	...	...	1	—	—	—
		...	...	2	2	4	6
Prefects Apostolic	{ Foreign Indian	...	...	3	5	6	7
		...	...	—	—	—	—
Ecclesiastical Superiors of Missions	{ Foreign Indian	...	...	2	—	—	—
		...	...	—	—	—	—

Cardinal Gracias proposed a vote of thanks to Cardinal Agagianian for his presence at the meeting and the role he played as a patient, intelligent and benevolent Observer; to which the Cardinal Prefect replied, expressing his appreciation of the work put in by the members and assured them that his contacts with them had left an indelible impression, which he would carry with him to the Eternal City.

A cable was received from Cardinal Tardini, the Secretary of State, conveying a Message from the Holy Father which reads as follows:

“While conveying His gratitude for the expressions of loyalty on the part of the Archbishop of Bombay and the Bishops of India, united in Conference in Delhi, the Holy Father expresses his supreme pleasure at the elevating resolutions and the intense apostolic labours, which he blesses anew. He blesses them, their Clergy, the Missionaries, the Faithful, their works and their dioceses.”

The entire Body attended the homely Party given by the President of India, the delightful Reception by the Internuncio, the Pageant, “*The Spirit of India*” staged by the pupils of the Catholic Schools of Delhi, and the Garden Party by the Catholics of Delhi. The Foundation Stone of the Centre of the CBCI was blessed and laid by His Eminence Cardinal Agagianian. It is hoped to complete the building inside of a year. Because of these circumstances, the appointment of Archbishop Angelo Fernandes as General Secretary will take effect only after the building is completed. In the meanwhile in response to the appeal of the Standing Committee, Archbishop Thomas has agreed to continue as General Secretary.

OBJECTS OF CBCI

The objects of the CBCI are to facilitate co-ordinated study and discussion of questions affecting the Church, adoption of a common policy and effective action in all matters concerning the interests of the Church in India. By means of representations and collective statements, the CBCI has endeavoured for the last sixteen years to uphold and defend the rights of the Church to educate Catholic public opinion and to imbue Catholics with a true Christian spirit.

In their Reports the Directors of the various Sections survey the trend of events and thought in the country insofar as they affect the liberties and interests of the Church, in different fields of the Apostolate. The Reports supply year after year a mass of information based on replies from the Ordinaries, on matters

of such vital concern to the Church as education, Catholic Action, legislation, Catholic Social Action, training of candidates to the priesthood, and more recently, catechetics, liturgy, Indian Christian art and propagation of the faith.

The CBCI has (1) brought about close unity among the Hierarchy of the country; (2) enabled them to adopt common policies and take joint action in matters of vital concern to the Church; (3) promoted co-operation among all Catholics in each diocese and throughout the country and served to foster in them a deeper and more active Catholic spirit; (4) made representations to Government on matters like the release of interned missionaries; Travancore educational policy; requisitioning of school property and endowments for secondary schools in the Madras State; the Hindu Code Bill; Public Trust Acts; Indian Christian Marriage Act; educational facilities and economic privileges to Christians of scheduled castes origin; authorisation of visas; and Missionary Inquiry Committees in Madhya Pradesh and Madhya Bharat; etc. (5) issued annual statements dealing with current problems from the Catholic point of view, which received wide publicity; (6) received recognition from the Government of India as the "Sponsoring Authority" for visas for foreign missionaries, and as the official mouthpiece of the Church; (7) awakened interest among Catholic international organisations which deal with charities, films, protection of youth, and interests of teachers. These have been in correspondence with the CBCI and have asked for representation at their annual meetings.

The CBCI has commanded the attention and respect of the Press. It has developed into a powerful means for facing and solving the many problems and issues which have arisen during the last decade, and for taking concerted action for the progress of the Church and the safeguard of her rights and interests.

LAITY

The laity is beginning to realise its role in the life of the Church, and to take an active and an intelligent interest in the work of the Church. This is a very healthy development; and it is as it should be. Today, more than ever, is the age of the *layman*. Now, more than ever, ought he to come to the forefront. Much remains to be done in this direction, but a saving grace is that we are conscious of the problems.

For some years now, the Bishops have been trying to help the laity to play their part. In July 1936, His Excellency the Apostolic Delegate sent out a Circular to the Ordinaries of India regarding the organisation of Catholic Action in parishes and dioceses. Then, in 1941, the Bishops of Tamilnad earnestly recommended that local Associations for Catholic Action should be promoted and started, grouping them under a Diocesan Board. But it was in 1944 at the Conference of the Metropolitans of India held at Madras that Catholic Action was formally established in India by constituting a Section of the CBCI, called the Committee of Catholic Action with the aim of developing and promoting Catholic Action in India, and co-ordinating, linking and federating the various Catholic Action movements in the land. In 1946, the Standing Committee of the CBCI expressed their opinion that Catholic Action in India might be based on co-ordination of the various associations engaged in religious activities and that this principle might be adopted for the time being by the Committee of Catholic Action for the establishment of the movement throughout the country. Finally, in 1957, in view of the pronouncements of the late Holy Father Pius XII, it was resolved that the Section on Catholic Action should henceforth be called as the "Section on Lay Apostolate."

Today, the lay apostolate in some form or the other is found in almost all of the 71 ecclesiastical units in the country. The lay apostolate in the various dioceses works chiefly through the existing organisations like the Legion of Mary, the Sodality of Our Lady, the Conference of St. Vincent de Paul etc. A very brief outline of some of the more important of these organisations is presented here in order to give the reader an idea of the Lay Apostolate in India.

LEGION OF MARY

This is probably the most widespread, active and fruitful branch of the lay apostolate. Today, the Legion is functioning in almost all the dioceses of the country, with 3 Regional Senatus at Madras, Bombay and Palai. The first Praesidium was established in Madras in 1931 (in fact the first outside the British Isles), followed by others in Calcutta and various other Catholic centres. At present, there are over 2,500 Praesidia with a total active membership of 36,000. Besides, there are 130,000 auxiliary members.



THE THIRD QUINQUENNIAL MEETING
of the
CATHOLIC BISHOPS' CONFERENCE OF INDIA
September 28 to October 2, 1960

The Legionaries have undertaken all types of apostolic work, such as the visitation of hospitals, slums, jails, orphanages, Catholic homes and sick persons, reclaiming lapsed Catholics, settling irregular unions, quarrels and so on, visiting non-Catholics, instructing converts, teaching catechism, running clubs, promoting the various devotions, recruiting for other organisations, disseminating Catholic literature in homes, bookstalls and public places.

Although sporadic endeavours had been made in the past, the Legion made a successful attempt at the direct apostolate by organising two series of lectures for non-Catholics in Bangalore in 1958. The talks were given by the Redemptorist Fathers within church precincts, in an atmosphere of prayer and hymn-singing. The attendance included a good many Protestants, besides Hindus, Muslims, Jews and Parsis. Some conversions did ensue, but the main thing was that hundreds went away with new enlightenment and greater reverence for our Holy Faith. These talks have been repeated every year since then.

Prompted by the encouraging response that was found in Bangalore, the Legion in Bombay organised a similar series of talks for non-Catholics at the Pro-Cathedral in 1960. They were given by the same Redemptorist Fathers of Bangalore. As in Bangalore, so too in Bombay the response was heartening. There was a daily attendance of 250 persons.

Other centres have launched out on similar ventures as well. Kanpur Curia organised a one-day "retreat" for non-Catholics, which attracted an attendance of 43 persons. The talks were given by Bishop L. Raymond. Incidentally, the Legion in Kanpur runs a Catholic Information Centre, which has 4,000 correspondents receiving the IHS Correspondence Course. Mangalore Comitium's recent endeavour brought 75 non-Catholics to an evening's lecture by a Jesuit Father.

Another recent endeavour of the Legion has been the organising of Christmas campaigns. The purpose has been to project the story and meaning of Christ's birth to the non-Christians around. An open-air crib set up at the Cross Maidan, Bombay in 1959 attracted 6,500 non-Christians. Individual and loudspeaker talks on Christmas were well appreciated. The success of this venture led to the erection of 5 open-air structures the next year in and around Bombay, which with a door-to-door leaflet distribution, led to reaching

out to 50,000 non-Christians with the message of Christmas. Calcutta's Christmas campaign took the form of a tastefully decorated float, which went round the city, open-air ensembles, posters and leaflets.

Work for fallen girls has been given special attention by the Legion in Bombay, Calcutta and Madras. Special Praesidia are at work, and in Calcutta endeavours are being made to set up a hostel.

