A
SOUTH INDIAN MISSION

THE MADURA CATHOLIC MISSION

FROM 1535 TO 1935

BY

JOSEPH C. HOUPERT, S.J.

New Edition

WITH 48 ILLUSTRATIONS AND TWO MAPS

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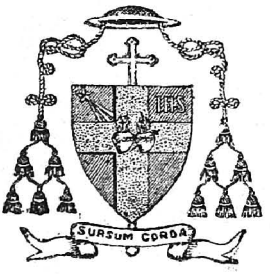

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FOREWORD

"A SOUTH INDIAN MISSION" is an enlarged edition of the MADURA MISSION MANUAL of some twenty years ago. The book now reappears for the following reasons. As there is hardly any literature up to date in the English tongue on Madura, the birthplace of one of the oldest and most interesting Missions in India, our English-speaking friends and benefactors in Europe and America could complain, quite reasonably, of the scantiness of the available information: Again the ignorance of the Indian Catholic public, chiefly of the younger generation, about Indian Catholic Mission affairs was till now profound and, for want of reading matter, almost as invincible as it was excusable. But the spread of the *Students' Missionary Leagues*, of libraries, reading rooms, study clubs, Mission Sundays and academic sections in young people's sodalities will give an impetus to study and arouse interest, ambition and initiative that may lead to work and sacrifice. Youth is generous; it delights in bright vistas of promise and hope and, as the Poet says, "the spirit of youth that means to be of note begins betimes." Already enthusiasm for the missionary cause is wonderfully awake in some countries—and Catholic India will follow. But enthusiasm is a fleeting emotion that needs a sustaining motive power, a reasoned conviction, a settled attitude of the will. By ballasting ourselves, as it were, in this way we can secure an unwavering determination that is not to be cast down by apparent failure, but translates our aspirations into wise and resolute action. Such an action in turn presupposes knowledge based on facts in their different aspects. Our present object has three natural aspects, it is in turn *apologetic*, *historical* and *pragmatic*.

(1) No apology—as the word is usually understood—is needed for Mission work. The Catholic Church has her marching orders from above: "*Go ye and teach all nations*" (St. Mat. 28). Yet her claims must be substantiated and her principles and methods of expansion defended and explained.

(2) Again we must know something of the work done in the past, and this for our encouragement and instruction. History is the best cordial for drooping spirits. A glance across the four centuries of the Madura Mission (1535 to 1935) briefly recorded here in this FOURTH CENTENARY COMMEMORATION VOLUME will easily reveal the vicissitudes of time. For instance in the fifty years which have 1800 A.D. as centre the Catholic history of south-east India passes through a darksome tunnel, whereas in 1900 we see progress on a larger scale than ever. This growth is also shown by the measurements given by statistics. Percentages moreover unburden the mind of a mass of details; and they help to analyse phenomena and find the laws that govern them. Some people dislike statistics; they have but to skip them over in the following pages. Others, on the contrary, say with the well-known Mission superior of Bengal, Rev. Sylvan Grosjean, S.J. (+ 1915): "I have little taste for the poetry of Missions, but much taste for the comparative study of the precise results and the means which bring them about"—"There is an eloquence in numbers which nothing can exceed",— or again: "To my mind, figures are the only genuine poetry of the Missions; they are the touch-stone that shows infallibly what men are worth and what one may expect" However let us not exaggerate. Wise men make indeed more opportunities than they find; still the external and visible results of our labours depend on our environment and on influences not subject to our own free will. Such are notably the workings of the

human heart and of divine grace, as shown in large mass-movements towards Christianity. When great men are given great opportunities, it is they who make History or at least its brightest pages. But again "God buries His workmen, while carrying on His work" "*not with an army nor by might, but by My Spirit, saith the Lord of hosts*" (Zacharias 4, 6).

On the other hand the compilation of statistics should not obscure the examples left by personalities, the great "workmen of God" for our imitation and guidance. The courage and devotion of men like St. Francis Xavier, Blessed John de Britto, Fathers de Nobili and Beschi and more recently of Bishop Canoz and Fathers Verdier, Saint-Cyr, and Trincal, merely to cite a few examples, are really beyond praise. The positive results of their work were enormous. We owe nothing but gratitude to the men into whose labours we have entered. We reap now with joy what they have sown in tears. They are the pioneers who have shown us that to approach missionary problems armed with good will alone is not enough. To effect their first entrance they studied with sympathy the needs, the temperament, the soul of the people as shown in daily life, in literature and arts. Like them, all great missionaries have fought error and evil, as physicians fight sickness, all out of devotedness for immortal souls.

The sub-title of the present volume is "*The Madura Catholic Mission*" and in the following pages the reader finds mostly names of Europeans and of Jesuit Fathers. Some historic perspective will explain the seeming anomaly. Just as the 19th century saw the missionary nuns leave Europe and enter a foreign field of action, so the 20th century will see the sons of the Indian soil enter more and more into action as priests in the Home Missions. And the same holds for the Indian nuns; the work of both lies mainly in

the future. But from the very first able Indian catechists have laboured in the Mission; the sphere of work for lay teachers is daily expanding and even the Catholic community at large is now called by the Church to Catholic and Missionary Action.

(3) There is finally, both in temporal and spiritual matters, the practical or constructive aspect. "In we are, and on we must;" hence when dealing with the present we must not look too exclusively backwards. Janus-headed we direct our gaze forward as well as back. Forward gazing is perhaps the more important. A tree has its roots in the ground, but does not produce its fruit there. In social matters especially, the rate of change, its direction and sign are of more importance than past circumstances.

What is now called Missiology, namely *the critical and systematic study of the spread of Christianity*, may here come to the rescue. In a true sense every missionary is a missiologist. No man is for long engaged in a work without formulating principles, systematizing his efforts, and generalizing from his failures and successes. We may try and gather these private missiologies into a system and point out the qualities or weak points discovered. But the writer's competence may here be challenged. As some excuse or qualification for attempting anew such a difficult but noble task he may plead his about forty years' work in India, part of it in rural India. Personal experience, chiefly village experience—since only one eighth of the people live in urban areas—is doubtless invaluable, yet one's sole experience is no complete criterion of many-sided truth. It needs completion and control at the hands of fellow-labourers and other good observers. Individual knowledge has its limits and general propositions about the qualities or defects of a country or a people can be met by quoting exceptions that show them to be fallacious while yet there may remain a nucleus of truth.

Hence most of the statements here made, as well as the arguments and illustrations used are drawn from others. The help of many is duly acknowledged along with the quotation or in the bibliography; to many others a general acknowledgement of indebtedness must here suffice.

A word more on grammar and sound. For the sake of easy reading the long vowels are indicated in many foreign words. For spelling, on the advice of Horace: *si volet usus quem penes est norma loquendi*, we have obeyed custom and even sentiment. Certain words like Brahmans, Sudras, Pariahs have a settled form in English. But the Sanskrit endings in *a* take an *m* or *n* in Tamil: Vedam, Dravidan, Vellalan. Then there are the Tamil plural and honorific in *r*, Kallar, Nadar; and finally the English hybrid plural, Dravidars, Nadars, like the Hebrew cherubims, about which custom is still floating. We have tried and kept some uniformity all through.

See also the Supplementary Notes p. 321 and the very full Alphabetical Index.

ST. PAUL'S SEMINARY,
Trichinopoly H. O.

J. C. H., S.J.

OPINIONS OF THE PRESS

On the first edition, or the Madura Mission Manual

"We have nothing but praise for the **Madura Mission Manual** which has been kindly sent to us and for which we are heartily thankful. We are honestly of opinion that this is a model Manual and we would be heartily glad to see that each Diocese possesses a book of this kind. Such Manuals are bound to be of incalculable good not only for the Diocese concerned, but for other Dioceses as well. We abstain from saying anything more, as we desire that the book itself be read far and wide." (*The Trumpet Call*, May 1917.)

"The book contains rapid historical sketches of earlier mission endeavours and snapshots of present local conditions which are very illuminating. The latter as well as the author's happy aphorisms are strikingly applicable to this country and carefully digested by Priests and Laymen may become the seed of an abundant spiritual harvest."

—*Senex* in *Ceylon C. Messenger*, April 1917.

"The book is a neatly got-up and illustrated volume. Its aim is 1. To give the reader a clear and practical *knowledge* of the Mission; 2. To enlist his *sympathies* by showing him the principles on which the Mission is worked; 3. To invite his *co-operation* by formulating problems prominent at this stage of development. The publication, intended chiefly for the Madura Mission, must be an indispensable work, to the Missionaries and Catholics in the Diocese. But Missionaries elsewhere will find in it a remarkably helpful book, full of suggestions which can be applied anywhere, with the modifications required by circumstances. The organisation of this old and prosperous Mission is a standing object-lesson. As for the general reader, he need not apprehend dull and technical reading: there is none whatever of the dull kind, and the technical offers compensations and may be suggestive. Then there is the historical part, the interest of which is certainly not confined to those of the Mission. As the author himself remarks, on a small scale the four centuries of existence of the Jesuit Madura Mission reflect the phases of the history of the Church:—A magnificent beginning attended with mass movements and miracles as in the primitive Church,—a period of consolidation and extension,—times of darkness,—halcyon days of renaissance and revival. The latter "is shown in the growing number of Christians and the network of establishments maintained for the welfare of needy, suffering mankind." What is now wanting is that "the Indian Catholic Community begins to stand, so to say, on its own legs, and cultivates self-support and self-propagation"—a consummation, I beg to add, devoutly to be wished elsewhere than in the Madura Mission. Father Houpert's work is calculated to have the desired effect."—*Catholic Herald of India*, March 1917.

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ERRATA

Page 1 line 18 *for* five *read* six.

„ 13 „ 30 *read* Kulumaiamman.

„ 74 „ 26 *for* Emile *read* Leo.

„ 89 „ note, Fr. Chounavel (1825—1923).

„ 132—After Fr. Verdier *add*:

Ignatius, Joseph—(1842—1917) of the Udayar caste, during forty years evangelized Sendamaram and the country around, (Tinnevelly Dt.). He made many converts of the Maravan, Nadan, Panikan, Pallan and Idayan castes. Part of them fell away ; but where in 1876 he found 4,000 there are now 20,000 Catholics.

Morere Paul—(1831—1935) continued with great success the conversion work of Father Trincal among the Adidravidas of Pudupatti and surroundings. In his eight last years he baptized some 1,400 converts.

Page 198 line 5 *for* periodicals *read* Newspapers.

„ 240 „ 10 *read* Korkai.

„ 270 „ 28 & p. 272 line 1 *read* conquered.

„ 274 „ 1 *for* 694 *read* 675

„ 330 „ 30 *read* eodem.

CHAPTER I

The Land and the People

THE PHYSICAL ASPECT—THE POPULATION—RELIGIOUS BELIEFS—SOCIAL CONDITIONS.

1. The Physical Aspects.

India is less than half of Europe in size, but has one-sixth of the world's population. It is divided into fifteen provinces and 675 states. One of those provinces, the Madras Presidency, is in area and population a little less than Great Britain and Ireland. In the Presidency we find six natural divisions, one of which, the South East Coast Division, includes and exceeds the Madura Mission or the actual diocese of Trichinopoly. At first, in the 17th Century that Mission embraced the kingdoms of Madura, Tanjore, Vellore and Gingi, namely the ancient Pandiya, and Chola kingdoms, extending up to Golconda. At present it includes only the Madura and Ramnad districts and parts of Pudukkottai, Trichinopoly and Tinnevelly. Even so it has five million inhabitants and an area of 13,000 square miles.

The climate is tropical and there are two seasons; summer from April to September and winter from October to March, a redeeming common feature being uniformity. The thermometer rarely sinks below 70° Fahrenheit, or rises above 106 and the average annual temperature is probably the highest in the world. The industrious Tamil ryot, always bent on ploughing, weeding, or harvesting his fields, considers climate as synonymous with rainfall. The dry season lasts from about the middle of December to the end of June. Occasional thunder-showers come in April and May; but the total quantity received is by no means large. The

moisture-laden winds of the South-West monsoon, from which India derives nine-tenths of its rainfall, visit first West and Upper India from June to September, and only then the South-East. In November and December also, the North-East monsoon precipitates here part of the moisture gained in passing over the Bay of Bengal. Within the Mission, the mean annual rainfall is only thirty-three inches and subject to large variations, while the average for the West Coast is 120 inches. The striking physical features of the South-East Division are the Western Ghats, (its boundary on the west), the rich and thickly peopled deltas of the Cauvery and the Tambraparni, as well as the cotton fields of Madura and Tinnevelly. Most of the land is only 100 feet above sea level. Not yet half (47 per cent) is cultivated and only seven per cent yields a double crop.

The means of communication up-country are still in a primitive state. In these days of motor-cars and air-planes, nearly all our missioners still make most of their circuits in two-wheeled bullock-carts, at the slow speed of two or three miles per hour, with great fatigue and loss of time. It will be so for some more generations. The network of primitive means of communication traced or improvised before the reign of Asoka still subsists in many places. On the "black cotton plains" of Ramnad and Tinnevelly, the fields themselves give going for bullock-carts as easy as do roads of the type encountered in the mofussil, at least in the dry season when cartage is required. During the months of rain, October and November you stay at home, flounder about axle-deep in liquid mud, or go on foot along the boundary ridges of the fields. District Boards now develop metalled roads. The Madura District has over 1,000 miles of such. Trichinopoly has through connection by rail with Pamban, Madras, Mangalore, Tuticorin and Quilon; and half a dozen more branch lines are now operated within the Mission.

This is a relatively recent advance. The South Indian Railway system reached Trichinopoly from Madras in 1862, Madura in 1875, Tuticorin in 1876, Pamban Island in 1914, Shencotta in 1903, Trichendur in 1923 and there are some more chord or branch lines. Formerly our priests were happy if they could cover the distance between Trichinopoly and Tuticorin in eight days; they do it now in twelve hours. But there are still visits to the dying in one's own parish which also take twelve hours! Of late again the rail-road competition has connected some of our head stations with motor-bus lines—also an immense improvement.

2. The Population.

Of the eleven million people now on the South-East Coast eighty per cent live scattered in 9,000 clusters of huts and cottages, and one-fifth dwell in 127 towns of five thousand or more inhabitants.

The mean density of population was, in 1931, 463 persons per square mile. That of India was 195, of France 195, of Italy 352, of Japan 330, of England and Wales 685 and of Belgium 692.

1. This high density will soon be adjusted to local possibility of subsistence. In India density of population entirely depends on rural conditions and the amount and quality of cultivated area. It is modified by intensiveness, rather than extensiveness, of cultivation. Tanjore supports 638 persons to the square mile, and 69 per cent of it is irrigated and three-fourths are under rice; while in other Districts, only one-third of the cultivated area is irrigated and only one-fourth under rice. However, that wonderful scheme by which the water of the Periyar is led by a tunnel from the Western Ghats into the Vaigai on the eastern plain can be extended still, and will increase the population more certainly than will new roads and railways. The latter are important from another point of view.

Likewise two hydro-electric projects of first class importance, the use of the Pykara Falls on the Nilgiris and the Mettur reservoir on the Cauvery in Mysore, besides minor Electric Supply works, will soon give a great impetus to industrial and agricultural development. In Tanjore already one million acres are irrigated, in Trichinopoly 200,000 but in Ramnad only 50,000, which is the lowest of all the presidency districts.

2. The economic situation of the people depends on their means of livelihood. In the South-East Coast Division, 67 in every hundred persons live at present by agriculture and pasture, 22 by industry, trade or transport, 4 by Government service or liberal arts, and 7 by domestic service or other occupations. The Madras Presidency as a whole is largely devoted to agriculture. Except for a few cotton and jute mills, sugar factories and cement works, it possesses no primary industries organized on modern lines, save such preliminary industrial processes as cotton-ginning, rice-hulling and oil-milling. There is import of raw material from abroad only for some secondary industries. This is due to the almost complete dissociation of the intellectual classes in the country from its industries and to the absence of mineral wealth. Excluding seasons of scarcity and famine, the bulk of the people have enough to live and in India poverty entails but little hardship.

In the South in particular we may notice the activity of Tuticorin and the rising importance of Madura city and of Trichinopoly, the headquarters of the South Indian Railway system. The Sourashtras of Madura use scientific methods of dyeing cotton with alizarine dyes. The outturn of dyed yarn is about 2000 bales per month. In various places a good beginning has been made in the use of machinery driven by steam, electricity, or oil for hulling paddy, cleaning rice, ginning cotton and pressing oil seeds. Industrial progress, however, is slow, and people have time to adjust themselves

to changing conditions. There will also be, we hope, a corresponding rise in the wages of the labouring classes, who always are the first to feel and the last to get rid of economic pressure.

As to the movement of population, one feature is the prospect of better things enticing thousands away. While Europeans flock to gold or diamond mines, the Tamilian leaves his fatherland for the tea and coffee gardens of Ceylon, the rice fields and rice mills of Burma, or the rubber plantations of the Malay States. Most of this emigration is temporary and periodic. Of the emigrants to Burma only one-fifth are women; of those to Ceylon, about two-fifths. The great majority come from the southernmost districts. For the ten years ending in 1930, the Ceylon Labour Commissioner reports 1,066,000 Tamil emigrants through Mandapam, 40 per cent of whom were from the depressed classes. 'Thanks to some years' emigration, old debts are extinguished, seasons of half-famine tided over, and the "suppressed" and penniless Paraiyan may evolve into a dignified landholder.

At present emigration is affected by the great slump in plantation activities in Malaya and Ceylon; it is even stopped entirely to Fiji and South Africa.

Public Health.—In south-east India, on the whole the climate, hot and dry, is a healthy one. At first the modern Mission had a very bad health record. Between 1840 and 1850 twenty Fathers died, fifteen below the age of forty and the oldest aged forty-four. Their average stay in the Mission was eighteen months. This premature death of one-third of the Mission staff was due to the excessively severe lives led by the early Fathers. They never tasted meat or wine and lived entirely on rice and fish. Several of us, remarked Fr. William Strickland, S.J., in 1852, can remember repeatedly fainting from exhaustion while saying

Mass. Extreme frugality, and excessive toil undergone in the confessional, in the sacred pulpit, and on the horseback during long journeys across tropical plains, made them an easy prey to any epidemic. To-day, a suitable diet and moderate exercise have the support of experience. As the septuagenarians now among us testify: "Enthusiasm is good, but prudence too is a part of valour." If the labourers are few, those few should *keep fit.* A speedy medicine may be half the cure and "long life laws" have infallible sanctions.

Outsiders may wonder why in climates detrimental or fatal to health, like parts of Africa and Asia, or in lands infested by brigands like China, there are always Catholic missionaries ready to lay down their life. But that is entailed by the commission of Christ: "*Go ye and teach all nations*" (Mt. 28), or by the Saviour's wish: "*I am come to cast fire on the earth, and what will I but that it be kindled?*" (St. Luke 12, 49) or it is in response to the revealed truth: "*The Son of God loved me and delivered himself for me.*" (St. Paul, *Galat.* 2, 20).

As to the chief local diseases, cholera, small-pox, plague, *kala azar*, hook-worm, consumption, malaria and other fevers, none of them seem to be endemic on the South-East Coast, except cholera in the Cauveri delta and malaria on the lower ranges of the Ghats; but much has still to be done in village sanitation and for the supply of drinking water.

The census of 1931 revealed a large increase in the Presidency of the four infirmities: blindness, deaf-mutism, leprosy and insanity, but the totals of the afflicted are generally less than one in 1,000 of the population. The Presidency has now eleven leper asylums, three mental hospitals and three blind schools. Tinnevelly is noted for insanity and blindness, Pudukkottai for deaf-mutism and Tanjore for leprosy.

3. Religious Beliefs.

Three religions are now rooted in the South-East division: Christianity, with 442,000 Catholics and 181,000 Protestants—Anglicans, Congregationalists, Lutherans and Methodists; Islam, with 565,000 adherents; and an ancient, polymorphous creed, Hinduism. India itself (with Burma) is, in matters of religion as in some others, the universe in miniature: all kinds of beliefs are found here. In 1931 out of every hundred persons sixty-eight were Hindus, twenty-two Moslems, four Buddhists, two Animists, two Christians and one Sikh. Moreover Jews and Parsis are found in Bombay and Cochin and Jains are mainly in the north.

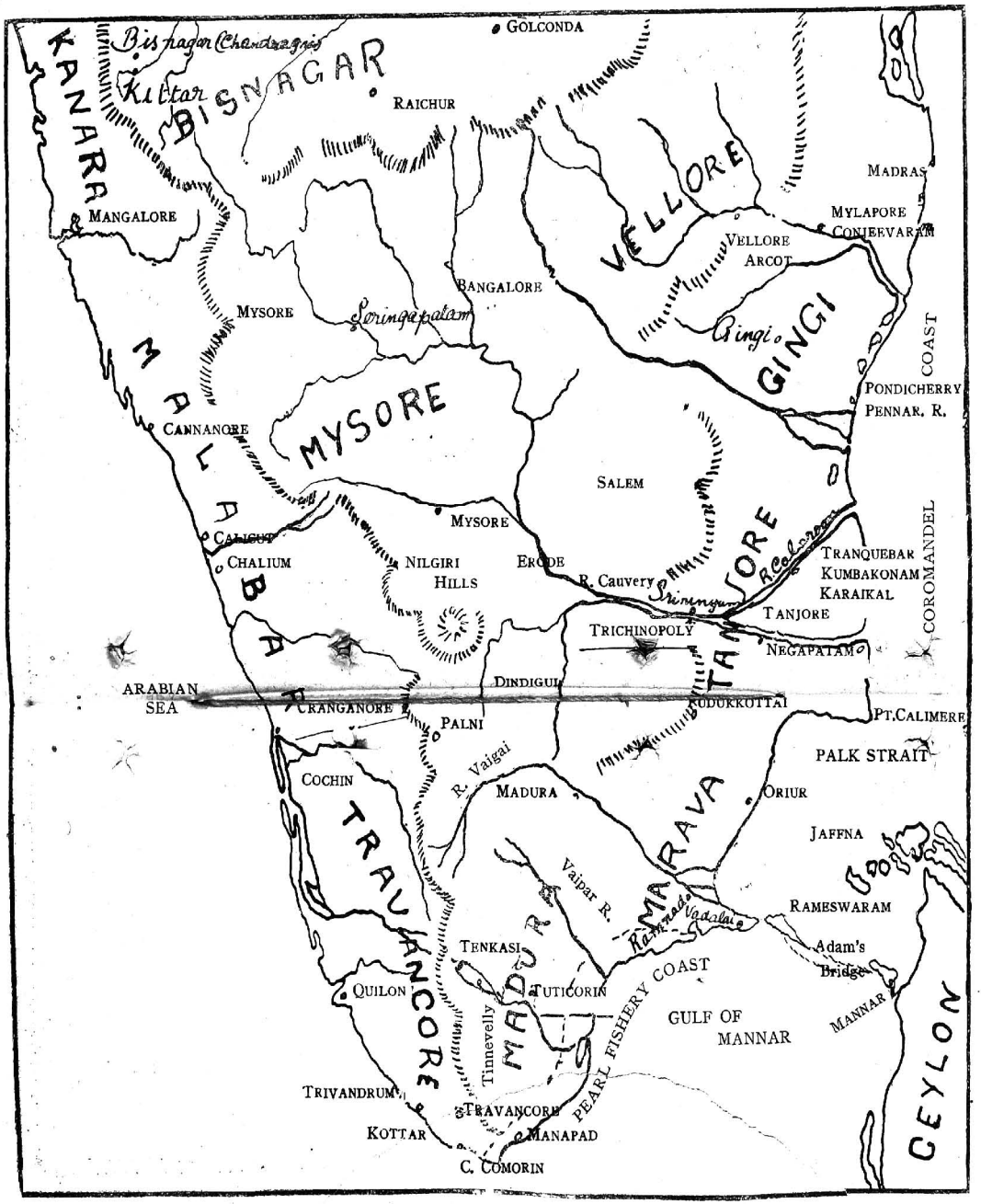
1. *Islam.* Of the two *great sects of Islam*, the *orthodox Sunni* and the *heterodox Shiah*, the latter is a small minority. The two parts of Islam are: *Iman* and *Din*, faith and practice. There are seven articles of faith: God or Allah; His Angels; His Books (the Law of Moses, the Psalms of David, the Gospel, and above all, the *Qur'an*); His Prophets (Old Testament and other personages, Jesus Christ and Muhammad); His decrees (predestination and pure fatalism); Resurrection and Judgment. There are six observances: Reciting the profession of faith (the *chahāda*); prayer five times daily in an unknown tongue, Arabic; fasting all the days of Ramadan (but feasting all the night); legal alms, (two and a half per cent of one's income), and the pilgrimage of all adults to Mecca. To omit circumcision means denial of Islam.—This is not the Decalogue!

The Moslem creed is the shortest in the world: "There is no God but God; Mahomet is the Prophet of God, *Lā ilāha illa 'llahu, Muhammad Rasulu 'llah.*" These seven Arabic words (the chahāda) are repeated daily by Moslems from Morocco to Japan and from Siberia to the Cape of Good Hope, to Java and Ceylon. The aversion of

Moslems to belief in the Triune God and the Incarnation of Christ comes from a misunderstanding. The eternal and temporal generations of the Son of God are not so anthropomorphic as Moslems imagine; they imply nothing unworthy of the Divinity. All on the contrary: "God so loved the world as to give his only begotten Son that whosoever believeth in him may have life everlasting" (St. John 3, 16).

The majority of our Muhammadans are Tamil converts from Hinduism. They conceive God as an absolute monarch, ruthlessly omnipotent, one in nature and person, the sole Agent, Force and Act in the universe. *Islam*, or Resignation, holds fantastic views on predestination to the utmost detriment of our free will. Dark fatalism rules over all Muhammadan nations. This rigidity, however, has compromised with its Hindu environment and allows the propitiation of disease-godlings, the worship of local saints and deities, the veneration of relics, Hindu ceremonies at birth and marriage, and a certain Brahmanical dislike for the low caste. Educated Muslims no longer call the Christian Scriptures corrupt, or Muhammad a saint and thaumaturgus. They discountenance polygamy and the seclusion of women. The younger men shake off the chains of old orthodoxy, are tolerant, receptive of Western learning, and do not grudge the ascendancy of Christianity in India. They hope that Christian civilisation in its days of power will rehabilitate Islamic culture in its days of decline. Some turn sceptic as to belief, but stick to their social system. Others boycott Christian literature, schools and missions, and resent remarks adverse to Islam.

As to *racial division*, there are middle class *Sheiks*, of remotely Western or Arab origin, some high-caste *Sayads* and *Pathans*, the *Ravuttans* or Cavaliers, Labbais and Marakkayars, probably sons of Kallan and Maravan converts and thriving businessmen. The Moslems number 3⅓ millions in the Presidency.



SOUTH INDIAN JESUIT MISSIONS IN 1650.

The Jesuit Province of Cochin (1602) had stations at Chandragiri, Raichur, Golconda and Mylapore in the north down to Cape Comorin in the south; also at Jaffna and Colombo in Ceylon, in Bengal, in Burma and the Moluccas (see pp. 37 and 51). There was a Bishop at Cochin and one at Cranganore for the Latin and the Syriac rites respectively.

2. *Hinduism.* A natural religion, called by foreigners, for want of a specific name, Hinduism, or the creeds of Hindustan, wields suzerainty over the Indian Peninsula. It is a collection of beliefs, and customs of heterogeneous growth with great local modifications. Nowadays some educated Hindus are rationalists, but most Brahmans and others hold some form of Vedantic philosophy with a tinge of pessimism and agnosticism. The popular creed and practice, that of the man in the street, is polytheism with a pantheistic background. There is great doctrinal vagueness and eclectic adaptability. Yet, pantheism and belief in the transmigration of souls, coupled with the practice or toleration of polytheism, or a tendency towards it, or apology for it, are common Hindu features.

Hinduism is so colourless that only a negative definition holds good :—It is the religion of those Indians who neither deny all belief, nor adhere to a well-defined faith. Some pretend there are four ingredients in Hinduism,—religion, race, country and social organisation ; but there are more sects and more conflicts between Hindus than between the three hundred "denominations" of Protestants. Yet we can distinguish two groups : Philosophic or Brahman Hinduism and Popular or Dravidian Hinduism among Telugus and Tamils.

We omit Vedism, the religion of the four Vedas, which practically vanished over 2,000 years ago.

(*a*) *Brahman Hinduism* or *Brahmanism* itself is a most complex affair. In a booklet on *the Essentials of Hinduism*, twenty-five prominent Hindus have all given divergent answers. Should we know better ? Faith and morals are the essentials of Religion ; but Hinduism has contradictory beliefs and its curtailed, free-elbowed, not-yet-written code of natural Ethics, as distinct from caste rules, is not enforced by its gurus. This gulf between religion and morality, along

with fanatic polytheism, is the sorest spot of that system entirely spun from the brain of man. The *moral* laws, as explained by Hindus, are *mechanical* laws and nothing more. The laws of Karma and Transmigration do not require consciousness to connect the cause and the effect. The principle distributive of good and evil works automatically. Take it how you may, call it as you will—high, low, new or old, worship of mere intelligence or of *Hanumān* and the cow, you find Hinduism illusive as the mirage of a desert, yet as ponderable as the solid earth. Not a gleam of mercy shines in its amazing tolerance. Hence misconceptions, and a conflict of testimony, as puzzling and as difficult to hold as Penelope's web. The more you weave the more you unweave.

Its very terminology—Trinity, Incarnation, Salvation. *Atma, Nirvāna Pāpa, Punya, Moksha*—is a snare for the unwary. The underlying Christian and Hindu ideas are altogether different. There is a bridgeless gulf between them. Many a "new sympathy" man now abroad in India, be he government official or theosophist, Hindu reformer or revivalist, educated Indian or modernist Christian, takes surface-views and imagines that Christianity is at most the fulfilment or the crown of Hinduism. He acknowledges great differences between the various creeds, but denies all final opposition. He fancies that "Hinduism in its higher religious history was a true preparation for the Gospel, even though in its lower forms it has sometimes proved unspeakably degrading." "Just as every nation, he concludes, is said to get the government it deserves, so the Divinity manifests itself to various races in the way most suited for their acceptance; and underlying every religion are some main ideas, ultimately identical, despite different external trappings."

Such is the mind of the greatest Hindu thinkers of our days. Mr. M. K. Gandhi said in 1933: "All religions and

nations are equal as individuals, with no idea of hegemony or superiority. What we want is not amalgamation or unity, but union." He has also shown his dislike for conversions. At a "parliament of religions" held at Bombay in 1936 Sir S. Radhakrishnan in the course of an address, extending over an hour, said that all religions were one as far as the fundamentals were concerned, even though they were clothed in different styles. He emphasised that toleration should be the bedrock of all religions. God had not given the monopoly of truth to any particular religion. Different religions were different ways of approach to one and the same God who, after all, was undefinable.

Few words, but how pregnant! (*a*) The sublimest mysteries—the Holy Trinity, Jesus Christ, Redemption, the channels of supernatural grace—are these fundamentals found in every religion? (*b*) "No religion has the monopoly of truth."—In fact no one claims a monopoly of *all* truth, even of religious truth. God alone is all truth. Our religion however claims to be infallible, that is, free from error in faith and morals. The Catholic Church must make that claim because she is the voice of Him who said: "*I am the Way, the Truth and the Life*" (John XIV, 5). A revelation from God, mixed with falsehood, is repugnant; it would be no revelation to us if it left doubts in matters of eternal life or death. If God revealed at all, He was bound to affix somewhere the seal of infallibility.

One must therefore admit that the Hindu mind in search of truth has not yet found it.

Within the Mission the Brahman *Smarta sect* follows the absolute monism of Sankara, the One-without-a-second theory: "Everything is god; but *Māya* deludes us." Yet they worship Siva and other gods.

The *Vaishnava sects* prefer the qualified monism of Ramānuja, or the perfect dualism of Mādhava: "God and

souls are distinct but co-eternal." Among them, some, the *Tengalais* or Southerners (at Srirangam) prefer the cat-hold theory of predestination (*Marjara nyāya*); others, the *Vadagalais* or Northerners, the monkey-hold theory (*Markata nyāya*): that is, they believe in free will; and the human spirit, they say, lays hold of the Supreme Being by its own act and effort: thus, unlike the kitten, the baby monkey clings to its mother. But none have any idea of the *supernatural life.* They conceive indeed the "Supreme Spirit," called *Para-Brahma*, or *Isvara*, as a Person, endowed with justice, love and mercy but they ignore *the only right way* of serving Him.

The Siddhantists are a Saiva sect whose sacred books, the *Agamas* or *Tantras* propound the *Pati-pasu-pāsa* trilogy, according to which God, Souls and Matter are distinct and co-eternal beings. Their grand aim is to obtain freedom from transmigration and perfect conscious union with Siva, by means of pagoda services, singing, meditation and religious knowledge. Siva worship predominates in South India and the Saivasiddhanta school of philosophy is the highest Tamil effort in the realm of thought.

Others derive their notions from the *Thiruvāsakam*, a Saiva hymn-book by Mānikka Vāsagar, from the *Kural*, of Tiruvalluvar, from the lyrics of the Trichinopoly poet Tāyumānavar, or from that sweet and subtle poison, the *Bhagavad Gita*, a poetic medley of eclectic philosophy and bhakti worship of Vishnu, interpolated in the *Mahabhārata*, the largest epic poem extant.

As is well known, the immense Hindu literature is in various vernaculars, much of it in Tamil, but most in Sanskrit. The latter falls into two groups. So-called "Revelation" includes the four *Vedas*, that is, *Mantras* and *Sanhitas* or prayers and hymns: *Brahmanas*, about the dullest books extant; and the *Upanishads*, or Essays on Philosophy.

"Tradition" includes *Sutras* or Aphorisms; various *Darsanas* or dogmatic schools; *Itihasas* or epic poems; *Purānas*, legendary stories, and *Dharmasastras* or law-codes. The Laws of Manu, says Sir William Jones, abound with childish formalities and ceremonies generally absurd and often ridiculous. Finally, the *Tantras or Agamas* are dialogues between Siva and Parvati. This literature, dating from perhaps 1,000 B.C. down to our days, unfolds the long and weary tale of part of mankind groping after truth without success. Max Müller himself admits that the few solitary fragments of gold found in it must be disinterred from a heap of rubbish.

(*b*) Popular or *Dravidian Hinduism* and Animism. In our villages you could make such a bewildering catalogue of gods and godlings, ghosts and goblins, major and minor, urban and rural, male and female, good, apathetic, or malevolent! And you exclaim like St. Paul in the Areopagus: "*Ye men of Athens, I perceive that in all things you are too superstitious!*" (Acts 17, 22.)

Most of those gods and goddesses are unknown outside the district or beyond the Tamil country. In May 1936 at the annual festival of the Sri Koppudayanāyagi temple of Karaikkudi (Ramnad), not a major temple in the land, about three thousand people of all castes dragged about a huge decorated processional car containing the local goddess. Many localities have similar annual festivals or *tamāshas* at which there is more merriment than solemnity. Every year in February or March near Trichinopoly some 2,000 black kids are slaughtered before a statue of Kalumaiamman, the goddess that guards against cholera and cattle plague. Devil worshipping, or rather propitiating evil spirits, takes place on many Friday nights in Tinnevelly. The common features of this "religion" are these: —Belief in a superior Being, not worshipped because it does no harm, other spirits, almost all malignant, which have to

be propitiated, bloody offerings of buffaloes or goats, little importance attached to idols, temples and *pusāris*, belief in possession by spirits and the practice of witchcraft.

From a careful study of Dravidian Hinduism (Telugu and Tamil) it is clear that most of it is Animism or spirit worship, more or less transformed by philosophy. Most of the spirits are human beings returned to earth, or devils male or female, of low or high caste, who dwell in trees, or temples, and are always malignant, never merciful. Diabolical possession, (real or supposed) and exorcisms are notions quite familiar to the popular mind. Note also that those spirits reside in objects that are not alive.

On the contrary the Brahmins are genuine idolaters. The elaborate rites of the (*prāna-pratishta*) animation-giving ceremony have for sole purpose to make the stone or metal statue the living body of some god or goddess. The great *advaitist* or *māya-vādin*, Sankarachārya himself spread the worship of the five gods Vishnu, Siva, Sūrya, Sakti and Ganesa as a weapon against Buddhism. The forms of worship used by modern Brahmans, the *sandhya* (private prayer) *deva-puja* the worship of the house gods and the elaborate rites performed in all the pagodas clearly point to idol worship undisguised. Every morning the gods are wakened, bathed, anointed, decked out with flowers, fed with milk and delicacies, allowed a siesta and put to bed.

As the great Brahmin Reformer Ram Mohun Roy remarks: "Foreigners like to think that all the objects of Hindu worship are mere emblems of the supreme God; but Hindus firmly believe in the existence of numberless gods and goddesses who possess in their own spheres full and independent power." A visit to any large pagoda will make this clear.*

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* See also *Rites of the Twice-Born*, by Mrs. Sinclair Stevenson, Oxford Univ. Press, 1920; *The Village Gods of South India* by Bishop Whitehead, Ibid. 1921 and *Dravidian Gods in Modern Hinduism* by W. T. Elmore, C. L. S., Madras, 1925.

There is another, a daily growing number of Hindus, the English educated. We know of one lawyer whose library has all the works of Newman, Benson, Chesterton and Belloc, his favourite authors, but he forms an exception.

"Educated Hindus have become totally divorced from religion, and in their case scepticism or at least indifference has taken the place of belief." So said in 1936 Dr. Sir Gokal Chand Narang, a Minister of the Punjab Government.

And this confirms what we said of Hinduism as quite a colourless belief. Another Indian has lately remarked:—

"Unlike Christianity, Hinduism sets no store in dogma. A man may believe in one God, many gods or no god at all; he may not say a single prayer in private or in public, yet he will still be reckoned a Hindu, if only he has not joined any other religious body. Gross immorality, blatant atheism and wanton neglect of all religious exercises will go unnoticed if only the individual will still conform to caste discipline. Living within the caste is thus made the one test of orthodoxy."

"As to Hindus" Sir Gokal goes on, "who have no English education, Religion is still somewhat of a living thing with them. But the vast majority are steeped in ignorance, are demoralized by superstition and are being crushed under the burden of an ignorant and hypocritical priesthood (the Brahmans) in whom they do not believe, whom they despise and hate, and yet are powerless to overthrow or ignore. Not five per cent of them have ever heard the names of the Vedas; not one per cent has ever seen the outside covers, and not one in a thousand has read a word of these sacred scriptures."

Then what makes the masses remain Hindu?—Ignorance and impotence, no doubt: but also that innate urge in human nature for worship of a higher power. Philosophers call man a *rational* animal, but the French anthropologist

Quatrefages called man a *religious* animal. In Hinduism sentiment and tradition lord it over reason. Most of the popular Hinduism and of hill-tribe Animism is mere worship of local deities, which again is reduced to appeasing more or less dangerous spirits or souls of the dead. Here are vast multitudes without spiritual shepherds.

Christianity.—In its original and true sense Christianity is the visible, holy, universal and supernatural society of men which the Son of God Jesus Christ founded while He was on earth and which is called the Catholic Church. Its members are found all over the earth and exceed in number the entire population of India; but Indian Catholics however are only one per cent (3½ millions) of the inhabitants.

Now the supreme task of the Catholic Church is to make all men the friends of God, His adopted children, partakers in the divine nature and heirs to the glory of heaven. Such is the special work of Catholic Missions. The master key-words of Christianity are the **Divine Adopted Sonship.** These three words express, the great antithesis to every form of Brahmanic pantheism. Between them and the "great sentences" (*mahavākya*) of Hinduism, *Brahmāsmi,* or *Tat Twam asi, That* thou art, there is no compatibility. Hence there exists but one good way of dealing with Hinduism and other natural religions. The sole authority on the subject, God Himself, has commissioned a society of men to "*Go and preach the Gospel. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.*" (*Mark.* 16, 16.)—We must point our Hindu brethren from the many gods and goddesses of Hindustan to the One God in Three Persons, the Creator and Redeemer of mankind, from the centrifugal tendencies of caste to the unity of the Christian brotherhood, from the hopeless burden of saving oneself by self-effort to the free grace of forgiveness of sin and the new divine power and life provided by the crucified and risen Saviour of mankind.

But the Law of Grace cannot be established on the ruins of Charity. All the corporal works of mercy are on the Christian programme, but chiefly the spiritual works. Humanitarian or educational work cannot replace preaching by word and example. Let the sun of Christianity rise, and heathen darkness will vanish! But first we must wake up those who sleep and dispel the false notions that obscure their vision. "Go teach all nations!" exclaimed Lacordaire. "Fear not the difficulties of foreign tongues, nor the differences of manners, nor the power of secular governments. Consult not the course of rivers, nor the direction of mountainranges; go straight on! go, as the thunder of Him who sends you, as the Creative Word went which carried life into chaos, as the eagles go and the Angels!" Such is the trumpet call to Mission work.

But who are the willing hearers? Only the man in quest of truth and virtue, anxious to overcome his passions and afraid of sin, hell and judgment, is on the right path. Do penance! exclaimed St. John by the Jordan: Behold the axe is laid to the root! Every barren tree will be cut and cast into the fire! The Apostle of the Gentiles repeatedly insists on two central facts: on the one hand pagan sterility and sinfulness, on the other Christian purity and vitality rich in fruits, richer still in promises of life everlasting. We all, he says, are the slaves of sin, and only Jesus Christ can deliver us. Sin and death came by Adam; grace and life by Christ. To be freed from sin is much; to become the adopted son of God is still more. Both are fruits of that tree, the Cross, on which Christ died. Both are distributed to men by the Church of Christ all over the world and by no other. *In hoc signo vinces*!—We shall conquer by the Cross.

One of the first things for inquirers to do is frequent prayer for light and strength. There is no need to hurry matters. With dying adults on the other hand half an

hour will do. "My experience," writes a hospital chaplain, "is that sick people are much more inclined to pray than one might expect from non-Christians. Begin to pray with them and tell them the fundamental truths: "I believe in Jesus Christ who died for us and told us He is the Son of God and with the Father and the Holy Ghost three Persons in one God." It is *necessary* for salvation to believe in God as our Master and Rewarder, *because He has revealed it;* to hope in Him and love Him as the fountain of all goodness; to beg pardon for our sins and wish to do God's will. But the Christian message is much fuller.

Christianity is established by God Himself. It is the work of God. Her teachers are the official, infallible heralds of religious truth. Her hierarchy and members, her *Sacraments* and worship are conspicuous like a city on a hill, or the sun in the skies. Her organisation is that of a perfect society, human and divine. Her ministration is the ordinary necessary channel for salvation. Outside the Catholic Church, individual good faith and good will, crowned by the mercy of God as a personal favour, are a provisional dispensation in default of the better. Remember the necessary minimum just mentioned. But you cannot in bad faith remain out of the Church and be saved. To-day, by far the most influential part of mankind, 600 millions, two in every five living persons, are Christians and the larger half are Catholics. Who can reckon the millions of others "leavened" by Christian thought and life?

This is no course of apologetics. So we add here only what an experienced missionary has left on record. Some years ago, Father Francis *Billard*, S.J., was asked how he proceeded with inquirers. He replied:—"Show sympathy and patience all along. (1) Inspire a salutary fear of God's judgment. All, except hypocrites, are accessible to it. It is 'the witness of the human soul naturally Christian,' says *Tertullian.* (2) All, too, admit creation.

But correct the erroneous notions Hindus have about it. Hence flow the sovereignty of God over us and our duty to serve Him. (3) Contrast the purity and moral excellence of God and the unworthy ideas Hindus have of Him." Father Billard also insisted on short, easy prayers or invocations often said from the heart. Notice also to which points your inquirer is spiritually more alive.

Many Hindus are better than their religion. Few push pantheism and other speculations to their last and monstrous conclusions. Some live up to the first part of the *Kural,* and "worship the pure feet of Him who gives rain, light and air." Others nourish good religious aspirations on quite erroneous beliefs. Many discountenance the immoral stories of the Hindu gods and long for a purer faith and worship. There are strainings after the infinite, after purity of soul and union with God in the mystic piety of the Saiva hymns and the *Thiru Vāsakam.* Other Hindus have on their shelves side by side the Bhagavad Gita, the New Testament and the Imitation of Christ; they find solace in them, and no wonder! God hides Himself from no man of good will. "What can be known of Him," says St. Paul, "He manifests to all. His invisible perfections, eternal power and divinity are, since the creation of the world, made visible by His works." (*Rom.* 1, 19). The religion of Christ also has many secret admirers. They find it declared and explained in the lives of missionaries and laymen and in Christian literature.

However an immensely larger and more efficient use will have to be made both of the spoken and the printed words in favour of the multitudes who stand, one foot raised, on the frontier of the Catholic Church, the world-wide Faith that rightly claims every human soul.

4. The Social Conditions

Some details about race, language and predominant customs alone will be mentioned here.

1. *Tamil*, the most cultivated Dravidian tongue, is spoken by over twenty-two millions in India and Ceylon. It is an agglutinative, polysyllabic dialect, full of double consonants, inelastic like German in its syntax, and copious like English in its glossary, with a variety of N's and L's and R's as startling for the grown-up foreign tyro as they come spontaneous to the Tamil babe.

Within the Mission all speak Tamil; yet 10 per cent also speak Telugu, the Italian of the East and some use Hindustani, Malayalam or Canarese.

2. We may distinguish five divisions by race:—

(*a*) a minority of Brahmans or Aryans. The Tamil Brahmans in Madras are 495,000;

(*b*) a strong minority of depressed classes, Exterior castes, *Harijans* or *Panchamars* (fifth class) as they are variously called. In Madras the non-Christian *Harijans* are at least 7½ millions, more than 15 per cent of the population;

(*c*) a few hill-tribes, like the Paliyans and Kānis in the south, the Todas, Konds, Koyas, Saōras and others higher up. In 1931 they numbered 1,339,000 in the Presidency;

(*d*) there are 12,400 Europeans or Americans and 28,700 Anglo-Indians in the Presidency.

(*e*) The bulk of the people are Sudras and Muslims, all of Dravidian descent.

3. The social and racial fact peculiar to India is the division of society into *castes*. The words *Caste* and *Hinduism* are foreign. *Dharma*, which best corresponds to our word "religion," connotes conduct more than creed; and *Jathi*, the Indian equivalent for "caste," connotes race, tribe and social rank. It is childish first to frame definitions that make facts square with theory, and then to conclude

that caste is Hinduism and *vice versa*. The tendency of the people is to classify their neighbours, not according to beliefs, but to social status. Few care for your creed; but all will inquire whether they can eat with you, or take water from your hands. The line of cleavage is social, rather than religious.

The ancient Hindu Law Books divide the people, on racial and functional lines, into four classes:—the non-Aryan *Sudra* or manual worker, the Aryan *Vaisya* or farmer and merchant, the *Kshattriya* or warrior, and the *Brahman* or priest and teacher. Manu mentions some fifty castes besides. Class represents the external and caste the internal view of the social fabric. The Indian classes correspond to the upper, middle and lower classes of European society. But in India all goes by heredity. In Europe, warriors, priests and traders are made, not born. In India, birth alone can make them. The real cause of the caste system is that spirit of selection and exclusiveness, due to a variety of conditions, which has worked for centuries and split society into a thousand fragments. Each collection of endogamous groups that bear the same name and have the same traditional occupation, reputed origin, social status and religious observances, considers itself an autonomous social unit, a homogeneous community, a caste. If one or more of these common features are wiped out, or further marriage restrictions come into force, we obtain a sub-caste. The two main characteristics of caste, its outer walls of seclusion, are endogamy and commensality. The census of 1911 showed in the Madras Presidency 479 sets of people, each wearing a distinctive label; and castes and sub-castes are always on the making; change of religion is enough to create, say, Christian and Hindu sub-castes, grafted on the same social body. Several hundred groups call themselves *Vellālars*, form separate endogamous units of about the same social status and occupation, and behave like different castes. Many

communities called Brahmans do not intermarry, and differ widely in race, status and social customs, but have the same traditional occupation and the same reputed origin. The great Udaiyān, or farmer, caste (some 300,000) consists of three groups, the Malaimān, the Nattamān and the Sudarmān, who do not intermarry, but eat together and recognise the bond of common descent. Chetti is a caste name now assumed by many traders. The Nāttukōttai Chettis, the great Indian bankers of the Ramnad and Sivaganga Zamindaris, are representatives of that caste. In general, when any cause drives together stray families, the law of attraction collects them into a tribe or caste, while the law of exogamy works them into an inner circle of prohibited degrees, and strings them upon the tribal bond of union, like rings upon a curtain rod. There is change also in traditional occupations. In 1911, only 12 in every hundred Brahmans returned themselves as employed in religious service; only 14 in every hundred Nādārs were toddy-drawers, and only 22 Sakkiliyars were leather workers. 90 in every hundred Kallars and 79 Maravars were cultivators, but have still of course leisure hours; inordinate attachment to their neighbours' goods and cattle makes them figure largely in jail statistics for theft and dacoity, their hereditary calling. The District Magistrate must bring occasionally some of their settlements under the operation of the *Criminal Tribes' Act* passed in 1911.

The rise and fall of castes open up the romantic question of social precedence and caste aspirations. The honest Kallan, says the proverb, may become a Maravan, and, if prosperous, an Agambadaiyan; then slowly a Vellālan. The lower castes and the "untouchables" stoutly and reasonably too, deny nowadays their "polluting capacities." The Nādārs of Tinnevelly, rightly no longer content "to pollute without eating beef", wrongly claim to be genuine Kshattriyas or Rajputs. The Kammālars, convinced they

are the children of the divine architect Visvakarma, claimed in the days of the Abbé Dubois more than a century ago—and claim still with some success—to be ranked as Visva Brahmans. Others bring cuttings from the Sastras and reason thus: "Vaisyas are traders. We are traders. Therefore we are Vaisyas." They wonder why you laugh at their logic.

Undoubtedly a process of change, imperceptible like the movement of the hour-hand of a clock, goes on in the strata of Indian society. The idea of distinction survives and possibly waxes stronger; that of innate superiority or inferiority is being exploded from underneath. There is no official control over caste evolutions. Each social unit obtains in the long run from society what it deserves. It is valued by its own standard. Whether caste be hierarchical exclusiveness, the assured transmission of a function towards society, or a means of livelihood to oneself, it ultimately rests on social interdependence. It is consecrated by heredity, and it is backed by the law of Karma, the Brahmanic myth that some men are born untouchable inheritors of unknown sins, and others, living embodiments of equally unknown virtues. This fable finds no supporters outside India; whereas the caste *system* has friends and foes. The place of caste in Hinduism is now under debate among Hindus themselves. Hindu fundamentalists identify *varna* and *āsrama* (colour and stages of Brahmanic life) with the Hindu *Dharma* (religion); strange to say, Hindu opponents of caste identify them also. In *The Hindu Mind* of June 1936 Dewan Bahadur K. S. Ramaswami maintains that:

"The caste system has a divine origin and sanction, a sociological basis and an economic and industrial manifestation; it is the social means to attain a spiritual end; it turns on three pivots none of which can be displaced without ruin to the whole viz. the regulation of daily life, the preservation of caste *dharmas* and the observance of *shastric* injunctions as to marital choice and marital duty... The caste system preserves racial purity and enables re-incarnating souls of a certain level of spiritual attainment to

find fitting embodiment. Hence it cannot allow ingress into it of outsiders or converts who believe in Hinduism."

Such is the extreme Sanātanist or orthodox Hindu position, wholly founded on the Hindu bugbear of Karma and Rebirth. At the other extreme Mr. B. R. Ambedkar, Ph.D., a Depressed Class leader, writes in his recent book entitled "*Annihilation of Caste*":

"The effect of caste on the ethics of the Hindus is simply deplorable. Caste has killed public spirit and destroyed the sense of public charity. Caste has made public opinion impossible. Virtue has become caste-ridden and morality caste-bound. There is charity, but it begins and ends with the caste; there is sympathy, but not for men of other castes..Wherefore make every man and woman free from the thraldom to the Shastras, ..tell the Hindus that what is wrong with them is their religion;...destroy the authority of the Shastras and the Vedas."

Such is also the programme of the Moscow-inspired Self-Respect movement in South India. But other Hindus stand midway. They grant that for many centuries Hinduism has heen a purely ethnic or racial creed and the Hindu defined as one so born and never so made—a theory echoed by the neo-pagan German myth of Aryan blood and race worship. But they maintain that caste is nothing more than *a social system produced by a combination of causes racial, economic and political.*

"Caste is not", they say, "divine in any special sense; it is purely human and reflects all the virtues and failings of human nature. If both the fundamentalists and the virulent critics of Hinduism recognise this fact, the former will cease to be an obstructive and the latter a disruptive force in Hinduism. They will then cease to praise or censure Hinduism for the virtues and failings of the caste system, even as they do not praise or censure Christianity for the similar effects of medieval feudalism and modern industrialism." (*The Vedanta Kesari*, August 1936).

About the caste system non-Hindus also are divided. Caste has led, says Nesfield, to "a degree of social disunity to which no parallel can be found in human history"; whereas the Abbé Dubois ascribes to caste an important historical role in securing political and cultural stability.

It has also served a useful purpose as a check on immorality.

Buddhism and Islam are also professedly caste destroyers. "Caste, say Protestant writers, keeps India away from Christ. It is the supporting wing of Hinduism, the fort whose outworks surround the inner citadel with massive and impregnable walls. It vivifies Hinduism in its progression from Vedism to devil-worship. It is incompatible with Christianity. It is the keystone to the arch of Hinduism." Naturally the greatest supporters of caste are those who lose most by its abolition. A high caste man, anxious to keep his social rank, will conform to the customs, practices and even prejudices of persons of his own position. There have been bloody contests about caste privileges even between the shoe-makers and the tom-tom beaters. The rules of caste form the standard of public opinion, a mighty power.

The system has, to be sure, its *pros* and *cons*. We need not take sides. Both opponents and supporters have erred at times through excess of zeal, for not distinguishing between religion, morality and caste—*Veda*, *Dharma*, *Jathi*, or between the system and the spirit or feeling of caste. Don't at once ascribe to caste or Hinduism whatever may be hard to understand in Indian social life. Often mere convenience lies at the root of the matter.

The early Protestant missionaries tolerated caste in church. So do Anglicans and Lutherans to-day. The Rev. E. T. Rhenius, a Lutheran missionary of Tinnevelly (and author of a Tamil Grammar founded on that of Fr. Beschi) remarked in 1834 that, after a hundred years of Mission work, attachment to caste had increased, not diminished, among his Christians. In some non-Catholic Missions caste is given up in practice by the Pariahs and in theory by the high-caste converts. The missionaries like to believe it is given up in reality by

one and all. The Christians of the Syrian Rites on the West Coast keep the system, and the spirit too, from time immemorial. In South India where caste feeling is strongest, Catholics of sundry castes live in many villages peacefully side by side. Their missionary emphatically preaches the law of charity towards God and man: "Thou shalt love thy neighbour as thyself and God above all." But should high-caste converts marry low-castes in order to show they are Christians? Can the Depressed rise in respectability only at the expense of the upper portions of society? If Communism is the utopia of those who will only gain by a partition of goods, is not the abolition of caste so ardently desired only by those who have nothing to lose thereby? From all we know we must admit that caste is primarily, if not purely, a social or racial institution. But a change has come in the Indian attitude. The new national spirit practically divorces caste and religion, and considers caste as part of India's social inheritance from which it is unpatriotic to cut oneself off. Modern social reformers like Mr. Gandhi are averse to caste abolition, but concerned with remedying the evils of disunion and isolation caused by excessive sub-division. The work of reconstruction will be slow indeed. Take long views! Centuries of close communal life have merged the individual into his social environment. Everything in him is ruled by the will and customs of the community. He has come to like that sway. Only now he realises drawbacks:—premature or infant marriage, enforced widowhood of women, marriage with relatives, the killing of initiative and character, and other out-of-date servitudes.

4. Enforced widowhood is commonest among the higher castes. It is their unenviable badge of respectability. Actually, in South India, 219 in every thousand Tamil Brahman females are widows, but only 93 in thousand males are widowers. Even among non-Christian pariahs the ratios are 147 and 43 per thousand respectively. Oh

the cruel and useless misery, as well as the moral dangers hidden behind these figures!

Hindu widow remarriage has been authorized by civil law for over 80 years; but it has not taken any serious root; some child-widows, however, are more easily married under the cloak of a tacit consent. (*Act XV of 1856*).

5. But what will realize a good departure from caste custom and prove a sound reform is the Sarda, or *Child Marriage Restraint Act* of 1930. It fixes the lowest age limit for the marriage of boys at 18 and of girls at 14. The Act declares marriages of girls under fourteen only punishable, not illegal, or invalid and the offspring is not illegitimate. Despite this and other shortcomings the Act is most welcome. Its defects have to be remedied and its provisions enforced; then the startling fact that in 1931 no less than 108 women out of every thousand married were below the age of 15, in the Presidency, will recur no more.

6. Not less deleterious is the Dravidian custom of cross-cousin marriage, or marriage with certain first cousins. The children of the brother may and sometimes must intermarry with those of the sister. Among Muhammadans no marriage is more common than that of the children of two brothers; whereas a Dravidian will marry his paternal aunt's daughter, (i.e. brother's son and sister's daughter) or his sister's daughter, but preferably his maternal uncle's daughter (sister's son and brother's daughter). In any case the maternal uncle's consent is needed before marriage; else he will claim compensation. The ill-effects of consanguineous marriages in lowering vitality and transmitting infirmities are not outweighed by the good results in view, namely to prevent dispersion of family and property. Society made and surely can unmake the custom.

We shall deal below with Caste and Christianity, but real or ideal pantheism as a creed, gross and multifarious

idolatry as the common practice of religion, and caste as a social system practically constitute the great triad of modern Hindu society.

Intercaste relations are, we said, improving, while caste remains. The Census commissioner of 1931 notes that "caste is still of vital consideration in the structure of Indian Society and of intense importance as well as interest to the majority of Hindus."

7. But what about the gulf between caste and non-caste people? In 1931 Madras had 1,340,000 members of hill tribes and 7,500,000 of "Depressed." In the South-east we have as hill tribes only Paliyans in the Ghats and Kānis lower south; but the "Depressed" form a large group of 18 lakhs beside the 77 lakhs of Hindus. Now we must distinguish two things: (1) by expulsion from the caste life is made impossible. The outcaste is denied all social intercourse and excluded from the common well or tank. Even the services of washerman, scavenger and barber are stopped for him by the caste authorities or council of the elders. But (2) why did Hindus declare vast multitudes of men untouchable and of less import than brutes? On religious grounds, as we have said already. The highest castes claimed a divine origin; the fabulous notions of Karma and Transmigration fostered belief in "outcastes" and Manu's *Dharmasastra*, the *Bhagavad Gita* and other Hindu books proclaimed it.

By this device—'Untouchability,' it is called—more than 50 millions in India, (in 1931) are denied all social rights, for they are believed to convey pollution by touch, by approach, sometimes even by visibility; they are forbidden any calling save those deemed shameful, and they are barred from even the hope of making their children happier than themselves.

Mr. Gandhi has long denounced this system. 'Untouchability,' he writes, 'is a snake with a thousand mouths

through each of which it shows its poisonous fangs.' (Young India, July 11, 1929). And again: 'Hindus must hang down their heads in shame as long as the curse of Untouchability persists.' (Young India, August 29, 1929.)

At the Harijan Conference at Bangalore in 1936 he said: "In all the scriptures of the world and in the conduct of all other peoples on earth except Hindus you find no parallel to untouchability." He called it the dark blot on Hinduism, the poison that will kill it; but even the Mahātma realizes its purely political implications for Hindu India, faced by a Moslem or Christian hegemony. At Bangalore in June 1936 he acknowledged that all his Harijan work was to save Hinduism by the economic, social and political uplift of the many million "Depressed" in India. Already May 2nd 1933 was kept all over India as Harijan Day. Some towns offered the strange sight of outcaste and high caste children's processions through the streets. A Madras journal remarked: "Hanging on the gopuras of their pagodas, our Hindu gods could not believe their eyes. They would have stopped their ears of stone if they had heard the speeches made, on that occasion, on the equality of castes."

As a result a few minor temples and primary schools were opened (and later closed again) to the Untouchables. What will happen if Mr. Gandhi's Harijan Uplift Campaign fares better, or if Dr. Ambedkar, the Harijan leader's revolt against Hinduism since 1933, is acted on by his millions of followers? We do not know.

The Depressed clamour for "freedom, equality of opportunity and social justice in this life." Now Hinduism denies them all these elementary rights and there is little chance that Hinduism will reform itself and abolish caste, both the system and the spirit. Even if it did so and admitted all into its fold, the yoke of Hindu superstitions and the slavery of Hindu customs would not improve the lot of the Depressed. In reality even after the Poona

Pact of 1932, when the Depressed Class leaders, alarmed by Mr. Gandhi's *Satyāgraha*,* or "fast unto death" performance, gave up the communal Award or separate electorates in favour of joint electorates with reservation of seats, the Hindus "*have utterly failed to carry out the promise they made at that time for the uplift of the Depressed.*" So declared Dr. Ambedkar in August 1936. However the *Harijan Sevak Sangh*, founded in 1932 and having now some thirty provincial branches, has done some educational and economic welfare work. It also tries to check mass movements towards Christianity, which yet is the pioneer society of all Harijan social service in India—a clear sign that the driving power behind the *Sevak Sangh* is more politico-religious than altruistic or humanitarian.

On their part no doubt, all Christians rejoice at social reforms like the Harijan Uplift Movement, the abolition of *devadasis*, of child marriage, of enforced widowhood and so on. On the other hand the social revolt against caste tyranny is no sufficient qualification for admittance into the Christian Church; nor will the mere fact of conversion bring economic plenty and social prestige overnight. Such progress is slow. But what the Church offers to India's Untouchable millions is first and foremost freedom from the spiritual tyranny of sin and error by receiving the sacred "character" of Christian, or child of God and heir of heaven. By degrees the century-old contempt will make room for tolerance and finally for respect. There is the unfailing promise of Christ to His true followers:

"*I say to you, be not solicitous for your life, what you shall eat, nor for raiment.....Seek ye first the kingdom of God and his justice, and all these things shall be added unto you*" (*St. Mat. VI, 25-33*).

References.—*Further references for this chapter and the more interesting statistics will be found in the Appendices at the end of the book.*

* *Satya āgraha*, insistence on truth, a challenge for one's rights.

CHAPTER II

Across Five Centuries

16TH CENTURY—ON THE PEARL FISHERY COAST.
17TH CENTURY—THE MADURA INLAND MISSION.
18TH CENTURY—FURTHER PROGRESS, SLOW DECLINE.
19TH CENTURY—SLOW RECOVERY, FULL EXPANSION.
20TH CENTURY—LATEST DEVELOPMENTS.

From its very cradle the Society of Jesus, in the persons of St. Francis-Xavier and his brethren, walked in the footsteps of its elders, the sons of St. Augustine, St. Dominic and St. Francis and began, in 1542, Mission work in Goa and along both southern coasts of India. By and by it gave shape to five Missions extending from Cape Comorin up to Bengal—the Missions of Goa, Malabar, Madura, Mysore and the Carnatic. These were later grouped into the "provinces" of Goa and Cochin. The Madura Mission with that of the Fishery Coast at first comprized most of the Tamil country or the southern half of Madras.

Christianity found here a virgin soil. The Christians who claim St. Thomas as their apostle lived in Travancore, but were unknown in South-East India. This territory, the Madura Mission of our days, we have in view all through. Within it there laboured and died those French, Portuguese and Italian Jesuits whose achievements are still the wonder of their successors. The letters and reports of those valiant pioneers incidentally shed light on the South Indian history of their distant days.* Above all, they

* They can be read in English in St. Joseph's College Magazine 1930-33 as a serial under the title: "Sidelights on South Indian History from the Letters of Jesuit Missionaries (1542-1756)" by Rev. J. Castets, S.J. The Letters of the period 1711-36 are also found in the Life of Fr. Beschi, by Rev. Leo Besse, S.J. (St. Joseph's I. S. Press, Re. 1).

form a narrative of interest unsurpassed by other missionary annals. More about their evangelical methods later on.

16th Century—On the Pearl Fishery Coast

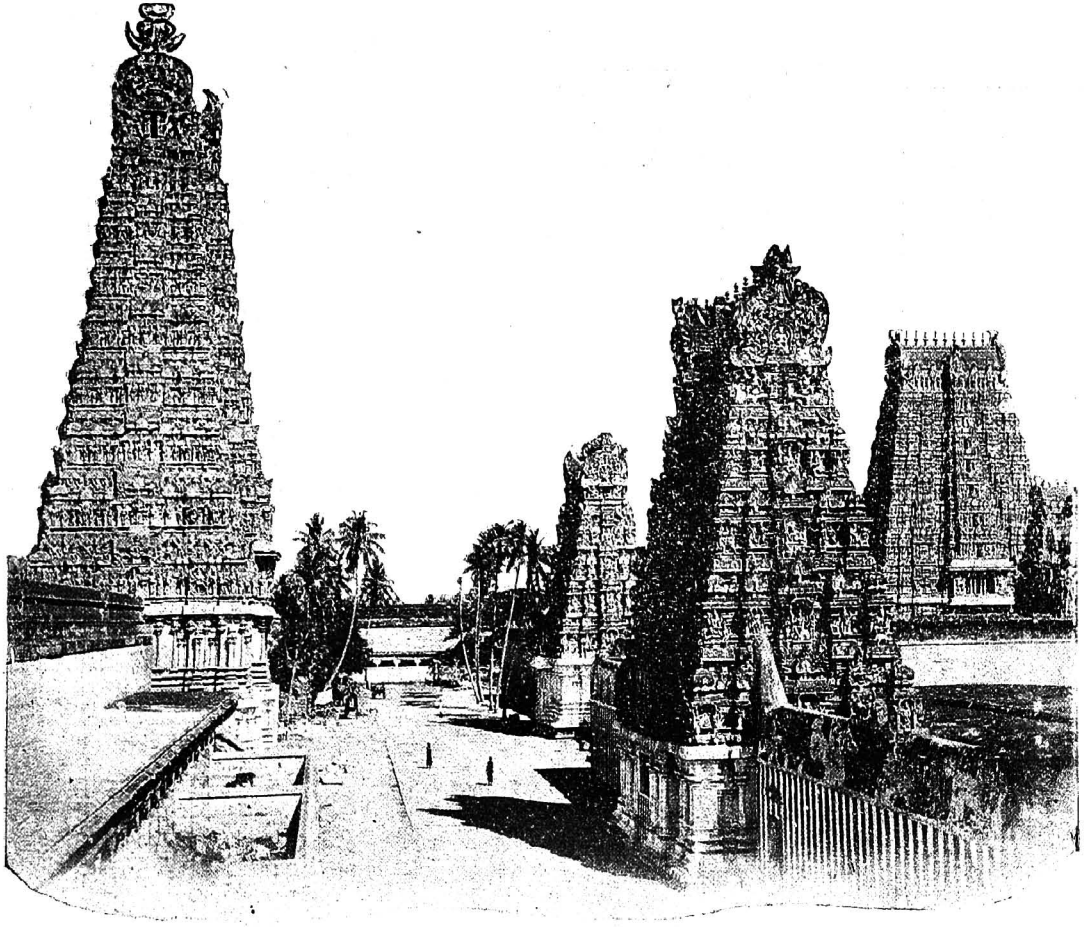
The first great effort of the Catholic Church in modern times to conquer India for Christ dates from the year 1498 when the adventurous caravels of the Portuguese admiral Vasco da Gama sailed into the port of Calicut. Soon the flag of Portugal floated on the sea-board from Morocco, round South Africa, to the Persian Gulf and round the Indian Peninsula to Japan. In 1534 there were Portuguese factories or trading centres at Bassein, Goa, Cochin, Quilon and Colombo, on the Fishery and Coromandel Coasts, in Malacca and beyond. And, as Pope Leo XIII has written: "Everywhere the flag of Portugal was under the shadow of the Cross; the conquests of Portugal were so many conquests of religion." In what follows we find a remarkable example of this striking statement of the Pope.

One of the most successful group-conversion movements in India was started thanks to this patronage of the Portuguese. The strip of coast which extends from Cape Comorin to Adam's Bridge has enjoyed from high antiquity a worldwide fame. Roman and Greek historians, as well as Chinese and Arab authors, and in the Middle Ages the Italian traveller Marco Polo * have spoken in the most eloquent terms of the pearl-banks lying between Ceylon and the Indian Continent. Since time immemorable these had been worked by the sturdy caste of the Paravars, who already under the Pāndiyan kings had enjoyed herein, as well as in chank-fishing, special rights and privileges. This, against certain dues received by the royal Treasury. Marco Polo mentions that the largest pearls and a tenth of the others were reserved for the king.

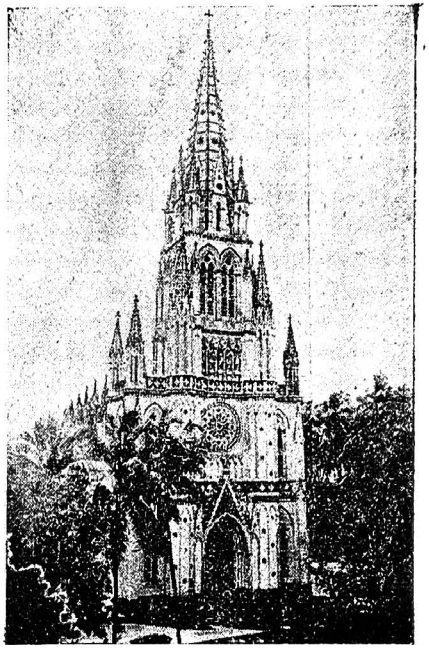
* See in S. Coubé, Au Pays des Castes, Paris 1901, p. 18, the Latin text of Marco Polo according to the MS of the Bibliothèque Nationale published by Roux.

ST. FRANCIS XAVIER, S.J.,
The Apostle of the East.
From the original painting at Goa.

VEN. ANTONY CRIMINALI, S.J.,
(Martyred near Ramnad in 1549.)



Architecture : Pyramidal Dravidian Style.



Medieval Christian Style (Gothic).

But already in 1516 the Arab merchants, chiefly Moplahs and Labbais, had almost all the sea-trade; they controlled the pearl fishing and reduced the fishermen to something like slavery. At the end matters came to a crisis. There had been a squabble about a Paravan woman being insulted and her husband getting his ear-lobe torn by a Moslem. As other such quarrels, it developed into a deadly fight with casualties on both sides. The Moslems, rich and mighty, now swore the extermination of their enemies and got the promise from the Hindu rulers not to let one Paravan escape alive. They offered five *fanams* for every head brought to them. Only when they lowered the price to one *fanam* or two annas (so great had been the slaughter) did the Hindus dissatisfied stop the massacre. It is in those terrible circumstances that we have to place the intervention of a certain John da Cruz of Calicut in favour of the decimated caste. He told them to appeal for Portuguese protection and sent fifteen leading men to Cochin. However the Portuguese Captain, Pero Vaz de Amaral, to make sure that the whole caste was ready to join the Faith, made seventy more of their people come to Cochin to endorse the decision.

December 1535—Meanwhile the Moslems, getting wind of these negotiations and fearing that their prey and the pearl fishing would escape them, dispatched two envoys to Cochin in order to bribe Pero de Vaz not to allow the baptism of the Paravars. But in vain. "Heaps of gold of my own size," answered the captain, "will never make me desist from my purpose." He then had the eighty-five Paravars baptised by the Vicar-General, Michael Vaz, who was just at the time in Cochin, (probably December 1535) and he put at their disposal a fleet which, with the Vicar of Cochin and four priests along with the neophytes, sailed to the rescue. Within a short time the Moslems had got the deserved punishment and the Paravars were once more put in possession of their pearl-fishing rights. About 20,000 of them, in thirty

places, were baptised. The men were baptised in camp probably in March and April 1536, the women, children and the old in their homes (May to October) and the people of Tuticorin, Vaippār and Vembār later on in 1537. And that is how, concludes Teixeira, Our Lord saved so many souls by means of one torn ear-lobe!"

In October 1542 the high-souled Navarrese, St. Francis Xavier, landed on the Coast and for more than a year laboured at instructing all those neophytes. He also baptised several thousands, mostly children. He was helped by three Indian priests from Goa and a Jesuit scholastic, Francis Mansilhas, a Portuguese. In 1544 new priests, two Goans and two Europeans, came from Cochin to the East Coast.

The Mannār Massacre.—In September 1544, St. Francis Xavier had sent a Goan secular priest to the island of Mannār, where a small tribe of fishermen the Karayars had called him by letter. With great zeal and success that priest, Francis by name, instructed and baptized the islanders. But in December the Raja of Cotta ordered a general massacre. 600 neophytes and their missionary were killed by the soldiery. Thus almost at its birth, the Church of South East India received its baptism of blood: On hearing the tragic news St. Francis wrote: "I thank God immensely for not letting us remain, even in our times without martyrs." But the Saint also grievously felt the outrage against God and Religion, and he at once embarked to meet the viceroy Alphonsus de Souza then in the north of Goa. The latter ordered a fleet to go and punish the persecutor, but politics and temporal interest interfered and nothing was done.

In October 1544 St. Francis passed into Travancore and within a month baptized 10,000 Mukkuvars. But already in 1545 the "Apostle of the East" left Cochin for the Far East. Later he paid only two more flying visits to the

Indian Mission. In one of those occasions in 1548, he appointed the Venerable Antony Criminãle as superior of the Mission. But in less than one year Fr. Criminãle was killed in a raid by the soldiers of the Madura Nãyakkar king near Vēdalai, opposite Pamban Island. He is reckoned as the first martyr of the Society of Jesus. He was only 29 years old.

1549—His successor as superior, Fr. Henry Henriquez (1520—1600) found the interpreters' Tamil translation so full of mistakes that he had to retranslate the common prayers. Only then he could for the first time hear the confessions of the people thirteen years after their baptism.

Up to that time nobody had been able to administer the sacrament of Penance. At the end of 1550 Henriquez began to explain to them the mystery of the Incarnation and in 1551 that of the Holy Trinity and the meaning of the Cross, for in most villages the Christians knew almost nothing about religion.

The veteran missionary, Fr. Ayres de Sà, who was on the Coast since 1587, wrote in the same sense in 1611: and he adds that before Father Alexander Valignani came on a canonical visitation, in 1575, there were in the whole Mission perhaps 500 people going to confession and 100 to Holy Communion. He had this on the authority of Father Diogo da Cunha.

Here is a striking case of the difficulty found by missionaries in many lands of expressing Catholic doctrine in the various vernaculars. Even after a third revision by Fr. de Nobili, the wording of the Tamil creed and prayers is hard to grasp by the illiterate millions.

In 1555 Fr. Henriquez wrote to Coimbra:—

"We are much loved by the people of the country, and their affection helps us immensely to do them spiritual good. In all our work we follow the counsel of our great Father, Master Francis, who

said: "Be full of condescension to the weakness of this poor people: adapt yourself to their capacity; make yourself all to all, so as to win them all to Christ."

Fr. Henriquez made these words the motto of his long and fruitful life, spent in consolidating the fruit of the great mass conversion movement among three castes of fishermen. He also extended it to the pagan remnants of the Paravars, Kadayars and Palayars. But no group conversions followed from outside.

In 1556 took place the first episcopal visit of the Fishery Coast, that of Dom George Themudo, O.P., the first Bishop of Cochin and later Archbishop of Goa.

1595—Catholic Paravars had emigrated for trade to Madura, Negapatam and Tranquebar and the Madura group now received, as resident missionary, the Portuguese Jesuit Father Gonsalvo Fernandez, who remained at Madura till 1618.

1600—Death of Fr. Henriquez. *The Annual Letter* says of him:

"In our church at Tuticorin lies buried the good Father Henriquez, who may truly be called the Apostle of this Coast. So great is the devotion of the Christians to him that it is difficult to express it enough... Even for pagans and Moslems the most solemn form of oath is to swear by the name of Fr. Henriquez."

He had spent fifty-three years on the Fishery Coast, teaching catechism, administering the sacraments and composing the first Catholic books in Tamil. Some of these works were printed in his life-time.

The Annual Letter of 1600 tells us the Paravars dwell in seven chief localities; hence the headman or *Jathithalaivar*, was called the Lord of the Seven Villages. Tuticorin had a beautiful Church in bricks and mortar; the sanctuary was covered with Canara tiles, the sacristy was rich in relics and silver vessels. There was a seminary where boys learned Tamil, Portuguese, Latin, cases of

conscience and music; its chapel had an organ—a wonderful thing in the country. The Letter then describes the Sunday services, the solemn Corpus Christi procession and other ceremonies. That same year there were 1,600 baptisms. The Fathers numbered seventeen. The Letter of 1601 calls the Paravars the best and most generous Christians in India and that of 1604 likens Tuticorin to any great city of India, *pagus quibusvis magnis urbibus Indiae par.*

In fine at the close of the 16th Century the Mission had, besides the headquarters of Tuticorin, seven other stations: Madura, Punnakayal, Virapāndiyapatnam, Manapād, Vembār, Mannār Island and Periapatnam; the number of Fathers was fifteen (Catalogue of 1604). The Christians on the Malabar and Fishery Coasts, 45,000 at most, were the only two compact communities outside Portuguese India due to mass movements and even those small movements had reached their tidal climax long ago. The other large communities, the St. Thomas Christians, some 70,000 in all, were equally caste-bound and non-proselytising.

