

THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. IV

MANGALORE, CHRISTMAS, 1908

No. 8

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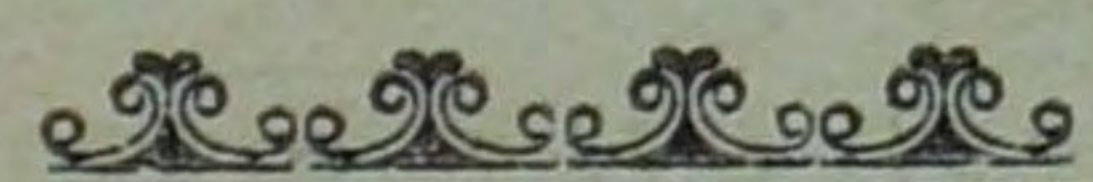
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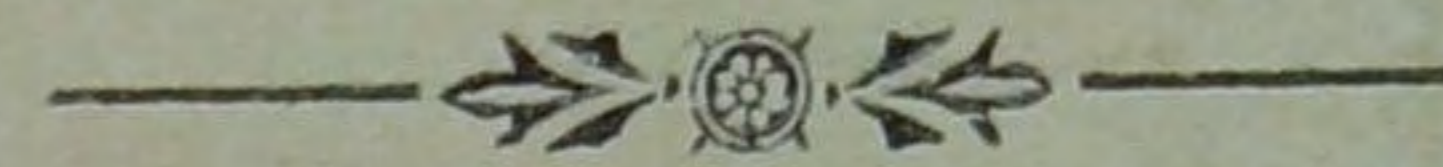
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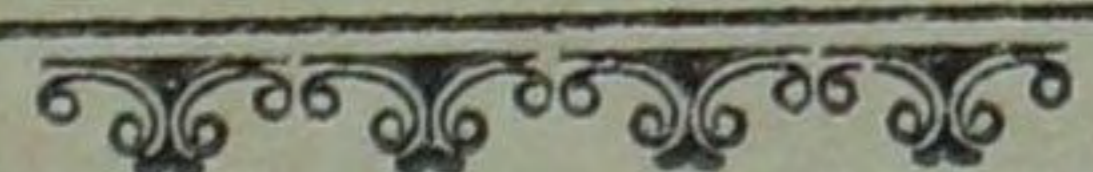
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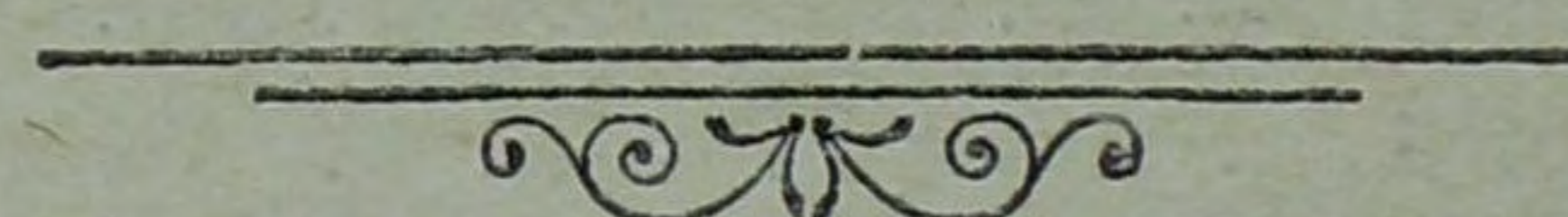