SODALITIES OF OUR LADY

In India the first Sodalities of Our Lady were established more than a hundred years ago in Bombay, Madras, and various places in Kerala. Today its strength is about 2000 with an enrolment of nearly 80,000. There are 44 Diocesan Promoters, 5 Regional Promoters and a National Sodality Promoter.

The Sodalities of Our Lady in India undertake such apostolic activities as the promotion of closed Retreats, direct help to various missions, fostering priestly and religious vocations, visitation of the sick in homes and hospitals, conducting social welfare centres, conducting or helping in Sunday schools, conducting Night Schools, spreading the faith through Catholic Information Centres and Book Stalls ; and in the professions fostering cultural activities, both religious and professional, through Study Circles, Academies, Study Clubs etc. Some sodalities direct and encourage their members to develop some social service schemes.

The National Sodality Centre at Bombay was solemnly blessed by His Eminence Valerian Cardinal Gracias, on January 11, 1959.

Activities : Pastoral Training Centre for the Lay Apostolate. This training is imparted in the spirit of the Sodality of Our Lady and the Spiritual Exercises. The courses are open to Rev. Directors, Sister-Moderators, sodalists and other lay apostles. Sodality Refresher Courses and Recollections are organized. A specialized training Sodality for men is conducted.

Apostolic Work : The Catholic Information Bureau, the Archbishop's Employment Bureau, the Legal Aid Bureau, the Consulting Clinic, Book-Shop, Catechetical Aids Service. The House seats also the National Sodality Secretariat for India, the Offices of the National Sodality Promoter, and the Regional Sodality Promoter for North-West India, and of the Editor of the

National Sodality magazine THE MORNING STAR. The House has a residence for young men, and accommodation for travelling priests and missionaries for a modest payment.

SOCIETY OF ST. VINCENT DE PAUL

The first six Conferences to be "aggregated" (affiliated) and the first Particular Council to be instituted by the Council-General of the Society, in India, were at Bombay on May 25, 1863. Since then the Society has spread all over the country, so that now there are (1) the Superior Council of India, whose headquarters are in Bombay, started on November 7, 1953, (2) 11 Central Councils, (3) 12 "instituted" Particular Councils, (4) 418 Conferences, with a membership of about 3,500 (active) and 2,250 (honorary), and (5) 4 Junior Conferences for youths.

The Society maintains one Leprosy Home (in Bombay) since 1885, 4 dispensaries, 4 "homes" for the poor and 24 libraries and reading rooms.

The Conferences, besides looking after the sanctification of themselves and of the poor families adopted by them, assist the destitute and needy with alms by way of foodstuffs, cash, clothing and educational facilities for poor children. Active members visit weekly the "adopted" families in their dwellings where the alms are given and the sick are assisted and other wants attended to. They visit the sick in hospitals, and, where facilities are available, prisoners in jail and assistance is given to them as may be needed. Conferences have been able to get several marriages regularised, domestic disputes amicably settled, and where possible, litigation was prevented, employment secured, instruction given to enquirers regarding the Faith and several conversions effected. Where needed members give instructions to children in Sunday schools, or conduct Catechism classes.

According to the last annual Report available, over Rs. 3,50,000 were spent in giving relief, providing educational facilities to children and for medical aid to some 35,000 persons, exclusive of the amount of Rs. 75,000 spent for special relief to the sufferers of the "upsurge" which occurred in Kerala in 1959 and for the establishment of a few co-operative societies to enable the needy to be rehabilitated instead of continually depending on precarious relief. This was made possible by the generosity of our Brothers in France, Ireland, England, Scotland, Australia and U.S.A.

YOUNG CHRISTIAN WORKERS

This Association, recent in origin, has 'caught on' and is already well established with 3 Regional Centres in Madras, Bombay and Calcutta, and other centres in the different dioceses co-ordinated by these 3 Regional Centres. Recently, the YCW was given a National Chaplain who was appointed by the CBCI and whose headquarters are at Bombay. Today, in various centres, chiefly in industrial areas, there are 70 *units* with a membership of about a 1000 — boys and girls.

AICUF

The All India Catholic University Federation, from very humble beginnings decades ago, has grown into a very efficient organization. It was recognized by the CBCI in 1948 as the specialized University Catholic Action in India, with "The King's Rally" as its monthly Review. This Federation, with its headquarters at Loyola College, Madras, has two branches: the Catholic Students' Union (CSU) for University students, and the Newman Association (NA) for graduates and professionals. The CSU counts 108 units all over India with a total number of over 11,000 students (boys and girls), and works through 9 Regions. Its distinctive features are the National Congresses held frequently, and the annual Leadership Camps conducted in different parts of the country on a national, regional and local level according as they aim at providing national, regional or local leadership. All of them follow the same technique and differ only in the duration of the camps and in the strictness of the selection of the campers—the selection being the strictest for the national leadership camps, while the others are more largely open to all. The aim of the camps being the formation of the complete man, they are always dominated by a two-fold programme integrating both humanistic and spiritual values.

CATHOLIC UNION OF INDIA

Established about 15 years ago, the Union has awakened among the laity a deeper sense of their responsibilities to unite and discuss matters of common interest and take joint action for the defence and promotion of the rights and liberties of religion and education. For this purpose, on several occasions it has addressed the Government in the name of Catholics. Among its most creditable and well-known achievements was the preparation and publication

of the book TRUTH SHALL PREVAIL, a reply to the infamous Niyogi Report against the work of the missionaries in the country.

CATHOLIC DOCTORS' AND NURSES' GUILDS

These have struck roots in several of the bigger centres and are developing rapidly. The Nurses' Guild was organised on a national basis in Lucknow three years ago, and has units in all the dioceses where there is a sufficient number of nurses.

These and other organisations are working for the church all over the country. It is to be hoped that a National Committee of Lay Apostolate will be established, the purpose of which will be to effect the union of all such organisations, and thereby secure common, united effort on policies and questions which affect the well-being of the Church and of the country.

PERSONAL RESPONSIBILITY OF CATHOLICS

Catholics in India have a tremendous moral responsibility. By their personal conduct the Church is frequently judged. Mahatma Gandhi once expressed his reaction to Christianity in these words: "I like your Christ, but I dislike your Christians because they are so little like Christ." Such a sweeping condemnation is, of course, unfair. Gandhi had only a limited acquaintance with Christians, and knew very few Catholics. Furthermore, it is an unwise idealism that expects too much from too many, and is intolerant of the cockle that grows up with the wheat in God's earthly kingdom.

Nevertheless, it cannot be denied that many of our Catholic people were for a long time insufficiently instructed in their faith. This was due to the lack of priests and catechists and the backward social condition of many converts. Over recent decades, however, there has been a remarkable improvement in Catholics, both in their understanding of the faith and in their social background. Long ago, St. Ambrose, Bishop of Milan remarked: *Non in dialectica complacuit Deo saluum facere populum suum.* ("It is not in the economy of Divine Providence to save souls by means of dialectical arguments.") And a noted American convert to Catholicism in our own day, Clare Booth Luce points out that she was not drawn to the Church by logic alone.

Years ago, Orestes Brownson, one of the most distinguished converts to the Church in America, was struck by the opportunities Catholics have to

spread their faith merely by living it. Brownson was referring to American conditions in the nineteenth century, but his words are of equal truth in respect to contemporary India :

"We are apt to forget that the quiet and unobtrusive virtues of Catholics, living in the midst of a hostile world, are always powerful in their operations in the world, and that the world is converted not by direct efforts to convert it, but by the efforts we make to live as good Catholics and to save souls. The little handful of sincere and devout Catholics, the little family of sincere and earnest clients of Mary seeking to imitate her virtues in their own community, are as a leaven hidden in three measures of meal. Virtue goes forth from them, diffuses itself on all sides, until the whole is leavened."