17th Century—The Madura-Inland Mission

In 1602 the Mission of Malabar, with headquarters at Cochin, was made a Jesuit province to which were attached the Missions of South India, Ceylon, Bengal, Pegu and Malacca while the province of Goa kept Ethiopia and the Great Mogul's court. In December 1606 the provincial of Cochin, Fr. Albert Laerzio, and Fr. Robert de Nobili came to visit Madura. There de Nobili conceived a new way of approach to the high caste Hindus; it was approved by the provincial and by Archbishop Roz of Cranganore. Thus the Madura Mission began. We shall understand the import of this new departure if we realize its starting point.

For half a century after Xavier's wonderful apostolate there had been a stand-still in the South Indian Mission

field. Conversions came neither from the Hindu high castes, nor even from the non-castes. The pearl of great price, the Catholic Faith, remained the monopoly of small fishing tribes in Travancore and on the Pearl Fishery Coast. What was the reason of the hopeless situation in which all missionary effort found itself in India, in 1607? Blessed John de Britto, one of Fr. de Nobili's most illustrious disciples, in the Annual Letter of 1683, gives a description of the social and religious state of the country and of the castes into which the population, was distributed. Then he continues: "Besides those castes there are others, comprising a lower sort of people, whom they call Pariahs. All such people are regarded as base and loathsome. They are forbidden to reside in the interior of the villages, to touch people of other castes, even their clothes and vessels, to bring them water, to serve them inside their houses and to enter the temples of their false gods.

"Now because the Portuguese and other Europeans, whom the common people here in India regard as belonging to one and the same caste which they designate as *Pranguis*, have intercourse with those out-castes, they are considered by pagans as being of the same rank as the latter. Not only they, but all the Indians who have embraced the Law of God and received baptism from a man considered as *Prangui*, are looked down upon as Pariahs. Hence when some one is known to have become a Christian, he is at once abhorred as a Pariah, driven away from those of his caste and forbidden to have his dwelling among them, to enter their houses, eat with them, or touch their clothes or vessels. To be the disciple of a *Prangui* is considered a much greater infamy than to be publicly flogged or branded as a robber. It is no dishonour for them to carry dirt or rubbish, but it is an indelible infamy to receive baptism at the hands of a *Prangui*, because the terms Prangui and Pariah are identical.

"Again, what contributes greatly to confirm those people in their low opinion of the Portuguese is to see them enter their churches with their shoes on, and even burying their dead in them. For Indians this is a worse abomination than for us to see those churches converted into pigsties. Another thing that gives strength to their erroneous beliefs is to know that the Portuguese are cow-flesh eaters, which practice is more repugnant to them than is to a European the practice of eating human flesh. For all those reasons (or for no reason, if one prefers) and all such silly appreciations, the name of *Prangui* is much more hateful, vile and abominable among Indians than is among Europeans the name of public executioner or any other even more infamous.

"Moreover those Gentiles hold as a principle that the more a man surpasses others in nobility, the more he surpasses them also in wisdom. Hence, they maintain, only such as equal Brahmins in nobility can understand the law and the true sciences, whereas all those that are of the lowest ranks of society are, by reason of their state, necessarily ignorant and incapable of being masters. They proclaim to any one who cares to listen that men as low and vile as *Pranguis* may be wealthy or brave, but can never be wise. They give as reason for this that, since the greatest nobility consists in wisdom, and a man cannot at the same time be both vile and noble, he cannot be both vile and wise.

"Fr. Robert de Nobili, of holy memory, that great servant of God and model of missionaries, having acquired a complete knowledge of all those prejudices, and being persuaded with St. Ambrose that: "*primus discendi ardor nobilitas est magistri*",*—"made himself all things to all men that he might win them all to Jesus Christ." Consequently he changed his dress and assumed that of a Brahmin Sannyāsi, which is the most respected costume in

* "The first incitement to study is the master's renown".

this country, adapted himself strictly to their manner of life, used only Brahmins as servants and gave himself out as a noble Roman Sannyāsi,* or in other words, a Religious sage from Rome. Conformably to the civil usages of the country he avoided all public intercourse with Portuguese and Pariahs. Thanks to such a disguise and with the help of God he baptised many Gentiles, Brahmins and men of other castes, even of the highest. Finally through the use of such methods the Lord was pleased to open the door to conversions in those kingdoms which had been shut for so many centuries".

The Accommodation Method in Principle.—Father de Nobili's object, therefore, as he conceived it from the very first, was not exclusively the conversion of Brahmins, but to try whether the difficulties that had rendered proselytism impossible in India except by force of arms or by material incentives could be removed or minimised. Father de Nobili himself exposed his views to his fellow townsman, Cardinal Robert Bellarmine in 1609:

"Till now our Fathers have hardly tried to enter into intercourse with the people of the interior. With the exception of a few towns owned by the Portuguese and a few establishments on the Coast, all that immense land of India, where Portugal never possessed any sort of influence and where consequently one cannot expect any help from that Power for the promotion of the missions,† continues to grovel in the darkness of idolatry. The way to the conversion of India is shut. Our reputed missionaries are content to employ themselves in the Colleges of Cochin and in the four Residences we have along the Coast, and shut their eyes to the innumerable multitude of souls living in those wide-spread lands of India. Only a few try to penetrate into them."

Father Laerzio, the Provincial, overjoyed at having discovered at last the labourer that would put into execution the plans he had so much at heart, thus conveys the happy news to Father General.

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* Not as a Brahmin, but as a nobleman of the caste of Warriors.

† The Madura Mission was considered beyond the pale of Portuguese influence and help. Both the nationality and methods adopted by Father de Nobili only added strength to this indifference.

"God in His mercy has at last heard the prayers we addressed to Him long since and crowned our hitherto fruitless efforts with success. A new field is open to our apostolic zeal and everything makes us hope that it will be fertile in labours, merits and fruits of salvation, for the greater glory of God. I mean to speak to your Paternity of the Madura Mission, by whose beginnings such brilliant hopes have been raised."

Fr. de Nobili had a double obstacle to overcome. In order to gain a hearing from the Brahmans, he had to show himself their equal in nobility and learning; and in order to gain adherents he had to preserve them by all lawful means from social ostracism. For this he could follow what was done in Goa or among the Syrian high caste Christians of Travancore; but in the field of *Sastric* learning he had no precursor and was to be a pioneer. On the other hand he was no rash innovator. Only after mature deliberation and study, with the approval of his superiors, Archbishop Francis Roz of Cranganore (1605—24), the Jesuit General at Rome and the provincial of Cochin, de Nobili made that minimum of changes which he deemed necessary at the moment. They were not quite new. Even the converts of Goa were not completely europeanised; in Travancore the high caste Syrian Catholics and the Mukkuvars had separate Churches; the Mukkuvars did not admit the Puliyars, nor did the Paravars admit the Karayars. On both the Coasts there was not only the separation of castes within the churches, but sometimes the separation of churches for various castes. Every caste kept after conversion all its customs that were not superstitious.

Much of this caste exclusiveness may be ascribed to the mere play of circumstances: as different communities embraced the faith, they erected their own places of worship and *Māmūl* or Custom perpetuated that segregation that was never intended to be permanent and which in our own days is plainly out of date.

A fortiori therefore could de Nobili plan a course of action that suited his peculiar circumstances. He was not

dealing with old Christians, with converts of a single caste or with Indians under Portuguese dominion. He had to open a door for Christianity to Hindus of all castes under independent Hindu princes. Hence the adaptation of the preacher to his hearers and a certain toleration of caste customs, which characterize the "accommodation method," a method, called by Clement of Alexandria *synkatabasis* and by St. Augustine *condescensio*, stooping down.

Of this de Nobili was well aware. In his *Apologia* of 1610 he bases himself on the conduct of the Apostles (Acts 15-16) and of St. Gregory the Wonder-worker. Then he quotes an example from English Church History. The bishop of Canterbury, St. Augustine, finding it difficult to attract the folk from the sacred places where for centuries pagan rites had been performed, sought the advice of St. Gregory the Great. In reply the Pope sent the following directions in 607, to Abbot Mellitus, then going to Britain:

"Tell the Most Reverend Bishop Augustine what I have upon mature deliberation on the affairs of the English determined upon, viz., that the temples of the idols of that nation ought not to be destroyed. Let holy water be made and sprinkled in the said temples; let altars be erected and temples blessed. For if these temples are well built, it is requisite that they be *converted* from the worship of devils to the service of the true God, so that the nation seeing that their temples are not *destroyed* may remove error from their hearts, and knowing and adoring the true God, may the more familiarly *resort to the places to which they have been accustomed.* And because they have been used to slaughter many oxen in the sacrifices to devils, some solemnity must be exchanged for them on this account. On the day of the dedication, or the nativities of the holy martyrs whose relics are there deposited, they may build themselves huts of the *boughs of trees* about those churches which have been turned to that use from temples, celebrate the solemnity with religious feasting, and no more offer beasts to the devil, but kill cattle to the praise of God in their eating. It is impossible to efface everything at once from their obdurate minds. . . ."

Then de Nobili continues:

"With God's help I am proficient enough in Tamil to be able almost daily to discuss for many hours with the

most learned of this country complicated questions of theology and religion. I have also learned Telugu and Sanskrit (their sacred language) which is more akin to Tamil than Latin is to Italian, Spanish and Portuguese."

The root idea of de Nobili's method was to free Christianity from the stigma of being meant only for outcastes. "I have always held it necessary for missionaries to deny they are *Pranguis* (Feringhis). This name does not apply to all Europeans, nor to any religion, but only to a very low race which people call impure and believe to be like animals with no religion . . . (*Apologie* p. 57)

"Two kinds of strangers come to Madura: (1) pure Indians with European dress and knowing a few words of Portuguese, whom we call *topazes* (people with hats) and (2) Jews of mixed descent who come here for trade. Both kinds of people the Madureans call *Pranguis* and look upon as of very low descent...Relations with genuine Portuguese would reveal the noble and splendid qualities of that race and their military valour. All this would so well cover the customs contrary to those of the country that people would not form an opinion unfavourable to the Portuguese." (*Apologie* p. 159).

This state of things explains why de Nobili cut himself off from the Paravan Catholics of Madura and humoured his Brahman catechumens as far as faith and morals were safe. He writes again:

"That the salvation of souls is at stake in this affair, a double experience shows to evidence: (1) Up to now by the European method we have not gained in pagan realms and amid high castes any conversions motivated only by spiritual interests and not by temporal profit and (2) by the accommodation method, in which for certain, as I have proved above, there is nothing bad, the way to Christ is made easy for these Gentiles. Many conversions

have taken place and eye witnesses can testify to the lively faith and devotion of these neophytes, their frequentation of the sacraments and their sound knowledge of Catholic doctrine." (*Ibid* p. 106).

De Nobili's purpose is again emphasized by him in these words:

"If it were made clear that by becoming Christians the neophytes do not become *Pranguis*, but that, while remaining in their caste, they have a religion in common with the *Pranguis*, that in matters like cleanliness and dress they are allowed to avoid contact with inferior castes and keep their own social customs, if, I say, this were openly declared and if out of love for the neighbour you adopted the customs of the country, certainly then with the help of God you would open wide the door, although you would make many enemies" (p. 67). In fact even to-day all barriers would fall if only our Hindu brethren realized that by conversion they have not to fear a violent break with all their past customs and traditions, but on the contrary will secure the unhoped-for fulfilment both of the best and highest expectations of their ancestors and of the inner longings of their own religious-minded soul!

The Accommodation Method in Practice—So then de Nobili took up the Indian style of living, so very trying to the European. In five years, from 1607 to 1611, he baptized 87 Brahmans and others (nine of whom fell away.) For many years he studied the Vedas, Telugu, Sanskrit and Tamil, wrote an advanced catechism, gave four instructions daily, and received visits from enquirers. "I confess the work is above my strength," he writes in 1609.

These conversions, then so marvellous, drew upon de Nobili the eyes of friend and foe. He had Jesuits and Franciscans, clergy and laity, and even Bishops, among his supporters and critics. Much of this opposition, said

Archbishop Roz himself, is naturally explained by wounded national pride on the Portuguese side. The Italian, Spanish and other missionaries realized the situation better, but so also many Portuguese. In 1707 a most illustrious Portuguese missionary, Francis Laynez, Bishop of Mylapore, ably defended de Nobili's cause in Rome itself in a Latin volume of 800 pages entitled: *A Defence of the Indian Missions.* Already in 1623, by the exertions of the Grand Inquisitor of Goa, also a Portuguese, a bull of Gregory XV decided matters in his favour. "We allow," the Pope declared, "the present and future converts to wear the (Brahman) thread and the tuft of hair as distinctive marks of race, social rank and office, to use sandal wood as ornament and to make ablutions as a matter of hygiene." Thus de Nobili struck the first great blow at Hinduism, and opened the portals of the Church to prince and pauper, to Pariah, Sudra and Brahman alike.

Up to 1623 de Nobili could reckon 50 Brahman converts, 70 Nayakkars of the Raja's own branch and 180 others, a total of 300. In 1644 they numbered 4,150 and were found at Trichinopoly, Tanjore, Sathiamangalam, Erode, Karur and other places. Already in 1623 a Christian colony had followed the king to Trichinopoly. De Nobili visited them in 1624 and 1627, and increased their number. However, the large *Pariah* community of that town has another origin, namely a remarkable mass movement initiated by a zealous *Kammālan* or smith and a *Velladan*, secretary to the prime minister, who succeeded in converting their former *Guru*, a famous *Pandāram*, or religious mendicant, the leader of some two thousand disciples. After being baptized by Fr. Antony Vico, the *Pandāram* gathered his former flock:— "Followers and disciples," he said, "being myself mistaken, I have till now unwittingly misled you from the true path of salvation. I have found it by this time and will show it, if you so

desire, as no doubt you do." A good many came for instruction and attracted their relatives and friends. Such was the improvement in their lives that all the talk in town turned on the New Law and its adepts.

When they numbered 300, they built a chapel. Several were at last in 1630 baptized by Fr. Emmanuel Martins during night and with the utmost secrecy. Immediately the Hindus pounced upon the catechumens, destroyed their chapel, put them in chains and loaded them with blows to force them back to idol worship. But such was the constancy of the Christians, that their persecutors, struck with admiration, set them free, and acknowledged that the new *Veda* able to transform even Pariahs must be the true Religion. The converts numbered soon five hundred, wrote Fr. B. da Costa in 1646. This is like reading the annals of the primitive Church! With some historic sense concerning Indian affairs, one admires all the more. (Leo Basse, S.J., *Mission du Maduré* p. 4).

On the Fishery Coast.—The state of affairs on the Coast was now a perfect anticlimax to that so much boasted of in 1601. Owing to their own imprudence or excessive zeal, but still more owing to hostile Portuguese officials, village headmen, Hindu *maniakārars* or petty officers of the Madura court, even secular priests and Franciscans of Cochin, in a word all who had to gain by the absence of the Jesuits, the latter were expelled from the Coast in 1608 and could return only twelve years later. Much havoc was done meanwhile. The Jesuit college of Tuticorin became a ruin. In 1620 the Coast was in revolt against the secular clergy; several large churches were abandoned; many Christians fled up-country and became Hindus; there remained on the Coast only 6,000, where former registers showed above 20,000. In 1621 the viceroy ordered the Franciscan Bishop of Cochin to restore the Coast to the former missionaries. They were received in triumph; but soon again a bloody fight broke

out concerning the post of headman and lasted four years. 1626 was a year of famine. 1500 persons died of hunger in Tuticorin alone. Many sold their children or themselves; some fed even on human flesh; many corpses remained unburied, in spite of all the efforts of the Fathers.

In 1627 Fr. Antony Rubino, a very able and holy man, superior of the Coast from 1623 to 28, who died for the Faith at Nagasaki in 1643, visited Tirumala Nāyakkar, king of Madura, secured his friendship and obtained three favours: a monthly allowance for a priest at Madura; the reduction of the annual tax paid by the Paravars from 800 *patacas* to 500, and chiefly the king's promise to refuse the Danes permission to settle in his realm.

Again in 1630 the very hostile viceroy of Goa, Count de Linhares, and Suarez, the captain of Tuticorin, made the new Bishop of Cochin replace the Jesuits by secular priests. An extensive campaign of defamation was launched against the Society. The Fathers bore it patiently saying with St. Cyprian: "It is no shame for us to suffer from brethren what Christ has suffered, and no glory for them to do the work of Judas."* But when Philip IV, then king of Spain and also of Portugal, heard that some churches on the coast were threatening ruin and that thousands had apostatised, he ordered the stations to be given back to the Jesuit Fathers. So in 1632 twelve of them returned. "Much labour, little fruit"—is how Cordara sums up the history of those days. A letter of the time gives the key to the whole nasty episode: "The Fathers are disliked by the royal officials, Portuguese and Indian, and by all who seek their own gain at the expense of the Christians. Let the Fathers depart and these people can then freely rob the Paravars and grind them down."

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* Nec nobis ignominia est pati a fratribus quod passus est Christus, nec illis gloria facere quod fecit Judas.

In 1638, a pearlfishing took place, the first since 1605, over thirty years ago. 40,000 men gathered and three Fathers remained there to protect the Christians against official rapacity. That pearlfishing brought great relief to the poverty of the people. Yet the spiritual side had not improved. The provincial of Cochin, Fr. Manuel de Azevedo, asked the Father General, Mutius Vitelleschi, to transfer all the Fathers to Travancore and to Ceylon where they could do greater good. Another provincial, Fr. G. da Rocha, wrote to Rome in 1659: "If the procurators in Europe told us the truth, nobody would come to these missions." But suchlike feelings of despondency and pessimism are neither general nor permanent; they are temptations that most missionaries have at times to fight against, like the many-headed *Rākshasas* whom, we are told, the old Indian *Rishis* used to slay. *

Two Classes of Missionaries. On the other hand the Madura Inland Mission went ahead. In 1640 Fr. de Nobili started two kinds of missionaries: *Sannyāsi* priests or Brahman *Sannyāsis* and *Pandāraswāmis*, both vegetarians, but wearing dresses slightly different in colour. The first were the official chaplains or *gurus* of the high castes, but the second could administer the Sacraments to high and low. There were only few Brahman *Sannyāsis*: Sebastian de Maya, Antony Vico, Emmanuel Martins ... Peter Machado and the last, Joseph Arcolini (who died in 1670). In the year 1640 de Nobili and de Sebastian Maya were imprisoned. Fr. de Maya wrote from the Madura jail:—

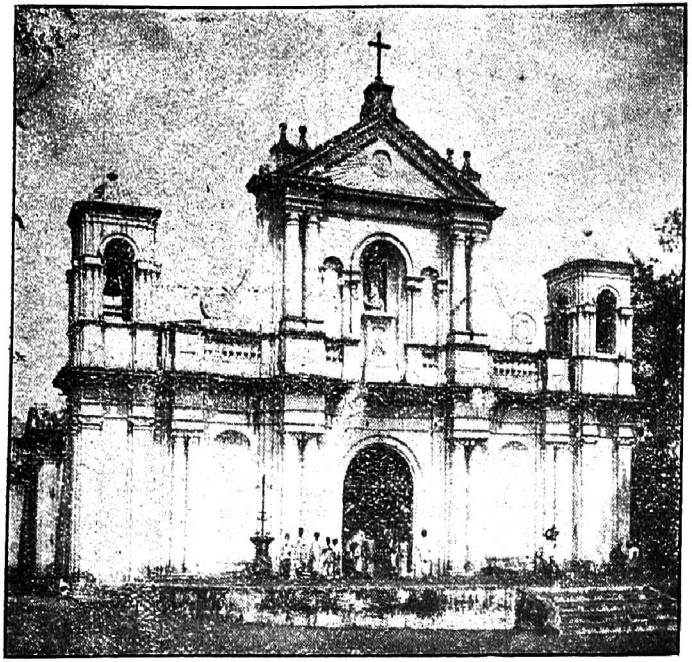
Fr. de Nobili, myself and three Brahmans, our servants, are here in prison now for seventeen days, watched day and night by soldiers,

* Rakshasas and Asuras are the monstrous demons of Hindu mythology; and Rishis are the sages who through penances are said to have gained miraculous powers. By the by the name "Trichinopoly," or Tiri-sira-palli, is held to mean "the abode of the three-headed (Rakshasas)." It is in fact, with Srirangam close by, a strong and ancient citadel of Hinduism, with over a lakh of Hindus and a famous rock pagoda.

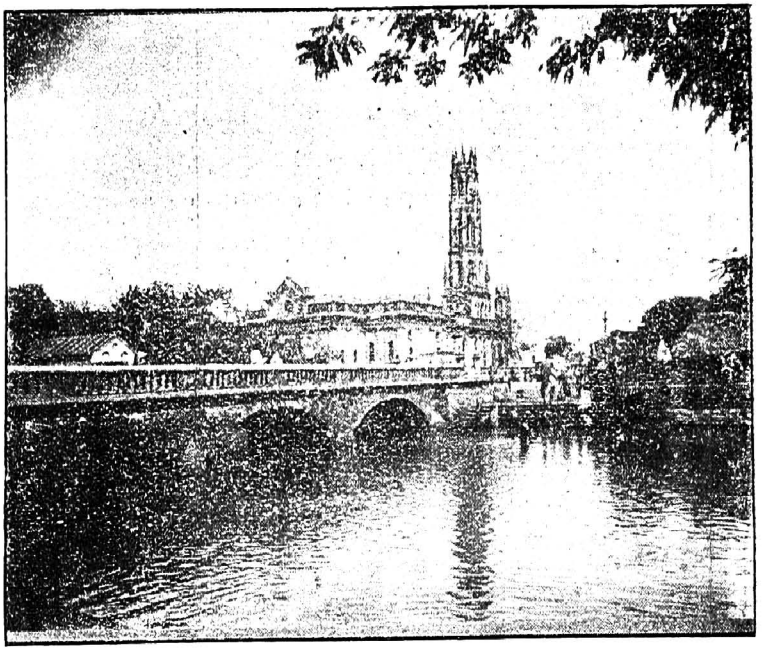
ROBERT DE NOBILI, S.J., Tattuva Podaghar (1577—1656)

From an old oil painting at Madura.

BL. JOHN DE BRITTO, S.J.,
Arulananda Swami,
Martyred near Ramnad (1693).



Trichinopoly : St. Mary's Cathedral, 1840.



Trichinopoly : Holy Redeemer's Church and Octagonal Tower, 1881.

who allow us no relief whatever. We are in absolute want, have no change of linen, no water for washing, and no food except rice badly cooked. What afflicts me most is the sight of Fr. de Nobili, a venerable old man—he was then 63—, full of infirmities and almost blind, yet perfectly uncared-for and keeping up only by energy of will. He is always announcing the Gospel, and his pagan visitors are satisfied and pleased by his amiable manners. But we can on no account talk with our neophytes. Frightful rumours are abroad about the treatment that awaits us."

They waited for over two long years. When, at the end of 1642, they were liberated, they found only a mud house to dwell in, as their church and presbytery had been confiscated.

A letter of the first pandāraswami Fr. Balthasar da Costa is also full of interest. He writes in 1642:

"The Pariahs, who are under our special care live, scattered in all the provinces and constantly I move about in every direction in order to administer the many communities of that caste. This is no hindrance to my helping the other neophytes and even to the conversion of many high caste pagans. Since my coming to this country, I have not dwelt two months at a stretch in the same residence. Ordinarily I walk on foot in the burning heat, often with no shelter for the night...Fr. Emmanuel Alvarez my companion does the same... To make up for the want of missionaries, we mobilise our neophytes, all full of zeal for the spread of the Gospel. We have just now established several of them exclusively for the guidance of Christians and the conversion of unbelievers. We give them a small monthly salary for themselves and their family, so that they may be entirely at their work. We call them catechists (*Upathesiyars and Pandarams*). This institution is not of our invention; our Fathers have already made excellent use of it in Japan and elsewhere."

One of those lay auxiliaries, Hilary, himself a former *pandāram* or *guru*, enjoyed much authority and esteem. Another catechist, Constant, a former *Yogi*, was Fr. da Costa's habitual companion.

"Since my return to Trichinopoly", the same Father writes, "I have baptized over one hundred catechumens and I am preparing fifty more. Last month I baptized 700. Add the 1,500 whom I wrote about last January and it makes 2,200 baptisms; but I can no longer stand the fatigue of preaching and hearing confessions. We need a prompt supply of new missionaries."

Such a happy development is justification enough for de Nobili's method. All now had understood that the true religion was neither a matter of caste, nor took away social privileges, but eliminated from social intercourse, at least among Christians, all that could offend the humbler members of one and the same religious body.

A General Summary—In 1644 Father Andrew Lopez, the rector of San Thomé, summing up results says:

(1) As to the Trichinopoly and Madura stations,

"The Christians that properly belong to the Brahman Fathers, are over one thousand, whereas, thirty years ago, they had reached at most five hundred"—a statement worth remembering. On their part two *pandaraswamis* had over 2,500 Catholics in Trichinopoly, Tanjore, Karur, Sattiamangalam and Gingi (40 miles N.-W. of Pondicherry). By this census the Catholics of the Madura Mission all told were 4,183. "In the city of Madura is a Residence belonging to the College of Tuticorin. There resides a Father dressed in black. He has 100 Christians, and he baptizes neophytes who come to him; but the chief reason of his stay in Madura, is to help the Fathers in charge of the Madura Mission by getting from the Coast what is necessary, and owing to his acquaintance with the chief personages of that Court (*fidalgos*), to put a stop to certain abuses of which the pagan officers who govern the Paravan villages on the Coast are guilty, in the name of the Madura Nayakkar; for the Paravars are that rajah's subjects."

Fr. Lopez next explains a curious state of things:—

"The Superior of this Mission depends immediately on the Father Provincial. There are at present four Fathers there, two take charge of the Brahmins and other high caste people, and two others mind the low castes. The two last-named Fathers do not profess to be of a low caste, nor do they behave as such; so that they are allowed also to deal with the noble castes. It is impossible that the low castes and the high castes be united together in a place of worship; nor can it be question of such a thing in these kingdoms. Not even in a private house can they be together. That is why the Fathers, by an inspiration of the Holy Ghost, invented the profession of *Pandarams*, to remedy the inconveniences under which the low castes were labouring. The low and the high are well aware that Religion is the same for all. Those of low caste, indeed, while living in paganism, were so much despised that they were not allowed to worship in public, and had no Master to teach them religion, unless he was taken from the low castes. By becoming Christians, besides the honour they receive from adopting our holy faith, they

can assemble in the churches which are places of worship (an additional distinction for them) and they have got Masters of the Law who are not like themselves of low caste, but belong to an honourable caste, such as the *Pandaram* Fathers profess to be members of —*a thing very glorious to them, no doubt, and which has never been seen till now in these kingdoms.*"

(2) As to the 26,218 Catholics on the Fishery Coast the same report continues:

"In the middle of the bay stands the College of Tuticorin, the heart of all the Residences. All the Christians are Paravars, except a few near Rameswaram who belong to the caste of Palavalis; but all behave as brothers. In this Mission of the Fishery Coast, there is scarcely any trace of paganism. The Christians are firm in their faith and in the knowledge of God. They have been very well formed: this is due to a large extent to the care the Fathers took, many years ago, to reduce the number of small villages, and to gather the Christians in seven principal centres. This was not done without trouble. The churches were built of fine stone; supplied with good sacred vestments, a big monstrance, a gilt silver chalice and silver censers; for these Christians do not mind spending much for their churches, and for the celebration of their feasts. The devotion of the women in hearing Mass is remarkable; every day the churches are full, as on days of obligation. The men themselves are not wanting in this devotion, though they do not come in so large numbers. Great are the love, respect and confidence that these Christians bear to the Fathers, generally speaking. Yet some twenty years ago, or more, four or five men prosecuted the Fathers with the help of the Gentiles and the Portuguese, having recourse to all kinds of diabolical inventions and atrocious calumnies, which they proffered against them, because the Fathers would never connive at certain grave disorders of which these men were guilty, as was clearly proved. These men defend themselves by the bribes they give to the Gentiles, to the Portuguese and to the officers of the King; they resort to means attended with most serious consequences. And because the things they reproach the Fathers with have some appearance of truth, they write them to distant places in the name of all the Christians. This mission has 12 churches where 12 Fathers reside."

(3) The same report gives a clear idea of that complex and hardly manageable thing, the Cochin Jesuit Province of 1644. All the residences were attached to either a "College", or to a centre with a superior. The College of Cochin had four residences and 2,700 Christians; that of Cranganore two residences and 450 Christians (besides the 80,000 St. Thomas

Christians). Quilon had eight residences and 14,700 Christians; Tuticorin had twelve residences with churches and 26,200 Christians; Mannar Island five residences and 5,450 Christians; Colombo eleven residences and 11,150 Christians; Jaffna twelve residences and 33,300 Christians; Mylapore, with no residence after the arrival of the Dutch, except Madre de Deus (Madras) with 1,700 Christians; the Madura Mission three residences and 4,150 Christians; and the Pegu and Ava Mission over 2,000 Christians. The Bengal Mission had four priests for the Portuguese and their dependents; and the Moluccas 12,600 Christians. The Catholics of the whole Province numbered 123,000. *

1648—Fr. de Nobili, almost blind after forty years of labour in the Mission, went to Jaffna in Ceylon and from there to Mylapore, where he lived in seclusion for some years and died in January 1656. The writings he left come to near twenty volumes in Tamil, Telugu and Sanskrit, but some of them have perished. Of de Nobili himself the Mission superior, Fr. Antony de Proenza, (senior) wrote a fine eulogy in which we read:

"Fr. Robert was tall in stature; his bearing inspired such veneration that he never failed to command the respect even of his pagan enemies. To this I attribute the fact that, though he was put twice under arrest and often insulted, yet no one ever dared to lay hands upon him. What shall I say of his greatness of soul, his constancy, his patience in suffering, his extraordinary abstinence? He touched neither flesh, nor fish, during the fifty years he spent on this Mission; and during the last years of his life he even abstained from rice and milk and lived only on herbs and even in such small quantities that people wondered how he could endure. We should not fail to speak also of his humility, his contempt for all that the world esteems, his devotion to the most Blessed Virgin, Our Lady, of whom he always speaks in his writings with wonderful respect, also of his perseverance in prayer and in all other spiritual exercises which he never failed to perform punctually during all his life, in the midst of his manifold occupations."

* This Report of Fr. Andrew Lopez on the whole Malabar province, a valuable document, has been translated and published by St. Joseph's I. S. Press, 1907, 36 pp. in English. See also L. Besse, Mission du Maduré, p. 459 &c.

About Fr. Emmanuel Martins, a contemporary writes in 1660 in an official report:

"Not to mention insults and outrages, his daily bread, nor the dangers of death he escaped by a sort of miracle, he was imprisoned four times in hatred of the Gospel; once, in company with Fr. Lopez at Madura, where they were often whipped most cruelly; then at Trichinopoly, where he was tortured until he was covered with blood; a third time at Sattiamangalam, where he received so many blows that, on leaving prison, his livid, swollen face made him unrecognizable; finally again in the same province and with the same treatment. He was four times exiled: twice from Trichinopoly, with such ignominy that even pagans pitied him; and another time, with a necklace of leaves and pebbles, in derision. The children and the rabble ill-treated him as a fool, until blood covered his body. Meanwhile the soul of that apostolic man was jubilant with consolation."

Trouble on the Fishery Coast.—Meanwhile an era of new misfortunes dawned on the Coast. The Dutch East India Company had already occupied Ceylon. Now in 1657, with leave of the Madura Nāyakkar, it settled at Tuticorin and along the Coast of Malabar. Cochin suffered most: its clergy were expelled, the monasteries, colleges, bishop's palace, two hospitals, thirteen churches and chapels were razed to the ground and the magnificent cathedral turned into a Dutch warehouse. This was "Reformation" outdoing even Islam. All the Portuguese were banished from the Malabar Coast, yet Spanish and Italian Carmelites were tolerated by the Dutch, just as they were by the English in Bombay. The Syrian Christians too remained unmolested.

Fr. Francis d'Oliveyra the Provincial summed up the situation in 1664 thus: "In the war with the Dutch the Malabar province has lost the colleges of Colombo, Jaffna, and the residence of Mannar in Ceylon; in India the colleges of Cochin, Quilon, Cranganore and Negapatam are destroyed; that of Tuticorin remains, but the Fathers reside up-country, not on the Coast."

Gradually the Fathers could return; but as long as the Dutch were on the Coast, viz. for over a century, up to 1783

and the treaty of Versailles, they showed themselves, with few exceptions, staunch Calvinists, very hostile to the Catholic (and Portuguese) missionaries.

In 1697 the college of Tuticorin was also destroyed by the Dutch; it opened later at Manapad. There were only five Fathers in all on the Coast and there was great need of five more. But the Dutch were grinding the Paravars down to such an extent they could hardly maintain their missionaries.

On the whole the Calvinists made only a few converts and some martyrs. "To convert us, the Paravan chieftains said, you must make more and greater miracles than did St. Francis Xavier, our apostle. Raise a dozen dead men to life and heal all the sick. After that we shall reconsider your case." The Calvinist pastor called from Batavia returned home when it was found impossible to force the Paravars to listen to his heretical preaching. A single man went to hear, but by order of the headman he was stabbed to death on coming out of the temple.

A Contrast.—In refreshing contrast with the periodic stagnation and upheavals on the Fishery Coast from both internal and external causes, work in the Madura Mission was intense and most successful.

In pursuance of their campaign, Jesuit missionaries also penetrated inland from the East and West Coasts, and, in 1663, Fr. de Proenza entered the Marava country east of Madura. The first missionary survey of the whole land was thus completed.

A Vellālan community north of the Cauvery was the pride of the missionaries.

"The residence of Sattiamangalam," says Fr. de Proenza in 1665, "is the most flourishing of all. The Christians are quite free. Our festivals are as solemn as in Europe. Thanks to their number, the faithful form a strong body, and forestall or repress

the insolence of pagans. The Brahman Fathers have acquired great authority, and are held in esteem and veneration. The lords and governors of the country eagerly offer lands to Fr. Arcolini for Christian settlements."

Vellālars were also converted later at Vadakankulam, (Tinnevelly) and in the seven settlements round Idaikattur (Ramnad District). Another caste worth mentioning are the *Kallars*, professional dacoits, cattle-lifters, spies and soldiers. This caste, to-day 510,000 strong, then inhabited a self-governing jungle land round Pudukkottai. In theory, they owned a king at Madura.—"Heaven supplies the rain, they said, our cattle does the ploughing, and we manage the rest. Why should we pay a land-tax?" Another Kallan has said: "All castes steal, but our methods are more direct and effective." Fr. de Proenza wrote, in 1665, about Kandalur and Pachur in the Kallan land:

"There is peace here, thanks to the friendly Kallars. Many of them are now baptized. Even the unbaptized grant us a protection which we find nowhere else. Fr. Rodriguez in charge of them has baptized 584 adults. The Kallan caste has suffered much from wars and factions. Several Indians see with joy the decadence of that republic of robbers, who pillage entire villages with irresistible boldness and valour. Others take it as a misfortune for the country, because, in time of war, a batch of these gallant men is worth an army. The Muhammadans feared the Kallars more than regular troops. For sudden attacks they are unequalled. Combining courage, shrewdness and agility, they leave their jungles in small groups, spread in disguise, and rally at the sound of a whistle to operate against a farm or an encamped army."

In dash and dexterity the Dravidian Kallan resembles the gallant Gurkha of Nepal. We have now good Christian Kallars among us; but their Hindu castemen are not ripe for conversion. They have lost faith in their stone gods, and will tell you laughingly how often they have stolen offerings made to the idol. But Baptism entails some social ostracism and they tell you:—"Wait till I get my children married", or "Wait till we divide the family property, and I will surely come."

In 1676 all the neophytes in the Mission numbered 50,000 and there were nine Fathers, 25 catechists and 60 chapels or oratories. Again the Annual Letter of 1681 speaks of 75,000 Catholics in the kingdom of Vellore and its tributaries, Madura, Tanjore, and Gingi.

The last quarter of the 17th century witnessed the heroic apostolate of Blessed John de Britto, martyred in 1693, of Bishop Francis Laynez (who died in 1715) and of Fr. Venantius Bouchet, later superior of the Carnatic Mission (who died in 1732.) All the three were great and successful missionaries.*

Amid other sufferings, Bl. John de Britto had to undergo severe scourging and was then trampled under foot by eight men on a rugged sun-burnt rock. He was thrown repeatedly into a tank and rescued only before drowning. He was then sentenced to be impaled with two of his catechists, after having the hands and feet cut off. All this, seven years before his real martyrdom by the sword at Oriyur in 1693 at the age of forty-five.

In the latter part of the 17th century, conversions by whole families, villages and groups seem to have been common. Admiration's magnifying glass has revealed to some historians a boundless vista of converted countries, kingdoms and races. But we may be satisfied with the sober facts. Fr. Venantius Bouchet in the 12 years ending in 1700, baptized 20,000 persons, and was actually in charge of 30,000 neophytes. In 20 months, about the year 1701, Fr. Francis Laynez won over 7,000 apostates and thousands of Hindus. Bl. John de Britto conferred 12,000 baptisms in 12 years and from 1656 to 1659 Fr. Antony de Proenza (senior) reported, for Trichinopoly, 2,347 conversions; for Tanjore,

* The *Life* of Blessed de Britto has been written by his brother and lately translated into English by Bishop A. M. Teixeira of Mylapore; another *Life* is by H. E. Archbishop Doering, S.J. of Poona (B. X Furtado and Sons, Bombay); a short tract is also published by the C.T.S. of India (2½ as.)

2,268; for Sattiamangalam, 1,639 and for the Kallan country (Pudukkottai), 2,592: a total of 8,846, "besides over 1,000 adults baptized while dying by our Catechists and Christians. Such is our conquest and reward superabundant, *merces magna nimis*!" For 1665, the same Father reports 5,300 baptisms of adults, and adds:—"What a consolation, but what a sorrow too! We could have double, fourfold and tenfold that number, if we had more means." From 1673 to 1676, we find 6,303 baptisms in the Northern District. 9 Fathers and 25 Catechists take care of 50,000 Christians and 60 churches. A long file of figures could be drafted from the annual letters.

We give below the annual account of baptisms.* From which we may safely conclude that in 1700 the Madura Mission had risen to at least 80,000 from the 50,000 found in 1676.

While we meet with such brilliant results due to the accommodation method in South India, we find stagnation overtaking other missions. A French Jesuit missionary, Peter Martin, who had laboured in Persia, Bengal, Travancore and Tinnevelly wrote in June 1700:

"It was chiefly on account of the Pariahs whom the Portuguese received with kindness, like all others when they wished to become Christians, that the Hindus conceived so much contempt for people from Europe. If the wise precautions had been taken then which have been kept for a century in the Madura Mission, it would have been easy to win all those people over to the Portuguese first and then for Jesus Christ; whereas to-day the conversion of Indians is almost impossible—I say impossible for all who pass for Europeans even if they wrought miracles." (Lettres Edif. II, 244).

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* Year	Baptisms	Year	Baptisms
1683	5,198	1695	1,125
1684-6	15,419	1697-7	2,011
1688	1,963	1698	1,148
1691-3	4,000	1699	1,353
1694	1,608	1700	5,000

The number of the baptized includes children and adults.

Notable Missionaries of the 17th Century

De Nobili, Robert, "Tattuva Podaghar Swami"—Italian, 1577-1606 - 56,* the apostle of the Brahmans and first oriental scholar; knew Sanskrit, Tamil and Telugu, left a score of works, one in four volumes.

De Proenza, Anthony, (Senior) "Paramanandar Swami"—Portuguese, 1625 - 53 - 66; his body was found incorrupt some 15 days after burial. He wrote eight annual letters.

Da Costa, Balthasar—Portuguese, 1610 - 39 - 73; "Few have suffered and laboured so much and so long." He was one of the leading missionaries of his day.

De Britto, Blessed John, "Arulanauda Swami,"—Portuguese, son of a viceroy of Brazil, 1647 - 74 - 1693, tortured several times, and beheaded at Oriyur, Ramnad Dt. He gained over 12,000 souls to Jesus-Christ.

Laynez, Francis, "Madurendirar Swami"—Portuguese, 1656 - 83 - 1715, the second apostle of the Marava land, laboured in Madura, at San Thome, and in Bengal, and became bishop of San Thome in 1704—one of the most remarkable missionaries of the East. He converted many thousands.

Martins, Manuel, "Jeganivasaghar Swami"—Portuguese, 1597 - 1625 - 56, linguist, author and intrepid missionary.

De Abreu, Gaspar—Portuguese, 1548 - 85 - 1614; "Could not have cherished his family more than he did his Paravars." Even the Maravars, a rowdy pagan tribe, held him in high esteem and called their sons "Gaspar."

Bouchet, Venantius, "Sanjivinathar"—Frenchman, 1655 - 89 - 1732. Worked in Siam, the Carnatic and the Madura Mission where, in 12 years, he baptized many thousands and heard 100,000 confessions.

18th Century—Further Progress, Slow Decline

The 18th century witnessed the bifurcation of the Madura Mission. In 1703 the French Jesuits, with Pondicherry as centre, started the celebrated Carnatic Mission. including the kingdoms of Vellore, Golconda and half Gingi with 5,000 Christians. Already the Mysore Mission had received Salem and Coimbatore with 10,000 Christians.

In 1706 German Lutherans, sent by king Frederick IV of Denmark to the Danish possessions in India, came to Tranquebar.

* Dates of birth, arrival in India and demise.

In 1711 Bishop Francis Laynez of Mylapore spent five months at Avur and some 22,000 persons were confirmed, a rare event for that period. At first Madura depended on the see of Cranganore, now Bishop Laynez, a former missionary of Madura, came to revisit his dear Christians.

In 1712 Fr. Beschi built a church at Elur on the Coromandel Coast at the expense of the Mogul governor himself and that same year he gave 336 baptisms.

From 1701 to 1730 the Annual Letters or private correspondence give an annual average of over 5,000 baptisms of children and adults, ranging from the minimum of 4,532 in 1715 to a maximum of 7.817 in 1708.

In 1727 the German Lutherans of Tranquebar, Gruendle and Schultze, printed the complete Tamil Bible and Fabricius a Tamil hymn book from the German. That same year the *Annual Letter*, signed by Fr. Prosper Giuliani, reports 337 baptisms of adults and 1025 of children by Fr. Constant Beschi at Tanjore, and then we read :

"Would to God we could avert the ruin which threatens us from the Danish heretics of Tranquebar! They have sent their catechists with their pockets well supplied in order to cause trouble among the Tanjore Christians. They have printed the Bible in rather coarse Tamil and have disfigured it by their commentaries full of errors. They have also published a good many other books; the types are excellent, well cut and varied. Already a few Christians of the lower strata of society, enticed by the love of rupees, have fallen away at their instigation and the number of apostates is increasing. We wish we could oppose book to book, but means fail us; we have no press and hardly can oppose one book to one thousand." "Meanwhile Fr. Beschi, who knows Tamil admirably well, has been told by Fr. Dominic Madeira his superior to write a book refuting those errors."

In consequence Fr. Beschi wrote his important work *Veda Vilakkam*, or Explanation of Religion; its eighteen chapters are, according to John Murdoch of the Christian Literature Society, so many pointed arguments that pierce the Lutheran heresy. The Protestants answered by a tract, which Beschi met with another in 1728, namely *Pedaga Maruttal* or Refutation of Schism.

The Annual Letter of 1731 speaks of difficult times:

"Formerly the Mission gave eight or nine thousand baptisms a year (including those of dying children) but for the past few years it has been ravaged by famine, plague and other calamities.

"The town of Trichinopoly, where the king of Madura resides, seems to have become an immense hospital. Fr. Charles Bertoldi, from time to time called from Avur to assist the plague-stricken, several times administered the last sacraments to 100 dying, at other times 150 and even 200. We have his word for it."

That same Father was in 1730 invited by Katta Thevar, raja of Ramnad, who welcomed him in triumph. They had become fast friends when, some years before, the raja was a refugee at Avur. The Father was also well received by the Prince of Sivaganga, Nallukottai Udaya Thevar. In this travel across the country Fr. Bertoldi saw that hardly one-thirtieth of the population had survived the calamities of the years before. Many Catholics had fled from the persecution; many had their ears and noses cut—a proof of their constancy—yet there had been many defections.

In that same letter to Rome Fr. Beschi complains of the miserable pay of his catechists. "The Lutherans, he says, pay their catechists liberally; they give to one what we dole out to four. I insisted with the superiors that they might raise the salary by one fourth; but they answer me that our resources do not allow it." Here we notice the weakest spot in the Ancient Madura Mission, want of support from Portugal or elsewhere. In their yearly accounts superiors invariably complain of the shortness of the means at their disposal. In 1734 there were ten missionaries and one hundred catechists, but the annual income (from coconut palm groves near Goa and casual alms) was only 8,000 seraphins (or rupees). Even the palm grove at Assalona in Salcette was taken by the Mahrattas in 1739.

The same Father wrote again in 1734:

"The want of catechists is daily increasing. We scarcely find anybody willing and able to fulfil this ministry properly. Those

who are aged refuse to serve for so miserable a salary, and the missionaries have been this year compelled to admit some youths unfit for the work, to the great detriment of souls Could not this Mission imitate the Carnatic and Mysore Missions, which, for many years, have had a Seminary where young men are prepared for the post of catechists?"

In 1734 Pope Clement XII and ten years later Benedict XIV issued orders on what is by convention called the Malabar Rites. One century before, in 1623, Rome had approved de Nobili's conversion method "until the Holy See provide otherwise" (*Romanae Sedis Antistes*); now it warned or forewarned against some heathen customs for marriage and other ceremonies. In particular the Hindu doctrine of Untouchability was declared to be alien to Christianity and a flat denial of the Divine Adoption by which, as St. Peter says, all the baptized become "*a chosen generation, a kingly priesthood, a holy nation, a purchased people.*" (I ch. 2, 9). Indeed the spirit of Christian brotherhood and God's stupendous condescension in becoming Man should facilitate social intercourse at least among Catholics, if anywhere at all.

In 1744 Benedict XIV by his Bull *Omnium Sollicitudinum* proposed to establish two sorts of priests in the Mysore, Carnatic and Madura Missions, *Sannyāsi* priests for the high castes and *Pandāraswāmis* for the low exclusively. An attempt was made in that line: four of the Fathers of Madura worked only for Pariahs and nine for the higher castes, but already in 1760 such distinction had disappeared.

1750—The German Lutheran Frederick *Schwartz* founded churches at Trichinopoly, Tanjore and Tinnevelly and for almost fifty years, till 1798, trained Indian workers and sent them over South India to extend Christianity. He never married and at his death left £ 10,000 to the Tamil Lutheran Church.

1756—A letter of the Jesuit Provincial of Cochin gives 254 thousand as the number of Catholics in all the Jesuit

missions in India. This includes 26 thousand for the Fishery Coast and 120 thousand for the Madura and Marava Missions. We can again follow the growth step by step through the Annual Letters which now give the numbers of baptisms separately for children and for adults. From 1731 to 1741 the annual number of adult baptisms was above one thousand; it was still greater from 1743 to 1756. * "We are justified, meseems," remarks Fr. Leo Besse who patiently collected all these results in 1908, "in saying that the Bull of Benedict XIV, published in 1744, had no sensible effect on the number of conversions." Again if we remember there were in 1756 about 879,000 Catholics of the Latin rite in India and Burma, we notice that one large fourth of them (254,000) was in the Jesuit Missions.

A Page of Secular History—Father Gaston Cœurdoux wrote from Pondicherry, on January 6, 1739:—

"The fate of the kingdom of Trichinopoly is at present settled; that is to say, hereafter it is a Moorish country. The Nawab Chanda Sahib made his entrance into the capital more than a month ago (December 1738), when three missionaries assembled together and celebrated with solemnity the Christmas festivities. He is also very favourable to our religion, and on terms of very particular friendship with Father Beschi, an Italian Jesuit of great merit. This Nawab is also very friendly to the French....."

We have not to relate the invasion of South India by the Marathas in 1740, nor the misfortunes that befell Chanda Sahib and his family. Having surrendered Trichinopoly (1741), he was carried away as a prisoner by the victorious army of Ragoji Bhonsla, to Satara, in the Maratha country, while his wife and children were honorably entertained at Pondicherry (1742). Seven years

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Year	Adult Baptisms	Year	Adult Baptisms
1743	2,030	1746–8	4,098
1745	1,671	1756	2,486

later, at the request of Dupleix, Governor of French India, Chanda Sahib was set at liberty by Ragoji, and sent back to Arcot, with full honours.

In the middle of the 18th century the struggle between the British and the French East India Companies for the mastery of Hindustan came to an end, (1746-63). The three Carnatic wars and the battles of Arcot, Plassey and Wandiwash (1752, 57 and 61 respectively) were the military events in the conflict. In the South Trichinopoly was twice besieged, once in 1752 by Chanda Sahib, son-in-law of the Nawab of the Carnatic and the French who surrendered at Srirangam to General Dalton and again in 1753 when the French attacked the Trichy Fort, but were defeated at Golden Rock. It was at Arcot that Robert Clive began his military career; at Trichinopoly his rooms now form part of St. Joseph's College hostel. About the year 1757 the Rev. John B. Kohlhoff of Tranquebar came to visit a captain Berg who was lying sick at Srirangam, "so that" remarks a Protestant writer, "an act of charity on the part of a Lutheran missionary in a Danish Mission towards a German officer, engaged in the French service to fight against the English, heralded the birth of the Anglican Mission." In fact in 1762 Frederick Schwartz settled at Trichinopoly and became chaplain of the British garrison. In 1790 Tippu Sultan also marched on Trichinopoly and devastated the fair and fertile island of Srirangam. Finally in 1801 by a treaty with the Nawab Trichinopoly and the South-East became part of British India.

So much for the secular history of this half century; the religious history is that of a long disaster, almost a Dark Age. In 1759 there was struck at the Church in India a dangerous blow from unexpected quarters. An apostate politician of Lisbon, the marquis of Pombal, made his king first expel all Jesuits from the Portuguese colonies and then extorted from the Sovereign Pontiff the partial

suppression of the Society of Jesus in 1773. It survived in Russia, and Germany; but had already been "*exported*" from, or extinguished in Portuguese India. In 1759, 127 Jesuits, all those within Portuguese reach, were with fiendish smartness seized and deported from Goa. 24 died at sea. Only a small number escaped capture; thanks to Hindu and Muhammadan rulers. A Portuguese man-of-war appeared off the Malabar Coast claiming the missionaries; but the local sovereigns refused to hand them over. Thereupon Pombal stopped the Fathers every allowance; but Dutch merchants joined together to maintain them. The two Jesuits Salvator dos Reys, Archbishop of Cranganore and Clement José, Bishop of Cochin, also declined to resign their sees. Both lived on alms until they died, the first in 1771 and the second in 1777. They were then replaced by administrators. Elsewhere the Portuguese soldiers sent by the viceroy were arrested by the Indian authorities and released only on the intercession of the missionaries. At Mylapore the Portuguese Bishop had obtained from the viceroy of Goa a frigate to capture the French Fathers of the Church of San Thomé, which was on British territory. But the English Governor, Mr. Palk, ordered the pirate ship to sail back, as otherwise the British guns of Fort St. George would deal with it.

In 1774, Pope Clement XIV's Brief of suppression of the Society of Jesus was promulgated to the Jesuits of the Carnatic, Mysore and Malabar Missions. Nevertheless they were asked and even pressed to continue to work in their Missions, under their respective Ordinaries. In 1777 those of the Carnatic handed over their Mission to and amalgamated themselves with the Paris Foreign Missionaries, who took over charge of the Mysore Mission as well. Moreover, according to arrangements made by Propaganda in 1778, and confirmed by another decree of the same Congregation dated 1875 and by a Bull of Pius VI issued in 1788, the Madura

Mission and the Fishery Coast were brought within the jurisdiction of the Vicar Apostolic of Pondicherry, Bishop Peter Brigot; * and the missionaries working in them were directed to seek their administrative powers from him. This meant not only a change in mission agencies, but also new methods of administration of the Indian Missions. Up to that time all the Catholic Missions in India had been considered as Portuguese and had been conducted, in point of fact, by missionaries who were for the most part Portuguese; except the French Carnatic Mission, which yet was at first under the Portuguese Bishop of Mylapore.

In 1780 there remained only eight Fathers on the Fishery and Malabar Coasts, eight in Madura, three in Raichur and three in Mysore: twelve of them were Portuguese, seven Neapolitans and three Germans. All of them were under the Carmelite Bishop of Cochin and the Provincial of Malabar; some of them lived even after 1800. Fr. Denis Fabri died in 1809, Fr. X. Wendel in 1803, Fr. Manente in 1812 and Fathers Garret and X. d'Andrea in 1817. The latter rejoined the Society of Jesus restored in 1814 by Pope Pius VII.

A Retrospect.—We have seen thus far the collective work of the missionaries. Some words now about the marking or creative personalities in their ranks.

First as to *total numbers.* Combining the lists so carefully compiled by Rev. Fr. Leo Besse for the Fishery Coast and the Madura Mission proper, we find that at least 320 Jesuit Fathers have worked, and many of them died, in our Mission between 1542 and 1759, leaving no greater memorial

* Nevertheless, through a caution of diplomacy, the Vicar Apostolic of Pondicherry was not formally proclaimed the sole territorial Bishop of those Missions, but only "the Superior General of the Malabar Missions which the Jesuits cultivated in the provinces of Telingana, Carnatic, Madura, Mysore, Tanjore and the Fishery Coast, having sole and entire pastoral care of the faithful, either Europeans, Eurasians or Indians, found in those Missions." But in the confusion which then prevailed in Indian ecclesiastical affairs, such a want of precision left the door open to rivals and was bound to become a source of difficulties.

to their name than a world made better by their lives. A priest of the Paris Foreign Missions, Rev. M. Perrin has left us the following testimony :

"I distrusted those Jesuits before I knew them. Their virtue has annihilated my prejudices. In them I have seen men combining the highest forms of prayer with the most active life ; men of perfect detachment and of a mortification that would frighten anchorites : men who gave up necessary things and spent all their strength in missionary labours ; men patient under trials, humble despite the esteem they enjoyed and the success they obtained, men burning with a zeal always prudent, wise and unremittent... I give this testimony gladly, not freely. If I spoke otherwise, the whole of India would rise and contradict me .. I do not ask Providence to send to India men of superior talents, or workers of miracles. But I sincerely wish the successors of those Jesuits to have their zeal, spirit of mortification and blameless conduct. Then certainly the best priests will be those of Hindustan" (*Voyage dans l'Hindoustan*).

The Fathers of the Madura Mission proper were as a rule only ten or twelve at a time and had immense districts in their charge in which they toured on foot. From among them let us mention the following :

Beschi, Constant, "Viramamunivar Swami"—Italian, (1680-1747) gifted linguist, eminent Tamil author and successful missionary. Left two dozen works in prose and verse.

Bertoldi, Charles Michael, of Savoy (1662-1740) known as "Avur Gnanapragasiar Swami" left a book on retreats, *Gnana Muyarchi.*

Buttari, John Baptist, "Paranchodinathar," Italian (1707-57) baptized in 1745 the famous martyr Devasagayam Pillai. His Life has been written in Italian. He is buried at Avur.

De Rossi, James, "Sinna Saveriar"—Italian (1701-74), a most successful missionary, and author of popular Tamil works. His tomb is at Sarugani.

In three years, from 1746 to 48, he baptized 1590 adults and 4,430 children.

19th Century—Slow Recovery, Full Expansion

A long hibernating or dormant period for want of priests (from 1800 to 1838) opens the nineteenth century in the Madura Mission. Most of the Christians were left to themselves and no new converts could be made. Moreover new rivals invaded the field. In 1816 came the Methodists and

in 1820 the Anglican Church Missionary Society. In 1825 the Society for the Propagation of the Gospel took over the Lutheran flock, some 6,000 adherents in all, and spread towards Ramnad. Since 1834 the Congregationalist Mission of Boston has worked in the Madura and Ramnad Districts. Finally, in 1836, the Leipsig Evangelical Lutheran Mission and others since have gained a footing. Often these societies have tried to win over Catholics. Such "conversions" are proverbially fickle and Christians who sell themselves are never worth buying.

In 1830 a deputation of Catholics from Sarugani, Calladithidal and twenty other villages started for Pondicherry, 200 miles away, in quest of European missionaries. Bishop Louis C. A. Hébert welcomed them and sent them in succession three priests of the Paris Foreign Missions, Fathers Méhay, Jame and Mousset. Fr. Jame died at Calladithidal aged 27; the two others later introduced and laboured for a time with the Jesuits of the new Mission.

In 1836 the missionary Pope Gregory XVI made of the Pondicherry Mission the Vicariate of the Coromandel Coast, including Mysore, Coimbatore and the whole Southeast. Thereupon Bishop Louis Hébert asked the Pope to send Jesuit Fathers to Madura. The petition was transmitted to their Father General John Roothaan and by him to the Provincial of France, Fr. Francis Renault. He chose Fathers Joseph Bertrand, Louis Garnier, Alexander Martin and Louis du Ranquet as the four founders of the new Mission. They were at Pondicherry in October 1837. Fathers Bertrand and Garnier reached Trichinopoly on the following March 18th while the other two went to Palamcottah. Father Bertrand had been named Vicar Apostolic, but obtained from the Pope to be ranked merely as Mission Superior. Two priests of Pondicherry, Rev. Méhay and Mousset, accompanied the new comers.

The New Madura Mission—1838.—When the French Jesuits entered the Madura Mission, the old adversaries Hinduism and Islam, were accompanied by others: Protestantism was there for over a century; the secular priests from Goa were decidedly hostile to the Pope's messengers and many Christian communities were split in factions and disorganised. No question of peaceful conquest, but of warfare without glory and for a long time without result except slander. "In Trichinopoly," wrote Fr. Bertrand in 1838, "no man has confessed for the last ten years. There is neither sermon, instruction nor catechism. In Prātakudi, 300 Catholics have turned Protestants." The title of missionary is no longer held in veneration, adds Fr. Garnier, and religion is an object of contempt. In the Central District the long forsaken Christians were, for the most part, a demoralised set. Catechism and public instructions were unknown among them and the use of sacraments was abandoned. Accustomed to live as they pleased, the Christians were little disposed to obey their new pastors; they even tried to extort from them concessions which could not in conscience be granted. When therefore such concessions were refused, they were ready to revolt.*

On the Fishery Coast, conditions, as Fr. Martin found them, were perhaps even worse. Great disorders had become common, both in towns and villages. Many old men could not even make the sign of the cross. Drunkenness had spread through all ranks and classes, even to women. The sanctity of marriage was forgotten; concubinage seemed to have lost its shamefulness. Sundays were kept like ordinary days. In many places superstitious practices and sorcery were common. The revenues of the churches, their treasures, even their ornaments and sacred vessels had become the prey of intriguing and greedy persons. In several places the headmen had arrogated to themselves rights over the discharge of priestly duties as strange as they were criminal. The priest could not bless a marriage, administer the sacraments or preside at funerals, without their authorisation. Such were the ravages caused among those Christians in fifty years by want of pastoral care.

* The bent of mind thus acquired has unhappily survived, even to this day, in certain places. Even in Catholic Europe, as St. John M. Vianney has said, a parish left without priest would soon return to heathenism.

Fathers Bertrand and Garnier, who had been received in triumph at Trichinopoly, were expelled from the church at Madura by the Goan priest in charge. Fr. Bertrand remained in the district and Fr. Garnier returned to Trichinopoly, from where he administered Avur, Prātakudi, Maleyadipatti and Dindigul. At Trichinopoly he started four schools and built the church, the present St. Mary's Cathedral. Fr. Martin laboured at Tuticorin and Fr. du Ranquet at Palamcottah. But alas! the four founders of the Mission had very short careers indeed. Fr. Martin died at Idaikattur in May 1840 aged 40. Fr. Garnier built a church of Our Lady at Madura, became superior in 1842, and died at Madura in 1843 aged 38. Four months later Fr. du Ranquet died at Srivaikundam aged 37; and in 1844 Fr. Bertrand embarked for Europe to recoup his health and arrange the affairs of the Mission at Rome. He never returned and died in France in 1884 aged 82. After him Fr. Alexis Canoz who had arrived five years before became superior.

Here one may ask how many Catholics did the new missionaries find in the field so well tilled by their predecessors. The answer is not easy. In 1841 the Madras Government, setting an example afterwards copied by the other provinces, held through its revenue department a census of all the Christians and their churches in the Presidency. The total of Catholics for Tinnevelly, Madura, Trichinopoly and Tanjore was 134,977 including at least 30,000 Catholics under Goan priests.*

Moreover the Indian State of Pudukkottai was not included in the Madras Census. That State had 13,700 Catholics in 1891. Taking three-fifths of this number, or

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* Tanjore 28,326 Madura 42,615
Trichinopoly 30,536 Tinnevelly 20,000

The last number is manifestly wrong for the Fishery Coast and all the stations inland. The Fathers reckoned 33,500 Catholics and this number we adopt for the total given above.

8,820 for 1841, we get a grand total of at most 143,197. Now 85 years before, in 1756, the Catholics were 146,000. And yet the rhythm of birth, marriage and death went on all through. By mere natural growth, say at 5 per cent per decade, they should have numbered 200,000 in 1841. How to explain this unnatural *status quo*, lasting for several generations?

This is no case of merely arrested growth; there must have been leakage and defections, or natural checks on growth such as famines, wars and epidemics, or all these causes combined. Some leakage there has been in favour of Protestantism, but only of some malcontents and on no large scale. In 1826 the Anglican S. P. G. recorded for Tinnevelly, Tanjore and Trichinopoly 7,963 Christians and twenty years later only 12,820. There have been defections also to Hinduism, but we have no records of group apostasy. What is more likely is an increase in non-practising or indifferent Catholics. We have also ample evidence that, from neglect, bad handling and habits of insubordination or caste rivalry, many Catholics needed a sort of reconversion.

But the new Madura Mission extended only south of the Cauvery. Hence to ascertain the strength of its Catholic population we must subtract 19,500 for Trichinopoly and 14,168 for half Tanjore. This leaves 101,309 Catholics for the new Mission, including all those under Goan priests. After his first pastoral tour in the south in 1840 Bishop Clement Bonnand put down the number of the Catholics under him as 98,500 and this number we may safely take as starting point. Fr. Bertrand and the other early missionaries have left us similar records, namely approximations in hundreds and thousands.* They were overburdened with other work than census taking and well-nigh

* 1842 Jesuit Mission 98,900 Padroadists 12,190
1845 „ 108,170 „ 24,700

crushed by all sorts of reverses. Yet that little band of pioneers in a foreign land laboured on courageously. The harvest they sowed in tears, others have reaped with joy and exultation.

The Vicariate Apostolic (1847-1887)—In June 1847 Fr. Alexis Canoz, named Vicar Apostolic, was consecrated Bishop by Archbishop Ludovic, O.C.D. of Verapoly and began his long episcopal career of forty-one years.

In 1848 St. Joseph's College, begun at Negapatam four years earlier by Fathers D. Audibert and Louis St. Cyr "for the same end, wrote Bishop Canoz, as that for which St. Francis Xavier accepted St. Paul's College at Goa", was gutted by enemies, but was rebuilt at once on a larger scale with the help of the people. In 1849 began at Dindigul the Congregation of Brothers of the Seven Dolours who were to be catechists. They numbered 26 ten years later. About the same time was started by Fr. Antony Pereira a Jesuit novitiate first at Trichinopoly, then at Dindigul, which up to 1888 furnished 32 Indian religious.

In 1854 Fr. John Baptist Trincal opened at Madura what was to be later on St. Mary's High School.

In 1857 the orphanage started by Fr. John Bossan at Alantalai four years before was transferred to Adaikalapuram, where it has become an important institution. Ever since 1853 it has received a liberal grant from the Holy Childhood Society.

In 1860 the French nuns of Mary the Repairer came to labour at Trichinopoly, Tuticorin and Adaikalapuram. They were recalled in 1881 and received a letter of thanks from Rev. Fr. Beckx, the Jesuit General. They left behind them a solid nucleus of auxiliaries, namely two congregations of Indian sisters. The Provincial of Madura, Mother Helen de Chappotin, later as Mother Mary of the Passion

founded the Franciscan Missionaries of Mary, who have now already 26 houses in India.

The Concordat with Portugal—In 1860 also after long delays Portugal signed a concordat with the Holy See about India, thereby closing a very painful chapter. Hence something must here be said about the Portuguese Royal Patronage over Missions. Already in 1493 Pope Alexander VI and later other Popes had granted Portugal the right of patronage to be exercised over all countries *conquered* or *to be conquered* and *discovered* by Portugal, commencing in Northwest Africa and ending only where the Portuguese caravels should happen to halt in their forward and triumphal march towards the out-lying countries of the rising sun. This was the monopoly of the Missions added to the monopoly of conquest and of trade.

Evidently the Popes granted those ample and rare privileges only on the usual onerous conditions, namely the foundation and endowment of episcopal sees, of parishes and of seminaries—conditions that laid an automatic check on the extension of the royal patronage. But owing to many causes Portugal could never be a liberal and powerful "patron" of Missions. Worse still its anti-clerical and freemasonic Government of that time extorted from Clement XIV the partial suppression of the Society of Jesus, as we have seen. Again in 1833 it expelled all religious men from Portuguese India and caused the extinction of all convents of nuns. The diplomatic rupture with the Vatican lasted eight years. But meanwhile Gregory XVI felt obliged to act. By two briefs the Pope annulled, at least placed in suspense, all jurisdiction coming *via* Goa to South-east India. "These Vicars Apostolic, he declared, depend immediately on the Holy See. They are the only Ordinaries (local Bishops) of these countries, so that the Archbishop of Goa can no more, in any way, exercise any jurisdiction there." The Roman stand-point was that the right of

Patronage essentially involved duties: "Either give up the right or fulfill its duties" was the dilemma. The Government of Lisbon on the contrary did grievous harm to the Church by wilful neglect and by open persecution. It was therefore none too early when the Pope began to establish vicariates apostolic in places where Portugal could no longer carry out her commitments; he acted on the principle implicitly understood—or that ought to have been understood, viz. (*Salus animarum suprema lex*) the supreme law is the good of souls. In the words of Bishop A. M. Teixeira of Mylapore:—

"What with the decline of Portugal's maritime power,—what with the political troubles at home—what with the suppression of the Religious Orders in particular, in 1833, Portugal could no longer carry on the whole work she so generously began and so heroically kept up for centuries. A new order of things had accordingly to be introduced. The only regrettable phase about it was that it was not done on more peaceful lines,—the fighting units on the field being often carried away by interested motives or ignorance of mutual rights—to the great prejudice of the higher motives and principles which invariably animated the Holy See in the distribution of such rights and privileges, viz. *the salvation of souls*. Had these been clearly understood and better respected, many an unpleasant scene would have been avoided."

The word "*schismatic*" was exchanged between the parties, but in a restricted sense, as disunion or dissension between particular churches, there remaining safe both faith and union with the Pope. The conflict was about who should be held as the local Ordinary.

This Jurisdiction Controversy, as it is better called, rested on misunderstandings: the priests sent by the Pope acted in virtue of the bull *Multa Præclare* which abolished Goan jurisdiction in well-defined areas, while the Goan priests in those very areas were backed by the Church authorities of Goa, bound themselves by oath to the Royal Patron. Confusion prevailed till 1860, when Rome and Lisbon came to some agreement. This took effect in 1862, after the landing at Goa of a new Archbishop, Dom Amorim

Pessoa. Many legal and other battles had been fought which astonished non-Christians, favoured non-Catholic Missions, and have left to this day in Catholics traces of a quarrelsome and unscrupulous spirit. Work for Hindus had to be postponed until the household of the Faith was orderly again. Yet, there are attenuating circumstances. Many laymen, and some Indian clergy too, never realized the case, or were misled; while Civil Courts slowly felt their way through a situation without precedent.

By the concordat Goa received *ordinary* jurisdiction over all places actually subject to that see and *extraordinary* jurisdiction over places outside the archdiocese not actually subject to a Vicar Apostolic. The latter jurisdiction lasted till 1886 when by a new concordat it was made only *personal* jurisdiction over certain Catholics in certain places. There were fourteen such places in the Madura Mission, a fruitful cause of parochial bad blood among rival clans or sub-castes. This jurisdiction also was abolished finally in 1928, as we shall see later.

In 1862 Sāthankulam called Fr. Denis Guchen and 100 persons were baptized, the first-fruits of a large harvest of Nādārs in the Tinnevelly District. In 1866, 52 Patnūlkārars of Madura, who are Gujarati Brahmans, were baptized by Bishop Canoz at the instance of their sons, the pupils of our school.

In November 1875 Fr. Emile Barbier became the regular Superior of the Mission and remained so till 1893, the offices of Bishop and Superior being henceforth separate.

In 1876 a school for catechists was started at Palamcotta; in twenty years it gave some thirty helpers to the Mission. That same year the Sisters of Our Lady of Dolours and the following year the Sisters of St. Anne (mostly widows) began to live as separate congregations. They had been trained by the French Reparation Nuns spoken of before.

Among the years of spiritual plenty was that of the fearful famine from 1876 to 78, which affected twenty million people. Almost a million died, despite Government help and a famine fund of Rs. 77 lakhs collected in Europe. Soon the Anglicans of Tinnevelly under Bishops Caldwell and Sargent reported a Pentecostal effusion, a harvest of souls, some 35,000 conversions. An enthusiastic message of Bishop Caldwell secured from London £ 20,000; while Anglican relief committees received from the Madras Government about Rs. 70,000. Much has been said and written about these "rice and pice Christians" gathered during the famine.* Suffice it to say here, that the 35,000 *conversions* were next called mere *accessions*.

In 1866, Tinnevelly had 12,000 Anglicans of the S. P. G., 17,000 in 1876, 31,000 in 1886 and again only 31,000 in 1906. Some Catholics also "adhered" to the Protestant Relief Committees; but only few remained Protestant, bound by the silver chains of adhesion, the pro-notes they had written and mortgaged on their houses at 18 or 24 per cent interest!

The Catholic missionaries, on their part, wanted more than an aggregate of hungry stomachs and ephemeral conversions. They aimed at lasting results. In October 1877, the Superior of the South, Fr. Verdier, ruled out of the Mission policy the entire money-lending system, root and branch, and ordered the Fathers to leave the very semblance of that trade in souls to its originators. The Fathers were given Rs. 13,500 by the Famine Relief Agency, and distributed them without distinction of caste or creed. With additional alms collected in Europe, chiefly in France, they did all that pity and their close contact with the people enabled them to do, both for relief and for conversion. Fr. John Darrieutort wrote from Sarugani in March

* A. Jean, S.J., *Le Maduré* II p. 40-96 and J. B. Dessal, S.J., *Le P. Verdier* p. 291-306.

1878: "The children baptized *in extremis* will soon number 4 or 5 thousand, and the adults between 2 and 3 thousand." Up to June 1878, Fathers Laporte, Larmey and Trincal baptized 4,118 adults and 6,790 children, Fr. William Pouget at Tuticorin 703 adults and 421 children, and so on in other centres. The increase by births probably did not compensate the losses by starvation. Yet, the number of Catholics in the South rose by 15,000 from 1877 to 1881. As a sign of health, this growth continued after the famine up to 1890.

In the next three years, there came still 2,728 neophytes; 862 Protestants became Catholics in 1880 and in the Sāthankulam circle, out of 1,160 families of Anglican "adherents", 933 returned to paganism, 159 became Catholics, and 68 remained Anglicans. Only 590 Catholics in the south are known to have become Anglicans and most of them (390) came back. In 1883 six Catholic villages of Pallars near Ramnad who had become Protestants during the famine, were "reconquered" by that militant missionary, Fr. Leo Fabre. That same year in January St. Joseph's College, transferred from Negapatam, opened its courses at Trichinopoly. The site could not be chosen better for a mighty contrast: on the one hand majestic piles of buildings, including General Clive's house, dominated by the golden cross on top of an elegant church steeple, on the other hand the landmark of Trichy Rock, 273 feet high, crowned with temples of Siva and Ganesan, wherefrom a large bell, heard all over the town and beyond, sounds four times a day in the ears of pious Hindus. These temples and those of Srirangam two miles off are some of the strongest fortresses of Hinduism.

In 1883 the Mission had 148 boys' schools with 6,900 pupils and 20 girls' schools with 1,500. Schools always were the great concern of Bishop Canoz.

In 1886 the Vicariate had 166,457 Catholics. If we accept Bishop Bonnand's number of 1840, viz. 98,500, as

initial point, this makes an increase of 67 per cent, or two thirds, in forty-six years. The Madura Vicariate had now existed for forty years under Bishop Canoz.

The Concordat of 1886—On the 23rd of June 1886, a new Concordat was signed in Rome, with the object of conciliating as far as possible the demands of Portugal, on the one hand, and the interest of souls, on the other. The see of Goa was raised to the Patriarchal dignity and the three Bishoprics of Damaun, Cochin and Mylapore were attached to it. The King of Portugal obtained, besides, an honorary *right of presentation* to the sees of Bombay, Mangalore, Quilon and Trichinopoly. And in place of the former Vicariates, the Catholic Hierarchy was established throughout India. With this far-reaching measure, Pope Leo XIII, while reconciling in the best way possible, under the circumstances, the interests of the Church and the demands of Portugal, inaugurated for the Church in India an era of freedom and prosperity.

The Diocese of Trichinopoly, 1887—By his Apostolic Constitution *Humanae Salutis* Pope Leo XIII raised all the Vicars Apostolic in India and Ceylon to the rank of Bishops or Archbishops. The Constitution was proclaimed in a synod of South Indian Bishops at Bangalore in 1887. Thus Trichinopoly became an episcopal see and part of the ecclesiastical province of Bombay. Not long after, in December 1888 there passed away, aged 83, the great and good Bishop Alexis Canoz, after a missionary career of over 60 years. He was succeeded in 1890 by Bishop John M. Barthe who held office for the next twenty-four years.

In 1891 an interesting survey of the building activities of the new Mission revealed there were 200 churches in brick or stone and 622 mud-walled chapels. In 1840 there were only 456 churches or chapels, of which only 70 were solid buildings. The Mission has thus made an immense outlay

for sacred edifices—many of them stately and commodious—mostly with alms from France or Europe, with some help also from Indian Catholics. The church of Kuthalur was built by a family of Marseilles, that of Idaikattur by an English Lady, La Salette of Kodaikanal by the countess d' Oultremont and the church of Pudukkottai by a French benefactress. Large central churches rarely can be built without outside help; but ordinary village chapels can easily be erected if the faithful contribute manual work, as they are wont to do, and also practise foresight and co-operation for gathering the necessary funds.

In 1893 by a papal decree, in execution of the concordat of 1886, all the stations of the Madura Mission in the Tanjore District, viz. 36 churches, 94 chapels and 21,200 Catholics, were handed over to the newly re-erected see of Mylapore. The latter also kept *personal* jurisdiction over fourteen churches in various parts of the Trichinopoly diocese, while giving up in exchange the localities not on that list of fourteen.

In September 1894 three Brahmans, M. S. Balachandra Ayer, P. J. Doraiswami Ayer, V. Mahadeva Ayer and his wife and daughter were baptized by Fr. Francis Billard, S.J. at St. Joseph's College. These first-fruits of the Brahman apostolate proved their sincerity by heroic conduct under severe persecution, raised by the incredible pride and prejudice of the Hindu Brahman caste against Christianity. In 1932 there were ninety-one Catholic Tamil Brahmins in the diocese of Trichinopoly and some eighty in other parts of South India. Progress is slow, because the most caste-bound Hindus are the Brahmans. Their influence is on the wane either for or against conversions among other castes, but for their own sake one could wish group movements among them towards Christianity that would liberate consciences and help the lonely seeker after truth.

The Kalugumalai Tragedy—On Palm-Sunday April 7th 1895, a bloody caste conflict occurred at Kalugumalai (the Eagle's Mount) a town of over five thousand inhabitants north of Tinnevelly. The car procession of the local godling Kandasami was passing before a small Catholic chapel of recent Nādār converts. A dispute arose, stones were thrown, both the Estate manager, (a Brahman) and a village munsiff were stabbed to death by an unknown hand; then the Hindu mob set fire to the chapel, pillaged one hundred Catholic houses, tore the jewels and the best garments from the women and burnt the whole quarter to ashes. Seven Catholics were killed, thirty-seven arrested by the police and the remainder fled for safety and hid themselves. The Hindu caste leaders engaged three vakils and asked Fr. Caussanel for help. In spite of his best efforts two Catholics were condemned to death and thirty-four to six or four months of prison. But on appeal the High Court acquitted all the accused at the end of the year. There followed a great movement towards the Church. The chapel of Kalugumalai was rebuilt on a better site, but all the Christians were ruined. In the neighbourhood a Zamindar offered to Fr. Stephen Talon 6,000 of his ryots. At Sendamaram Fr. Ignatius received many Pallan villages: seventy families together and then 2,000 catechumens. Fr. Talon had 3,000 neophytes and twenty chapels under construction. Fr. Peter Brun baptized two villages; at Sāthankulam Fr. Regis Nicolas received 76 families; even the Protestant fortress of Megnānapuram came over. Other Fathers also gathered in new converts.