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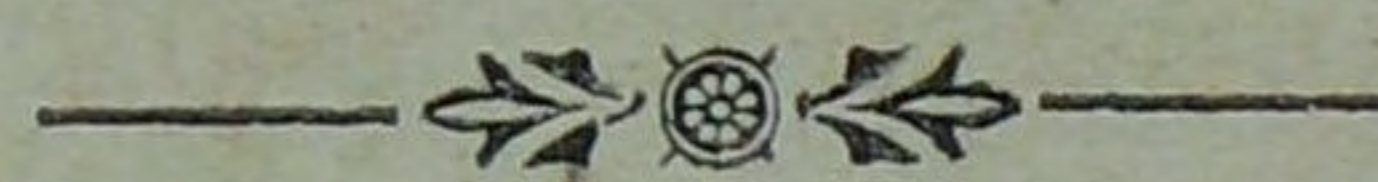
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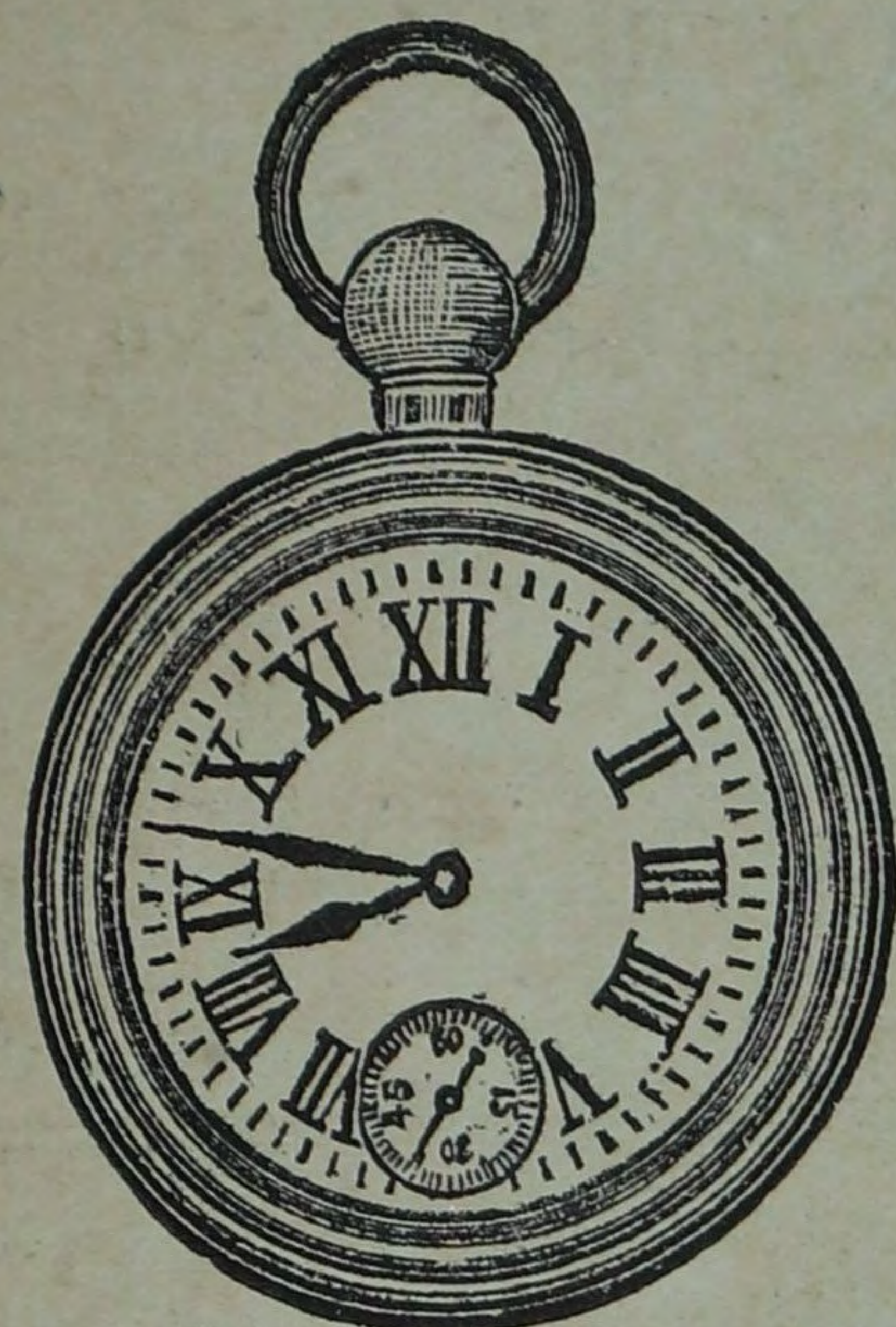
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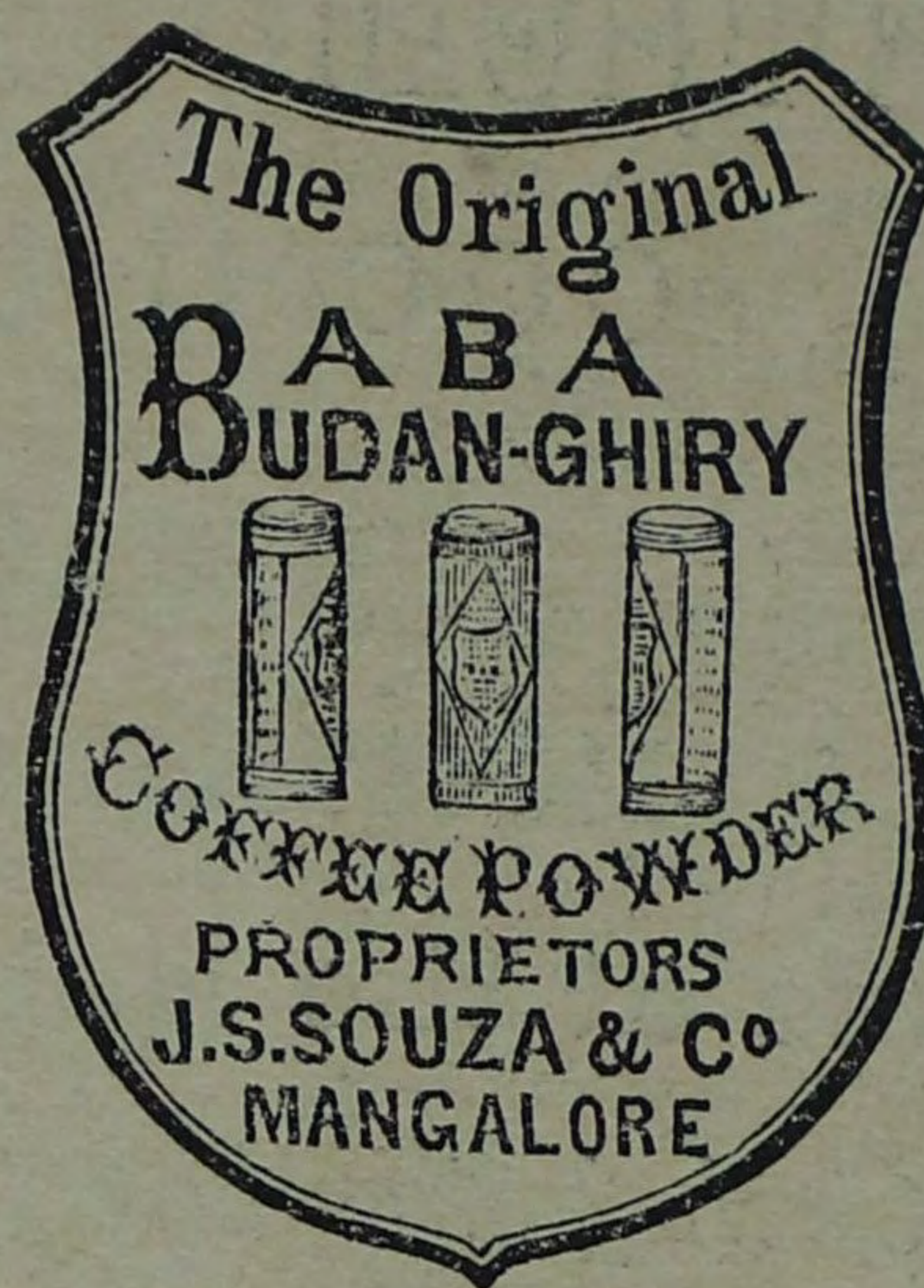
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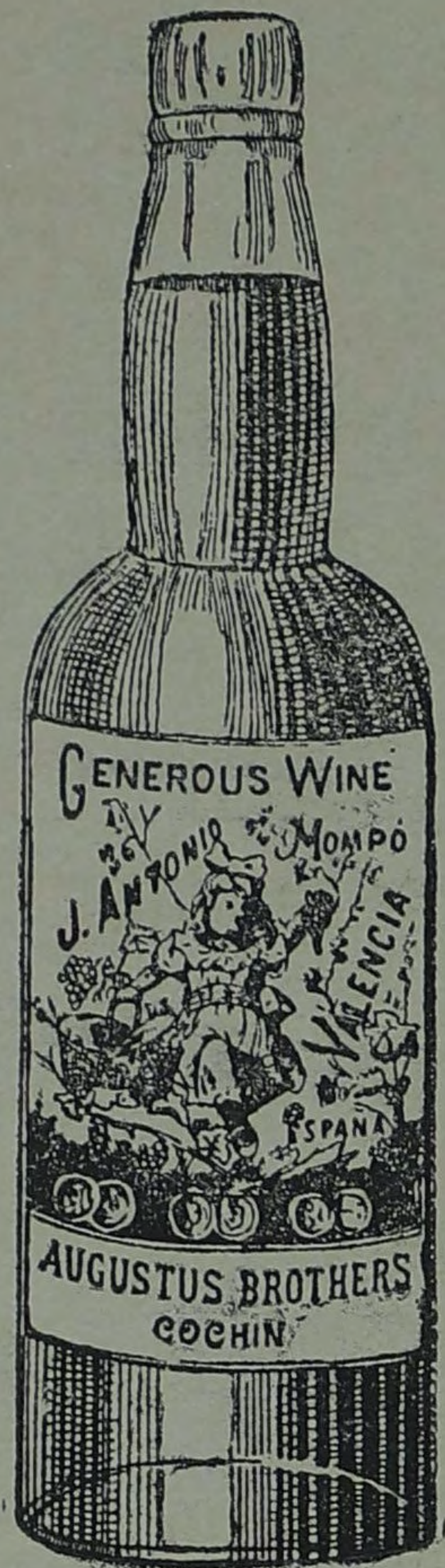
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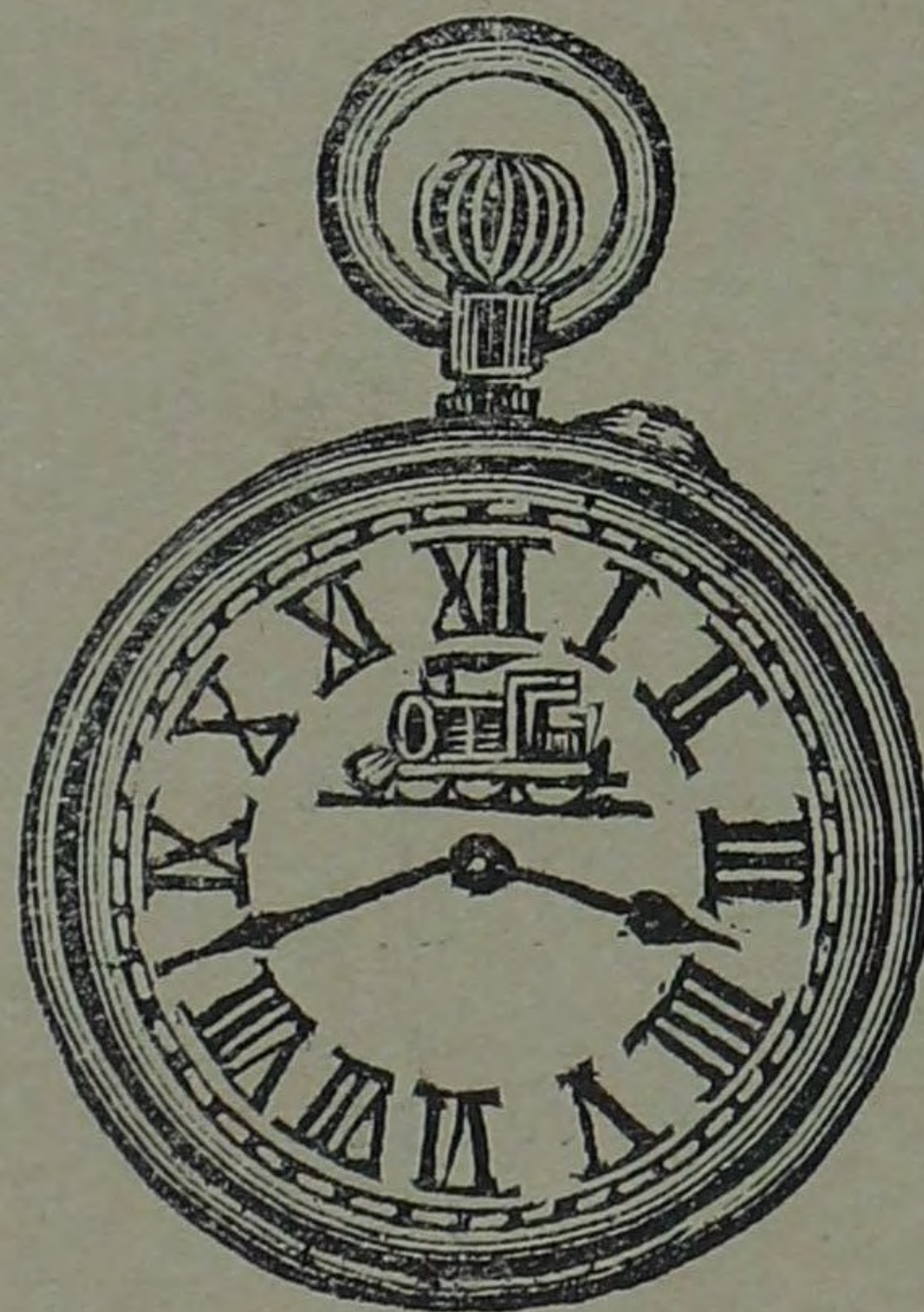
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THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. IV