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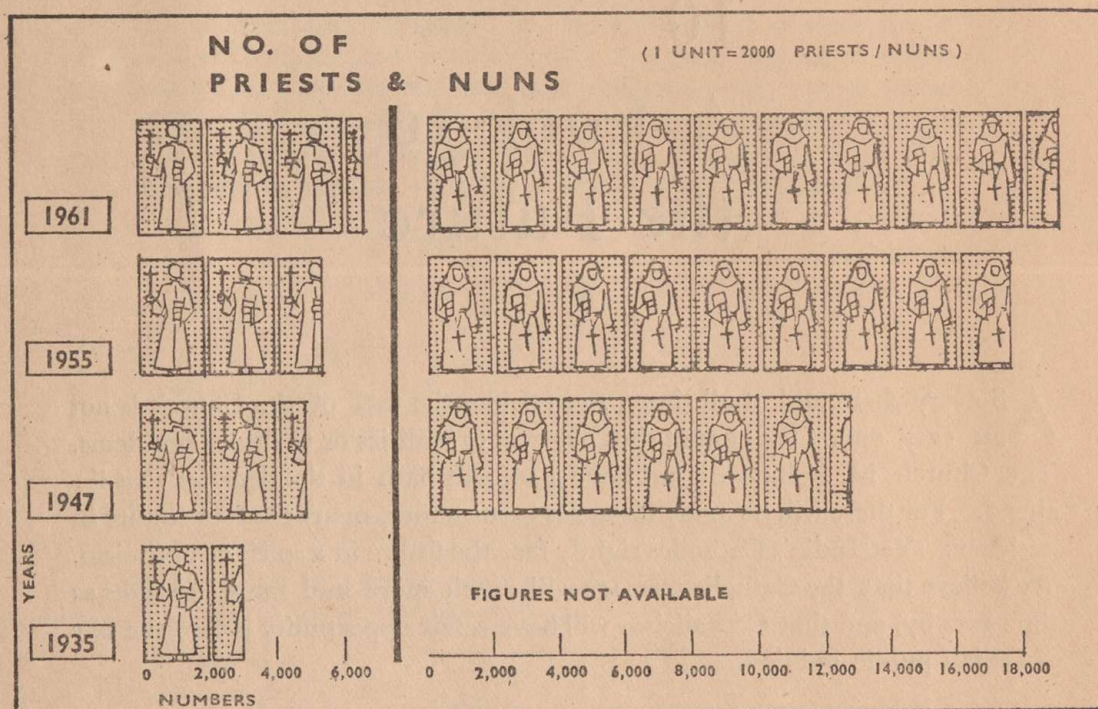
A Look to the Future

AS everywhere and at all times, so in India the task of the Church is not an easy one. We cannot shut our eyes to realities or to future problems. The Church in India will not have a smooth path in the decades that lie ahead. For there will be many obstacles to surmount, many trials to endure in patience. Yet India's Catholics rightly face the future in a spirit of optimism. We believe that the Catholic message will reach more and more Indians as time goes by, and that Catholicism will have a fair opportunity before the bar of Indian public opinion.

DIFFICULTIES

One of the main difficulties the Church labours under is the lack of vocations, chiefly in the northern parts of the country, where the territory assigned to many Dioceses is far too extensive and the population too large for the handful of priests in the Diocese. How can twenty priests deal with a population of 15,000,000 in a territory of twenty thousand square miles? Steps have to be taken either to increase the present number of priests ten-fold, or better, to cut off a portion of the Diocese and hand it over to another fresh group of missionaries. In many Dioceses of the north the number of Catholics is so small that, for many years to come, there is no hope of securing vocations from local Catholic families in sufficient numbers, if at all; hence, the future in such Dioceses

is gloomy. One solution to this problem of lack of personnel seems to be to appeal to the Dioceses of India that have or may have a reserve of priestly vocations; and in this the Dioceses of Kerala are to be commended. Many youths—boys and girls—are going up north and joining these Dioceses which suffer lamentably from a lack of personnel and vocations.



GROWTH OF PRIESTS AND NUNS IN INDIA							
PRIESTS							
				1935	1947	1955	1961
Indian	...	...	...	3,025	5,079	3,500	4,500
Foreign	...	...	...			2,335	2,100
NUNS							
Indian	...	...	}	Figures not available	12,688	17,613	16,000
Foreign	...	...					3,000

OBSTACLES

This lack of vocations is an internal difficulty; but there are external difficulties and obstacles which are of quite a serious nature, and which impede the work and progress of the Church. Among these must be reckoned the threat of materialism, consequent on modernization and industrialization of the country, also the propaganda of Government for such schemes as birth control and sterilization. Another danger is Communism.

The most formidable, perhaps, of the obstacles against a more rapid progress of Christianity are inherent to the very structure of Hindu thought and life. We mention some here :

HINDUISM

Hinduism is an ancient faith, which has a tremendous hold on the minds and imagination of the masses. Though it has no official creed, it is the most systematically organised religion among the non-christian faiths. It is elusive, amorphous and eclectic, adapted with its feasts and practical side of life, to the common man, and, with its philosophical content and its mysticism, to the cultured. It has its sacred books, its theology, its sages and its saints. Hinduism is elastic in the sense that it recognises the value of all religions. It is adaptable to an infinite variety of human characters and human tendencies. Any one or every one may be a Hindu as long as he was born in the geographical frontiers of India and accepts some of the practices and customs which are regarded anywhere as Hindu.

The idea of objective, absolute and exclusive religious truth is foreign to the average Hindu mind. Conversion to Christianity, therefore, is something which the educated classes, chiefly, look upon with suspicion. They can never understand the claim of Christianity to be the religion revealed by the personal action of God Himself, to full and exclusive truth and to be the universal and perfect religion intended for all nations. If Christianity is true, it does not follow that Hinduism is false, so argues the Hindu. All religions are different aspects of the same truth and lead to the same goal, just as various rivers empty themselves into the same ocean. Though the framework of a secular democracy has been clearly laid down in the Constitution, not only political, but also social and economic, it is not surprising that the major elements of the population should interpret it in terms of their own idea of religious tolerance. For them, everyone is absolutely free to practise religion,

but no one can make a claim to propagate it as the only means of salvation. There should be no wrangling about the superiority of any particular creed.

2. CASTE

Caste is another great barrier in the way of conversion to Christianity. It is a social system which divided the people into a large number of hereditary groups, distinguished by their professions and sanctioned by their old religious laws. Caste is the normal framework of Hindu society closely woven with religious observances. Hence it is that Hinduism is more of a social system than a definite religious creed, standing for absolute tolerance in religious beliefs and absolute intolerance in social customs. It is because of this that formal entrance in the Christian religion by Baptism involves social ostracism and many other harassing inconveniences, such as the denial of concessions to converts to Christianity from the lower (scheduled) castes.

There are many communities of Christians who by origin belonged to what were formerly known as "Depressed Class" or "Scheduled Castes" (untouchable or aboriginals). Special concessions and facilities are given for the educational, social and economic advancement of these classes by Government both at the Centre and in most States. But, often, Christians are excluded in most States from these benefits. One of the chief reasons adduced for refusing these concessions is that there is no caste among Christians, and hence, no scheduled caste Christians. Thus, the late Pandit Govind Ballabh Pant, Union Home Minister, in his reply to a letter from the General Secretary, CBCI, wrote on October 31, 1958, "As you may be aware, the position under the law is that a person who belongs to one of the scheduled castes while in the Hindu fold ceases to be a member of such a scheduled caste when he relinquishes Hinduism and adopts some other faith, different from Hinduism." And Pandit Nehru, the Prime Minister, replied to His Grace, on November 7, 1958, as follows: ". . . . I might explain the general position so far as the Scheduled Castes are concerned, they are defined by law, and therefore, anything laid down for them can only apply to the classes who are so defined. In fact, the law or any rules do not recognize, so far as I know, Scheduled Caste Christians"

Soon after the promulgation by the President of India of the Constitution (Scheduled Castes) Order, 1950 both the President of India and the Prime

Minister had given unequivocal assurances that all state aid facilities were not going to be confined to only those Scheduled Caste members who profess Hinduism. Despite these assurances, the present trend of opinion, even among persons like the Prime Minister is that no convert to Christianity is eligible for the specific concessions reserved to members of the Scheduled Castes, because in Christianity there is no caste.

This refusal of educational concessions to Christians of Scheduled Castes origin has for several years engaged the attention of the CBCI in various States. Representations have been made several times to the Governments concerned. Bishops and lay leaders have also endeavoured to represent the grievances of the poor Christians on the plea that after conversion to Christianity a person who belonged originally to Scheduled Castes and Scheduled Tribes continues to have the same disabilities; that the Christian convert continues to follow the same avocation which the Scheduled Castes follow; and that economically and socially the Christian convert is in the same condition in which the Scheduled Castes are placed.

It is difficult to draw an all-India picture of the situation because it is so different in different States and there is no common pattern throughout the country. Thus, for example, in Andhra, Madras and Kerala help is given in varying degrees to Christians belonging to Scheduled Castes. Under pressure of the Opposition in the Bombay Legislature, two years ago, the Bombay Government agreed to extend the concessions and amenities to Buddhist converts from the Harijan class. But no such consideration was shown to Christian converts. In Mysore State, towards the end of 1958, the Archbishop of Bangalore took up the matter with the Chief Minister, the Education Minister and the President of the Mysore Congress Committee. He also wrote to the Prime Minister, the Home Minister, the Minister for Revenue and Civil Expenditure and the Deputy Minister for Home Affairs, Government of India, appealing to them to see that the concessions and facilities given under the Constitution of the Union to Scheduled Castes should be extended also to the Christian converts of Scheduled Castes. The replies were not at all encouraging (cfr. extracts given above); and so far the State Government has done nothing in the matter. In the rest of the country, it would appear that help is given to Christian converts as part of the Backward classes, not as members of the Scheduled Tribes.