In 1895 the Sacred Heart College opened at Shembaganur for the novices, juniors and students of philosophy for all the ten Jesuit Missions in India and Ceylon.* Those students number now 120; they go through their theological

* The Missions of Ranchi, Patna, Calcutta, Ahmedabad, Poona, Goa, Calicut, Madura, Galle and Trincomali.

studies at Poona or at Kurseong in Bengal; and every year a new group joins the labourers already in the vineyard.

At the end of the century the number of Catholics in the diocese, as estimated (for there was no systematic recension of families) amounted to 206,791 besides 12,000 belonging to Mylapore. There were 80 priests and 801 churches or chapels.

20th Century—Recent Developments

In 1907 the Mission had 245,300 Catholics, in 1885 they numbered 166,500 showing an immense advance in spite of the cession of Tanjore to Mylapore*. During the same period the Anglican S. P. G. remained stationary. The number of its baptized both in 1886 and in 1906 was 31,050 in Tinnevelly and 5,600 in Trichinopoly and Tanjore, which shows there must have been some losses.

In 1909 Bishop Barthe received as co-adjutor Bishop Augustine Faisandier and in 1914, on his resignation, he received the same as his successor.

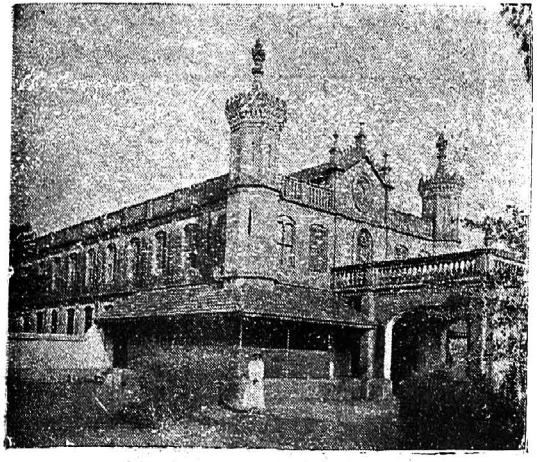
In 1921 Bishop Faisandier opened St. Paul's Senior Seminary for the training of secular priests of various dioceses. It had over 70 students in 1936 and has already given 103 new missionaries to various South Indian dioceses.

In 1923 the number of Catholics had reached 279,319. They had 632 churches with brick or stone walls and 456 mud-walled chapels. There were 150 Jesuit and 31 secular or diocesan priests, 39 Jesuit and 55 other lay brothers, 70 European and 382 Indian Sisters, 143 catechists and 990 elementary school teachers. We omit here all about higher education in English. The Mission had now reached a high water mark and a big forward step was to be taken.

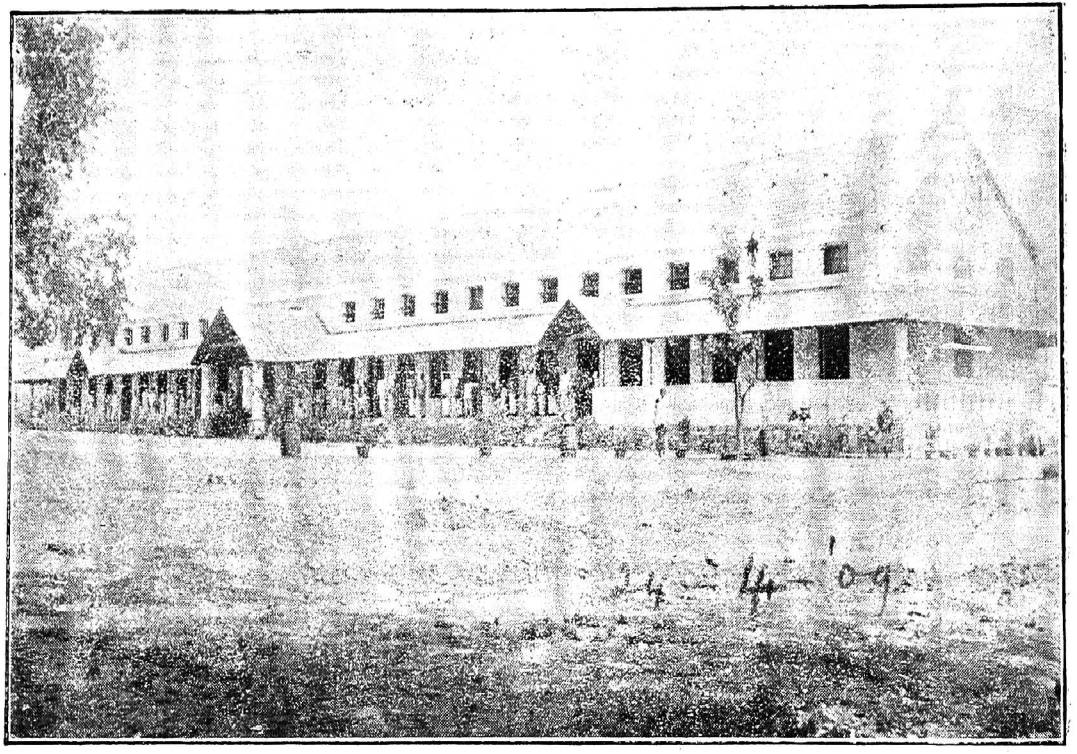
* A growth in thirty years of 52 per cent.

The Body of St. Francis Xavier kept incorrupt at Goa since 1554.

CONSTANT BESCHI, S.J., Viramamunivar (1680—1747)
From an old oil painting made in Europe.



Trichinopoly: St. Joseph's Industrial School Press, 1908.



Trichinopoly: Holy Family Training School for Teachers and Model School, 1908.

The end and aim of Missions is to establish the Catholic Church on a permanent basis in pagan lands. After four centuries of labour the Madura Mission was deemed to have reached that stage of maturity when the local clergy could be entrusted with all the pastoral care. Consequently in 1923 Pope Pius XI erected the diocese of Tuticorin, with H. E. Francis T. Roche, S.J, as first Bishop and the Indian secular priests of Trichinopoly as its parochial clergy. This daughter diocese is on the Fishery Coast and was given 70,000 Catholics in 25 head-stations, leaving 209,000 Catholics to Trichinopoly.

1925—In continuation of the new policy distinguishing between diocese and mission, the Madura Mission retained the High School at Tuticorin and founded the Loyola College at Mylapore, Madras. St. Xavier's College of Palamcotta opened the same year.

1929—The personal jurisdiction of Mylapore in certain places of Madras, Dacca, Calcutta, Tuticorin and Trichinopoly was at last suppressed. As compensation Trichinopoly gave Mylapore 73 churches and chapels and twelve thousand Christians, receiving in return eight churches and nine thousand Catholics.

In 1932 Bishop Faisandier opened St. Augustine's Junior Seminary which has on an average 25 students. In February 1934 the 63 stations of the Mission were canonically erected into parishes.

In August 1934 one fourth of the diocese i.e. part of the Ramnad District with 60,000 Catholics was formed into a unit with twenty head-stations and confided to the Indian secular clergy. That same year in November died in his retirement Bishop John M. Barthe, S.J. at the age of 85. Six months later in May 1935 Bishop Augustine Faisandier also died, aged 81. His successor H. E. Peter Léonard, S.J., was consecrated in March 1936 by the

Delegate Apostolic. *Ad multos annos*! On that solemn occasion the new Bishop very aptly spoke of his three great predecessors and eulogized "the spirit of conquest of Bishop Canoz, the piety of Bishop Barthe and the spirit of detachment, abnegation and zeal of Bishop Faisandier." He also invited the Catholic public to give the pagan multitudes around them the example of a lofty moral conduct, purity of doctrine and obedience to the Church.

A Retrospect. In this short chronicle we have mentioned only the more important events in the order of time. Now looking back and philosophizing about causes and effects, we make out three periods in the long history of the Mission: the foundation period by the Ancient Mission, the period of full growth in the nineteenth century and the transition period, since 1923 when the "*Mission*" *partly* passes into the "*Established Church.*"

According to an ancient art and science newly called Missiology, the criterion of the Mission territory is the absence of a stabilized Church. As a letter of the Roman Congregation of Propaganda, of May 1923, clearly states: "The Church is not installed in any country until it lives there by its own life, with its own sanctuaries, its own clergy, by its own means of support—in a word, when it enjoys there its full life."

(1) The Madura Mission of the old Society had no local clergy, few presbyteries, schools, and charitable institutions, no convents, no local self-support. Things went faster on the Fishery Coast; but the Madura Mission proper always was extremely poor. It has left us only few substantial churches: at Avur, Trichinopoly, Sarugani and Kamanayakanpatti. The unsettled state of the country, due to frequent wars and general hostility, was another cause, added to poverty, for this scarcity of churches and institutions. The supreme glory of the Ancient Mission was the rapid multiplication of fervent Christians by a

small band of priests and catechists at the cost of exertions which, in our own softer days, we consider superhuman.

(2) The 19th Century, rather the years from 1846 to 1923 saw the Madura Mission in full working order: great central churches, and a good number of presbyteries and convents, schools and colleges, orphanages and boarding houses are the creation of the Modern Jesuit Mission. An Indian clergy, religious men and women, teachers and catechists have been trained. Still a double deficit could be pointed out in the Catholic laity: the want of adequate local self-support and absence of missionary zeal, irrespective of caste lines.

(3) Since 1923, at least part of the "Mission" has become the "Church". Half of Tinnevelly is now the diocese of Tuticorin and half the district of Ramnad is also becoming stabilized. The Mission as such will cease when the whole country will be incorporated in the "Church." A *Mission*, we repeat, has reached maturity and the *Church* is installed when it can live and multiply with its own clergy and its own resources. Very few parts of India have reached that stage, yet it remains the goal to which enlightened and steady efforts have to be directed for a few centuries more.

This short chronicle ends with 1936 when the Mission had sixty-five head-stations in charge of a hundred missionary priests, almost half of whom are Indians. There is a quarter million Catholics, but five millions more are still outside the Fold.

The following chapters will deal more in detail with all the various activities of the Mission, pastoral, educational, literary and charitable, all meant for the temporal and spiritual welfare of our native or adoptive country.

CHAPTER III

The Mission Agency

Evangelical labourers are made not born.—Pope Benedict XIV

THE ADMINISTRATIVE AGENCY—CLASSES OF WORKERS—THE DIOCESAN CLERGY—THE REGULAR CLERGY—THE LAY RELIGIOUS—LAY AUXILIARIES—CATHOLIC AND MISSIONARY ACTION.

Missionaries are men "*pressed by the charity of Christ*" and called upon to exercise in turn all the works of mercy. Some of these forms of charitable voluntary service merit peculiar emphasis. We will deal with them in the ensuing chapters. As in every well-organised Mission there are permanent, creative forces at work and definite, though not air-tight, departments of labour. Mission work forms a chain with departments as links—different links that help to lift souls to a higher level. Division of labour favours concentration and intensity of endeavour, while the statesmanship of the superior staff keeps a comprehensive view of the whole, balances the relative importance of the parts, and leads, combines, and organizes everything in view of the best results.

Our treatment of these topics will be brief, as addressed to readers acquainted with the country and the people, with the difficulties overcome and the results so far obtained.

Like all Catholic enterprises, the Madura Mission aims to promote the welfare of immortal souls for the greater glory of God, an eminently Divine work. The shortcomings—some there must be—are the fatal effect of the human instruments at work and of the raw material these endeavour to transform. At all events the following

narrative or summary of facts and contingencies joyful and gloomy, prosperous and adverse, proves that the determination and the enthusiasm of the workers spring from a noble cause and a lofty ideal. Their devotedness is single-minded. With the Apostle they may tell their charges :— "*What we desire is yourselves, not your possessions,*" not your money, but your hearts. The narrative will be to our many active friends a justification of their generosity ; and to our many inactive friends a stimulus to do their own part at last. It may serve as well, we trust, to enlighten even our enemies and show them how groundless are their motives for opposing us. May it stimulate in everybody thought, discussion and devotion !

1. The Administrative Agency

What we now call the Madura Mission was, from the beginning down to 1773, governed by Jesuit Superiors under the Ordinaries of Cranganore, Cochin or Mylapore. From 1838 to 1846, the Modern Mission had a Jesuit Superior subordinate to the Vicar Apostolic of the Coromandel Coast. It then became a Vicariate Apostolic, and, in 1886, the Diocese of Trichinopoly, as we have seen already.

At the head of the Diocese stands the Bishop, seconded by a Superior General for the regular clergy. Next to them come Vicars Forane for the districts, local superiors of religious and parish priests with their assistants. The Bishop and Superiors are helped by consultors with deliberative or advisory vote according to the matter in hand. Christians may therefore rest assured that measures in behalf of the Mission are taken only for the greater good of all. Similarly the steps taken by a missionary in his circle are guided by the orders or directions of superiors, or result from "the pressure of experience", though a third party may thereby undergo "the experience of a pressure" and suffer for the common weal.

The duty of ecclesiastical superiors is to administer aright the Church of Christ, the persons, the goods, moveable and immoveable, their revenues and dependencies. These are God's and the Church's own property. The Pope is their chief administrator not proprietor and he is locally and legally represented by the Bishop and his Clergy. These *may call in* the help of laymen; but the latter have *no administrative rights* of their own. In former days, priests were scarce, and the laity, out in the mofussil, came to think they had the sole administration, nay possession, of the local church goods. But, to-day, committees of laymen who fight shy of giving an account of their stewardship, are in an abnormal position and the sooner they fall into line with the universal law of the Church, the better.

2. Classes of Mission Workers

They comprise (1) Regulars—Fathers, Scholastics and Brothers of the Society of Jesus; (2) the Secular or diocesan Clergy; (3) Religious congregation of Brothers and Nuns; and (4) Catechists and teachers. Full details will be given by and by.

In 1935 the Madura Mission, including the colleges and schools had very near 2,300 persons in its service.*

The vast majority, except among the priests, are Indians. We thus find realized at least in South India what will in time become the slogan of the whole land: "*India for Christ by Indians!*"—words full of hope and inspiration.

The number of our agents is small compared with European dioceses, it is strong compared with other Indian Catholic Missions. It is however far inferior to

(*) 46 Diocesan Priests, 181 Jesuit Fathers, 78 Scholastics, 45 Jesuit Lay-Brothers, 65 Sacred Heart Brothers, 685 Sisters, 111 Catechists and 1128 school teachers and mistresses.

the number of pastors, catechists, teachers, Bible women and other agents in the service of the Protestant Missions in the same area:

How is the Catholic staff recruited, formed and maintained?

3. Formation of the Secular Clergy

Before leaving Goa St. Francis Xavier accepted the management of the seminary or college of St. Paul, thus starting the first Jesuit College in the world and the first Christian College in India. In 1542 Fr. Paul de Camerino and Francis Mansilhas took up work in the college. "I hope," St. Francis wrote to St. Ignatius, "this College will soon send out men capable of spreading the Faith in these countries. Already there are over sixty Indian students. I believe that before six years there will be 300 students of every tongue and race and nation." That hope was partly realized later on. Anyhow, the Saint came that very year to Tuticorin with three Indian clerics. But the Madura Mission was for long the humble satellite of the province of Cochin. It had no seminary of its own and consequently no Indian secular or regular clergy. The European Fathers, on their part, came as fully trained men from Italy, France and Portugal, with the experience of ministry in Europe.

The Modern Jesuit Mission on its part tried to consolidate their work by training auxiliaries in the country. In 1844, Father Audibert opened at Negapatam a College-Seminary, transferred to Trichinopoly in 1883. In 1849, Father Saint-Cyr, its rector, rejoiced at having six candidates for the clerical life. Ever since, *a Preparatory Seminary* has been a more or less distinct part of St. Joseph's High School. From there the candidates pass into the religious life or the secular clergy.

All beginnings are hard. *The Senior Seminary* had, down to 1892, a rather unsettled existence. It was then given up for the Papal Seminary at Kandy and also, from 1914 to 1921 for the Seminary at Mangalore.

Since 1912 there is an Apostolic School or preparatory seminary at Madura attached to St. Mary's High School. Finally in 1921 Bishop Faisandier started at Trichinopoly St. Paul's Senior Seminary and in 1931 St. Augustine's Junior Seminary. St. Paul receives students from different dioceses and up to March 1936 has given 103 priests to the Missions of India and Ceylon.

For their training, the diocese itself so far defrayed, almost all the expenses with the help of the Papal Society of St. Peter Apostle. Of late, a few Indian Catholic laymen have come to the rescue; but still too many believe in that "mysterious, unlimited supply" which the Mission is said to have of Indian Government Rupees, or in the popular idea about Europe, "the wonderland where money grows on trees, flows in rivers, pours from the sky, and covers the earth as a nuisance good only for export to the colonies". The contributions of India are still insignificant. Self-support and self-propagation must be kept in the fore-front, for many years to come. The Indian Catholic community will have to take its own much needed and most welcome share in Catholic and Missionary Action.

4. Formation of the Regular Clergy

It begins in the novitiate, the greenhouse of the religious life. Our novices were at first a nomad tribe. They were settled in 1846 at Trichinopoly, in 1850 at Dindigul, later on at Madura, and in 1892 again at Trichinopoly. Since 1895, they have their fixed home at Shembaganur among the beautiful Palni hills. There the Novitiate forms a department of the Sacred Heart College, the Juniorate, or course of Literature, Classics and

Philosophy, along with Science, forming the others. The full training lasts seven years. It is shared in by the younger members of the Society of Jesus, European, Anglo-Indian and Indian, willing to volunteer in the ten Jesuit Missions in India and Ceylon. The theological studies are pursued outside the Mission during four years. At the end of it all, including three or four years of "regency," or work in a college or high school, immediately after the study of philosophy, the intended missionary has a good practical knowledge of four or five languages, of pedagogy, literature, sacred eloquence, mathematics, science, philosophy, ecclesiastical history, Catholic dogma, morals, canon law, asceticism, and pastoral theology. His education is neither hasty nor superficial; his mental equipment is of a high order. When, after receiving the sacred character of the priesthood, he is given the care of several thousand Christians and numberless non-Christians, he has reached a high and holy office, the summit of his ambitions here below. He will labour until the end comes, be it in five or fifty years. Only the Catholic missionary makes a perfect sacrifice and gives up home and country for ever. No Protestant or other society requires so much.* In India, it has been remarked, the Catholic missionary, to a large extent, cuts himself off from European society, with which his Protestant "confrère" keeps in touch. The latter is assured of a tolerable subsistence. The former brings to its highest perfection the art of living upon nothing. Life-long residence gains for him the closer acquaintance of his parishioners. Severance of all ties with his native land quickens interest in his adopted country. Again,

*Remarkable examples of longevity or length of service are our three first Bishops who died octogenarians, Fr. Francis Jarrige of Bangalore (1796-1889) who had seventy years of service, and Fr. Chounavel of Colombo who was 92 years old in 1918. Other octogenarians were the Fathers Louis Tassis († 1888), Charles Rodriguez (1893), Andrew Bruni (1902), Thomas Giuge (1903), Peter Labarthère (1914), Denis de Ribains (1915) and Augustus Jean (1921).

though perhaps few foreigners can perfectly comprehend the Indian, he at least, more likely, will succeed who lives entirely with Indians and conforms with their mode of life. Finally, renunciation of worldly comfort implies a certain tinge of that *sanyāsa*, *yoga* or asceticism which always appealed powerfully to the religious imagination of Hindus. Provision must, of course, be made against physical exhaustion due to life in the tropics, and against mental depression caused by the abandonment of one's natural society for another mostly on a lower intellectual plane.

The Society of Jesus maintains its training institutions with a liberal outlay of men and means. It tries to make their alumni reach the lofty pattern set up by St. Ignatius and St. Francis Xavier: "Men practised in self-conquest and every virtue, reliable enough to go and live isolated in remote places; few, but gifted, enterprising, and strong in body, mind and character". (cf. 2 Cor 6, 4-10).

The same Society extends its foresight to old age and sickness. "Prolonged residence in the tropics saps, they say, the energy and dulls the enthusiasm of the European." He must leave the country, or ascend to cooler heights. This can be done within the Mission. The Author of Nature has placed in the west the Palnis, a range of hills 7,000 feet above sea level. Since 1860, the Catholic Mission has, at Kodaikanal, a house of rest, enlarged in 1910 by a generous French lady who wished it to be called "*La Providence*". There the wan-faced missionary recruits his vigour by some weeks of rest for another spell of hard work.

5. Formation of Lay Religious

The Lay Brothers of the Society of Jesus are trained in the novitiate at Shembaganur.

Several attempts have been made to obtain religious more directly helpful to the missionary. A congregation of

Brothers, the *Sanniyasis of Our Lady of Dolours*, was founded in 1850 at Dindigul. Its records show some 56 members. Most of them have done good service; but the institution was allowed to lapse. Another institute has then sprung up: *the Brothers of the Sacred Heart* at Palamcottah. The congregation produces teacher-catechists. The young and tender plant dates from 1903 when the first five Brothers took their vows. Then there are *a few Sanniyāsis* or "oblates" attached to various houses.

There are three *religious congregations of Indian Women*:

First, the *Nuns of Our Lady of Dolours*, founded in 1876 at Trichinopoly, and strengthened in 1908 by the amalgamation of Vellālan, Paravan and Nādān branch-communities. They are employed mainly as teachers.

Secondly, the *Nuns of St. Ann*, at first all widows, founded in 1877 at Trichinopoly. They are religious bound by vows, and have also "oblates," who go two by two on circuit or attend to domestic duties, there being on the convent premises orphan girls, aged women, and catechumens,—an establishment of several hundred persons.

Father Arnold Pinsolle, the austere and popular director of both convents for over twenty years (+ 1897) has left it on record that the nuns of St. Ann, no less than those of Our Lady of Dolours, are full of good will and animated with the best intentions,—two valuable assets for the religious state*.

Thirdly, the *Sisters of Mary Immaculate* whose mother-house first at Panchampatti (1899) is now at Madura (1921). They were meant to be a reproduction in India of the *Béates* or *Devout Women* founded by Mother Martel in Central France (1670). The French Institute is trained as a third order by the *Teaching Ladies*† at

* *Letters and Notes* 1884, p. 127.
† Dames de l'Instruction.

Le Puy; the Indian one at Madura by the Sisters of St. Joseph of Lyons, a branch of those of Le Puy that town and district so remarkably fertile in missionaries and nuns. Like the "pious and modest *Béates*" of France, our *Devout Women* will keep schools, teach catechism, nurse the sick, train in needle and lace work, undertake what other Missions call Bible teaching, zanâna visiting,* Sunday school work,—in fine, every work women can do for women. They have now become a full-grown religious congregation.

The four European Congregationsin clude the Daughters of the Holy Cross (of Annecy), the Sisters of St. Joseph (of Lyons), the Missionary Canonesses of St. Augustine (of Belgium) and the Sisters of the Presentation (of Ireland). They have several convents and schools and admit also Indians into their ranks, or as auxiliaries.

It was only in the 19th century that missionary nuns left Europe for the foreign missions. Ever since then they are a new and great help, unknown in former Missions. Unmindful of the hardships of life in the tropics, they do incalculable good. They go through multifarious educational work of high value. They attend upon and comfort the sick and the abandoned, young and old. They set an example more powerful over the Indian mind than mere precept, the example of charity, a lesson all the more needed in a land where endless caste divisions narrow down active charity almost to the family circle. The daily routine work of these European nuns is unobtrusive and most unlike a social revolution, but none the less effective. Their life, full of sacrifice and service, amounts in the long run well-nigh to heroism. "*Salute Persis, the dearly beloved*, writes St. Paul, *who hath much laboured in the Lord. I entreat thee also...help those women that have laboured with me in the*

* a Persian word, *Zan* woman, and *ăna* room.

Gospel...whose names are in the book of life." (*Rom.* 16, 12. *Philip.* 4, 3). The various forms of their devoted, loving ministry will be detailed presently. Their influence extends beyond their convent walls. The upcountry lady who, while in hospital, was daily visited by the white sister, takes home a much better view of Christianity. Sympathy in the dispensary, and tact in the school-room, open a breach in the stronghold of the conservative-minded womenfolk. See on Sundays those groups of nuns going to church behind long lines of pupils and orphans. Non-Christians look on in wonder and admiration. What a novelty on earth to see them walk with downcast looks, in silence and with face serene! Thus the seraphic St. Francis walked about a town and then assured his companion they had been giving a good sermon.

6. The Lay Auxiliaries

1. The worth of a good catechist can hardly be over-rated. Already in 1653, the veteran pioneer, Father B. da Costa, gives some graphic details.

"Our catechists have not an hour of respite. There are so many calls for them from so many quarters that we are at a loss where to begin... You know already our good Hilary (Muttiudaiyan). Despite his old age, he welcomes every fatigue incurred in visiting Christians, assisting the sick and converting idolaters. Mariadas, another *pandaram* and voluntary catechist like Hilary, lives on alms and wishes for nothing more than frequent holy Communion. Ever ready to go anywhere, far or near, by day or night, in the rain or the scorching sun, with a viaticum or without, to every order he has one answer: '*Pakkiam!*—I'm glad to go!' Though no learned man, he is a good controversialist. 'My whole arsenal,' he told me, 'is one sloka; but I never use it all of a piece. I deliver the first half of my stanza, then explain it, and have by this means always silenced my opponents.' The fire, energy and unction of his discourse, and still more his interior fervour, may excite the emulation even of missionaries ... Among the high caste catechists, Hilary and John are distinguished poets. The catechist of Kandalur owns the authority of a landlord (Nayakkan). Saverirayan of Tanjore has led over 300 Hindus to baptism this year, despite an almost fatal sickness. He is the hammer of the *Yogis*; they dare no more speak in his presence...

Jesuadiyan, aged 65, has held for 20 years this laborious office. His zeal makes up for his broken strength. He is ever in action and God rewards his devotedness. He has converted over 200 pagans this year, and worked with the best results among the neophytes who treat him as their father. He has also trained and takes about with himself disciples, one of whom has made several conversions in his first attempt."

Father Venantius Bouchet, later on the founder and first superior of the Carnatic Mission, gives us the following *portrait of the catechist*:—

"In a good catechist, the missionary finds another self, with the manifold advantage of being able to enter any house, speak with anybody, be understood by all, adapt himself, without loss of dignity, to any emergency, and stand the Indian sun at any hour. He is always on the move to baptize children, instruct catechumens and inquirers, settle disputes, visit the sick, assist the dying, and prepare Christians for the Sacraments."

But lo! how much good is left undone, how much evil crops up, if the catechist is below the mark! If he cares foremost for his salary, change him. If he forgets his duties, has double dealings, winks at disorders and savours of the things of men rather than of the things of God, he ruins the work of the priest, and is a nuisance.

There have been heroic catechists, who suffered tortures for the Faith, along with Bl. John de Britto and others. Father Bouchet ascribes much of his success, for instance his baptizing in twelve years some 20,000 persons in the Madura Mission, to the zeal and ability of his catechists. He had a dozen of them and wanted more. "Send me nothing for myself, he wrote to a friend in France; but, in the name of Jesus Christ, procure me all the help you can to keep up my catechists. I feel inexprimable sorrow when hundreds of idolaters ask for instructors and I am too poor to send them any."

2. The same crying need has been felt in the new Mission. To satisfy it somewhat, a Congregation of Brothers was begun, as we have seen, in 1850. Again, a

regular school for catechists was started in 1876 at Palamcotta, with good results for several years. Both institutions are now replaced by the Holy Family Training Institute for teacher-catechists, begun in 1908 at Trichinopoly, and flourishing up to now. There is a similar School for mistresses kept by the nuns of Our Lady of Dolours for their own members and for others.

In these institutions the teaching is in the vernacular. Attached to each is a model school, wherein the pupil teachers can apply the principles of their art and grapple with the difficulties that await them in the noisy pell-mell of their future village school.

However, untrained or self-made catechists will still for long be indispensable. Even in such men, genuine piety, activity and some learning, or a combination of these qualities, will be operative of much good. The Mission also endeavours to keep up their zeal by periodical retreats and practical exercises, daily supplemented by the missionary on the spot. In the former Mission, retreats of eight or more days were given them by Fathers Bertholdi and Beschi. The latter wrote for them a Directory, *the Vethiar Olukkam*, a small treatise, sound, elegant, and used now in both Catholic and non-Catholic Missions.

3. Summing up, we have three classes of salaried catechists and *pandārams* (catechists for lower castes):

First, the *Village Catechist*, or *Teacher-Catechist*, a man chained to his school, away from the headstation. He is the spokesman of the local community and the guardian of its chapel and school who must watch over public morality and the daily worship in the absence of the priest. In his isolated post he bears from day to day the burden of the work through good report and ill. If he has some intellectual power, judgment and spiritual character, if he is discreet and obliging, he can benefit the whole locality.

He will develop the intellect and will of his pupils on a par with memory; and form men, not only parrots. In his manifold capacity, he can wield great influence. Great also will be his reward. "*They who teach others unto justice shall shine like stars for all eternity*" (*Dan.* 12, 3).

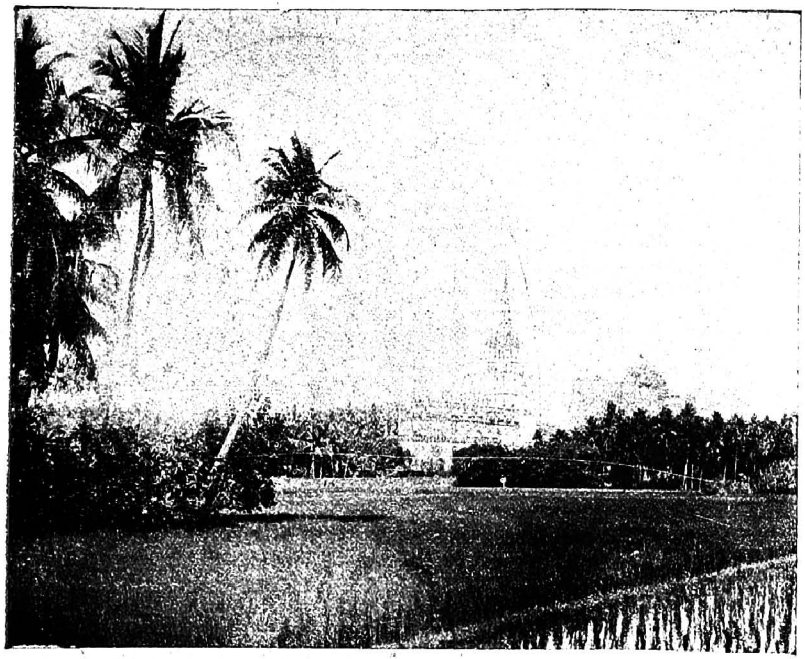
Secondly the catechist for Hindus, in charge of catechumens, enquirers and non-Christians. How delicate his task! To break down the characteristic procrastination of the Hindu who, after twenty talks with him, merely remarks: "What you say is true. I shall think over it," requires heroic patience and more than human skill. On more favourable ground, the catechist for Hindus prepares the ways for the Gospel, as forerunner of the priest. We have just seen how highly Fr. Bouchet speaks of him. The modern Mission has not yet developed that branch of work for want of means and of proper candidates. But every zealous Catholic, men and women, can accomplish much in that line, often more than the priest himself.

Thirdly, *the Parish Catechist*, the companion of the Father in his apostolic journeys. He acts in turn as clerk, secretary, master of ceremonies, instructor, examining magistrate, public prosecutor, counsellor, juryman at the paternal court of the missionary, and middle-man between the pastor and the flock. He is everything according as necessity requires; the *alter ego* of the missionary. He knows we confide in him for everything, but do not confide everything to him. The Christians also know they can approach us without the introduction or the favour of the catechist. If that auxiliary is zealous and industrious, what a noble treasure!

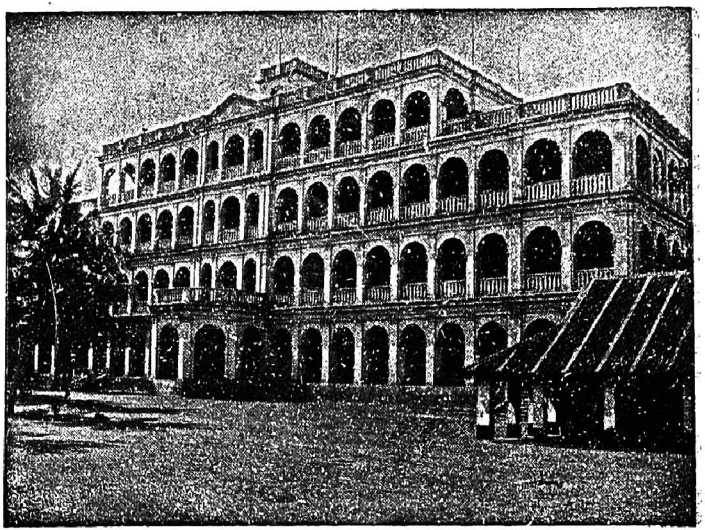
The priest in charge of several thousand Christians scattered over a large area is, as a rule, occupied all the year round with his flock, and has hardly time to mind the non-Christians around him. The "*missionary*" for non-Christians is absorbed by the "*parish priest*" for Christians.

H. E. ALEXIS CANOZ, S.J.,
First Bishop of Trichinopoly, (1805—1888).

Statue of Our Lady of Refuge (Adaikala Matha) at Elakurichi, 12 miles north-east of Tanjore; the pilgrimage was started by Fr. Constant Beschi, S,J., in 1733.



Trichinopoly : St. Joseph's College (1882) and Rock Temple



Trichinopoly : St. Joseph's College,
Jesuit Staff Quarters.

Like the apostles he exclaims: "*We will give ourselves continually to prayer and to the ministry of the word...It is not reason that we should leave the word of God and serve tables.*"

Evidently there is a double remedy: to multiply the priests and to multiply lay auxiliaries.

These auxiliaries may be Mission workers paid or volunteers, in fact any Christian of good will. But here we enter a new field.

7. Catholic and Missionary Action

Catholic Action, as Pope Pius XI so often repeats, is the official participation of the laity in the missionary life of the Church, the "apostolate" of the laity. It is the active co-operation of an organized laity under ecclesiastical guidance in the work of saving souls. The very word '*Action*' implies something to be done. The showing forth of good works is the proof of true love, says St. Gregory the Great. Christians should not be dormant or passive, i.e., simply listening to sermons, receiving the Sacraments, or avoiding what is forbidden.

Christians should be active, i.e., they should live—both in private and for the outer world—up to the standard of their holy Faith; they should correspond by deeds to the many graces God gives them.

The Sacred Congregation of Propaganda wrote from Rome to India in October 1932.

"*We recommend especially to your care Catholic Action. The laity should amicably extend a helping hand to the Priests, so that the Word of God may be carried everywhere. Our Supreme Pontiff has not only called upon the lay people of Catholic Nations, but He exhorts especially those among infidel nations that they should make the people of their own race share in the most Holy Faith, which they themselves have been privileged to receive. Such was also the case when the*

Gospel was preached for the first time; for then nearly every convert became in turn a preacher of the truth, and excellent and plenty were the fruit."

By the grace of baptism we truly become God's adopted children; by Confirmation we become besides His soldiers. In former ages, sovereigns used to select valiant men and in a solemn ceremony confer on them the Knighthood. The Knighthood was a great honour; but it bound the dignitaries to serve their sovereign. No enemy could reach the king except by passing over the bodies of the Knights.

Now, Confirmation has a similar meaning, but in a higher order. In Confirmation Christ Himself, the King of Kings, through the Church, "ordains" his Knights and entrusts to them the mission of defending His interests against all enemies, without fear nor weakness, a mission not to be carried out, a sword in hand, but by word and prayer, by sacrifice, and good example. Armed with those weapons a Christian has to stand up for Christ his Sovereign, to defend the Church and the souls against the attacks of the devil, the world and the flesh. No weakness, no fear! Of old, in thousands of cases it has meant martyrdom; at the present day, in Mexico and China, it means violent death, yet victory and ultimate triumph for the cause of Christ.

Indeed every Christian is, or should be, another Christ, a source or channel of light and grace to all around him. Unfortunately, too many Christians let their light be buried under the bushel, not shine on the candlestick. Too many, by their unchristian lives, justify non-Christians in keeping *aloof* or at least *away*. As a rule also, gregarious movements towards Christ among low castes set back the hour of conversion of the high. Baptisms in the *Paracheri* will be ridiculed or resented in the *Pallakudi* or the Brahman *agraram* close by, owing to clan rivalries.

1. Here the caste system is at fault. But the problem, however obscured by Indian complications, remains: "*What will best convert India?*"

A short stock-taking will give point to our query. Down from apostolic times, and again since the landing of the Portuguese before 1500, the lamp of Faith has been burning in India.—With what numerical results? One-fifth of mankind, 360 million people, live in India and Ceylon, but only 6½ millions are Christians, and, among these, only three and a half millions are Catholics, which makes only one per cent, of the total population—it is the Gospel parable reversed, one sheep in the fold, and 99 out of every hundred at large in the wilderness!

"How to reach these wanderers" is a vital question. Already in 1841 Fr. Louis Saint-Cyr consulted a famous director of souls, Rev. Fr. Fouillot, S.J., who replied:—

"*The spirit of proselytism in your neophytes is the means of converting India.* Instil and encourage that spirit. Make it pass into rule, that he is a Christian unworthy of that name who does not make at least one convert every year...Be instant in season and out of season. I cannot believe that the indolence of the Christians, however deep it may be, will resist all your devices. Was not this the secret of the Missions in the primitive Church? Few and overworked as you are, you can convert the Indians only by Indians ...Do not take this as *a good idea*, able to bring *some good results*. No, I would make of it the *summa rerum*; it would be my *Delenda Carthago*, the point of paramount importance." (*Saint-Cyr*, p. 159).

In other words, let the missionary endeavour to make converts, and urge upon all the duty and the privilege of working for the unconverted. To train a band of earnest, active soul-winners, to spread the sacred fire of apostleship, what holier and more productive work! The apostolic spirit is the highest growth of a congregation. Like a lamp without air, that spirit flickers and dies when hid under a bushel; it flames up and burns bright in the open atmosphere of an active life of service. "The soul's joy lies in doing," wrote the poet Shelley, expressing a law of

human psychology, because action means life; the heart that slackens tends to stop. So far the missionary pulse was rather weak in India.

The Christians, accustomed *to receive* the voluntary ministrations of their priests, and pecuniary help for schools and chapels, are as yet little inclined *to give* in their turn. We may resolve a thousand times "*That something should be done.*" Nothing will be done until individual workers choose, or are assigned, a definite evangelistic task which they *can* do and *begin* to do. It is a matter of zeal, aptitudes and opportunities. Sections or groups must be formed, each with well-defined, attainable aims; in a word, Catholic Action Committees for Prayer, Alms and Service.

2. What has been done so far? After 1841, Fr. Saint-Cyr established, wherever he could, the Archconfraternity of the Immaculate Heart of Mary for the Conversion of Sinners. In 1843, Fr. Joseph Bertrand planned another association. Besides *daily* prayer and *weekly* missionary endeavour, every group of ten was to make one convert *monthly*, and each member a convert in his lifetime. Since 1850, the League of the Apostleship of Prayer in its three degrees has gradually spread over the Mission. The institution of *Voluntary Catechists* worked at Trichinopoly before it was recommended by Rome for the whole world. *Leagues of Charity*, with sections for various aptitudes, sometimes can "make every member worth ten."

3. Other providential means for organizing the lay apostolate are the *Marian* Sodalities, Third Orders and Confraternities. Their rules make them centres, not of self-regarding piety alone, but of radiating charity and zeal.

4. In this missionary country no pious union whatever should lack rules about missionary work, including daily *prayer* for the awakening of India and the coming of God's Kingdom; *gifts* for the upkeep and spread of the Faith;

and *work* by example, good advice and charitable service. In founding His Church, Our Lord had in view the evangelization of the world. It is His last will or testament. Each conversion brings joy to the very angels of Heaven, lasting joy also to those who make heaven rejoice.

Next, every locality has elders, headmen, persons influential for good, at the front in every enterprise. They too belong to the moulding missionary forces, and their personal conduct is the measure of their usefulness. Again every educated Christian is, by the nature of his environment, destined to be a leader of his weaker brethren. Much is expected from him to whom much is given. Zeal, the habitual, intense love of God which urges us to help others, is never refused to genuine prayer. Every Catholic can be an apostle by the silent, constant, assimilating influence and example of a good life. With some tact and zeal he can advise doubting inquirers, encourage friends and acquaintances, assist the dying, baptize children in danger of death,—in fact, do non-Christians good in a hundred ways; good to self also, for, to save a soul is like saving one's own.

A few sayings from *Catholic Action* by Rev. Palau, S.J. may here find place. Few men can resist modest virtues and good offices —Charity may supply genius, but genius is useless without charity.—Never work without praying, or pray without working.—The Christians of old, says Tertullian, filled all places. Shall we be seen nowhere?—All reform best begins at home.—Rather defend truth by virtues than by arguments.—Be the magnet that seeks iron, not the battery ready for electric shocks.—The key to influence and success is Christian humility.—The wills of men naturally follow talent and virtue.—Associate to help, not to impede each other.—Hate evil tendencies, not their owners.—Let each family set the example, and all will be perfect.—"*The children of this world are wiser in their generation than the children of light.*"—When *individual* Catholics will influence the *individual* outsider daily, everywhere, and in every circumstance, then indeed a new era will begin for the Mission.

Distinguish also between Catholic Action and Catholic Activity or Movement. In official language there is no such thing as Catholic Action until there is an episcopal

mandate or commission. For such work the Church authorities remain responsible. But Catholic Activity is more comprehensive: it includes all individual work in favour of the Faith. Here are some more points for practice:

The want of fighting, not that of victory, marks out the unprofitable servant.—*Trade till I come.*—Prayer places God's omnipotence at the service of man's weakness—Charity raises to Heaven, but humility keeps you there.—*Take heed to thyself and to doctrine; by so doing thou shalt save thyself and thy hearers.*—Work for partial success is better than hope of final victory.—Oh! the rare combination: lofty ideals and practical means.—Prudence and constancy succeed where giants fail.—There is the prudence of the slack, and the initiative of the reckless.—Better at times adversity than success: the one blinds, the other awakes.—A series of mistakes brings experience, and experience wisdom.—The cause of many a failure is want of stability, not of ability.—They are numerous those who ask: "What good can I do?" and quickly reply: "Nothing"—Think of your sins and you will not hesitate before sacrifices.—It may be necessary to give food, yet spiritual alms is often more opportune.—And there is the general direction:—Do all the good you can, by all good means you can, to all the people you can, in all the places you can and as long as ever you can. Similar aphorisms could be multiplied.*

As an old writer has said: "'Tis a long way by precept, but examples form a short cut. The following are taken from the Mission itself. A Catholic Pariah converted the first Vellālan community of Sattiamangalam, one of the most famous of the ancient Mission (1640); another led thirty high caste converts to Fr. Balthasar da Costa.

In 1842, the Pariah keeper of the Travellers' Bungalow of Palni presented nine catechumens to Fr. Saint-Cyr for baptism.

In 1862, a Hindu pilgrim to the Madura Minākchi temple lost his way into the Catholic catechumenate, became a "Brother of Charity", a fisher of souls, and went daily about the town to make new converts.

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* The booklet *Catholic Action* by Rev. Gabriel Palau, S.J., C. T. S. of India, (160 pp. As. 6) may be studied with advantage.

Maria Rakkini (1860-1885) a young short-lived girl baptized in two years two hundred dying children round Adaikalapuram.

Savarimuthu, a young man, baptized at Madura, went home, and, in four years, converted Vellur his native village. 221 persons were baptized in 1876, and as many again six years later.

Arulappa Pillai and his devoted wife saved thousands of children, Muhammadan and Brahman alike, by indefatigable errands and ingenious ways. They gave their four sons to the Mission, one of them for the priesthood, a zealous priest too, who worked for many years.

Mickel sanniyāsi was the model catechist of Fr. Trincal, who wrote: "I dared not impose on him the twentieth part of the work he undertook himself." He was a Tamil writer, an eloquent and learned preacher, a man of great influence.

Ask and you will obtain.—One day, narrates Fr. Denis Guchen, I told a fervent Christian: "Well now, Mathāvadiān, should you not try and convert that rich and influential Hindu who is your friend? That would attract some more."

"Father, replied Mathāvadiān, for the conversion of that man it is now three years that I recite the rosary daily and fast every Saturday in honour of Our Lady."

Mathāvadiān died without seeing his prayers and sacrifices answered. But this is not the end of the story. That rich Hindu also died, remaining unconverted. But "last week", Fr. Guchen proceeds, "I have baptized his nephew who is also his son-in-law. That man still pretty young was ill for several months and promised, if he recovered to become Christian. He slowly improved and has called me. As he was the fast friend of the local (*pusāri*) servant of idols, I told him: "You ask for baptism;

alright; I would fain give it you. But if you get worse, you will speak of baptism as useless, and if you get well, maybe you will turn pagan again."

"What! the sick man exclaimed, do you then take me for a coward or a cheat? My mind is made up; have no fear on my behalf." And as token of his good will, at once he asked his only son, a young man of eighteen, henceforth to attend the Catholic chapel. His old mother, the sister of that very man for whom so much prayer had been offered, now blind and infirm, also asked for baptism, so that, she explained, the Lord Jesus should more willingly restore health to her son. I interrupted her: "Rather say, poor old woman, that Our Lord should admit you to paradise!" "Well, yes, she replied, I want paradise, to paradise I must go!" Only the wife of our neophyte stood by, indifferent to these three conversions. But if her husband recovers, as I hope, and if he perseveres in his good dispositions, of which I have no doubt, she too will resist no longer. By this time her husband and mother-in-law are Christians and whenever she passes before our church she takes off her sandals and salutes the Virgin Mary whom we honour here." *

Likewise Fr. John Mengelle, S.J. (+ 1908) writes: "Our converts are our best instruments of conquest. They go and visit their pagan relatives, describe to them the calm and happy life which they lead since their baptism; and soon we have new catechumens."

In his interesting *Narratives* (Récits &c) Fr. Denis Guchen, S.J. gives many examples of zeal on the part of lay men and women to confer baptism on dying pagan children. Here is a form of Catholic and Missionary Action which people in Europe might well envy. Few activities are so rich in immediate good results since,

* *Récits* I, p. 220.

according to Catholic belief, baptism is for dying children the only key to heaven.

Much depends on so Little.—A voluntary catechist, called James (Yāgappan), met a beggar woman with a child six or seven months old. It looked very miserable and James asked the mother why. "With no food for myself most of the time" replied the mother, "how can I nurse my daughter?"—"Then will you give me the child? I shall rear it."—"Willingly, what do you give me?"—"Twelve annas."—"If you give me two rupees to buy a cloth for myself and my other child, alright."—"I shall give you one rupee."—No, no, you may go."—Rupee one was in fact the maximum fixed by the missionary for a child. When Fr. Guchen heard the story from his catechist, he felt very sad. It is so hard to bargain for a rupee when a soul and its eternal happiness are at stake!

Happily four months later, the same woman came to beg at the door of another Christian. He saw the child in her arms and told the poor woman: "Your child is sick, I will make a remedy for it." And taking it in his arms, he entered his house and baptized it. When the mother bad eaten the portion of rice offered her, she took her child again and went her way.

Some time later the same Christian met her elsewhere, this time without her child; he inquired about it.—"Sir," answered the woman who had recognized him, "my child died three days after you gave it your medicine."

—*Récits* I, p. 236.

Being on the Look-out.—Two catechists, Peter and Chrysostom (Rāyappan and Sinivāsagam) entered a large pagan village when a corpse was being carried to the grave. "Who died?" they asked.—"A young woman who recently had a child."—"Is the child alive?"—"Yes, but how will it survive without mother."—"Can we see it?"—"Come, here it is."—They enter and find a small creature,

four or five months old, with only the skin over its small bones. "Bring us," they say, "some fresh water from the well, we shall bless the poor orphan; it will do him good."

An old woman, the child's grandmother, goes to draw water from the well and the child is baptized and made ready for heaven.—(Denis Guchen, S.J. *Récits* I, p. 230).

To assist grown-up Hindus at their death-bed is a more delicate form of Catholic Action; it is all too little heard of. Yet among friends and relatives a prudent Christian could easily bring the dying person to make at least a good act of contrition. (See C. T. S. *Missionary Action Papers* nos. 28 & 29.)

Facts like those now quoted raise from the region of dreams to the sphere of practical politics the axiom which is gaining every day larger recognition:—"*India for Christ by Indians.*" There are thousands of potential workers in the field who are now but indifferent, or quiet, do-nothing onlookers.

May the present time start a new era in the evangelization of India by her own sons! The words of the prophet Tobias to the Israelites of the Dispersion, apply with equal force to Indian Catholics: "*Praise the Lord before the nations! He has scattered you among the people that ignore Him, in order that you narrate His wonderful deeds and make them acknowledge that He is the only God Omnipotent.*" (Tob. XIII, 4).

"Thy sons, India, are the ministers of thy salvation," so runs the motto of a papal institution for India. May these words inspire thousands!

"Forth comes the standard of the King:
All hail, thou Mystery adored!
Hail Cross! on which the Life Himself
Died and by death our life restored."—*Vexilla Regis.*

CHAPTER IV

Pastoral and Missionary Labours

" I send thee to open their eyes and turn them from darkness to light and from the power of Satan unto God." (*Acts XXVI*)

The Apostle of the Gentiles received his call in a dazzling vision on the way to Damascus. St. Matthew was simply told: " *Follow me!* " Some are called by repeated spiritual experiences. Their willing offer for service, accepted by the Master, has made others missionaries; common men, it may be, but men possessed by an uncommon enthusiasm, men who want to be nearer Christ that He may direct them to never-ending service, men who know that the Catholic priesthood is the immolation of man added to that of the God-Man.

We are now to see such men at work in the main department, " the care of souls ", amid their trials and their victories.

1. At Home or Out in Camp

The Missionary's home is the head-station with a church, presbytery, convent and school, all of which greatly vary in different places. Up to quite recent times all the up-country stations were " single horse " stations in which one priest alone did all the work: of late one third of our 65 stations have at least two priests. The diocese having 2,250 localities with Catholics this gives, on an average, thirty-five per station. In January 1934 nearly all these stations, circles, pangus or sections, as they are variously called, have been canonically erected into " parishes " namely groups of villages with Catholics, scattered in and

surrounded by vast areas of "No-man's land." To find out the "missionary occupation" of a place, the directions from Rome indicate a circle with a radius of ten kilometers (an area of 120 square miles) as the maximum size of average parishes. At this rate a large half of the Mission, (7,800 square circles out of 13,700), is "occupied" or under effective, as opposed to nominal, pastoral care. The Mission staff is therefore quite inadequate. The harvest indeed is great, but the labourers are few. Hence Christ Himself told His disciples to pray the Lord of the harvest that He send forth many more labourers (St. Mat. 9 : 38).

1. And what are the labourers actually doing? In his circle, the missionary minds above all immortal souls—the faithful sheep and the stray ones the whole year round, except a month on the hills if health demands it, two annual District meetings of three days each and a week for the yearly retreat. His is a nomad life on the outskirts of civilization, away from railway lines and post offices, in the heart of the mofussil. It is a life in close touch with his Christians. It makes him *a pattern of his flock from the heart*, wins their confidence, attracts neophytes and consolidates the good work done. At headquarters, he catechizes first-communicants, candidates for marriage, catechumens, children and the grown-up population. Every Sunday, feast-day and first Friday of the month he deals with crowds, now in the confessional until his head grows weary, then at Mass and Holy Communion, accompanied with a homily or sermon and followed by Benediction.

2. For rural stations the missionary's charter was drawn up by St. Francis Xavier: "Assiduously teach the people every day. Fix your domicile and stay long nowhere. Do not cease visiting all the Christian villages as I did myself."* This implies indefatigable touring over

* Letter of St. Francis to the Jesuit scholastic Francis Mansilhas on the Fishery Coast, 1544.

torrid, sandy, jungly or marshy tracts since metalled roads form an exception.

In 1638 Fr. Emmanuel Martins wrote from near Tenkāsi: "The results of the missions are in proportion to the excursions we make, after the manner of hunters. My time is spent in running all over the district."

In 1644, Father Provincial wrote to Rome: "The Fathers constantly itinerate and give missions now in one, now in another church.. with great spiritual advantages. Their first care is to catechize the children, instruct the adults, hear confessions, give Holy Communion, impart the Indulgences received from the Holy Father, and help to celebrate feasts in churches by means of plays and theatrical representations, which they compose in the vernacular and teach the children, a thing of which the parents are very proud... From Trichinopoly a Father constantly visits cities and kingdoms, always on foot and with much fatigue, for he has no companion."

Let us follow him to Pallapatti, Kāttukudi, Shānankulam, or Vellālavayal—the name of caste or village does not matter. It is eight miles from headquarters as the crow flies, twelve miles as the road winds, and four or five hours as the slow vehicle crawls along through mud or sand. Before sunset we alight amid an agglomeration of cottages, leaf-huts, cowsheds and straw-yards, lost, we imagine, in a planless maze of blind alleys and crooked lanes, but in perfect order, say the simple villagers. Soon they flock around to welcome us, unless with banners, pennons, handbells, drums and bugles they received us outside the village, as they do, but on a grander scale, for the reception of the Bishop. We proceed to the chapel, sometimes over pieces of cloth or matting—a simple and touching ceremonial. At the foot of the altar we pray with the people and, if need be, make a short address. The catechist gathers children and catechumens under a banyan or a tamarind for catechism. Next, an examination of conscience is read aloud, or delivered, and responded to by every one in his own heart before God. The priest adds words of advice, inquires about scandals, imposes penances,

makes people at variance salute each other and begins hearing confessions. The day is closed with common prayers in the chapel. Next morning, after prayers, Mass, an instruction and a catechism class, visitors are admitted, infants baptized, difficulties solved, the sick comforted, and, thus employed, one or more days wear on in doing good. When the Father leaves, the Christians ask and receive his blessing; then follow him some distance. *They brought him on his way to the ship*, remarks St. Luke about St. Paul. There is something sublime in these good people surrounding their Father in God, confessing their faults, following his advice and receiving help in the name of the all-merciful God who came to evangelize the lowly and the poor, and does so still in Person in the Eucharist and by proxy through His ministers.

In more backward places, among neophytes, remember that conversion is only a beginning. Seeing truth by half precedes the unclouded vision. "I see men as it were trees, walking" said the half-cured blind man of the Gospel story. Moral growth too is only by degrees. You will however notice that, in Christian villages, people are neater as to dress and hair, their faces pleasanter and more hopeful and their minds more alert than in Hindu places, where women and children look at you and run away, as shy and wild as the deer of the jungle. As to the inward soul, there may be all the difference between day and night.

3. Peace-making—Sometimes in the hot weather months, you meet with a ruffled sea. Both heat and lack of occupation, plus Satan, find mischief for idle hands to do. Disputes arise. You have to settle trifles, grown out of all proportion, but which you may not trifle with, lest they end in long-lived enmities and lawsuits, the favourite pastime of some people. At those moments the human ant-hill is astir. Meetings are held. The best people are the most noisy, feeling bound to set the example. All parties talk

at a time and few to the point. The dispute grows high. The speakers "instead of reasoning stronger, talk louder, and take shelter from defeat in clamour." Happily, the tongue, that "*world of iniquity*" according to St. James, has a brake just as the steam engine has a governor. On the second or third day, when all the throats are sore, the voice of reason has a chance of being heard. A good procedure in such cases is to let the crowd select a spokesman, and, when he has had his say, to invite some elders to rectify or complete his statements.

The missionary is, in turn, spiritual Father, confessor and administrator. He is no party-man; but stands for equity and justice; he uses sound common sense, and his experience; he condemns no man unheard; he admits no vague accusations, only definite charges. He must at times correct public sinners, enforce restitutions, cool the stormy atmosphere of households, pour oil on the angry waters, scold wife-beating husbands and have the aggrieved run-away house mistress recalled. But, in a land where large crops of disputes ripen continually, it is best for him to settle cases by proxy, subject to his approval. There is first the Gospel rule: "*If thy brother shall offend against thee go and rebuke him between thee and him alone.*" (Mat. 18, 17). If this fails, try the good offices of a Christian headman. As a last resource, there is a time-honoured Indian institution, the *Panchāyat*, the court of five elders, or the *Niyāya Sabā*, the council of justice. A good panchāyat will decide about boundary lines, water or fishing rights, and inheritance of property: frequent cases, because hereditary co-parcenary is so common. In former days, an unwritten church-law prescribed for certain faults the short and sharp remedy of corporal punishment. It was the best, the old people say. But nowadays it may develop into a police case. Anyhow St. Paul has hard words for the Christians of Corinth who sued each other before unbelievers, and he exclaims:—*Is*

there really not one wise man among you, able to judge between his brethren! (I Cor. 6).

The missionary, moreover, must see to it that all perform their Christian duties. "Mind your sheep, recommends King Solomon, mark well the features of your flock." This you can do in three ways: by noticing what the Christians say themselves, what others say about them, and what you yourself see in their external conduct. Again:—*Preach the word*, writes St. Paul, *be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine.*

4. Another duty of the priest is to visit the sick and dying. In this part of India, the reported death-rate is 23 per thousand per annum, and a quarter of the children born die within twelve months*. A sick-call may involve a quarter of an hour's trip, or a race of twenty miles, ten each way, over the king's high-ways. In three hours the priest arrives and enters the sick room, or orders the person to be drawn out to daylight in the inside yard. Squatting close to the patient, he does his sacred, charitable duty.

Some old folk manage to live for a third and fourth reception of the "last" sacraments. So also in time of epidemics—annual or quarterly events—a third or fourth of the people you prepared for Heaven remain on earth and hope to recall you later. Or, after a race of eight miles, you find an old, shrivelled-up creature.

"In second childishness and mere oblivion.
Sans teeth, sans eyes, sans taste, sans everything."

(As the poet describes her) who asks your help towards a happy exit from this world.

When death is at hand, chiefly in times of epidemics, when as Hindus say, the village goddesses are angry, the priest or catechist who can dispense remedies may also be called

* 220 per thousand. Altogether 261 per thousand die before the age of eleven (*Madras Census* 1931, p. 116 and 126).

by Hindus and asked by them the Christian blessing (baptism). Here is a recent story showing how an old wizard died a Catholic or, as he truly said, a "Child of God."

It happened in 1934, in a village near Madura. Old Rāmaswamy, of the Robber caste (*kallar*) for many years the chief sorcerer (*kodanghi*) of the region, was a bitter enemy of new converts and never lost a chance to wreak his vengeance on the traitors of his tribal gods. At length he was laid up with a neglected cold, followed by galloping consumption. The sickness, however, was a blessing in disguise: it proved for Rāmaswamy another way to Damascus. He sent for the priest asking for baptism. "I let him know, narrates the missionary, that he should first learn the "Prayers." Meanwhile, I told one of my teachers to have an eye on him and warn me in time. Two weeks after, Rāmaswamy sent again for me: he wanted to receive baptism from my own hands. I went to Brāviampatty. The whole village was astir; people could not believe their sorcerer was going to become a Christian. Some two hundred of them accompanied me to the house and there they witnessed a most touching scene. As I entered the hut, Rāmaswamy lying on his mat perceived me, rose, knelt down and said in a loud voice: "Swamy, swamy, oh! what a joy! I am at last going to become the child of God!" You can imagine my surprise; the by-standers wept and, scarcely able to restrain my tears, I said: Rāmaswamy, you want to receive baptism? Do you really know what that means?" He began to recite part of the Catechism. "*Jenmapāvatteyum karma pāvatteyum pōkki— Baptism cleanses from all sins, makes us children of God*" etc.,....."Is it necessary to receive baptism"—"Yes, Father"...and so forth. My catechumen had lost no time, he knew his catechism; there was no reason to defer the sacrament. Then remembering his first expression,

I said: "Rāmaswamy, you have been till now the devil's child"—"Yes, Father, and the misery of it!"—"The sorcerer's tools are still in your house! you must get rid of them." "Father, I'll do so on the spot."—And calling to his son: "Periyakaruppā, chuck out all these implements." There flew out bells, iron walking sticks, the ex-votoes of women blessed with a male child, as promised by the sorcerer, sickles, wands, a whole cart-load of them. Someone now suggested: "But what about the box?" That well-known '*petty*,' carried in procession at the pagoda festival and treated almost like a goddess....."Yes," called out Rāmaswamy, "bring that box here." As it was given to him: "Father, he said, this has been the cause of my misery. I was under the devil's thumb ever since I handled the contents in that box. Oh! these silver bangles!" and saying this he took out a bunch of some thirty of them. "Take them away," he shouted, "never do I want to see them again."

Rāmaswamy's elder brother, sitting by his side, now gave vent to his bitter sorrow. "*Chāndala pāvi*! Wretched villain," he went on; "who would have thought that you of all men after forty years should throw out this heirloom of our family!" ..... "Brother," answered the catechumen, "if you are grieved, you may keep the box in your house: it has been my curse, may you be spared. As for me I wish for one thing only.....to be at peace with God." I refrain from describing how sincerely the neophyte made his profession of Faith and renounced for ever Satan and all his works. An old woman now ventured to say: "Well, Rāmaswamy, do you really think that now you are going to recover?....." "I don't know," came the answer, "whether I'll get well; and little do I care. Henceforth, I have done with this world; my only thought is of Heaven!!" After his baptism Rāmaswamy, now (*Veda-mānickam*) Fidelis, wished for "Extreme-Unction." I

ministered to his desire and left him, a happy man. Three days after, the new Christian received Holy Communion and peacefully expired.—C. M., S.J.

Events like this are consoling, but unusual. Generally speaking, to knock about for hours in mud and sand, heat and dust, darkness or sun-glare, over roads that defy a motor car, is an arduous and meritorious task: a soul is going to Heaven; the Angels will greet the brother whom Satan was waiting for in vain. The priest has for eternity saved a soul, or shortened its purgatory. His *charity covers all sins.* His presence at the death-bed always is a comfort, even if no necessity.

5. Another care dear to the missionary is that of the "Depressed" or Untouchables. You pass through a place and ask: "What is that village yonder?"—"That's the Parachéry, not the village", answers the high caste man with a sneer. There, in fact, live your Christians, a down-trodden lot, whose main advantages over the happy in this life are divine adoption on earth and greater felicity in dying. Your ministrations among them over, you return through the high caste quarters, where people have, along with their broad acres and polite manners, also a soul to save but do not mind it. You then remember a certain master of the house who made a great supper, invited many, but in vain, and finally sent his servants into the streets and lanes, hedges and highways to bring in the poor and the feeble and the blind and the lame. (St. Luke XIV).

Elsewhere, in jungle-land, our depressed brothers the Pallars, slaves of the soil for centuries, had by sheer self-help reached emancipation, become small landowners and built a modest chapel, all to the great grief of their superior fellow-villagers, the reckless Hindu *Agambadiyars*, who bluntly showed their venom by gutting, for no earthly

profit, the harmless Catholic prayer-house.* The question was then to erect a *fireproof brickbuilding*. The Father supplied timber and tiles, and paid a mason and a carpenter. The Christians did all the other work. There is true Catholic life in that little community: *faith* that elevates the mind, *hope* that makes courageous, and *charity* that warms the heart. These people are better than their rich neighbours, whose hearts are made of ice or stone. There are noble souls under the rags that cover them. They feel at home in the house of the King of kings. After working all day for their earthly masters, they come to worship at night-fall the Father they have in Heaven.

Away in Puthūr we find the other side of the medal. Half of the "Depressed" there are converts still somewhat attached to heathenism. They are, they say, Christians, and, after much delay, bring their children for baptism. But they marry pagan wives, work on Sundays and rarely come to church. Their unconverted caste-fellows, "the pagan asses" as they call them, are a still sadder lot. Ask where is their god; and they will point to their "pagoda," a wretched hut, or a platform of mud two feet high under the traditional margosa tree, and to some clay figures besmeared with saffron. These dummies represent their godlings, the village Mothers, the *grāma-devatās* or *kuladeyvams*, their refuge against famine, disaster and disease. They know there is a God far above these Mothers and greater than any image they can make of Him. Some plantains, however, offered to Kāli, Mināchi, Māri, or some other *amman* or *pidāri* (goddess) four times a year is worship enough for them.

But they will daily attend the toddy shop close by. The drink evil is growing in Southern India. It affects to-day

* Such occasional fires throw a lurid light on the much vaunted "tolerance and broadmindedness" of Hindus at least up-country. What Hinduism is all-tolerant of is every form of error and this is doctrinal scepticism, not religious toleration.

castes up-to-now abstainers, men, women and children. The Abkāri Revenue of the Madras Presidency has risen over tenfold in fifty-five years (from 28 lakhs of Rupees in 1859 to 391 lakhs in 1913) while the population has increased by 57 per cent only. The causes assigned are growth in consumption, depreciation of silver, imposition of higher rates of duty, and greater efficiency in the Excise Department. But the Southern Presidency alone contributes one-third of the Excise Revenue of entire India, and had, in 1907, 30,000, or one third of the country liquor shops of India. So many traps for coolies to make them squander the hard-earned annas needed by their wives and children.* Besides, one-half, perhaps three-fourths, of the labouring community belong to castes whose social customs and religious beliefs tolerate the consumption of liquor. The Madras Government say their policy is to put down illicit manufacture, and to raise the maximum of revenue from the minimum consumption. They also deny that the majority of the population are abstainers and that the large increase in consumption of liquor justifies the conclusion, that the Government have failed to carry out their avowed policy of reasonable restriction. The problem, the great and growing evil of intemperance, merits the serious consideration of every well-wisher of the country. The number of shops must be reduced, their position be made less prominent, and early morning and late evening sale suppressed.

6. We have other places to see besides benighted Puthūr. In one village, we do the Forerunner's work, preparing the way of the Lord, making straight His paths. In another we merely encourage people *to do the truth in charity and to grow up in all things in Him who is the head Christ.* In sundry places we have, like St. Paul, but on a smaller scale, fickle Galatians among our neophytes, turbu-

* By working hard all day a man will earn six or seven annas and one-fourth of it goes to the toddy shop. "The gorgeous East" too often is miserably poor.

lent, licentious Corinthians among backward castes, edifying Ephesians and Philippians in the older Christian villages, and here and there Pharisees and Sadducees ticklish about caste prerogatives.

This itinerancy, or "circuit riding" proceeds as far as possible from month to month the whole year round. It multiplies opportunities for doing good. It is a source of blessings.

7. Coming now to more homely details, to the missionary's material life, lovers of comfort will soon notice a complete absence of it around him. At headquarters, there is a minimum of furniture. On circuit, the priest lodges in a shed, school or chapel, and not rarely bats and mosquitoes, rats and ants along with him. All the furniture used on circuit also rolls about and along with him. The good Sunamite woman (III *Kings*, 4) who always held in readiness *a little cell, table, chair and candlestick for the man of God*, has too few imitators here. What they call *secondary* or visiting stations, as opposed to *primary* or residential, are still in great need of development; they would supply a footing to the missionary and prepare the way for new parishes.

But creature comfort is not what a missionary really cares for. One day Our Lord told St. Catherine of Siena: *Think of me and I will think of you.* Similarly uppermost in the missionary's mind are the souls redeemed by Him. Like St. Paul he is a debtor "to Greeks and Barbarians, to the wise and unwise", to Christians of long-standing, to neophytes and catechumens, as well as to that host of men who stand on the border line of the Kingdom, but dare not break their caste and family connections.

Elsewhere the same Apostle of the gentiles perfectly sums up what may be said of the greatness, the dignity, and the duty of the Christian priesthood: *Sic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei*: "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God."

The priest is the minister of Christ, an instrument, that is to say, in the hands of the Divine Redeemer. He continues the work of the redemption in all its world-embracing universality and divine efficacy, that work which wrought so marvellous a transformation in the world. Thus the priest, as is said with good reason, is indeed "another Christ"; for, in some way, he is himself a continuation of Christ. "As the Father hath sent Me, I also send you," is spoken to the priest, and hence the priest, like Christ, continues to give "Glory to God in the highest; and on earth peace to men of good will" (Luke 2, 14).

This life-giving apostolate of Christ and of His priests struck with wonder and admiration the great African doctor of the Church, St. Augustine.....In one of his homilies (*Sermo* 44) he speaks of the young man of Naim, a widow's only son, whom Jesus raised from the dead (Luke 7, 11). Then he continues:

"Our Lord raised three men from the dead visibly, but thousands invisibly. The widowed mother rejoiced at that youth being raised back to life; Mother Church rejoices at men daily raised from the dead in spirit. That youth's body was dead, of the others the soul. That one's visible death was visibly mourned; the invisible death of the others was neither looked for nor seen. He that inquired was He that knew the dead; He alone knew the dead who could bring them to life. For had He not come to raise the dead, the Apostle would not say: Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee."—(Eph. V, 14).

By means of Sacraments God's ministers truly raise souls from spiritual death and enable them to reach life eternal. Well aware of that sublime ministry of light and life special to the Catholic priesthood, Pope Pius XI ends his recent encyclical as follows:

"To you, Priests of the Most High, both secular and regular, the world over, We address Our words. You are "Our glory and joy," (I Thess., II, 20), you, who with such generosity bear the "burden of the day and the heats," (MATTH., XX, 12), you, who so powerfully help Us and Our Brethren of the Episcopate in fulfilling the duty of feeding the flock of Christ. To you We send Our Paternal thanks and Our warmest encouragement. We know and fully appreciate your admirable zeal; and to it, in the needs of the present, We make this heartfelt appeal. These needs are becoming daily graver. All the more must your redeeming work grow and intensify; for "you are the salt of the earth, and the light of the world." (Mat. V, 13).

If, however, your work is to be blessed by God and produce abundant fruit, it must be rooted in holiness of life. Sanctity, as We said above, is the chief endowment of the priest. Therefore with the Apostle of the Gentiles We say to you: "Behold your vocation;" and beholding it, you cannot fail to value ever more highly the grace given to you in ordination and to strive to "walk worthily of the vocation in which you are called." (Eph. IV, 1).

2—The Harvest is Great indeed...

You may obtain a good idea of a year's work in all the stations of the Mission by merely examining what they call the Returns of Sacred Ministrations.

These yearly returns show some eight thousand baptisms of children of Catholics, over a million confessions, over two million holy Communions, over two thousand marriages, three-thousand extreme unctions and a variable number of adult baptisms. This latter number intensifies the growth of the Catholic population. The civil census of the S.-E. Coast showed an increase of only 4·7 per cent of the people from 1921 to 31; while the number of Catholics passed in five years (1931 to 36) from 231,000 to 251,000 with an increase of 8·6 per cent.

All these Returns are the outward expression or measure of invisible spiritual work. There is besides a certain amount of book-keeping to be done. The priest keeps registers of baptisms, confirmations, marriages and confraternities, a diary, a book of local customs, a list of irregular Christians, and a census book with the names of all his Christians by family, caste and village,—a book often checked for deaths, births and migrations, a book indispensable for good administration, notably for hunting up slackers.

Some may ask whether anything is gained by taking the trouble of making up such statistics and registers. They look on it as a parading of figures, a counting of heads not of hearts, an imitating the foolishness of King David when, against the will of God, he numbered his people, and thus brought pestilence upon them. But are there not times when God Himself would have us, like

Moses, count all the children of Israel and all the men that are fit for war? Did not the Apostles count and record the 5,000 and the 4,000 that were miraculously fed by Our Lord, and again the 3,000 converted by St. Peter's first sermon and increased to 5,000 at his second sermon? Does not the prophet Daniel try to estimate the number of God's angels in heaven when he says "Thousands of thousands ministered to Him and ten thousand times a hundred thousand stood before him"? So, too, the warm-hearted St. John is cool-headed enough to count, down to the last unit, the hundred and fifty-three fishes caught in the Sea of Tiberias by St. Peter at the bidding of his Risen Lord.

Secular Governments reckon as well spent the money and labour required for taking and analysing their decennial or quinquennial Census. And those who are chaplains in hospitals know what stress is laid by physicians on the daily records made on the temperature charts, as helping them to judge whether health or sickness is making headway in the patients. Thus, then, may it encourage us when we see where God's kingdom is growing strong, or move us to greater exertions where it seems to be weak, and where many of Christ's sheep are not yet part of the one flock that follows the One Shepherd of the sheep.

Again, "there is no true ratio between baptisms and spiritual results," wrote a sympathetic critic, Sir William Hunter, —a rather misleading statement. Preparation for baptism, we grant, is the work of a few weeks, whereas acquiring Christian perfection requires a lifetime. Baptism is not the end of everything, but the beginning. So far then the mere counting of heads is no criterion as to quality of work. But on the other hand baptism (the only key to heaven for those who die before the age of reason) is for adults (duly prepared and well-intentioned) the official way of acquiring divine adoption and church membership. The after-care of neophytes is also on the programme of every Catholic Mission. Finally the Christian has decidedly more means at hand than others for true spiritual progress. In all these respects baptism is of prime importance.

3—Some Marking Personalities

Long is the road by teaching, said Horace of old. It would be long also to give here character sketches even of the dead alone.

There have been great administrators in the Mission, Bishops and superiors. The Lives of Bishop Canoz, and of the Fathers Louis Saint-Cyr, Leo Barbier and Louis Verdier have been written in full. Blessed John de Britto has had several biographers; the Indian apostolate of St. Francis Xavier forms only one chapter of the wonderful career of the Apostle of the East. Moreover in two volumes Fr. Saint-Cyr has published notices about the first pioneers of the modern Mission, Fathers Garnier, du Ranquet, Martin and others. Of late Fathers Caussanel and Honoré have also had their biographers. Let us mention here only a few more.

Fr. Denis Guchen for 44 years, Fr. Stephen Laporte for 26, Fr. John Trincal for 48 and Fr. Adrian Caussanel for 42 years were ardent hunters of souls.

(1) Father Guchen has recorded his own experiences in two volumes of letters brimful of interest (50 *Ans au Maduré*, Trichinopoly 1887). From them we learn of the long battles fought and the dire vexations undergone by Father Guchen less at the hands of Hindus than of Protestants. The Anglican aggression by paid, unscrupulous underlings, but with the knowledge of the English Mission staff, in those days went to a length almost incredible. Fr. Guchen's neighbour for thirty years was the High Church or Ritualist Canon Margoshis, who lived and died under the illusion that he was a Catholic, non-Roman priest. Fr. Guchen's life-work was the foundation of the vast Sathānkulam parish subdivided into others which contain some 15,000 Catholics. He laboured on till his death in 1895 at the age of 77.

(2) Father Stephen *Laporte*, a straightforward, and enthusiastic soul, for a long time in sole charge of both the largest and the least consoling circle, the region stretching over 90 miles from Rameswaram westward to the Ghats, visited twice yearly his forty chapels, carrying life-

and motion everywhere. In every thing and person he saw something good and strove to make it better. Was there really no good side, he looked elsewhere. All Indians were his children. Every village was an Eden or oasis. In his dealings he was simple like a child, ardent like youth, patient like old age. With his catechumens, he daily had what he called his apostolic talk up to 11 or 12 at night. Naturally very strong, he hardly minded his health, and "had no time to be sick", until he died in 1898 aged 61. His chief work was the foundation of Irudayakovil, a small Paraguay Reduction. The large church was paid in part by a generous Englishman, Mr. W. R. Phillips. During the famine years Fr. Laporte baptized round Kamuti several thousands. For want of schools and catechists, many fell away the following years, but some of them and many of their descendants now come back to Mother Church.

(3) Father *John Baptist Trincal's* career (1815—92) was both heroic and romantic. A giant in stature, intellect and courage, his influence was dynamic. After filling various offices he became a touring missionary and for almost 30 years (1863—92) he rode on horseback up and down his fifty miles of territory west of Madura, from Sattur and Srivilliputtur up to Periyakulam. A lawsuit, fought by him up to the Madras High Court, against a Zamindar (large landholder) who had forbidden him to build a chapel with bricks and tiles (then a novelty in the land) secured for him an immense and lasting popularity. Many villages sent him deputations, calling him their liberator. For several years he had to fight against minor Zamindars and rich Baptist Pallars, notably against John Pallan their (*Podagher*) pastor. "Christianity" became synonymous with "Fr. Trincal's *Vedam*" (religion).

The Annual Letter of 1871 thus summarises the work of Fr. Trincal for the last eight years: 1,600 baptisms of adults, 15 chapels built and 20 villages calling for instruction.

In 1879 he settled at Pudupatti, south-west of Madura, built a chapel, orphanage and school for catechists and made it the centre of his apostolic expeditions.

In 1880, that "indomitable conqueror," wrote:—"I have new Christians in 27 villages, pagan up to now. In the last twelve years, I have baptized 2,534 adults, and built three churches in masonry and 18 chapels. My main village has 400 souls, three have 200, all the others less. I rarely visit them without finding some candidate for Baptism."

In 1881 in a public reception of Bishop Canoz the people quaintly sang of Fr. Trincal:

"Father, nothing can resist you; where to find your equal?
You do with your feet what others can't do with their hands."