MANGALORE, CHRISTMAS, 1908

No. 8

IN DIEM SOLEMNEM

OB ANNUM SACERDOTII QUINQUAGESIMUM

PII X PONT. MAX.

ooo

Cum iam roscida conderet
Nox undis Arabum sidera, tempore.
Quo laetae volucres diem
Instantem vario gutture nuntiant,
Festo personuit meo
Cantu palmiferi ripa Netravatis.
Arces Romuleas adhuc
Dum velant tenebrae, sol tibi Mangala,
Eois rutilans iugis
Gestit ferre diem, qua diadematis
Aucto tergeminis Pio
Nulla est fausta magis, nulla beatior.
Felix rumpe moras dies,
Tot latura Patri gaudia: subleva
Pressum corda doloribus,
Quos pars Christigenum pristina dogmata
Audax temnere, et hostium
• Vesana impietas immerito parit.

Some Impressions of the Holy Land

PART II

AT half past two we reached Cana, the native town of St. Nathaniel the Apostle, where our Lord at the instance of His Bl. Mother, began the first public manifestation of Himself by a miracle, and were shown over the smart new church by a Spanish Franciscan Father. The church is built on the foundations of an old one of the Crusaders, and there is evidence to show that it is in truth the site of the house where the miracle took place; the flooring and part of the walls are still in evidence. A model of one of the water-pots is on view; it is a broad-shouldered, short-necked vase with two fully attached, flat-topped handles.

We descended into Nazareth about 5 P. M., and immediately paid our first visit to the Church and Grotto outside of which the house of the Holy Family stood. Over the Grotto is built the High Altar of the Church, from which a flight of steps descend on either side. Under the Altar of the Annunciation, which is supposed to have taken place in the Grotto itself, are the words, "*Verbum Caro hic factum est.*"

We said Mass in the Grotto early the next morning, and I assisted at several others, for the Church wonderfully attracted me. The worshippers did not seem very devout. They squatted rather than knelt, and the men kept on their strange head-gear, except when they went down the steps to visit the Grotto or when the sacring-bell was sounding. All the people generally looked very unwashed and very much muffled up in shawls and cloths of all kinds on account of the cold.