3. ULTRA-NATIONALISM

There is finally the strong impulse of nationalism which has roused the patriotic consciousness of Hindus. The general tendency is to extol all that is Hindu and to decry all that is foreign. And since Christianity is generally looked upon as an exotic plant, the Hindu's impression is that it is unsuitable to India, bound up as it is inextricably with European culture and civilization.

Rigid conservatism, emotional attachment to national heritage and tradition, the trammels of caste and the tendency to symbolism and poetic fancy, rather than gripping realities and historical facts, stand in the way of a wider propagation of the faith.

Some of these hurdles are bound to be crossed over in course of time. The religious basis of caste is fading out of the mind of educated classes and with the sweeping economic and political changes coming over India, the social obstacle will cease to be the great hindrance it has been hitherto. The old prejudice that Christianity is a Western faith cannot hold back sincere seekers after truth. It will no longer be looked upon as anti-national. The methods of approach will be easier in the measure in which Catholic leaders, clerical and lay, contact educated Hindus and make use of every opportunity to remove prejudice and gain their goodwill and confidence.

Educated Hindus have so far drawn their knowledge of Christianity mainly from Protestant sources. If they studied in Protestant Colleges, they were compelled, until recently, to attend Bible classes and hear explanations given by the instructors. Further, the Protestants have many publishing houses and broadcast their books and pamphlets. European history has been taught through Protestant text books. And these often spoke of Popes and the Catholic Church in a disparaging manner. All that is bound to change in course of time.

The Catholic Church is not sufficiently known. Most Hindus have little knowledge of the holiness of the Church and the extent of her activities for the welfare of the country. Many Hindus are acquainted with Catholic priests and nuns, chiefly those who teach in colleges and high schools. They admire the noble example of priests and nuns and their conformity to ascetic ideals; but they have no knowledge of their consecration and dedication. Some years ago, a Minister for Education who laid the foundation stone of a Catholic school asked me if the nuns who were in charge of the schools, were married.

The wide and fundamental differences between Protestants and Catholics, not only in matter of doctrine and worship, but also in regard to missionary life and methods, were unknown to him.

THE FUTURE—NOT DARK

While not minimising nor ignoring the many handicaps we have to contend with, arising from an excessive sense of nationalism and the prejudice that Christianity is a western religion, with its claims for the possession of exclusive truth, we still look forward to the future with courage and confidence. We can no longer expect a generous supply of missionaries coming from abroad. That will naturally affect the growth of the Church, at least for some time and in some places ; for it was due, in great measure, to the untiring zeal and persevering efforts of successive generations of an intrepid body of missionaries for well nigh four centuries, that the Church has been firmly established in the country and has the vigour and strength of spontaneous growth. Christianity is rooted in the lives of the people, though in various areas its fullness and vigour are in different stages of growth. The Church has a definite place in the national life and in the social scheme and a definite function to fulfil.

GROUND'S FOR HOPE

The chief grounds for this hope are : (1) The Constitution of India which is secular and democratic with ample provisions for the safeguard of the fundamental rights of religion and education (cfr. Chapter 1) ; (2) The pronouncements of the Prime Minister and the general attitude of fairness on the higher level of administration ; (3) The traditions of the country ; (4) The services of the Church to nation-building activities (cfr. Chapter 8) and the social, educational and moral progress of the country ; and the appreciation of our efforts by national leaders and Government officials.

PRIME MINISTER'S STATEMENTS

The repeated and emphatic declarations of the Prime Minister that Christianity is a part of the religious inheritance of India and that Christians constitute a major and respected community of India, which has full freedom to function, should dispel misgivings in regard to the present well-being or future security of the Church.

Pandit Nehru wrote to the various State Congress Presidents on August 9, 1954, that "a secular State does not mean a State where religion, as such, is discouraged. It means freedom of religion and conscience"

Criticising the position of some Hindu communal organisations, the Prime Minister deprecated the idea of a Hindu State or nation. This is "neither nationalism nor democracy", he declared. Deploing the tendency "in some parts of India to adopt an aggressive attitude towards Christian missionaries," the Prime Minister wrote : "It is no part of our nationalism, and it encourages a narrow and bigoted approach to a problem which should be dealt with calmly at the national level". He urged Congressmen to bear in mind that "minority religious communities in India, such as Muslims, Christians, Sikhs, Parsis, Buddhists, Jains, Jews, etc. are as much part of India as anyone else . . .".

In his address to Parliament on March 31, 1955, Mr. Nehru referred to the role of Christian missionaries in India and said that Christianity was a very old religion of India and it had to be given every facility to exist. Every Christian missionary had a right to do his work, but if this was sought to be done in any political way or from behind the scene, then it would become objectionable. This applied also to those who came to educate the people in India in the philosophy of Communism or anti-Communism.

INDIA'S TRADITIONS

India has hoary traditions of tolerance of all religions. From the first century, there were Christians and Jews in the country, later came the Parsis (Zoroastrians) and Muslims. India is a country of various religious faiths. The relations between Christians and adherents of other faiths have generally been cordial.

One of the causes of the trouble in Madhya Pradesh was that before Independence, Apostacy Acts had been passed in some States as Udaipur, Raigarh and Sarguja, forbidding conversions from one religion to another. These laws were rigorously enforced. Missionaries were forbidden to settle down in these parts. Soon after the adoption of the Constitution and the merger of the 562 States governed by Rajas and Princes and petty chieftains, these Acts became inoperative. The Christians in these States, who had

practised their religion in secret began to profess it openly ; missionaries came and there was a spontaneous movement among thousands towards Christianity. It is in these areas that troubles began and Inquiry Committees were constituted to investigate the activities of missionaries.

The common man has no prejudice against priests or Sisters, whether European or Indian. They judge them by their character and conduct, by what they say, and what they do. The school-going children know from experience the interest the priests and nuns manifest in each child, whatever be his condition of life or his creed, and the sympathy and affection with which they treat their charges. In spite of the unfounded and damaging remarks the Niyogi Committee made in its Report against missionaries, the authors of the same Report thought it necessary to pay a fine tribute to their life and work : "The contribution of Christian missionaries to the shaping of Indian life in modern times has, indeed, been very impressive. Apart from the controversy on the point of proselytization, they merit high appreciation as pioneers in the fields of education and medical relief. The names of many who served in our State as also in the country at large commanded great respect in their times. They established schools, colleges, hospitals, dispensaries, orphanages and institutions for the maimed and the handicapped. They elevated the neglected classes to high social positions and made them worthy of filling responsible posts in public services, and in all cases made them conscious of their dignity as men and inspired them with self-respect. They stimulated many religious and social reforms in the Hindu Society, and made it self-conscious. They have helped in the elevation of the status of women by giving the lead in female education. The Community Centres and Industrial Schools opened by them are, like their other institutions, the best of their kind. India will ever be grateful for the services rendered by them, no less than for the policy of religious neutrality generally pursued by the British Government, and for the eminent oriental scholars of Europe and America who brought to light the hidden treasures of the ancient Indian wisdom."

The outlook for the future is hopeful. The mounting vigour of Catholicism as evidenced by the striking growth of the Catholic population during the last few years, the increase in the number of priests, seminarians and sisters, the multiplication of churches in various parts of the country and our vast educational system ranging from the elementary school to the high school

and university college have served to consolidate our position and prepare the way of further expansion.