At Kansapuram fourteen Pariah families asked for baptism. This was for him a means of entrance to the local high caste Nãyakkars. He put up outside the village in an abandoned Hindu temple. At the gate he placed two guns for all to see, not as one on murder bent, but as a friend who discreetly forewarns would-be intruders or mischief-makers. "I spent there," he wrote in his diary, "more than a month like a real hermit. From out of my solitude I directed the activities of my catechists and entered into relations with some Hindu inquirers. Meanwhile the church of Kansapuram was being built." When it was completed, he quietly went to reside in it and baptized seventy catechumens as the first-fruits. At Srivilliputtur the Protestants claimed the use of the Catholic cemetery. "Occupy your cemetery and fight till death", Fr. Trincal ordered his Christians. In the prosecution that followed, the English magistrate told the Father: "Your cemetery has no compound wall. I might as well bury my horse in it."—"Do," was the reply, "but, I warn you they will bury you with it." And the Father gained his point.

In a small autobiography Fr. Trincal enumerates forty-one villages in the Watrap and Kombai valleys which he conquered in twenty-one years. And he reckons at 5,000 (an under-estimate) the pagans whom he had baptized, Vellālars, Reddis, Pallars, Nādārs &c. f. i. 600 together at Sundaranachapuram, 220 Pariahs at Vellur, 200 Nāyakkars and Maravars at Elavandur &c.

Everywhere the great missionary had one and the same method: to enter by his catechists into relation with the relatives of his neophytes in the surrounding villages, acquire there a piece of land, clear the place of its idols which with his own hands he buried or threw into a well, build a chapel and ceaselessly visit the new centres. He wrote in 1888:

"My neophytes are forced to become apostles. Their relatives, at first astonished, ask them the reasons for their conversion and propose objections. The neophytes defend themselves and repeat the doctrine they have just learned; soon they take the offensive and make fresh converts. Every new group of Christians amid the pagans becomes a solid centre for new conversions. Well directed, daily they gain ground."

In July 1891 Fr. Trincal wrote to Fr. de Rochely in France the following letter full of interesting details:—

"With the 200 francs of your money order I have built the chapel of Nattampatti. My socius, Fr. Dayriam, has baptized there in one day 148 catechumens and fifty more are getting ready. It is a fine community of 200 souls. No wonder after that, if I keep "an ardent thirst for silver and gold" when I see that with 200 francs I can save 200 of poor souls that cost the blood of Jesus Christ.

"The alms of Rev. Fr. Provincial had apparently no such good luck. I began at once to build at Collappatti near Sattur the large chapel expected already for a year by the 263 catechumens. They bought the site and did a good part of the manual labour. On March 6th it was completed; the altar alone cost me Rs. 35; the gong which, for want of a bell, calls the faithful to church, sounded that day for the first time. From twelve miles away I was just starting to go and baptized the whole group, when a messenger out of breath arrived to say that the Collappatti chapel was a heap of ashes. The previous night, the people of the Zamindar had put fire to the four corners. This is the fourth of my palm-leaved chapels gutted by the satellites of Zamindars during these last years: Elavandur

in 1887; Curuvikuttam in 1888, Mugam last vear. The first two chapels were rebuilt at the expense of the Zamindars, the third at my own for want of witnesses, although the culprits are known. This fourth case will be like the last.

"These Zamindars are great tyrants; I find fifteen of them in my section; no wonder there is no "old Catholic" on their lands. However I have now new Christians at the headquarters of nine of these Zamindars But God knows the worry they have caused and still are causing me. They have however some excuse: those ryots who become Christians are by the fact released from a good deal of their tyranny such as forced labour, Sunday work and pagoda service, the main part of which lies in drawing the idol car at the great yearly festival.

"Many other catechumens daily come to be inscribed; I am besides in relation with pagan Nadars at the foot of the hills, fifteen miles from Srivilliputtur. If I succeed, as with God's help I shall, it will be the finest haul I have made: group of 500 souls and more. All are ready to become Christian if only I advise them in a lawsuit against their Zamindar; he wants to dispossess them of thirty thousand palm trees which now for many generations they cultivate as owners. These poor people need all the more my counsels because not one of them can even sign his name."...

Eight months later Fr. Trincal died at Madura, aged 76.

With all his missionary touring Fr. Trincal found time to compose, with the help of an able catechist, several books in Tamil: a Bible and Church History, a Gospel Concordance, a Refutation of Protestantism by means of the Bible and a translation of the New Testament. He was the last missionary of Madura to wear the floating yellow robe of the *sanniyāsi*. He died at Madura in 1892*. Unfortunately he left after him an amount of worries and litigation, the usual after-crop of group conversions which take the energies of not one but several men together. Many defections followed, chiefly among the higher castes. But there remained a good credit balance. Fr. Gabriel Berthieu in 1894 found 7,000 Catholics in the region evangelised by Fr. Trincal and in 1910 they were almost twelve-thousand.

* In 1912 some tombs of Fathers had to be shifted for the foundations of the new church of Madura. Fr. Trincal's skull looked one and half times the size of some others.

(4) In January 1930 there died at Palamcotta a most arresting personality, Father Adrian Caussanel, aged 79. He was twelve years superior and some 30 years missionary in the Tinnevelly District. A certain originality, the crux of biographers, enhanced his many gifts. Here are some aspects of his character. With much personal magnetism, he had attractive looks and voice and gesture. In superiors, equals and inferiors he always emphasized what was good. In his many diaries and note books—for he delighted in such writing all his life-long—lyrism, paradox and idealism are found side by side with shrewd insight, uncommon good-sense and sound business principles.

As a young priest Fr. Caussanel started a great mass conversion movement north of Tuticorin. In 1891 the veteran missionary, Fr. Louis Verdier, then superior of Palamcotta, wrote as follows:

"There are over ten thousand catechumens near Tuticorin. Our Fathers and at their head the untiring Father Caussanel, the soul of all that movement, are admirable in their zeal. I was reserved the honour of baptizing twenty families of Pallars; they have spent part of their nights to learn the prayers. There was an urgent need of twelve new chapels in as many villages. Just in time Archbishop Michael Zaleski, the Apostolic Delegate, when at Paris, had given an alms to the Mission. Rev. Fr. Leo Barbier, the superior, gave it to us, which greatly pleased the prelate and with this providential aid I could say in Our Lord's name: "*Laxate rete, let down your nets for a draught.*"

From 1893 onwards for twelve years, as district superior of Tinnevelly, Fr. Caussanel had splendid opportunities for the exercise of all his various talents. A missionary had lost a lawsuit owing to the incompetence of the vakils and the malpractices of the police. Thereupon Fr. Caussanel resolved to study Law for the defence of Catholic interests. In course of time he knew the Codes better than many a judge or lawyer. He guided his own vakils, sometimes locked them up in his room to make them study the case and pointed out the vital issues. Then he inspired them with his own indomitable energy. The judges and vakils

were struck by his self-possession and presence of mind, all the more when they could not follow his arguments in foreign English. All had to be on their guard, because Fr. Caussanel fearlessly sent up his memorandums to the High Court, to the Viceroy and to the Secretary of State for India until justice was done. That courageous stand in favour of the oppressed provoked thousands of conversions and won for Fr. Caussanel universal respect. One striking instance has been mentioned already. In 1895 after the tragical caste conflict at Kalugumalai Fr. Caussanel obtained the acquittal of two Christians condemned to death and of 34 condemned to prison. The Madras High Court also blamed the lower court and the police. Again in 1899 Fr. Caussanel won the friendship of the Maravars and made conversions among them.

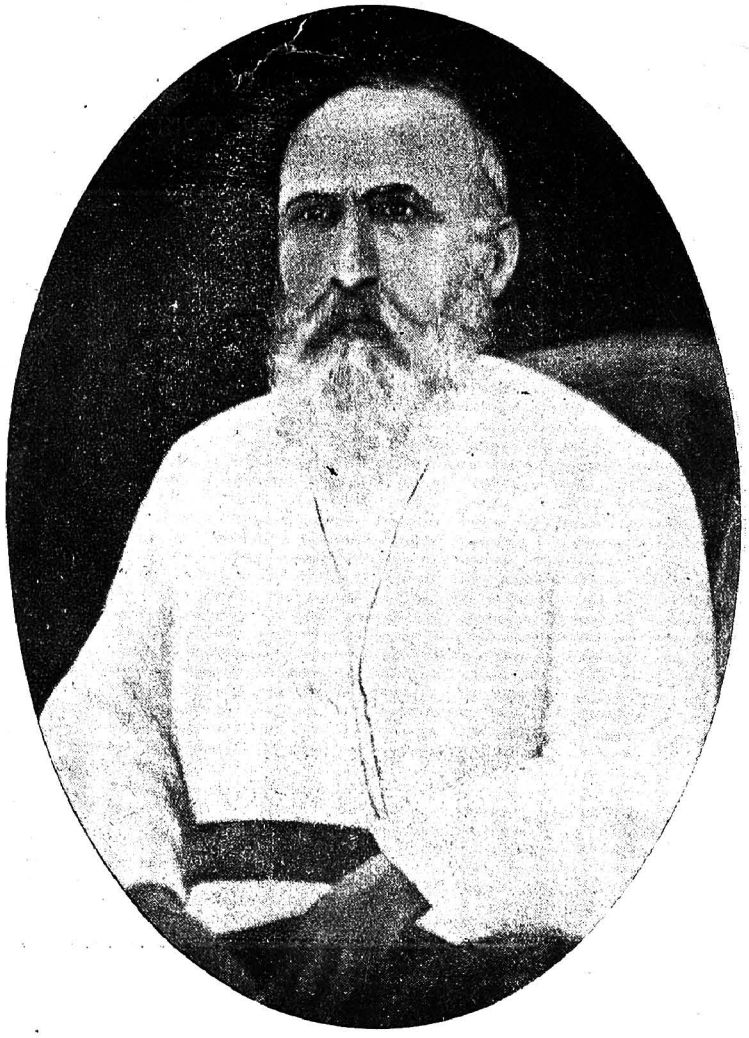
A body of 5,000 Maravars had attacked Sivagāsi, a town of 15,000 inhabitants and devastated the Nādār quarters and fifty neighbouring villages. They had been instigated by the high caste Hindus against the Nādārs who claimed the right of admission to Hindu temples. Soon 23 murders, 102 dacoities and many cases of arson were registered in connection with these riots. Almost 2,000 persons were arrested, 552 were convicted, seven being sentenced to death. Fr. Caussanel helped three of the condemned to death to die Christians. The leaders of the caste also asked his patronage and advice.

The mind of Fr. Caussanel in this legal aspect of his career is well shown by what he wrote on receipt of the telegram from Madras in the appeal for Kalugumalai:

"*Digitus Dei est hic*, the finger of God is here! What a splendid triumph for the Church! It will bring many conversions. God has allowed it so as to open the eyes of all and produce fruits of salvation. It confounds the pride of the Hindus, and redresses a miscarriage of justice; but chiefly it gives hope to the weak, encourages the oppressed and shows them the Catholic Church as a true refuge. The news has spread at once over the district; the authorities are dumbfounded and the police afraid."

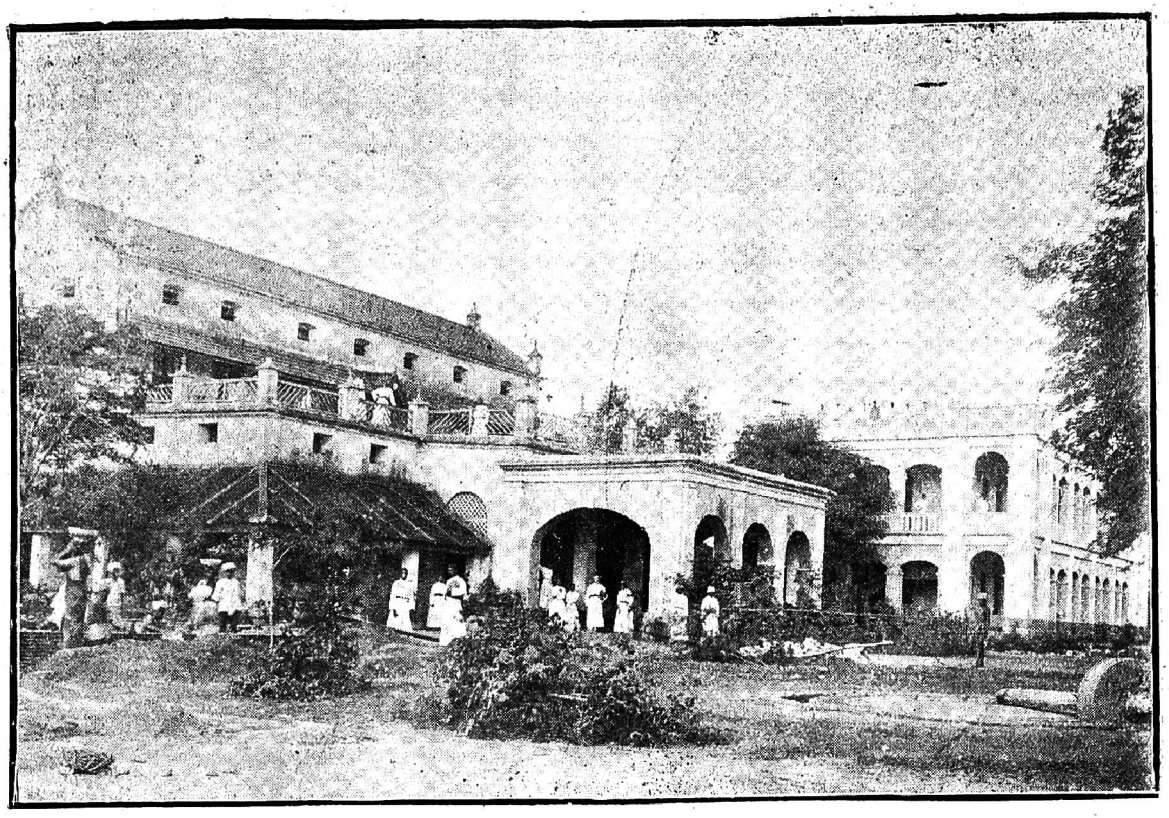
(Above)

H. E. JOHN MARY BARTHE, S.J.
Second Bishop of Trichinopoly
(1849—1934.)



(Right)

FR. J. B. TRINCAL, S.J. (1815—'92)
(See Page 123)



Trichinopoly : ST. PAUL'S SEMINARY Central Block and West Wing.
There are a corresponding East Wing and Deacons' Quarters. (1921.)

However Fr. Caussanel failed to obtain compensation for the ruined Christians and exemption from paying for the punitive police stationed at Kalugumalai and later on at Sivagasi. On another day he lost two lawsuits and only said "*Thy will be done*!"

After 1905 Fr. Caussanel spent twelve years at Vadakkankulam. There occurred the deplorable caste conflict between Catholics as to reservation of places in church. The dilemma was as follows: Yield to the lower caste and the higher will revolt or vice versa. In other words, either be just and you lose 1,000 Vellālars, or delay and you lose 4,000 Nādārs. It was the high caste intolerance that started all the trouble; and it was they who lost both in 1910 and in two appeals to the District Court in 1913 and to the Madras High Court in 1916. During all that storm Fr. Caussanel merely did what his superiors ordered him to do. Let us now turn to the ascetic 'aspect' of Fr. Caussanel's life. In his book on South India a former Collector of Tinnevelly, Mr. Chartres Molony, an Irish Protestant, speaks of a visit he paid to Vadakankulam as follows:

"I had of course a purpose for my errand. Somewhere in that desert there lived a dragon whose lair I was bent on finding. The dragon's name was Adrian Caussanel, Jesuit by profession... Never have I met a man so lean. He confided to me that for eighteen years he had not tasted solid food; his diet was only of milk and soup—not out of mortification, but with a view to exorcise the demon of dyspepsia which tormented him...Fr. Caussanel lived among his people as in the Old Testament lived his equals, men of God and healers of the sick...At the time of my visit, a part of his flock had a violent quarrel with him, but he went on serving as best he could even those who challenged his authority; his affection for his rebel sheep was not weakened by their waywardness."

Allusion is here made to the healing powers of Fr. Caussanel. A French tourist had in fact given him a recipe for a balm called by the tourist's name the "Garnier Unguent," and very efficacious for all external wounds or ulcers. The good use which the Father made of it gained for him later on among his rustic flock the fame of a wonder-worker. Above all it helped him much in his ministry.

Mr. Molony also alludes to that strange abstinence of Fr. Caussanel for thirty years and more which has taxed the curiosity of so many. Fast and abstinence are mortifications classical among Christians. Fr. Caussanel excelled in it by necessity at times, but also partly by free choice. In spite of that austerity, his was a most active life. At the age of 74 he wrote from Kallikulam: "Since my arrival here I have worked more than I could have done thirty years ago. This is not due to my physical energy but to a singular gift of Our Lord. Often I am in agony the whole night; at holy Mass I am normal again". At the age of 76, as we find in his diary, he walked five hours in the sands to visit a village of neophytes. Longevity moreover seems to have been a family heirloom. Fr. Caussanel had five brothers, (among them two priests) also three sisters two of whom became nuns. At the age of 73 Fr. Adrian wrote:

"A letter from my brother who is now 89 years old makes me thank God for His Providence over mine, from my eldest brother who is now 90 or 91 to the youngest who is 70. He also tells me there are few souls on earth as holy as our sister; at the age of 86 she can still nurse the sick. This shows that all anxiety about the family is superfluous."

For the last years of his life Fr. Caussanel helped in a special way the Catholic Nādārs, many of whom were joined to the new diocese of Tuticorin. In 1925 they celebrated his golden jubilee of religious life, "although", he said "I see nothing worthy of jubilation in my past." Just before that he made a thirty days' retreat. Some years later, in 1930, he died after a short illness, his last words being: *Scio cui credidi*, "I know whom I have believed and I am certain He is able to keep what I have committed unto Him" (2 Tim. 1, 12). Among his many virtues one is best remembered, his exquisite fraternal charity, chiefly in his tender care of the sick. A competent witness affirms he has rarely seen a superior as satisfied with his

subjects as Fr. Caussanel was of his. Fr. Caussanel wrote many obituary notices, all so highly eulogistic that he was told in jest: "Belaud the dead, but don't offend the living"—a remark which, we trust, the present small notice of a great man will not call for.

Some more missionaries could be mentioned here.

Fr. Billard, Francis (1860–79–1914) M.A. of the Madras University. An optimist, affectionate, religious character. The saintly confidant and apostle of many pupils and others—Brahmans and Christians. "Better" he said "be cheated repeatedly by bogus friends than to turn away by mistake a single sincere inquirer."

Bossan, John, (1808–47–75) "I have been the eye of the blind, the foot of the lame, the father of the poor," says the inscription on the tomb of the founder of the Adaikalapuram settlement for abandoned children and decrepit old folk, "those two extremes of human misery," as he called them.

Fr. Buissaud, Peter (1805-42-51) "I cannot help weeping at the loss of so good a friend, so useful a counsellor, so zealous a companion, so intrepid a soldier, so devoted an apostle" wrote Fr. Joseph Grégoire, the superior of Palamcotta.

Castanier, Alexis, Sandappar Sami (1802-39-74) "By himself he was a legion." Served as superior of the North, the Centre and the College and as missionary most active, indomitable and indefatigable; was a good Tamil orator.

Celle, Ferdinand (1840-77-99) most devoted apostle of the Sacred Heart; built in Its honour, while almost blind, the magnificent church of Idaikkattur; and, like Fr. Hurlin, transformed his parishes well-nigh into large religious communities.

Du Ranquet, Louis, Mikkelsami (1806-38-43) "Laboured without noise and without interruption," says Fr. Saint-Cyr; an interior man most docile, mortified and zealous. Charles and Victor, his brothers, died the former at Palamcotta, 1854, the latter at Vallam 1862.

Hurlin, Joseph, Gnanapragasiar Sami (1809 - 45 - 77.) "Made of the Christians of Idaikattur the best in the Mission," wrote Fr. Saint-Cyr. A man of solid virtue, "personnel jusqu'à l'originalité," and always doing good.

Fr. Larmey, Julius (1836-69-1901) was for many years the popular missionary of Panjampatti near Dindigul. "I never thought of finding," said Archbishop Zaleski, "in this remote village so distinguished a priest, at the same time artist, and intrepid missionary."

Martin, Alexander, Visuvasanathar Sami (1799-1838-40) the Apostle of Tuticorin. "Had one weak point: his zeal knew no bounds, he sacrificed himself," wrote Fr. Garnier, who thus praised himself as well. "Fr. Martin is, it seems, a saint canonized on a grand scale by acclamation. His tomb attracts crowds of pilgrims, and Rajakambhiram is comparable to La Louvesc." This concourse has continued up to now.

Verdier, Louis (1820-46-98.) "The gem of the evangelical labourers in South India," declared a magistrate; was 44 years Superior; a straightforward, model, temporal and spiritual administrator.

***

Lives of good men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time.

4. Catholic Group-Conversion Movements

The four missionaries whose career we have outlined above had to deal with what is called group-conversion movements. In such movements part of a sub-caste, or a group of families accustomed to joint action decide to become Catholics while keeping their social integration. Only congregational movements can bring about the conversion of India; hence their importance. At present such movements towards the Church take place in Assam, Bihar and the Telugu country. The great spectacular mass movements in Chota Nagpur in the '80's and again some thirty years ago are known to all. Here we shall mention similar, although smaller ones, in the Madura Mission.

Conversions by groups or large numbers have occurred throughout the centuries and according to various types. After centuries of preparation of the Jewish nation, the Church was born at Jerusalem in a day. In other towns growth was rapid also. By a slight compression we might say that St. Paul landed in a city, preached for a month, baptized the next, ordained a ministry the next and then sailed away, leaving a church behind him.

In Western Europe it was different. The Chief, Clovis or Edwin, would be baptized and on the same day some hundreds of his followers, but it took years to make the multitude pass through a preparatory process.

In India caste causes people to move, or to stay, together in a block. The educated classes that have passed through Christian Colleges and are permeated with Christian teaching, are immobilised by caste, our great obstacle at present, but our future ally. The down-trodden multitudes are now brought to the Church in various parts of the Presidency by caste movements, our great opportunity at present, but a great difficulty in future. Yet conversion by groups must be the rule in India, if ever it will become Christian, because in India thought is free, not action. A man may be an atheist and remain a Hindu still by conformity with caste rule; he acts not as an individual but caste-wise; and if the caste moves towards Christianity, the individuals will follow. Such collective movements are not timed by man; they are tides which we must profit by or lose, because tides ebb. Live mass movements are followed by periods of dead listlessness. Hence such movements should, we repeat, be welcomed:—

1. The people of India are accustomed to group action and mass movements are a natural response to the call of Christ.

2. One of the great values of group movements in India is the protection from social dislocation of those who become Christian. In the group of those who relinquish Hinduism and embrace Christianity, there are social controls which are needed in the life and development of the young convert community.

3. Without minimizing in the least the value of the testimony of a converted individual, the testimony of a transformed group of people is even greater. The group contains elements of relationships which are not possible in the individual. The testimony of the Church which is the body of Christ, is greater than that of single individuals.

We may say with truth, chiefly after the recent revolt of the Harijans against Hinduism, that if the

Catholic Church puts forth sufficient power and concentrates her energies on this great work, then there lies before her a splendid opportunity of building up within the next half-century, from the poor and depressed, a strong vigorous and progressive Church of thirty or forty million people. The Church holds in trust for all men a priceless heritage of life and truth and here is a rare opportunity for communicating it to many thousands.

In the past we find in the Madura Mission successful group-conversion movements on the Fishery Coast, in Tinnevelly and at Trichinopoly, but also movements that failed for want of workers, f. i. in the Ramnad District the great movement started by Bl. John de Britto just before his martyrdom in 1693 and in the '80's of last century by Fathers Trincal and Laporte. The present movements in the same district are on a smaller scale. About Palamcotta here is what the missionary in charge wrote in 1935 about the methods, ways and means adopted in his propaganda offensive :—

(*a*) Palamcotta works chiefly, if not exclusively, among the caste relatives of converts ; and the success so far has been very encouraging.

(*b*) Converts are, as a rule, more earnest, more pushful and industrious in the spread of Christianity than old Catholics : we turn to good account that spirit of dash and enterprise ; we profit by their first enthusiasm and we work up their youthful ardour to the utmost.

(*c*) Another guiding principle is to bring about conversion by groups and not to fritter away energies on the rounding up of individuals or single families. Our catechists for Hindus (*ad paganos*) have very definite instructions on the subject. Individuals and single families will follow naturally in time.

New groups of would-be converts, not related to Catholics, are to be tested more carefully before being

admitted. There must be distinct hope of their relatives coming over simultaneously or shortly after them; else marriages will bring apostasies.

(*d*) Besides, from the outset, the catechumens are made to realise that no money can be hoped for from the Mission; but we shall readily use our influence in a just cause on their behalf and give advice and direction.

(*e*) Furthermore, they must give or buy a plot of land and put up the first chapel; if they choose to erect a solid building, we may supply the roofing.

(*f*) Finally, no hasty baptism: a mere smack of Christianity is dangerous; the first spade work must be thorough and deep. Before being baptized, the catechumens must be grounded in religious instruction and have shown their zeal by a sincere practice of the Catholic faith for a good length of time: this time test is essential.

In short: from experience here and elsewhere the system has worked smoothly and with heartening success up to now. About 800 conversions have been registered in this way from 1930 and the ground is cleared for more. The method followed yields more lasting results from the application of the Ignatian principle of aiming at the more universal good. Also the Catholic formation is more homogeneous, the supervision more adequate, the administration easier, the perseverance of the neophytes more secure and the ministry of the priest more fruitful. All this, of course, is the merely human part of the work; grace is, above all and all along, required and to be prayed for unceasingly, because: "Neither he that planteth is anything, nor he that watereth; but God that giveth the increase."*—G. P., S.J.

* Neque qui plantat est aliquid; neque qui rigat, sed qui incrementum dat, Deus. (1 Cor. 3, 7).

All the difference it makes in growth whether there are group conversions or not may be illustrated by two areas in the Madras Presidency. Take the North East Coast Division, namely the six Telugu districts round Nellore and the South East Coast Division namely the six Tamil districts (with Pudukkottai) round Madura. In the Telugu area the Christians are mostly Protestant and in the Tamil area mostly Catholic. In forty years the latter has increased by half, but the former threefold.*

5. All Sorts and Conditions of Men

Let us now examine carefully the flock, the Catholic population in particular. Like their Hindu fellowmen they group themselves by castes and sub-castes—high, middle, low and exterior castes, of different social rank. Christianity is the Kingdom of God, the great family whose motto is "Love one another" and whose badge is kindliness and peace; but the caste system sets loose all the forces of social separation, disunion and jealousy. It is many centuries old. The present generation had no voice in the matter for the past, but it has one about the future. At present six castes make up more than four-fifths (205,000) of the Catholic population; and the balance contains some twenty other castes. Of several we have already spoken; but all have some interesting features of their own. These may be read in the various *District Gazetteers* or in *Castes and Tribes of Southern India*, by Edgar Thurston, C. I. E.

The following numbers show the growth of Catholics since the latest settlement with Mylapore.

Among the six main castes, it will be noticed that the Nādārs increased much more than the Vellālars and chiefly the Udayārs, who stand lowest in percentage of growth.

---

* Christians

	1891	1931	Increase per cent
North East Coast	129,629	507,100	291
South East Coast	416,850	617,751	48

Some other castes have more than a thousand Catholic members; such are, besides those mentioned, the Idaiyars, Kadayars, Sakkiliyars, Mudalis, Sēppiliyars, Nāyakkars and Vāniars. The final total includes some thousands of temporary emigrants. There is no immigration into the Mission, but Tamil Catholics (Madrāsis) are found in many towns of India as well as in Ceylon, Burma, the Malay States, Malacca, Saigon, Mauritius etc.

Catholics	1936	1931	In-crease	Hindus in Madras
Adi-Dravidan	54,893	50,876	7·9	2,815,000
Vanniyan	43,808	40,822	7·3	2,944,000
Udayān	32,100	30,700	4·6	268,000*
Nādān	27,347	24,249	12·8	665,000*
Pallan	23,871	22,028	8·4	825,000
Vellālan	23,121	21,663	6·7	2,654,000*
Kammālan	6,399	5,966	7·3	525,000
Paravan	3,373	3,048	10·7	—
Kallan	3,153	2,825	11·6	510,000
Maravan	2,852	2,709	5·3	423,000
Agamudaiyan	1,651	1,548	6·7	369,000*
Catholic Total	... 250,992	231,032	8·6	41,685,000

The following notes concern only the most numerous Catholic castes. The Catholic Brahmans in the Mission are now 107. Again we deal mostly with the moral and religious aspect of the caste system. In general the marriage customs of Hindus are contrary to the Christian Law which forbids cousin marriage, divorce (not mere separation), polygamy and infant (but not widow) marriage. Let us hope that our Hindu legislators who have initiated the splendid Reform embodied in the Child Marriage Restraint Act of 1930, will soon prepare, on the lines of the Indian

* Totals of 1921; the others are for 1931.

Christian Marriage Act of 1872, also a Hindu Marriage Act to safeguard the primary cell of the State, the Family. It would be enough to amend the Special Marriage Act of 1872 by omitting to require from the parties the unnecessary declaration of their disbelief in any of the religions of India (Christian, Hindu, Moslem, Parsee, Buddhist and Jain). As the law now stands, Hindu marriages between different sub-castes are doubtful or invalid.

1. The Catholic Adi-Dravidars (including Pariahs and Panchamars) are the most numerous class in the diocese, almost 55,000 or one fifth of the whole. Others call them the depressed, oppressed or suppressed class or merely out-castes; but such labels are rather depressing. "Exterior caste" is much the same as "outcaste" except for the old "out" writ large. But "outcaste" with an *e* is wrongly given the connotation of the very different word "outcast" without *e*. Correctly interpreted "outcaste" simply means one outside the Hindu castes; now it includes people "outcast" from another group; still it should connote mere exclusion rather than extrusion.

The Adi-Dravidars are found in all Tamil districts of India and Ceylon; the corresponding classes are the Telugu-speaking Mālas and Mādigas and the Canarese-speaking Holeyas. The race has had a long past and does not know its origin; there are many sub-divisions which do not intermarry. Brahmans fondly imagine they are polluted by the touch, the presence or the mere shadow of a Pariah and will not allow him to enter their houses or even their street if it is an *agrāhara* (Brahmans' quarter); but Pariahs too will drive out the Brahman who ventures into their own *chēri* or hamlet.

No Adi-Dravidan may enter any Vaishnava or Saiva temple, but his money is most welcome. He believes in *Kadavul*, (He who is) namely the supreme and personal Spirit; but builds Him no shrine and offers Him no worship. He

has other godlings, goddesses or Mothers (Ammans) or the *Saptakannigais* (seven virgins) whom he represents by as many stones or bricks on a platform, in an enclosure or in the *Ammankōvil*, a small brick temple. There he prostrates himself, anoints the image with oil, smears it with saffron, daubs it with vermillion, garlands it with flowers, burns a bit of camphor and goes round the shrine keeping it on his right side. On special occasions he breaks coconuts, kills fowls, beheads goats or sheep, pours out their blood, perhaps offers a little money and goes his way, convinced the *dēvata* is now well satisfied.

As in other castes, the pariah bridegroom marries his paternal aunt's daughter, or his maternal uncle's daughter. Polygamy is uncommon, but besides the formally married wife, another woman may be kept in the household, and this "second wife" cannot be dismissed without the sanction of the parachēri council. The Tamil proverb "The experience of a man with two wives is anguish" applies to all these double unions; they are a source of quarrels. The same caste tribunal presumes the power to grant divorce. Widows may choose their second husband.

In towns the Depressed Classes are mostly condemned to slum-life with all its drawbacks and temptations. In the country vast numbers are agricultural labourers; some of them own much land; the landless Pariah is either *padiāl*, serf of land-holding families in the Hindu grāma, or, what is deemed worse, *kūliāl*, mere day-labourer. We know of good Catholic villages where the "Depressed" are sober and industrious; but their existence checks conversions from higher castes. Such is South India!—The caste gives its status to the creed. Of late the so-called Self Respect Movement wanted to entice the Depressed Classes away from Christianity by all sorts of false promises. But the Christians were wise enough to make out on which

side their temporal as well as eternal interests really lie. "Keep your peace" they were told, "the future is for you."

The non-Christian Pariahs have begun to claim their elementary human rights: the free access to public streets, wells, tanks and schools. Mr. M. K. Gandhi calls them *Harijans*, God's people. The Catholics really are *Sarvēsuran pillaigal* or *theva puttirar*, God's children; they are faithful, generous, devoted and accept their lowly state. "Now live so as to gain a fine place in heaven" a missionary told a pariah woman, a recent convert.—"In heaven, me, Swami?" exclaimed the poor woman. "Oh never! Happy if God will be pleased to accept me under the *Pandal*" (palm-leaf shed). Is not this an echo of what the centurian said in the Gospel story?

It is all too easy to depreciate even what is good in the illiterate poor. Hence we read with interest what the Madras Census Report of 1871 says of the Depressed Classes:

"A laborious, frugal and pleasure-loving people, they are the very life-blood of the country, whatever field of labour they engage in. The British administration has freed them, as a community, from the yoke of hereditary slavery and from sundry legal disabilities; but they still remain in social degradation.

"The Christian missionaries, to their undying honour be it said, have persevered in breaking through the time-honoured custom of treating the Pariah as dirt, and have admitted him to equal rights and privileges in their schools and churches. Whatever may be the present position of the Pariah Community in regard to education, intelligence and ability to hold a place for themselves, they owe it almost wholly to the Christian men and women who have given up their lives to win souls for their great Master."

Of late various Hindu samajes or societies have tried to follow suit for political purposes; but the Catholic Church was first in the field. And these very missionaries whom Mr. M. K. Gandhi and others of that ilk would like to limit themselves to mere philanthropic work, are really the only agents able to regenerate the human soul according to the wishes of its Maker and Redeemer.

2. The Vanniyars or Agnikulas (from the Sanskrit *Vahni* and *Agni*, fire) also called Pallis in the north and of late Vanniyakula Kshatriyas, were almost three million strong in 1931.

"The Vanniyan of South India," writes Dr. Gustav Oppert in *Original Inhabitants of India*, "may be accepted as a representative of the non-Aryan Rajput element. We cannot refuse to a scion of the non-Aryan warrior tribe the title of Rajputra, but in so doing, we establish at once Aryan and non-Aryan Rajputras or Rajputs."

At present most of them are small cultivators, or field labourers. Poorer in general than the Udayārs, they are more prolific and more eager for education. The Hindus are indifferent as to religion and have more of Animism than of Brahmanism. Those in the Madura Mission (at present almost 200 thousand) are immigrants from Salem and Arcot in the time of Hyder Ali, when already part of them were Catholics. After 1770 they settled in the proverbial "ninety-six villages" with Dindigul as centre and a caste organisation of their own.

3. Next come the tall and sturdy Udaiyārs, the landed cultivator caste, with their strong faith, patriarchal manners and proverbial conservatism. For them, however, education is a luxury: the worth of a man depends on the area of his lands, not on his learning. Although born, as the poet says, "to raise his eyes to Heaven, *Os homini sublime dedit*," the peasant fondly keeps them on his fields and cattle. But even when his crops fail, he will avoid death by starvation, overwork, or a combination of the two. The Hindu branches of the caste, Malaimān, Nattamān and Sudarmān—number a quarter million; the Christians in the Madura Mission alone numbered 32,100 in 1936. They began to enter the Church already in 1663, but chiefly after 1701 under Father (later Bishop) Francis Laynez. Then they migrated south of the Cauvery and are now chiefly in Ramnad. They build their own churches, sometimes on a large scale and up to recent times resented clerical interference in the management of

temporalities. Among them apostasy is unknown, but so also is apostolic zeal; and the Hindu Udaiyān is indifferent in religion. Every self-respecting Udaiyān has lands and provides his sons with landed property. In time of scarcity many emigrate to Burma and return home better off. Others settle there because land is cheap and they have already formed two large Catholic centres.

4. The Nādārs (formerly Sānārs) are a numerous caste (665,000 in 1921,) living mostly in Tinnevelly and Ramnad. For the last eighty years they endeavour, not without success to rise on the social ladder. In 1908 Protestant Nādārs presented to a Government official the following more ingenious than convincing petition for being ranked as Kshatriyas:

"We are the descendants of the Pandiya or Dravida Xatra race who shortly after the deluge first colonized South India under the guidance of Agastya Muni. The whole world was destroyed by the Flood about B.C. 3100 (Dr. Hale's calculation) when Noah otherwise called Vaivasvata-manu was saved in a covered ship which rested on the mountains of the Aryavarta country. One of his grandsons (the nine great Prajapatis) was Atri, whose son Candra was the ancestor of the Xatras and the first illustrious monarch of the post-diluvian world."

Other castes bring forward rival claims; but the Nādārs are quite able to hold their ground: they are a frugal, hard-working prolific and progressive community of traders, palmyra cultivators, clerks and officials in government service. They constitute the bulk of the Anglican community in Tinnevelly and have sent missionaries to Natal, Mauritius, the Straits Settlements and Madagascar. More remarkable still, they run with their own men and money a most successful mission in the Hyderabad State, in the Dornakal diocese (Warangel District) with one of their own caste, Bishop V. S. Azariah, at the head. The Nādārs constitute also half of the Catholics in Tinnevelly; they are staunch believers, have a strong corporate spirit and are friendly with their Hindu brethren. The number of priests and religious from among them is on the increase.

The first group-conversion took place about 1690 at Vadakkankulam under the French Jesuit John Maynard, a most active pioneer, *impigerrimus semper missionarius*, say the old annals. Up till then the Nādārs were actively hostile to the Faith, but already in 1716 Fr. Alexander Calini, S.J. gave them a good character certificate when he wrote what follows :

" By their number and economic state the Nādārs are *mire apti*, better prepared than the other castes to embrace the Faith. They are good-natured, not polygamous and can easily keep the Ten Commandments." Nowadays also their widows may remarry and divorce is unusual.

5. The Vellālars are the great farmer caste of the Tamil country and by common consent rank next to Brahmans in the social scale. They are a peace-loving, frugal and industrious people who, in the cultivation of rice, betel, tobacco and so on, have few equals in the world. They do not condescend to works of a degrading nature; many are well educated and employed in the learned professions, but the greater part are peasant proprietors, the landed aristocracy. In religion as well as in business they closely compete with Brahmans, whom they sometimes regard as relatively recent interlopers. They have their own religious institutions or *mutts*, their own *gurukkals* who officiate in the religious ceremonies of their own as well as of many lower castes. Like the Brahmans, Hindu Vellālars perform *srāddhas* in memory of the dead and invoke the spirits of their ancestors on new moon days; many perform daily pūja at home, wear strings of *rudrakshams* and study the *Thevāram*, the Divine Garland, a collection of Tamil hymns composed by Vellālan Alvārs (Vaishnava poet musicians) set to music and sung by special choirs in the pagodas, apart from the priestly ministrants and their Sanskrit liturgy.

The caste is split into four territorial divisions from North Arcot to South Travancore, who have the titles of

Mudali, Reddi, Nayinar, Pillai and Kavandars; there are also many sub-divisions who do not intermarry. Among the *Pillaimārs*, the Saivāls are strict vegetarians, even stricter than most Brahmans; the Vaishnavites also tend to abstain from meat; both sects have *Pandārams* of their own caste who wear the Brahman thread, and both have a sectarian spirit whose aim is spiritual self-sufficiency, with a consequent disregard of the Brahman priesthood.

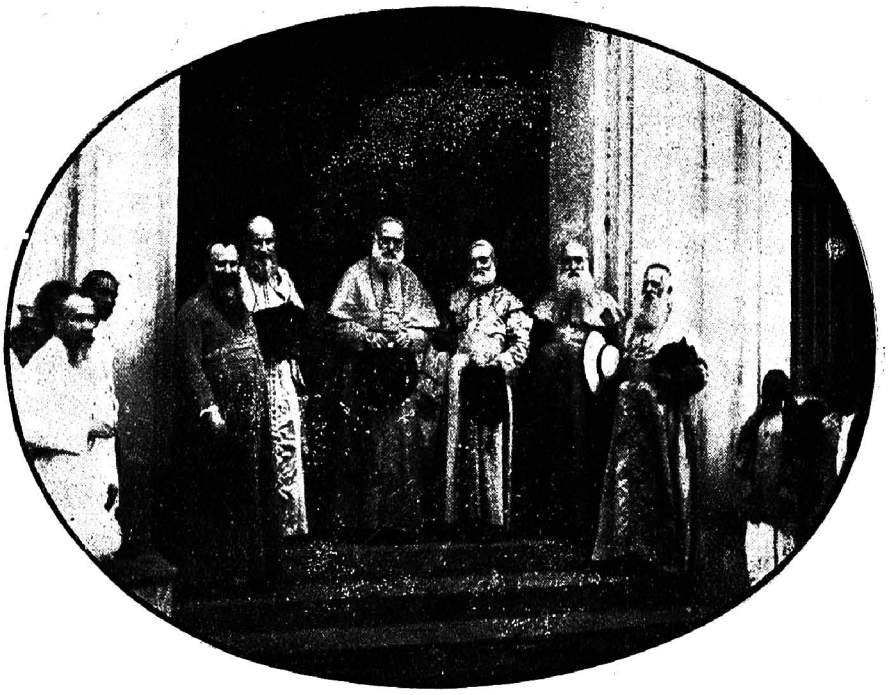
What was said of the Catholic Vellālars of Sattiamangalam (see p. 54) holds for them all wherever they form a solid body. Yet conversions among Hindus are rare; but group-conversions, with their mutual help and encouragement of the weaker souls, would facilitate matters.

6. The Pallars are agricultural labourers like the Adi-Dravidars, and are found in almost every village, toiling and moiling in the lands of more fortunate Tamils and doing patiently nearly all the hard and dirty work that has to be done. They are nominally free, but like slaves have to earn by the ceaseless sweat of their brow a bare subsistence and scanty clothing; the women especially are very skilled in planting and weeding rice-fields. In many places they live in rivalry with the Pariahs, each caste claiming superiority over the other. Both of them figure largely in the plantations of South India and Ceylon.

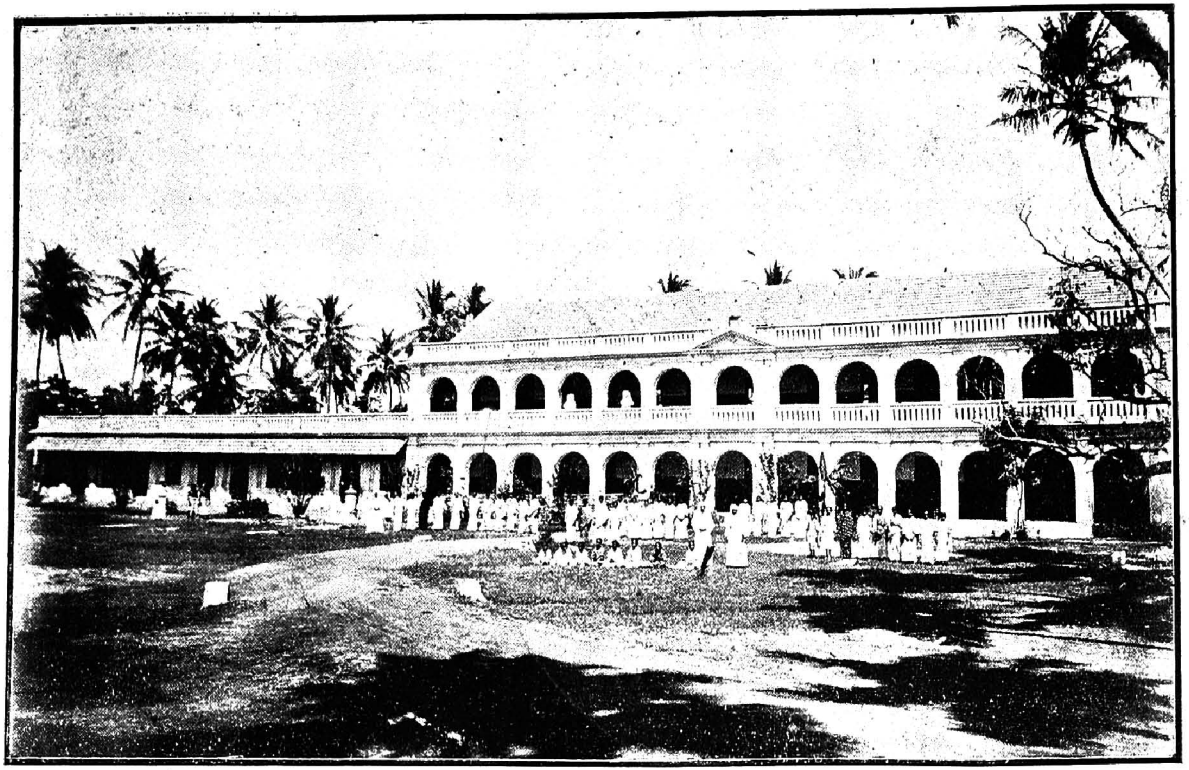
There were great mass-conversion movements among the Pallars in the days of Bl. John de Britto (see p. 56); in famine time some fell away (p. 76); but given more facilities for education and spiritual care, the caste will surely rise.

7. The Kammālars comprize five occupational sections (*panchāla*): gold-smith, brass-smith, carpenter, stone-mason and blacksmith, who intermarry, but according to gōtras in imitation of the Brahmans. Each section has a headman and a chief executive officer, who have great authority

H. E. AUGUSTINE FAISANDIER, S.J.,
Third Bishop of Trichinopoly (1853–1935)



Their Exc. A. Roy (Coimbatore), A. Faisandier,
H. Jurgens (Bombay), J. M. Barthe, C. Lavigne (Trincomali),
and H. M. Bottero (Kumbakonam) 1909.



TRICHINOPOLY HOLY CROSS EUROPEAN HIGH SCHOOL FOR GIRLS, 1896.

in civil and matrimonial affairs. The Kammālars worship Siva and Pillayar, his son, but their own goddess is Kāmāchi Amman and among other deities the Sapta-kannimar. They have their own priests at marriages and funerals and wear the Brahman thread, but are not treated as Brahmans. The gold and silver-smiths chiefly set and make jewellery of ingenious designs; in fact many rich people turn their women-folk into "animated savings banks." The idol maker's craft also is never idle in the service of the large Hindu Pantheon; and mail steamers to Rangoon carry large consignments of stone and metal statues for the South Indian settlers in Burma.

Manu of old (300 B.C.) already knew the temptations of the goldsmith. In his Code he says: "The king shall cause a dishonest goldsmith, the worst of all thorns, to be cut in pieces with sharp knives" (9, 292).

8. The Paravars are the oldest Christians in the South East and since 1923 are grouped in the diocese of Tuticorin. Those inland are traders, brokers, or contractors; like those of the Coast, they are not cultivators; some migrate to Ceylon and set up as importers of goods from India and Europe. As a class they are shrewd men of business, intelligent, public-spirited and much attached to their religion for the support of which they maintain a common fund (*mahimai*). The caste is rightly proud of its first Bishop and of numerous priests and nuns.

9. The Agamudaiyars (or Ahambadiyars), the Kallars and the Maravars are three closely allied Dravidian tribes, probably the first who penetrated to the south of the peninsula. They are even now little affected by Brahmanical influence. Together they come to over 13 lakhs. In former days they were a fierce and turbulent race, famous for their military prowess; now they are much the same as other cultivators (ryots), though perhaps somewhat more

bold and lawless. The head of the Kallars is the raja of Pudukottai, whereas, the great zamindars (now rajas by courtesy) of Ramnad and Sivaganga are Maravars. The rise of those families seems to date from the eleventh or twelfth Century A.D. To the same class belonged most of the polygars (Pālayakkārars) or feudal chieftains who gave the Nawābs and the British much trouble before and after 1800 A.D. They had constituted themselves, or were constituted by the peaceful cultivators, protectors in time of bloodshed and rapine when there was no central authority able to maintain public order and peace. Hence arose the system of *thesa* and *kudi kāval*, the guard of single villages or tracts of country against armed marauders or secret thieves. As men of superior physique, of a bold and independent spirit, thieves and robbers by predilection and training, village policemen and detectives combined, the Maravars formed indeed an immense power in the land. On the principle of setting a thief to catch a thief, Maravars were paid a blackmail to keep their hands from stealing and to make restitution for thefts. Even police officers had their Maravan *thuppan* (man who provides a clue) who was paid his *thuppakūli* or clue hire.

The Agamudaiyars (*aham udayān*, house or land-holder) are more influenced than the others by contact with Brahmanism. They engage Brahman priests and perform their birth, marriage and death ceremonies like the Vellālars; unlike the Maravars and Kallars, they have no *kilais*, branches, or exogamous septs for marriage.

A favourite sport of Maravars and Kallars alike is the *jallikattu* or bull-baiting (literally, tying of ornaments to the bullock's horns); even minor accidents are rare, but great courage and agility are required on the part of the competitors for the prizes, namely the cloths tied to the animals' horns. A favourite weapon of the castemen is a sort of wooden boomerang or curved throwing stick, the

valai thadi, which resembles the boomerang of the Australian tribes and is used for hunting deer and minor game.

In religion the Maravars have primitive forms of worship; in their numerous *peykōvils*, (demon temples) sheep and cocks are sacrificed on feast days, or before a hunting expedition (alias dacoity) in honour of Sudalaimādan, Kāliamman, Peria Karuppan or Mūnuswami. Many bear Saivite sectarian marks, others Vaishnavite; as one of the twelve preachers of Vaishnavism, Tirumangai Alvār was a Maravan by caste.

Some notion of a Dravidian festival may here be given. A festival of some kind should occur twice a year and may last one or three days.

The villagers and visitors are welcomed by a song from the musicians and then follows an orgy of animal sacrifices (with which often human blood is mingled), of music and of dancing, which continues at intervals till the morning of the third day, when the climax of excitement is reached and the festival ends.

At the sacrifice the animals (usually goats, pigs or sheep) are slain, then split open lengthwise; the hearts are taken out and placed on leaves one before each deity. The (komarattadis) dancers also drink the blood flowing from the hearts. Or the blood of the victims is let down into a pit, mixed with water and with human blood, which one or two men of the Kaniyan caste (above Pariahs) make flow from their arms with a knife, and the mixture is drunk by the devil-dancers. For the night dance itself the chief instrument of music is the bow (*villu*) with a number of bells, a plectrum to play on the string, also cymbals, drums and trumpets. The choir sings with solos and chorus the exploits of the deities. The resultant noise, added to the taste of blood and liquor, provide the dancer with his inspiration. The dancer has a conical cap, tails of shaggy hair, a hatchet, a spear with jingling bells and also bells on his ankles. The female deities are represented by men or women. As the music becomes louder and the rhythm quickens, the dancer's movements develop into more excited leaps and plunges; the god is not far off. A flaming torch is now handed to the man and, to increase his frenzy, he applies the fire to his breast and face. The pace rises to madness; the musicians bang and thump and scream; the Kaniyans come in, beating their cylindrical drums and throw themselves madly about. The devil-dancer is now possessed; his personality is in abeyance; his movements and speech are completely under the deity's control. He is regarded by all as a God

and answers, out of the fullness of his superhuman knowledge, all the questions which the bystanders ply him with.*

A common explanation is that these demons, like the *bhūthams* and *pisāchas*, are the troubled spirits of men and women who died by violence or were terrible in their lives; this would be necromancy, an ancient form of spiritism, or evocation of damned souls. Another explanation is that we have here one of the many forms of divination mentioned by St. Thomas (S. th. 2, 2, 95) namely the invocation, at least implicit, of the Evil Spirit. In both cases the practice is a dark side of Hinduism, a flagrant violation of the Natural Law.

The Kallars are also nominally Saivites, but their chief deity is Alagarswami in the great Alagar Kōvil, ten miles north of Madura. Karuppan also (the black brother) is a popular god and his temple servants are either Kallars or Kusavars. But such is protean Hinduism! Alagarswami (the beautiful god) said to be an incarnation of Vishnu, is also the brother of Minātchi (the fish-eyed goddess of Madura). Now Minātchi has been married by the Brahmans to Siva, and so we see Hinduism wedded to Dravidian Animism—a triumph of the conversion methods of the Brahmins—compromise! Another almost ludicrous instance is the god Ayyanār or Sāstā, who has a shrine in almost every village. The Brahmans have named him Hariharaputhra, a major Aryan God, the son of Siva and of Vishnu who once took the form of a goddess. Only people certain they have not the truth can indulge in such mythological fancies. On the other hand Spirit worship and Animism still score in many ways over Brahmanic Hinduism. In regard to their spiritual masters, the Dravidians of South India have undoubtedly "led captivity captive". Respected as Brahmans are, their religion has not become that of the bulk of the people.

* H. R. Pate, I.C.S. *Tinnevelly*, Madras Government Press, 1917, p. 118.

They have found it expedient to approve rather than oppose what they consider lower forms of worship.

Still more than their spirit worship and predatory habits, the marriage custom of these castes make Christianity unpalatable to them. A man may marry as many wives as he can afford to support; divorce is easy and widows and divorced women can freely remarry. Among the Kallars a woman may be the wife of two, six, eight or ten husbands who are held to be the fathers jointly and severally of the children born. Again the most common alliance is that between a man and the daughter of his father's sister, no matter of what age. But the children of brothers may not marry with each other. It is here that the conflict between Hindu laxity and the Christian Law is most severe. Most of Hindu marriages take place with what in the Christian Law are annulling impediments. Again in all except the highest castes divorce is far too easy.

In other respects the Government is doing good work in helping the Kallars to raise their social status.

This reclamation activity takes place in the Madura and Tanjore districts. Its object is to wean the Kallan communities from their cattle-thieving habits and to break the *kāval* system which is blackmail undisguised. Village panchāyats, elementary schools, cottage industries, Co-operative Societies, boy scouts, agricultural improvements—all these have proved to be useful uplift measures. Hard things have been said about the Kallars, but points to their credit are personal cleanliness and marked sobriety. Toddy shops in Kallan villages are seldom a financial success.

The former missionaries were very grateful to the friendly Kallars (see p. 55). So also the Maravars, with their efficient method to protect the oppressed (*argumentum baculinum*) were of great help to Fr. Trincal and others in the new Mission.

On his part Fr. Caussanel, known as a patron of the Maravars, credits them, beside the proverbial bravery of the race, also with great frankness and generosity. He severely criticized police reports that would make of the Maravars a criminal tribe: "It is absurd," he maintained; "nobody knows them well." Unfortunately the Catholic Maravars are still few and much entangled in their Hindu family relations.

Another caste might here be mentioned, the premier in rank but apparently the last to enter the Fold of Christ. The Tamil Brahmans number 495 thousand. The Brahmans have been called the brain of India, the aristocracy of intellect, and the Tamil Brahmans are the most literate in the Presidency, both in Tamil and in English.

All Brahmans claim descent from one or more of the seven Rishis of old; they perform their religious rites according to the Grihya Sūtras (ritual books) proper to the Rig, Yajur or Sama Veda or Sākha: but for marriage and social purposes, divisions based on language and locality are more operative. As to sects, Brahmans are Smarthas, Vaishnavites or Saivites, all subject to innumerable rites and ceremonies, and addicted to prayers, fasts and ablutions; they are vegetarians and prohibitionists.

The code of Manu, written most of all for Brahmans, claims for them, in virtue of their birth from Brahma's own mouth, to be gods among men. Whether learned or ignorant, they must be honoured as mighty divinities. To threaten to strike a Brahman plunges a man into hell and to kill one intentionally is the greatest crime on earth for which no expiation will do (ch. XI, 90). But for killing a dog, an owl, a lizard, a crow or *a sudra* (fourth caste) the penance is the same, namely to live in a jungle for six months or to give a Brahman ten white cows and a bull (XI, 132). In love affairs, at marriage, for the sake of grass for cows, for fuel (for sacrifice) or *to favour a Brahman*, there is no sin in a false oath (VIII, 12).

The three major debts which every Brahman must discharge are debts due to the great sages, to the manes and to the gods, namely he must study the Veda, beget a son and perform sacrifices (Manu IV, 257).

Strange to say the Brahman women are excluded from religious observances. Obedience to the husband, even if he is a bad man, exalts the wife in heaven. She is not twice-born (*dvija*) nor wears the Brahman thread; nor may she read the Vedas or even hear them read. Yet at present 32 per cent are literate in the Madras Presidency.

Most of the Brahmanic privileges are melting down in modern times. However superstition (false worship, ascribing to objects or mantras powers which they have not) is still rife everywhere. The famous Gāyatri is said to contain the sum and substance of all Vedic teaching.* It is taken from the Rig Veda (III mandalam) and addressed to some minor god. It means: May we attain that excellent glory of Savita! May he guide our minds aright.

Brahmanism seems to emphasize externals, whereas Christianity claims most of all *internal purity* of desire, thought and action. That is how Christ scandalized the Pharisees (St. Matt. XV, 1–20) and that is also what puzzles high-caste inquirers. However, along with all their formalism, Brahmans have strong family traditions based on the Natural Law. They would feel at home in the bosom of the Church, because the human soul, said Tertullian, is naturally Christian. Then what keeps them away? Grim idolatry and caste prejudice. More than any other Hindu the Brahman upholds rank polytheism, idolatry and caste exclusiveness. The story of Mahadeva Ayer and other Brahman converts shows to what extremes Brahman fanaticism can lead men otherwise so open-minded. Only group conversion movements seem able to withstand and overcome social ostracism. Brahmans should also realize that Christianity will deprive them of nothing in their ancient heritage that has any real value. On the contrary Christianity alone

* "Om Tat Savitur Varēnyam
Bhargo dēvasya dhīmahī!
Dhiyo yo nah prachodayāt."

is able to fulfil their highest and holiest aspirations. It is the religion from above, from the God of us all, not a mere human importation from abroad.

It teaches the true renunciation (*sannyāsa*) which has always been the summit of India's ideal. Manu, the Moses of the Hindus, divides a Brahman's life into four āsramas or stages;* the student, the householder or the ordinary Brahman priest, the hermit or forest dweller and the wanderer or houseless monk. The Brahman, having learned the laws of life at the feet of his preceptor and having reared and ruled his family, is bidden to go out into the forest for meditation and finally retires from the world, homeless, penniless, companionless, to be alone in communion with God. Now what is attempted here at least as a remote ideal is daily practised in the Catholic Church, the divine school of true asceticism and highest contemplation. It is also realised at least by the more fervent, and to an heroic degree by the saints, thanks to the special means which God provides in the only religion which He founded.

* Brahmachāri, Grihastha, Vānaprastha, and Parivrājaka.

CHAPTER V

Missionary Education

The art of training character is the noblest fine art.

THE INDIAN ENVIRONMENT—THREE PERIODS—INDIAN EDUCATIONAL POLICY—CATHOLIC POLICY—OUR EDUCATIONAL WORK—SEED-TIME AND HARVEST—EDUCATIONAL PROBLEMS.

In a certain homily St. John Chrysostom throws emphasis on the moral and spiritual side of educational work, conveys high encouragement to teacher and pupil, and completes the saying, "Knowledge is power." Only knowledge and virtue combined are powers unreservedly for good. Only from Catholic schools will rise a generation of strong and influential Catholics.

Education, that raising of the soul to higher things, is the systematic training of the young for their work in after-life. Its branches are: organized, industrial or commercial courses; or literary education from the *a*, *b*, *c* up to professional and post-graduate training.

1. The Indian Environment.

The great mass of the people, as we know, live by agriculture, and employ their children on fields and pastures more willingly than in the school room with its learned ease. The depressed classes are too poor even to accept free education. All their efforts go to earn their food. A boy will attend school from April to August, play the truant in the ploughing and sowing season, and return after forgetting in two months what he learnt in four. Many a girl is in charge of little brothers or sisters, and

while the parents are in the fields, she teaches babies instead of being taught. Formerly, literacy was the monopoly of the upper and the trading classes. Even to-day, the children of the "depressed" are not welcome in the village school, or even its verandah.

Female literacy was reserved for the immodest *devadāsi*, the dancing-girl, the servant of the gods. It was above the aspirations of the lower castes and below the dignity of the wealthy ladies. In urban areas, matters are less backward now. Antagonism to the education of girls has made room for apathy. Parents will send their daughters to school, but only up to an age and standard at which education can do little good, or, in their view, little harm. "My daughter can blow the fire and prepare a meal; why to make her read?" asks the fond mother. She ignores that domestic economy, hygiene, needlework, arithmetic, calisthenics, some songs and something elevating and refining in the line of letters, good habits and religion are excellent for girls, the more numerous the better. English, algebra, fancy work, the piano and the rest of higher education are evidently only for the few.

Mere literacy again is only a beginning. A man may sharpen his wits at manual work, and not be in mind and morals inferior to his learned neighbour who often reads, and sometimes writes, rubbish or deals and tampers with the columns of a cash-book.

Moreover, in a country where each university degree has a fixed equivalent in silver, either in an office or on the matrimonial market, where consequently the passing of an examination, not mental calibre and practical ability, is of prime importance, the intrinsic worth of university laurels is rather low. The so-called *educated* are not *ipso facto* the *upper* classes. Finally, there is such a thing as glut from over-production on the literary market. Already the Brahman B.A. finds it harder to earn a living for his family

as a clerk, than the smith, in his workshop, and the ploughman, on his field; though the latter two cannot hold a pen. One can now engage matriculates on lower wages than unskilled labourers.

Another abnormal feature of higher Indian education, but one more than set off by manifold advantages, is its being imparted in a foreign tongue. The evolution of the scheme falls into three periods—the Oriental; the Transitional; and the Western, which completes the Oriental without suppressing it.

2. Three Periods Outlined

(1) From ancient times till after the advent of British Rule, some classical tongues—Sanskrit, Persian and Arabic —were the language of the polite, just as Latin and Greek have survived in Europe. The orientalists of those times wrote books and commentaries without much critical research in the modern sense.

At the close of the eighteenth century the Abbé Dubois, after years of skilful and patient observation, found Hindu learning to be "perfectly stationary during long years in which other nations have attained the summit of civilisation" (*Hindu Manners, Customs and Ceremonies* p. 377).

Professor Jwala Prasad, M.A., also notices the stagnation that prevails in the realm of Hindu Philosophy even in our days:

"There has been hardly any remarkable development after Ramanuja (who died in 1137). At present among the orthodox classes the only aim of study is to understand what has been said in the old works and their commentaries connected with their own particular sects, in the implicit belief that whatever is recorded there must necessarily be true. No one even thinks of striking out new lines of thought or of calling into question what has been received as sacred from the past. The subject should be drawn out of the backwaters of archaeology and orthodox theology and made to run along with the pure living currents of modern philosophy." (*Indian Philosophy*, Allahabad, p. 147.)

(2) Meanwhile a transition period had stepped in with the advent of the Portuguese, French, and British explorers, missionaries and traders. In 1542 the Society of Jesus took up St. Paul's College at Goa. In 1551 a college-seminary was working at Quilon, and in 1644 another at Vaipikota for future clerics. In 1567 Fr. Henriquez and a Brahman convert, Peter Louis, held a school at Punnakāyal and recruited pupils even from Goa. In 1660 the secretary of the Provincial wrote: "We have here in Tuticorin a seminary for Indians. They learn Portuguese in order to serve as interpreters, also the vernacular, Latin, some moral theology and vocal music. The chapel is well proportioned and has even an organ, a novelty in the country and an object of wonder." There were other educational institutions in Portuguese India. About them Dr. da Cunha writes:

"Thousands of Indian families had been converted to Christianity, and from these the early British Government drew their supply of clerks, assistants and secretaries. They were the first-fruits of the education imparted by the Portuguese Priests at a time when hardly any Hindu, Moslem or Parsi could read the Roman characters. And they were the early instruments for spreading the influence of the new rule among the nations of Western India and the first helpers to the expansion of the British Government throughout India."

From 1774 to 1844 there is a blank of 70 years in the history of South Indian Jesuit education, a net loss to the country. The period coincided with the consolidation of British Rule in India. Scholars such as Wilson and Prinsep, inspired by the labours of Sir William Jones and Henry T. Colebrooke, extended acquaintance with the classical literature of India. The "Orientalists" had visions "of a union of Hindu and European learning" and spoke of engrafting European science on the carefully tended tree of Indian culture. This sympathy gave birth to Warren Hastings' *Madrassa*, or Muhammadan College, of Calcutta (1782), and to Duncan's Sanskrit College at Benares (1791). In 1813 a somewhat reluctant Court of Directors sanctioned an annual

allotment of one lakh of rupees "for the revival of literature, the encouragement of the learned natives of India and an introduction of a knowledge of the sciences." Such was the sop to Mr. Wilberforce who since 1792 had clamoured in the House of Commons for the moral and *religious* instruction of Indians.

Next, in 1817, Ram Mohun Roy, founder of the Brahmo Samaj, had opened the Hindu College at Calcutta for the teaching of English literature and European knowledge. By 1820 it was recorded that "Indian science and literature were in a progressive state of decay and no branch of learning was cultivated but what is connected with the Hindu religion." In 1818 William Carey opened a college at Serampore and obtained a Danish royal charter for conferring degrees; and in 1830, the Scotch missionary Alexander Duff started an English school at Calcutta "to evangelize the Nonchristians and to train Indian mission agents."

For a time, Arabic arts and sciences, Purānic poetry and European culture, throve side by side. As Heber, the second Anglican Bishop of Calcutta, has recorded: "Professors in the Sanskrit College identified Mount Meru with the North Pole, affirmed that the tortoise of Hindu Cosmogony supported the earth from under the South Pole, and demonstrated to their wondering pupils how the sun went daily round the earth." Truth is one, however. A choice was necessary between Oriental speculation and Western investigation, between the Anglicist and the Orientalist.

(3) A new movement originated in missionary and Hindu quarters and was helped by the English atmosphere adverse to slavery and heathenism. The proud words of John Lawrence encouraged reformers:

> "We are here by our own moral superiority, by the force of circumstances and by the will of Providence. These alone constitute our charter of government. In doing the best we can for the people, we are bound by our conscience and not by theirs."

Some such feeling inspired Lord William Bentinck in his suppression of *Sati*, (widow-burning), his campaign against the Thugs and his stand for the Anglicist in the educational policy of India. In 1835 he sanctioned Lord Macaulay's famous Minute (which was published only in 1862) and in 1837 he abolished Persian, the Mogul legacy, as the official tongue. He did not exclude oriental studies altogether, but Macaulay did so; and many with him looked forward to the day when the educated Indian would be "English in taste, opinion, morals and intellect." They believed in the efficacy of sound information.

> Truth has such a look and such a mien
> As to be loved needs only to be seen.

In 1836 Macaulay wrote to his father:

"No Hindu who has received an English education ever remains sincerely attached to his religion. It is my belief that if our plans of education are followed up, there will not be a single idolator among the respectable classes in Bengal thirty years hence."

That noble optimism and ambition was rewarded by immediate results: Ram Mohun Roy, the founder of the Brahmo Samāj and his foremost disciple Keshab Chander Sen admired Christianity; the latter's disciple Bhavani Charan Banerji actually became the Catholic preacher Upadhyāya Brahmabandhav or Dr. Theophilus (1861-1907). Similar optimistic hopes were entertained by an eminent and well-informed English Jesuit, Father Alfred Weld, who wrote from Tuticorin in 1883 to the Rector of St. Joseph's College, Trichinopoly:—

"Fifty years hence, when educated men will be ashamed of idolatry, the choice they will make depends on the amount of influence wielded over them, either by the teachings of faith and religion given by word and example in the colleges of the Society, or by the naturalistic principles and the doctrine of independent morals imbibed by them in Protestant or Government institutions. We do not realize enough, I fear, the control we have over the future, were it only by our respect for revealed truth and religion, a respect which we may communicate to our students even without directly speaking of the Christian Faith."

As the gallant champion then of "a higher and better type of civilisation", Lord Bentinck hoped to familiarise India most speedily with its external forms. The educational policy would be henceforth to promote a knowledge of European literature and science. No new stipends should be given for the old learning, and the printing of oriental books by Government should cease. In 1844 Lord Hardinge's Resolution officially recognised Christian and independent institutions, and in 1854 the Despatch of Lord Halifax established the present system of grant-in-aid, irrespective of caste and creed.

3. The Indian Educational Policy

The British Indian policy has been all along utilitarian and pragmatic namely (1) to train Hindus and Moslems for helping in the administration of the country and increasing its general prosperity; (2) to secure the enlightened co-operation of the Indian peoples in the suppression of social and moral evils attributed to superstitious ignorance. (3) The demand for self-government was admitted by Macaulay as a possible if not probable event. "When that day comes", he added, "it will be the proudest day in English history." His brother-in-law and disciple, C. E. Trevelyan, went even further:

> "No effort of policy", he wrote, "can prevent the nations from ultimately regaining their independence." English education will achieve by gradual reform what any other method will do by revolution. "The nations will not rise against us because we shall stoop to raise them ... We shall exchange profitable subjects for still more profitable allies .. and establish a commercial union between the first manufacturing and the first producing country in the world." (On the Education of India, p. 193).

It may be said at once that the hundred years which have elapsed since 1835—we may call them the seed time—have produced a goodly crop on all the three lines mentioned above—a crop far richer in some respects, and far poorer in others, than that expected by the sowers.

There is a large and competent body of Indian administrators and officials, there is industrial and commercial progress; *pax Britannica*, peace and order reign, and moral and social evils have been swept away. The impact of the West on the East has produced an immense awakening and rejuvenation. Modern science has entered unopposed and modern aspirations grow daily stronger. The late Rudyard Kipling somewhere compares the plying of merchant vessels between the continents to the flying shuttle weaving the warp and the woof together into a world-wide brotherhood. India too has come forth from her age-long isolation and entered at last into the comity of nations.

On the other hand Macaulay's root-and-branch policy with regard to Indian culture was short-sighted. He wished to sweep away the Indian past and modernize on English lines—to write on the clean slate of the Indian mind the word "English." Many after him took up the parallel afforded by the Roman Empire as their justification and ideal. Just as Gaul and Spain were Romanized so, they imagined, India would be Anglicized by education. They believed in substitution not in synthesis or assimilation. Now a reaction has set in. In the Government of India's Resolution of 1913 "great importance is attached to the cultivation of Oriental studies." India must investigate and retain interest in her ancient civilisation with the help of western methods. But a still more urgent and important task must be faced, since Secularism has been tried and found wanting.

In 1904, Lord Curzon stated that every school and college had for its object the promoting of the moral, no less than of the intellectual and physical well-being of its students. In the Resolution of 1913 we read:

"The Government of India observe that the most thoughtful minds lament the tendency of existing systems of education to

develop the intellectual at the expense of the moral and religious faculties...For the present, Government must be content to watch experiments and keep the matter prominently in view. Enlightened opinion and accumulated experience will, it is hoped, provide a practical solution to what is unquestionably the most important educational problem of the time."

After eighty years of trial (since 1835) to be still "watching experiments" is admittedly a confession of failure. Government relies on the missionary institutions, the influence of home life, the good example of teachers, the selection of suitable text-books and the removal of impediments to a high moral tone. The Halifax Despatch, the great charter of Indian education, also states:

"We have no desire to prevent or discourage explanations which the pupils may, of their own free will, ask from the masters upon the Christian religion .....out of school hours." Again, the Resolution of 1913 says: "In the forefront of their policy, the Government of India desire to place the formation of the character of the scholars under tuition...Already much attention is being given to religious and moral education comprising, that is, direct religious and moral instruction, and indirect agencies such as monitorial or similar systems, tone, social life, traditions, discipline, the betterment of environment, physical culture, and organized recreation."

Finally the dual basis, helped and encouraged by the State, namely of Missionary, and Government institutions side by side, prevents Secularism from ousting Religion. The State, led by experience, recognises both the value of direct religious teaching, and the danger of an education that would shut out the knowledge of God from the mind or reverence and love from the heart. None the less many hold that the policy of *religious* neutrality has been carried too far in India. Neutrality, indifference, agnosticism and irreligion follow close upon each other. The Commission of 1882, of which Fr. Augustus Jean, S.J., of St. Joseph's College, was a member, urged the preparation of at least a text-book of Morals, based upon the fundamental principles of natural religion, and the giving to the College classes, in every session, a series of lectures on the duties of a man and citizen. However it took forty years for this

plan to mature. All higher institutions now have a course in "Moral Science."

But what is morals with no particular religion?—a golden apple hanging suspended in the air, not from a tree. Hindus looked on European culture as a means of combating moral evils existing within the Hindu fold. By this time they are either undeceived or deceived on a grander scale. What they are shown is mostly the seamy side of European life which in India is synonymous with Christianity. Gross caricatures of it are daily pouring into India in novels and magazines, by radio and by films. All this confirms some Indians in their false notions that "Hinduism is best for them." However the world-religion of Christ is destined to conquer also this part of the world, even should it take many centuries. As the English poet Oxenham has said:

The world shall leap the barriers,
And the light shall sweep the land
And Faith and Love and Hope shall win
For Christ this Stronghold of the night.

In the famous vision of the prophet Daniel (ch. 7-12) the downfall of the pagan world-empires, the Babylonian, the Medo-Persian, the Greek and the Roman, was clearly foretold and has happened as foretold. King Nabuchodonosor had perceived in dream a lofty statue; its head was of fine gold, the breast and arms of silver, the belly and thigh of brass, the legs of iron and the feet of iron and clay. Then a stone was cut out of the mountain without hands; it struck the statue on the feet and broke it to pieces that were carried away, like dust by the wind. Then the stone became a great mountain and filled the whole earth (ch. 2). The stone is Christ and His Kingdom, the Catholic Church. All the gods of Hindustan will have to go the way of those of Babylon and Egypt, of Greece and Rome and become mere curiosities in museums. But the process will be slow.

4. The Catholic Educational Policy

The teaching office of the Catholic Church comes from Jesus Christ Himself and has been exercised by her for the last two thousand years. Recently the Pope has condensed the entire policy in his Encyclical "*On the Christian Education of Youth*"* which every educator in India would do well to peruse. Our *direct* aim is to give Catholic boys and girls the best possible education in both religious and secular subjects; and its *indirect* aim is to give instruction in Christianity also to Non-christians.

Education, the Pope sets forth, is an essentially social work. The three necessary societies in the bosom of which man is born should concur therein—the Family and Civil Society, which are of the natural order: and the Church which is of the supernatural order. The Church holds in education the first place. She has a double title of the supernatural order to exercise this mission—the word of Christ, which has given to her the mandate and the magisterium, "Go, teach all nations," and the spiritual maternity, because she engenders, feeds and forms souls to the life of grace. It is, then, in full right and total independence that she concerns herself with education.

All this without prejudice to the State, for the Church in no way opposes herself to the institutions in each nation conforming to the legitimate dispositions of civil authority, and she is always ready to come to understanding with that authority to regulate in a common accord difficulties that may arise.

The educational mission of the Church extends to all nations—to her own children first of all, but also to those who are not such, as one sees by the thousands of schools founded by her missionaries in regions not yet Christian. This action of the Church is not in opposition to the rights of the family, the State, or individuals; but the Church is, beyond all others whatsoever, the educating medium—not only by her Sacraments and rites, but by the multiplicity of her institutions befitting the formation of youth to piety. It is in the school that the Church and the Family form, in a perfect moral unity, but one sanctuary consecrated to Christian education.

* C. T. S. of India, Trichinopoly H. O., annas three.

The neutral school is contrary to the fundamental principles of education. Even in nations divided in belief—examples prove it—it is possible to set up a school organisation responsive to the rights of the family and respecting distributive justice. It befits Catholics at the price of great sacrifices to found and maintain schools for their children. No enterprise enters more directly into Catholic action. None serves better the national interests, because the good Catholic is the best citizen, attached to his country and loyally submissive to civil authority.

"Let all the branches of teaching be imbued with and dominated by the (Catholic) religion and let this religion by its majesty and sweetness exercise so great a sway over the hearts of the young as to leave in them, an effective stimulant for well-doing."—
LEO XIII, *Militantis Ecclesiae.*

Not only should religion be taught to children at certain hours, but all other instruction should, as it were, emit an odour of religion.—
LEO XIII, *Parvenu a la 25e Annee.*

All the faithful must from childhood be educated in such a way that not only are they taught nothing contrary to faith and morals, but that religious moral training takes the first place.—Canon 1372

Religious science must so occupy the first and dominant place in education as to make all other knowledge imparted in school appear to be auxiliary.—Pius IX, to the Archbishop of Fribourg.

To work for these ideals is what ennobles the teaching profession. As the teacher so the pupils. The Catholic teacher, devoted to his work, is a missionary, a confessor, and a martyr, all in one. He does not labour for wages. He is not a mere member of a learned profession. He is far more than that. He will try to perfect himself in all the learning "of the Greeks and the Egyptians," but he will understand that if he is to fulfil the mission entrusted to him, he must be more than an accomplished teacher or a cultured scholar. He is the assistant shepherd of the lambs. The home is the true fold, and parents the shepherds. But, alas, in these days the shepherds are so busy that they cannot lead the lambs and make them lie down in green fields near the shadowed waters—and hence the school must supply the field and the teacher become the second shepherd.

Therefore the Church insists that "our Divine religion .....be the soul of the entire academic education," that all teachers "show themselves in all ways models of well-doing, in their teaching, and in their integrity and dignity of life," since they "should have nothing more at heart than to fashion with all care the minds of the young to the practice of religion, to uprightness of conduct and all virtuous dealing" (Pius IX). "When the pupils see me, make them see Thee, O Lord, in me" is the teacher's prayer. The very heart of the school is the teacher. "He should be father, adviser, friend, more than master, and should aim to gain the child's assistance in united efforts to attain the same end—his improvement.....Infinite gentleness, unalterable patience, vigilant attention, are essential." Child-training thus becomes prevention of what is evil by careful cultivation of all that is good, and so punishment need rarely be invoked.