After breakfast we were shown the holy shrines and places: the chapel erected on the reputed site of St. Joseph's workshop, and the old synagogue in which the rebuke of our

Lord so enraged His fellow-citizens. What is called the Mount of Precipitation is just such as one would have imagined to be the scene of the attempted tragedy, (St. Luke iv. 29.) being high and falling sheer on the farther side, but it is too far away—quite half a mile.

In the evening, we visited what is called "The Virgin's Fountain," or "Mary's Well." As this is the only source of water anywhere near Nazareth, it is certain that the most humble Virgin must have often gone there with her water-pot, just as the crowd of girls and women were doing when we reached it. But most of them were Muslims and not beautiful; strong, masculine creatures in gaudy, ungainly attire, who talked loudly and stared boldly. I much wished to honour the fountain by drinking from it; but this I was unable to do because the water falls into a shallow pool which is fouled by those who wade into it to fill their pots. Several Bedouins came to water their camels; dirty children played about: it was an animated scene. Then the children caught sight of us and came in a body crying, "bakhsheesh... bakhsheesh!" It is a word one hears all over Palestine, uttered by all alike from the babe in arms to the old sinner on the verge of the grave. When we see how wretchedly poor some of these people are, we calm our rising anger, though we discreetly discourage their laziness by giving no alms.

Nazareth is now not a despicable little village, as it seems to have been at the time of Our Lord; for besides Muslims, representatives of most of the Christian sects have made a home here; in all, the population is actually 11,000.

While we suffered much here from the cold at night, the sun grew hot in the day,

when the light-coloured sand and the dazzling white houses almost blinded me.

Just before we started off next morning, a wedding procession passed the "Casa Nova"—such is the name given to all the Franciscan hostels in Holy Land. The bride, quite a girl, wholly veiled, sat astride a horse, while the bridegroom walked by the side; she was in the midst of a crowd of her admirers and friends, the women very gaudily dressed and wearing those curious wide silk trousers bound at the ankle, and the men firing off blunderbusses from time to time. How strange it is that all uncultured races like to make a noise!

I did not climb Mount Tabor, seven miles away, for, unaccustomed to the saddle, I was very stiff, and besides, we had four days of the same method of travel before us, ere we should reach the Holy City.

About nine our horses came round. I rushed into the Church to pay a last visit to the Grotto. I felt I could not tear myself away, for that holy spot exercised a mysterious influence on one's soul, impossible to describe.

Our horses were far superior to our former ones; also the saddles were English as well as the stirrups. Fr. Flynn led the way on a fine white arab, I followed on a red one, then came a boy riding a pony with a lady's saddle upon it and leading another similarly equipped; a big mule, running free, carried our bags in panniers, and the dragoman brought up the rear, bestowing sundry whacks upon our horses when they lagged. He was a wild-looking man with freckles and red hair, a furious red moustache, large teeth, a snub nose and "his brows were forests o'er his eyes, his voice like waggon-wheels." He was dressed in a suit of thick snuff-coloured cloth, a sort of a blouse above, and very baggy breeches below; he wore great top boots and a conical-shaped cap without a brim which, when the weather demanded it, came down

over his ears. He could speak some words of English, and treated us with a respectful though rough civility.

The road for an hour was a winding, dry torrent bed strewn with stones over which the horses climbed single file with difficulty; indeed, during the whole of this journey it was very seldom that we could go two abreast for there is no real road, but only goat tracks; in truth we seemed to be aimlessly wandering about the Galileean hills, but there was method in our leader's madness as appeared an hour afterwards when we descended on to the vast plain of Esdrælon. It is an immense area as flat as a billiard board, but more or less triangular in shape, which took us the whole day to cross, or rather, it is shaped like a barbed arrow pointing east-north-east, the railway to Chaifa dividing it into two almost equal portions in the above direction, and the hills surrounding it. We had crossed the northern "barb" of it about eleven o'clock, leaving Naim which is situated near the foot of the hill to the east of it, to our left. We did not stop at Naim, as there is nothing to distinguish it from the other Arab villages: a few wretched clay huts. Later on we crossed the railroad and then turned in a southerly direction towards Jezreel. About 12.30, we dismounted and sat down on the plain to eat our luncheon, while our docile steeds looked on. A huge ploughed field with a shimmer of green upon it where wheat was springing up and weeds, strewn with stones, and with hills in the far distance, is what we saw; not a tree nor even a stick standing: nothing more than stalks of thistles from last year's stock. It struck me, that the field labourers of whom we saw some ploughing, must have to walk long distances to their work, for not a hut could I discern, nor even an ant-hill. There were flocks of crested larks and skimming swallows, with here and there a hawk.

Refreshed with bread and meat, wine,

oranges, figs and small talk, we mounted and rode on. While riding, my chief business at times was to urge on my horse and in this, to the amusement of my companion, I imitated our dragoman: "Oiyha, yhoura . . . dheera!" N. B. The words must be brought from the stomach, or the horses take no notice of them.

In places, a stream crossed the road (*sic*) and then we had to prepare for a quagmire: our poor beasts sinking almost to the knees and splashing us to the tops of our hats.

Soon after 3 p. m. we were riding in the direction of some low hills and shortly afterwards entered the important town of Djenin, the ancient Engannim of Scripture. The people are all Muslims, and so we made our way to a hotel lately erected by a German company. We were informed that there were Christians in a village at a distance with a resident "abounah" or priest, but our guide did not wish to go any farther, and so pretended he did not know where this village was; he knew next morning, however, and pointed it out to us—its name is Zebabdeh.

We were fortunate in the weather; it was fine, sunny and almost too hot at times; but the nights were terribly cold. We were a month ahead of the stream of pilgrims, and this, while it had its advantages, was not without its inconveniences: no provision was made for the cold at nights; it made us realize how the Holy Family must have suffered when on the same journey.

We were tired, but we had our Breviary to say, for it was impossible to do this on horse-back as we had to be continually guiding our steeds. Meanwhile, the German hotel-manager who spoke English very well, had prepared us a very decent supper—omelettes and tea, cold beef, figs and oranges.

We were glad to retire early and were shown into a large room, vaulted like a church and as cold as a well; we had a choice of six beds.

Next morning we were up betimes in spite of the cold, and our attentive host had our breakfast ready by 7 o'clock. Quite a crowd of loafers had gathered around the gate to see us off, in the hope of bakhsheesh; but not a para did we give for all their pestering. Some one placed a stool near my nag, which I, on the impulse of the moment, essayed to use but my horse, which was a little restive, made a move and so instead of finding myself astride, I measured my length on the ground and rolled over and over to the amusement of the bystanders.