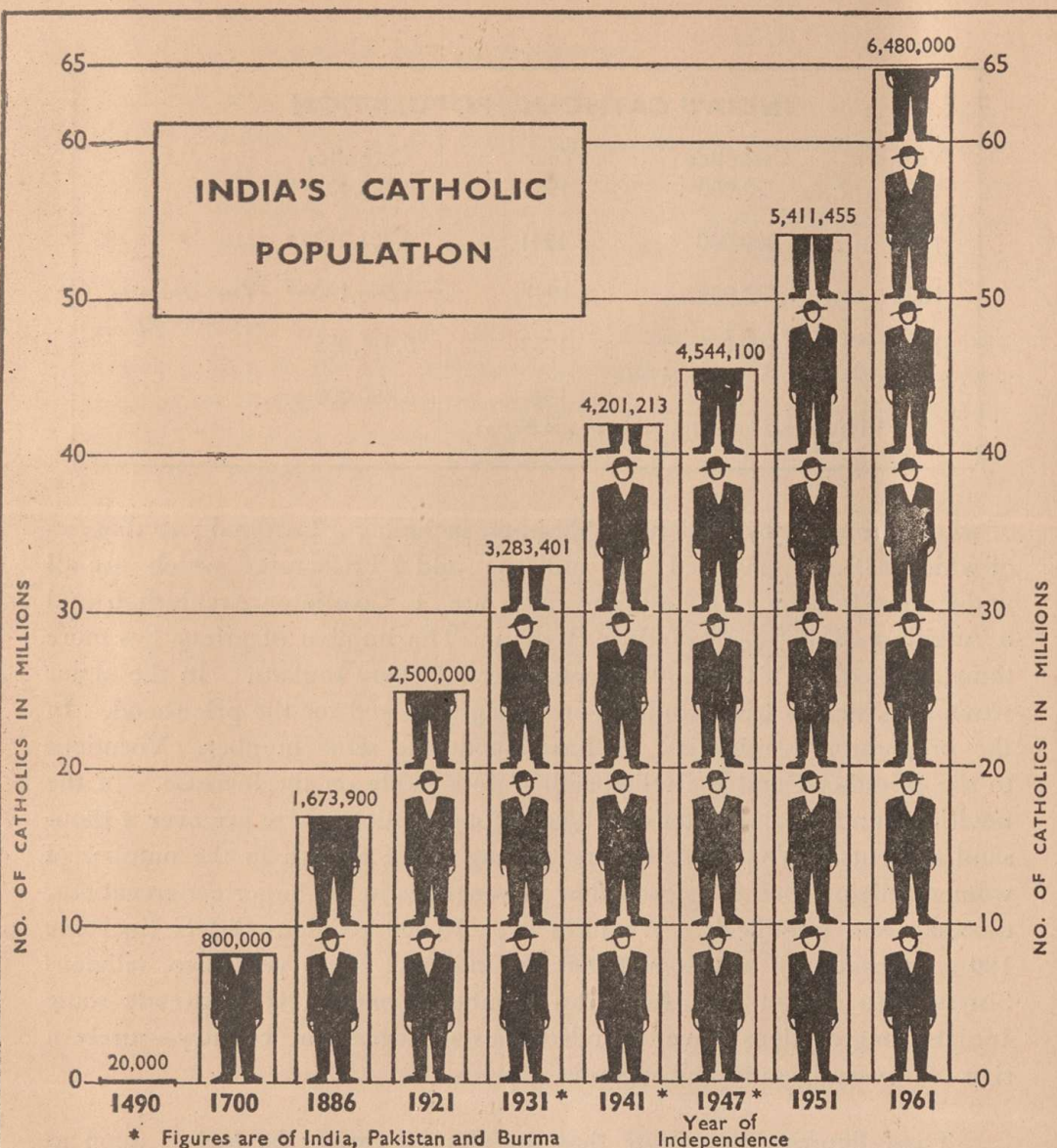
The growing awareness of the laity in a more active participation of the apostolic mission of the Church as members of the Mystical Body of Christ is another noteworthy feature, a visible witness to the inner vitality and expanding power of the faith.

The steady development of the Church and her influence on the character and lives of its adherents have shed lustre on the country and its people and have disclosed the treasure of Christian wisdom and benevolence. The ways of God are significant and mysterious. The changing attitude of the educated classes and of the masses towards Christians and their religion offer opportunities for a wider diffusion of Catholic teaching. Since the dawn of political and economic Independence there is a better understanding among all classes of the aims and objectives of the Catholic Church. Many recognise that Christ's life and teaching are the source of inspiration and persevering efforts of the Church for the moral and material progress of the country and its people. Christ went about doing good and healing all manner of diseases. Our various undertakings and especially our hospitals and dispensaries are a vital and an abiding evidence of the spirit and message of Christ. We are visibly moving towards a new epoch.

Our bishops, our priests and sisters and our enlightened laity who are well trained and active are doing their utmost to build up religion and education, render the faith an effective force in the various lay professions and occupations. The Christian is a bearer of the good tidings of the Gospel. The mighty cultures of the country rich in spiritual content, fresh, vital and popular do present formidable obstacles. But the light of Christian truth and the torch of Christian charity are bound to permeate the thought and life of this ancient and vast land.

PROGRESS OF THE CHURCH

The Church has made striking progress during the last four decades. In 1921, there were about 2,500,000 Catholics in 33 ecclesiastical units in undivided India ; today, in the Indian Union alone, we have over 6,000,000 Catholics in 71 ecclesiastical units : of these 15 are Archdioceses, thirteen



Since the start of the modern missionary era four and half centuries ago, the Church's membership in India has increased from 20,000 to over 6,000,000. Catholics today are more than half of India's Christian community. But in India's immense population of 438,000,000 they remain a tiny fraction— just about 1.5 per cent. The Church is, however, well rooted in India. Like the mustard seed Catholicism in this ancient land may rise from small beginnings to become one day a mighty force.

INDIA'S CATHOLIC POPULATION

Year	Catholics	Year	Catholics
1490 ...	20,000	1931 ...	3,283,401**
1700 ...	800,000	1941 ...	4,201,213**
1886 ...	1,673,900	1947 ...	4,544,100** (Year of Independence)
1921 ...	2,500,000	1951 ...	5,411,455
		1961 ...	6,480,000

** Figures are for India, Pakistan and Burma

of which are ruled by Indian Archbishops, including a Cardinal ; 49 dioceses of which 28 are governed by Indians ; and 7 Prefectures which are all under non-Indians. In addition there are 1 Coadjutor Archbishop and 5 Auxiliary Bishops, all of them Indian. The number of priests has more than doubled. Of the 6,000 priests, over 4,500 are Indians. In the major seminaries, nearly 1,800 students are being prepared for the priesthood. In the preparatory seminaries, we have about the same number. Vocations to the priesthood and the religious life are steadily on the increase. In the novitiates and scholasticates of religious congregations there are over a thousand students. What is still more striking is the growth in the number of women religious and the steady flow of vocations in the larger congregations, diocesan and pontifical. We have over 19,000 religious Sisters (in some 120 congregations), of whom 16,000 are Indians. Forty years ago, religious Sisters both Indian and European numbered only 3,250. Already some Indian congregations have founded houses outside the country—surely a sign of a very healthy and vigorous growth.

These figures demonstrate that the Church cannot be looked upon as a western and an exotic plant. The Christian community has established its position in society, chiefly in some of the larger cities and in South India. The Church is not likely to suffer persecution in a country where religious tolerance has always characterised the traditions, spirit and outlook of the people. The Church will have freedom and a fair field, though we may have many pin-pricks and some tribulations.

DIFFICULTIES FURNISH OPPORTUNITIES

The task of the Church and of the Christian community is stupendous. Our difficulties and trials at the same time furnish opportunities for a wider exercise of Christian virtues and more convincing proofs of her service to India. Our doctrines, administrations, prayer and sacrifice and the attractive forces of truth and goodness must be brought to play in an increasing measure in the life of the country.

Perhaps some will consider the picture presented too optimistic. But my feeling is that in the field of missionary endeavour, the brighter aspects of the situation should receive due consideration. Conditions do justify such an outlook. The gates of India are not barred against light and truth. We may, therefore, fervently hope that :

“Time shall come when like a swelling tide,
The Word shall leap the barriers and the Light
Shall sweep the Land ; and Faith and Love and Hope
Shall win for Christ this stronghold”. (John Oxenham).

Study Outline

CHAPTERS 1-3

THE attainment of political freedom by the people of India in 1947 was a significant event in the history of the world. It has had important effects on India's Catholic minority which — like other groups in the country — has had to face a whole new intellectual climate as a result of the British withdrawal. Foreign missionaries, in particular, have come in for a new scrutiny on the part of the Indian people. During the early years of independence, the missionaries were made to feel welcome to stay on in India. But more recently anti-Christian groups in certain areas have tried to discredit the work of the missionaries. Thanks to the tolerance of the Central Government, however, India's Catholics have enjoyed the religious freedoms guaranteed to them by the Indian Constitution.

Questions

- What is the primary contribution of Catholics to India as a nation?
- How do most Indian Catholics feel about such prominent non-Catholic political leaders as Mahatma Gandhi and Prime Minister Nehru?
- How did the Catholic Bishops' Conference of India express the Church's attitude towards Independence?
- What did Prime Minister Nehru mean when he described India as a "secular state"?
- What articles of India's Constitution pertain to religious freedom?
- Why did certain Indian leaders oppose the inclusion of the right to propagate religion among the fundamental rights guaranteed by the Constitution? Give a rebuttal of their views.
- What are the main religions of India?