In his address to a French pilgrimage of Catholic teachers, Pope Pius XI pronounced a well-deserved eulogy on "the teaching apostolate." "You indeed, said His Holiness, form a beautiful crown about Us, and the sight is most consoling to Our heart." The Pope dwelt lovingly on "the good performed by Catholic teachers, upon the apostolate which they are exercising, not only by word and example, but especially by prayer.

"Prayer, he said, is the most powerful means which God gives; it is the means prepared by His bounty whereby the apostolate becomes amazingly fruitful."

St. John Bosco's principles are also well-known:

(1) All my life I have struggled against the error of bringing up young Christians as Pagans.

(2) Frequent Confession, frequent Holy Communion, daily Mass: these are the pillars which should sustain the whole edifice of education.

(3) "Religious education is necessary; without it, instruction aggravates evil by increasing power to do wrong, without lessening the inclination. Form Christians," continued Don Bosco, "and you will have good citizens. But well I know that to the realization of this ideal we can never quite attain. If we could, then judges, prisons, police, and even a standing army might be suppressed. The surest way to secure respect for the civil law is obedience to the Divine Law."

Finally we can make our own Herbert Spencer's saying that "education is a preparation for complete living." But what is complete living? If one's living is complete, one's physical, intellectual and spiritual faculties must be fully alive. Man's bodily powers must be developed. This is education on the physical side. Then man's intellectual powers must be developed, so that his rational nature may contribute its due quota to complete living. Lastly comes what is the most important part of complete living, the fitting of a man's faculties for the supreme purpose of life —which is to fit oneself for Eternal life. And a Voice has echoed through the ages "*Now this is Eternal Life that they may know Thee the only true God and Jesus Christ Whom Thou has sent.*"

On their part in 1931 the Catholic Bishops of South India in Conference assembled to consider the current educational policy and practice emphasized again the principles which are paramount in all the Church's undertakings for Catholic children.

The Catholic Church takes a unique stand on education and is constantly at pains to explain it in face of what she regards as State encroachment on a territory where she has immemorial rights. The following are the terms in which the Bishops have couched the principles that lie at the root of all Catholic school activity:

"The basic principles concern the *subject*, the *object* and the *medium* of education. The subject is the child in its entire being, to be developed intellectually, morally and religiously, in accordance with Catholic ideals. Hence the object of Catholic education is not

only knowledge, but also religion. The medium, consequently, must be a Catholic one, namely the Catholic family, instituted by God for the very purpose of forming its offspring; next the Catholic school under the control of the Church, God-appointed guide of parents and teachers. The State also must help in accordance with its duty to promote the citizens' welfare, but without interfering with the spiritual rights of the family and the Church and having regard to distributive justice. 'Unjust and unlawful is any monopoly educational or scholastic, which physically or morally forces families to make use of government schools, contrary to the dictates of their Christian conscience, or even to their legitimate preference'" (Encycl., *Divini Illius.*)

"The Catholic Church, therefore, declares it to be the parents' gravest duty either to educate their children at home in the warmth of Catholic family life or to entrust them to institutions in which that environment of Faith will be reproduced. And since it is generally impossible for parents to educate their children at home, especially where poverty prevails, the Church provides educational institutions and for these she claims recognition from the State. Let the State exercise such control as may be required for standardizing efficiency, but let it not penalize them in the matter of public funds, to which the Catholic body is entitled as taxpayers."

The Church and Catholic parents have certain rights which the State must respect. Hence the encouragement given by the Pope in his Encyclical: "Whatever Catholics do in promoting and defending the Catholic school for their children is a genuinely religious work and therefore an important task of Catholic Action."

So much for Catholics; but in Nonchristian lands the Church feels also bound to help all those who need it. Her right to preach the Gospel is Divine and can be exercised everywhere, chiefly in her schools. The Nonchristian pupils as well have a right to be taught religion. Hence even for them a thorough-going religious instruction, which deals with fundamental doctrines, even at the risk of sometimes being sectarian, is preferable to a tame emasculated system of morals with as much as possible of religion left out. The full truth is the birthright of every human soul, a right based on the essential duty of divine worship. To train the head or heart or hand or all the three and leave out man's great concern, how to gain eternal life,

would be lop-sided education indeed, but is unfortunately very common. A young man may become a very Hercules of physical health and strength, and yet a perfect dolt. He may be as clever as the devil—and yet as wicked. He may be as good as gold and pious as a saint, and yet a flabby helpless creature. He may be the pink of æsthetic refinement and yet a sensual libertine. He may be a perfect genius and yet as fantastic as a goblin. The best qualities in one line may be discounted or even cancelled by some glaring disability in another—the head of gold and the trunk of brass and the legs of iron and the feet of clay—the monster seen by Nabuchodonosor in his famous dream, but not a man. Hence the importance of spiritual or moral instruction in Catholic schools for our Nonchristian pupils. The subject has been considered with care by the Holy Office in Rome approving as "very useful especially for pagans" a volume on *Moral Science* published by Bishop Teixeira in 1919, again at the Marian Congress at Madras in 1921 and finally by the late Cardinal Lépicier in India in 1925. Some fundamental principles must be kept in view. From the Encyclical of Pius IX of August 10th 1863 we gather that:

1. The observance of the Natural Law cannot of itself lead man to grace, much less to eternal life: the contradictory statement would be sheer Pelagianism.

2. The full observance of the Natural Law cannot be had without the help of "gratia sanans, healing grace."

3. To such as observe the Natural Law and are in irresponsible ignorance of Catholic Faith, God will provide a means of bringing them to the light of faith.

4. This means may be ordinary or extraordinary. Of the latter we can say nothing, as the whole proceeding is gone through between God and the soul.

5. The ordinary means is the preaching of the Word of God.

6. By teaching only the Natural Law irrespective of the Christian revelation we must avoid giving to understand to our non-Catholic students that there is for them another way of pleasing

God and reaching eternal happiness besides that traced by Him, Who is the way, the truth and the life, which indeed would be the case if the natural religious and moral instruction were not supplemented by a course, rudimentary, if you wish, of the true Catholic teaching.

Two conclusions follow:

1. *As regards Catholic pupils*—A complete course of the Catholic Religion and Morals, based on Dogmatic and Moral Theology, must be given to them...supplemented by a course of Apologetics based on Natural and Fundamental Theology;

2. *As regards our Nonchristian pupils*—A course of Moral Instruction based on the Natural Law (Philosophy and Ethics) must be given to them supplemented by Lessons, wherein the limitations of Human Reason might be described in the practical application of the Natural Law to human conduct—the need of a Revelation to supply such deficiencies being the natural consequence.

Further, as remarked by Cardinal Lepicier:

"For this purpose, not one lesson only or two should be given, but an abridged and rational course, in which, without entering into all the details of the Holy Catholic Faith, mention be made of Revelation, in particular of the mysteries of the Blessed Trinity and Incarnation, of the Fall of man and original sin (without which notions the riddle of life cannot be unravelled) and of happiness only to be obtained in the Vision of God. It is our bounden duty to teach our non-Catholic students these things, for, the moment they are entrusted to our care, we are under a strict obligation to tell them something about the only way to obtain salvation."

5. Our Educational Work

As becomes one of the oldest Missions in India the Madura Mission applies the educational policy outlined above at all the various levels of mental growth. In course of time a broad, far-reaching, educational economy has grown up in the Mission. It leads young minds from the alphabet and the multiplication table up to the highest branches of knowledge. *Training Institutions* for clergy and

teachers are mentioned elsewhere. *Technical Training* will be treated lower down.

These educational agencies have a twofold aim. They train the mind and character of the rising generation of *Christians* so as to make of them good Catholics and influential citizens, and of *Nonchristians* so as to make them better men. Education, of prime utility to Christians, is a leaven also that carries good principles to outsiders. For all, education means formation, reformation and transformation, brought about by instruction, supervision, good example and whatever a good teacher can do for his pupils.

1. The first part of the task amounts to building up the Catholic Church. Our elementary schools impart a general education fitted for village life, and train Christian character. *Res sacra puer*,—the child is a sacred trust, an asset for the family, Church and State. Also, "The child is father to the man." Up to the age of fifteen implant good habits, foremost docility, diligence and delicacy of conscience. The tender shrub must be made straight and directed heavenwards before it bears blossoms and fruits. After the age of fifteen, reason and will acquire strength. The young man fully knows what he does and why he does it; and character is formed, firm, even and master of itself.

Our Colleges and High Schools for either sex have also boarding houses. The moral good done to thousands is incalculable. Youth is wax to receive, and marble to retain impressions. The formation received is an asset for life. On purpose, boarding life is made as simple in food, clothing and lodging as if the children were at home. But their souls are trained to higher things. Neatness, regularity, order, obedience, emulation, good example, the daily exercises of piety and charity, frequent contact with the missionary or the sister respectively, and all the

untangible realities that go to create a healthy, moral atmosphere in a training house not run on "*laissez-faire*" principles, these more than anything else can transform the pupils for the better. Here the choicest opportunities occur for the social, moral and spiritual direction of youth, a work of supreme value; a task also, full of merits, for that sore-toiled man, the boarding prefect in charge of 150 hopefuls. What a joy too, when, on "Closing Day", he looks into that little sea of upturned faces, and thinks of the hundred up-country villages that will receive new light and life! For intensive effort, for the creation of future leaders, we rely on our boardings and high schools. Nowhere else do we get such hold on the children. Nowhere else can we better build for God lofty characters, dominated in life and death by noble ideals and holy principles. The moral scope of education is kept prominent throughout. Ever since the Letter of Pope Pius X, the worthy, frequent and even daily Communion has been the safeguard of many a frail virtue.

2. A more refractory material to work upon are our many thousand Nonchristian pupils.* For them the College and most High Schools have semi-boardings, hostels, students' homes, reading rooms and sundry clubs. The underlying idea is to replace, as far as possible, good home influences, or to make up for their absence. "And other sheep I have" says the educational missionary, "that are not of this fold. Them also I must bring and they shall hear my voice." We wish to make them, not only passed students, but good and loyal citizens. We instil in them self-knowledge, self-reverence and self-control, qualities of greater value than certain accomplishments, such as refinement of manners and politeness, the art of making others be pleased with you and with themselves. The soul

* 13,000 in elementary, and 5,600 in other schools, in March 1935 The Christians numbered 38,000 in all.

of all education is the education of the soul. This, the missionary aims at, and his help is fully welcome.

"The work of Mission Societies in establishing well-supervised hostels," we read in a Government report,* "is particularly appreciated. It constitutes an element of strength in the educational system of the country. They generally contribute private funds and, still more important, some principles and practice of management and discipline. They furnish a body of men, well-educated, imbued with fresh ideas from Europe or America, endowed with the missionary spirit, self-sacrificing, reliable. There are few parents whom religious scruples would deter from sending their children to a mission school. It would be difficult to imagine an agency more helpful to Government, more trusted by the community, and more wholesome in its educational influence."

That influence must reach as far as human destiny. Man is not made for this world. His essential connection with the other world, Religion, must be safeguarded if he is to play his part well even in this world.

After dealing with the quality of our educational work, some quantitative analysis may finally be made, beginning with elementary education. Its finished products are the literates, that is, every person able to read and write a letter. These we shall consider first.

We find in 1931, 95 literates in every thousand persons in India; 93 in the Madras Presidency but 126 in the six Southern Districts and the Madura Mission. With regard to sex and religion, there were, in every thousand males, 237 literate Christians in the Madras Presidency; and 300 in the Madura Mission. The Christians lead in Madras, but the Muhammadans in the south-east, where their rate of literates is 361.

Again, in every thousand females there were 124 literate Christians in the Madras Presidency; and 133 in the Mission. Christianity leads by far and everywhere in female education.†

* Sixth Quinquennial Review, p. 38 and 85.
† See further details in the Notes at the end.

With regard to literacy in English among males, Indian Christians stand second to the Brahmans, and, for females, above the Brahmans and all others. As a rule, the high castes stand at the top of the educational ladder in India, and the low at the bottom; but trading castes, for whom a knowledge of the three R's is almost essential, stand in literacy above their betters in the social scale.

The 29,000 pupils in our Mission elementary schools in 1935, will not all become expert readers. It is a four years' work. Two in every five (says the Government Report), relapse within a few years into illiteracy. Others advance in age faster than in learning. Many do yet feel a thirst for learning. 13 per cent of the population is between 7 and 12 years old. This gives, for our 250 thousand Catholics, about 32,000 possible pupils. Only 12 thousand were at school. And yet our elementary schools cost the diocese every year a large round sum. The people are passive. School-fees are *nil* or reckoned in pies. Happily grants-in-aid lighten the burden.

That grant-in-aid, however scanty, and scantier school-fees, reluctantly and tardily paid, keep the teacher's soul and body together. He does a good work provided that the three R's which he teaches are dominated by the fourth and biggest R, Religion, not the Rs which merely mean rupees.

A good elementary education is always worth acquiring. Ability to read opens a new world, the experience of mankind. Writing includes the art of composition, or power to give clear and accurate expression to one's ideas. Mental arithmetic is checked by writing. Object lessons and drawing sharpen the senses. In fine, the 3 H's—head, heart and hand—are cultivated, and learning is no longer a mere sing-song, parrot-wise memory drill.

Government fully acknowledge the predominant claim of primary education; their accepted policy is to break

down illiteracy and secure literacy that is permanent and useful. From among the many good things said by King-George V in 1912 during his forty days' visit to India, we cull the following:

"It is my wish that there be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the avocations of life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort, and of health."

There is yet another incentive for us, the fact that an uneducated community will not rise to a high standard of Christian life.

Higher Education.—It is offered by the Mission in a dozen secondary schools, and four Colleges. We have secondary schools (*a*) for Boys at Trichinopoly, Dindigul, Madura, Tuticorin and since 1935 at Salem (the two latter being outside the diocese.)

(*b*) for Girls at Trichinopoly, Madura and Tuticorin.

And there are St. Joseph's College and the Holy Cross College at Trichinopoly, St. Francis Xavier's at Palamcotta and the Loyola College at Madras.

To sum up: higher education was in Hindu India and for two thousand years a Brahman monopoly, and the Śāstras formed the entire curriculum. Now it is accessible to all and includes a variety of subjects. Formerly education was religious only; now it is secular in public schools. Missionary schools combine the advantages of both systems: they are open to all, teach all useful subjects and give a prominent place to Religion. The interpenetration of East and West, the intermingling of two great divisions of mankind, is proceeding steadily.

6. Seed-Time and Harvest

Our 440 educational institutions (in 1935) like all similar ones sow the good seed and rightly expect a harvest.

In the parable of the sower (St. Mat. 13) two-thirds of the seed failed and the rest, according to the soil, yielded fruit, the one a hundred-fold, another sixty and another thirty. The soil is the human soul and this is what the poet Young says of its value :—

> "Knowest thou the importance of a soul immortal?
> Behold the midnight glory: worlds on worlds!
> Amazing pomp! Redouble this amaze;
> Ten thousand add, and twice ten thousand more;
> Then weigh the whole; one soul outweighs them all;
> And calls the astonishing magnificence
> Of unintelligent creation poor."

Now among our pupils the Catholics, the future leaders of the Community, claim the greatest care; the others are not forgotten. All true enlightenment brings nearer God. When a Hindu or Moslem student leaves a Christian institution with good mental and moral habits, some knowledge of the Natural Law, of God, his soul, the next life, and some esteem for Christianity, that school or college has done God's work, preparatory though it be. As at the Cana marriage-feast, the servants have "filled the water pots with water up to the brim." The omnipotent word of the Master will perform the miracle. Alone it can do it, but will not do it alone. It requires co-operation and exertion. The parable of the woman who took leaven and hid it in three measures of meal until the whole was leavened (St. Mat. 13) gives a like idea. The best way to leaven the whole mass is of course to put the leaven where it will have a good chance of working in its own hidden way. The first good effect is a subtle, perhaps unconscious, change for the better in the student's thoughts and conduct. He appreciates moral teachings and will act up to them in everyday life. His soul is brightened by the multi-coloured light, which the sun of Catholic truth and life pours upon the dark clouds of human prejudice and passion. Conversion at school or college would entail, for a Nonchristian the loss of friends and home, the

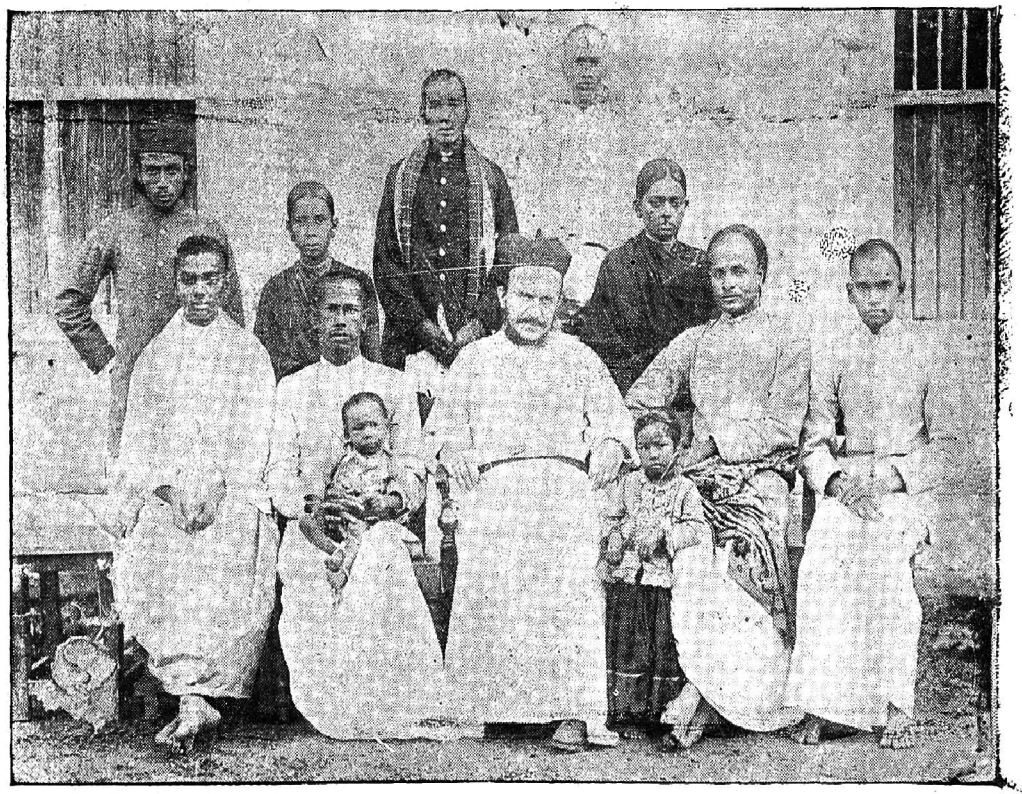
discontinuance of his studies for lack of support, and petty persecutions that make life unbearable. But when he leaves the college for the world, the good seed will bear fruit in other seasons and places. Some former pupils keep connection with their professors, though family ties settle their religious practices. Others stop in "half-way-houses," such as Theosophy, Reform Movements, and Philanthropy. Others, after undergoing the solvent influences of Christian education, evolve new syntheses of their own, theistic in form, ethical in tendency, and nationalistic in sentiment. Perhaps the majority join the group of educated Indians described as follows by Sir Edward A. Gait:

"So long as the Hindu is not asked to abandon his religion, he is ready to appreciate what is good in Christianity and to listen to the teaching of the missionaries. It is well known that many Hindus have no prejudice whatever in sending their children to mission schools and colleges. In this way Christian thought influences large numbers who remain Hindus; and Christian ideals and standards are everywhere gaining vogue. There is a growing tendency to monotheism amongst the educated classes throughout India. The European reader of Indian newspapers is frequently astonished at the writers' familiarity with the Bible, while no politician can fail to take note of the influence of Christian thought on social questions, such as polygamy, child marriage, and the inequalities of the caste system."

On the occasion of a conference held at Madras a few years ago by representatives of six Jesuit Colleges in India a handsome tribute was paid by the *Catholic Leader*, which we may here reproduce:—

"Such an occasion should not be allowed to pass by without a tribute to the admirable work of the Jesuit Fathers in the field of university education. They have rendered immense services to religion and country by the sound education they have imparted to the youth of the country, specially the Catholic youth. They have been the pioneers of higher education among Catholics and the prestige the Church enjoys to-day in matters educational and the present intellectual level of the Catholic communities in different parts of the country are largely due to the noble efforts of a devoted band of Jesuit professors. If hundreds of Catholics fill to-day the various branches of the public service and the learned professions with dignity and distinction and form an ornament to the Catholic

FR. LOUIS LACOMBE, S.J.
Spiritual Director, Editor of
Morning Star and C.T.S. of India
(1866—1929)



FR. FRANCIS BILLARD, S.J. (1860—1914)
Rao Saheb Vincent Mahadeva Ayer and other Brahman converts of 1894.

FR. LEO BARBIER, S.J.,
Madura Mission Superior, and College Rector (1833—1903.)

community by their devotion to duty and their sterling qualities, they owe it to the splendid training received at the hands of their Jesuit Masters...

The religious staff of these colleges has been of the best type. They have been and they are men of solid learning who have devoted years of labour to special branches of study. Among them are scholars of rare eminence and some of them have been chosen to serve on the University commissions constituted by Government at various times. With what dauntless courage, with what exact discipline and with what intense devotion to duty they carry on their monotonous task are known to those who have come into personal touch with them and their work. Their unselfish labours and distinguished proficiency in every kind of learning have won for them the hearty admiration and respect of all creeds and classes in this country Whatever happens, in the future we have every reason to believe that the Jesuit Fathers will carry on their educational work as successfully as in the past."

Here is now what an orthodox Hindu, Mr. Surendranath Mallick, a Bengali gentleman, Member of the India Council, said of Catholic Education in an address made before St. Francis Xavier's Union at London in 1927 :—

"As for the appreciation of Christianity by the Hindu, it is not a matter of opinion, but of fact that the Hindu mind from the very beginning of the Christian missions in India greatly appreciated the Bible and the most wonderful lovable personality of Jesus Christ. His teachings and sermons fully supported many of the Hindu doctrines, including chiefly the Three Paths to Salvation—Knowledge, Love, and Service."

Further developing this point, he said: "I should not omit to say that the Christian Missionaries—particularly the Roman Catholics—command so much of our esteem in India very largely owing to their meekness in life that gives them a sweetness which the Hindu mind so deeply appreciates."

"I must mention in particular, the excellent work carried on by the Jesuit Fathers in my country, and in my own town of Calcutta. The St. Xavier's College has been imparting high education to the successive generations of her rising citizens, irrespective of caste, and creed, for over half a century, and the college itself is one of the best in the East. It has all along been known for the superior facilities in the study of Western sciences which it has always secured to the students at a considerable cost. I am equally proud and thankful to state that it was under the teaching of the great scientific professor of this college Fr. Lafont, and with its then unique laboratories, that my distinguished countryman—Professor Sir Jagadish Bose, F.R.S. —first got himself initiated into the mysteries of a genuinely scientific mind."

Turning to South India, which contains the largest number of Catholics, Mr. Mallick spoke in high terms of St. Joseph's College, Trichinopoly, where many hundreds "are being given education and character, the largest number of whom are Hindus."

As Governor of Madras Lord Willingdon visited St. Joseph's College at Trichinopoly, where he was received by the Rector, Rev. Peter Carty, S.J. and more than 2,000 pupils. Then His Excellency gave the following remarkable testimony:

"The Principal has referred to my activities in the neighbouring Bombay Presidency, and to my interest—and it was a keen interest—in the St. Xavier's College, with which my old and valued friend, the present Archbishop of Bombay, Dr. Goodier, was connected, and with whom I used to spend extremely happy days in the College. But here as there, I would only repeat what I have said very often on very many occasions, *my deep expression of thanks as the head of the administration, for the incalculable help the missionaries have done to Government during the many long years in the past, in educating young people and training them to be useful, upright and honourable citizens of their country*"

Finally during a recent debate on grants for education in the Madras Legislative Council Sir A. P. Patro, the ex-Education Minister, quickly answered some disparaging remarks with the following words:

"I am sorry some remarks have been made which amounted to ignoring the great and noble work done by Christian missionaries in this country, particularly in South India. The Missions have done selfless work in the interests of the people. If to-day the Madras Presidency is educationally ahead of other provinces, it is because of the foundations laid by the Missionary Societies and the personal sacrifices of individual missionaries, who have worked in every district and taluk."

This is sufficient reason for throwing open our institutions to every class of people. It is moreover wholesome for the Catholic youth to face already in the lecture-room and on the playground the open competition that awaits him in after-life.

Finally, between the hereditary Christian and the Nonchristian stands the son of the recent convert. If the missionaries, it has been remarked, can get little out of

the first generation, the second is in their hands from its earliest years. The children of the converts born in Christianity are different from their parents; their grandchildren will be better still. The Hindu fellow-citizens of converts have now to acknowledge not only that these are in material ways *better off* than themselves, but that they are also *better men.* Sir Thomas Raleigh, when in India concerning the Universities Act of 1904, rightly remarked: "So far as my experience enables me to form an opinion, I should deem it a great misfortune, if Christian missionaries were to surrender the position which they now occupy as leaders and helpers in the work of education in India."

However none of the three societies—the Family, the Church and the State—which are partners in Education have so far solved all their problems. Let us here mention some.

7. Some Educational Problems

(1) The question whether the education of Nonchristian pupils is a legitimate missionary agency has been solved long ago in the affirmative. The Catholic high schools and colleges train leaders for the Catholic community and create in others a Christian atmosphere indispensable for the highest intellectual culture. In the absence of colleges, hostels under Catholic management attached to neutral institutions may do some good, but they are poor substitutes for efficiently managed schools and the personal influence of Catholic teachers.

However the primary and all-controlling aim of Catholic schools is the education of Catholic youth. The fact that 84 per cent of the Catholics are illiterate (census of 1931) is suggestive enough as to whereupon we have to concentrate our efforts.

(2) The follow-up work after school or college, for Catholic and other pupils alike, will be dealt with lower down.

(3) The education of the Depressed Classes, the submerged part of Hindu Society, has so far been promoted chiefly by Christian missionaries. The lower the caste the lower the literacy, as the following numbers show for every 1,000 persons in the Presidency over 7 years of age:

Literate	*Men*	*Women*	*In English:*	*Men*	*Women*
Brahman	876	385		448	31
Kallan	235	8		10	0·1
Parayan	42	2		1·3	0·1

An order of the Madras Government records that in March 1935 there were still 674 elementary schools under public management not accessible to the Depressed or Scheduled Classes, and only half of the schools declared accessible actually had pupils from those classes. In schools under private management, except mission schools, conditions are still worse. On the other hand the Labour Department, established in 1920 and working now in 15 districts had in 1935 solely for the Depressed 1,006 schools with 38,500 pupils, while other agencies had 9,614 schools with a strength of 372,000. We are far from Manu's Code (ch. IV) by which the Sudra and *a fortiori* the outcaste may not hear, learn, recite, or teach the Veda, and the Brahman who explains the Law to them "will sink with them into the hell that has no bounds." The exclusiveness of Brahmanism, while Christianity appeals to all, could hardly go further.

As Mr. Arthur Mayhew, C.I.E., of the Indian Educational Service remarks:*

"The work that Christian missions for many years (and social service missions in more recent years) have attempted among the Depressed classes has been noteworthy and at times heroic. But progress is perceptible only among those who have been brought up as Christians in the Christian atmosphere of a mission settlement. Outcastes who become Christians form part of a community which is yearly winning for itself the respect of India and a high reputation for zeal. Their educational future is secure."

* The Education of India, London, Faber and Gwyer, 1926, p. 259.

In fact whenever a village proposes to come over to Christianity *en masse*, the first request invariably is, "Open a school and send us a teacher." Teachers are thus the vanguard of the Church Militant on earth, and rightly so.

At present the movement towards Christianity in India is in the villages. Contrary to the experience of St. Paul there is no big ingathering in towns. But also, as in St. Paul's time (see I Cor. I, 26-30,) the recruiting takes place from the lower classes. Again as in apostolic times the equipment of this Indian Church as the instrument of the evangelisation of India will demand the concentration of all Catholic efforts upon the education of India's Catholics. A vast illiterate Church can hardly be self-propagating.

(4) The education of the masses is but the previous problem enlarged. In the Presidency one sixth of the men are literate. The filtration theory has been a failure; the gulf that always separated the Indian intelligentsia from the masses has been even widened by the use of English and the neglect of the vernaculars. It was hoped that all the English-educated would become "apostles" eager to spread the good news, adapt their mother tongues for this purpose and, on returning from their University career, open village schools, tract depots and lecture halls. But the influential and the rich were not attracted by western learning; and the poorer classes were more anxious to use the new power for their own advantage than for the uplift of their fellowmen.

Expressed in metaphor, education was to permeate the masses from above. Drop by drop from the Himalayas of Indian life (the higher castes and classes) useful information was to trickle downwards, forming in time a broad and stately stream to irrigate the thirsty plains below—a refreshing sight indeed, but only a mirage of the desert. Sir Charles Wood (Lord Halifax) in his despatch of 1854

had encouraged the education of the masses; provincial governments have made spasmodic efforts to remove the disgrace and danger of an illiterate proletariat; the commission of 1882 encouraged private bodies especially missions by promising grants-in-aid: yet the system has remained top-heavy, it separates class from mass, town from country and western from eastern modes of thought—a tendency to which India, left to herself, has always been too prone. There is still much scepticism as to the possibilities of mass education, much prejudice against broadcast culture and great selfishness which as in former days makes a few appropriate everything to themselves.

From the beginning of the Congress movement in the 80's of last century and the propaganda work of Gopāl Krishna Gokhale, C.I.E., in the first decade of this century, the battle against illiteracy was intensified; but the colossal nature of the problem has delayed victory. Elementary education, if made universal, compulsory and free will require enormous sums. At present wastage of money and endeavour is appalling. As the Champion Scheme of 1930, after the Hartog Committee's Report of 1929, ascertained, out of every hundred only eleven boys and nine girls reach class V and the number of teachers for the classes I to V is on the average two. Only few pupils attain literacy, and many of them relapse into illiteracy within five years. A stage has been reached where wastefulness and sterility can be avoided only by a resolute policy directed towards the steady extension of compulsory education of the masses. The hundreds of elementary schools maintained by the Madura Mission certainly deserve the encouragement and help of all well-wishers of the country.

(5) *The other half of India.*—We have many *Depressed* classes in India, one fifth of the Hindu population and their disabilities have their origin in birth. But there is also

the great *Suppressed* Class in India, half the population, the women who owe their disabilities to sex and are for centuries buried in dark ignorance and superstition. One solitary institution among Hindus cares for them the *Seva Sadan* or Home of Service, a society founded by a Parsee reformer at Bombay in 1908 and having now a dozen centres of work.

Such a rare thing for Hindus is common for Catholics. Every parish with a convent has a "home of service" for women and girls. All over India our convents and girls' schools may be found like a few stars in a dark sky. When the first Christian girls' schools were opened, people wondered and exclaimed: "They will teach the cows next." It was unheard of that a woman could read; nowadays they begin at the bottom with the A B C and finish at the top with the B. A. Moreover in Christian schools they may read and study the true "Veda", the Gospel, the very Word of Life. "Its words are written on my heart, you cannot tear them thence" was the answer of a little Brahman wife, when her husband in a fit of rage tore up and trampled on a copy of the Gospels.

However in 1931 the literacy of women in Madras was only two per cent for Hindus and Moslems, and 12 per cent for Christians. Thus for 98 per cent of the woman folk the world of thought remains practically closed. Theirs remains child mentality, with great emotional unrestraint, full of superstitious fears. The hall-mark of the Christian soul is *trust* in God accompanied with peace and joy; that of the Hindu is *fear*. Hindu women all their life-time dread omens, spells, curses, unlucky stars, inauspicious days and seasons, the evil eye, witches, ghosts, demons and countless malignant powers that lie in wait for the unwary. On this fear is built up the whole fabric of idolatrous and superstitious practices, a jumble of meaningless rites and sayings, but nothing that can raise

the soul spiritually. The Hindu woman remains the strong support of Hinduism.

One great cause of that arrest in mental growth, child marriage, and consequent break in education, will soon disappear; but there remains public apathy if not opposition. "Female education," to quote a report which has become a classic, "is carried on in response to a demand that does not exist." As a result, it has also been said, viewed numerically and by stages, the Indian system of male education resembles an inverted pyramid, but that of women's education is remarkably like a flat pancake. Only missionaries have from the start been convinced and stalwart pioneers of women's education. In this respect our convents are indispensable, all the more because they are still so few (72 in 1935 with 7500 pupils). Outside Christianity, woman is excluded from education, or else invited to come in as a supplementary feature, decorative but not essential. Due to marriage customs, women teachers are scarce in India. Women married as girls cannot enter the teaching line, and the life of unmarried women teachers in rural areas is usually intolerable if nothing worse. Even the vast array of Hindu widows, mere domestic drudges up to now, whom superstition always connects with bad luck, can hardly supply the sorely needed service in schools: it is hard to provide residence and companions suitable to such ladies as take up work outside the family circle.

On the other hand the Catholic Church as well as public opinion in India are against co-education. What we want is an education of women for women and by women.

In keeping with the principle that all education must consider not only the knowledge to be provided but primarily the needs and capacity of the developing mind, we claim that woman can be most fully and most naturally educated only in a school or college for women. The

alleged advantages of co-education are more than outweighed by its disadvantages. As is well known, serious objection can be urged against the practice of teaching both sexes the same subjects by the same methods in the same institution. This is strengthened by considerations which the Catholic parent and teacher will be the first to appreciate . . . . . The most telling argument against co-education must be found in the work done by schools exclusively for women . . . . . Indeed it is becoming more and more evident that women with a religious vocation and the scientific training which the high school or college can give, are the ideal teachers for our Catholic girls. Our best wishes, therefore, go to the faithful teachers who are now striving for the betterment of their schools and to those Catholic young women who are seeking the path which the Master would have them pursue.

CHAPTER VI

Literary, Social & Charitable Work

"I was an eye to the blind and a foot to the lame. I was the father of the poor and I comforted the heart of the widow." (Job, 29).

CATHOLIC LITERATURE–ORIENTAL PIONEERS–MODERN DEVELOPMENTS–JUSTICE AND CHARITY–WORKS OF MERCY.

There are direct evangelistic agencies—preaching, teaching and writing; the pulpit, press and class-room. With regard to efficiency, nothing surpasses the living voice. For cheapness, in proportion to numbers reached, first comes the printed page. And there are indirect agencies, such as medical, social and charitable work.

1. Catholic Literature

When the herald of the Gospel lands on a pagan shore, he brings the Cross and all the truths bound up with it. These he spreads by all the means available. By and by a literature grows up in every Mission, partly for the supporters of its cause, partly for those it labours for.

In the Madura Mission we obtain, in this way, first, books descriptive of the Mission, and articles in Mission magazines, where the Father pleads for his people and discharges part of their gratitude to benefactors. The second class of literature, that for the Mission field, is still more extensive. It ranges from the handbill and the funny tale of Guru Paramarthan up to the translation of the Bible and other Catholic classics, epic poetry such as "*The Unfading Garland*," and educational and spiritual books,

pamphlets and periodicals. The supply of this class of literature is a co-operative enterprise for the Tamil language area. Responsibilities are shared by all the Missions at work in this field.

In 1931, over twenty-two million people spoke Tamil in India and Ceylon. Almost a million are Christians. One in six Christians, and one in nine others are literate. But ability to read is a blessing or a curse, according to the matter read. Official returns give over ten thousand Tamil books published in the thirty years from 1880 to 1910. In 1930 alone, the new non-educational books in Tamil numbered 875 and the newspapers 101 with a circulation of 211,000. The printed matter mostly read are cheap, inferior newspapers, poorly informed and circulated from hand to hand long after being out of date; booklets of legends, not all edifying, about local shrines and deities; collections of songs, often corrupt; and novels, plays and romances, at best indifferent. The great number of Hindu tales turn upon the wickedness of women, we are told by people in the know.

Most persons—Christians and inquirers included—who can read, will read bad literature for want of good, attractive productions. This want has been in part supplied by Europeans and Indians, but by few Indian Catholics. The educated Indians prefer writing in English for a wider and more appreciative public. For us the work is twofold, namely, the production and the circulation of Catholic literature. Not all have the leisure to produce, but not a few have time and means to spread good books. Many hands make light work, says the proverb. Missionaries, catechists and teachers can do much in that line. A selected and arranged list, giving title, price and firm of really valuable productions, would supersede inferior ones. There are masterpieces as well as ordinary works which merit more patronage.

And as literacy means as yet so little, terse, simple, idiomatic *Tamil*, not the "pedantic, and Sanskrit style of the pandits" should be used exclusively. Words of learned length, and clauses of awe-inspiring sound tax so much the powers of the average reader that their meaning escapes him. The great and growing population of Tamil readers has now a dozen Catholic periodicals, three of them weeklies; several hundred books, besides pamphlets, handbills' and educational books on Holy Scripture, Catholic doctrine, morals, meditations, devotions, apologetics and Lives of Saints. There are besides eight Tamil Protestant presses that issue eight periodicals and many books.

We have little information about *the spread and circulation* of existing Catholic literature. What sells best are school books, prayer books and a few devotional magazines.

2. The Pioneers in Oriental Learning

These pioneers were missionaries, and Catholic missionaries only. A description of their work fills a volume.* Here is what concerns our Mission. Max Müller says: "The literary work of the Jesuit missionaries in India and China shall continue to live in the annals of our Academies no less than in the pages of the history of the Missions." In the front rank of those who brought East and West together stands the Apostle of India himself. Already in 1543, St. Francis Xavier worked in Manapad for four months with some interpreters at translating the common prayers. The formulas now in use, drawn up by Fr. de Nobili, are in learned polysyllables. The English *Hail Mary* has 53 syllables; the Tamil 120.

The same Saint urged Fr. Henriquez to compose grammars and lexicons. In 1578, Fr. John de Faria, S.J.

* J. Dahlmann, S.J., *Sprachkunde und Missionen*, Herder, 1891.

cast the first Tamil type in Punnakāyal. The *Flos Sanctorum*, a catechism, a manual for confessions, and other works were printed in that town or at Cochin.* There was also a press at Goa, and since 1599, one at Vaipicotta, "where," says Trübner, "Sanskrit, Tamil and Malayalam were studied with great success by the Jesuits, and several important works printed."

At his death, in 1656, Father Manuel Martins left his brethren a large legacy of Tamil manuscripts: meditations, dialogues, Lives of Saints, prayers, and a garland, the *Gnānamuthu Mālai*. Fr. de Nobili, who died the same year, also left a score of works, one of them in four volumes. Max Müller said of him, "I can speak of de Nobili as the first European Sanskrit scholar. A man who could quote from Manu, the Purānas, nay, the Apastamba Sūtras, which are known even at present to only those few scholars who can read Sanskrit manuscripts, must have been far advanced in the knowledge of the sacred language and literature of the Brahmans."

A further signal performance was the great Tamil dictionary of Fr. Anthony de Proenza (1666) and the greater one printed at Ambalakad in 1679, in which the manuscript remains of Fathers de Nobili, Bruno and Martin were worked out.

These valiant pioneers had solved the problem of *preparing* Catholic vernacular literature. The next problem was *to publish* it.

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* Probably at Cochin with the press set up there in St. Mary's College by Brother John Gonsalvez with wooden block types, not movable metal types (*New Review*, 10. 35) in 1577. The Tamil books turned out were a Catechism and a Prayer Book compiled by Father H. Henriquez, other Tamil works by the same author, a Dictionary, Lives of Saints, a Grammar, a Confessionary and others, were printed there also before 1600. The first press *at Goa*, and probably in India, was set up by the Jesuits in 1557 for a Portuguese Catechism. In 1577 Christia Vanakanam was printed in Malayalam at Cochin. We know of forty volumes printed by it down to 1670.

Fr. de Proenza wrote in 1660: "The works of Fr. de Nobili are admirable in subject-matter and in style, which, in the judgment of learned Indians, is perfectly classic." About *Psychology* the same Father remarks: "The nature of the subject has obliged the author to borrow from Sanskrit many words not found in Tamil. Often he makes use of Sanskrit to coin expressions, new, but easily understood by those who know Sanskrit...These works produce daily marvellous results among Hindus, Christians and Catechists. Unfortunately they are all on palm leaves only, and run the risk of destruction, which would be for the Mission an irreparable loss. Fr. de Magistris is commissioned to bring us from Rome a press with Tamil characters and to make some Roman princes take interest in that work of charity."*

About the year 1715, Fr. Beschi, the laureate of Tamil Catholic writers, began learning Tamil prosody, thanks to the leisure enforced on him by the Madura warrior kings. Benfey calls him "a man of most extraordinary mental aptitudes, one who possessed the great art of entirely Indianizing himself." His writings, says William Hunter, are regarded by pandits as the high-water mark of their literature. Bishop Caldwell finds the *Thémbāvani* of Beschi "so elaborately correct, so highly ornamented and so invariably harmonious," that he ranks it among the five best Tamil works—the other four being the *Kural* or Tamil Veda; the *Chintamani*, or story of King Sivagan; the *Nāladi*, or the four hundred quatrains, and the *Ramāyanam* of Kamban.

The *Thémbāvani*, the *Unfading Garland*, is an epic poem of 3,615 stanzas, giving the history, real and apocryphal, of the Holy Family, and an outline of the Christian Religion in truly musical verse and oriental imagery. It enriches India with more than an equivalent

* So he likely did. For in 1681, Father Thomas, S.J., writes that there were in the Jesuit library of Tuticorin 16 books, and no small ones *printed* by the Jesuits "in the language and character of Madura with type made in Europe." Were there among these books B. da Costa's Tamil Grammar, A. de Proenza's Dictionary and de Nobili's Catechism, all *printed* before 1680 at Ambalakad? As to Father Beschi, his Grammar of Common Tamil was printed in 1738 by the Danish Mission at Tranquebar, and perhaps no other of his works was printed in the 18th century. Evidently there was yet no Tamil reading public.

of the famous poem of Valmiki, the Indian Homer. Beschi's next great poetic work is *Kittēriyammal*, 2,300 lines in honour of a famous martyr-saint of Portugal. More wonderful still, Beschi possessed to perfection both colloquial and poetic Tamil, two dialects as different as French and Latin. In both he remains unsurpassed by any European as author and grammarian.

A few anecdotes will show Fr. Beschi's reputation as a Tamil scholar. One day, nine Pandârams, famous for their supposed wisdom belonging to the sect of Sadai-pandârams—a kind of Nazarenes who have made it a law never to crop their hair—presented themselves before Beschi to discuss with him on philosophy and religion. The disputation was to last for a month, when the vanquished party had to throw himself on the mercy of the victor. Notwithstanding the subtle philosophy, in which they proved to be most skilful dialecticians, the triumph was on Beschi's side. Six thereupon embraced Christianity, and the three others cut off their hair and offered it to Beschi as a present. The hair was five or six feet long, says the Tamil biographer, and "when rolled up resembled bottles of hay." These trophies were deposited in the church of Tirucāvalur and were preserved for a long time. On another occasion, Fr. Beschi went to a temple dedicated to the idol Vēlūran, surnamed Vinei-Tirthan, "Remover of all Evils," and asked the crowd assembled who was the god they honoured there. The devotees answered by dilating on the powers of the god who gave sight to the blind, speech to the dumb and health to the sick. Beschi thereupon improvised a verse which had the following meaning:—"Vēlūran has the gout; his brother-in-law (Vishnu) diabetes; his son, (Ganesan) dropsy; well, if he cannot heal himself, what maladies has he ever cured?"*

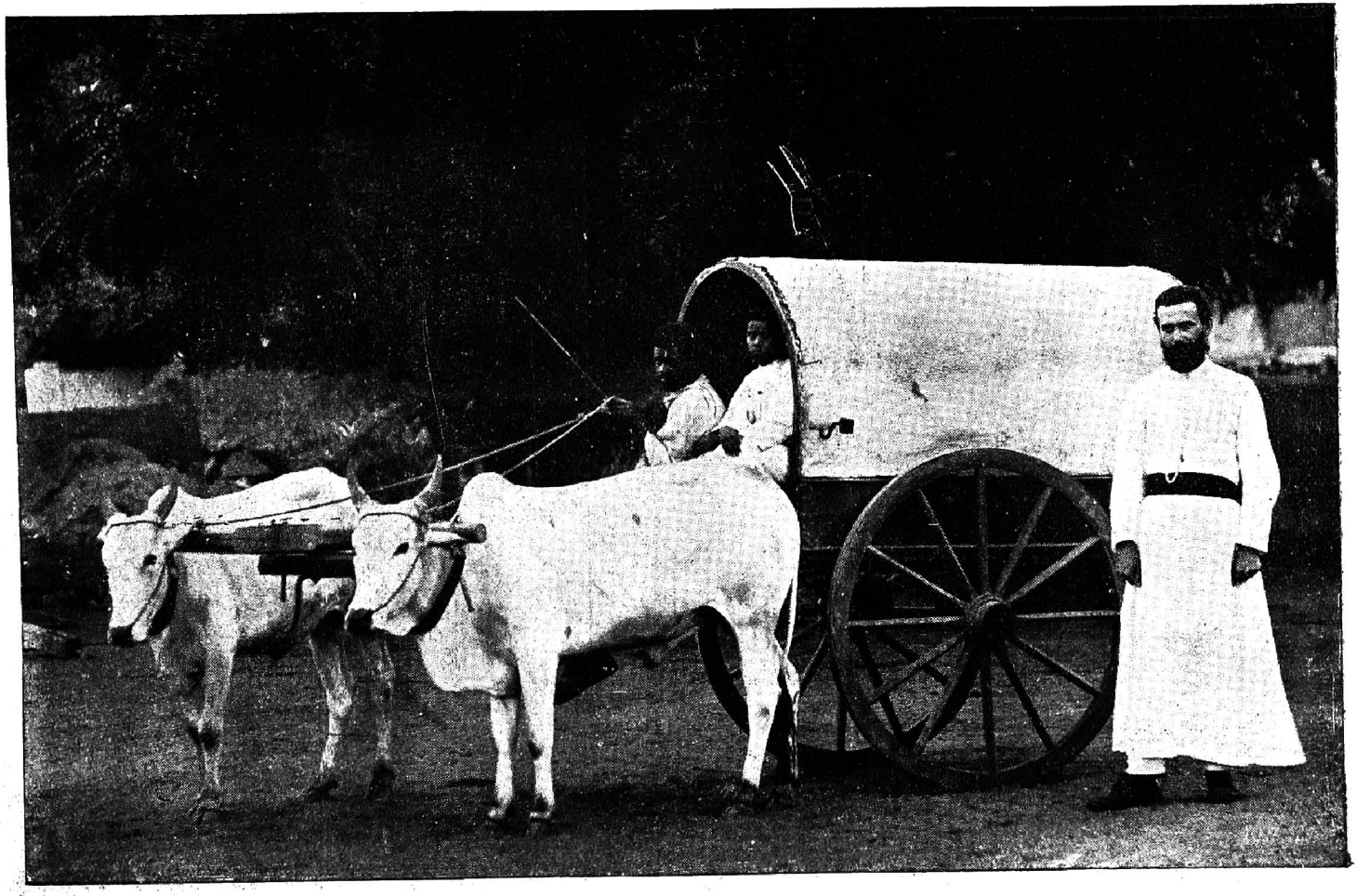
* வாதககாலாற் தமககு மைதனற்கு கீரிழிவாம்
போதப் பெருவயிறும புதலிரற்கு—மாதனயில
வந்த வின தீரக்க மருநதயியான வேஞரான
எநத வின தீரத்தாணிவன ?

The verse was so beautiful, showed such a perfect knowledge of heathen mythology, made such a biting allusion to it, and yet withal was so spiritual, that his speech was greatly admired and some listeners became his disciples in consequence.

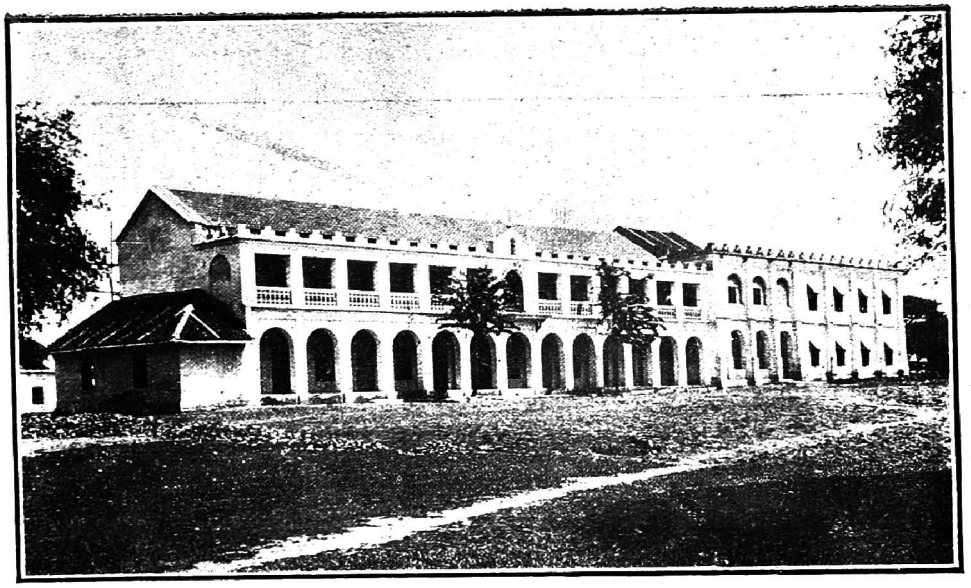
Beschi seems to have had a more perfect acquaintance with Tamil literature than any foreigner who ever undertook the study. His works in prose and poetry—masterpieces of their kind—composed in Tamil, as well as his translations from it into Latin, are the result of a prolific genius. It is, moreover, a singular fact that he is the author of one of the best Grammars of Tamil still extant. Mr. Babington, the English translator of his Tamil Grammar of the High Dialect, thus speaks of him:—"His Grammar of the Low Tamil is already in use and is an invaluable introduction to that dialect; the present work contains all that a student needs to know respecting the High Tamil. The two together complete the subject, and no branch of Tamil philology is now inaccessible."

Among the natives he was known as *Viramāmunivar* (*i.e.*, the great fearless man of God). His literary abilities, his authority, and reputation as a scholar were the means of attracting to him crowds of pagans, high and low, whom he could thus imbue with the truths of Christianity. The brief snatches from the weightier avocations of a missionary, he devoted to the study of Tamil classics, which were his delight and which he knew perfectly. Like the *Gurus* or religious teachers of old, he was always surrounded by disciples who wrote at his dictation, and it is said of him that he could dictate to several at the same time.

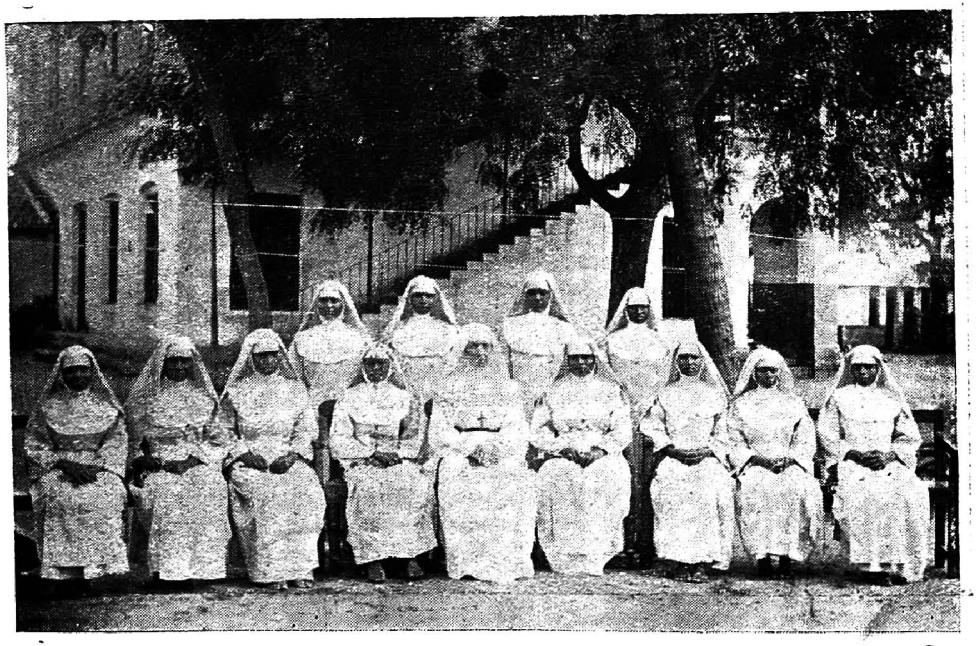
His literary works range over wide topics and embrace such varied subjects as religion and astronomy. A list of them, gleaned from Fr. J. Bertrand's *La Mission du Maduré*,



Jesuit Missionary on Circuit, Ramnad Dt.



DINDIGUL ST. MARY'S HIGH SCHOOL AND BOARDING HOUSE FOR BOYS.



SISTERS OF THE IM. CONCEPTION, MADURA.

and Fr. Leo Besse's Life of Beschi may not be out of place here.*

The *Thembavani* (*i.e.*,) The Unfading Wreath—no doubt a reference to St. Joseph's lily—is an elaborate epic in honour of St. Joseph, composed in 1726 and divided into 30 cantos. It is an explanation of the mysteries and the moral teaching of the Gospel, which Beschi clothes in forms to the Indian imagination. It wins the admiration of the reader from start to finish, for the accuracy of its descriptions and the richness and brilliancy of its imagery. Two commentaries—one in verse, intended to serve as a help to his Hindu readers in the elucidation of the loftiness of his verses and the sublime truths which they express, and the other in prose, meant for tyros in the study of the language—supplement the work.

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* *Thembavani*—

Kitteri Ammal Ammanei—The Life of St. Catherine of Portugal.

Some poems in honour of the Virgin Mary, and the Passion of Our Lord.

A work on the duties of apostolic labourers. *Gnana Unarlutal* (1727); or, "Instruction of Wisdom," in explanation of the First Week of the Spiritual Exercises of St. Ignatius.

Paramarta Guruvin Cadei—A tale meant for tyros in the study of Tamil—a work translated into French by Abbe Dubois, 1826—*Illustration of Religion*—in Tamil, published in 1728—*Vaman Cadei*—A story, with a Latin translation—A commentary on the first two parts of the *Kural* of Tiruvalluvar, and a Latin translation of the same—a work of labour and merit—*Tiruchabei Canidam*—On Astronomy or on months and years.

Clavis Sublimioris Tamulici Idiomatis—

A Grammar of Sen-Tamil (High Dialect of Tamil), written in Latin. Translated into English by B. G. Babington, I. C. S., 1822.

A Grammar of the Common Dialect meant for Europeans, 1728. Printed in Latin by the Tranquebar Mission in 1738, and Madras Government Press in 1813. An English translation by C. H. Horst, a Lutheran missionary, was printed in 1831 at Madras, and another by the Rev. G. W. Mahon, A.M., also at Madras in 1848.

Tonnul Vilakam—Another Tamil Grammar.

Sathur-Agaradi—The Fourfold Dictionary of the High Dialect—a work of vast erudition and astonishing knowledge of classical languages—*A Tamil-Latin Dictionary—A Portuguese-Latin-Tamil Dictionary—The Character of Lutheranism*—a Satire directed against the Lutherans at Tranquebar.

Beschi's intention in composing this poem was to familiarise the pagans with the pure and sublime ideas of Christian morality, not to win literary renown He disclaims any such worldly intention, and in the opening verses, with characteristic modesty, craves the kind indulgence of his readers by comparing himself to a young parrot repeating from memory a song which it has heard from a poet. It was his sincere belief that by popularising the truths of Christianity through the charming medium of poetry, he could make the Indians approach the persons of the missionaries, and receive their oral teaching.

The work on its publication created a *furore* among the wise men of the country. Some theorists suppose that although Beschi was the editor and the supervising spirit of the *Thémbāvani*, the real author was a Tamil Pandit of the goldsmith-caste —a convert of Trichinopoly or thereabouts, who was employed as a *Munshi* or tutor by the missionary. This "open secret" of the authorship of the poem, they say, explains why the *Thémbāvani* reads like a pure and simple composition of a Tamil-speaking native, though it is conceived in a Christian spirit. But we cannot help remarking in this connection that such a modest writer as Beschi, of all men, would have been the last to put his name down on the title-page of a work which did not emanate from his pen. He was a man to whom the Tamil language was as familiar as his mother-tongue, and the classical Tamil authors were his favourite study. The best part of his life was spent in the midst of Indians and he was as conversant with their modes of thinking, feeling and acting as if he were one of their own. The long list of his learned Tamil works shows him as having won a mastery over the language, and his very manuscripts, two of which are carefully preserved in the Connemara Library attached to the Government Museum, Madras, and which are written in his own hand, bear traces of conscientious labour. It need not be denied that the

priest-poet might have sought the opinion and advice of learned Tamil Pandits in the elucidation of difficult points of grammar and idiom.

As a writer in the *Mangalore Magazine* aptly remarks:

"Notwithstanding the lapse of two hundred years and the trials through which the Madura Mission has passed, the name of Viramamunivar is engraved in the heart of every Tamil Catholic. To many of his ancestors he brought the gift of Faith, and to succeeding generations he has left an imperishable monument in his erudite works. His *Thémbavani* occupies in the Tamil household the same honoured place which Fr. Stephens' *Purana* holds in the home of a Catholic on the Konkan Coast. It is an heirloom reverently transmitted from generation to generation. No more gratifying sight can be seen than that of a Tamil *paterfamilias*, in the simplicity of his surroundings, squatting of an evening in his verandah with his family around him, and chanting in a voice, now softly low, now piercingly high, with all the modulations demanded of Tamil poetry, the exquisite lines of that poem which has brought solace and comfort to many an aching heart. To the foreigner who makes a study of Tamil, the beauty of its diction and the grandeur of its conception, appeal with equal force. He finds in it the master-mind of the poet-priest glowing brightly in a setting of ideas and notions distinctly Oriental. I cannot but cherish the hope that this his masterpiece may one day find a place in the syllabus of Tamil Text-books of the Madras University, and thus supplant many a Tamil work of inferior merit and of questionable moral tone."

Another charming and effective prose-writer is Fr. de Rossi (1701-1774). His three volumes of *Lives of the Saints*, and the seven volumes of *Miracles*, or devotional instructions, in simple, clear and picturesque style, enjoyed immense popularity and did much good in the days when priests were few. They are in print since many years, but even to-day palm-leaf copies are favourite reading-books in out-of-the-way villages.

To sum up: the Fathers of the ancient Mission have left us both first class Tamil literature, and reliable, instructive and edifying annual and occasional reports and documents. Many letters were written by St. Francis Xavier on the Fishery Coast, and twelve at Manapad. They form part of the Mission literature of the world. The Romans glory in a message received from St. Paul.

The citizens of Manapad have as good a reason to be proud. There are also letters and documents in Italian, Latin and Portuguese from Fathers de Nobili, Balthasar da Costa, de Proenza senior, A. Freire, Blessed John de Britto, de Bourzes, Beschi, Martin, de Mello and others, in the archives of the Society and in other European libraries. Some are lost and some translated in the form of "*Edifying Letters*" in various languages,—the *Weltbot*, the *Revue de Linguistique*, and so on. Father Joseph Bertrand has published over 1800 pages of cuttings translated into French. Finally Father Leo Besse has embodied in his largest work* the results of patient, learned researches made on photographic copies taken in Europe by Father Henry Quinn.

3. Modern Developments.

1. In the new Madura Mission, the scope of Catholic literature has greatly widened. We find, as before, (*a*) Mission literature for Europe and (*b*) vernacular literature for the faithful, but also (*c*) books for the school room. Spiritual books are of many sorts. The subject is inexhaustible.

> "To write the love of God alone
> Would drain the Ocean dry;
> Nor could the scroll contain the whole
> Though stretched from sky to sky."

School books range from Grammars to courses of Philosophy, Chemistry and Ethics. Literature for the educated includes a high class magazine and various tracts and pamphlets.

The importance of *periodical* literature, on the other hand, need not be emphasized here. Of the dozen periodicals now issued by the Mission or under its patronage in English and Tamil, some are annual, or quarterly and seven are monthly publications. The benefits, intellectual and spiritual,

* *La Mission du Maduré*, Trichinopoly, 1914, XVI–750 pp.

derived from frequent, close acquaintance with the pages of a good periodical are incalculable. The pastor of souls who does not labour to put a Catholic journal in the household of his flock deprives his pastoral work of a most efficient auxiliary. The layman who does not read a Catholic journal is without zeal for his own spiritual growth and powerless to extend and defend his belief. A good periodical will direct and develop Catholic thought and piety. It will leaven also the life of non-Christians. Christianity prospers the more it is studied; alone of all religions, it only gains by being fully known. Much remains to be done in the line of proper circulation among the growing numbers of literate Catholics and outsiders.

With the growth of a reading public there must be growth in the amount of reading matter. The longer the battle front, the greater is the need for ammunitions. The sword of the Spirit is still the word of God; but the printed page also is God's silent messenger in countless homes never entered by a Christian. Few needs are as urgent as the reinforcement of this Munitions Department, the Press. For lack of books and libraries, the Indian public is intellectually and spiritually starved. Few Catholic homes have a dozen books. And yet a large diffusion of Catholic ideals, a *præparatio evangelica* of the whole country is feasible only by means of the Press.

But here we touch what engineers would call "major works" like the Suez Canal or the Mettur Project, namely the problems of mass education, the spread of literacy, its retention and the follow-up work with adults.

2. In a previous chapter we have measured the amount of literacy among Catholics in the Presidency. In 1931 it was 16 per cent, namely 24 for men and 9 for women. (*Madras Census* I, p. 278). The Catholics literate in English were four per cent, namely five men and two women. But the general literacy of the people was only

nine per cent, namely 16 men and 2 or 3 women. For this reading public the number of non-educational books printed in the Presidency in 1930, was in English 420, in Sanskrit 195 and in Tamil 875. The circulation of English and Tamil periodicals was 305,000, an average of 2,000 for every publication.*

None the less the fact remains that nine-tenths of South India remains illiterate.

Only one means can reverse the proportion: to make elementary education compulsory and free, and that is another problem. The latest Government plan is to begin with boys only and in every town of 5,000 or more as population. But compulsion in any area supposes there are a sufficient number of school-buildings, a sufficient number of schools with the complete structure of five standards and sufficient staff and equipment to render the proper working of compulsion possible. Some other points which we must consider are: (1) public sympathy, (2) poverty of the parents, (3) stagnation and wastage, (4) unsuitability of the courses, (5) paucity of funds, (6) teaching grants and (7) above all an army of competent teachers. Any reform of elementary education will fail to produce any result until Government take care to see that qualified teachers are attracted to the profession, and are made to feel that it is worth while for them to remain in it. The wrong theory of "Filtration", the belief in the gradual awakening of a demand in the people at large after the literate castes had received higher education has too long acted as an opiate. The voluntary system, with irregular admissions, attendance and school hours, the swollen infant class, the empty fifth class and the many

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* *Periodicals*

	Number	*Circulation*
English	58	93,700
Tamil	101	211,300

years needed for the completion of the course, has landed us in wastage and stagnation. For Catholics an additional obstacle is their being scattered in thousands of small villages. An economic attendance for a school is 100, in four classes of 25 each, with four teachers and with a course of four years. With an average teacher's salary of Rs. 20 a month that school would cost Rs. 960 a year and could produce 25 literates a year. This life-literacy would cost some Rs. 40 per head reckoned on teachers' salaries alone (excluding their training and the erection, care and equipment of school buildings). At present every literate produced costs much more and his literacy may not be permanent. If then we want to help that 84 per cent of illiterate Catholics, given our limited resources, the only means will be to favour those schools that have *the greatest number of Catholic boys.*

But for the *retention* of literacy among our primary school products and for follow-up work among former students of high schools and colleges the only means seems to be a methodic and steady Catholic press propaganda. Taste for Catholic literature must be created in the school or college, or it will be too late; but another part of the job is to make young people read after their school age and to urge those who read already to read wisely. The foremost need no doubt is religious culture, but in rural India agrarian questions and public health should also find their place in our periodical literature. For Indian Catholics in particular the reading of Catholic literature is of supreme importance. Parish libraries, reading rooms and study circles can promote home reading to a great extent; but the school must prepare the minds. A Catholic Bishop of America lately said:

"What shall be the starting-point of our efforts to make our Catholic people an interested body of readers? I would answer that our strongest hope lies in our youth. We must cultivate in them a taste for everything that is worth while in our Catholic periodicals,

according to their years and capacity. No Catholic can be a constant reader of our religious papers without becoming thereby a more interested, intelligent and zealous member of the Church.

3. The Catholic Study Club in particular is no new thing. It has made great strides in Europe and America. In the United States women have largely joined in the movement. In France it has assumed national and international importance. Wherever the movement has manifested itself, it has been welcomed as another milestone in Catholic intellectual advancement.

Here in India, too, the Catholic Study Circle has come into being as a natural growth and a healthy development. It has started in a quiet and modest way at Trichinopoly some twelve years ago and has slowly spread from there, in great part owing to *The King's Rally*, the monthly organ of a Young Men's Federation and a like organ of the Malabar Catholic Students. The more recent *Students' Missionary League for the East*, launched in 1929, with its monthly organ *Apostles*, is also called to a bright future in that line. It federates autonomous groups of mission students, ecclesiastical and lay, irrespective of age and sex. A Junior Unit, up to high school pupils exclusive, has been started in October 1936.*

The methods in use in Study Club activities may vary. There is the highly organised institute, the small group idea, the lecture method, the round table system, and the varied programme, each of which may be developed or planned with reference to the needs or the particular taste of the individuals enrolled and the talent at hand. But there is a marked tendency towards the development of open discussion, planned reading and systematic study on the part of the members. There is thus an important difference between the Reading Room and the Study Club.

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* Students' Missionary League, C.T.S. of India, Trichinopoly H.O. As. 4½.

The Reading Room promotes the reading of Catholic literature, generally and even one may say, indiscriminately. It is thus an excellent thing in its own way. But it is by no means sufficient to produce the really educated Catholic. On account of its indiscriminate character and its lack of systematic guidance, it may even do some harm: it may make the reader hypercritical, or fill him with an inflated notion of his own erudition. The Study Club on the other hand has grown out of the realisation that for the true, genuine education of the Catholic adult a systematic course of study is not only useful but necessary. It is the definite plan of study that makes for thoroughness, solidity, balance, as well as mental agility and a readiness to grasp the import of civic and Church problems. It is this study according to an ordered system that constitutes the special character of the Study Club and differentiates it from what is but a preparation for it—the Reading Room. There is a vast scope open to those who wish to join or form Study Circles. The subject as well as the method may be selected to suit local requirements and individual temperaments. There is never any fear of Catholic literature being unequal to the demands made upon it. We have even in English a veritable "wealth of literary riches." All that is needed is that the Study Circle should, in every case, be under competent direction and follow systematically a definite plan of work.

The Catholic tradition has flowered since the days when monasteries were centres of culture, and monks zealously guarded those great treasure-houses of knowledge, the immortal masterpieces of literature. It is by a renewed interest in Catholic culture, that we hope a generation of cultured, enlightened, virile lay apostles, indomitable champions of Catholic Action, will emerge. And it is a network of flourishing Reading Rooms and Study Clubs that will serve as training ground.

4. The Laws of Charity and Justice

"*As long as you did it to one of these my least brethren, you did it to me.*"—(St. Matt. 25).

The poor have always had their place in the world, and raised social problems which the Catholic Church, casting in her lot with the people, has courageously worked at solving. Everywhere the same in substance, these problems have features of their own in India. The missionary extends his sympathetic and religious tutelage, in turn, to the ignorant, destitute and outcaste, to serfs, widows and orphans, to the sick, incurables and insolvents, to prisoners, oppressed old Christians, persecuted neophytes, the plague-stricken and the lepers.

The Catholic missionary helps and is helped by the enlightened, sympathetic statesman and the enthusiastic philanthropist. The work is common to the three, not so their ways and means and aims. The State has officials high and low, paid to harness, organize, inspect and report upon charity. The philanthropist advertises his subscription lists, totals up his achievements, and produces annual balance sheets. The missionary priest and nun connect Religion and Relief, Faith and Charity. For them the only full cure for the ills of this world is other-worldliness. Philanthropy, if mere love of humanity dissociated from the love of God, defeats its own end by making its objects similar to itself, of this earth earthly. On the contrary, missionaries succour men's bodies for the sake of their immortal souls. They see in every human person a child of God, adopted or adoptable. They value every soul by the standard set up by the God-man, and give to all fraternally and reverently, without hope of earthly glory or reward. In order to save the soul, they will save the body also. They are the perfect philanthropists: they alone relieve the greatest of human miseries, a sinful life. God, they

maintain, has sent mankind across this planet for a high purpose, one day we shall leap into His everlasting arms. They explain the meaning of suffering, a knowledge without which life would be a voyage ending in shipwreck, not a journey towards Him *by Whom we have access through faith into His grace, wherein we stand and glory in the hope of the glory of the sons of God.*

Missionaries are not ashamed to beg. God has made the miserable in order to make the happy practise mercy; the poor, in order to test the rich. Christ now receives alms through the hands of the poor, only to requite later in the name of the poor; whereas Hell would triumph, if misery exceeded charity.

Yet, unlike Hindus and Muhammadans, we are no patrons of indiscriminate beneficence, of alms that pauperize because they kill the spirit of self-help. The very limitation of our means makes us feel the need of method and organization. Age, sex, civil condition and social status appeal in different ways and require diverse treatments. Rather show how to suffer better, than how to enjoy more.

Another lesson much needed in India is the practical demonstration of the vital connection between religion and morality, faith and works, communion with God and life in the world. The Hindu conception of religion is lop-sided like its philosophy; the world is unreal; existence is evil; the happy days of the golden age are gone; in this, the Kaliyuga, the world hastens to decay or goes backwards. Regret is the watchword of the Hindu millions; but "Hope and Courage" that of the Christian.

Again in Hinduism moral qualities occupy a lower plane than metaphysical thought; only right *knowledge* (the *gnāna marga*) can finally save from Transmigration. Whereas St. James tells us that faith, if it have not works, is dead in itself (ch. 2, 17) and St. John in his first Epistle

exclaims: "My dearest, if God hath so loved us, we also ought to love one another" (ch. 4, 11). The seven Corporal and the seven Spiritual Works of Mercy all spring from that practical love of our neighbour for God's sake. Hinduism offers no such principle of charity; hence India needs pre-eminently the social Gospel, needs to be shown the higher spiritual life lived in the path of God-ordained activities for the good of our neighbours. India must learn what none of its sages has ever taught, the Golden rule of the Gospel, namely active benevolence as far superior to the negative rule of Hindus, Jains and Buddhists, namely the mere avoidance of doing harm, as embodied in the Sanskrit saying: "*Ahimsā paramo dharmah*, harmlessness is the highest virtue." Far better is the rule: Do all the good you can, to all the people you can and as long as ever you can. Now here we deal with good in the social order only, the two pillars of which are Charity and Justice.

In her existence of two thousand years the Catholic Church has never been without her social programme adapted to the times. For our own days in particular the Popes Leo XIII and Pius XI have set forth in masterly Encyclicals the Catholic social principles and practice.*

Leaving aside many details we may resume that Programme under four heads: private property, State intervention, universal justice, and Christian charity. We advocate private property and desire it for all—not merely for a few rich men (Capitalism) or for a bureaucracy (Communism). But we deny to all the *unlimited* right to use one's own as one pleases. We justify individual liberty, but when and in as much as it fails to promote the common good, we assert that the State must intervene

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* On the Condition of Labour and The Social Order, C. T. S. of India, Trichinopoly H. O. As. 3 each.

to this end. We see much injustice in society and would remove it utterly by bringing about changes of heart rather than by—but also by—sound legislation, and would by the same methods ensure justice among all men. Finally, permeating and giving the distinctive Catholic tone to our programme is our view of man, handiwork of God, made for God, beloved of God, actually or potentially loving God and, in and through God, loving and serving man.

Non-Catholics can—and many do—go hand in hand with us on the first three points of our programme. As to the fourth, the praiseworthy spirit of the brotherhood of man found in many of them is at least half Catholic, just as all natural virtues are at least half-way houses to the supernatural, to Christian charity.

This charity rests on the basic principle that the supernatural life is the crown of this mortal life. What is often called "the social reign of Jesus Christ" does not consist in writing His Holy Name at the head of the constitution of a country, or in placing the image of the Sacred Heart on the national flag.

"The true social reign of Jesus Christ exists when His holy law of justice and love pervades all social organisms. The best possible work nowadays is indeed to make that law sink deeper therein by the worthiest means, which are also the best adapted to the condition of men's minds, their weaknesses and their possibilities.

There is neither ambition, nor jealousy, nor meddling in that but the fulfilment of a mission that respects the autonomy and lawful functions of other organizations, and desires only to instil into them more of justice and of charity.

Catholicism is then not a *political* system, for one sees it living, growing and spreading in democracies no less than under monarchies.

Nor is it a *scientific* system. Neither it nor its Sacred Scriptures have as their aim to settle the problems of human science, of physics, chemistry or mechanics.

Nor is it an *economic* system, strictly speaking, since for nineteen centuries it has seen pass before its view every sort of economic and social system—slavery, serfdom, guilds and the wage system—and will perhaps see other systems replace the modern wage system.

Catholicism is a *religion*; that is, it sees in man primarily his conscience, which has a value in itself, its own intrinsic and personal dignity, independent of political, social and economic surroundings.

It proclaims the infinite value of these consciences and their holy liberty and equality before God.

It brings to these consciences the twofold treasure of the truth revealed by Christ, its divine Founder, and the divine grace He merited.

It unites them in one immense society, which overflows all frontiers, and includes all countries, races and people.

Finally, besides its work for individual consciences, it wills to penetrate all collective organizations with its holy doctrine and morality." *

Indeed the Catholic Social Programme is Catholic in the original meaning of the word, universal, for all men. Whatsoever is good, by whomsoever proposed, is welcomed by us. Even Catholic opposition to Marxism and Leninism is no opposition to what is good in their proposals. *Fas est et ab hostibus doceri*—it is right to be taught even by our opponents—is ever a Catholic principle.

In the social question two points must be stressed: The worker is entitled to a living wage, or a wage sufficient to guarantee the stability and welfare of his family: Now (*a*) since this claim exists in Natural Law, the worker is entitled to battle for it with every legitimate means, including organisation and collective bargaining, but (*b*) since property rights also exist under Natural Law, the worker must not attempt to abrogate them by the use of such expedients as class war and Socialistic government.

This statement of fundamental Catholic teaching on social problems has a far-reaching effect.

But far too frequently lip service to the maxim of a living wage is combined with gross unscrupulousness in the treatment of those forces upon which society's ability to pay this living wage is necessarily based.

* Rev. T. J. O'Kane, Catechism of Social Questions, Catholic Social Guild, Oxford, 6 d.

Hence the question arises:

Shall a country (e. g., India) which cannot pay subsistence wages to all labouring citizens confiscate and communise property in order to do so? This is the most fundamental of all contemporary problems.

Two answers have been given, the one by representatives of entrenched capitalistic power, the other by a world-wide revolutionary proletariat. It is impossible to pay high wages, says the capitalist, and so I shall defend my property at the point of the bayonet if need be. It is impossible to get a living wage, says the Communist, and therefore I shall take the capitalist's property away from him and lodge it in a State which I and my fellow-workers shall administer to the advantage of us all.

To both these answers the Pope replies in the negative. To the Communist he says: Your method is simply an affair of running from one extreme to another. Just because one side of Natural and Divine Law—the side which entitles you to the work and pay by which you live and support your families has been ignored, you fancy that every thing will be all right if you abolish tho other side. But I say to you that it is dangerous beyond measure to attack justice in any manner whatsoever. In the name of the Church which has for nearly two thousand years preached right, order and law, I condemn your communistic theory as fallacious and destructive of human welfare.

To the capitalist the Pope says: It is probably true that at present you cannot pay a living wage. But it is your duty, as the owner of capital and natural resources to pay such wages; and duty as such can never be impossible in a world created by God to be the dwelling place of man. Consequently, your inability to do your duty—your inability to see that the poor are given means to exist decently—is due to your bad and venal

management of wealth. Your error is, in the main, two-fold: first you have not correctly defined property; second, you have not found the method according to which a correct definition could be worked out practically.

What is property? Something owned, yes. But something likewise to be justly owned. You as an individual propertied man dare not declare: all this is mine, and there is nothing more to be said about it. Indeed there is much to be said. Society has a just claim to ask what you do with your property. Do you so employ it that there will be work, general prosperity and less human suffering? Or do you use it solely in order to amass more and more goods?

Such, in brief, is the answer given by the Holy Father to Christians and non-Christians alike—throughout the world. His is not a revolutionary programme—it is a plan for the reconstruction of industry.