For an hour we were climbing up and very gingerly picking our way down very rocky mountains, which in places were very steep; none but circus horses in our country could have faced these irregular staircases. All around was the very picture of desolation; it is difficult to understand how so barren a land as Palestine mostly is, could have at one time been a land "flowing with milk and honey." Some desperate changes must have been brought about by the hand of man, by the ravages of time or by the special intervention of the Almighty. That Palestine was, at one time, a most fruitful land is certain, not only from Holy Scripture, but also from secular and contemporary writers. Tacitus, (*Hist. v. 6*) says, "The inhabitants are healthy and robust; the rains, moderate, the soil, fertile." Ammianus Marcellinus (*v. 8*) speaks of it as "abounding in clean and well-cultivated land;" Procopius of Cæsarea says that Chosroes, King of Persia, had a great desire to make himself master of the Holy Land "on account of its extraordinary fertility, its opulence, and the great number of its inhabitants." Vespasian and Titus had medals struck on which Palestine was represented as a woman under a palm, to signify the richness of the country. Lastly, Josephus says that the land "is generally of a most excellent and fruitful soil," and Galilee is spoken of as "uni-

versally rich and fruitful and full of plantations of trees of all sorts."

Soon after we left Djenin we were climbing through the village of Bir-Bebameh which, being built on the side of a very steep hill, we seemed to trample under our feet as we ascended. Whew! There were very strange odours floating on the morning air, and on the outskirts, some men were slaying a lamb upon a rock.

My companion's horse, as I have said before, persisted in keeping the lead though mine was a much faster walker; so that whenever there was a path admitting of only one at a time, he had an ungracious way of suddenly trotting ahead, if mine chanced to be first, and pushing my horse aside with his hind quarters. On one occasion, rushing blindly across a slab of very smooth rock in order to do this, he slipped and rolled over. Fr. Flynn with great presence of mind, came off on his hands, or something terrible might have happened, for there was a precipice a little beyond the shelving rock on which the horse recovered his feet again. We said a "Deo gratias," and proceeded on our way, the horse, a very intelligent creature, standing stock-still when he found his feet, and looking like a repentant naughty boy. We spent most of this day in ~~the~~ climbing hills when we were not winding around or about them. I remember distinctly a long road of mud when we discreetly kept to one side where was a donkey track. I call it by this name because one of these useful beasts, heavily laden, actually overtook us and appeared to take cheerfully the continual whacks he got from his master who ran behind. Again I remember another road on which the cultivators seem to have flung all their stones; and once we ascended a mountain torrent when nothing was heard but the hollow sound of the horses' hoofs on slippery stones and the splashing of water; but the water was clean and refreshing.

Finally we got on to the very good road that leads into Nablus (Neapolis) or Nabulus, the ancient city of Sichem. But we soon turned aside again to visit the city anciently called Samaria, a name which in the days of the Maccabees was given to the whole district, and now known as Sebastiyeh. Augustus gave the town to Herod the Great who handsomely restored and fortified it, calling it out of compliment to the imperial donor, Sebaste, the Greek form of Augusta.

We dismounted outside the ruins of the Crusaders' church of St. John, named after the Baptist who is supposed to have been first buried here. It was a large basilica, 165 ft. by 75 ft.; a portion is used as a mosque, and another as the village school where boys and a few girls sat on the floor and repeated their lessons in a drawling kind of chant. From the centre of the roofless nave we descended by a narrow dark staircase into the crypt and saw the now empty tombs of Obadiah, Eliseus and St. John.

All about the village are scattered the fragments of ancient greatness: broken columns, hewn blocks of stone, etc.

About 5 o'clock we rode into Nabulus, and under a broad arch that crosses one of its main streets, found the door of the priest's house. The priest is a tall dignified man, a native of Nazareth. On presenting our cards, he received us kindly and spoke to us in French. After showing us a very decent four-bedded room, he invited us to view the city from the top of the Church, which, of course, is terraced.

Nabulus is an important town of 25,000 inhabitants, but only 700 are Christians; it is built on the floor of the valley between Mts. Ebal (on the north) and Gerizim. Here Abraham and his sons encamped 4,000 years ago, and from these mountains, according to the command of Moses (Deut. xxvii and xxviii) Josue ordered the Levites to pronounce

the solemn curses and blessings. It will be remembered that half of the tribes had to stand on Ebal and half on Gerizim to answer each other; but the mountains are so far apart that I cannot understand how each crowd could make itself heard to the other, unless their numbers were very great indeed.

The sect of Samaritans is still here and numbers about 200; they keep all the Mosaic festivals, and sacrifice seven white lambs at Easter, making a solemn pilgrimage to their sacred Mt. Gerizim, now towering above us 2,848 ft. Mt. Ebal is 3,077 ft. Both are rocky and destitute of trees or greenery of any sort. In the gardens of the town, however, were groves of oranges, olives also and figs with an occasional date-palm.

We said Mass very early next morning, and before it was quite light were in the saddle again, for we had a long journey before us to Ramallah. While I made my thanksgiving, the Maronite assistant priest said his Mass according to the rite permitted to these very devout Catholics, by the Holy See.

Just outside the town we stopped to see the well where our Lord met the Samaritan woman; undoubtedly the same, for wells in the East, like roads, never change. The Greeks have built a sort of chapel over it and adorned it with icons. As the woman said, the well is deep; we let down a candle and found that it was about fifteen feet to the surface of the water.

All the morning till precisely 12 o'clock we were, as usual, climbing barren rocky hills; then we very literally 'climbed' upon the high road to the Holy City. On and on we went winding in and out around hills covered with olive trees—acres and acres of them there must have been; a large ugly lizard sat on almost every tree, sometimes a small spotted brown snake; and many pairs of jays—perhaps a trifle smaller than ours—fled at our approach.

The sun came out and the glare of the road made me feel sick; the road was generally an ascent now. At length at 1.30, we came to a spring at the side of a rock which bounded the road on one side, and here we dismounted and lunched. A shepherd boy came up and looked wistfully at us; Fr. Flynn thinking that he was hungry, gave him some food. He returned the compliment by pulling out of his pocket some very dirty figs and offering them. The next portion of the way was perhaps the most tedious of the whole journey; there was a sameness in it all; hills covered with olives—very sombre funereal trees—blocked out our view on every side.

At half-past-four, however, we reached a point at the top of a hill just outside the village El-Bireh, when our dragoman stopped and pointing with his whip to the distant horizon before us, exclaimed, "Mon père, Jerusalem!" Never shall I forget the thrill of joy that possessed me when, looking in the direction to which he pointed, I saw under the golden rays of the setting sun, the City of ten thousand holy memories, nor could I refrain myself bursting out into a song of joy. But we still had many long miles before us ere we entered its ancient gate.

Ramallah is a large Christian village; oddly enough there is a Quaker settlement. We had to ride all round the Catholic mission-station before we could get in at the door; we saw the priest, a tall handsome swarthy man, overseeing something or other on the site of a future church. Knocking at the door we brought down a little Pomeranian dog which barked furiously at us, but was as furiously affectionate when it discovered that we were friends. The father explained it: "It is French," he said. I tumbled off my horse that day rather than dismounted, I was so tired; we had been nine hours and a half in the saddle. Fr. Attard, such was his name, treated us to a very genuine hospitality; as

indeed did the fathers at Nabulus. We were edified by their contented simplicity.