Has India established diplomatic relations with the Vatican?
 How did Christianity reach India?
 Describe the three great movements in India that oppose the Church.
 What is the dominant feature of Hinduism?
 Discuss the anti-Christian Inquiry Committees, their composition and methods of inquiry, and reactions to them.
 Why has the Government of India restricted visas for foreign missionaries?
 Describe a number of outstanding instances in which Indian officials have protected the rights of Catholics.
 Do Christians participate in India's political life?

CHAPTER 4

The Malabar Coast contains some of the oldest Christian communities of India and, indeed, of the world. During the Middle Ages, contacts between the St. Thomas Christians of India and the Holy See were infrequent and difficult. But with the arrival of the Portuguese, a new missionary era opened up for the Church in India. Despite some unfortunate misunderstandings between Portuguese priests of the Latin rite and India's St. Thomas Christians, Catholicism has flourished in this region of India. Kerala State, on the Malabar Coast, has the largest percentage of Catholics of any State in the Indian Union. It is also, however, a State where communism has had a strong political appeal. In the elections of 1957, Kerala got a Communist-dominated government; but in 1960, following a State-wide agitation, fresh elections were ordered, in which the Communist government was defeated.

Questions

Are India's Catholics distributed evenly in the country's four geographical zones?
 Describe briefly the traditions about St. Thomas the Apostle.
 Why was the Holy See unable to maintain close contacts with the St. Thomas Christians?
 When and how did Vasco da Gama reach India?
 When did Goa become the seat of a bishop?
 What was the chief result of the Diamper Synod?
 Why did the Jacobite schism break out in India?

When was the Syro-Malabar hierarchy re-established?

Who was Mar Ivanios?

Why does Kerala State have the highest literacy rate in India?

Did the Communist Party win a majority of the popular vote in Kerala during the 1957 general elections?

What were the reasons for the Communists' success in Kerala?

Did the Communist State Government of Kerala keep its pre-election promise not to interfere with religious freedom?

How did the Church react to the Communist victory in Kerala?

Describe the agitations against the Communist Government.

What was the result of these agitations?

Why is Goa so important to the people of India?

Has the Church sought to keep Goa under Portuguese control?

CHAPTER 5

The Coromandel Coast was first evangelized by St. Thomas the Apostle. After the Portuguese reached India late in the fifteenth century, some extraordinary missionaries representing many different religious communities began to spread the Faith among the people of the area. Here the famous Jesuit, Robert de Nobili, innovated the so-called "accommodation method" by which he hoped to bring Christianity to Hindus of the higher classes. When the Portuguese power in India began to wane during the seventeenth century, the Holy See authorized the Sacred Congregation of Propaganda Fide to establish a number of Vicariates Apostolic in this region of India. Madras and Pondicherry became important new centres of Catholicism. And gradually, the Church's organization has spread throughout Madras, Mysore and Andhra States.

Questions

Describe in brief St. Francis Xavier's work among the Paravas of the Pearl Fishery Coast and the villagers of Travancore.

What was unusual about Robert de Nobili's "accommodation method"?

When did Father Ephreim, a French Capuchin, begin to work among the Christians of Madras?

Why has the Church made such progress in the Madras area?

When did Christianity first reach the Mysore area?

What happened to the flourishing Mysore Mission and its 30,000 Catholics in the late seventeenth century?

Who was Bishop Bonnand?

What important events in the history of Indian Catholicism have taken place in Bangalore?

CHAPTER 6

Greater Bombay is not only India's largest city and seaport but also one of the most important Catholic centres in India today. Its Catholic community looks back on a rich tradition, and can look forward to an even more auspicious future. Besides Bombay, the inland city of Poona is also an important centre of the Faith. In most of the other areas of central India, however, the Church is still nascent. Madhya Pradesh is best known to Catholics for its anti-missionary Inquiry Committee. But despite the deep-seated opposition to Christianity that one finds here among Hindu bigots, the Church is growing throughout the whole area.

Questions

Who was Jourdain de Sévérac?

When did Bombay come under English rule?

Give some statistics of the Archdiocese of Bombay.

Who is India's first Cardinal?

What is the significance of the 1954 National Marian Congress?

What is the Indian Institute of Social Order?

Describe some of the techniques used by the Catholic Information Centre at Poona to attract prospective converts.

When did religious freedom first come to the Raigarh-Ambikapur area?

What are the Public Trusts Acts, and why are they of concern to the Church?

CHAPTER 7

Northern India, which includes the Ganges Valley and the Himalayan region, is the most important and populous zone of India. Here Hinduism and other non-Christian religions hold sway over the overwhelming majority

of the people. Christianity, which reached the area in modern times, has had comparatively little success here. Nevertheless, the Church has appealed to small groups of Indians in Calcutta and other cities. And in one rural district — the Chotanagpur Plateau — Catholicism is deeply rooted in the hearts of a poor and suffering population.

Questions

- Why is the Ganges Plain so important to India?
- Why are there so few Catholics in northern India?
- Describe the Jesuit Mission at the Mogul Court.
- Why did the Capuchin Missions to Nepal and Tibet fail?
- Who was the Begum Zebunissa Joanna Sumru?
- Are most Catholics in the New Delhi area of local origin?
- Who were the missionary pioneers in Bengal?
- Describe the work of the Missionaries of Charity in Calcutta.
- What started the conversion movement on the Chotanagpur Plateau?

CHAPTER 8

The Church exercises considerable influence in India, chiefly due to her magnificent schools and Colleges—among the best in the country; to her noteworthy contribution to medical relief, through her many hospitals and dispensaries, and her much appreciated charitable and social welfare institutions.

Questions

- Are our Catholic Colleges fulfilling completely the desires of the Hierarchy?
- Why and how are Catholic Colleges a necessity and a problem?
- How have our Colleges brought prestige to the Church in India?
- Why does the Church not have a Catholic University in India?
- What is the attitude of Government towards our Colleges?
- Describe the project of St. John's Medical College and Hospital?
- What do non-Catholics think of Catholic social welfare, and charitable Institutions?

CHAPTER 9

In various ways, the Church has sought, after Independence, to streamline her administration. The Catholic Bishops' Conference of India, established in 1944, with its Annual Meetings of the Standing and Working Committees and its Quinquennial Meetings, at which all members of the Hierarchy are present has done much to implement and further the process initiated by the First Plenary Council of India held at Bangalore in 1950.

The laity, too, play their part through Catholic Action organizations to help in the 'salvific' mission of the Church.

Questions

What did the first Plenary Council held in 1950 do for the Church in India?

What is the Catholic Bishops' Conference of India? Describe its functions. Describe the development of Catholic Action in India.

What are some of the Catholic Action organizations in India, and the work they do?

CHAPTER 10.

Despite obstacles and problems, the Church in India faces the future in a spirit of optimism.

Questions

Give some statistics to show the growth of the Church in India in recent decades.

Why is the idea of conversion to Christianity abhorrent to many Indians? Describe some of the obstacles to the work of the Church in India.

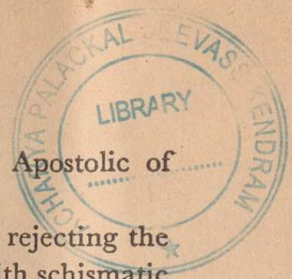
What are the reasons for an optimistic outlook, inspite of the difficulties and obstacles?

Has India's attainment of political freedom been, in your opinion, a boon or a hindrance to the Church?

Main Dates in India's Catholic History

A.D.