He is opposed to: the confiscation of either property or rights; confiscatory taxes; the pauperisation of the masses; unrestricted competition, and the concentration of wealth. He endorses: relief of the unemployed and the suffering poor; limited government control of industrial management; trade associations and international conferences for the alleviation of both economic and political hostility.

Above all the Pope insists on Christian unity. In the encyclical on *the Social Order* we read:

"In the absence of a union of hearts and minds, as repeated experience proves, the wisest regulations come to nothing. Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family, and children of the same Heavenly Father, and further, that they are 'one body in Christ, and members one of another,' so that 'if one member suffer anything, all members suffer with it.'

"Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard, will listen with kindly feeling to their just complaints, and

will readily forgive them the faults and mistakes they possibly make."

Similarly in May 1936 Cardinal Liénart said at Paris to 40,000 young men assembled there:

"We raise the closed fist against no one. We stretch our hands to those who try and prepare a better world ... May they at last realise it is we who bring the right formulas and spirit for that better world. Let all be just and kind to their neighbour and the social problems can be solved."

In view of recent developments in India and abroad Catholics must contribute to a solution of the social question. In India especially four demons stalk over the land, Disease, Darkness, Drink and Debt, or if you prefer, Infirmities, Ignorance, Intemperance and Indebtedness. There is extreme wealth in a few and extreme misery in the multitude; the social equilibrium is unstable and there are people ready to shake the social fabric by applying unsound principles and violent methods. Against them we must uphold, in theory and practice, the claims of charity and justice as maintained by the Catholic Church, whose supernatural and divine task includes the sanctification of individuals and also the welfare of social organisations and public institutions.

5. Some Works of Mercy

Sundry institutions have sprung up, from the *sattram* shed, or rest-house, giving shelter to three wrinkled beggar-women, up to boardings alive with half a thousand young folk. In theory, these boarding-houses are more than charitable institutions. In practice, they annually close with a cash deficit for the Mission. So too almost all our institutions may be called benevolent, as opposed to self-supporting ones.

Obliterate also the idea of clear-cut, well-defined departments of charity. The division of Mission work is territorial, rather than departmental. It runs along lines that meet and cross. In his circle the Father, in turn, converts, instructs,

counsels, comforts and bears patiently with his neighbour, forgives injuries, prays for all men, offers food and drink, clothing and shelter, buries the dead, and visits the sick and the imprisoned. All the corporal and spiritual works of mercy are exercised in turn. Similarly, a Mother Superior does an act of multiple charity when admitting a girl into the convent precincts. The newcomer will find, in turn a home, dispensary, hospital, orphanage, school, catechumenate, and workroom.

In the former unsettled state of the country, when chapels were in the simplest Indian style, and even life was unsafe, there were few charitable institutions inland. On the Coast, Fr. Henriquez opened, in 1550, at Punnakāyal, a small hospital, a novelty much admired by the Hindus. Captain Coutinho, a model Christian, adopted the house as his abode, and the sick as his family. The Father started also a military hospital for the Portuguese soldiers who, after falling sick, were abandoned anywhere on the shore.

The works at present going on are scheduled thus:—

CHARITABLE INSTITUTIONS	FOR MALES	FOR FEMALES
Boarding Houses	9	13
Orphanages	4	9
Industrial Schools	2	3
Catechumenates	2	3
Refuges or *Sattrams*	2	3
Totals ...	19	31

To these must be added institutions common to both sexes: seventeen Dispensaries and a convert settlement.

1. There is at Trichinopoly, since 1895, *St. Mary's Tope*, a colony of Catholic Brahmans, men, women and children, keeping their social customs and caste privileges, good Christians none the less. Here caste is clearly a *social* system, dissociated from religion and from all *caste spirit*. By the way, the legend, still alive, that the Jesuit Mission cares only for the high-caste and ignores the groaning low castes, is based on ignorance.

On the other hand, some believe Christianity is *only* for the Depressed, not for the wealthy and the noble. Others complain that "the Fathers, men of the highest culture, bury themselves in remote out-stations, work only for the illiterate middle and low castes, and practically ignore us." This is the other extreme,—also a gross exaggeration! The young of all ranks of society have free access to our educational institutions, and their elders are welcome to hold direct, personal intercourse whenever they choose. The missionary has made himself *all things to all men that he might save them all*; has become *the servant of all that he might gain the more.* (I Cor., 9.) All are welcome.

2. The sixteen dispensaries of the Mission are daily open to every age, sex and religion. Two sisters attend in the Trichy-Fort Dispensary daily on crowds of patients.

In a certain dispensary, all patients must be present at 8 A.M. Some good reading or teaching takes place, and a ticket for the supply of medicine is given. New patients however may apply at any time.

If there is such a rush in municipal cities ten times better off than the mofussil, how would dispensaries fare in the latter? Medical destitution prevails even in the largest Indian cities. The majority of people die without

* Several nuns are daily employed in the civil hospitals of Golden Rock, Madura, Palamcottah and Trichinopoly.

the visit of a person competent to diagnose the case.* That majority was 62 per cent in Calcutta some years ago. It is much higher in Indian villages. As to infants, Colonel Robertson has established that a quarter die within the first twelve months. Another high authority speaks of the "untold misery and unnumbered unnecessary deaths meted out to parturient women because it is the custom to hand them over to the dirtiest, most backward, ignorant and superstitious class, the barber midwife." Anyhow, these few dispensaries show to neophytes and Nonchristians alike that the true Religion is bent on doing good and cherishes a tender care for souls and bodies, thereby lessening misery and increasing the sum of human happiness. The healing art is the handmaid and pioneer of the Gospel. The medicine chest, repulsive elsewhere, is full of charms in benighted up-country areas.

3. *Our* orphanages are for children born of Christian or Nonchristian parents. With Rs. 6 a month, an orphan can be fed, lodged and clothed. Next comes the task of settling him, or her, in life. They are meanwhile prepared for that event, according to their aptitudes of brain, hand and eye, in the school-room, the workshop, or successively in both. With the industrious it is easy. With Weary Willy and Tired Tim and other "born-tired" folk, the problem is more complex. Unless reformed now, they are the future "out-of-works," the indolent ne'er-do-well, who will turn vagrants and feed their idleness on other people's industry. They believe the missionary's duty is to help them; theirs, to be helped. They are the creeper, you, the supporting tree. They receive a loan with many a promise to repay it the following month, and with all the gratitude one has for a pure gift. One year after, they bring a long tale of woe and fresh promises, but keep both interest and capital. The missionary, they

* Imperial Gazetteer, IV, 477.

argue, is too rich and too kind to go to court for a paltry sum of Rs. 30. He must in fact steel his heart like Pharaoh to fight such creatures. As a rule, the relation of creditor and debtor, landlord and tenant, between the missionary and his flock, is detrimental to spiritual progress. The missionary and the businessman live ill at ease within the same breast. As to lending money to Christians, the verdict of experience is, "Don't." Better a gift of Rs. five than a loan of fifty. The gift pays best in the long run. There was a vicar who, to get rid of troublesome guests, took care to lend them something, "and always had the satisfaction of finding they never came back."

4. *Convent Settlements.*—Enter the compound of a convent, and you find there the residence of the nuns, a training-house for novices, a neat chapel, halls where orphan girls work and study, or do needle or lace work, perhaps a weaving establishment, further on a thatched, mud-wall structure, the refuge for old, helpless men and women, a foundlings' home, and sheds or verandahs for pounding rice, making altar bread, rolling wax candles and doing other useful works. The outside world is not forgotten: here is a catechumenate for neophytes to learn their prayers; there, a school open to all, and a dispensary besieged by crowds. Like beehives, our convents, are busy in the service of God and man!

5. Our leading *Industrial School* for boys is St. Joseph's at Trichinopoly.* It teaches electro-plating, carpentry, foundry and mechanical sawing. Its printing-press and binding-rooms occupy 110 hands.

In a land of farmers, like India, industrial progress is slow, because the wants are few and supplied by the blacksmith, carpenter, leather-worker, potter, weaver and rope-maker, found in most villages. In good years, formerly,

* Our four industrial schools had, in March 1915, 173 pupils, of whom 69 were girls.

there was food for all; in bad years, they starved together. Now the railway brings the necessary grain and ready-made articles from Europe as cheap as, and better than, those available in India.

However, in the industrial revival or awakening now on foot, the Mission has done its part, limited only by the means in hand. When *training* persons, not trading for a financial outturn, is in view, such institutions are rarely self-supporting. Even if Government help is secured and the factory idea combined with that of a school, the business pays its way only when the initial capital outlay is made, a ready market found, and the products supplied which the market wants. The policy however should remain agro-industrial.

"It is my firm conviction that the future of India lies in a new orientation of her education," lately said the Most Rev. Dr. L. Mathias, S.C, Archbishop of Madras, in an interview.

"Instead of fiddling about with S. S. L. C. syllabuses and chopping and changing High School courses; instead of experimenting to find the magical machine which will succeed in churning out an ever and ever increasing number of B A.'s (failed), India would be much better employed in establishing vocational institutes, in the establishment and running of which she will find no stronger allies than the Catholic Church."

6. In this connection, come urban and rural *co-operative credit societies*, propagated by Government, and encouraged by the Missionaries. But this, if any, is a subject best left to the initiative of able laymen. Instead of borrowing money at usurious rates of interest, from 12 to 36 per cent, the members get what they need at the rate of 7 or 9 per cent, find no undue facilities for incurring debt, and are watched by neighbours in the use of capital. The moral benefits obtained by well-worked societies outweigh the financial.

CHAPTER VII

Church Support and Extension

A LEGAL RIGHT AND DUTY—A STRIKING CONTRAST—WAYS AND MEANS—CATHOLIC ACTION COMMITTEES—OUR CHURCHES AND STATIONS.

As all will admit the missionary priest is not expected to court a cheap martyrdom by starvation, but must keep himself able and efficient for his arduous task. Neither ought he, even if he wished, "to scatter plenty over a smiling land" at the risk of thwarting the healthy growth of the vineyard which he is cultivating. He is by nature "an admirer of happy human faces," but the end does not justify every means. He will not replant the terrestrial paradise if thereby the right training of his flock would suffer. So also the Providence of God extends to all His creatures, yet, while feeding all the birds of the air, He never throws food into their nest. Something is left to self-exertion, and mutual help, chiefly in the world of men. In view of the importance of this question, the support of the Church, let us show it as a duty of the virtue of Religion, imposed by Holy Writ, the Law of the Church and the very nature of things.

1. A Legal Right and Duty

(*a*) The setting aside of money for the Lord's work is a practical expression of worship, an acknowledgment of the dedication of one's talents and possessions. This sort of devotion, we know, finds favour in the Master's eyes. It proves the sincerity of our profession of love and loyalty to Him. Making the decision is the important part. Living

up to that decision is the second step and no less important. For centuries in the past people have been acknowledging the claims of God by putting aside a certain proportion of their money for His work. When the Hebrews became a nation, the head of every family was compelled by law to give a tenth of his yearly income for the ministers of religion. (Num. 18 : 20) Long before that Abraham paid a tenth to "the priest of God most High." Even in the earliest ages the people regarded a tenth as due to God in recognition of His ownership. Deep down in the heart of every human being there is something which tells him that he ought to make such an acknowledgment. The ancient peoples dedicated a tenth of their income, but the Christian has no set law to follow in this matter. Perhaps the proportion would be less than a tenth, perhaps it would be more. God is not so much concerned about the particular fraction given, as He is concerned in the willingness on the part of His followers to acknowledge His ownership of all. It is always the love which prompts the deed which makes the deed worthwhile. And the principle of putting God first and setting apart the portion for His work before spending anything or saving for self is the principle which God promises to reward. For the scriptures read thus: "*Honour the Lord with thy substance, and with the first-fruits of all thine increase... So shall thy barns be filled.*" When God is first in our lives, it will be only natural to put Him first in our money matters.

(*b*) Another point to consider is the right and duty of the Church chiefly in Nonchristian countries. Whence does the Church derive the right of acquiring real or landed property (*bona stabilia et frugifera*)? Is it from the civil law, or from some other law, human or divine? A solid answer can be found in the very constitution of the Church. There is in the Church a supreme power of administering religion and society, peculiar to it, instituted by Christ, and

entirely distinct from the civil power. It is also an established truth that she possesses an inherent right to provide herself with all the means necessary for the preservation of religion and of Christian society: churches and altars must be built; sacred vessels, ornaments, and all things subsidiary to the Divine worship must be provided; the bishops, priests and ministers who serve the Church and apply their energies to the promotion of the eternal salvation of men, must be supported; clerks must be trained in letters and ecclesiastical discipline; the poor, the sick, widows and orphans must be taken care of; hospitality must be practised, and similiar works carried on; all which things cannot be done without buildings, revenues and large expenses. It follows that the Church possesses by her very constitution, and by the will of her divine Founder, the right of procuring, acquiring, and possessing property, whether personal or real, just as civil society has the right of demanding taxes, levying imposts and possessing landed property if public necessity and utility require it.

This right of the Church had its origin in the days of the Apostles. (*Acts* ch. IV &c.). They received large sums of money from the new believers; in those first days of fervour private property passed temporarily into abeyance; the Apostles distributed to 'every one according as he had need'; and when the 'serving of tables' threatened to become so onerous as to divert the Apostles from their proper work, they appointed deacons to receive and administer under their direction the Church funds. It is also explicitly stated in the New Testament that the labourer is worthy of his hire. If the clergy sow to the laity spiritual things, it is no great matter if they reap their carnal things, and '*the Lord ordained that they who preach the Gospel should live by the Gospel.*' (I Cor. 9). The principle of Church endowment and Church property is thus seen to have full, explicit and undeniable Scriptural warrant.

(c) In consequence the Law of the Church (canons 463 and 2,349) lays on Christians *the duty* of paying the legitimate dues in the shape of fees or alms for various acts of sacred ministration. The same duty is inculcated by the Catechism as the fifth commandment of the Church "*so that God may be duly honoured and worshipped and the kingdom of His Church extended.*"

2. A Striking Contrast

In the Greek and Roman world first, in the rest of Europe afterwards, Catholic Missions have been, from the beginning up to now, both *self-supporting* and *supporting others.* Modern Indian Missions, on the contrary, have been, and are still to a great extent, dependent on outside help, not in the first generation of converts only, but also in the tenth.

Already in 54 A.D., the young Church of Corinth started on their own initiative a fund for the poor Mother-Church of Jerusalem. They were encouraged by St. Paul who wrote:—*Concerning the collections made for the saints* (the faithful), *do ye as I ordered the Church of Galatia* (I Cor. xvi); and again later:—*As you excel in faith, word, knowledge and zeal, endeavour to excel also in this work of benevolence* (II Cor. viii). Previously he had praised the Catholics of Macedonia:—*Amid great tribulations they are full of joy, and their deep poverty has given forth the large bounties of their simplicity. I bear witness to them, they have given willingly according to their means and beyond their means, asking us with great insistence the privilege of sharing in this ministry in favour of the saints.*

And so, through the course of ages, European priests, laymen and sisters do pioneer work for the Gospel in all parts of the earth, while European Mission committees and individuals send annually millions of rupees to distant lands.

Modern Indian Missions, on the contrary, were not built on the foundation principle of financial independence. Even to-day a high percentage of Mission alms is spent on *hereditary Christians,* their churches and schools. Direct evangelistic work is by so much cramped and crippled. If one sheep in the fold eats up all the grass, nothing remains for the 99 out in the wilderness. Benefactors are constantly appealed to in favour of "these poor Christians" to the detriment of the poorer Nonchristians. Sums, otherwise ear-marked for the *spread* of the Faith go merely to its *upkeep.*

The above contrast has a natural explanation. The generous Christians of Europe expect and pray for great results in pagan lands. The shortest way for speedy success is to send many workers and abundant funds. "Do not depend *too much,*" they tell the missionary, "upon the people. They are too poor to multiply churches and schools, and too young in the Faith to be the apostles of their countrymen. Push Mission work vigorously and we shall help you." The missionary also has no wish nearer to his heart. In course of time he and his successors gather a congregation. When it numbers three thousand souls or more, it becomes their burden, however sweet a burden it be. Sometimes it is dead weight, a passive, silent, helpless mass which absorbs all the funds of the Mission. This we call the Church in infancy. Like chickens round the mother-hen, the converts cling to the Mission for aid, protection and guidance in matters of soul and body.

The Father assumes the financial tutelage of his flock. First with regard to *capital outlay.* He perhaps begins a church of a size and style better suited for the future. The congregation, able to erect a commodious, decent chapel with mud walls and palm leaves will contribute little to the vast brick and tile or vaulted monument projected.

Elsewhere the priest makes a building grant of 75 per cent. One of 25 sufficed; but the neophytes do not as yet appreciate the need of a chapel. Again he builds and maintains schools with Mission money. The parents care so little for education! As to his own residence, he takes it as a personal concern. The neophytes will not help unasked.

So also with regard to *charges or recurring expenses.* During the first years of his ministry, say in 1840, the missionary bought some necessary furniture, a horse or a cart and bullocks, a portable chapel and Church vestments, while all along he lived precariously on Mission money. As a wit has said, with some straining of the truth: "The terms of the old policy now happily expiring were: the men and the money to be supplied by Europe, but the field of work and the grave by India."

But after infancy comes youth, a period of transition. Some Christians begin to realize that after all charity consists in giving, not in receiving; that the privilege of spreading the Faith is theirs also; that the support of Church agents and establishments concerns primarily themselves. When asked for their contribution, they will no longer, as before, shut thier purse and open wide their eyes. Some villages provide material or labour for building chapels, a few also for presbyteries and schools. However, this is as yet only a too rare exercise of communal activity. We cannot admit the excuse of poverty. In these "so very poor villages," some people have irrigated lands, flocks of sheep, or a good trade—all sources of steady revenue. There is money for useful things, money for useless things; money for the overdone marriage feasts and money to be turned into the smoke of fireworks. But all is finite here below. There remains nothing for the shabby specimen of a chapel and the straggling village school. Fees, ranging from six pies to a few annas a

month, are paid with all possible delay and oftener still forgotten. Mass stipends and stole fees are given because they benefit the donor. The priest is in part supported by a village only when he is in it on circuit. In some places there were church funds, but the accounts have been eaten up by ants, or the sums lent out have all become bad debts. People are slow to promise and slower still to give their tiny share in any Mission enterprize. They more willingly subscribe for feasts, through fear of either honouring God too little or not honouring themselves enough. They measure the virtue of their missionary by the length of his purse or the wealth of his family, and call *him* a popular man from whom they can always get "something for nothing." Possibly some missionaries have gone the last length of liberality and perpetuated a defective system. Twenty-five years ago when a modest marriage tax of Rs. four per couple was imposed, only in commutation of contributions in kind, some well-to-do Udaiyārs, instead of appealing to heaven and earth, should have offered each Rs. ten. Surely the owner of a hundred acres can once in his life offer Rs. 100 to God as thanks-offering for the gift of Faith and for its propagation. That supreme Indian law, the argument of arguments, which we have heard from an old, devoted Mission agent, "*Valakkam illei, Sami*", still prevails: "It is not the custom here for Christians to provide a house, carriage, bullocks, and maintenance for their clergy. All this and various building funds, the priest should bring along with himself, at no expense of ours. That is our custom! That is why he came to India!" Such is the language of infant and younger congregations. But they labour under an illusion. The Mission as such has come to India for the Non-christian as well. Its aim is to spread the Faith and make neophytes. The missionary is no mere parish priest. The needs of parishes rest on the respective flocks, not on

the missionary. This is slowly being realized. Congregations in full-grown manhood should address missionary societies thus: "Your benefactions have helped us at our birth and supported us through childhood up to now. We are very thankful. But we accept the privileges and responsibilities of manhood and shall try and be self-supporting in future." There are many full-grown congregations in the Mission. Taking, as usual, thirty years for a generation, we have now in some parts the thirteenth generation of Christians, and in others the tenth, the seventh or the fourth. Theirs now to act up to their standing, as mature Christians, not babies newly born to the Faith! What their financial responsibilities are will now be shown in some detail.

3. Some Ways and Means

In the educational department, Government building and teaching grants, and grants-in-aid of Training and Industrial Schools, laboratories, libraries and furniture are of great help, indeed indispensable, if the efficiency, so much desired by the State, must be obtained. Another source of revenue in India are the contributions of the faithful in the shape of Mass stipends, stole fees, Sunday collections and donations in kind. But as a whole, the Catholic community is poor. What we said above applies to the use, wise or otherwise, of the available money rather than to its quantity which is limited. A wealth or property test will show this clearly. In 1921 electoral rolls were prepared for the Madras Legislative Council and a test, stiffer than at present, showed the economic conditions of the various communities. The Christians stood very low on the economic scale in spite of their higher rank in literacy. The Non-Brahmin Hindu community had nine per thousand electors, while the Christians had only four; again the Brahmin community, hardly more numerous than the

Christian, had 52,000 votes; the Christian only 4,000 (See Note 6 at the end). This explains why a large portion of Mission income still is derived from outside India. There are, first, alms, contributions or allotments from the three great Pontifical Mission Aid Societies. They form, so to say, the backbone of Mission finance and cause a large half of missionary success in their own degree. Anonymous thousands pay, since 1822, their weekly six pies to that premier apostolic work of *Catholic laymen, the Society for the Propagation of the Faith* founded at Lyons. Multitudes of children give, since 1843, their monthly six pies to the *Work of the Holy Childhood*, also founded in France "for ransoming, baptizing and bringing up children born of heathen parents." Thirdly the Society of St. Peter Apostle founded in 1889 pays for the education of 470 seminarians in India and many others elsewhere. These societies send about one-tenth of their funds annually *to India.* Admire the force and beauty of *systematic giving*! The monthly and the weekly half-anna of the middle and the labouring classes, what a power! These donors are relatively not better off than the corresponding classes anywhere. Most of the Mission alms represent not the surplus income of the rich but self-denying gifts or even the widow's mite for the sake of Christ. Another society deserves mention: *The Apostolic Work.* It supplies altar furniture and vestments, the fruit of the devoted industry of Catholic French ladies. There are many other organizations at work in Europe for the Catholic Missions.

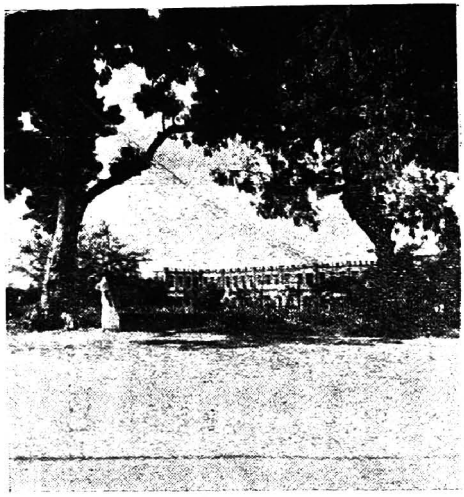
Now here are the *various lines of expenditure.* The diocese maintains seminarists, teachers, catechists, and some convents. It must also maintain the missionary on the field, because most congregations, even of long standing, behave still as minors under financial tutelage. These burdens grow with each new head-station, school and chapel annually added to all the various establishments.

Of late they have grown heavier still by extrinsic causes, namely, changes in political economy. There was a time when a donation of one thousand francs in France meant Rs. 400 on the Mission field. Now in October 1936 it means Rs. 127 only. The exchange value rose and the buying power of the rupee is falling, while the contributions from abroad will not rise indefinitely. We are therefore driven more and more to tap local Indian resources. The problem has two aspects according as we deal with new or with ancient Catholic Communities.

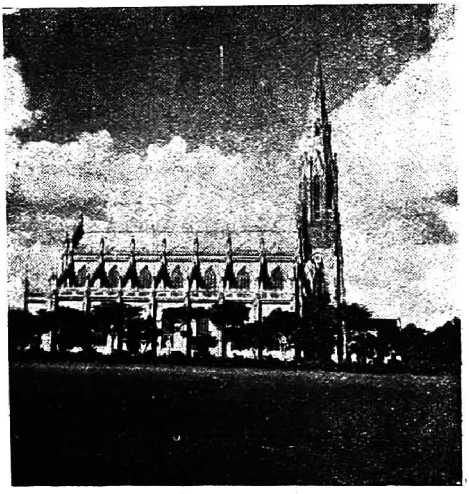
(*a*) *Neophytes*, chiefly Depressed Class neophytes, are at times extremely poor. The annual *average* income per head in South India is given as only Rs. 30; then what is the income of the proletarian? Moreover Hindus are accustomed to endowed religious institutions, to large pagodas built by former governments, by rajas and wealthy Chettis or Nawābs and maintained independently of public support. Hence it takes time to cultivate in neophytes the idea of the consecration of their scanty means to the Christian cause in voluntary offerings and self-denying benevolence. It is rare that from the start a new Catholic community can be built up on the basis of entire self-support. It is to cope with this initial difficulty that Catholic Europe and America support various Mission Aid Societies. One of them, that for the Propagation of the Faith, gives India every year ten or eleven lakhs; others give less. But all aim at setting the Church in India on its own feet at last.

But even in the case of neophytes a gradual and well-planned education in self-support has become imperative if the Mission is to live. *Systematic giving* must be taken to, the weekly or the monthly quarter or half-anna for the local needs, or wider organizations. Generosity will do more than compulsion. One working method is indicated by the Apostle of the Gentiles: *On Sunday let every one lay by him in store*

Ramnad Dt. Overflow Congregation at Sunday Mass outside Church and Palm-Leaf Shed, both grown too small.



College Buildings



Church

MADRAS LOYOLA COLLEGE

Fathers' Residence

as God hath prospered him (I Cor, 16, 2.) The rule includes the wealthiest landlord and the poorest labourer *to the extent of their prosperity.* Even the *privations* of the poor are received by God with joy at the nobility of their soul. When the widow "cast two mites, which make a farthing" into the Temple treasury at Jerusalem, Jesus Christ, *calling His disciples together, saith to them: Amen, I say to you, this poor widow hath cast in more than all they who cast into the treasury. They did cast in of their abundance; but she, of her want, cast in all she had, even her whole living.* (St. Mark, xii.)

(*b*) *With ancient Catholic communities* much leeway has to be made up. Too many of them care little for the maintenance of the church, the school, the priest and the catechist. The question does not arise in parishes (urban or rural) which are already self-supporting. The source of their self-support is often some endowment established by the foresight of a zealous parish priest or the self-sacrifice of parishioners of a generation long gone by. The endowments generally consist of cocoanut topes or paddy fields, bazaars, timber-yards, fuel depots, cart-stands or even dwelling houses which are leased out for rent.

In other parishes, under an arrangement which has developed into a time honoured custom, the parishioners are actually supporting their priests and church in various ways. A dozen instances may be quoted:

In the coastal parishes of the Tinnevelly and Ramnad Districts, when on a fine day a shoal of fish is in sight, the day's catch is reserved for the support of the church. Such reservation may take place once in a quarter or oftener, until the catch of fish yields sufficient revenue to meet the expenses of the year.

In rural parishes of the Ramnad District so much produce *per* plough or *per* family is set apart for the church at the time of the harvest. The produce so collected is converted

into money and goes to meet the support of the parish. Also one bundle of straw *per* family is often supplied to the parish priest, if he maintains a bullock cart.

In parishes where the Christians eke out their livelihood by the cultivation of betel-leaf, an assured revenue is derived by setting apart for the church in each *kodikal* (a field cultivated with betel-leaf), a small plot which is looked after by the cultivators themselves without any expense to the church.

In parishes where there is a primary source of revenue, as indicated above, there may also be a secondary source derived from dumb-boxes, collections on Sundays and festivals, marriage fees, etc. If parish priests and people are sufficiently alert, all old established parishes and even newly constituted parishes may be rendered self-supporting.

In some parts of Ramnad, every village where the priest stays for some time supplies what he needs for himself, the catechist and the servants.

As a general rule, frequent collections of small amounts require the least effort. Some people keep charity boxes or (*kalaiyams.*) earthen jars into which they drop some "coppers" weekly or on special occasions. The housewife lays by daily a handful of rice or other grains, called the *pidiarisi* and brings the amount to church every month. Then there are harvest and first-fruit offerings. A touring committee may be formed and employ all the industries that have succeeded elsewhere. Giving one-twentieth of one's net income does not seem excessive. Three pies in the rupee can be given even by the poor.

A method recently adopted in Tinnevelly is as follows. Every Sunday afternoon school boys start from the presbytery and two by two enter the village streets. Each pair has a card with the names of persons. Against each name the boys will mark at once what they receive, either coin or grain (*arisi, nellu or scholam.*) For this they carry three baskets and a small can for measuring. On Monday morning the grain is sold in the bazaar and every donor

is credited with what he gave. When his total reaches one rupee and a half, he becomes a member of the society for the Propagation of the Faith. The surplus goes to a general fund.

Other parishes have no definite sources of revenue from endowments or customary grants of produce but depend solely on periodical subscriptions for their maintenance. The rate of subscription is fixed *per* family and the payment made obligatory, for instance one rupee or a half per year per married couple (*Thalaikattu*) or better still according to the monthly or annual income. Such assessments are common in every State; but the Church does not make use of the short and effective methods of the revenue department (the attachment of property). Where any family falls into arrears, the amount due is collected at Easter or on the occasion of a marriage in the family.

In some parts of the Mission each party to a marriage gives rupees two for the pay of catechists and this method works well. Elsewhere, among merchants, there is a communal or village fund, known as *magimai.* for public utility; the managers or *kāriasthars* of which can be induced to assign some part of it to the church or school. Often the rate of subscription is left to the option of the families. But these subscriptions so much depend on the vagaries of the parishioners or the indolence of the collectors that they can never be relied upon to meet the regular expenses of the parish.

Some foreign methods may also be mentioned :—

In America the envelope system is followed; at the beginning of each year, every parishioner receives a packet containing 52 envelopes in which to place his or her weekly offerings. The parishioner is instructed to place envelopes in the collection basket on Sundays or to send it along to the church, if he is unable to be present. The names and amounts received are published every month, and the total amount and names are published in the annual financial statement of the parish. In England the principal sources of parish income are: pew-rent, collections during Mass, seat money and house-to-house collections. In Ireland each one gives what he can and it is written down in a book and read out from the pulpit

A recent attempt to solve the problem of Church finance is that of Seattle in America. Each parishioner in the diocese has been called upon to contribute four per cent of his income each week for the support of the churches and schools in the parishes. This standard has been fixed and published by an inter-parish committee of laymen. Rules adopted by the committee and posted in all the church porches announce that every attendant at Mass on Sunday must enclose his or her contribution in an envelope bearing the name and address of the contributor. At Basle in Switzerland they hold a Sunday collection at all the services, a silver collection on the first Sunday of every month for new churches and there is an annual contribution fixed on a scale like that for the Income-Tax in India, but applicable to all and very moderate.

Finally in his Encyclical on the Catholic Priesthood Pope Pius XI points out a special field for Catholic Action and Church support when he says:—

"Our thoughts turn gladly to that Catholic Action, so much desired and promoted and defended by Us. By Catholic Action the laity share in the hierarchical apostolate of the Church; hence it cannot neglect this vital problem of priestly vocations. Comfort has filled Our heart to see the associates of Catholic Action everywhere distinguishing themselves especially in this. Certainly the richest reward of such activity is that really wonderful number of priestly and religious vocations which continue to flourish in their organisations for the young. This shows that these organisations are both a fruitful ground of virtue, and a well-guarded and well-cultivated nursery, where the most beautiful and delicate flowers may develop without danger. May all members of Catholic Action feel the honour which thus falls on their association. Let them be persuaded that in no better way than by this work for an increase in the ranks of the secular and regular clergy can the Catholic laity really participate in the high dignity of the "kingly priesthood" which the Prince of the Apostles attributes to the whole body of the redeemed. (1 Peter II, 9.)

4. Catholic and Missionary Action Committees

The ways and means we have enumerated for raising revenue for the support and extension of the Church go some length in the solution of a thorny problem, but they are not yet in full play. As in the past, so in the present, the temporal interests of Religion much depend on how the pastor handles the various situations that confront him in his exalted office. Here he starts or supervises a school in a backward area. There

he urges indifferent people to repair or build some chapel. Elsewhere he diverts the ill-advised generosity of his flock into useful channels, plans chapels and schools, perhaps a convent and dispensary. He totals up what the people ought to give and what his grant-in-aid may come to. Their contribution depends on psychological and other combinations; his own is also something of a problem. The Bishop and Superiors give what help they can, and encourage him to knock at other doors. He becomes a mendicant for Christ and must experience all the griefs and joys of that profession.

But matters will improve. The formation of Parish Committees for Catholic and Missionary Action will proceed in India also. In some places there are church fabrics; in others a general committee works for purposes such as (1) to promote social unity or the family spirit among all the members of the parish, (2) to give active support to the parish priest in all parochial undertakings and (3) to improve the financial position of the parish by organising and supporting schemes conducive to this end. Something of the sort must be generalised. At present it is usual when presenting addresses to the Bishop at the time of his pastoral visit, to ask for a church, a school, a convent or an orphanage; but no one gives a thought to the question how the Bishop is to find the money. Such addresses need not even be listened to, unless the petitioners are ready to make liberal contributions of their own. It is up to Catholics not only to find the money necessary for the maintenance of their priests and their church, but also to contribute something to their Bishop in furtherance of his schemes for the advancement of the Church in his diocese. Hence practical schemes must be devised both for self-support and for self-propagation. The first thing to do is to take the parishioners into the confidence of the parish priest. They must be clearly informed what the expenses connected with

the maintenance of the priest, the church and the school are and be asked for suggestions as to the ways and means of finding the money required. This can be done by constituting a parish council as contemplated in the Canon Law. The Council should be a help rather than a hindrance. With a view to secure that object the parishioners may be invited to present a list of names approved by the parish priest from which the Bishop chooses. The functions of the council would be to prepare an annual budget and, after it is approved, to make suitable arrangements for the collection of the revenue and to regulate the expenses in accordance with the provisions contained in the budget. In order to prevent disputes of any kind the parish priest must have a paramount voice in regard to the collection of revenue and the regulation of the expenditure.

Already in 1894 the Provincial Councils of India have foreseen the formation of parish committees on the line of those in Holland.* A clear distinction is made between administrative routine and acts or subjects reserved to the Bishop, or the parish priest. Without that border line peace and harmony will not long survive. As experience has shown, lay invasions of the sanctuary are a continual danger. Where such a mentality prevails in the laity, the "free will offering" scheme is to be preferred. Even the poor experience honest pride in giving what they can of their own free choice. Also the cordial relations between the pastor and the flock thrive better under the voluntary system than under compulsion. But congregations must be educated. In many of them there is general ignorance, if not apathy, as to how their parish priests manage to maintain themselves and their church. The general impression unfortunately prevails that their pastors have unlimited sources of income. What is this ignorance due to? One

* See *Acta Concilii Bombayensis*, 1898 p. 310, and Statutes for the Administration of Temporalities, St. Joseph's I. S. Press, 1923, 8 pp.

factor is that the precept of the Church on this duty has never been enforced or the attention drawn to it. It is only recently that people have been told of its existence. Another reason is that, although parish priests have been dinning into their ears the need for money, they have avoided any detailed explanations as to what the expenses and the revenue connected with the parish are. In short, the parishioners have not been made to take a lively interest in rendering their parish self-supporting, still less in spreading the faith around.

Noncatholic Missions experience the same difficulty. They complain of lack of zeal in their adherents. As the Rev. Holland says :—

"Church work too often becomes mercenary. Little is done that is not paid for. The Church while supplying the missionary with crowds of workers for his employ, has little of the missionary spirit. Evangelisation is made to seem the duty, not of the Church but of the paid worker. The sense of vocation often seems lamentably absent, Church work is a profession, a means of livelihood ..The Indian Church has also formed a very selfish and self-contained conception of the Church's functions. The Church is thought of as a great contrivance to minister benefits to its own members." *

The question of how far genuine apostolic zeal can flourish outside the Church founded by Christ, or how far its Founder uses *bonafide* adherents of cut off branches for the greater good of souls must be left to the fatherly care of Him who "wishes all men to be saved and come to the knowledge of His truth."

As a fact various Protestant societies take pains to inculcate self-support. Our Methodist neighbours of Trichinopoly and Tanjore have made it a rule or custom for every worshipper to give something at every Sunday offertory.

The 112,000 Anglicans, mostly Nadars, of Tinnevelly raise more than enough to pay their Indian clergy in ninety pastorates and

* Rev. S. HOLLAND, M.A., The Goal of India, Madras C. L. S. 1919 p. 157.

two Central Councils. They have also formed the *Indian Missionary Society* of Tinnevelly and raise every year some 18,000 rupees for their Mission in the Dornakal diocese, founded in 1912 and including part of Hyderabad and of British India.

In other tracts of India also Noncatholic societies push on what they call "the transition from Mission to Church," from a system of mission-supported evangelists to a church-supported pastorate. There is the foreign missionary, the lay catechist or potential pastor and the body of converts or the potential church, all of them viewing local self-support and self-extension from different angles.

At present several methods are in vogue: full local support, or partly local and partly central, or fully from a central fund. The Presbyterians of the Punjab "ordain" no Indian pastor unless full support is guaranteed by a church, whereas the London Mission in Travancore requires a minimum salary of Rs. 25 a month. The unordained preachers are paid wholly by the Mission, or also partly by the Church. Even in mass-movement areas the church-supported pastors notice that people value more highly and are more responsive to the ministry of their pastors since they began to provide their entire salaries. They feel they are *members* of the church and not mere adherents. Discipline is more successfully and easily enforced and the pastor himself is encouraged to mind every single family. Against a parish-supported pastorate others urge the inequality of pastoral income and the unfair distribution of the burden, since richer parishes who could help the poorer rest content with supporting their own church and school. As a rule the Free Churches favour the parish-supported pastorate, and those accustomed to state endowment (the Anglicans) prefer the central fund pastorate. It has also been noticed that families in debt pay their dues as well as non-debtors, the average annual contribution being Rs. two and a quarter per family, but there is a remarkable difference; when the head of the family was literate the annual average was Rs. 3-14-0 and when illiterate only Rs. 1-11-0. Thus education seems to increase both the capacity and the will to give. Finally the church-supported pastors claim that at least 100 families, others say 150, are required to provide a minimum support for a pastor.

In communities from the Depressed Classes there are special difficulties. As Rev. (now Methodist bishop) J. W. Pickett writes:

"Those classes have been trained by centuries of exploitation and servility to avoid the acceptance of responsibilities that may prove burdensome, and to get all they can out of every situation, while obligating themselves as little as possible.

They further recognize a vast difference between the standard of living and the economic position of the missionary and themselves; he represents a large and prosperous society. They suppose that what he says about their duty to give is true; but they can think a dozen reasons why they should not give, or should give only a little; they believe that if they give just enough to escape the appearance of non-co-operation, the missionary's friends will come to the rescue. The Hindu idea of giving to gain merit remains long in the mind of converts and they think of the foreign supporters of the mission as being permitted to earn much merit by continual support of the evangelist who ministers to them.*

What precedes has a close analogy with our own problems. The less the Church is self-supporting, the less can the Mission do for the multitudes of souls outside the fold. The more the Mission spends on the maintenance of the Faith the less it can spend on its propagation. Hence the support of their own pastors should be the first care of the larger and older congregations. Canonically erected parishes or at least quasi-parishes cannot behave like *neophytes*; they must organise themselves on definite lines. Individual Christians have a fixed economic and social status established by their birth in any caste. There are the proletarians or lack-all, there are the "lackland" and there are landed families. These are differently taxed not only by government, but also for various village needs. Let us then put the maintenance of a priest at Rs. 60 a month or 720 a year; half of it may come from voluntary gifts like stole fees of mass intentions; for the other half 360 families (representing 1,800 souls) should then give Re. 1 a year, some more some less according to the economic standard above mentioned. For our large-sized parishes this solution is the easiest for the priest's

* *Christian Mass Movements in India*, National Christian Council Office Nagpur, 380 pp. Re. 1-8.

maintenance as well as for the church, the catechists and teachers. By their nature these contributions are obligatory, whereas those for the spread of the Faith are better left to the zeal and generosity of the faithful.

Certain it is that Christians devoid of public spirit for their own good, who leave the heathens around them entirely to the zeal of foreign volunteers or paid workers and enjoy Christian privileges without doing anything to merit them, have no claim on the blessing of God. Only a praying, working and giving congregation has full Catholic life. For calling forth their dormant faith, love and zeal, there is nothing better than stirring them up to help their neighbours. Work is the best remedy for rust, whether in a machine or in a church. At every turn of the wheel some rust is ground off and the cold, dull organization gets warmed up and brightened.

Where the "engines" are already working, it is very sound and opportune psychology applied to spiritual things to keep them going and to improve their efficiency. Customs are far more easily kept up than newly made. If none exist, one may adapt what is best in neighbouring places. Some years ago an experienced layman proposed the following plan :—

"As regards the method of collection, I would not entrust it to the catechist or the sacristan as is done in some parishes. With a view to enlist the co-operation of the parishioners in the collection work, I would adopt the method used for the weekly half-anna collections on behalf of the Society for the Propagation of Faith. The families in the parish will be divided into groups of ten and a willing and reliable member will be entrusted with the duty of collecting the money due by the ten families in his group. He will be called a co-operator. There will be a captain to supervise the work of *ten* such co-operators, and to gather the money collected by them. The captains will pay the money to the parish priest or to the treasurer appointed by the parish priest. If this procedure is adopted in every parish, not only will the collection of subscriptions be rendered easy and prompt, but it will also pave the way in the parish for a working branch of the Society for the Propagation of Faith. The entire parish will be constituted in due course into a

branch of the Society and the parishioners, the co-operators, the captains and the members of the parish council will be benefited by the numerous indulgences granted by the Holy See."—S. A. P.

This plan wisely leaves it to the right authority to settle whether each family's contributions should be a compulsory minimum—uniform or calculated on the annual income—or a spontaneous free gift, or in part free and in part obligatory according to the various needs. Contributions to the Pontifical Mission Aid Societies are voluntary; whereas the maintenance of the church, the priest and the school must be provided for as far as possible with local means. Three rules, short and practical if applied in the Christian spirit of detachment, have been given as to money: Earn all you can, save all you can, give all you can; "*Give and it shall be given unto you*" said Our Lord speaking of alms-giving in general (St. Luke 6, 8). In the present case it is to God Himself that so to say we give alms.

5. Our Churches and Stations

An adequate support of the Church supposes an enlightened view of the role of the Church in the world. In pagan lands, as the Popes of late have emphasized, the great objective is the effective planting of a living Church everywhere: that henceforth in every place God may have His own Society, through which to do His work in the rescue and perfecting of all mankind. Now a Church with a priest is one of the greatest boons a locality may receive. Priests are the anointed of God; priests are the ministers of Christ, dispensers of the Sacraments, preachers of the Word, evangelizers, guardians, strengtheners, consolers, fathers. In them, dedicated to the work of salvation the Church is perpetuated, by them it is kept fresh and pure and vigorous, where a priest is, there is the nucleus of a Church; where there is a good and active priest, there is a flourishing congregation, small though it be in numbers.

and oppressed though it may be by enemies. Priests have a single duty of a twofold nature: to save their own souls and the souls of those they know.

Now, whether they be neophytes or old Christians, the scattered congregations need rallying centres, and their clergy residences. The "charge of souls" places heavy burdens on the Mission. Buildings, except castles in the air, do not rise without expenses. On the other hand, so far only few communities have built, or helped in building their church and school and a house for their missionary.

The ancient Mission had very few central churches and stations. Some of them have disappeared from modern maps. Most of the present churches and stations are all works of the new Mission. In the 17th century, missionaries and Christians were safer in the heart of the jungle than in populated cities, just as the early Christians were best in the catacombs.

1. *Mission Head-stations.*—In 1936 there were 65 parishes and three stations with central churches in the Mission for 251,000 Catholics. A new head-station means the permanent stay of a priest in the place, regularity and frequency in the administration of Sacraments, and all the impulses to evangelistic, educational and charitable work, which a man on the spot can daily impart. A central church confers stability, permanence and splendour on divine worship. It is a rallying point and a religious home for God's chosen people.

These 68 centres group round them 1,037 chapels or sub-stations, and 1,200 out-stations or churchless villages with Catholics. *The average circle of the Mission in 1936* covers over 200 square miles, and has 34 villages with 3,700 Catholics. From the missionary point of view half the country is "occupied" (see p. 108), of the 1,140 churches and chapels one third or 390 are mud-walled; the others are of a

variety of styles. Often they are the finest, or the sole, public monuments of the locality, true landmarks for miles around. Their domes and spires show to Christians and Nonchristians alike the sign of their Redemption. They raise to the skies the standard that will conquer the world. Their spacious interior facilitates collective worship and liturgical ceremonies and attracts worshippers. Their very style and ornamentation, simple, elegant, full of air and light, aspiring to heaven, is in marked contrast with the low, dark, oppressive, pyramidal features of the pagodas in Dravidian style, their extravagance in material, redundant ornaments, and often lascivious aspect in sculptures and designs. Pagodas fit a religion engineered on earth, earthly. Churches suit the Religion brought from heaven. They are the palaces of the King of Heaven and Earth. Priests and faithful need not grudge expenses when raising one more Tabernacle for their God.

Tell the Children of Israel, the Lord spoke to Moses, *to bring first fruits to me. Of every man that offereth of his own accord you shall take them. And these are the things you must take: gold, silver and brass, jewels and precious wood...They shall make a sanctuary and I will dwell in the midst of them.*

And the multitude of the children of Israel offered first fruits to the Lord with a most ready and devout mind. Men and women gave bracelets and earrings, rings, and tablets. Every vessel of gold was set aside to be offered to the Lord. Industrious women set themselves to weaving precious tissues. All the skilful artisans volunteered their services. Every morning the people brought to Moses their voluntary offerings until he had to stop them, as there was enough and more than enough. (Exodus xxv and xxxv.) Such plenty even in the "Gorgeous East" is rare; but "the Lord beholdeth the heart" (I Kings 16, 7). The Israelites had been enriched with the spoils of Egypt; but even the relatively poor can by union and organisation achieve great and noble

things. From another view-point there is no charity comparable with that of aiding in the building of a Catholic Church. To feed the hungry, to clothe the naked to visit the sick are great and generous deeds which make appeal to every heart; but to give men hungry for the truth a place where they may hear it, to build for them a spiritual granary, where the needed spiritual food is placed before them and where a supernatural motive is shown for the exercise of the corporal works of mercy; to give them a House of Prayer which is the dwelling place of the most High and where the copious streams of Divine Grace coming from the Sacred Heart of Calvary's Victim are daily flowing over their souls —*there is the greatest of all charities.* Self-support and self-propagation!—two principles and ideals, that must become realities. The first step to their realisation is to perceive their importance; the second is to set to work. The Catholic who does not help his Church and his Nonchristian neighbour, lives content on a low plane of spirituality and arrests, as far as in him lies, the growth of Catholicism in the land. But, however clear and simple in theory, both principles will, in practice, need unsleeping guardianship and culture. To live up to them will certainly intensify South Indian Catholic life, and make people pass from the low position of recipients of alms to the dignity and privilege of givers. *It is a more blessed thing to give than to receive,* (Acts xx, 35.) Neither is the advance premature, for "when we plant trees, writes St. Gregory, we water them until they have taken roots; then irrigation ceases."

Let every reader undertake the threefold apostleship of Prayer, Alms-deeds and personal Service and phoenix-like, from the dying embers of Catholic inaction there will spring forth Catholic life vigorousand prolific.

CHAPTER VIII

Sidelights and Shadows

"A door great and evident is opened unto me and there are many adversaries."
(1 Cor. xvi.)

EXTERNAL CIRCUMSTANCES—THE BARRIERS OF CASTE —THE TRIDENT AND THE CROSS—HISTORIC ANALOGIES— OUR SEPARATED BRETHREN—ON THE THRESHOLD—FOIBLES AND STRONG POINTS

This chapter consists of odds and ends and finishing touches meant to etch out more forcibly certain features of the picture drawn so far. As Father da Costa wrote in 1653 :—" A variety of fatigues, sufferings and anxieties softened by grace and the fatherly care of Providence—such is, in short, the history of missionary life—a mixture of joys and sorrows, *miscens gaudia fletibus.*" It is a life rich in difficulties as well as in opportunities. In describing them there will be some repetition where different lines of thought have crossed at junctions and then have gone off again in different directions. In spite of this, some aspects will be made clearer when seen from different angles of vision.

1. Physical and External Circumstances

All that affects Catholic life in India affects also the missionary and his work.

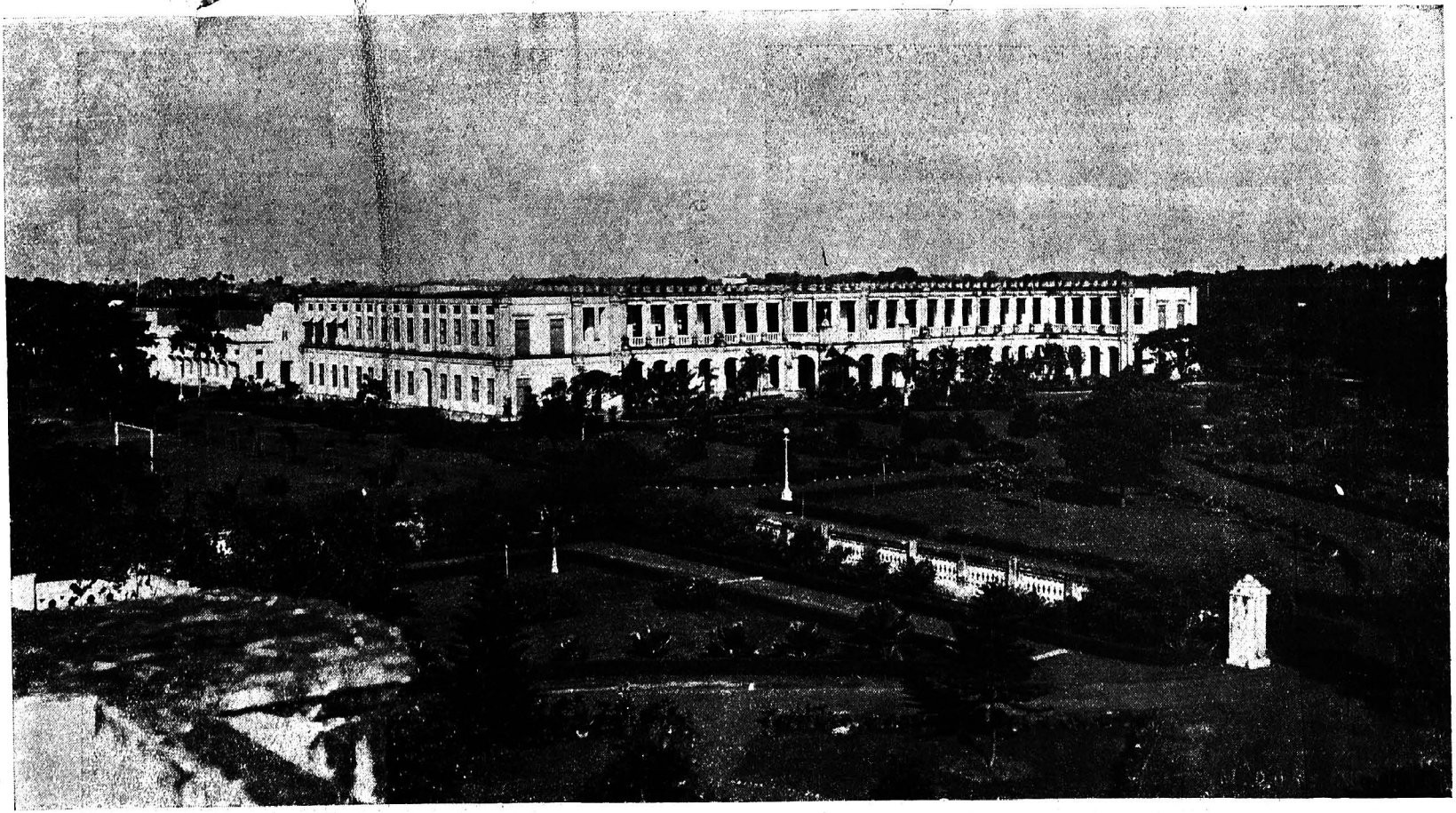
(*a*) Chronic famine formerly, and *chronic scarcity* nowadays, work like a two-edged sword, here conquering, there decimating or dispersing entire villages. We have mentioned the famine in 1878. In 1729, famine carried away two-thirds of the Christians of Kāmanāyakanpatti ; and, in 1713 about 500 out of the 3,000 souls of Punnakāyal. Now scarcity

drives the male population of entire hamlets to the rice fields of Burma, the tea gardens of Ceylon, the rubber plantations of the Straits, and the risks and hardships of Natal. Most of this emigration is temporary only.

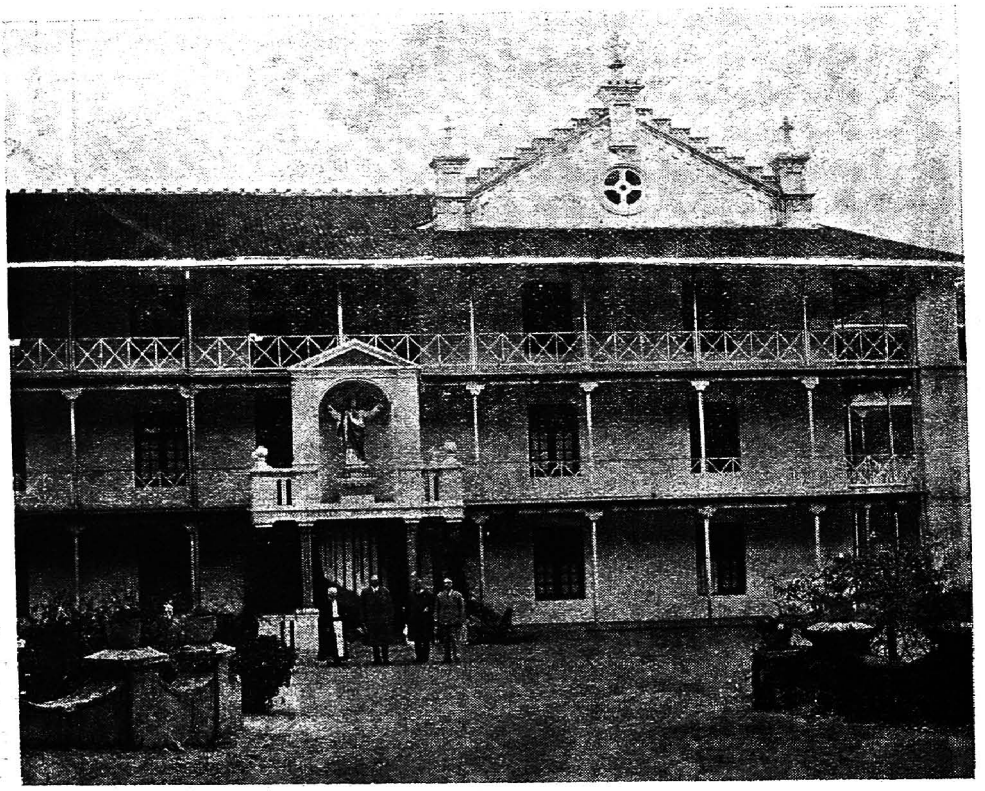
(*b*) Many localities with Christians in the ancient Mission exist now no more. Others had their vicissitudes: Idindakarai has increased tenfold by immigration since 1840. Manapād and Obari, perhaps the Ophir visited by the fleet of Solomon in search of peacocks, gold and monkeys, have increased but not so Korai, described by Ptolemy, nor Punnakāyal, "the great and noble city" of Marco Polo (1290.)

Nowadays Catholics increase in towns by industrial immigration. Golden Rock near Trichinopoly is a new Railway Workhop centre having already some 14,000 inhabitants with 4,500 Catholics.

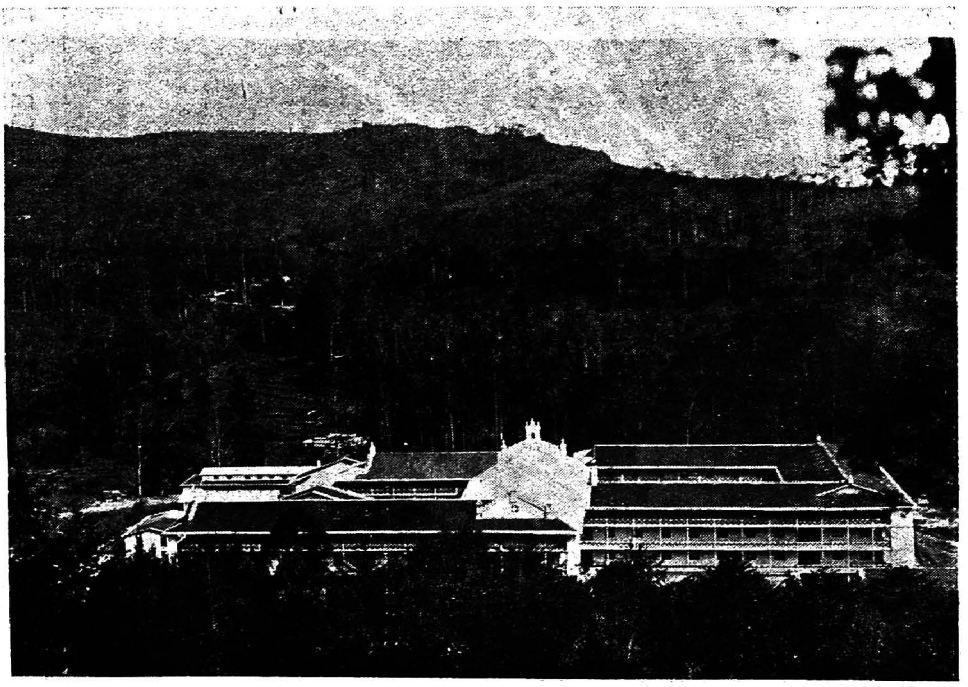
(*c*) The chronic wars, so much lamented in the former Mission annals, have given place now to the *Pax Britannica*. Violent opposition to Christianity is now rare; what it was before may be seen from the following episodes which throw as well many sidelights on the civil conditions of those days. Friendly relations of the Fathers with Mahomedan rulers began in 1715. That year in July, Father Emmanuel Machado was arrested by order of the King of Tanjore, and thrown into a dungeon. There during twenty-three months, he was tortured several times, and had to suffer incredibly from all the incommodities of a narrow jail, deprived of ventilation and full of loathsome vermin. It was short of a miracle if he did not die in prison, as did Father Joseph Carvalho, in November 1701 at the age of 42. His superiors left no stone unturned to obtain his release; but every attempt failed. Only a large sum of money, which even the whole Indian Missions could not pay—as much as 200 thousand pieces of gold could have satisfied the avaricious king and his ministers. At that time Tanjore was tributary to the Nawāb of Arcot. Every three years the Moslem troops invaded the Tanjore



MADRAS: LOYOLA COLLEGE (1925)
Seen from the Fathers' Bungalow.



SHEMBAGANUR (Madura Dt.)
Sacred Heart College, Main Entrance. (1895)



The Same, seen from Coaker's Walk.

and the Madura kingdoms, in order to exact the tribute, which the Hindu kings paid only when compelled by force of arms.*

There was then at the court of the Nawāb of Vellore, Backer-Ali-Khan, the eldest brother of the Nawāb of Arcot, a French nobleman, Mr. John de Saint-Hilaire, who exercised the functions of physician at the Court. Divine Providence seemed to have brought him to this country in order to defend the interests of the Christians, which he often did with no less generosity than zeal. Father Emmanuel Nunes undertook the journey to Vellore, a distance of eight days from his post. Through the kindness of Mr. de Saint-Hilaire he obtained from the Nawāb of Arcot letters of recommendation to the King of Tanjore and on his return took a Moslem soldier with him to Tanjore. But after many days, no other answer was given than a letter full of calumnies and insults against the missionaries and Christianity. Thereupon the Nawāb protested that never more would he write about that affair, as it was not becoming his dignity. However, urged by Mr. de Saint-Hilaire, the Nawāb wrote again to the King; and other Turkish magnates also wrote on our behalf to the officers of the court of Tanjore. Father Dominic Aubert, of the Carnatic Mission, accompanied the bearers of this letter, *viz.*, a Brahmin and a Mahomedan soldier. We were nearly sure Father Machado would be soon released with honour. How mistaken we were! We did not yet know our court of Tanjore. No notice was taken of the Nawāb's letter; the bearers were not even admitted into the fort; they were only allowed to bark from outside like dogs, whenever they happened to see one of the ministers passing by.

Father Aubert remained in the public portico, at the entrance of the superb fortress, for about forty days: he

* The following account is taken almost *verbatim* from the *Litteræ Annuæ* of 1715-1717, signed by Father Louis Natal de Bourzes, a Frenchman, then Superior of the Madura Mission.

omitted nothing to advance our affair, to console the captive Father, to refute the calumnies of his enemies and to demonstrate the holiness of our religion, now by his discourses, now by reading books in public. All this turned to the credit of our religion; but it is not easy to imagine how much Father Aubert had to suffer during his protracted stay in the *satram* (rest-house) full of pagan soldiers, and money changers, nor all that these enemies attempted against him on several occasions.

And meanwhile the condition of Father Machado became worse. Out of contempt for the Nawāb, Ananda Rao the *Diwān* (prime minister) did not hesitate to torture the missionary by crushing his hands between two boards —a torture which forced the blood to gush out from the tips of the fingers. It lasted eighteen hours, at the end of which the Father fainted.—They hoped by this cruel treatment to prevail upon the Christians to pay an enormous amount as ransom. The Christians promised, but how could they keep their word, poor as they were? After selling the rings and jewels of their women, they collected some 100 pieces of gold, a mere crumb for the cupidity of the tyrant. Father Machado was tortured again; he was placed astride on a wall with enormous weights hanging from each foot. This cruel torture he endured courageously for the space of twelve hours.

In January 1716 Father Machado was transferred to the fortress of Vallam, but in April he was brought back to Tanjore and shut up in a prison 12 feet by 6; the door of which was 5 palms high and 2 broad. There was no window, nor any light but that which entered through the chinks of the door. The heat was intolerable; the filth indescribable; bats, flies, bugs, and myriads of other loathsome and voracious insects made of this den a veritable hell. In self-defence the Father would place himself in a space around which he had poured water, or made a barrier

of ashes, impassable to the swarms of vermin. And that captivity lasted 23 months.

In the meantime, the Superior of the Mission went to Arcot to visit the Viceroy of the Moguls and request his intervention in favour of the prisoner of Jesus Christ. Illustrious Mussulmans took the trouble to write to their friends in Tanjore for the same end; all to no purpose. In 1717, the Mogul came to the frontier of the Tanjore kingdom in order to collect the ordinary tribute. Mr. de Saint-Hilaire availed himself of the opportunity to rouse by his letters or his presents the zeal of the Moslem chiefs, his friends, in order to obtain the release of the missionary. The prime minister of Tanjore having come to the camp on that occasion, the Mahomedan officers urged him so incessantly, in season and out of season, that he could not avoid promising them under solemn oath to set at liberty the foreign Sannyāsi, on his return to Tanjore; and this promise he fulfilled. In June 1717, Father Machado was finally set free. After a few days' rest, he set out on a journey to Vellore, in order to thank the Moslem Prince of the Carnatic. The Governor of Vellore was Backer-Ali-Khan Sahib, the nephew of the Nawāb of Arcot. It was he who had taken the greatest trouble in procuring Father Machado's release. He welcomed the Father with the utmost kindness, presented him with precious clothes, and bade him mount an elephant to be paraded in triumph through the town amidst the resounding of cymbals and other musical instruments. The other grandees expressed in various ways their joy at his release. Father Machado thanked them all, but in a special manner Mr. de Saint-Hilaire; and then retired to Mylapore for some time. Later he laboured in Ramnad, became superior of the Mission and died at Manapad in 1742 aged 64.

A like example of official rapacity occurred some years later. In 1729 a Mudali, agent of the Brahman Diwān of

Trichinopoly, raised a violent persecution in the town and neighbourhood; his aim was to seize all the Fathers and, as the Communist "Reds" now do in China, squeeze out exorbitant ransoms. So deep and universal is in man the accursed craving for silver rupees, *auri sacra fames!* In consequence he had the Christian quarter burnt to ashes; but by a turn of the wheel of fortune, himself fell into disgrace. That same year a fever epidemic ravaged the town while clouds of locusts destroyed the whole of the crops.

Here are, in pleasing contrast, some more examples of the tolerance and protection enjoyed by Christians at the hands of the Moslem rulers of South India.

Chanda Sahib (1733-1752).—In the Annual Letter of 1733, Father Joseph Vieyra, writes the following:

"It is not easy to recount the ravages of the civil war in the Avur residence.* Five armies, *viz.*, those of Queen Minatchi, of the King her rival, of the Mysorians, of the Tanjorians and of the Moguls, were for several months encamped in the territory. There was not the least trace of discipline among the soldiery. Therefore, at a time when they destroyed everything, we must consider it a miracle that our churches—one at Trichinopoly, in a suburb called Oriyur, and the other at Avur—were left intact. The latter was the asylum of the people of the place and the surrounding villages; all who took refuge in it escaped the insults of the soldiers. But it was with great difficulty that the missionary could save his church. First of all he had to defray the expenses of the Mogul soldiers who watched over it; then there was a constant fear of inroads by the soldiers. On such occasions, Father Constant Beschi would fearlessly meet the marauders, avert every danger and thus render valuable service to the old Avur missionary, Father Charles Bertoldi.†

"But, once, when he was least expecting it, Fr. Beschi happened to be in an extrme peril. The Moguls, exasperated by the audacious nightly incursions of the soldiers of the Tondaman, who had stolen a few oxen from them not far from Avur, came one day, full of the spirit of vengeance and bent on destroying the village.‡ Father Beschi, as usual, went to meet them. They loudly

* Avur is a Catholic village, some 12 miles south of Trichinopoly.

† Father Beschi was in charge of the Tanjore Mission, and habitually resided at Ellacurichi, north of the Coleroon, Father Bertoldi was the incumbent of Avur.

‡ The Kallars were famous for their nightly raids on the Moslem camps.

complained; nay, they ordered him to give them back their oxen at once or to follow them to the camp as prisoner. The missionary followed them without delay, heedless of their insults and menaces. The Moguls, irritated at the courage displayed by the missionary, left him cruelly exposed to the rays of the sun at noon. Finally, by order of the Commander Chanda Sahib, the case of the Father was taken up, and was dismissed. The Father asked to be presented to that General. The chief tenderly embraced the missionary and told him to sit by his side: then he protested that what had happened to him had been done without his knowledge. After a long conversation, he offered presents to the Father, and begged him not to disdain to come and see him very often. Thereupon the soldiers who, a short while before, had insulted him began also to do him honour. As a matter of fact, the danger the Father had incurred became the occasion of his safety and of that of the whole village. Previously, the missionary had in vain asked for an interview with this General, who is on the most friendly terms with our French Fathers of the Carnatic. Thereafter he could speak to him whenever he chose, and through his intervention, receive passes for the other missionaries."

In 1735, at Calpaleam, a village near Pratacudy, north of Trichinopoly, we had a church and presbytery. If they escaped destruction at the hands of the Mogul troops, who were going to besiege Trichinopoly, it was, under God, owing to the signal benevolence of Chanda Sahib, the Commander-in-Chief. He listened kindly to Father Beschi and gave him, soldiers as guards for our churches. In January 1736, Chanda Sahib went back to Trichinopoly in order to dethrone Queen Minatchi, and put in her stead King Vangara Tirumala, then a prisoner at Arcot or Vellore. Here again the missionaries praise the kindness of Chanda Sahib towards the Christians. "It was thanks to a special disposition of divine Providence that a Mahometan Prince relieved and consoled the sufferings of our Fathers and of their neophytes.

"But the General could not be everywhere; the Mogul troops are composed of men of various races and among them there are dead enemies to the Christian name. So it happened at times that the Fathers were heart-broken when listening to the sad tales of their neophytes complaining of the wrongs done to them, and even of the ruin of sacred edifices.

"But the churches situated near the place where Chanda Sahib was stationed were not only preserved, but became so many strongholds for the villages around and for Christians and pagans alike. At the request of the Fathers, soldiers were sent by the General to defend the sacred edifices. The Coleroon alone séparates the church of Ellacurichi from the kingdom of Tanjore. During the war the authority of Father Beschi, and the favour he enjoys with the Mogul troops protected the neighbouring peoples. Countless instances are reported of Chanda Sahib's extreme kindness towards the preachers of the Gospel. Near the church of Avur, there were coco-trees

loaded with fruit, and the houses of a few Christians. Some men of his army carried away three earthen vessels from the houses, and a few coco-nuts from the trees. As soon as the General was apprized of it, he ordered the culprits to receive forty stripes apiece from a rod; then they were paraded through the camp, a herald proclaiming that the Roman Priests, men worthy of universal esteem, should be safe from all kinds of injustice.

"Chanda Sahib's good example was followed by the young Madura Prince who for some time had been exiled to Arcot. Father Beschi presented to him a genealogical tree which he had painted on paper: the leaves of that tree were bent so as to have the shape of a throne, and on each of them were represented in a sitting posture the Nayakkar kings, ancestors of the Prince, who for the space of 222 years had occupied the throne of Madura.

It must have been upon such marks of benevolence shown by Chanda Sahib to Fr. Beschi, that was founded the legendary character with which the Indians, accustomed to associate merit with greatness and pomp, have embellished Fr. Beschi's history. Here is a description given by A. Muttusami Pillai.

"Desirous of having an audience of Chanda Sahib, the Nawab of Trichinopoly, Fr. Beschi commenced learning the Hindustani and Persian languages, and made himself master of them in three months. On his first visit, Chanda Sahib, admiring the rare qualities of this distinguished divine, conferred on him the surname of *Ismattee Sannyasi* (the spotless penitent), indicating his excellence as a religious devotee, and presented him with a palanquin inlaid with ivory, in which his grandfather, Sadulah Khan, used to ride. The prince also granted for his maintenance a free gift of four villages, named Bokalam, Malway, Arasur and Nallur, in the District of Trichinopoly, north of the Coleroon, yielding a net revenue of 12,000 rupees per annum; and appointed him to the office of *Diwan*. Whilst in that office, he retained the habit of a religious devotee, and on his circuits assumed all the pomp and pageantry with which Hindu gurus usually travel, along with the civil Muhammedan honours, such as chobadars, horsemen, drums, fifes, caparisoned state horses, huscarrahs, dalayets, nowbuts, tents, etc. When the magnificent Diwan set out for a journey, his palanquin was preceded by twelve flag-bearers, four peons with silver sticks, thirty guards of honour on horseback, a horse carrying the *tunga* and *nagasoura*, two caparisoned horses—the one white, the other black—to carry him, and finally a multitude of heralds, who ran in front, shouting and making a noise in proportion to the dignity of the person.

"Behind him came a camel carrying the *Nagaram* (the big drum), another the *Kaitalam* (the small drum.) Three other camels loaded with tents and luggage came in the rear."

A Sketch of the Life and Writings of Rev. C. J. Beschi, or Viramamuni, translated from the original Tamil, by A. Muttusami Pillai, Manager of the college of Fort Saint George—Madras, J. H. Pharoah-1840.

This wonderful description betokens the "fine poetic frenzy" of the writer. The Annual Letters of the missionaries however supply the only authentic information we have on the intercourse the Father had with Chanda Sahib. We know also, from letters written by the Father General from Rome, that Father Beschi had visited the Nawāb of Vellore, and received from him honours and favours which surpassed all the previous ones. On that occasion, Father Beschi, wishing to express his gratitude to Doust-Ali-Khan had requested the Father General to send him curios from Europe and a letter of thanks signed with his own hand. This letter was despatched in October 1739. The Father General praises the benevolent protection accorded by the Nawāb to the Christians, the liberty he gives to preach the Gospel, the signal kindness with which he has taken care of our churches and presbyteries and endeavoured to put a stop to the persecution to which the Christian religion had been subjected for so many years in the kingdom of Tanjore; he speaks in a special manner of his friendship for Father Beschi, and expresses his gratitude for it; finally he promises to pray for him to the Lord of Hosts, Dispenser of all good.

Elsewhere we have referred to the kind dispositions of the Madura Nāyakkars and other Hindu rulers. However, unlike what was common in Europe, Christianity in India has not begun "at the top" with kings and nobles; it is working upwards from the bottom.

2. The Barriers of Caste

In the Indian social world we find caste, the time-honoured institution which, like the banyan, lets down new saplings in the shape of sub-castes or endogamous septs. This is one disadvantage, whereas its cohesive force is both a help and a hindrance. It keeps the converts in the Church and non-Christians away from it. We may therefore look on caste from the point of view of the

intending convert, of the Hindu at large and of the Indian Catholic. (See also pp. 20, 40, 61).

1. *The main obstacle* to the conversion of the high caste is the fear of social ostracism. If moreover the Church itself were levelling downwards, or merging all converts into one dead sea of outcastes, the case of the educated, higher castes would be rather hard. Faith and morals being safe, we cannot ask heroic virtue of any Christian, least of a neophyte. But faith and morals and the Christian law of charity may be safe even with adherence to social rules. Therefore high caste converts *may*—and for the sake of others, should—keep their way of living, after Baptism just as before. By ceasing to be *Hindus*, must they cease to be *Indians* of good standing? *Caste* and creed are not unseverable, as is proved by facts from the time of de Nobili downwards for both the middle and the higher castes.

However the stumbling-block of caste invariably meets the lonely neophyte. Over against Christian evidences, or preambles of the Faith, stand the hostile preambles of the family and caste. There are now Hindu homes with Christian books; in Hindu colleges professors tell their students the Bible will help them more than any other book. The educated classes seem saturated with Christian thought. Yet they do not join the Church. Why, because Hindus act as communities not as individuals. The cost of individual action is terrific. Conversion for a young man means being turned out penniless on the street; it requires heroism. Caste is for many the last standing ground against Christianity. They are convinced of the truth (at least implicitly); no presentation of Christianity made to them has yet aroused in them emotional reactions sufficiently strong. But the equilibrium is unstable and a group-conversion movement may any day bring about a landslide into the Church.

Moreover caste government is no longer what it was before. A careful inquiry held throughout India at the census of 1911 has established that now, at least in the Madras Presidency, the formal caste tribunal, with its pains and penalties for individual actions unlikely to affect the community, survives only as an ineffectual tradition. If it still exercises some functions, it is little more than a puppet-show, working in obedience to the pulling of unseen wires. A century or two ago the caste panchāyat had still its former glory, says the Abbé Dubois.

The major offences—cohabiting with a low caste woman, giving away a daughter outside the endogamous fold, or doing grievous economic or social harm to one's community—were visited by expulsion from caste, or civil excommunication. The outcast was bereft of friends and relations, even of wife and children. Nobody dared to eat with him, or give him water to drink. No barber or washerman could serve him. In the streets he was scorned and pointed at as the dregs of society. His marriageable daughters were shunned and his sons could find no life-companions in their caste*.

Nowadays the *tacit verdict of society* replaces the explicit sentence of a constituted authority. When the castemen feel aggrieved in their honour or temporal interests, they keep aloof from the offender and make him feel their displeasure. There is no more any "outcasting". If Panchāyats meet for a formal sentence, the wealthy casteman and the learned vakil know how to make their judges—all human beings—see eye to eye with the accused, or will form a society to excommunicate the excommunicators.

These caste difficulties will diminish as the number of Christians increases. The neophyte turned out of one

* Such is the real "outcaste." But later arrivals in India: Dravidians, Indo-Aryans, Muhammadans, Europeans...should not call outcastes, untouchables, all the people come before them, namely the "aboriginals" or primitive tribes and Adi-Dravida groups.

social circle is welcomed in another equally respectable. Nevertheless, the first steps are hard, taken only for conscience' sake and with some misgiving. Are there no Hindus who believe that, on becoming Catholics, they must eat flesh meat, wear a leather scapular, marry a widow or an outcaste, dine with untouchables, and daily do everywhere the opposite of what Indian etiquette requires?

Strange to say, among the lower ranks, caste-tribunals are keener on enforcing decisions. The depressed lack the toleration and the breadth of mind that education gives. For them the smallest infringement of age-old custom is a serious matter, and they prefer home-made tribunals to foreign courts, with the procedure of which they are not familiar. Secondly, these caste—or rather village—panchāyats, are really representative, in fact, a meeting of all persons interested in the maintenance of order. Their decisions embody the collective verdict of the society amid which the individual affected must live.

But as a further step to freedom, the effects of conversion are now regulated by civil law. By the Caste Disabilities Removal Act (XXI of 1850):

> "So much of any law or usage, now in force, as inflicts on any person forfeiture of property or rights, or may be held in any way to impair or affect any right of inheritance by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of British India."