Next morning we said Mass in a very temporary chapel; some boys were present and made themselves at home; some wore coats made of sheep skin with the wool on. Several seemed to be serving my Mass, each putting in an answer when he knew it and a nun helping them out when they did not. It was undoubtedly very homely. I noticed a beautiful gilt statue of Our Lady.

At 8 o'clock we bestrode our arabs for the last lap of our journey; for more than an hour we took a short cut up and down hill. I trust it was a very short cut, for it was perhaps the very worst climb and descent of the whole way. Once descending a very steep rocky gorge I got down, for it seemed to me impossible for any horse to climb down; but I soon discovered that he was surer-footed than I, and was glad when I reached the bottom in safety. Shortly after, we were on the wind-swept road and in sight of the goal of our desires. I noted many ravens in pairs. This road, exposed as it is to the winds of heaven, for Jerusalem, be it remembered, stands more than 2,500 ft. high, was on this day extraordinarily bleak and cold; moreover rain was threatening.

At 11 o'clock we were slowly making our way through the outskirts of the city; a feeling of great disappointment came over me. "Is this Jerusalem?" I exclaimed. And in truth the modern streets of shops and buildings might well provoke the question. But when we entered the City proper through the Damascus Gate, the aspect changed; and more so when the narrowness of the streets compelled us to dismount and pursue our way on foot to the hostel of the Franciscans, the Casa Nova. Here we found dinner in progress and fell to. There were only four others, for as I have stated before, the season had not yet begun.

In the afternoon we paid our first visit to the Church of the Holy Sepulchre. The Church is in reality a collection of churches, formerly separate but now under one roof, on which are two domes. The whole building is about 300 ft. long and nearly 200 ft. in breadth, and includes, besides the Chapel of the Sepulchre itself, the Greek Cathedral to the east, with the Armenian Church to the east of that again, several little chapels built in a circle to the west, the Franciscan Church and sacristy to the north, and Mount Calvary to the south-east.

What arrested our attention as we entered the great South Gate, was a group of Turks seated round a large brazier, on a divan to the left, with the unfailing fez caps on, smoking hookas. They were the door-keepers.

Immediately in front of the door, but well within the building, is a long slab of rough-hewn red marble; numerous beautiful lamps hang over it, and it is flanked by colossal candelabra, for it is said to be the stone on which Our Lord's sacred body was laid to be anointed by Nicodemus. It is seven feet by two.

To the right of the entrance, one ascends Mt. Calvary by 14 stone steps. On the summit are three Altars; one, belonging to the Greeks erected over the spot where Our Lord's Cross is supposed to have stood; another, where He was nailed to the Cross, belonging to us, and a third, to Our Lady is said to have received Him from the Cross. I had the great privilege of saying Mass at both these Altars. A few feet from the place where the Cross is supposed to have stood, a cleft may be seen in the rock. Quite near, but entered by a staircase outside the Church, is the Chapel of the Agony of Our Lady. This also belongs to Catholics.

Descending the stairs we visited the Sepulchre. It is in the centre of a rotunda, 67 ft. in diameter, whose dome is supported

by eighteen pillars connected by arches. To the east of the grotto is the Angel's Chapel, from which by a low door, we entered the Chapel itself; this is only $6\frac{1}{2}$ ft. by 6 ft. The low tomb-stone is covered by white marble, over which, from 4 a. m. to 7 a. m., the Franciscan lay-brother constructs an altar for the saying of Mass. For the rest of the day it is in the hands of the Greeks. At 4.45, next morning, according to arrangement, I said Mass in the Sepulchre, Fr. Flynn following me. One realized then how small it was; there was just room for the celebrant, the server and one other, and when one turned to say "Dominus vobiscum," one could kiss the wall opposite; above one's head are forty-three precious hanging-lamps, belonging to the various Christian bodies who have rights—according to the Turkish Government—in the great Church: Latins, Greeks of Constantinople, Syrians, Armenians and Copts.

At 9 a. m., we started in a carriage for Jericho, a four hours' journey; it is a descent all the way, for, while Jerusalem is 2,500 ft. above the sea, Jericho is nearly a thousand ft. below. The road is so terribly bad that three good horses have to be employed, and in certain places one has to get out and walk. On the way we stopped to view the brook Cherith where Elias was fed by ravens; (iii Kings, xvii. 3) it flows at the bottom of a steep ravine, on the rocks of which a Greek monastery clings by its eyelids. Passing through new Jericho, a very dirty village, and the well known gardens, very beautiful, we came to the site of old Jericho. What one sees now is a huge grass-grown arena, bounded on its farther (eastern) side by the gradual slopes of a low range of hills, and on its northern by several high peaks; one of these is pointed out as the scene of Our Lord's third temptation, and the Greeks ever ready to take up or even invent such legends, have erected a wall to enclose its summit as a place of pilgrimage.

In the afternoon, we got into the carriage again to visit the Jordan and the Dead Sea. If the road to Jericho was bad, no words can adequately describe the one to the Dead Sea. The carriage rocked to and fro like a boat at sea; particularly during the latter part of the way which led through hills and hummocks of sand; here the horses were made to take many bits of the road at a gallop, so that when the carriage's centre of gravity fell outside the area of its base, it had not time to turn over. Tobogganers would have liked it when we had to hold to the seat like grim death, but we were too old for such wild fun.

It is often difficult to get near the Jordan for at times it overflows its banks and leaves a very thick layer of rich mud behind; besides, its banks are covered with a kind of prickly shrub. We were fortunate enough to get there, however, and I only narrowly escaped falling in. It happened in this way: I am, as you know, "mad on zoology;" well, I knew that some very large snails were to be found in this river and so approached the edge in order to explore; I put my foot on what looked like a mound of solid sand and which proved to be mud with a coating of sand; my foot sank immediately and only by flinging myself back did I escape a ducking. The river is a little disappointing; one can easily throw a stone across it; then the water is muddy. I am told it is always so, whereas pictures always portray it in bright colours. Unfortunately, I never saw any of its fords, where, perhaps, the scenery is more in harmony with our preconceived notions of what holy places ought to be.

But the Dead Sea on whose shore we found ourselves shortly afterwards, did not disappoint us. Except for the waves which broke with a dull low sound upon the shore, there was no sign of life; while the driftwood with the heaped up frothy spume spoke eloquently of the death that has no awakening.