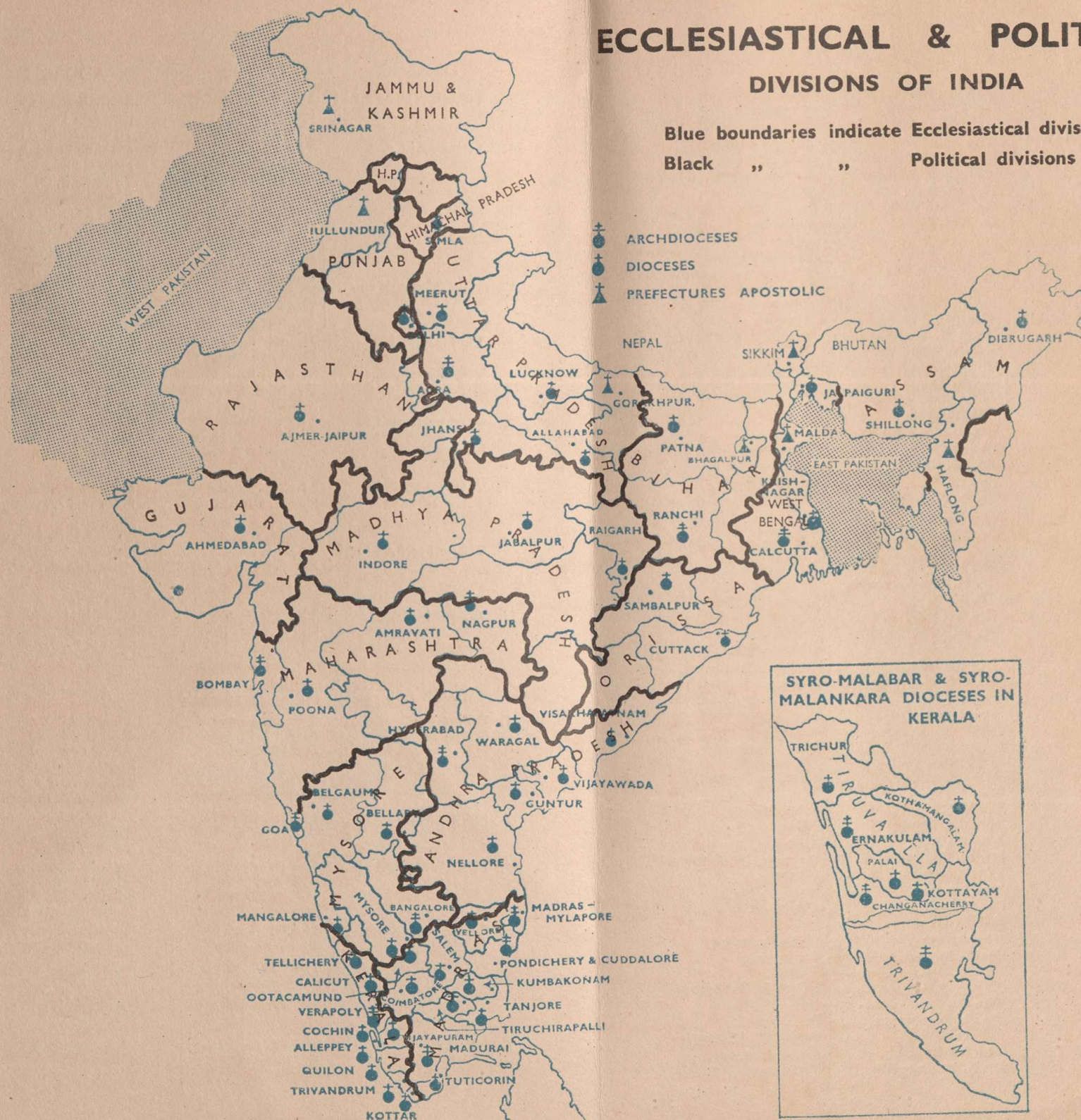
- 52 St. Thomas the Apostle lands on the Malabar Coast and begins to found Christian communities.
- 72 St. Thomas is martyred and buried near Mylapore.
- 345 Thomas Cana, a merchant from Syria, establishes a Christian colony in Travancore.
- 1122 Mar John of India receives the Pallium from Pope Callistus II.
- 1321 Four Franciscan missionaries are martyred at Thana by the Moslems.
- 1330 Pope John XXII consecrates Jourdain de Sévérac, a French Dominican, Bishop of Quilon on the Malabar Coast.
- 1498 Vasco da Gama lands in India.
- 1514 Pope Leo X grants to the Kings of Portugal the rights of patronage over the Church in India.
- 1534 Goa becomes the seat of a bishop.
- 1542 St. Francis Xavier reaches Goa. He later extends his missionary work to Travancore.
- 1548 Arrival of the Dominicans.
- 1572 Arrival of the Augustinians.
- 1594 Departure of the first Jesuit Mission to the Mogul Court.
- 1599 The St. Thomas Christians acknowledge, at Diamper, the supremacy of the Holy See.
- 1606 Robert de Nobili, S.J., begins his missionary work at Madurai.
- 1618 Arrival of the Carmelites.
- 1637 Matthew de Castro, a Brahman Oratorian from Goa, is the first Indian to be consecrated Bishop by the Pope. The Holy See creates Vicariates independent of the Portuguese Crown.



- 1642 Father Ephreim, a French Capuchin, is made Prefect Apostolic of Madras.
- 1653 Many St. Thomas Christians go into the Jacobite schism, rejecting the administration of the Latin bishops and replacing them with schismatic bishops from Syria.
- 1744 Cardinal de Tournon, the Papal Legate, condemns certain rites and customs used by the Jesuit missionaries in India.
- 1745 The Capuchin Mission in Tibet is driven out by the Buddhist lamas.
- 1759 Expulsion of the Jesuits from Portuguese India.
- 1769 The Gurkha Revolt closes down the Capuchin Mission in Nepal.
- 1799 Arrival of Baptist missionaries from England in Serampore.
- 1886 Pope Leo XIII establishes the Catholic hierarchy in India, and creates new dioceses and archdioceses.
- 1896 Leo XIII appoints three Syriac Indian bishops in southern India.
- 1923 Pope Pius XI re-establishes the Syro-Malabar hierarchy.
- 1928 A concordat with Portugal ends the Portuguese right of patronage.
- 1930 Start of the Reunion Movement from the Jacobite churches which culminates in the establishment of the Syro-Malankara rite.
- 1944 The Catholic Bishops' Conference of India is founded.
- 1948 The Apostolic Delegation in India is raised to the status of an Apostolic Internunciature.
- 1950 First Plenary Council of the Church in India is held at Bangalore.
- 1952 Solemn ceremonies marked the nineteenth centenary of the arrival of St. Thomas in India and the fourth centenary of the death of St. Francis Xavier.
- Most Reverend Valerian Gracias, Archbishop of Bombay, becomes India's first Cardinal.
- 1954 The First National Marian Congress is held in Bombay.
- 1960 India's Hierarchy holds Third Quinquennial Meeting in Delhi with His Eminence Peter Gregory XV Cardinal Agagianian, Prefect of the Sacred Congregation de Propaganda Fide, being present as an "Observer" at all Sessions.
- Holy Father chooses Bombay as the venue for the 38th International Eucharistic Congress to be held in 1964.

ECCLESIASTICAL & POLITICAL DIVISIONS OF INDIA

Blue boundaries indicate Ecclesiastical divisions
Black " " Political divisions



ARCHDIOCESE	ARCHBISHOP	ADDRESS
1. AGRA	The Most Rev. Dr. Dominic Athaide, O.F.M. Cap.	The Cathedral House, Agra (Uttar Pradesh).
2. BANGALORE	The Most Rev. Dr. Thomas Pothacamury	Archbishop's House, 20, Miller's Road, Bangalore 6. (Mysore).
3. BOMBAY	His Eminence Cardinal Gracian Auxiliary Bishops The Rt. Rev. Dr. Longinus Pereira The Rt. Rev. Dr. William Gomes	Archbishop's House, Bombay 1. (Maharashtra).
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9. MADRAS—MYLAPORE	The Most Rev. Dr. Louis Mathias, S.D.B. Auxiliary Bishop The Rt. Rev. Dr. Francis Carvalho	Archbishop's House, San Thome-Mylapore, Madras 4. (Madras).
10. MADURAI	The Most Rev. J. Leonard, S.J.	Archbishop's House, De Nobili Press P. O., Madurai. (Madras).
11. NAGPUR	The Most Rev. Dr. E. D'Souza	Archbishop's House, Nagpur 1. (Maharashtra).
12. PONDICHERRY & CUDDALORE	The Most Rev. Dr. R. Ambrose	Archbishop's House, P. B. No. 2, Pondicherry. (Madras).
13. RANCHI	The Most Rev. Dr. P. Kerketta, S.J.	St. Albert's College, P. O. Box 5, Ranchi. (Bihar).
14. TRIVANDRUM	The Most Rev. Benedict Mar Gregorios, O.I.C.	Archbishop's House, Trivandrum 4. (Kerala).
15. VERAPOLY	The Most Rev. Dr. Joseph Attipetty	Latin Archbishop's House, Ernakulam 1. (Kerala)
GOA	The Most Rev. Dom Jose Vieira Alvernaz	Paco Patriarcal, Goa. (Goa).

