

because of the good moral surroundings and the favorable influences as far as caste is concerned. It is in charge of the Capuchin Fathers, who are the spiritual custodians of a large portion of Northern India. I was greatly impressed by the zeal and devotion of these good Fathers, wherever I have met them, and the small towns and villages of India certainly call for zeal and devotion of a high order.

Alleged Unrest in India.

People in America read much nowadays of the unrest, which is supposed to prevail everywhere throughout this country. We have gone round the circle, however, and have not seen very much of it. I have discussed the subject with educated natives, and with English officials, who have lived here for many years. All agree that India is more tranquil to-day than it has been for centuries. Appearances bear out this assertion. I have not seen anywhere the slightest evidence of animosity towards the white stranger. You will encounter much more sullenness in any European country than you will here in India. Some educated Brahmins have been getting out pamphlets, in which they deplore English occupation and call upon the people to rally once again round their old priests and leaders. This, however, is only the swan-song of a caste, which is trying to regain its lost prerogatives. The Brahmin's day is over in India, and even the humblest pariah recognises that truth. About one-half of India is directly under British rule. The rest is made up of protected native states, where Maharajahs, Rajahs, and petty princes exercise a limited sovereignty. In former days the country was in a constant state of internecine strife. The old animosities still live, and if England were to withdraw tomorrow, it would be a signal for the renewal of the ancient quarrels. The people as a whole are enjoying the present peaceful condition of things, and as it takes very little to live here, I believe they are about as well off as at any time in the country's history. We have heard in America, too, a good deal about oppression. There is still oppression, but it is the bribe-taking native official and tax-collector, who are the real culprits, and to change this the whole moral system of India has to be overturned.

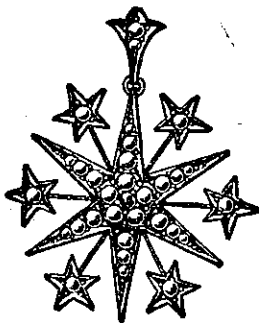
Taking the Lead.

I lectured to the students and some invited guests in the Loretto Convent of this city. The Loretto sisterhood

has five of the leading educational institutions for women in India. Young ladies attending there can take the Cambridge B.A.; and the courses of studies are arranged accordingly. The convent receives its pupils from the very creme de la creme of Indian society, and amongst my hearers were several young native princesses, dressed in all the jewels and finery proper to their rank. There were Pagans, Jews, and Protestants of many creeds, but they were a simple, innocent-looking lot of young ladies, and all of them bore the convent trade-mark.

The local Jesuit College is a very large institution, and the president informed me that all of its graduates passed the Cambridge and London University examinations. As Calcutta last year had over one million inhabitants, it is easy to understand that the attendance is over twice that of any Catholic college in the United States. The total Catholic population of the Calcutta archdiocese is about 200,000 of whom 80,000 are catechumens. And thereby runs a very interesting tale. His Grace Archbishop Meulenman, S.J., informed me that Chota-Nagpur, a district within the limits of his diocese, is now the scene of a Pentecostal turning to the Church. Chota-Nagpur is the name given to the central Punjab. It was formerly a famine-cursed district, inhabited by tribes who were desperately poor. In recent years, however, the Government has undertaken to irrigate the country on a large scale and this, together with the building of railways, has brought the district rapidly to the front. A sainted young Belgian Jesuit, about thirty years ago came amongst them for the space of six years, sharing their lot and edifying them by the holiness of his life. When he died from hardships and exposure of his trying mission, the seed had been planted of which his brethren are now reaping the fruit. To-day there are 60,000 catechumens in the district, and his Grace is firm in the belief that with men and means the whole district could easily be brought into the Church. In the olden days, it was so desperately poor that the Brahmins paid no attention to it. As a result it is largely free from the caste system, which proves so great an obstacle in other parts.

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