It is not without an austere beauty: the sea was green, which contrasted strongly with the light blue sky and the high purple hills which confine its salt waters on east and west. My companion took a dip whilst I wandered on its pebbly shore picking up stones; no shells are to be found, for nothing with an organism more developed than a microbe, can live in its bituminous depths. Fr. Flynn found it difficult to swim, because his feet would keep coming to the top; he also unfortunately, got a little of the water in his mouth and complained all the way back of its horribly bitter taste; moreover, he felt soapy and sticky all over—I was glad I remained on shore.

That night it began to rain, and it rained every day, more or less, to the end of our sojourn in Palestine.

Soon after 5 a. m. next morning, we were making our way in the rain through a grass-grown garden to a little stone-built chapel to say Mass; it was dark, so we carried a candle in a lantern; it was very muddy, so we had much difficulty in getting our boots anything like clean at the chapel door; but it was the First Friday in February, and so we forgot these little worries in the joy of being able to say Mass at all.

Before 7 a. m., we were in the carriage again, with one blind down on account of both wind and rain. Owing to the rain the road was worse than ever and the horses had terrible work. The Government will neither mend the road nor allow anyone else to do so; several European firms collected money for this purpose, but were not permitted to do anything. "Why?" you may ask in incredulity. I can only reply, "Nay, I cannot tell you." The road is not only extremely bad, but also dangerous; only three months previously, the brother of a Jericho hotel-keeper was shot not far from that city.

On our return we stopped to look at the

reputed ruins of the house of Sts. Martha and Mary, as also the tomb of Lazarus; which if it is not actually his tomb is undoubtedly like it, for it is contemporaneous. With candles in our hands we descended a dark, low and narrow sort of staircase till we came to a fairly large subterraneous room cut out in the rock; beyond this was another room whose ceiling, in which was a square opening, was on a level with the room in which we were standing. Our Lord must have stood where we were standing, and when the stone which covered the trap-door-like opening above mentioned, had been removed, would have called to Lazarus through it. We also entered the tomb of Rachel, surely weeping still, if saints in the bliss of Heaven can weep.

The same afternoon at three o'clock, we made the Stations with the Franciscans. A kavass, or Turkish servant, employed by the Monastery for the purpose of keeping order, went before the procession with a whip and thus ensured our being able to make our way through the dirty crowded narrow streets; the whip was no mere ornament. At the different Stations the Friars have erected little chapels in each of which is a statue of the particular event; these are opened only when the devotion is in progress; the last five, of course, are made in the great Church itself. It must be remembered that the floor of the Holy City, like that, say of Rome, has risen several feet since the time of Our Lord, nor are the streets precisely the same as regards their direction; still our sentiments of reverence and devotion were not diminished by the recollection of this fact; the main features of the City are the same and we were very near where our Divine Master toiled along, alone under his burden of love, if not actually on the precise spot. The "Daughters of Sion" are in the happy possession of a chapel on this Via Dolorosa, portions of the walls of which are undoubtedly fragments of the

ancient city wall; they also have discovered an arch which adjoins the one that appears in the street under the name of the "Ecce Homo" Arch, over which it is more probable that Our Lord was shown by Pilate to the people; the Sisters have built their High Altar beneath this arch, and above have erected a beautiful and appropriate statue of Our Lord in marble. They, moreover, possess about six feet below the present level, a portion of the old pavement over which Our Lord must have walked. After making the Stations we went to see the wailing place of the Jews; at 4 p. m., on this same day they meet together, often in great numbers, to bewail the fall of their beloved City. Their place of meeting is in front of the great wall built by Solomon to support the Temple platform on its south-western angle; here they may be seen kissing the venerable stones and uttering mournful cries. "*For the palace that is destroyed, we sit in solitude and mourn,*" they pathetically cry, being still too stiff-necked and proud to understand the cause of all their sorrow.

At 5 o'clock the same day, we drove through the Jaffa Gate to Bethlehem (Beit-Lahm, or Bet-lehem, the house of bread or more correctly, "the house of flesh or food.") This City of David, of Ruth, and finally of the great St. Joseph, is only $4\frac{1}{2}$ miles from the Holy City. We arrived in an hour and were at once shown all over the Holy Grotto by an Irish Father, James Egan by name. Since the occupation of the Holy City by the Turks, most of the church building and the principal part of the Grotto belong to the schismatical Greeks, but the Franciscans hold the excavations early made by the Christians, where St. Jerome translated the Vulgate and wrote many of his works, and where moreover he lies buried with several pious noblewomen whom he directed in paths of heroic virtue. There are two Altars in the Grotto: one, now

in the hands of the Greeks, where Our Lord is supposed to have been born, and another on the spot where the Magi are said to have stood to adore Him as He lay in the crib placed under the bulging rock. I said Mass at 4.45 a. m., and Fr. Flynn at 6.45. Only two Masses can be said each day, as the Turks will not allow us to be in the Grotto while the Greeks are officiating. Unaware of this, when I had made my thanksgiving after Mass, I remained in our part of the Grotto to say my Breviary. Some Greek priests came to the altar and began their mass, not noticing me. (N. B. A Greek priest says mass only occasionally and several others assist.) But some schismatical women did, and cried out. A priest came and politely told me to go. I objected, saying that I was on Latin ground. He replied that I must go nevertheless. I again remonstrated, but he pointed to the Turkish sentry standing only two yards away. Not wishing to cause a disturbance in the holy place, I ate humble pie and went. Of course, he spoke in Arabic, of which language I knew not a word; but his gestures were more eloquent than any words. This arrangement, I learnt afterwards, is made by the ruling power to prevent quarrelling which in the past has often led to bloodshed. I am glad to know that it has been always the schismatics and not ourselves, who have been the aggressors, and in the end bakhsheesh has always settled the matter as far as the Government have been concerned. For want of money we have lost many holy places. Money is the god of most godless people, but nowhere in the whole world is it so apparent as in this country where so many simply live on tourists, endeavouring to get enough money in the short season of eight weeks or so, to last the rest of the year. "Bakhsheesh, bakhsheesh, ya khawaja," is their cry, and if they know a word of English they add "you must give me bakhsheesh," and there is no

friendly policeman to tell them to move on. Even the boy who has served your Mass will kneel for your blessing, and then hold out his hand and utter this soul-provoking word. A poor wretched creature of a woman used to meet me every day coming from my Mass in the Church of the Holy Sepulchre and almost impede my steps with her importunity: I, of course, had not a coin to give, even had I been so minded.

The drive back was wet and windy: the rain spat in our faces and the hail later on rattled on the cover of the carriage like buck-shot. On our way, we visited the Grotto of the Milk, where, according to tradition, the Holy Family took refuge when pursued by Herod's men and where the Divine Mother suckled her Child. The Grotto belongs to the natives of Bethlehem who are very proud of it and see that it is beautifully kept. It is interesting to know that nearly all the inhabitants of Bethlehem, 8,000 in all, are Christians, and that they are industrious, living by agriculture and the manufacture of fancy articles in wood, mother-of-pearl, coral, etc.