According to the former Hindu law and usage the convert from Hinduism lost all his rights to property and inheritance, even the right of residence, maintenance or protection from his family. Apostacy from Islam was also followed by the same loss, if not by that of life. Under the new legislation converts may lose their caste rights, not however their natural rights. Yet by itself alone conversion does not remove social and economic disabilities.- (*a*) So-called "pollution" by contact, proximity or mere

sight attaches to certain classes of people supposed unclean by their occupation or eating habits, and it fastens on all individuals of that class, even if they have no unclean characteristics. This is most felt in village life where there is residential segregation, reservation of roads, wells, pagodas, burial grounds and even schools, restrictions of trading rights, deprivation of washermen and barbers and the enforcement of a servile attitude before other castes. (*b*) The economic disabilities and all the effects of poverty also remain. It is therefore a wrong and unfair move of government to throw on the Christian community the care of their Depressed Classes, while government would mind only the Hindu Depressed or Harijans. For giving lands or scholarships or jobs to the "Depressed" the State has not to deal with matters of conscience. Of late the Madras Government have shown reluctance to help the Christian Depressed Classes in the line of scholarships. But this is penalizing children for their religious convictions and even for the convictions of their parents; it is using public revenues with partiality and it is ignoring the real disabilities under which Christian converts still suffer. Such discrimination is a positive disservice to both the Christian convert and his fellow-sufferers who are bribed not to become Christians. The two reasons given for that one-sided action are obviously unsound: (1) The "wealthy" Missions, it is said, should help their own neophytes and (2) if Government aided converts from Hinduism, it would be so much lost for Hindus. But we ask: does government help the Depressed because they are Hindus or because they are poor? And must the Missions not only pursue their spiritual quest but also replace the State in its responsibility for the temporal welfare of society? Let then government mind the social and economic conditions not the affairs of conscience. This is what the Governor of Madras Lord

Erskine realized when in November 1936 at Tinnevelly he assured a deputation of Christians that "he would issue instructions to the effect that *Christian Adi-Dravidas were given equal treatment with Hindu Adi-Dravidas.*" Already the Bombay Government have taken the same sound and objective view of matters. In the *Bombay Presidency Report of the Depressed Classes and Aboriginal Tribes* of 1930 the Committee prudently remark:

"The general level of the Christians prevents us from placing them in any category of the Backward Classes; but it seems to us that in those areas where in actual fact they are still treated as untouchables the efforts to raise the other communities treated as untouchables must be extended to them also. In fact the struggle for the common rights will be made much easier if both unite for this purpose."

In a memorial to the Secretary of India the Depressed Classes of Poona say: "We have long submitted to the Jegannath of caste; we have for ages been crushed under its ponderous wheels; but we can now no longer submit to the tyranny." The startling solution of the problem of Untouchability proposed by Dr. B. R. Ambedkar has been spoken of before (p. 29). At a conference held in October 1935 at Yeola, Nasik District, and attended by 10,000 Harijans the doctor told them to abandon Hinduism and choose any religion which gave them equality of status. He proposed Islam, Sikhism or Christianity. Finally in November 1936 the young Maharaja of Travancore has thrown open to Harijans the 1,500 temples under State control. But the millions of the Depressed form many autonomous bodies that have no concerted action. Many are attracted by the Christian Missions. Hindu and Moslem organisations are now also in the field and in so far as they are non-political, their philanthropic work is praiseworthy; yet, like motor-cars without oil, they lack the motive-power given by Christ, by precept and example, namely fraternal love for God's sake, based on both our human and divine brotherhood. Some however are inspired by Christian

ideals. A distinguished Hindu, Sir P. S. Sivaswamy Aiyer, K. C. S. I., lately said :

"The missionary activities on behalf of Hinduism which are now in evidence largely owe their inspiration to the lesson and example of the Christian missions. The spirit of devotion and earnest life-long work of the Christian missionary is an outstanding object-lesson to the people of this country. It is this aspect of mission work which calls for unqualified admiration" (*Vedanta Kesari*, November 1936).

On the other hand a veteran missionary lately said :

"The liberation of the pariahs is a problem of the first magnitude. Laws can be passed to proclaim that liberation, without striking at the root of the problem. A man with a coercive eloquence can put to shame his countrymen and raise in them a desire to make up to the pariahs for the injustices of centuries. Even then the problem will stand unsolved. The evil lies deeper than is commonly felt. To destroy untouchability is tantamount to destroy Hinduism itself as a religion, since that religious system is based on caste or the difference of blood brought about by metempsychosis or reincarnation.

But there is more than that. The greatest disability from which pariahs have suffered is that they were deprived of the right of ownership. While increasing in numbers they have not increased in wealth. In our days, that right of possession has been restored to them, it is true, but without changing their status. To be correct, let us say that a few thrifty families have learnt economy, put by some money, and even bought a few fields, but practically pariahs are still lying under the old disability and possess no lands. For their livelihood they still depend on greedy and harsh Hindu masters. Possessing nothing, they live a life of slavery. Under such circumstances, who can set them free? It is pretty sure that as a community, the pariahs of India will remain in a state of slavery as long as they do not become owners of the soil. How can they ever become so? There is a peaceful way to it. As was done elsewhere, the Government should arrange with the big Hindu landowners to divide among pariahs a part of their landed property. That may be difficult of accomplishment, egotism being the rule of Hindu society. I see no other solution to the most difficult problem with which India is confronted today. I add in expectation of the day when they will become Christian : We shall attend first to the liberation of their souls ; "And the Truth shall make you free." This liberation will be the prelude of the other. *The Salesian*, Nagpur 1936.

Another missionary speaks from his own experience as follows :

"The pariahs and depressed will remain what they are as long as there is no Government courageous enough to brave

public opinion and to start a separate administration or department composed of Europeans, missionaries and educated Panchamas (Brahmins and caste people need not apply) with an adequate budget, to take charge of the health, sanitation, in a word the uplift of the depressed classes. A town dweller who knows only his town may think I exaggerate; but any one conversant with village life—and the villages are India—will bear me out."

2. What Hindus think of caste has been said already (p. 21). They are divided in their attitude. Many admit the divine origin of caste to be a hoax. In the *Rig Veda* (x 90, 11) we read:

"When they divided Purusha, how many portions did they make?

The Brahman was his mouth, of both his arms the Rajanya was made.

His thighs became the Vaisya, from his feet the Sudra was produced.

The moon was gendered from his mind, and from his eye the sun had birth."

It would be torturing texts to take so mystic a passage literally. Caste is the result of physical and moral causes and much of it is racial. A former principal of the S. P. G. College of Trichinopoly, an English clergyman, used to call himself a Brahman, just as de Nobili called himself a Roman noble *Sannyāsi* (p. 40).

"The Modern Hindu" he says, "thinks the Englishman a *Mlechcha* "unclean" and on a par with the Pariah. Many a time have I seen a broad smile of incredulity pass over the faces of my hearers when I have boldly proclaimed '*I am as much a Brahman as any one in this audience.*' But their faces change when I proceed from assertion to proof. The old Aryans can be shown to have spoken the same language and worshipped the same gods as the rest of the Indo-European family."

Then he gives the linguistic argument discovered by Fr. Gaston Coeurdoux, S.J., of Pondicherry in 1767 when he drew up four lists of names alike in Sanskrit, Greek and Latin (and we may add English)* and thus founded the

* Examples in Sanskrit, Latin and English: Pitar, pater, father; bratar, frater, brother; dvi, duo, two and other numerals, Vidya, Video, wit; hiridyam, cor, heart; Dyaus-pitri, Jupiter, Jove.

science of Comparative Philology. The arguments from anthropology and comparative religion need not be given here. But whatever be the causes of the caste system, its existence is a fact of great importance. Most Indians continue to think basically in terms of religious and social (called communal) differences which have taken root in the most intimate fibres of their being; for them religious and communal loyalties are inseparable; to become a Christian would be treason to the country and the nation. Caste has been called the great wall of China, the Rock of Gibraltar or the walls and towers of Jericho. Like ancestral worship in China, caste stands out in India as an almost impregnable fortress.

However politically-minded Hindus try to keep abreast with modern times and to reform their old-world social system. In a remarkable lecture delivered in St. Joseph's College some twenty years ago a well-known statesman, the Hon'ble Mr. V. S. Srinivāsa Sāstri, B. A., L. T., opened a wider horizon when he said:

"I know there are zones of varying development in this respect. There are places where caste is conceived to be an inseparable part of Indian society. There are those who believe that it is an essential part of our religion, and that it should continue to characterise our society for ever; that, if its excrescences and absurdities be removed, there should still remain in this *punyabhumi* of ours the *chaturvarnya* of yore—great communities divided among themselves for the performance of different duties in life, remaining true and faithful, and never overstepping the bounds marked for them, and, while actuated by motives of generosity to those below, looking up with reverence and respect to those placed above them in this fourfold division. I must say with perfect candour that I am one of those who have travelled far beyond that state of feeling, and it does not strike me that the fourfold division corresponds at the present moment with facts. It seems to me, to use theosophical parlance, that many Sudra souls have incarnated in Brahman bodies and many Brahman souls in Sudra bodies. Those who realise this great intermixture and confusion, are confronted with the most insoluble, most destructive of all problems. If they should attempt to re-assign people to castes by reference to character and occupation in disregard of birth and complexion, we should have unsettlement and disastrous strife of which no man could see the end. We should as certainly

travel fast down to social disorder if we sought to perpetuate caste on the present basis with its privileges but without its duties, the Brahman no longer remaining or caring to remain the vehicle of the highest spirituality of the land, but contending like ordinary worldly beings for the things of this world; no longer true to his own ideal, but still clutching at the privileges that once came to him with the glad consent of the other castes, because he richly deserved and wisely and generously used them. None but children in human affairs, none who see at all the current in which our history has run and is bound to run in the future, none who know anything of the past and can at all penetrate the future, none will believe in the possibility of the Brahman being once more resuscitated, strictly confined to his duties and entitled in consequence to his privileges. That must be definitely abandoned as a dream that cannot be realised. I cannot undertake to say it would be desirable, if possible. I take leave to say that, as you grow in years and take in more and more wisdom not only from books but from the book of nature spread out about you, you will feel more and more that caste in its ancient pristine form, in its pure shape, in the only shape and form that could at all be defended, can no longer be restored. The sooner we recognise it, the sooner we shall fall into line as members of one great community, all alike struggling for the things of this world and yearning for the things not of this world; and the more orderly and even will be our progress."

The Hon'ble Srinivāsa Sāstri looks at the political influence of the caste system on Hindu society from within. Other politicians mind its external effects. They claim Dominion status for India, in which case Untouchability must vanish. "What would Indians say if other nations treated Indians as we, Indians, treat one another?" This was well expressed by Gopal Krishna Gokhale, C. I. E. when he said:

"The problem of the depressed classes really went to the root of their claims to be treated on terms of equality with other civilized communities of the world. They were all of them clamouring for that equal treatment. He thought they were entitled to do that... but they would deserve to have it only when they were prepared to extend the same treatment to those who expected it at their hands" (Indian Social Reformer 20, 88).

In the same line of politics it may be shown that India's Untouchables are a good asset. What a writer in *Justice* remarked (March 1925) holds also for the Mahars of Bombay and probably some others:

"The *Tamil Pariahs of the Madras Presidency*, though tyrannised over by their masters, are not lacking in courage and ability. The recruiting officer of the Madras Sappers and Miners told the writer some years ago that the Company of Pariahs was the best in the Corps. Lord Wolseley once said that the Madras Sappers and Miners were one of the bravest Indian Regiments he knew."

On his part the Hindu reformer Mr. M. K. Gandhi, taking the religious point of view, used somewhat strong words at a public meeting at Trivandrum in March 1925 when he remarked:

"As Gokhale has once said, Hindus created the Untouchables in India and for this error Indians have become the Pariahs of the world." In the same tour in Travancore he raised the cry: "Hinduism in danger" when he said: "I appeal to all Hindus, *Avarnas* and *Savarnas* (with or without colour) Touchables and Non-touchables alike, to support the cause of Truth, Justice and Righteousness, leaving aside unreasoning prejudice, caste-ridden customs and other things *which are humiliating to the Hindu religion.* "If we do not wake up betimes, Hinduism is in danger of perishing. Impatience with the curse of untouchability is a virtue."

The humane point of view was taken already about 500 B. C. by Pilpay, the Indian fabulist, who wrote in his Panchatantra—

"Small men inquire, 'Belongs this man
To our own race, or class, or clan?'
But larger-hearted men embrace
As brothers all the human race."

3. Within the Catholic Church the caste *system* has a limited scope. There is no anarchical wish to tear up the rails along which the train of Indian society has run for over a thousand years. But the caste *spirit* cannot be countenanced. A declared policy of opposition against caste has brought on Protestant Missions caste-storms, that, like cyclones, shook them "from centre to circumference." Even their catechists apostatized. A compromise has now been made. We asked one of their high caste agents whether it was no hardship for him to lose his caste privileges. "No", he said; "all that the Mission requires is *not to write* any longer one's caste title and to use the

common Communion cup". Some churches even allow the individual cup. Others admit that missionaries cannot fight single-handed; the reform should be taken up by the church as an organized body. It was the Anglican Bishop Wilson's dictum that "caste distinctions must be abandoned decidedly, immediately and finally."

In this respect our Catholic Mission history shows a steady evolution. At first and as a lesser evil for the accommodation of greatly different classes of Catholics St. Francis Xavier on the Fishery Coast (1542) and the Synod of Diamper (1599) allowed different churches. In the 17th century Fr. de Nobili (1610) allowed in the same building different places with a low wall of separation. In the 19th century rails three feet high were deemed enough and in the 20th century our churches have no separate places or at least no places railed off. In other words that sorry importation from Hinduism into the church, untouchability, slowly sinks into the grave, at least within the houses of God, if not in those of men. In 1916 the Madras High Court denied that "by agreement or caste custom a Catholic can claim exclusive privileges for his caste inside a church, however long such privileges may have been enjoyed." Mr. Justice Sadasiva Aiyar on his part declares what follows:

"The sentiment of pollution in a Christian Church indulged in by so-called caste Christians is neither spiritual nor temporal injury and it seems to me rather brazen to ask a Civil Court to recognize it as a legal injury giving rise to a civil cause of action. The bad usage never accepted as lawful or invariable by which some Christians have been usually confined to the northern wing cannot be recognized as a reasonable custom having the force of law. "Justice and Truth with Custom's hydra-brood wage silent war," and custom, though not reasonable, sometimes wins in Courts of Justice when buttressed (as in the case of many Hindu customs) by theological writings whether genuine or spurious. The usage relied on by the appellants in this case cannot make a shadow of claim to even such theological buttressing up."

On their part in 1933 the Archbishops of Madras and Pondicherry and the Bishops of Mylapore, Coimbatore,

Kumbakonam, Salem and Trichinopoly issued a joint Pastoral Letter on the principles that underlie the Catholic rule of action.

"The Redemption of all men by Christ ought to foster *Christian justice and charity* in the relations of individuals, communities and nations. By nature all men are brothers endowed with certain inalienable rights and human dignity. The Redemption of all men by Jesus Christ enhances the great moral truth that, as persons and in the sight of God, all human beings are equal and have essentially the same needs and the same ultimate destiny. While the complete equality sought by Communism is a practical impossibility, the Church, especially through the endeavour of the great Pontiffs, Leo XIII and Pius XI, the first in his encyclical "*Rerum Novarum*" and the second in "*Quadragesimo Anno*," favours the uplift of the working classes and an equitable share for all in the material commodities of life. But in the religious sphere especially the Church deprecates with St. James (II, 1-9) the acceptation of persons in matters relating to faith, the administering of the Sacraments and other spiritual functions; for the souls of the poor should be as much regarded as those of the rich and, in the words of St. Paul, "*Christ is all and in all.*"

"If in certain countries any discrimination has been "tolerated" (S. Cong. of Propaganda, Jan. 7, 1778) in this matter, this has been "only in order that Christians be not excluded from the society of their Nonchristian fellow-citizens, and not because any class of people be justly considered as untouchable or impure. This opinion should not be tolerated among Catholics, after God Himself has shown to St. Peter that no man is to be called common or impure" (Instruction of the Holy Office, June 20, 1866). Pope Benedict XIV had already declared that the doctrine of untouchability was alien to Christianity and consequently absolutely to be eliminated from the minds of Christians

because among those who are sons of God through faith in Christ, according to the doctrine of the Apostles, there is no distinction between bond nor free, between man and woman, but all are one in Christ. The Clergy should therefore instruct the faithful that they must be united by the bonds of mutual charity which is the distinctive sign of our Holy Religion (Constitution "*Omnium Sollicitudinum*," Sept. 12, 1744).

"*Consequently, in the light of our Divine Redemption the natural dignity of all men is supernaturally enhanced and the Christian religion not only is not an obstacle, but a help to true self-respect, which is impossible without religion.*

No Offensive Restrictions in the same Body.—"While the Church willingly favours any legitimate claims of the lower classes, these latter must understand that what they desire is not a matter which mere authority can change in a day, or can be remedied by rebelling against that authority. It is mainly a matter of Indian public opinion and the Church will certainly support any lawful means of bringing that opinion into harmony with Christian principles and the just claims of the humble classes. The progressive and intelligent caste-Catholics should give the lead in this matter and co-operate with the clergy in eliminating any offensive caste restriction among Catholics. Let the Catholic community be like one body, whose members are mutually careful one for another; and if one member suffer, all the members suffer with it (1 Cor. XII, 25, 26).....therefore "Be ye kind to one another, mercifully forgiving one another, even as God has forgiven you in Christ" (Ephes. 4, 32).

The natural dignity of all men is supernaturally enhanced and Christianity is a help to true self-respect, which is impossible without religion. The Church is not responsible for untouchability or any of the disabilities associated with it, nor does the Church countenance its continuity after conversion. On the contrary the Church can

and does accord to depressed class converts an honoured place in its membership, because *Christ is all and in all.*

That some caste-Catholics must be reminded of their Christian duty is painfully evident; however a mere declaration by the Church that untouchability no more applies to converts will not change Hindu public opinion, nor raise them in the economic scale. But *the Christian spirit* is against all untouchability within and without the Church; what it instils is justice and charity to all men; the emancipation which it brings applies to both the social and the spiritual orders. In 1935 Cardinal Pacelli expressed the same truth at a Eucharistic Congress in Argentina:

"This demonstration of Catholic Unity in the Church has given to multitudes one precious certainty, that of the fraternity of Christ which God wills between man and man without distinction of class, and between people and people regardless of the bounds of nation and race. *Before God there exists only one noble caste: that of the state of grace.* One of the greatest fruits of the Congress is the desire for the peace of justice and love between the classes, for true solidarity among the peoples."

3. The Trident and the Cross

Deeper down than any social ostracism or temporal misfortune lies the chief obstacle to Religion, the *scandalum Crucis** and unregenerate human nature, the same all the world over. Our Lord has said: "*Unless you give up everything, you cannot be My disciples.*" He has also said: "*Whosoever doth not carry his cross and come after Me, cannot be My disciple.*" It is much to give up the world, it is much more to give up self. Muttupaiyal is deaf to your

* *Christus crusifixus, stultitia gentibus, Judaeis scandalum,* We preach Christ crucified, unto the Jews indeed a stumbling-block and unto the gentiles foolishness (I Cor. 1, 23).

eloquence, because he knows that before baptism he must give up the drink-habit, his second nature. Subbaiya keeps at a distance, because your doctrine and his views about monogamy or the goods of other people are poles asunder.

1. The chief battles of the Catholic Church are fought in the moral world against human passions of every description. The Church, moreover, has the monopoly of being hated by religious as well as irreligious persons. Alone it offers Christianity integral with regard to creed and practice. Hence many see in it a determined foe of their passions or an unbending antagonist of their own opinions. *The servant is not greater than his master. If the world hate you,* said Our Lord, *know you that it hath hated Me before you. He that doth not believe is already judged...because the light is come into the world and men loved darkness rather than the light, for their works were evil.*

"Do not, however," says *St. Agustine,* "believe that the wicked fulfil no purpose in this world and that God makes no use of them. They are allowed to live in view of their conversion, or as a trial for the good. Would to God our persecutors were converted and persecuted with us! Meanwhile, let us not hate them, for we ignore whether they will not repent. In most cases you hate a brother, while you believe you hate an enemy. Our wrestling is against the rulers of the world of this darkness, against the spirits of wickedness, not against flesh and blood."

Some ardent souls, "the sons of thunder," wished to make fire come down from Heaven and consume the unbelievers. Our Lord rebuked them saying: *You know not of what spirit you are. The son of man came to save, not to destroy, souls.* He also told them the parable of the Good Seed and the Cockle, and concluded: "*Suffer both to grow until the harvest.*"

2. At present, probably neither Hindus nor Muhammadans of the better and more educated classes are deliberately and fanatically opposed to Christianity in South India, where Arya Samajists are unknown, where Theosophy has seemingly died in 1933 with its foundress Annie Besant

and where Hindu and Muhammadan reformers and revivalists are less active than elsewhere. We cannot speak so well of the less disinterested, more benighted, conservative and unscrupulous sections of the same communities. Not a few look down upon the Christian with pharisaical contempt or pity. Too many take superficial views and say that every religion is good and every creed is true—statements that only a perverse mentality can maintain.

Others agree with you so long as you keep to the blank cartridge of general statements and the conciliatory "if." But when you deal in the short sharp shot of direct appeal to truth and duty, there is disagreement and sometimes sore trouble. Quote the saying from the Bhagavad Gita: "He who worships matter becomes matter," and there will be a chorus of agreement. But quote: "Thou shalt not worship idols," and name a few, then trouble begins. Even when you think that the Hindu is listening with attention, he may yet be quite unconcerned and nod assent merely as to a story without consequences. Ignorance of all spiritual matters, dullness of conscience, apathy or indifference with regard to the future life and want of moral courage to seek and follow the truth heavily handicap many a Hindu, for whose spiritual welfare Hinduism does not care. To people who think, it offers only an inorganic medley of ideas and worships, dreamy speculations, poetic fables and erroneous directions. From the Rig Vedic hymns down to the poems of Tukāram, the Mahratta or of Manikka Vāsakar the Tamil, the Hindu soul may have often yearned after God. Yet the whole moral system is dominated by the fatal law of *karma*, irrespective of God's justice and mercy (p. 10). In other respects also the Hindu and the Christian notions are in conflict (p. 150 & 11).

However opposition organized in the name of Hinduism, out of religious conviction only, is rare in the history of

the Mission. You may explain the most fanatic outbursts of *religious* fury by *vested interest*, caste feeling, the spirit of revenge, or temporary madness.

In 1700 the Raja of Ramnad destroyed the Catholic church of Periyapatnam, because he had been assured by Muhammadans that it was a Dutch fortress.*

The petty zamindars, who gutted the chapels of Fr. Trincal, used violent means with the Pallan neophytes, forbade giving food or even water to the missionary, and lost all their lawsuits along with much of their money (one of them spent Rs. 30,000 in litigation against him), were not actuated by zeal for pure Vedanta doctrines. They knew that, if their ryots became Catholics, they would resist their tyrants and become free men.

The *Andis*, *Yogis* and *Pandārams*, who stirred up so much strife in the ancient Mission, were fighting mostly "for their stomachs," as they themselves acknowledged.

Yet here is an instance of persecution for religion's sake from the Letter for 1715. The Raja of Ramnad, Vijaya Ragunāthan, went with his court to Ramēswaram and Dhanuskodi for the famous sea bath "which cleanses from all sin." There he saw a group of Catholic soldiers refuse the ashes dedicated to Siva which Brahman priests presented to them. One of the soldiers even threw the ashes to the ground and trampled them under foot. Another fact also irritated the superstitious raja: his brother-in-law Thiruvalluva Thevan, a convert whom he had appointed regent while the raja was on pilgrimage, openly visited the Catholic church. So on his return to Ramnad the raja sent his troops all over the country to remove from Catholic homes every vestige of religion. All crucifixes, rosaries, medals, pictures and relics were brought in

* Rev. L. Besse, S. J., *La Mission du Maduré*, p. 356, 297,, 118, 645, 650, 664 and *passim*.

triumph to the raja who had them put in bags and thrown into a tank amid the rejoicings of the Hindus. The raja next imprisoned his brother-in-law, the neophyte and threatened him with death unless he gave up Christianity. Overcome by the entreaties of his family and led by a false friend who assured him that he could in good conscience give up his faith externally while keeping it in his heart, the deluded neophyte yielded, just when, as was learned afterwards, ten Catholic officers (*serveikarars*) had planned to rescue the prince. Then the raja fixed a day on which all his subjects had to offer at their house-door a sacrifice to Siva, or else were robbed and ill treated by the soldiery. On that day a large number of Catholics did at least external acts of idol worship—a stratagem which, as the Fathers believed, the Dutch Protestants had suggested. A catechist severely blamed Thiruvalluva Thevan, who repented; also a number of Christians stood firm and had their ears and noses cut rather than apostatize. Others went into exile. That same year persecutions broke out also at Tanjore and in the south.

3. But oftener such opposition as the new-made convert encounters springs from economic, rather than theological reasons. Under the Hindu system the "untouchables" occupy in the village the position of serfs, and an immediate effect of conversion is the commencement of deliverance from bondage... Entirely commendable as this uprising is, its influence on village economy is disconcerting. In accordance with human nature, some active opposition will manifest itself. The convert is reminded sharply of the debts which he or his ancestors have contracted to the village magnates. He finds it hard, if not impossible, to obtain unoccupied land on darkhast from the Tahsildar. Difficulties about wells and water rights crop up. Occasionally that old Indian war-horse, the false case, snorting takes the field.

In some cases high caste people fear to lose their up-to-then unchallenged supremacy in favour of men ranked as their inferiors. The "big stick" argument comes into use. The neophytes are beaten, or taken to court; their harvest is seized; their huts are gutted. Ancient mortgages are foreclosed. In some zamindari areas, land tenure, combined with absentee landlordism and subletting, is of such a nature that nobody knows how to intervene. Poor and ignorant as they are, instead of claiming justice, the oppressed shrink from new expenses, or wisely keep their peace for fear of endless enmity and harsher treatment. Nor can older Christians take up the defence of neophytes unless they are well organised. Hence again we conclude that only group-conversion movements, as explained before (p. 132), are the easiest way for the Church to make her conquests.

4. There is need of tact, prudence and initiative in gaining, keeping and defending *neophytes* without rousing the susceptibilities of caste or people in authority in a country where, despite the efforts, admirable in many ways, of the Biritish Indian Raj, might and fraud too often still pass for right. Hence a District Collector suggestively has said that he regards all missionaries as his colleagues, because both the civil and religious workers have the best interests of the people at heart. Missionaries, he continued, should know the revenue law, so as to help the Christians. They should seek and obtain the loyal support of Government subordinates. He compared Government to a pilot on board a steamer slowly and cautiously feeling his way, with rocks and obstacles ahead; while the vessel of missionary endeavour steams full-speed on its well-known course, with sailing orders nineteen centuries old, its aim and object clear and definite, and no doubt as to the attainment of its end.

It remains true that, at all times and places, transition periods have their difficulties. A total change cannot take place in the lives of a portion of a people without producing some clashing of interests and prejudices. Such storms are tided over only by sympathy, sagacity and statesmanship. They certainly cannot last, if one party is actuated by charity and the other unsupported by power.

To sum up: conversion means, as a rule, embarking on a sea of troubles that will wreck the weaker vessels. The neophytes must break from religion, caste and family. But a triple bond is hard to sever. Vague, all-tolerant Hinduism must be given up for definite rules about morality and worship. Caste will withdraw its help and privileges. The family will try all its resources of severity, love and tears, and wind up with:—"Don't disgrace us by taking such a step!" But the grace of God can overcome all obstacles.

4. Historic Parallels

The story of Christian Missions begins in the New Testament and is continued to our own time with varying success. A few broad outlines will help us to deduce some useful lessons.

We see from the Acts of the Apostles that the period following the Ascension was a time of great missionary activity. "*We cannot but speak the things we have seen and heard*" was the guiding principle of the twelve Apostles (Acts 7, 1). And they spread in all the quarters of the world. When St. Peter went to Rome and St. Paul to Asia Minor, St. Thomas came to India. But how vast the difference in results: Europe and India had been given equal opportunities: the one is Christian and the other pagan. Here lies a problem that is worth examining.

As was shown already (p. 132) St. Paul passed rapidly from one great centre of Jewish population to another. So

far as we know, he never spent more than from two to three years in any one place—so also did St. Francis Xavier—but owing to an age-old preparation by the Mosaic Law, he could set up Christian churches in a dozen towns of various countries. However even there progress was slow. Soon the infant churches of Galatia and Colossæ were on the brink of falling into errors. The letters to the seven churches (between A. D. 99 and 100) reveal other weak points (Apoc. ch. 2 and 3). Ephesus possesses labour and patience, but "has left its first charity." Against Pergamos and Thyatira there are "a few things" and not much in their favour. Sardis is dead in reality; Laodicea knows not that it is "wretched and miserable, poor, blind and naked." Smyrna and Philadelphia alone receive some meed of praise. And yet all those churches were of apostolic origin! Such failure should strengthen our faith. Great reverses and great triumphs alternate in the history of the Church: they manifest to the world her unique power of recovery. "In the first two centuries after Christ, as Gibbons says in *Decline and Fall*...(vol. 1, ch. 2) the nations of the Empire insensibly melted away into the Roman name and people." Yet even among the highly cultured Greeks and Romans Christianity spread rapidly in spite of its Jewish and for them contemptible origin, its austere morals, its doctrines above human reason and chiefly in spite of long and cruel persecutions. "The blood of martyrs is a seed," wrote Tertullian the apologist. The ten great and bloody persecutions proved to the world that a religion able to withstand the onslaught of the Roman Empire must be from God.

Then in 313 by his Edict of Milan the Emperor Constantine proclaimed religious toleration and in 324—to borrow Dante's phrase—"he turned the eagles," that is, he declared Christianity to be the State religion. Under this Catholic Emperor (306–337) and most of his successors

Christianity was granted a fair and open field. In spite of undue civil interference the Church could equip herself for the almost overwhelming missionary labours that awaited her on the break-up of the Roman Empire. In 476 the Goths deposed its last emperor and various other branches of the Aryan race settled in Europe and North Africa. The Franks, Goths, Lombards, Anglo-Saxons, Britons and Celts, all became Catholics within five centuries. The Prussians and Lithuanians alone were converted later. As the historian Edmond Bishop remarks :—

"The action of the Catholic Church in transforming the Roman Empire into the nations of modern Europe—beginning with the conversion of Clovis and the Franks in 496 and ending with that of the Prussians soon after the year 1200—forms one of her fairest titles to the *veneration and gratitude of mankind.*"

Meanwhile the ancient paganism which had much in common with the polytheism of the Vedas died out completely and for good. The great missionaries of those times,—the saints Patrick in Ireland, Columba in Scotland, Agustine in England, Columbanus in Switzerland, Boniface in Germany, Anscar in Scandinavia, Cyril and Methodius in Bulgaria—all have achieved remarkable results in a very short time by the use of only one method: they usually began at the top. They addressed themselves to the king or chief and the principal men around him and secured their allegiance or at least their good will. The conversion of any one of high rank was followed by that of his dependents *en masse* and where the clan or tribal feeling was strong, it was natural for every one to follow his chief. In the same way the sense of caste solidarity produces mass-conversion movements in India. The cry "*Quid Christianis cum regibus*—What have Christians in common with kings?" is of heretical Donatist origin; it is no Catholic principle. To address the rulers first is, in given social conditions, the right course and the only one that offers any prospect of success.

On the other hand Our Lord and the Apostles began with the poor and the lower classes because in their time there was nothing to be done with the rich. The rulers were mostly Roman officials who relapsed into private life after their term of office and never had the social influence of hereditary tribal chiefs.

The opening of China (the old Cathay) to the Gospel messengers also began with the top by means of an educational mission. In 1260 two Venetian merchants, Nicolo and Marco Polo, were at Pekin (Cambaluc) and brought to the Pope on their return letters from Kublai Khan, the sovereign, praying that learned missionaries might be sent to instruct the people in the liberal arts. The Franciscan Friar John of Montecorvino, (first Archbishop of Pekin in 1307) opened in consequence the Chinese Mission which lasted till 1362 and was resumed, two centuries later also at the imperial court, by Matteo Ricci and other Jesuit Fathers in 1582.

In modern times again the Portuguese and Spanish colonisation of the Far West and the East was synonymous with conversion. The conquests of Spain in America and the Philippines were military, social, religious, even partly matrimonial. The scum of European society, the ne'er-do-well, it cannot be denied, worked mischief in the colonies. Still in a hundred years (1492—1592) Spanish America saw Catholics increase to fourteen millions. After thirty years (from 1519 to 50) Mexico had nine million converts. Peru, conquerred in 1532, had 400,000 Catholics two centuries later. By the year 1600 South America had thirty-two dioceses and 400 convents or monasteries. As an authority on the subject, Rev. Peter Charles, S. J., remarks, the Spanish people viewed missionary endeavour less in the light of preaching the Gospel than of (literally) implanting it. They built and furnished chapels and cathedrals, convents and monasteries as well as public edifices, schools,

libraries and universities—in short, everything required by civilisation. They aimed at nothing less than the wholesale christianisation of the inhabitants. The Cross had to go with the Spanish flag to the ends of the earth.

The fact that the Faith was thus "planted" throughout the length and breadth of Central and Southern America, over some seventy degrees of latitude and almost as quickly as those regions became known to Europe is a unique missionary achievement in the annals of the Catholic Church. The crusaders conquered the Holy Sepulchre. Spain and Portugal from the 16th century and France, Belgium and Italy from more recent times downwards have been winning over "the Holy Places" of men's souls in many a pagan land. The picture, we must admit, has lights and shades, but on the whole the lights prevail. Nearer home the Portuguese record in India, like the Spanish record in America, bears the marks of human weakness but also shows much solid good. The lands effectively possessed by Portugal in India and Ceylon have never been extensive and were mainly coastal. At present they measure 1,600 square miles, not even half of a British Indian District and have a population of only 600,000. Yet there are solid and great Christian communities on both the coasts of India who owe their existence to Portuguese missionary zeal. "But they made their converts at the point of the sword," we are told by the Rev. James Cordiner, Percival, Davy, Knighton and others—all of them Protestant writers who lived one century and a half after the events to which they refer. But all these "forced conversions" happened only in the writers' fancy. That the Portuguese carried on a military crusade somewhat on Islamic lines may have been suggested to some people by the vandalism with which Portuguese officials had pagodas destroyed and endowments confiscated with the idea of preventing the spread of a Nonchristian faith in

conquerred territory. They also forbade Hindu and Muslim public worship, but allowed private freedom of conscience. Neither the Dutch who succeeded the Portuguese, nor any reliable English writers have brought forward against them the charge of converting Hindus by violence. Sir Emmerson Tennent, who had read up "all the sources available in his day" states positively about Ceylon:

"There is no proof that compulsion was resorted to by the Portuguese for the spread of their own faith, or violence employed for the extinction of the national superstition... but unfortunately as regards the Dutch Presbyterians, their own records are conclusive of the severity of their measures and the ill-success by which they were followed."

The Protestant legend or myth, one of the "die-hards" that the Portuguese made Christians in India by means of fire and sword, the thumbscrew and "the inquisitorial rack" is utterly devoid of historical foundation. The success which they obtained was due to fair means. If it is very limited, compared to the vast population of India, it is because the Portuguese power itself had no free scope in India, as in fact no Catholic nation ever had. Hence the great contrast between India and the Spanish and other colonies. India never had so many old-world pagans as to-day. The three or four million Catholics are only one per cent of the population. Even in one of the oldest Indian Missions (South East India) in almost eleven million souls the Catholics are only 4 per cent* after four centuries of work. At this rate what took eight centuries in Europe will take in India one hundred.

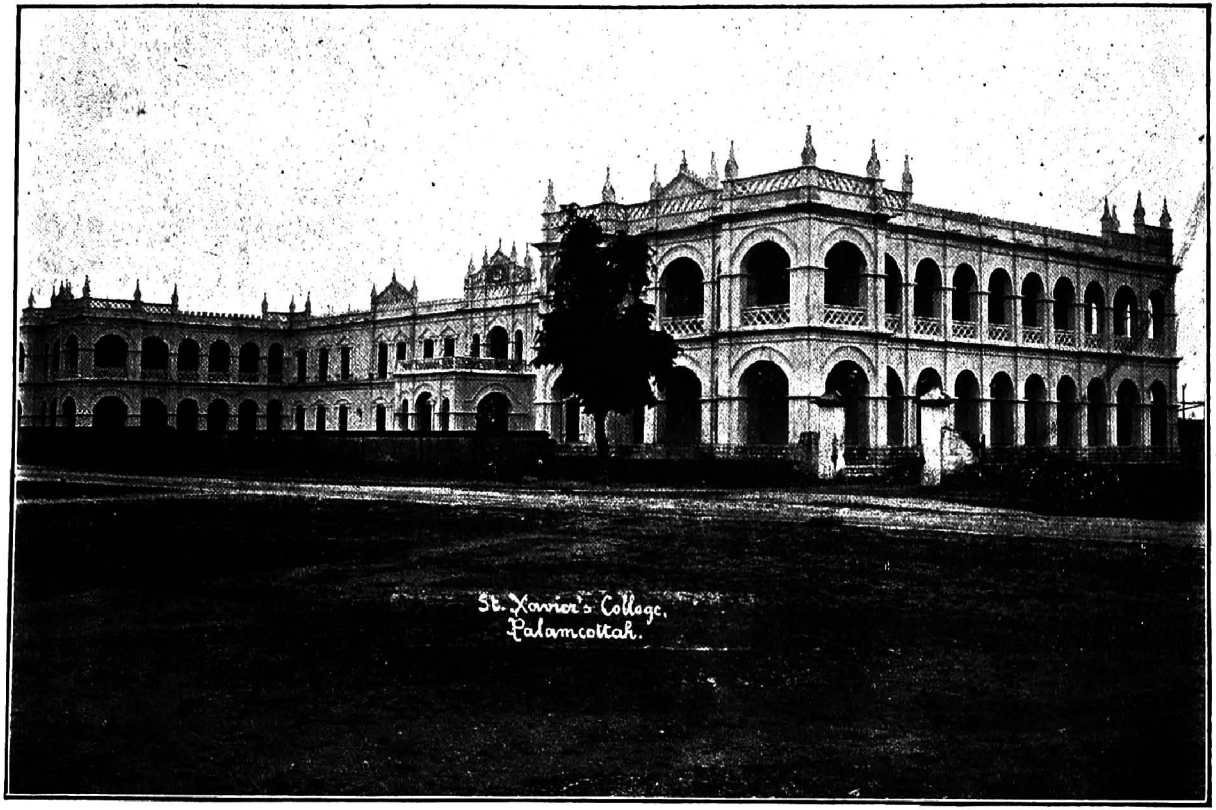
"*At this rate*," we say, for we should not discount in advance the possibilities of the future. It may be brighter than the past. There have been sporadic efforts to christianize India. St. Thomas the Apostle and waves of immigrants from Persia in the 4th and 9th centuries

* Population in 1931: 10,780,000; Catholics 441,700; other Christians 181,000.

MADURA, ST. MARY'S HIGH SCHOOL—*Sitting from left to right* :—

Rev. FF. X. Mariadoss, G. Gomez, A. Gnanapragasam, G. Pignol, A. Bonhoure, H. E. Bp. Faisandier, J. Kueny, A. Joly, C. Sandapper, M. Amalorpavam, J. Mares, J. Duhr, S.J.

(*At the Silver Jubilee, 1933*)



PALAMCOTTAH, ST. XAVIER'S COLLEGE, 1925

account for the Christians of the Syriac rites. Then there was in the 14th Century the Franciscan and Dominican Mission under Bishops Jordan de Severac and John de Marignolli. However the first permanent Missions to Hindus date only from the year 1500 after the landing of the Portuguese and the creation of the Padroado. Besides this Portuguese Patronage Pope Urban VIII in 1637 erected the vicariate apostolic of Bijapur with the Brahman oratorian Matthew de Castro of Goa as first Indian Bishop of the Latin rite. Three more Indians, Custodio Pinho, Alexander de Campo and Thomas de Castro were made Bishops in the 17th century. But the modern period of well-defined and fully organized Missions began only under Pope Gregory XVI (1831-46). These Missions, many of which have been dioceses for the last fifty years, (since 1887) have always been far too few and too extensive for efficient work on the Indian population as a whole. Only some favoured towns and country tracts, a small proportion of the total, have been evangelized. It is with these limitations in mind that we must judge of the remarkable results obtained so far:* in 1937 the number of Catholics alone exceeded four millions.

What method is most likely to succeed? Or which succeeded better up to now? Leaving aside individual conversions, the mass-movement may be vertical from the head downward or the reverse, or it may be horizontal. His Highness Francis Xavier Sinha, Raja of Tajpur in the archdiocese of Agra, baptized in April 1900 and his brother, Prince Kumar Sylvester Norbert Sinha, enjoy the unique glory of forming a Catholic ruling house in India. This is

* Catholics in India, Burma and Ceylon: in 1500 some 60,000 approximately, all of the Syriac rite.

Year	Catholics	Year	Catholics
1600	375,000	1850	1,093,000
1700	800,000	1901	2,201,774
1750	1,059,000	1931	3,682,133

a poor record for the 694 Native States with all their Ruling Princes and Chiefs.

In Europe when the King, the court and the nobles embraced Christianity, the rest of the nation followed, as the examples already given show. Thus also Ceylon became Buddhist. In India on the contrary we witness the age-long resistance of Hindu and Moslem culture and thought to the message of the gospel. The parallel with Europe breaks down and this for several reasons.

There is first the vast disproportion in numbers. Spain and Gaul, Africa and England had but scanty populations, but India to-day has nearly 370 million souls. Again the invaders of Europe (Franks, Goths, etc.) were almost destitute of culture, literature and philosophic thought; but the Indian past is no blank page. India can point to an imposing social system and religious philosophy. Hindus rightly or wrongly boast of a high instinct for the spiritual, a hunger after God, a limitless capacity for sacrifice, a worship of poverty and *ahimsa*, or gentleness. All the points of resemblance or of antithesis with Christianity strengthen Hindus in their position. (p. 10). A book has been written on the subject.* Let us mention here only the analogies concerning the doctrines of divine Incarnation, Atonement, the Fourfold Path of *Karma*, *Yoga*, *Gnana* and *Bhakti*† the future life—and on the other hand the contrasts: Hinduism is ethnic and eclectic, Christianity is universal and definite. Entrance to the one is automatic, to the other voluntary; the teachings of both about God, the universe, the soul, sin and redemption are divergent if not antithetical. All the rays of truth in Natural Religion are refracted on their passing through Hinduism.

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* E. R. Hull, S. J., The Great Antithesis. Bombay Examiner Press, 112 pp. 8 As.

† Keeping ritual and caste rules, ascetic practices, knowledge of Brahma and devotion to Krishna.

Thirdly Hinduism has great adaptability. Unlike the ancient paganism of Europe, Hinduism has learnt how to deal with reformers, like Buddha from within or enemies from without like Aurangzeb. Its survival is due to its amazing capacity for adaptation to circumstances and its power of absorbing or modifying external elements. Fourthly there are the plastic but conservative caste and joint family systems on a religious basis. For Hindus caste is an infallible index of the stage of spiritual progress that a soul has reached in the course of its transmigrations. Hinduism remains a religion idolatrous, aristocratic, expressing itself in the minute ritual of the home and geographically restricted by the ocean and the Himalayas.

There is finally great ignorance about the essentials of Christianity. Europeans may have given it a foreign look, but this is accidental. "We of the East do not care for your *adjectival* Christianity, what we want is the *substantive* thing," so said an Indian Christian to a conference of Protestant missionaries. Now the Catholic Church gives the substance and leaves the accidental human trimmings to the choice of every nation. As a matter of fact the Catholics of China, India and Africa feel perfectly at home in the Church and had nothing of any value to sacrifice on becoming Christians. *A priori* too this was to be expected, thanks to the cultural universality of the Catholic Church. She can live and prosper among all races and tribes because civilizing and christianizing go hand in hand. Both civilisation and Christianity are by nature international. Civilisation is an outgrowth of the activities of people living together in society; it is the result of the regulating of the various human interests directed to a final end common to all men and under principles universally true. When this point is grasped, the antagonism to European civilisation (which is not to be confused with industrial capitalism or economic imperialism) will lose

all importance. It will then be seen that civilization is a unity for all the children of Adam to have, but that the institutions which carry the burden of this unity may vary as the talents of man may suggest.

And what do we find in Catholics in any part of the world?—the life of supernatural grace common to all, a body of doctrines universally true, a number of moral precepts universally binding, a few sacramental rites of divine origin for all men, some practices and conventions followed by all civilized people, and beyond this full freedom to give expression to their faith by literature and arts, by practices and institutions that suit their national temper. In reality the processes of civilizing and of christianizing are not only parallel but identical in their full growth. Civilisation is no mere outward polish but the gradual transformation of human nature to which the Catholic faith adds the still more excellent gifts of the spiritual life. Given that Hindus are religious-minded and that Christianity alone can impart what Hinduism has not, namely the supernatural life and divine adoption, it should appeal especially to Hindus and have produced already entire Catholic nations, rich in the fruits of the spirit. But the plain fact is that Hindu India has not yet seen the Catholic Church in that light.

The resisting forces of Islam are still greater. Its 78 millions in India in 1931, racially different, are held by a common bond. Its strength lies in its combination of a short and simple creed that makes little demand on the intellect with a definite ritual that constantly manifests the creed in the outward life of the believer and becomes inextricably interwoven with the routine of his daily life. Its strength further lies in the fact that it is explicitly a proselytising faith. The conversion of unbelievers by the sword or by peaceful penetration is raised to the rank of a sacred duty. And at the other end, in Moslem jurisprudence

(*fiqh*, wisdom) the apostate if a man is punished by death, if a woman by reclusion or by death. Islam remains a religion insistent on One Transcendent God, iconoclastic, democratic, manifest in united prayer and public worship and vitally connected with an Islamic world that recognises no geographical limits. On the other hand the foreignness of Christianity in India is more apparent than real; it tends to vanish with the growth of large Catholic communities who remain as Indian as their fellow-citizens. The lines of Kipling so often quoted to the contrary really show that, with all the differences, there is an underlying unity of nature and for a great part even of race.* The gospel of the love of God in Christ makes a universal appeal. The Lord's own words: "*If I be lifted up from the earth, I will draw all men unto me*," are daily being fulfilled. And as the movement gathers momentum, we may expect even more rapid growth in the future.

The early Christian mass-movements have been mainly horizontal, that is within a few castes. The ancient Syrian Christians in South-West India suggest a mass-movement origin from a few higher castes. Under the Portuguese in Goa and Bassein groups including two or more castes in different villages entered the Church. The conversion of the Paravars and Mukkuvars is well known, so also are the mass-movements in the Ancient Madura Mission (p. 32 and 132). Last century saw the spectacular entrance of three aboriginal tribes into Christianity. Between 1865 and 1890 the German Lutherans, the Anglicans and the Belgian Jesuit Fathers received vast numbers of neophytes. In 1901 the Christians in Chota Nagpur numbered 157,497; and in 1931 they were 393,695. At present both Catholic and

* Oh! East is East and West is West, and never the twain shall meet
Till earth and sky stand presently at God's great judgment seat.
But there is neither East nor West nor border nor breed nor birth,
When two strong men stand face to face, tho' they come from the ends of the earth.

other Christian Missions are overwhelmed by group-conversion movements in various parts of the country. And it has been noticed that conversions from the upper classes are as numerous in areas where mass-movements from the lower classes have occurred as elsewhere.

Hence the outlook is for certain hopeful. The historic parallels sketched above break down in point of centuries. For India they must be lengthened out; but, with all their outward splendour and internal rot, neither Greece nor Rome were nearer Christianity at heart than India; whose evangelisation is hardly begun. Indeed by a rule on "missionary occupation" (see p. 108) the 1,800,000 square miles of India require at least 15,000 priests *in parish service*, or five times the actual number. The ecclesiastical map of India includes vast areas of practically no-man's land. On the other hand the growing spirit of investigation, as opposed to idle speculation in Hindu mythology, will dissipate blind hostility and indifference towards Christianity. In a lecture on "The Kingdom of God and the spirit of the Age," a Judge of the Bombay High Court, Sir Narayan Chandavarkar, said in June 1910:

> "The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope, but nevertheless I say India is being converted. The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought."

5. Our Separated Brethren

1. We have in the Mission no communities of Jacobites or other schismatics; only scattered families. But the latest *Directory of Christian Missions and Churches* mentions the following Protestant Missionary Societies in South East India: The American (Congregational) Madura Mission, the Christian Missions in Many Lands, the Tinnevelly Diocesan Council and other Anglican Societies,

the Church of Sweden Mission, the Dohnavur Fellowship, the Evangelical Lutheran Missions of Leipzig and Missouri, the Strict Baptist Mission, the Tamil Lutheran Mission, Methodists, Seventh Day Adventists and the South India United Church—to which we must now add Jehovah's Witnesses, or Russellites, Stand-fasters and Millennial Dawn People, as the followers of Pastor Charles T. Russell of Pittsburgh and of his successor Judge J. F. Rutherford are variously called. All these societies are self-appointed and without commission from on High. We may tell them what Joab said to Achimaas: "Why wilt thou run, my son? Thou wilt not be bearer of good tidings." (II Kings 18, 22) Would to God the many active and zealous members of those societies enjoyed themselves all the benefits of the Gospel Message! In the meantime there is much confusion. Some of these conflicting Protestant sects have made territorial arrangements to avoid civil war among themselves. They do not accept members who, after excommunication by one sect, find the authority of another sect to be divine. This temporary makeshift is of use so long as the vastness of India saves the sects from collision. But, as a Protestant author remarks:

"What right have we to force our western divisions on a single movement of the Holy Spirit. .. We are doing an injury grievous beyond all telling to the infant churches of the Orient. It is no matter of ancient schisms; we are rending newborn churches. Is Christ divided? Yes ... There lies by far the gravest missionary problem; and the roots of the difficulty are not in the mission field, but at home."*

"Deeply underlying the whole discussion" says *the National Christian Council Review* of Nagpur "that weakens and shames Christendom, there lurks a failure of love to God and man alike. We know also that we have wronged India in bringing this to her along with the message of Christ and that thereby we have hindered the coming of the Kingdom of God to this land."

* Rev. S. Holland, M.A. in *The Goal of India*, Madras, 1919, p. 106.

At the Missionary Convention held at Kodaikanal in May 1936 the same difficulty was denounced as follows:—

"One of the biggest questions before the Christian Church today is the divisions that are found which we call denominations. I venture to say that these divisions which have a great effect upon outsiders, stand in the way of the effective working of the church. Look at the Harijan movement. Here is an opportunity like a great open door, but the biggest question before them is "which church shall I join?" Missionaries in this country, perhaps, fail to appreciate fully how much such divisions stand in the way of the advancement of the Church, because they have certain traditions behind them which the Christian in India does not have.

"How may we get rid of such divisions? First, there is the method of displacement where one says, 'my Church only is right and all others must conform to it.' Secondly, there is the method of compromise and, thirdly, the method of federation, which is so much advocated when the church is considered as a tree and each denomination a branch of that tree. But this does not overcome our schisms. Fourthly, there is the method of transcendence in which all groups rise from one level to meet at a higher level. This is the method North India has adopted. This is not a perfect method by any means, but it seems to be a step in the right direction. The Church of Christ in India must transcend denominationalism if it is to bear fruit as it should."

Another clergyman writes from China:

"Sooner or later, even if the home Churches were benighted enough to attempt to plant their divisions permanently, a great centralizing movement will take place among the native Churches." In order to be strong in the face of great opposing forces they will unite. The problem of Church unity may be settled on the Mission field sooner than it is in Christian lands."*

Some blind enthusiast has said of late: "I revel in the multiplicity of our Protestant sects; they split up the white radiance of the Eternal through their prisms into many-coloured patterns." But the fine metaphor hides an ugly reality. That great prism of divine revelation has been smashed to pieces and the seamless robe of Christ has been torn to shreds by so many conflicting sects. This is now admitted and frantic efforts are being made for a "United Church" in North and South India respectively. But, as many Protestants fear, the good "Union Ship" is

* F. L. Hawks Pott, *The Emergency in China*, p. 222.

sure to founder on the two rocks of Valid Orders and of a Central Authority. What they must expect is a development more in keeping with the past of Protestantism, namely further sub-divisions, what in Africa they call Ethiopianism, that is, the revolt of native Protestants against foreign control and what in India calls itself the Mar Thoma (Reformed) Syrian Church which broke away from the Anglicans in 1836. Another form in India is the church-centric conception of Protestant missions, resulting in autonomous local units such as the Bengal Baptist Sangh, the Madura Sangham in the American Mission and the Evangelical Lutheran Church of Ranchi, which latter is an outcome of the late war, when the German missionaries had to leave. Still deeper down than disunion there is another fatal germ. Doctrinal modernism, relativism in belief and the sacrifice of old Tradition to Modern Thought have invaded the Noncatholic sects.

2. In England and America Protestantism has reached the last phase of its existence. The late G. K. Chesterton, himself a convert who knew from experience what he said, called modern Protestantism the abandonment of *Protestant* doctrines, just as the 16th century Protestantism or Puritanism was the abandonment of *Catholic* doctrines. Many modern Protestants disbelieve the Bible and exalt Works far above Faith, whereas their elders knew "the Bible and the Bible only" and despised Works as compared with Faith. The 18th century was the age of Reason, the twentieth is to be the age of Unreason. After giving up all supernatural ideas, the Reformers now surrender even natural truth. There is no denying that in the Protestant world, in doctrine and in morals, chaos reigns supreme. All this was to be expected. As the same Chesterton lately wrote:

"There is nothing positive about the foundations of Protestantism. It is based on prejudice and has been constantly forced to abandon one position after another. The only permanent principle

in it is anti-clericalism. There have been very few people in human history, who had to abandon all their own positive propositions so rapidly as the Protestants. Even among heretics they were strangely hasty in picking up notions and strangely hurried in dropping them. Moslems go on more or less being Moslems and Nestorians went on for centuries being Nestorians. There are still queer little Monophysite or Jacobite Churches in the East that date from the foundations of Christianity. But Protestants did not go on being Protestants: they weakened with amazing rapidity after the Puritan epoch; and they are now driven back to finding a secret and subconscious justification for their own mistakes.... You cannot feed the soul of men for ever on nothing more solid than a dislike of clergymen. The Calvinist could live on his Calvinism, while it lasted, as the Moslem can live on Islam which still lasts. But nobody can live on prejudice against persons; and if that is all that is left of Protestantism, it has ceased to be."

Disruptive forces are indeed inborn in Protestantism. The divine authority of the Church has been replaced by human judgment. Each individual is a law unto himself in the matter of religion and outside the Catholic Church unity of faith has vanished for ever. The revolt against divinely constituted authority in the 16th century has produced lamentable results. The spirit of revolution, the secularisation of education, the violation of the sanctity of marriage by divorce and birth-control, the growth of rationalism and religious indifferentism are some of the direct fruits of the much-vaunted "spiritual liberty" of Protestantism. What a contrast to the Catholic Church, one corporate organisation, with one doctrine, worship and discipline throughout the world, despite the various nationalities and languages of her adherents.

This doctrinal Modernism is promoted also by a new attitude towards Nonchristian faiths, along with a emasculated belief in the uniqueness of Christianity.

"The Comparative Study of Religions, writes Fr. Martindale, S J., is wrecker-in-chief for the faith of our own generation as Darwinism for the two generations before ours. Nor can it be said that Christian writers have met it with any dazzling success. With one or two brilliant exceptions, they have concentrated on showing the uniqueness of Christianity by watering-down the resemblances of other religions. This is a weary task: because, with three or four

thousand years to play about with, research is always bringing new resemblances to light; and each new resemblance has to be watered-down afresh.

The uniqueness of Christianity does not depend on God's having ignored the countless millions who have lived and died outside it: it depends on the uniqueness of the Incarnation, on the Godhead of Our Lord and the organic relation of the Church to Him. Obviously, what is absent or incomplete elsewhere will find its completeness here: but the one thing by which Christianity is *incomparable* is its organic relation to God-made-Man. Thus we have the two related truths: the One True Religion founded by God; and the religions made by men and showing forth beliefs about God. Once the religions of mankind are seen like this, the difficulties vanish. The uniqueness of Christianity no longer depends upon the deficiencies of other religions. The discovery of new resemblances outside cannot affect our belief in the Church: but will deepen our sense of God's love for man and His providence working in all mankind.

And again, in the words of Rev. Alexander Brou, S.J.:

"If Protestantism believes it has something to learn from the Hindus, if it needs teachers from outside to understand the 'supremacy of the spiritual', the spirit of justice and charity, the love of God, universalism, and the other fine things which it finds in the *ahimsa* and the *bhakti* of the Indian doctors, if it thinks it worth while for its spiritual and mystical life to have recourse to the methods of the *yoga*—all this is its own affair. For their part, Catholics cannot say more than that there are in Hindu thought, in Vedantism for instance, much that is part of 'the light which enlighteneth every man that cometh into this world.' It has to be extricated from the fallacies which distort it; it has to be made use of, but by means of other lights which have a higher source. It has to be illuminated and completed by the data of the Faith. In this sense, it is true to say that the Christian missionary comes not to destroy, but to build—to build after clearing the ground, of course. But Catholics do not admit a manner of presenting things which is equivalent to saying that Christianity has truly something new to learn in India, that a Christianised India will give to the world a kind of supplementary Revelation. And that is really what recent declarations of Indo-Protestants would suggest, if one took them literally. After which Indian Catholics may thank God that, owing to their clearly defined faith and their precise discipline, they are not exposed to these unfortunate aberrations of nationalism."

Hence also the idea of Christianity as the fulfilment and crown of Hinduism is misleading. The Catholic Church welcomes the earnest cravings of Nonchristians for holiness and truth and she will fulfil them but by means of her own, not by using false creeds. She is a living spirit, the

mind and voice of the Most High and needs no borrowing from below. Like her Divine Founder, Jesus in the Temple of Jerusalem, the Church sits and moves amid scribes and doctors both hearing them and asking them questions, claiming as her own what they say rightly, correcting their errors, supplying their defects, completing their beginnings and expanding their surmises.

Any weakening of the Christian faith even in Protestant societies must be considered a dead loss. Catholics hold that every baptized person, even if in good faith he remains in the heresy or schism he was born in, is (albeit invisibly and abnormally) a member of the Catholic Church by the baptismal character, by divine faith, hope and charity if he keeps them and by the sacraments if they are validly administered. Such persons are well prepared to receive from God further graces and for them to turn modernist in belief would be a retrogression.

3. A glance now across the past shows that already in the middle of the 17th century the Madura Mission had to suffer from the Dutch (p. 53) and later from the German Lutherans (p. 59). Their own converts were far from being perfect Christians, notably on the Coromandel Coast. Dr. Buchanan, a chaplain of the East India Company, described the Anglican mission of Trichinopoly and Tanjore as "the Garden of the Gospel", but, remarks an Anglican writer, "there were far too many weeds in the garden. Caste and the eleemosynary spirit played sad havoc with the Mission." This is sufficiently borne out by the following extract. In 1834 Lord Macaulay, Law Member of the Government of India, wrote from Ootacamund:

"By all that I can learn, the Catholics are the most respectable portion of the native Christians. As to Schwartz's people in the Tanjore (Lutherans) they are a perfect scandal: they have got into a violent quarrel with the missionaries and the Bishop, who refused to recognize the distinction of caste in the administration of the Lord's supper ... Frederic Schwartz (Lutheran) and Bishop Heber

(Anglican metropolitan drowned at Trichinopoly in 1826) conceived that the distinction of caste, however objectionable politically, was still only a distinction of rank ... But whoever was first in the wrong, the Christians of Tanjore took care to be most so. They called in the interposition of Government and sent up such petitions as I never saw before or since, made up of lies, invectives, bragging, cant, bad grammar and texts of Scripture quoted without the smallest application .. A missionary (Anglican) here on the Hills told me: 'Sir, the sooner the church of Tanjore is broken up the better. You can form no notion of the worthlessness of the native Christians there'."

Already in 1828 the Catholic Servaikārars (servants) of sixteen villages in the Trichy District north of the Coleroon, after a caste quarrel with the Vellālars, had called the Rev. J. C. Kohlhoff from Tanjore * and became Lutherans and later on Anglicans, but as usual many came back.

In 1844 the American pastor of Tirumangalam "came to rescue" the Catholics of Periyur, forsaken by their Goan priest and persecuted by their Zamindar. To attach once for all "those Papist Paraiyans" to the pure Gospel the pastor made them constitute him the legal owner of their lands and houses and took away a basketful of statues from the chapel. These statues served as dolls to his little ones and were then shipped to New York as authentic proofs of Papist idolatry in India.†

In 1853, the American Mission reported about the Catholics of Sholavandan: "They belong to the Goan party and are especially accessible. Their priest rarely visits them. Many have already come over to us." Similarly the 3,000 Protestants in Periyakulam Taluk are mostly sons of apostates abandoned about the same time by the Goan priest of Dindigul, seventy miles away.

* By the way this Rev. J. C. Kohlhoff who succeeded Schwartz was the son of J. B. Kohlhoff of Tranquebar and the father of C. S. Kohlhoff who founded the Coleroon Mission. The three missionaries worked in India for an aggregate period of 156 years.

† Leo Besse, S.J. Mission du Maduré, p 182, 316, 519, 650 &c.

About 1860 the most effective Protestant propaganda consisted in taking up all the lawsuits possible, on condition that in case of success, the party, the family, or the village adhered to the sect. The plan worked so well, wrote Fr. Saint-Cyr, that they tried to stir up litigation where they found none, as the best means of propaganda.

For similar anecdotes in the south, read the life of Fr. Verdier by Fr. Dessal, and the Letters of Fr. Guchen.

Our Lord worked and prayed for "One Fold and one Shepherd"! He made His Church like "the city built on a hill" unmistakably manifest to all in her hierarchy, priesthood and sacraments! Now, on the contrary, Indian inquirers ask sometimes: "Where and which is the Church of Christ?" That a central authority is indispensable is proved by the very existence of many-headed Protestantism.

At present the Protestant Missions form three groups somewhat differing from one another: the continental Missions who emphasize faith and are conservative about caste, the British Societies, much divided among themselves and handicapped by the fact that they represent the nation which has political and military control in India and the American societies who claim more than half of the Protestant Christians in India, and have shown a strong humanitarian spirit, reaching out constantly into philanthropic activities connected with a strong missionary propaganda.

There are also further cross divisions according to doctrinal tenets. In 1907 the Presbyterian and Congregational churches formed themselves into the *South India United Church* embracing former American, English and Scotch missions in South India and Ceylon. It had in 1935 about 273,000 Christians of whom only one fifth are communicants. There is a similar *North India United*

Church made up in 1924 of Presbyterian Missions and having a total membership of 250,000 including vast numbers of unbaptized adherents. There is since 1926 a *Federation of Evangelical Lutheran Churches in India,* "with a view to develop and unfold their special charismata," as they express it. And since 1930, by Act of Parliament (the Indian Church Act), the Church of England in India has been disestablished and become an autonomous branch of the Anglican Communion under the vastly pretentious name of "*The Church of India, Burma and Ceylon,*" with fourteen dioceses, three Indian bishops, 1,200 ordained ministers and 450,000 members. Finally as to the numerical strength of Protestants in South-East India, it is not half that of the Catholics but they seem to increase faster.* This may be due to a greater influx of unbaptised adherents, who in some societies amount to one-third of the entire membership; and it may be also due to greater emphasis being laid on the duty of every Christian to promote self-support and self-propagation. The Indian Missionary Society of Tinnevelly maintaining a Mission in the Hyderabad State and among the Palayan aboriginals of Tinnevelly is an example in point.

6. On the Threshold of the Church

Many Hindus still look on the Catholic Church as coming from abroad not from above. That may be due in part to the polemical attitude which the Catholic propaganda must at times assume; but the impression which missionaries most care to make upon the heart of India's people is that they have come as their friends and saviours, not as enemies. There is indeed much in Hinduism that deserves denunciation; but attack merely puts people upon

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* South-East Coast

	1911	1931	Increase
Catholics	370,265	441,670	19·2
Non-Catholics	136,481	180,954	32·6

the defensive. How few of our own changes of opinion are due to attacks made on us! Not denunciation but sympathetic understanding of other men's point of view opens their heart.

One good point strikes at once. Hindus are religious-minded. As they like to proclaim, man's soul is akin to God, (indeed part of God); in its last analysis the universe is *spiritual* and it is *just.* This is a noble triad of truths (except for pantheism). Then there is the ascetic ideal. In his heart of hearts, every Hindu reveres the *sadhu* or *sannyāsi* as the example of what is perfection for man. There is the well-known prayer from the Brihad Aranya Upanishad:

> From the Unreal lead me to the Real,
> From Darkness lead me to Light
> From Death lead me to Immortality.

The four key-words of all Hindu philosophy and theology are well expressed by Professor Otto Strauss of the Kiel University* as *Karma, Samsara, Duhkha,* and *Moksha.* As Hindus believe, our actions bear fruit after death in an endless series of rebirths which make life synonymous with suffering and sorrow, until liberation from rebirths is attained by the extinction of all merit and demerit. This is the Hindu perversion of the truth that, after the fall of mankind from grace, our present life is a severe probation in which by good works we must conquer everlasting bliss, there being for us no heaven without suffering. But what Hindus perfectly ignore is the divine redemption and all the facilities it has brought us for reaching our destiny.

Another feature is less welcome. The Hindu mind easily appreciates what it thinks is best in Christianity; but a bridge connecting East and West does not of necessity make the Eastern go West. There are Brahmins who got

* Indische Philosophie, Munich, 1925, p. 253.

HIS EXC. PETER LÉONARD, S.J.,
4th Bishop of Trichinopoly, 1936.

HIS EXC. FRANCIS T. ROCHE, S.J.,
First Bishop of Tuticorin, 1923.

FR. JAMES SANTIAGO, S.J., *Professor, Preacher and Author (1848-1926)*

FR. FRANCIS BERTRAM, S.J.,
Founder of Loyola College, (1870-1936)

prizes for Bible knowledge in a Christian College and who tell you: "After all Hinduism and Christianity are much the same." So also Mr. Gandhi says: "All religions are nearly as dear to me as my own Hinduism; I venerate them all; hence no thought of conversion is possible. I do not ask God to give to others the light given to me, but only the light and truth they need for their higher growth." If Brahmans are real "modes" of the divine Substance (according to Ramanuja) or even identical with it (according to Sankara's dictum, *Brahmasmi*) then the Christian message about "God in us" by sanctifying grace loses its force.* By this false knowledge they believe they can evade the fatal Law of Karma. But with such *Gnāna* or Vedantic wisdom, they cannot in good conscience feel secure. There is this vast difference between the genuine certitude of the Christian and the subjective certitude of the Hindu that the former knows why he is right in his belief, whereas the latter neither sees that he is wrong nor sees that he is not wrong. Error cannot assume the objective evidence of truth.

It is therefore unsafe to dwell on the good points of Hinduism; they are misleading and breed in Hindus a self-complacency which blinds them to the many shortcomings in their belief and practice. For instance Hindu worship is almost always idolatrous. Hinduism denies the brotherhood of man; it plants its heels on the depressed and says: "Ye shall not rise." Hinduism degrades woman: she cannot be saved unless reborn. Hinduism above all is no teacher of morality; it has no winnowing fan to separate its own wheat from its chaff; it has no standard of truth; it condemns nothing and accepts everything. "From the high spiritual flights of the Vedanta

* See The Great Antithesis, by Rev. E. R. Hull, S.J. 120 pages, Bombay, Examiner Press, 1923.

philosophy", says Swami Vivekānanda,* "down to the lowest ideas of idolatry with its multifarious mythology ... all have place in the Hindu's religion." Hence that bewildering complexity of good and ill. As another Hindu says: † "From the acutest philosophy to the most barbarous fetish worship, all shades of the highest ideals coupled with the most degrading practices are enfolded in its all-embracing creeds." Hinduism defies summary treatment. As Sir Alfred Lyall has written:—

> "Pervasive and defiant, the deities hover and swarm,
> Like the wild bees heard in the tree tops,
> Or the gusts of a gathering storm."

"*Pervasive and defiant*" can well be said of Hinduism.

Indeed, to be a Hindu at most two things, not very spiritual, are essential, namely subordination to the Brahman and membership in an organized caste. Granted these two, the most ancient errors, dead and buried long ago in Europe, may be upheld and cherished by your Hindu neighbours of to-day. Already Socrates identified sin with ignorance (*avidya*); the Neo-Platonists turned philosophy into a vague religious mysticism or theosophy; the Pythagoreans believed in metempsychosis; the Gnostics preached the doctrine of "salvation by knowledge"; the Manichaeans, with their contempt for matter and the human body, and the Pelagians, with their exalted ideas about their own capacity, would find in Vedantic Hinduism congenial ground for their own tenets.

Thus Hinduism embraces a variety of contrary beliefs and is ever ready to assimilate new ones. Brahmans are inveterate opportunists. As Sir C. P. Ramaswami Aiyer, the Diwān of Travancore, said at Trivandrum last October:

"Let us remember that as in the past so in the future our faith must adapt itself to the circumstances of the

* *Hinduism* p. 2.

† *Hinduism and India* p. 144, by Govinda Das.

changing world to refashion its message and gospel so as to be of service to humanity at large." He adopted, he said, Poverty, Enlightenment and Study as his watchwords and Illumination as his goal.

What Illumination? The Vedantic self-realisation finding out that you are in *advaita*, non-dual relation with God Himself—or rays from "the true Light which enlightens every man that comes into this world"? (St. John 1 : 9).

With many educated Hindus the case is just the reverse. Not one in a thousand, says Dr. Sir G. C. Narang, has ever read a word of the Hindu Scriptures. Still fewer know anything of the Vedanta schools; but *ignotum pro magnifico,* admiration dispenses from study. Those very same Hindus keenly grasp logical proofs in the field of Science, but refuse to reason out the basis of their beliefs. Contrast for them the historicity of the Gospels with the total absence of "Evidences" in favour of Hinduism and they will tell you: "The Vedas are eternal, they were true before history, before writing, before the age of man." Such blind faith is based on sentiment not reason and that is why Hindus are so "untouchable" and proof against persuasion: all contrary argument is *a priori* ruled out of court. Or if its cogency is admitted, even then the Hindu will look on his beliefs as binding on him, saying: "Christianity is true for you and Hinduism good for me. I am well where I am. No religion has the full truth." There are finally various forms of Hinduism, the Brahmanic, the Dravidian, as we have shown already (p. 9-15) and other non-Aryan cults. The Aryan and Dravidian cults are like two trees, planted side by side, whose branches are closely intermingled, but which possess separate roots. The "marriage" of two trees is a common practice that well illustrates this fact. Similarly on the border-lands between philosophic and popular Hinduism

and between Hinduism and Christianity there have grown up eclectic systems borrowing from both sides. We hear of *secularized* Hinduism or practical adherence without any conviction, of *Christianized* Hinduism which takes many things from the Bible, of *Modernized* Hinduism or the New Vedanta of Vivekānanda, of *Vedic* Hinduism or the Arya Samaj and of *Sanātanist* Hinduism held by the ultra-orthodox and ultra-conservative party. But taking a general view * we see two sets of forces at work: the old religions of India on the one hand, Christian influences on the other. Up to 1870 Hindu and Muhammadan reformers adopted much of Christian thought and practice; but under the impulse of national feeling, the tables were turned: oriental religions and culture are glorified as spiritual and ennobling, while everything western is condemned as degrading materialism. Hindus, Jains and Parsis, Muslims and Buddhists, all seem to have full confidence each in his own religion; defence organisations, the Arya Samaj, Ramakrishna Mission, Theosophy and sectarian or caste organisations work for a triumphant revival of the old religions. And yet reasoned faith in them is dying. Sanskrit learning and Vedic schools are neglected. Christianity has made the educated feel that monotheism is the only possible religion, that God is the Father of all men and that all men are brothers.

Now above this fertile jungle, all of natural growth, the central figure of the divine Saviour of mankind is being lifted up so as to attract all eyes. To minds tormented by fear, as Hindus often are, Christ brings order, serenity and peace. Instead of the crushing weight of *karma*, the inexorable law of retribution and the terrifying prospect of endless rebirths, there comes the promise of forgiveness of sin and the new birth into life with Him. Instead of the

* J. N. Farquhar, M.A., D.Lt. Modern Religious Movements in India, Macmillan and Co. 1924. p. 186 seq.

cold vagueness of pantheism we have the doctrine of a loving personal Father, a divine Brother, and in the Eucharist we receive the very Bread of Angels.

2. Another question is how Christianity should appear to the exterior castes or depressed classes. Out of the eleven million people in the South East Division 1,850,000 are ranked as depressed. They form the great Submerged Sixth. Hinduism is an exclusive aristocracy which for ages has exploited entire races of serfs doomed to a degradation almost without parallel in history. Their mere touch defiles the Puritan Hindu; they are below and outside Hinduism, a sort of human refuse, spurned and disowned. But about thirty years ago nationalist Hindus, anxious to retain their numerical preponderance, perceived the danger of these outcaste masses passing wholesale over to Christianity or Islam. This aroused their dormant conscience; enthusiasm for humanity makes them now do what Christianity has always urged by precept and practice as a duty of human brotherhood re-affirmed by Christ. As an English poet says:

> "Children we are all
> Of one Great Father, in whatever clime
> His providence hath cast the seed of life;
> All tongues, all colours."

And this natural brotherhood has been raised by Christ to a divine level with no exception of persons. If Christ showed preferences they were in favour of the poor, among whom the depressed classes are certainly found. These classes, it has been said, suffer from Indebtedness, Intemperance, Ignorance and Improvidence—evils which are at once results and reinforcing causes of desperate poverty. We have elsewhere described their primitive religious practices (p. 116). Hence we can understand the immense relief and emancipating hope with which the submerged sixth receives the glad tidings of the gospel. We can gauge

the liberating uplift of the Message which tells the oppressed they are men, brothers of the Son of Man and of all men everywhere. "*The Lord hath anointed me. He hath sent me to heal the contrite of heart, to preach a release to the captives and deliverance to them that are bound*" (Isaias 61).

In connection with depressed classes turning towards Christianity there is a notable result worth mentioning. Rare in the Tamil country, it occurs in the Telugu mass movement.*

"Where the movement of the outcastes into the Church has been welcomed and cultivated, where good care has been taken to provide adequate instruction and training to the converts from the earliest beginnings of their Church life, there the example of the converts has resulted in the ingathering of caste people. Caste conversions within the last few years total well over 32,000 from about forty different upper castes. The reasons given by the converts for becoming Christians are truly striking. A large majority attribute their first interest in the Christian religion to the changed lives of the outcaste converts; some, to Scripture portions lent them by the Christian teachers or their own Christian labourers; some, to their early education in Christian village schools; and some, to the help received in Mission hospitals. But the first reason is what is given by the great majority of the converts. This is proved by the fact that often caste converts have come out precisely in those villages where there are already Christians from the outcaste communities. Dr. Pickett mentions (Christian Mass Movements p. 300) an area where out of 187 villages with caste converts 170 villages had already Christians of outcaste origin... In the Dornakal diocese there is no caste convert in any village where already there lived no Christians of outcaste origin."

Here is one more ray of hope for our conservative South.

3. Now it is to people with so many different mental outlooks that Christianity is to be offered and made attractive. With the illogical, too emotional and subjective presentation by some Noncatholic "missionaries" we have dealt already. Let us here give illustrations of the Catholic manner. The pleasant and considerate way in which he

* V. S. Azariah, Anglican Bishop, India and the Christian Movement, C. L. S., Madras, 1934. p. 79.

dealt with his inquirers is told us by Father Peter Martin, S.J. (+ 1716) who laboured with great success in the stations round Trichinopoly. He says:

"Daily I must receive visists from Hindus and answer their questions, yet without entering into discussion. Experience has shown us that discussions in which they always lose only embitter and alienate them. Make to yourself the objections which you foresee they can make and answer them at once. They always find the solution good when it is not they who have made the objection. Above all give them a lofty idea of the God we worship and from time to time ask them whether the perfections which we ascribe to God are not worthy of Him or whether He could be without them. All this without insisting on the fables and infamies which they narrate about their gods. These are consequences which you must leave it to them to draw and which they draw in reality."

With really learned people the missionary may have tough work. We have seen already how far the subtlety of pandits may lead f.i. in the doctrine of predestination. Among Vaishnava Brahmans, the southerners (*thengalai*) of Srirangam illustrate the free grace of God saving men by the cat and kitten metaphor, the stronger carrying and protecting the weaker (the mārjāra nyāya); but the northerners (*vadagalai*) hold the (markata nyāya) monkey argument. As the cub clings to the mother ape, so man seeks divine help and freely clings to his God. This is a reproduction in Hindu circles of the European controversy between Calvinists and Dutch Arminians, or between Molinists and Neothomists or Augustinians. Here is now an account of the controversy by which Fr. de Nobili gained his first success.*

Fr. De Nobili and the Guru.—When in 1607 Madura was being evangelised by Father Robert de Nobili, the first-fruits of his labour was the conversion of a learned *guru*. Impelled by a sincere desire of salvation, the Brahman had for long been seeking the way to heaven, not however with humility. Blinded by self-complacency, he had only contempt for the Christian religion. Father de Nobili's

* See also De Nobili's Missionary Method, C. T. S. of India, 32 pp. Two Annas.

fame soon awoke his curiosity, and he resolved to visit the great teacher (*Tatva podhagar*). Discussions on religious subjects were at once held; and they were continued for four or five hours every day for twenty days.