DIocese	BISHOP	ADDRESS
1. AHMEDABAD	The Rt. Rev. Dr. E. Pinto, S.J.	Bishop's House Dr. Tankaria Road, Ahmedabad I. (Gujarat)
2. AJMER-JAIPUR	The Rt. Rev. Dr. Leo D'Mello	Bishop's House, Ajmer. (Rajasthan).
3. ALLAHABAD	The Rt. Rev. Dr. L. Raymond	Bishop's House, Thornhill Road, Allahabad. (Uttar Pradesh).
4. ALLEPPEY	The Rt. Rev. Dr. M. Arattukulam	Bishop's House, Alleppey. (Kerala).
5. AMRAVATI	The Rt. Rev. Dr. J. Rosario, MSFS	Bishop's House, Amravati Camp P. O., Amravati (Maharashtra).
6. BELGAUM	The Rt. Rev. Dr. M. Rodrigues	Bishop's House, B. C. 69, Camp-Belgaum (Mysore)
7. BELLARY	The Rt. Rev. Dr. J. Hogan, O.F.M.	Bishop's House, 18, Munro Road, Bellary I. (Mysore).
8. CALICUT	The Rt. Rev. Dr. A. Patroni, S.J.	Bishop's House, Malaparamba, Calicut 6. (Kerala).
9. COCHIN	The Rt. Rev. Dr. A. Edezhath	Bishop's House, Fort Cochin, Cochin I. (Kerala).
10. COIMBATORE	The Rt. Rev. Dr. F. Savari Muthu	Bishop's House, Post Box No. 6, Coimbatore. (Madras).
11. CUTTACK	The Rt. Rev. Dr. P. Tobar, C. M.	Bishop's House, Cuttack. (Orissa).
12. DIBRUGARH	The Rt. Rev. Dr. O. Marengo, S.D.B.	Bishop's House, Dibrugarh. (Assam).
13. GUNTUR	The Rt. Rev. Dr. I. Mummadi	Bishop's House, P. O. Box 203, Guntur. (Andhra).
14. INDORE	The Rt. Rev. Dr. F. Simons, S.V.D.	Bishop's House, Indore, G. P. O. (Madhya Pradesh).
15. JABALPUR	The Rt. Rev. Dr. C. Dubbelman, O. Praem.	Bishop's House, I, Queen's Road, Jabalpur I. (Madhya Pradesh).
16. JALPAIGURI	The Rt. Rev. Dr. A. Galbiati,	Catholic Church, Damanpur, P. O., Alipurduar Junction, Dt. Jalpaiguri. (Assam).
17. JHANSI	The Rt. Rev. Dr. F. X. Fenech, O.F.M. Cap.	Bishop's House, 64, Cantonment, Jhansi. (Uttar Pradesh)
18. KOTHAMANGALAM	The Rt. Rev. Dr. M. Pothanamuzhi	Bishop's House, Kothamangalam, P. O. (Kerala).
19. KOTTAR	The Rt. Rev. Dr. T. R. Agniswamy, S. J.	Bishop's House, Nagercoil, (Madras)
20. KOTTAYAM	The Rt. Rev. Dr. T. Tharayil	Catholic Bishop's House, Kottayam. (Kerala).

DIocese	BISHOP	ADDRESS
21. KRISHNAGAR	The Rt. Rev. Dr. L. Morrow, S.D.B.	Bishop's House, Krishnagar City. (West Bengal).
22. KUMBAKONAM	The Rt. Rev. Dr. D. P. Arulswamy	Bishop's House, Post Box No. 3, Kumbakonam. (Madras)
23. LUCKNOW	The Rt. Rev. Dr. C. De Vito, O. F.M. Cap.	Bishop's House, Hazratganj, Lucknow (Uttar Pradesh).
24. MANGALORE	The Rt. Rev. Dr. R. D'Mello	Bishop's House, Kodialbail P. O., Mangalore 3. (Mysore).
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26. MYSORE	The Rt. Rev. Dr. R. Feuga Auxiliary Bishop The Rt. Rev. Dr. A. D'Souza	Bishop's House, Mysore. (Mysore)
27. NELLORE	The Rt. Rev. Dr. W. Bouter	Bishop's House, Nellore I. (Andhra).
28. OOTACAMUND	The Rt. Rev. Dr. A. Padiyara	Bishop's House, OOTacamund. (Madras)
29. PALAI	The Rt. Rev. Dr. S. Vayalil	Bishop's House, Palai P. O. (Kerala).
30. PATNA	The Rt. Rev. Dr. A. Wildermuth, S.J.	Bishop's House, P. O. Bankipore Patna 4. (Bihar).
31. POONA	The Rt. Rev. Dr. A. D'Souza	Bishop's House, Poona I. (Maharashtra).
32. QUILON	The Rt. Rev. Dr. J. Fernandez	Bishop's House, Quilon. (Kerala).
33. RAIGARH— AMBIKAPUR	The Rt. Rev. Stanislaus Tigga	Catholic Church, Ginabahr, Kunkuri P. O., Via Jashpurnagar, Dt. Raigarh. (Madhya Pradesh).
34. SALEM	The Rt. Rev. Dr. V. S. Selvanather	Bishop's House, P. O. Box 53, Salem. (Madras).
35. SAMBALPUR	The Rt. Rev. Dr. H. Westermann, S.V.D.	Catholic Church, Kalunga, N. E. Rly., (Orissa).
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37. SIMLA	The Rt. Rev. Dr. J. Burke	Bishop's House, Eaglemount, Simla 2. (Himachal Pradesh).
38. TANJORE	The Rt. Rev. Dr. A. Sundaram	Bishop's House, P. O. Box 26, Tanjore. (Madras).
39. TELLICHERRY	The Rt. Rev. Dr. S. Valloppilly	Bishop's House, Tellicherry (Kerala).

DIocese	BISHOP	ADDRESS
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45. VELLORE	The Rt. Rev. Dr. M. S. David, S.D.B.	Bishop's House, Vellore, N. Arcot Dt. (Madras).
46. VIJAYAPURAM	The Rt. Rev. Dr. A. Abasolo, O.C.D	Bishop's House, Vijayapuram, Kottayam P. O. (Kerala).
47. VIJAYAVADA	The Rt. Rev. Dr. A. De Battista	Bishop's House, P. O. Box 75, Vijayavada, Krishna Dist. (Andhra)
48. VISAKHAPATNAM	The Rt. Rev. Dr. J. Baud, M.S.F.S.	Bishop's House, Maharanipeta P. O. Visakhapatnam 2, (Andhra).
49. WARANGAL	The Rt. Rev. Dr. A. Beretta	Bishop's House, Fatimanagar, Kazipet P. O. (Andhra).
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2. BHAGALPUR	The Rt. Rev. Msgr. U. McGarry, T.O.R.	Catholic Church, Champanagar P.O., Bhagalpur. (Bihar).
3. HAFLONG	The Rt. Rev. Msgr. G. Breen, C. S. C.	Vandaville Bungalow, Haflong Hill, N.F.Rly. (Assam).
4. JULLUNDUR	The Rt. Rev. Msgr. A. Swarbrick, O.F.M. Cap.	Catholic Church, Lajpat Road, Jullundur Cantt., Punjab (Punjab)
5. KASHMIR & JAMMU	The Rt. Rev. Msgr. G. Shanks	Catholic Church, Srinagar. (Kashmir).
6. MALDA	The Rt. Rev. Msgr. A. Grossi	Rajibpur Catholic Mission, Rajibpur, P. O., W. Dinajpur Dist. (West Bengal).
7. SIKKIM	The Rt. Rev. Msgr. A. Gianora	St. Augustine's, Kalimpong. (West Bengal).

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APPRECIATION
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U. S. Information Service,
Bahwalpur House,
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March 17, 1959.

The Most Rev. Thomas Pothacamury,
Archbishop of Bangalore,
Archbishop's House,
20, Miller's Road,
Bangalore 1.

Your Grace :

I am deeply grateful for your prompt generosity in sending me a copy of your splendid study, "The Church in Independent India," and for its enclosed note and your letter of March 12.

The booklet is exactly what I need; indeed, it is the only study of its kind that I have come across. You are to be greatly commended for this highly useful work, for though interest in India on the part of the people of the United States has been growing immensely in the past few years, unfortunately relatively little is known about the Church. Most people probably think of Christianity in India largely in missionary terms; it probably comes as something of a surprise to learn that the Christian tradition in India is as ancient as the Apostolic Age itself !

Your booklet is a model of compression and lucid exposition, and the graphs and boxed inserts are illustrative and interesting. As an ex-editor myself, I am particularly pleased with the whole format. It is a fine job.

Thank you, again, for your goodness in sending me the booklet, and may I beg a remembrance of my and my family's intentions in your Holy Sacrifices.

Yours sincerely,
Sd/ JOHN L. MADDUX
Assistant Cultural Affairs Officer
Delhi Consular District.

THE CHURCH IN INDEPENDENT INDIA

By Archbishop THOMAS POTHACAMURY, D.D.