The following sketch will give an idea of the culture the Hindus had attained in Madura, "the Florence of the East." The conversation turned on the multiplicity of gods and on Creation. The Hindu readily admitted the absolute unity of God, after hearing the ordinary arguments drawn from the infinite perfection and independence of the Divine Nature. To bring him to admit "Creation" was more difficult. The philosophers of the country, the Saiva Siddhanta school, starting with the principle: *Out of nothing nothing can be made*, admit three eternal elements: "*pathi*" or God, "*pasu*" numberless Souls and "*pāsam*". the Matter out of which God forms bodies. To this theory the Father opposed, the usual argument: "If Matter and the Soul were not created. they would be God; and if God could not create or make out of nothing, He was not almighty and consequently not God. His action, like that of secondary causes, would be limited to the mere modification of already existing matter." When this argument had been developed and illustrated by comparisons, the *guru* acknowledged that the Hindu theory was founded on a false notion of the Divine Nature.

The second day the Hindu belief in Transmigration was discussed. The *guru* defended his position warmly; he insisted on the wonderful variety of the conditions of men, which, he said, could not be explained except by admitting merits or demerits acquired in a life anterior to this. He held with the Platonists that our body and soul are two separate substances, that the soul is within the body like a bird in a cage, or a chicken in an egg-shell. In answer the Father had to show that: (1) Between the soul and the body, two incomplete and distinct substances, there is

a natural union which makes them *one single substance*, man, who lives and acts, so that his actions belong neither to the body alone nor to the soul alone; whereas between the bird and the cage there is no such relation. (2) As there is an infinite malice in sin, inasmuch as sin is the contempt and violation of the laws of an infinite God, the varieties of conditions and the transient miseries of human life cannot be an expiation of so great an evil. (3) The differences between men, rich and poor, Brahman and Pariah, happy and unhappy, result from secondary causes the action of which God is not obliged to suspend. Moreover the intention of God in the unequal distribution of the goods and joys of life is to show how worthless these riches and pleasures are, in comparison with those which He reserves for us in another world, as rewards to be merited by the right use of temporal goods or by patience in temporal misfortune. (4) In every well-regulated society subordination is of absolute necessity. If all were kings, they would be toys, namely kings without subjects, or generals without soldiers. In our body if all the members were heads what a monster! (5) Lastly the Father brought forward an argument *ad hominem*. Many Hindus hold that God produced the first Brahman from His mouth, the first Kshatriya from His arms, the first Vaisya from His thighs and the first Sudra from His feet. But the first Brahman, Kshatriya, Vaisya and Sudra could not have been classified in consequence of merits or demerits in an anterior life. And then de Nobili gave St. Paul's parable of the potter and the vessel. (Rom. 9, 20).

After twenty days of discussion the *guru* admitted he was in error, and applied himself to the study of the Christian religion with Father de Nobili as teacher and guide. Thanks to his talents, his progress was rapid; he was baptised, and he chose Albert for his Christian name. Later on Albert became a zealous apostle among his friends

and relatives. God assisted him by giving him power over the devil. Sometimes before exorcising a possessed person, Albert obliged the Father of Lies to confess before the incredulous the truth of the religion taught by Fr. Robert, and this testimony was the first light of the true faith to many minds.

Another Controversy.—One day some *pandārams* (religious mendicants) came and for three or four hours argued, with all the subtleties of philosophy, on the unity of God, His shape and goodness, His foreknowledge and freewill, why He gave man an inclination to sin and so on. De Nobili's custom was to explain religion only to sincere inquirers, whereas these he considered enemies of the truth. So he freed himself from them and the next day declined their visit.

As another example of sterile controversy here is what Bl. de Britto narrates in his letter of 1683.

"On the frontier of Ramnad I was challenged by two proud heathens to a public discussion. To them it was an affair of attacking, rather than of learning the truth. The dispute veered round to the *thalai vithi*, the writ on the head. All men, so Hindus believe, are born with their fate written on their forehead by the hand of Brahma. This destiny is irrevocable and none of their millions of gods, nor even Brahma himself, can alter it in the least. Even faults and crimes are excused by the words: "It was written on my forehead."—After hearing them with patience, de Britto asked: "Can Brahma, your god, utter falsehoods?"—They replied: "No, certainly not." Then de Britto went on: "I see among you two sects utterly opposed: one claims Vishnu as supreme and the other Siva; how can Brahma write on the heads of all these people things so contradictory?* Either there is no such writing, or else Brahma, who you say is truthful, writes what is false. And suppose I were to call Brahma, an impostor; has he also written this upon my forehead? If so, he admits the charge; if not, then it is false to say that Brahma predetermines all our thoughts."

There was no escape from these dilemmas. The opponents were beaten on their own ground, but in default of argument, "they

* In the Mahabharata Yudhishthira tells the Yaksha who has killed his four brothers: "Contradictory are the teachings of the Vedas, as are those of the Smritis (Traditions). No Rishi's words are (pramana) binding. The essence of (*Dharma*) duty is hidden in the cave (of the heart)."

began", writes de Britto, "to revile and level false accusations against me; yet they remained satisfied with words and withdrew."

As a means of refuting error and confirming the Christians in their faith, Fr. Henry Henriquez, successor of St. Francis Xavier on the Fishery Coast, gladly accepted public disputations. Here is an example.

The Man 300 Years Old. In 1560 in Vembar, (Tinnevelly) there appeared a *Yogi* who boasted of having migrated many times from this terrestrial life and having come to it again by the command of God, in order to teach and enlighten people. In proof of it he put forth some cleverly forged indications as "remembrances of his past experience." He found many believers and could easily extract from them abundant gifts. Even the Christians were not safe from his deception. As soon as Fr. Henriquez, S.J. heard how far this farce had gone, he sent a messenger to the famed *Yogi* to beg of him to deign and come to Punnakayal assuring him that his journey would not be in vain. He excused himself, at the same time for not being able to visit so great a man, his shattered health preventing it. The *Yogi*, elated by this flattering invitation and deluded into the hope of rich presents from the Paravars of Punnakayal who were then the wealthiest on the Fishery Coast, started at once in great pomp. He made his entry into the town surrounded with bands of men and children, wearing crowns on their heads and with throngs of musicians who filled the air with noise; lastly, borne up aloft in the midst of that cortege, paraded the *Yogi* in person, supported on all sides by influential men.

Fr. Henriquez, going out to meet him, challenged him in a loud voice, so that all the bystanders might hear, to state, in presence of the people, the prodigious doctrine he preached about his repeated deaths and returns to life. It was, he said, of great importance to the world to know whether he had been sent from heaven to spread that knowledge. In such an encounter, continued the Father, there was no doubt as to which side would have the victory. Truth was invincible, and a man of a 300 years' experience was more than a match for an ordinary mortal like himself. Full as he was of self-conceit, the *Yogi* was yet taken aback by this unexpected thunderbolt and, more to avoid shame than out of real willingness, he accepted the challenge with seeming eagerness. The discussion consisted, for a time in the Father proposing doubts as to the reality of so many rebirths. The *Yogi* was getting more and more entangled in his answers; then Fr. Henriquez proposed to him that, if he could not give convincing *proofs* of at least one of his rebirths, he should at any rate show their *possibility* by dying, there and then once, and coming back to life publicly again, in presence of the people. That would suffice to convince every one about his past marvellous lives and the truth of his mission to the world. All the bystanders loudly endorsed the proposal.

Only the false prophet was not ready for the trial. Turning to Fr. Henriquez, he told him he wondered that a man, so wise as he was, did not understand how no importance was to be attached to the truth or falsehood of a doctrine, so long as it brought in good revenues. So saying he suddenly dashed away, leaving the bystanders dumfounded at his shameless hoaxing. Fr. Henriquez took this occasion to expose the falsehood of the teaching of the Brahmins, whose lust for gain prompted them to deceive the people with stories of false miracles. The hearers cried aloud that the Law of Christ alone was genuine and true. And so this dispute ended to the joy and triumph of the Christians and to the shame of the *Rishi Yogi*, who, after the short-lived glory of his supposed rebirths, had only to go back to his desert and brood over his shame.

As to the new Madura Mission, let us mention the "*Practical Hints on Lay Apostolate*"* a tract in which the saintly Fr. Francis Billard, S.J. who baptized the first Brahman converts at Trichinopoly in 1894 † shows his considerate way of treating catechumens. As to public lectures on Religion it has been found that instinctively, by a phenomenon of crowd psychology, the audience pool and manifest not their good sense but their prejudices. Conferences held within the precincts of St. Joseph's College ended with an empty hall, while lectures delivered in 1896 in the town hall by that gifted Bengali Brahman convert, Upadhyaya Brahmabandhav Banerji were interrupted by a frightful uproar. Private conversations are more useful than public debates, but then, as Fr. Louis Lacombe humorously remarked, you may have to deal in turn with the swindler, the dilettante, the business man or press correspondent, the eclectic or the good young man like the one mentioned by St. Mark (ch. x, 17.) This opens up a chapter on the motives for conversion, about which later.

A more practical means of apostolate was found in the press, namely periodic or occasional publications. In the *Life of Fr. Louis Lacombe* ‡ one may read (p. 55) how mere

* C. T. S. of India, 16 pp. one anna.

† C. T. S. A Great Indian Convert, V. Mahadeva Aiyer, 3rd edition, Annas Four.

‡ C.T.S. of India, Trichinopoly, 1930, 84 pp. 4 Annas.

handbills, broadcast in time, caused the discomfiture of the late high-priestess of Theosophy, Mrs. Annie Besant in 1895 and of an Arya Samajist, a certain Thakur Chandravarma in 1924, who had come to lecture at Trichinopoly. A still more important enterprise is the Catholic Truth Society of India, started in 1919. Two years before, eight Archbishops and Bishops, assembled at Bangalore, had resolved on its foundation. Since then the society has been patronized by the entire hierarchy of India, Burma and Ceylon. It has now 350 life members and one thousand annual subscribers. In 1935 the society distributed or sold 84,000 tracts or handbills. Very few Noncatholics ever buy for cash anything Catholic. Hence the distribution of Catholic literature is one of the most useful forms of Catholic Action.* Our present achievement is a mere drop in the ocean, compared with the needs. The efforts made in the various vernaculars also call for vast extension.

4. It is finally of great importance to examine what actually appeals to outsiders in Christianity or what are the *motives underlying Conversion.* In the obstacle race which ends in conversion there is a goal in view and the motives for that race, like Proteus, assume various shapes. Material advantages such as food, money, relief from serfdom, help in lawsuits, assistance in getting employment, increase in respectability, protection against the police and zamindars, facilities for education and the like, have never been totally excluded from the hopes of would-be converts. Doubtless conversion entails material benefits, at least indirectly as natural consequences of mental, moral and spiritual improvement. The hope then of a decent life on earth is quite compatible with the hope of a blissful eternity hereafter. To apologize for the conferring of such benefits which serve

* The Catholic Truth Society of India, Trichinopoly H.O. *Life Members* pay Rs. 60. ANNUAL MEMBERS:—For *Rays of Light,* monthly Tract and occasional Handbills—Rs. 3, (sh. 6 or Rs. 4.) For the Monthly *Rays of Light alone*: Re. one a year (sh. 2 d. 3.) *To be paid from January.*

as stepping-stones to higher things is sheer nonsense. It is neither good Christianity nor good sense to offer the Pariah the stone of theological speculation or purely spiritual gifts and let him lack the bread of humanity. He seeks some one who has the power and the will to help him out of the slough to which Hinduism has consigned him; and famine or some accident gives the final impetus in many cases. *A priori*, on the other hand, a religion which declares all men equal before God in merit or lack of merit, is not acceptable to the man who believes he is at the top, or near the top, of the ladder of merit.

Many a patient, forlorn and sick to death in hospital, is glad to meet a friend, and that friend brings him consolation and opens for him Heaven also. Others come to your instructions with apparently no earthly design. By and by you come to know that one has two lawsuits in court and expects your help. Another needs your recommendation for the post of vaccinator. A third, pressed by his creditors, imagines you will gladly pay Rs. thirty for the privilege of baptizing him. The best for such prospective converts is a talk with them about first principles:—"You seek me because you did eat of the loaves and fishes and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of Man will give you."

In a group conversion area an inquiry was recently held on the reasons why people wished to join. And here are some of the replies, giving in turn social, secular and spiritual motives:*

Because I was tired of the devil—To change my character—To escape from cholera—To marry a girl—So I could amount to something in life and go to heaven—Because I was sorry for my sins—Because Jesus rescued me from the devil—To do my duty—

* Waskom Pickett, Christian Mass Movements in India, Lucknow 1934, p. 163.

To fight the devil and help my children—Because I wanted instruction—To receive help from God—Because the land-owners oppressed me—Because I didn't want to hinder God's Spirit—To get rid of my sinful habits—Because I thought the Christian religion best for me—Because I saw advantages while I live and after I die—Because God worked in me and I had to do it—To take the name of God as a protector—Because I liked Christian people—Because our missionary helped us against the Brahmins—Because I wanted God's blessing for my family—To obtain peace in my heart—Because the love of Jesus won me—Because Jesus is better than Krishna—Because I was sick of gods who couldn't hear my prayers—To get a wife for my younger brother—For Jesus' sake—Because I like the teaching—Because this religion melted my heart—To be saved from forced labour—Because I wanted to know God—Because it is right—Everyone ought to be a Christian—Because I was unhappy as I was—Because the wise men of my caste said I should—Because I was invited to do so many times—The Christians were always after me.

Even psychologists would be unlikely to agree on an analysis of the motives that lead anybody to support the nominees of a political party or to join some particular church. But they would hardly differ on the statement, that several motives or many were at work in his mind. Religion appeals to many motives, as does politics, and it is doubtful whether any normal individual can change his beliefs, his practices, and his allegiance in religion without the operation within him of many motives. No wide movement in any religion takes place without engaging numerous motives. Nevertheless, it may happen that one is so much stronger than all others that it may fairly be considered the primary cause of action. Our Lord Himself tried to persuade his disciples to do right by telling them "*Great is your reward in heaven*". Hence we do not hold that those motives only are truly religious and worthy which are associated with indifference to the future welfare of the subject and his loved ones. We need not separate love for God from a desire to find our own happiness in God. We must crave for an ultimate satisfaction, recognition, and approval. The love of God for His own sake does not exclude less perfect motives. These

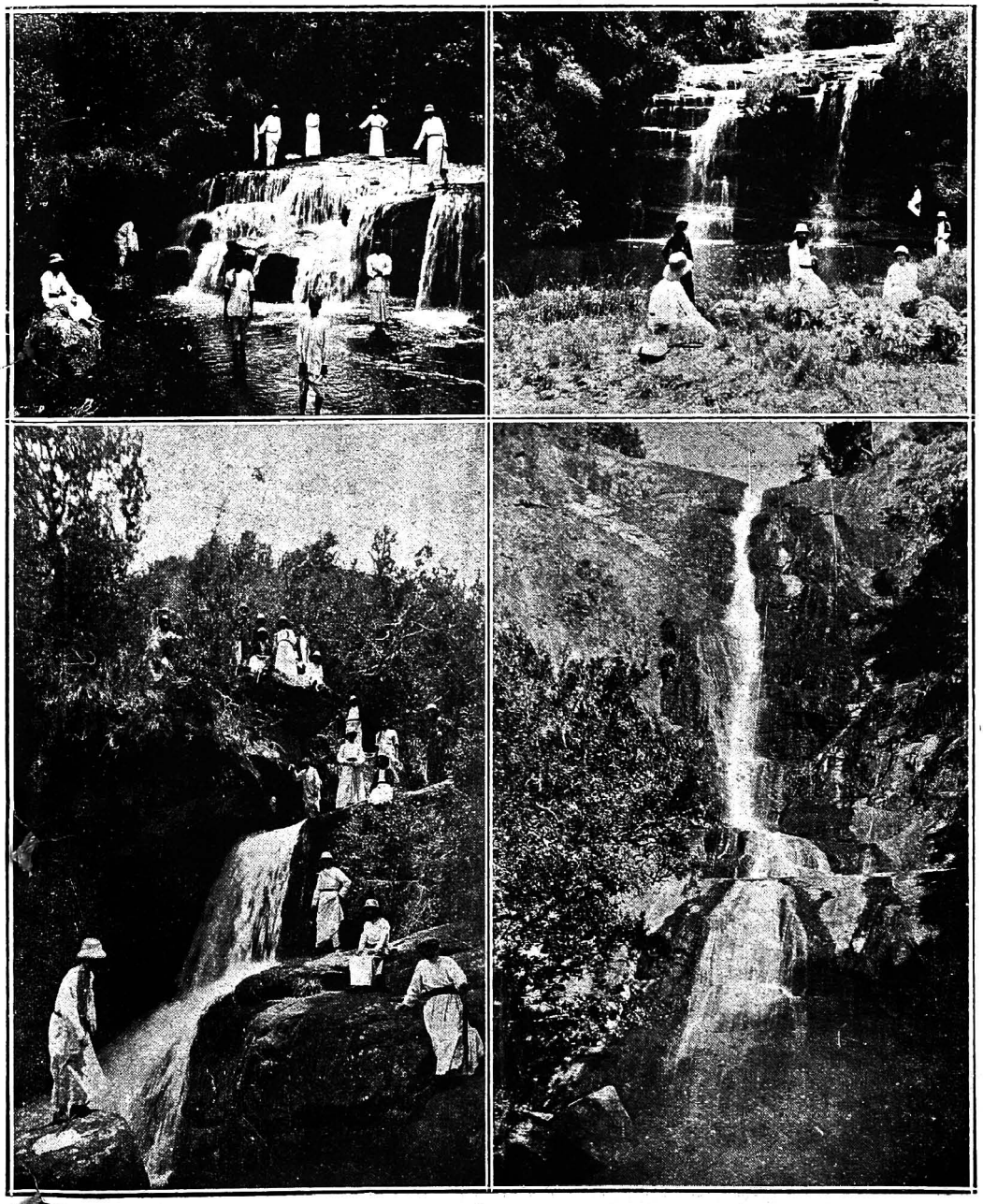
may be very "mixed" and not very clear to the neophytes themselves; but the Gospel will prove again its superhuman power to transform human character.

7. Present Attainments and Tasks Ahead

The Catholic Church is like a metal token of Divine coinage. One side bears the likeness of the God-Man; the other, the likeness of His mystic Body. Both are indelibly impressed on the coin. It is with the brightness of the latter side we are concerned now. If we venture to offer some constructive criticism, it is not because we appreciate the good less, but because we wish it to improve all the more; so that, *doing the truth in charity, we may in all things grow up in Christ.*

The people of South India, it has been said, are the most gentle, polite, pleasant and easy-going folk one could wish to meet. They are patient under suffering and willing to help their own caste so long as a few coppers and a handful of rice remain. There is no Poor-law in India, and a dozen people will live in the same house on one solitary wage-earner. The average income per head per day being below two pence or about Rs. 30 a year (according to a statement of the National Congress) one may imagine how simple Indian home life must be.

But this is no bar to intellectual keenness. The Hindu philosophic systems, whether based on the Upanishads (the six *Darsanas*) or on the scriptures called *Agamas* (the *Tantrika* sects) are not surpassed in abstruseness or elaboration by those of any other ancient people. However the Hindu mind revels preferably in speculation, not in observation and experiment, nor does it always put intellectual convictions into practice, being ever ready to compromise. American observers speak of these two extremes of character,—their own, the American, the culmination of restlessness and aggressiveness, and the



PALNI HILLS: WATERFALLS AND STUDENT VISITORS

KODAIKANAL: SACRED HEART CHURCH AND PARISH, PERUMAL PEAK AND LAKE

Indian, the apothesis of calmness and patient repose, even though at times emotions get the upper hand. Hence where one is weak the other is strong and *vice versa*, each type is defective in so far as it lacks proportion. In India, as elsewhere, there is great variety of temperaments yet Self-control and Non-injury (*sama* and *ahimsa*) are ranked by Hindus among their five cardinal virtues.* Loss of temper they look upon as a fault, while they easily forgive other much more serious moral shortcomings. Again there is in some modern Hindu sects "a passionate seeking after the Divine," the *bhakti mārga*, the mystical type of religious experience in the form of felt and enjoyed communion with a goddess or a god (*Bhagavat*)—a very promising feature, it would seem, in prospective converts to Christianity. But again in this *bhakti* the emotional (in the will or the senses) preponderates over intellectual elements; affection of a pure sort is known to have passed into erotic passion; this *bhakti* finally is not the Christian form of communion with God which leads to active co-operation and the performing of good works and which prepares for higher states of divine union not granted to all.

What precedes may help to understand better the graces of mind and character found in Christians living in Hindu surroundings.

1. *Faith and Works.*—We notice first the beautifully simple *faith* and *piety* of South Indian Catholics, shown by their long and loud prayers, their frequent use of sacraments and sacramentals, their devotions to some favoured Saints, their Mass and other offerings for the dead, and their calm acceptance of death and trials.

Justification, however, depends on works no less than on faith. The *works* of temporal and spiritual mercy, not only vocal prayers, are insisted upon by the Judge of

* The other three are Purity (sattva suddhi), Detachment (vairagya) and Truth (satyam). Hope and Charity are not insisted upon.

mankind (St. Matt. XXV). Moreover, faith is chiefly *interior*. A childlike overestimate of "demonstrations" of piety should not throw into the shade the interior labour of self-conquest, and the obscure and humble exercise of charity. To be sure, our self importance or *maghimai* bears no direct ratio to the *vedikkai* or exterior pomp of our festivals.

Again, simplicity of faith is not synonymous with blankness of mind. Only a *spirit of study* which tests, clarifies and strengthens the vision of faith will enable laymen to give an intelligent account and a helpful communication of truth to others. There are shallows in Catholic doctrine where a child may wade. There are deeps in which an elephant may swim. When the friendly Hindu receives from the Catholic only vague or wrong answers to his inquiries, well may he consider that Catholic a mere child in spiritual matters, and perhaps despise the Church as well. A Catholic not enthusiastic about his religion is a poor advertisement for it. But the fire of enthusiasm springs from convictions and convictions from solid knowledge. As a rule, also, the best *instructed* are the most *practical* Catholics.

Let us here only refer to connected questions already dealt with (p. 199) namely the retention of literacy and the need of study circles for the creation of a truly enlightened body of Catholic laymen. Hence arises in turn the need of providing books and periodicals at cheap price. A constant supply of them can alone help to preserve literacy and secure a regular flow of new knowledge and fresh ideas. Under this aspect Catholic Truth Societies in their English and Vernacular branches are of great potential usefulness. Our periodical publications, reviews and magazines merit a much more liberal patronage. The importance of Catholic literature for the maintenance and growth of the Church cannot be too much stressed. This again requires writers and funds. Think on the one hand of the thousands of

primary lay teachers and other influential men, the beacon-lights in their own particular spheres, whose flame must be kept burning and on the other hand of the college lecturers and professors, lay and religious, who can find here lines of activity that may bring light and learning to the humblest village home.* All Christians have duties to God and to our Saviour; they have also duties to their fellow-citizens and the production and distribution of good literature is an excellent work of mercy.

2. *A New Era for Catholic India.*—The recent creation in South India of dioceses, entirely manned by Indian clergy and religious, is an epoch-making event. In the mission-field, in the very heart of the pagan world, there exists now a young Catholic Church, born of the soil and destined to be itself a great mission to the Nonchristian world. On the efficiency, vitality and missionary zeal of this Church the spiritual welfare of India ultimately depends.

But this Catholic community is still small even in the most favoured places, only 869,000 in the Madras Presidency in 1931. It is relatively better off in literacy, civic life, higher education and the education† of women, although much remains to be done. Even so the community can exert a sound influence over others by its intelligence and enlightenment. Already the Indian Christian takes proportionately a larger share than others in the work of imparting primary education. The service rendered through this one channel alone constitutes some claim on the part of the Church to be a powerful factor for the welfare of the country. The level reached in higher education is a still better asset. The long training in boarding schools ought to fit young men to be pre-eminently impartial and correct officers in public service. This is already recognized and appreciated by the people. When speaking to an

* India and the Christian Movement, p. 80.

† See Supplementary Notes 5 and 6.

Indian Christian audience in South India, the European District Officer remarked that "the Church had contributed an ever-increasing number of able officers to the public services and also given a large percentage of good and able men to other professions." The catalogues of the former pupils of our colleges bear eloquent testimony to this fact. Appointments in local boards, often given by the vote of Nonchristian electorates, also afford testimony to the confidence won by deserving Indian Christians from their Hindu and Muslim fellow-countrymen.

Yet we must also look forward for improvement. Not only Christians in responsible positions in civic life, but all have duties as citizens of India. The Christian with high ideals of social conduct and new motives for serving his neighbour is called to be at the fore-front of all movements for the betterment of society both moral and economic. In the Presidency 86 per cent of the people reside in villages and what most of those villages need is a protected water supply, elementary sanitation, medical help, maternity aid and education of adults and children. In all these respects Christian villages should be models. At present there is much unemployment among the English educated; but the uplift of the rural community, or village welfare, in particular as regards health and education, could absorb a large number of nurses, medical men and teachers from among the Christian community. There is something appropriate and noble in a Christian life spent in combating physical and social ills in rural India.

As to their political life Christians will henceforth, under the new "Government of India Act of 1935," have separate communal representation and be reckoned by their number to safeguard their interests before the Legislatures. But those interests should not suffer from mere numerical weakness; they are of a higher order. Catholics hold definite views on the great questions of the day and

are able to guide their country along paths mapped out by the Church and based on the experience of centuries. Hence the power of the Christian minority lies not in numbers but in wisdom and organisation, not in quantity but in quality. On several matters of morality Protestants are not decisive enough and Nonchristians look up to Catholics for a lead. There is ample room here for realism, practical and patient idealism and that just and reasonable optimism so necessary for life. And as in "mixed matters," such as education, morality, matrimony and religious freedom, politics is Christianity-in-action, far from keeping aloof from politics Catholics should be able to take the initiative; they should consequently also prepare themselves.

One point in particular may be noticed. The separate communal electorate makes of Christians a static community. To work for its expansion, to proclaim to all the Gospel of salvation might be criticized, however wrongly, as a movement directed to gain political power and to transfer individuals from one political group to another. To change their religion would also mean for Hindus to leave their civic or electoral group. The difficulty however is only apparent. There is no clash between the duties of citizens and those of Christians; on the contrary, as Pope Pius XI often said, "the better the Catholic the better the citizen." In a previous section (p. 97) we have dealt with Catholic Action chiefly from the missionary view-point, yet primarily it concerns the Catholic community. There is first the general direction for all :—

Support the Good Works of the Church. There is ample opportunity to exercise personal activity in various good works e.g.: the fostering of vocations to the priesthood in this country of ours where the need of workers in God's vineyard is keenly felt. "*Thy Sons, O India, are Ministers unto thy Salvation*" (*Filii tui, India, administri tibi salutis*). Parents should offer their children when called by God. They should fire their children with the spirit of Catholic Action. They should present to them often and make them appreciate the noble maxims and great models of Christian life. Children should be sent only to Catholic schools and enrolled, as

early as possible, in the various sodalities and confraternities established in their parishes. There they will learn how to use their talents and gifts for the good of their own soul and the souls of others.

There are also special directions for Catholics in public life :—

"Catholic Action and politics in the sense of party politics cannot co-exist, since party politics is necessarily partisan, or divided.

On the other hand, one of the fundamental characters of the Apostolic Hierarchy, created by Our Lord, is to move above the agitations of all earthly cares and considerations, so that it can say, like the Apostle St. Paul that it is "the debtor of all," that there is to be no distinction "between Greek and barbarian": that all souls are equal before God, and God is for all. Hence we have "non-party politics," politics that does not treat of party, but politics in the etymological sense of the word, that which has in view the *polis*: the advancement of the common good, the good of all: and when politics in this sense is meant, not only is such a preoccupation not alien from Catholic Action, but it is a duty, in as much as it is a most imperative duty to exercise that charity which has for its object not individuals, but the many, and all.

Hence, as the Rt. Rev. Fillon, a French Bishop, has also said :—

"The leader of Catholic Action must not be a partisan. As a citizen he is free to join whatever political party he pleases; as an apostle he should neither be a member of a committee that would draw him to its specific interests, nor yet the agent of a political party that would impose its opinions. He must stand only for the policy of Christ whose kingdom is not of this world: *Adveniat regnum tuum;* his one thought is of the Kingdom of God.

Is this to say that the Catholic leader must be non-political? Far from it. A Catholic must have solid convictions and a clearly defined programme of social, family and universal application. In this sense the leader must be above party, not because he is non-political, but because he refuses to accord to any one party the exclusive right to support his programme, and because he is willing to treat with all men of good will who are favourable to Catholic principles."

These are some of the hopeful activities open to Indian Catholics at the beginning of a new era. On the right exercise of them by the Church in India will depend its own happiness and the christianisation of the land.

3. *Parochialism and the Catholic Outlook*—For centuries Hindu India has been making clans, castes, sub-castes and

minor fractions in the social, political and religious spheres. The caste spirit has drowned public spirit. Each little group lives in splendid isolation, above, or unlike, everybody else. This national instinct, this permeating atmosphere made of exclusiveness and prejudice—strongest in South India—may tell even on the Catholic community. It may lead Christians to form the local chapel in distinction from, or in opposition to, the universal Church of Christ; to mind only their village and their clan; to look askance at, equivalently to exclude from the Church—and, in so far, from Heaven as well—, people outside of their own happy or unhappy circle. If that spirit prevailed in Europe, there would be to-day no Christian Church in India. If Christianity ever became a caste privilege to be shared on the principle of "the fewer the better," this would be a desecration, a sin crying to Heaven. By all means let charity begin at home, but let it not end there. Let it become universal.

The kingdom of God, the Gospel message is a ferment or leaven that raises the meal. So also the Catholics of a country must do pioneer work in the vineyard of the Lord. Until now Catholic effort has been devoted in great part to the permanent care of hereditary bodies of Christians. These in turn must become active, as members of a daily expanding Church, eager "*to seek and to save that which is lost.*"

Some people take refuge in the soothing principle of inertia: "We let our clergy and religious perfectly free to work,"—while laymen form the dormant Church. For those people the ideal of perfection is the man "placid like a stone god." In many a village or sub-caste, Christians and others live together, and the watchword seems to be: "You have your pagoda and we our chapel. Why not remain all of us as we are?" Good Hinduism and bad Catholicism are equally apathetic. Last century some families were Christian and some not. So will it be next century if nobody stirs. Even within the fold, when starting

a chapel, school, or work of benevolence, you may hear from many the lame excuse: "We can do nothing," whereas a trifle from each member could achieve great things.

In previous sections (p. 97 and 215) we have dealt with these most important topics; we add here some more details. In a South Indian mission almost half the conversions annually made are due to the aggressive conviction of the people to bring over their relatives and fellow-castemen. In a certain village no more pagans die without receiving in time the Christian "blessing." In the ancient mission thousands of baptisms (*in extremis*) in danger of death were administered by the laity. The poorest Catholic can baptize; the most ignorant can preach by example. Actually laymen in a certain section—we were told by the priest in charge—"bless" every year several hundreds of infants born of Nonchristian parents.

Finally in November 1936 at a meeting of the Catholic Action Society of Pondicherry a speaker from Trichinopoly made some very apt remarks:—

"Our object" he said, "is to make the Catholics of the Tamil Nadu missionary-minded. Tamil Catholics ought to recapture something of the spirit which animated their ancestors who were proud to style themselves *Vedakarars*. The old pride in the only true Veda ought to be revived by a widespread study of Tamil Catholic Classics." He also emphasized the necessity of forming parish associations with reading rooms and libraries as indispensable adjuncts and of raising the standard of living by starting suitable cottage industries. There could also be a "*Parents' Day*" to kindle an effective desire for elementary education.

The speaker at Pondicherry did well to recall the apostolic zeal of our first Christians and their legitimate pride as *Vedakarars*. It has in fact been observed, in India as elsewhere, that converts usually exhibit all the glow and warmth of their new experience. They have made some great sacrifice for the sake of Christ and they have their reward in the rich enjoyment of union with God and an ardent zeal for the good of their neighbours. The Christians

of the second, third and later generations are not born with such a religious experience; they need conversion themselves; and only with practice and time will their religion become a living and active reality. Hence the great need of quickening one's own spiritual life and zeal for souls. The modern conditions of the Catholic apostolate are not the same as of old. In the first stage of missions, the gospel message stands on its own merits. But when a body of believers is formed in a locality, the conquering power of the gospel also depends on the evidence furnished by the new church members. The life itself of the Catholic community must tell on its surroundings. The social, economic, intellectual and spiritual progress and transformation of the Christian become for his pagan neighbours a most convincing proof of the Church's divine claim. Many conversions are directly traceable to the living witness of good Catholics. In spite of blemishes and defects found in individuals—by which they harm others as much as themselves—the visible transformation seen in good Catholic homes is a strong appeal to fair-minded outsiders. Speaking of the Depressed, the Brahman compiler of Travancore Census of 1907 is very explicit when he says of conversion work:

"To Christian missionaries belongs the credit of having gone to their humble homes and awakened them to a sense of a better earthly existence. The heroism of raising the low from the slough of degradation and debasement was an element of civilisation unknown in ancient India" (See p. 140.)

But equally in all classes, as in the primitive Church, the personal manifestation of the Christian life leads to imitation. Business honesty and exemplary homes are Christian achievements that are not easily overlooked.

4. *Features of South Indian Catholic Life*—Somewhere in his remarkable elucubrations on Morals Fr. Thomas Gallo, our Mission Theologian, after exposing the views of two brother missionaries, of Democritus the optimist or laughing philosopher and Heraclitus the pessimist, or weeping

philosopher, quotes * two high authorities of the former Mission who doubted whether Christianity would ever shed such lustre here as it does in Europe. The question needs no immediate answer and will be solved by time. But a talented Catholic Brahman has the following happy expression: "As flowers are different by nature, but the dew-drops which unbutton them are of the same kind, so Christianity is one, but its benign influence issues in variety." In contrast with the heathen, the Christian who sins feels he has fallen and endeavours to rise; the pagan sticks in the mire and may believe it suits him. For the Christian sin is a passing misfortune; for the pagan, a state of soul. The Christian slips despite his religion; the pagan remains in the ditch, because no one helps him out. Christianity does not take away all weakness; heathenism blights even natural virtues and has no balm for the wounds of the soul. In the right order of things we expect and may claim from well-organised Catholic communities a higher and purer standard of life than elsewhere, all the more so in localities that have enjoyed for decades of years the privilege of having a resident priest. We have in mind some of our oldest settlements in towns and in up-country places, Irudayakovil, Idaikattur and the like. The latter is a Vellālan colony of emigrants from the North of Tanjore. Fr. Saint-Cyr advanced them about 1860 money wherewith to buy up lands for betel cultivation and that advance has been repaid. Under the manly impulse of Fr. Joseph Hurlin, the settlement became a duplicate of the world-famed Paraguay reductions. Daily at dawn the church-bell called the children to come and vie by their songs with the birds of heaven. The entire village heard Mass before going to the fields. At night-fall again there was common prayer. The school-master led the children to Church and back. The borough was divided into wards,

* *Suppetiae*, Vol. II, p. 328.

each under a prefect. External faults were atoned for by taking or receiving some lashes on the shoulders, wearing a crown of thorns, and carrying a cross, or going on one's knees round the Church. Fr. Ferdinand Celle, in charge from 1878 onwards for twenty years, would fain have transformed the "Reduction" into a monastery. Excessive zeal, perhaps! But he endowed the rather up-country place with a magnificent Church which some Indian Bishops might envy as a cathedral. It was finished in 1894 and is a masterpiece of Gothic architecture, the princely donation of an English lady. Daily Mass and prayers, frequent Communion, the Way of the Cross, the First Fridays, Night Adoration and sodality meetings attract the major portion of the community. Idaikattur and its neighbours, or close rivals, such as Mickelpatnam and Rasakembiram, form, like the pleiads, a cluster of seven Catholic villages. They are an oasis in the vast extent of paganism all around.

The Pasku.—In Idaikattur and in a dozen other places of the Mission the Passion Play is an important annual feature of Holy Week. Thus the miracle plays of mediæval Europe survive in our midst; they charm our Indian contemporaries, like our ancestors five centuries ago. These passion plays may lag miles behind those of Nancy or Oberammergau with regard to composition, organization and performing skill. But they have a realistic, eastern setting and combine decorum, piety and simplicity.

Pilate of Judaea and his peons armed with rifles resemble the Indian District Magistrate on circuit. The emissaries of the Synagogue behave like the local subordinate Police. The horse parading at the triumphal entry into Jerusalem, the lamentations of Our Lady and other items are found in no Gospel, genuine or apocryphal. Some monologues, dialogues and rhapsodies seem to you to be endlessly long. Despite it all, the chief actors, Our Lord, Our Lady and the Apostles, play their part with reverence and understanding.

The audience, besides, is not so critical as you are. See how, between 7 and 8 P.M., on Good Friday and Holy Saturday, they quietly occupy, free of cost, the floor seats, namely the public square facing the stage—men, women and children, two, three or four thousand of

them according to localities. The bright full moon of Eastertide rises overhead. Not a leaf stirs on the lofty palm-trees.

It is an evening beautiful and free,
The holy time is quiet like a nun
Breathless with adoration.

When the curtain is raised, dead silence reigns over the multitude. As the hours pass, some weary pilgrims fall asleep and some children snore, but others keep eyes and ears wide open. At 5 A.M., all will crowd into the neighbouring church for the morning service. The impressions carried home may fade, but the audience, Christian, Hindu and Muhammadan, have witnessed an exhibition commemorative of their Redemption, and many faithful will approach the Sacraments with renewed piety.

Of late much has been said and written against those Passion Plays. Doubtless, if mismanaged, they become a pantomime or travesty. But do not generalize too fast. In the south a Protestant minister told a Catholic: "I have seen the *Pasku* once and I was much edified. It is pious and very apt to instruct the people." The local priest must control the performance with his staff of laymen, settle the text of the play and regulate the interludes. The Church, the mother of all arts, gives her sanction and support to the stage as an educator of the masses to high and beautiful things. In a country where vulgar pagan dramas are in great vogue, Christian miracle plays fulfil a useful purpose. Even missionaries, as we have seen before (p. 109) have composed religious dialogues. Several popular mystery plays, *vāsagappas*, from the Bible or the Lives of Saints are by able laymen.

In 1653 Fr. Alvarez with the help of Muttiudayan (Hilary) the Nayakkan catechist (there were three catechists of that name) composed in elegant Tamil verse a drama on S. Barlaam and S. Josaphat. It was staged on Easter Sunday at Kandalur (east of Avur) with great success. The novelty filled Christians and pagans with joy. Half the population of Kandalur headed by the Kallan chieftain asked for baptism. The play also displaced idolatrous festivals and so bore abundant fruit. (Besse p. 13).

The modern cinema and the talkies are the new rivals of the old world drama. But so far Indian films exhibit mostly worn-out Puranic or mythological plots from the

Itihāsas; they abound in anachronisms of dress and scenic setting and offer much more sentiment and music than dramatic action. The Pasku therefore should not die out, unless replaced by something better. Speaking from experience, an observer remarks that:

"In common with the rest of the South Indian stage, the Catholic plays are suffering under an intolerable tyranny of music. Songs in season and out of season are the order of the day. To quote but one instance, the hero in that famous play of "Gnanasoundari," meets the heroine in a lonely forest with her arms cut off and crying in agony for help. The hero invariably sings a song for a quarter-of-an hour before rendering her any help. Again, most of the plays now enacted by Catholic dramatic societies are lacking in ideas of dramatic sequence. The scene is laid in Rome but a Hindu character appears. The story is taken from the Old Testament but a character attired in pucca twentieth century fashion comes in. I shall not go on cataloguing the anomalies, anachronisms and incongruities, which characterise these dramatic representations, but will only say that they leave room for a good deal of improvement."

Another annual event is the village festival. Essential features seem to be the ceremonial erection, on the forum; of a flag-staff, thirty or more feet high, the hoisting of the flag nine days before the feast, and the daily carrying round, with banners and pennons, of statues fixed on portable canopies, *sappirams* or in turrets set on wheels (*thērs*) and glistening with tinsel.

When the new arrival from Europe witnesses at night those smoking torches and hissing rockets flaring up in darkness, amid the excited multitude tossing about; when he hears the deafening noise of drums, bugles, mortars, cymbals, clarinets and hand-bells, he recals to mind the polyphonic endeavours of the wind and string instruments round the famous statue of King Nabuchodonosor, the taking of Jericho, or the feasts of some Dravidian pagodas, about which the Abbé Dubois says: "I have never seen a Hindu procession which was not a picture of Hell." He is glad to learn that the character of the people is fortunately out of harmony with their acoustics and pyrotechnics, but he cannot help saying: "This is very noisy piety."

When, however, he sees peace and order setting in, a procession formed, the men walking on one side and the women on the other; when that cyclone of sound waves, or what he calls that barbarous music, makes room at intervals for collective prayer or pious canticles, if, moreover, those functions are made to end before, instead of beginning at, midnight, and if they really promote piety, he will not condemn them.

Needless to say that benedictions of the Blessed Sacrament and all liturgical offices are held in strict accordance with the Rubrics. A pensioned sepoy, converted at Trichinopoly, after beholding his first solemn High Mass, exclaimed with delight: "It was a picture of Heaven!" Again with regard to solemn first communions, Fr. William Strickland wrote in 1852:*

"The ceremony is prepared by the Fathers with all that holy attention to devotional forms which they so well understand and which is productive of much good on the easily impressed minds of the Indians. More than any other people, perhaps, the Indian appreciates a thing according as he sees it valued by others. This explains how useful a well-ordered ceremony must be to form his mind to a due respect for holy things. Several of the Missionaries have shown much tact in the judicious use of those exterior means of awakening piety in the soul so much in use on the continent."

But an interior means also is much used in our boardings, frequent communion. Already in May 1886 Fr. Francis Buisson, S.J., twenty years before the famous Encyclical of Pius X, wrote from Adaikkalapuram to the French *Messenger*: "To encourage the frequent Communion of children is the most powerful means of procuring religious and priestly vocations and calls to the apostolate in all its forms. Make children communicate and the words of the Gospel will be fulfilled: *Ask the Lord of the harvest to send labourers.*"

There is lastly a favourite sort of devotion, the pilgrimage to famous shrines. The fanes of Our Lady of the Sceptre at Karankād, our Lady of Health at Velānkani, both by the sea, St. Sebastian at Kokkurani, St. James at Surānam, St. Michael at Andāvurani, St. Germaine at Rāyapuram, St. Ignatius at Nemmēni or the tombs of Fr. Martin at Rasakembiram and Fr. Capelli, the *Veda Pōdagar,* at Kalugmadai—to mention only some. These trips are not or should not be mere picnic parties. Annual confessions take place; arrears of several years are made good, and the pious pilgrims return home, comforted in

* *The Jesuit in India,* Dublin, 1852, p. 188.

soul and body. The spiritual results depend on the exertions of the organizing missionaries and above all on the grace of God leading men during their pilgrimage on earth right to the golden gate of the Celestial City.

Epilogue

While reviewing the varied, always laborious, often critical phases gone through by the Jesuit Madura Mission, the dominant impression is one of admiration for the eminent men who have worked heart and soul to confer on the people of this country the best and highest blessings.

The desire you next experience is that of emulation with those priests, laymen, devoted nuns, zealous catechists and workers of every rank and ability met with in our narrative. They have laboured and suffered before us; they have sown in tears and not always reaped in joy. But they have worked whole-heartedly.

Thanks to them, the Catholic Church has stepped out of the background in South India. The imposing mass of public buildings—churches, convents and schools,—the full pulse of Catholic life, and the concourse of swelling multitudes from every rank of society, all united in a common belief and practice, are marks by which may be recognised the Spouse of Christ, and the Religion founded by God for all men. The Church enjoys now some of the social prestige or ascendency which is her due, the esteem of her well-wishers, and the respect even of her adversaries.

As usual, these consoling results have followed the operation of the ordinary laws of Providence such as:

1. *The Law of Intercession*: *Ask and you shall receive, that your joy may be full.* (St. John xvi, 24). Prayer of the right sort has limitless achieving power. Whoever prays best, helps most.

2. *The Law of Self-exertion: He who soweth sparingly shall also reap sparingly.* (II Cor. ix, 6). Abundant harvest follows liberal seed-sowing.

3. *The Law of Sacrifice: Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.* (St. John xii, 24). The Cross borne with courage by the missionaries and their helpers ransoms millions.

On a small scale, the four centuries of existence of the Jesuit Madura Mission reflect the phases of the history of the Church in India and the world:—a magnificent beginning attended with mass movements and miracles as in the primitive Church,—a period of consolidation and extension amid many-sided opposition,—times of darkness or depression—halcyon days of renaissance and revival, clearly showing that *the hand of God is not shortened.* This vitality is shown in the growing number of Christians and the spreading network of establishments maintained for the welfare of immortal souls.

When, moreover, the Indian Catholic community begins to stand, so to say, on its own legs, and cultivates self-support and self-propagation under the divine government set up by Christ, then, more than ever, the Church in South India will merit the filial attachment of her sons, the sympathy of men in power, and the esteem and respect of outsiders.

The *present* accessibility and friendliness of most people mean possibilities of triumphant success as the fruit of unsparing labour. The *past* centuries form a heritage into which we enter. By the laws of Providence given above, laws certain in their working, the amount of seed-sowing, the volume of prayer, and the quantity of self-sacrifice stored up by our predecessors will have their effect. *To-day,* as in the past, the Spirit of God broods, so to say, over the waters of infidelity, and asks of us a helping hand to evolve life and cosmos out of chaos. In this the noblest of co-operations, who will not gladly become part of that Gospel leaven, the transforming principle of life, hid in mankind *until the whole be leavened.*

Supplementary Notes

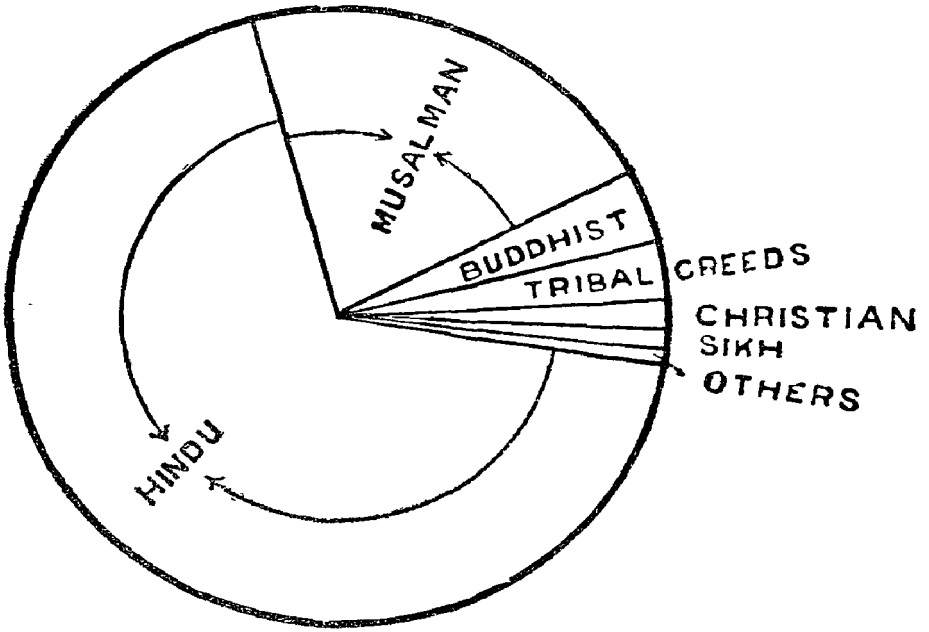
Missiology is the critical and systematic study of the spread of Christianity, or the art and science of discharging the Christian's missionary duty. It covers many departments, all are meant to make known the exact condition and the needs of the Missions. But before attempting to interpret facts we must get them straight. The bane of much Mission literature is the indulgence in vague generalities and unproved assertions. But a clear statement of the effects of causes either *unknown* (rainfall, death-rate &c.), or *free* (social and religious phenomena) requires careful enumeration and the compiling of statistics. Many a thing cannot be proved without statistics. They in turn cannot prove everything; moreover to be fully understood they require inside knowledge; averages for the past suggest future possibilities; and quantitative variations measure the work of causes free or still undiscovered. The qualitative changes are more hidden; but trees must be judged by their fruit. With this remark on the limitations and the usefulness of statistics we introduce the following on India, on Madras and on the south-eastern division.

1. India and Burma

Religions		*1901*	*1931*	*Increase*
Christians	...	2,923,241	6,296,763	115·4
Moslems	...	62,450,000	77,677,545	24·4
Hindus	...	207,146,000	239,195,140	15·4
Buddhists	...	9,477,000	12,786,806	33·9
Animists	...	8,711,000	8,280,347	—
Sikhs	...	2,195,339	4,335,711	97·5
Jains	...	1,334,000	1,252,105	—
Jews	...	18,000	24,141	33·3
Parsis	...	94,000	109,752	17·0

There were, besides, 288,509 Catholics in French and Portuguese India in 1901 and 314,131 in 1931. By the British Indian census of 1931 the Catholics were 2,768,598, the Protestants 3,002,558 and the Schismatic Syrians 525,607, whereas our *Directory* totals for British India and Burma were 2,969,270 Catholics.

Diagram showing the *Proportion* of the *Population* of *India and Burma* following the various Religions in 1931.



Per 1,000 of the Population in 1931

Hindu	...	682	Tribal Creeds	...	24
Muslim	...	222	Christian	...	18
Buddhist	...	37	Sikh	...	12

2. The Catholics of India and Burma in 1931

Countries		*Total Population*	*Catholics*
British India and States	...	352,837,778	2,969,270
French India	...	286,410	24,928
Portuguese India	...	579,969	289,203
Totals	...	353,704,157	3,283,401

Approximately Catholics are below 1 per cent in British India and Burma, they are 9% in French India and 50% in Portuguese India.

For the last fifty years we have the following remarkable results for British India and the States:

Years	*1881*	*1931*	*Increase %*
All Christians ...	1,862,634	6,296,763	238
Catholics ...	1,411,000	3,283,000	133
Total Population ...	253,896,000	352,838,000	39

The 239 millions of Hindus consist of 15,237,000 Brahmans, 52,195,000 non-caste or depressed and 171,191,000 caste Hindus. The untouchables are nearly one in five, if reckoned as Hindus.

Christianity came to India long before Islam and is at least as old as modern popular Hinduism. In fifty years, between 1881 and 1931, the Christians in British India and the States passed from 1,863,000 to 6,297,000. This marks an increase of 238 per cent, while that of the population was only 39 per cent or six times slower. Catholic Christians in particular numbered by the Church census 1,411,000 in 1881 and 3,283,000 in 1931 in British, French and Portuguese India and Burma.

3. The Madras Presidency in 1931

Area in square miles 142,300; *Population* 46,740,000; *density* per sq. mile 329; *Average Rainfall* in the Presidency in the fifty years from 1870 to 1920 inclusive: South-West monsoon (June to September 26·22 inches; north-east monsoon (October to December) 13·53; dry weather (January to March) 1·50; and hot weather (April to May) 3·98. Total 45·23 inches. (From the *Seasons and Crop Report* of the Department of Agriculture).

Occupation:—About 44 per cent of the population are non-working dependents, and 56 per cent are earners or working dependents; of these again 27 per cent are cultivators, shepherds or fishermen, i. e. about half of the total employed in the Presidency are employed in agriculture and pasture. In every thousand thus employed 429 are agricultural labourers, 136 tenants and 424 landowners i. e. 56 per cent (labourers and tenants) are "lacklands" which shows how far we are behind the sound distributive principle of "one acre and a cow for every family" (Madras Census 1931, Vol. I, p. 198).

Health and Vital Statistics.—The corrected average annual birth-rate of the decade 1921–31 was 34 per thousand and the death-rate 23. About half the people (50·5 per cent) are between the ages of 15 and 50; the corresponding number for England was 53 per cent. Again the mean age in the Presidency is 24·4; in England 30·6. Also 27 per cent of the people are aged ten or less.

Child-mortality: under one year 220 per thousand; age 1 to 5, 32·5; age 5 to 10, 8·5; total (0 to 10) 261 0 per thousand. One in every four children dies before the age of ten. Against this high

rate of 261 deaths in India that of Italy was 177, France 172, Japan 168 and England 152 only (*Census of India* 1931, Vol. I, p. 167).

Maternity-Mortality: 20 per thousand of live births in Madras; 6·5 in the United States and 2·6 per mile in Holland. (Colonel H. Russel, Census of India 1931, I, p. 97).

4. Civil Condition of 1000 Persons in the Madras Presidency in 1931

Religion.		Unmarried.	Married.	Widowed.
Hindu	Males ...	521	438	41
	Females ...	370	448	182
Muslim	Males ...	583	389	28
	Females ...	426	415	159
Christian	Males ...	556	408	36
	Females ...	450	414	136

The stigma attached to widowhood in India sticks fast and only a little less to Christians than to others. Even the remarriage of virgin widows is far from being the rule. There were 319,000 married girls and 8,600 widows under the age of ten. Polygamy is highest among Muslims, nil among Catholics; does it exist among Indian Protestants? The figures just given may be explained by emigration; the numbers of unmarried and widowed Christians together are 59 and 58 per cent for men and women respectively.

5. Literacy in the Madras Presidency in 1931

(per Mille of All Ages)

		Literate		In English	
		Total	*Per Mille*	*Total*	*Per Mille*
Christians	Persons	323,000	179·8	110,000	61·5
	Men	211,000	237·0	69,000	78·3
	Women	112,000	123·8	41,000	45·2
All Religions	Persons	4,367,000	92·6	583,000	12·4
	Men	3,751,000	161·0	512,000	22·0
	Women	616,000	25·8	71,000	3·0

The Christian literate *percentage* is 18, the general 9. In English the Christian percentage is 6, the general: one. Further as the Catholics number almost half the total number of Christians, we can put as Catholic literate 161,500 and in English 55,000. Moreover the vast majority of Catholics are Tamilians (p. 172).

6. Economics and Education

As shown above the Christians stand first in literacy (next to the Brahmins); in higher education also the Christian community

occupies a rank superior to that held by the Non-Brahmin Hindu or the Muhammadan. The latest Public Instruction Report for 1932 shows the following positions :—

(*i*) Out of 12,646 scholars in a year found in Arts colleges, the Christians were 1,456, against 475 Muhammadans and 4,109 Non-Brahmin Hindus, a community 20 times stronger than ours.

(*ii*) *In Vocational schools and colleges* :—

Boys :—There were 4,512 Christians against 1,642 Muhammadans and 10,218 Non-Brahmin Hindus.

Girls :—3,362 Christians against 222 Muhammadans and 1,364 Non-Brahmin Hindus.

(*iii*) The School Final Examination results in 1932 show 2,130 Christians successful, against 8,427 Non-Brahmin Hindus and 1,098 Muhammadans.

But by the economic test the Christians come last. About as numerous as the Brahmins, the Christians have thirteen times less voters. The following figures were given at the Catholic Congress at Madras in 1933. (See p. 222).

Electoral Groups in 1921.	Population in Millions.	No. of voters.	Percentage of voters.
Caste Hindus ...	28·02	248,111	0·9
Muhammadans ...	2·73	16,136	0·6
Brahmins ..	1·25	52,234	4·31
Indian Christians ...	1.16	3,974	0·4

7. Religions in the Madras Presidency in 1931

Religions	*Total*	*Per thousand*	*Growth %* (1891–1931)
Christians ...	1,793,792	38	104·0
Muslims ...	3,332,157	70	46·8
Hindus ...	41,685,198	883	28·7
Tribal ...	348,763	7	–26·2
Jains ...	31,237	0·7	13·9
Others ...	2,555	..	72·5

The Christians in 1931 consisted of 7,000 Jacobites, 868,712 Catholics (including 21,259 of Syriac rites) and 917,600 other Christians including many non-baptized adherents (about one fourth).

The Hindus include. 7,299,000 (more than one-sixth) of Depressed or Untouchables. The main percentages are Hindus 88%, Muslims 7% and Christians 4%.

8. The South East Division of Madras in 1931

Area:—The Districts of Tanjore, Trichinopoly, Madura, Ramnad, Tinnevelly and the State of Pudukkottai.

Population 10,780,436; Area in square miles 23,281, or twice Belgium and almost Ceylon.

Cultivated area 47·1 per cent. Of this 41·1 per cent is irrigated. Rainfall 35·68 inches. Cultivated under paddy 33·8; under cholam, cumbu and ragi 24·8; under cotton 10·1 per cent.

The urban population is 20 per cent, which is the highest in the Presidency. Also one fifth of the Christians live in towns. There are 9,168 villages; 127 towns have 5,000 or more inhabitants.

Density i.e. persons per square mile: S. E. Coast 463, Belgium 692, Great Britain 505, Italy 345, Japan 330 and France 195.

Occupation. Some special features of the South East are the men employed in handloom weaving, medicine and astrology. Tinnevelly has over 20,000 handlooms for cotton weaving; next come Ramnad, Madura, Coimbatore and Guntur in the north. Tanjore district is richest in registered medical practitioners (1,160). Trichinopoly has 581 and Ramnad 523. The South East Division is the richest in horoscope casters, wizards, witches and fortune-tellers. The Madura Dt. counts 804 of them, Tanjore 776 and Tinnevelly 692.

9. Population of the South East Coast (1901-31)

Districts	Square Miles	Population		Density 1931 per sq. mile.
		In 1901	In 1931	
Total ...	*23,281*	*9,218,990*	*10,780,436*	*463*
Tanjore ...	3,742	2,248,051	2,385,321	638
Trichinopoly ...	4,314	1,697,817	1,912,919	443
Pudukottai State ...	1,179	380,440	400,694	340
Madura	4,912	1,704,657	2,195,692	447
Ramnad ...	4,819	1,524,713	1,838,923	382
Tinnevelly ...	4,315	1,663,312	2,046,887	473

Tinnevelly and Trichinopoly have the same area and almost the same population.

10. The 20 Largest Towns in the Dioceses of Tuticorin and Trichinopoly

1931	Population	Christians
Madura	182,018	10,081
Trichinopoly	142,843	20,318
Tuticorin	60,395	14,041
Tinnevelly	57,078	1,313
Palamcotta	51,990	5,148
Dindigul	43,617	7,212
Rajapalayam	38,693	403
Aruppukkottai	33,848	813
Virudunagar	33,081	1,491
Srivilliputtur	32,385	1,332
Tenkasi	27,338	342
Bodinayakkanur	27,036	649
Kadayanallur	23,819	45
Periyakulam	23,004	1,427
Karaikudi	21,672	306
Puliyangudi	21,173	935
Devakottai	20,393	203
Palni	18,899	439
Kambam	18,844	577
Viravanellur	17,682	749

11. Religions on the South East Coast in 1931

Districts	Catholics	Other Christians	Depressed Classes	Other Hindus	Muslims
Total ...	*441,670*	*180,954*	*1,853,335*	*7,739,382*	*565,493*
Tanjore ...	81,392	10,466	523,486	1,624,557	145,620
Trichinopoly ...	95,737	7,571	331,567	1,405,538	72,506
Pudukkottai ...	17,633	323	59,174	308,366	15,194
Madura ..	61,255	22,514	341,743	1,679,593	90,587
Ramnad ...	70,701	27,228	268,126	1,351,617	121,251
Tinnevelly ...	114,752	112,852	329,239	1,369,711	120,335

12. South East Coast Religions from 1911 to 1931

Totals	*Catholics*	*Other Christians*	*Hindus*	*Muslims*
1911	370,265	136,481	9,243,610	512,492
1931	441,670	180,954	9,592,718	565,493
Increase %	19·15	32·6	3·8	10·4

The Catholic percentage increase was below the Protestant, but the absolute increase was 71,000 against that of 44,000 for the Protestants. Besides a fourth of the latter are only unbaptized adherents.

13. "Confessors of the Faith."

Alvares, Manuel.—Tortured and for nineteen days imprisoned in the pagoda of Srirangam, then exiled; he died in 1664.

Beschi, Constant.—Italian, sentenced to death by General Elamanaraja Iyer in 1714, then liberated.

Borghese, Xavier.—Imprisoned for forty days at Trichinopoly in 1700.

Carvalho, Anthony.—Tortured by Muslims on the Coast about 1684.

Carvalho, John.—Imprisoned on the coast in 1652.

Carvalho, Joseph.—1658–81–1701,* died in the Tanjore prison.

Criminali, Venerable Anthony.—Italian, 1520–45–49, protomartyr of the Society of Jesus, killed with his catechist on the East Coast by Hindus and Mussulmans. "Believe me, he is a Saint," wrote St. Francis Xavier to St. Ignatius in 1549. His tomb is at Vedalai (p. 35).

De Britto, Blessed John.—"Arulananda Sami," Portuguese, son of a viceroy of Brazil, 1647–74–1693, tortured many times, and beheaded by Prince Udaiya Thevan at Oriyur. "Nobody I know of has gained so many souls to Jesus-Christ."—(Fr. Bouchet, his contemporary). (p. 58.)

De Britto, Emmanuel.—(1633–57–71) suffered imprisonment and torture from a Brahman official at Kangupatti, Tanjore.

De Maya, Sebastian.—Over two years in the Madura jail with Fr. de Nobili in 1640–41, died at Macao 1664.

De Mello, Louis.—Imprisoned in Maravaland in 1687, died from effects of violent treatment.

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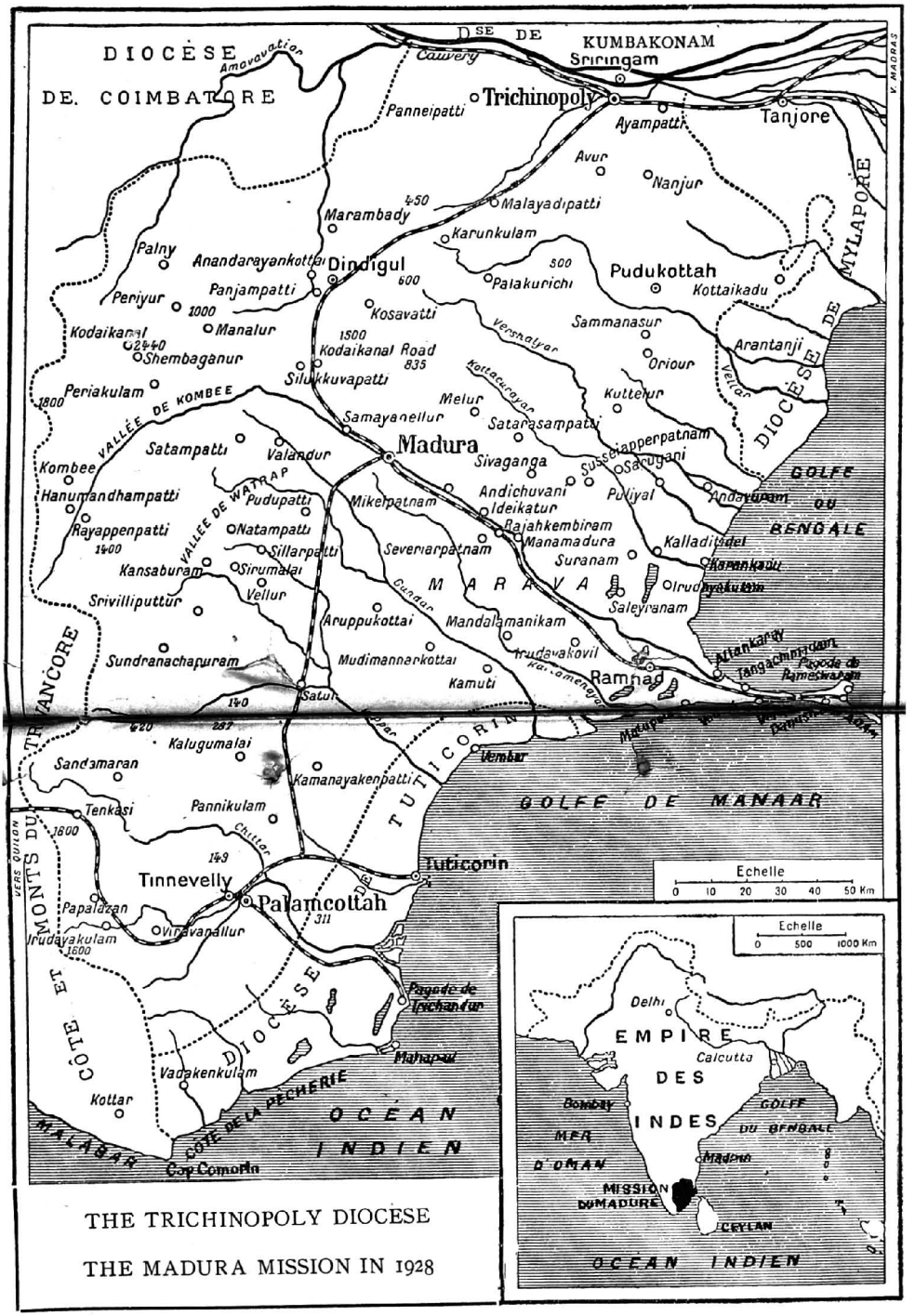
* Dates of birth, of entering the Mission, and of death.



THE TRICHINOPOLY DIOCESE

THE MADURA MISSION IN 1928

New Rail Roads: (1) Trichinopoly, Pudukottah, Manamadura. (2) North Satur, (Virudhunagar) Tenkasi. (3) Dindigul, Palni, Podanur. (4) Madura, Valandur etc.

De Nobili, Robert.—Italian over two years imprisoned at Madura in 1640–42.

De Saa, Bernard.—Tortured several times, had all his teeth knocked out. He died in 1732, after converting many thousands.

De Valle, Paul.—One month in prison and tortured by the Vadugars at Srivaikuntam, died three months after in 1552; he had come from Lisbon in 1548.

Freire, Andrew.—Imprisoned at Tanjore about 1680.

Laynez, Francis.—In prison, tortured and sentenced to death in Golconda about 1699; died as bishop of Mylapore in 1715.

Machado Emmanuel.—Tortured, and two years in prison, at Tanjore and Vallam, July 1715 to June 1717 (see p. 240).

Madeyra, Dominic.—(1685–1705–51) Ill-treated and beaten by Brahmans and Mahrattas in 1741 and 1746 at Tanjore.

Martin, Peter.—Frenchman, two months in prison in the pagoda of Kaliarkoil, in 1711. He had come on foot from France to Balasore in Bengal via Constantinople, Persia and Surat and died at Rome in 1715.

Martins, Emmanuel.—Four times imprisoned and exiled and often tortured; died in 1656 (p. 53).

Mendez, Louis.—Killed by the Travancore soldiery near Cape Comorin in 1552; he had arrived in 1548.

Rubino, Anthony.—Italian, 1589–1611–43, for seven years superior of the Fishery Coast, martyred at Nangasaki, Japan.

Xavier, St. Francis.—Spaniard, 1506–43–52, the Apostle of the East, who laboured for three years in South India.

This list of twenty-three missionaries contains one canonized Saint, one Beatified and one Venerable. Four were killed for the Faith and two died from ill-treatment or in prison. We may apply to them the following stanzas from a poem by Fr. Joseph de Murcia, S.J. in honour of Bl. John de Britto:—

Io Triumphe!

1. *Ferax palmarum India*
Nobiles identidem palmas germinat,
Triumphatores quae Jesu Milites
Terrarum dominos evehit ad Coelites.

2. *Laureatam Ignatii Militiam*
Victricem non semel
Ab Aurorae populis,
Quibus apud ipsa solis incunabula caligantibus
Evangelicam lucem advexit, Societatem Jesu

3. *Spoliis Orientis jam pridem onustam*
Glorioso suorum occasu,
Recentibus palmis multo rigatis sanguine
Denuo cumulat Joannes.
Io Triumphe!
Plaudite, Martyrum turmae!

1. Hurra, triumph! India fertile in palms—ever and anon brings forth most noble palms—and sends up to Heaven's abode the conquerors of the world—the triumphant soldiers of Christ.

2. The laurel-crowned Ignatian army—who more than once has conquered—and brought the Gospel light—to the nations of the Orient—steeped in darkness, while living near the cradle of the sun.

3. That self-same Company of Jesus—already laden with the spoils of the East—by the glorious death of her sons—is loaded now again with the fresh palms that John has watered with his blood.—Hurra, triumph! Exult, ye throngs of martyrs!

A remarkable parallel has been drawn between St. John the Baptist and Bl. John de Britto in their doctrine, austere tenor of life and vindication of the sanctity of marriage which caused their death. The following lines are by Fr. Mathias Correa, S.J.

Sancta Palestinum jactas quae terra Joannem
Crederis et tanto sola beata viro,
Falleris; haud haec est tua gloria sola. Joannem
India jam tandem jactat habere suum.
Sidere (si fas est mihi dicere) prorsus eodem.
Et nasci et Coelo visus uterque mori.

O Holy Land, that makest thy boast of John of Palestine and art held to enjoy alone so great a hero, thou art wrong; this glory is not thine alone. India too can boast at last of her own John. Under the self-same star—it may be said—both had their birth and glorious death.

14. The Trichinopoly Diocese

i.e. Madura, Ramnad, one or two taluks of Trichinopoly, one third of Pudukkottai and four or five taluks of Tinnevelly. It has an area of about 13,770 square miles, more than half Ceylon. The population was in 1931, about 5,803,000, to which add 5 per cent up to 1936 and you get 6,093,000. The Catholics are 252,000 or one in 24.

15. Trichinopoly Diocese, Ten Years' Growth

Personnel &c			1924	1934
Society of Jesus	Fathers	...	149	174
	Scholastics	...	65	74
	Brothers	...	42	42
Secular Priests	...	...	8	39
Seminarians, Senior	...	...	25	53
Sacred Heart Brothers		...	56	65
Sisters	Indian	...	375	600
	European	...	64	85
Catechists, Paid	...	...	111	111
Lay Teachers and Mistresses		...	755	1,128
Catholics	...	...	211,000	247,000
Headstations	...	...	58	67
Localities with Catholics		...	2,244	2,250
Elem. Schools	Boys'	...	308	341
	Girls'	...	43	71

1924 was a new starting point for the Mission after the creation of the diocese of Tuticorin. The numher of Catholics in March 1936 was 252,000.

16. Educational:

		Institutions		*Teachers*	
1935		*For Boys*	*For Girls*	*Religious*	*Secular*
Elementary Schools	...	342	72	288	808
Secondary „	...	4	7	74	109
Training „	...	1	3	10	17
Industrial „	...	2	3	9	14
Colleges	...	3	1	62	202
Total	...	352	86	443	1,150

The literacy of Christians in the Presidency was as follows:—In every thousand Anglo-Indians 773; Indian Protestants 160 and Catholics 164, namely 241 for men and 90 for women. One sixth of the Catholics is literate and 36 per thousand are literate in Englih (*Madras Census* 1931, p. 278).

17. Madura Mission Pupils in 1935

(1) *Boys*		*Catholic*	*Noncatholic*	*Nonchristian*
Elementary	...	10,839	173	10,628
Secondary	...	872	83	1,234
Training	...	171	4	32
Industrial	...	99	2	7
College	...	1,105	137	3,029
Total	...	13,086	399	14,932
(2) *Girls*				
Elementary	...	5,217	96	2,205
Secondary	...	873	176	269
Training	...	208	32	6
Industrial	...	158	5	0
College	...	229	64	517
Total	...	6,685	373	2,997

Total of Catholic Pupils 19,760; of others 1870. Grand total 38,461.

Our Periodical Literature

St. Joseph's Industrial School Press, Trichinopoly H.O.

MONTHLY: *Catholic Truth Society of India, Tract and Handbill,* 1919. Rs. 3/- per annum; subscribers 1,300.

Catholica Sathiya Pothini, Organ of the C.T.S. of India. Tamil Branch, 1911, Re. 1/- S. 1,000

King's Rally, The, Organ of Catholic Action, 1924. Re. 1/- Subs. 900.

Morning Star, The, Official Organ of Marian Sodalities in India, 1908, Re. 1/- S. 2,800.

Pothana Vishaya Punkottu, for Training School Teachers Re. 1/- S. 600.

Rays of Light, Organ of the C.T.S. of India. 1930 Re. 1/- S. 1,300.

Sesuvin Thiru Irudaya Thudan, 1887 Re. 1/- S. 4,500.

TWO-MONTHLY: *Caritas,* diocesan bulletin, 1916. S. 350.

ANNUAL: *Our Alma Mater* (S. 650) and College Magazines of Trichinopoly (S. 1,100) and Loyola, Madras. S. 1000.

The seven monthlies have an All-India or at least a South Indian appeal. The Tamil Messenger also goes to Africa, Fiji, Guinea, Mauritius, Ceylon, Burma, the Malay States &c. Total subscribers, Tamil monthlies 6,300; English 6,100; total 12,400 (see p. 196).

Some Publications by Members of the Jesuit Madura Mission

For Sale at St. Joseph's Industrial School Press, Trichinopoly, H. O.

A Pastoral Guide.—For every aspect of Missionary Life in India. "A very useful little book. *I wish to see it in the hands of all Missionaries in India.*" H. E. the Apostolic Delegate. 3rd edit. 336 pp. in 16-mo. *Reduced Price,* wrapper Re. 1. Postage As. 3.

Sacred History, of the Old and New Testaments, illustrated 8th edit. As. 10.

Catholic Church History, for High School and Home Use, illustrated 7th edit. As. 6.

Spiritual Thesaurus, Prayer Book Re. 1-14—higher bindings extra.

Catholic Prayer Book, with the Sunday Epistles and Gospels, 408 and 192 pp. Re. 1.

Little Office of the Immaculate Conception, 1 anna.

Catechism of Devotion to the Sacred Heart, 3rd edit. As. 4.

La Mission du Maduré: Historique de ses Pangous, by Rev. Besse, S.J., (in French) XVI-750 pp. with map and chronicle of South Indian Catholic Missions from 1532 to 1912. Rs. 5. (*For priests Rs. 4 only.*)

Canon Law for Sisterhoods, 2nd edit. As. 4.

Chanda Sahib and Beschi, by Fr. Besse, As. 2.

Devasagayam Pillay's Conversion and Martyrdom, by Fr. Dahmen. As. 2.

Fr. Beschi, His Times and His Writings, by Rev. L. Besse, in 8-vo., 250 pp. with portrait. Re. 1.

The Self-Trained Organist, XII-160, with 200 examples and exercises in Plain-chant or Music: by Rev. J. Céré, S.J., Wrapper. Re. 1-14.

The Gregorian Melodies, by Rev. J. Lesponne, M. Ap.—A method book for plain-chant—very useful for colleges, schools, seminaries etc. As. 8.

Latin Grammar for Higher Classes, 3rd edit. Rs. 2-8.—Do. for *Lower Classes*, 5th edit. Re. 1.—*Exercises* on the Latin Grammar, 2nd edit. As. 10.—*Exercises* in Translation 2nd edit. As. 12.—*Epitome Historiae Sacrae*, 3rd. edit. As. 8. The five books are by Rev. Augustus Jean, S.J. *First English Grammar*, by Rev. J. H. Quinn, S.J., 6th edit. As. 5.

Elements of English Grammar in Tamil, *13th Edit.* As. 4.

Grammar of High Tamil.—(செந்தமிழ் இலக்கணம்.)

The Original Latin Text, by Fr. Beschi, published by Fr. L. Besse with the *English Translation*, by B. G. Babington, M.C.S. Re. 1-8.

Elementary Chemistry, by Rev. Fr. Haas, *5th edit.* 320 pp. (Calico bound). Re. 1-12.

In Tamil

The New Testament, full edition Rs. 3. Short edition Re. 1-4.

The Gospel of St. Luke. As. 6.

Sathiya Vedagama Sankchebam, As. 6.

Gnana Upathesa Thadakam, Re. 1-8.

Mantirangalin Viyakkianam, Re. 1-4.

Pictorial Catechism, Re. 1-12.

Gnana Muttumalai, As. 10; *Gnana Siviyam*, Re. 1. *Thevasastira Sangirakam*, Re. 1-4.

Gnana Odukkam, As. 7; *Manresa*, Re. 1-4; *Gnana Muyarchigal*, As. 10; *Pudu Thiyanangal*, Rs. 2; *Lilimalar*, As. 8; *Kudumba Pokisham*, As. 4.

Month of the Sacred Heart, As. 12; *Sacred Heart Novena*, As. 7; *Month of Our Lady*, As. 12; *Sodality Rules*, As. 4-6; *Month of St. Joseph*, As. 12.

PRAYER BOOKS: *Gnana Pokisham*, Re. 1-8; *Uttamathanathin Eni*, As. 8; *Thiru Kudumba Bhakti Malai*, As. 10; *Parama Narkarunai Palya Nanbar*, As. 4; *Narkarunai Bhakti Malai*, As. 6; *Pusai Pustakam*, As. 8.

LIVES OF SAINTS: St. Ignatius, Re. 1-6; St. Joseph, As. 3; St. J. M. Vianney, As. 6; Bl. de Britto, As. 6; St. Margaret Mary, As. 7; St. Philomena, As. 4; St. Theresa, As. 6.

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Robert de Nobili's Mission by Rev. J. L. Miranda, S.J.

Blessed John de Britto, S.J. by Rev. J. C. Houpert, S.J. 2½ As.

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Anthony Criminali, S.J.—*Fr. Enrique Enriquez—Miracle of the Body of St. Francis Xavier*, 3 pamphlets by Rev. John Castets, S.J.

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