The afternoon was so cold and wet that we stayed in. There were only two other guests in the Casa Nova which is capable of housing 200 and seating 300 at dinner. One was a Frenchman who did not know a word of English, the other an Englishman who has seen most of the countries of the world. He said that Palestine struck him as the most desolate tract of land he had ever set eyes on.

On Sunday morning the snow lay on the ground; it had been blowing great gusts all night. I said Mass on an altar raised on the spot where Our Lord after His Resurrection met St. Mary Magdalen.

After coffee, we went to see the Mosque of Omar—I need not remind the readers of this Magazine that it is built upon the site of the Holy Temple, on the hill of Moriah—on the spot where Abraham was prepared to

offer up his son Isaac. Solomon levelled up this Mount and made an enormous platform about 1,600 ft. north and south, by 1,000 ft. east and west; it encloses an area of 35 acres and is nearly a mile in circuit. It is surrounded by a great wall which at one corner rises to a height of 180 ft. A notion of the stupendous magnitude of this work of engineering skill, may be formed from the fact that there is a stone, 38 ft. by 4 by 10, at present *in situ* at an elevation of 85 ft. It is the south-west portion of this wall which is called "the Wailing Place of the Jews." Not a stone of the Temple, of course, was left standing after the destruction by Titus, according to the prophecy of our Lord, but several green marble monoliths are shown in the Mosque, which are said to have belonged to the old Temple, as also some smaller twisted white columns; these latter are evidently taken from an altar of the Crusaders' time of occupation. It would take too long to describe the Mosque of Omar; suffice to say that it is an octagonal building, each side of which is 66 ft. 7 in., built around the ancient rock of sacrifice, with a dome 98 ft. high by 66 ft. in diameter, supported by four piers and twelve columns joined by beautiful moorish arches of white marble and black. There is also an outer series of eight piers and sixteen columns. The whole of the interior is richly adorned with mosaics, consisting of fantastic lines intertwined with garlands of flowers and verses from the Koran. There are window openings with holes and slits of various shapes and coloured glass, which gives an effect of marvellous richness when the sun shines through them into the dim interior. The day was wet when we went out, and water-spouts from the corners of the houses poured down upon the streets; the platform of the Temple was covered with snow, slush, hail and water in places, with a bitterly cold wind blowing. But the water through which we had to wade

was at least clean, for the platform is for the most part floored with flag-stones. At the south of it is another smaller mosque, formerly a church of the Crusaders, called Mesjid-el-Aska; it may have been a church of Our Lady. Leaving this beautiful building with sorrowful steps, we descended into the truly enormous substructions to the extreme south-east, known as 'Solomon's Stables.' Here are altogether 13 high galleries whose vaulted roofs are supported by 88 piers in 12 parallel rows; they extend 273 ft. from east to west and 198 ft. from south to north. Several pigeons—blue rocks—were flying about. The Temple area is entered from the town by seven gates, and there is also a great gate on its eastern side called the "Golden Gate" through which Our Lord may have made His triumphal Entry; the Arabs have blocked it up and say that when it is opened, the Last Judgment will take place; another Muslim tradition says that on some future Friday, a Christian Conqueror will enter by it. God speed the time! Leaving the Temple area and dismissing our Turkish soldier, without one of whom no Christian may enter, we paid a visit to the ancient house of St. Anne where Our Blessed Lady was born, now converted into a Church and in the possession of the "White Fathers," a missionary community founded by Cardinal Lavigerie. The little chapel was very devotional, and both house and grounds were very neatly kept. The thought of our dearest Mistress and Queen being born there quite carried me away.

In the afternoon we visited the Cenacle of Mt. Sion, or more correctly speaking, the Church built by the Crusaders over or near the actual Upper Room. The Room itself is in the hands of the Turks who will allow no one to enter, not even for money; the Crusaders' little Chapel is now a bare desolate place converted into a mosque. We also saw the ancient houses—not large enough to be

called palaces—of Annas and Caiphas, now in the possession of the Armenians—they are welcome to them!—and the Tomb of David. Then we crossed the City through the Jewish quarter,—by far the most filthy portion of it, and I may say the very filthiest place I have ever been in, which is saying a great deal—came out through the Damascus Gate and visited the new Dominican Church of St. Stephen, who is said to have been martyred somewhere about here. It is a pretty Church with a "confessional," in which are some relics of the Saint, a row of moorish arches and columns and artistic frescoes of Dominican and other saints, over many side altars.

On Monday afternoon we mounted excellent asses and rode to the Mount of Olives taking the Tombs of the Prophets on our way. There are huge excavations in the living rock of series of chambers where one might easily get lost. It was mildly raining as we climbed Olivet, but for a moment the sun shone out, and we obtained a beautiful view. The whole aspect is spoilt, however, by a network of low stone walls, enclosing apparently nothing but stones and rubbish; I suppose their owners have erected these walls to retain possession of their plots. On the spot where Our Lord is said to have ascended into Heaven, the Crusaders erected a rotunda chapel which is now a mosque; but the Turks hire it out to the Christians on Ascension Day. There is a square opening in the pavement showing the rock, with imaginative mark of Our Lord's feet. The Greeks also have a pretty chapel, and also show the piece of the rock from which Christ ascended. While we were there it was full of Russian pilgrims, chiefly women, whose beautiful voices as they sang some kind of office, much impressed us. We obtained a splendid view of Jerusalem and its environs; the blue waters of the Dead Sea, through the pellucid air seemed quite near,

though in reality 16 miles away and nearly 4,000 ft. below us. Descending, we visited the "Tomb of the Virgin" and the Grotto of the Agony to which it is adjoined by an underground passage. The former belongs to Armenians, the latter to Catholics; we formerly had an altar in the Church of Our Lady, first built by us in the fifth century, but one night the Franciscan guardian of our altar was absent; the Greeks immediately pulled down our altar and built one of their own stones of which they had some in readiness; then they all stood round prepared to defend it with their lives. On the matter being referred to the Turkish Government, the Greeks heavily bribed the officials and so secured the verdict. The Garden of Gethsemane adjoins, and in it are eight enormous olives which, if they did not actually witness Our Lord's Agony, are sprung from the roots of those that did. I am inclined to think that the Sacred Agony took place beneath them, rather than in the Grotto which is quite at the bottom of the slope of the hill. We rode our sturdy donkeys all down the valley of the Kedron which is now partly filled with debris and never has any water in it; only then did we fully appreciate the size and grandeur of the Holy City. From the valley of Hinnom, we were shown the 'Field of Blood' and the place where Judas hanged himself; the Arabs call the place El-Ferdus, (Paradise)! We stopped for a few minutes at what is called the "Fountain of the Virgin," 'Job's Well,' which contrary to its usual state, was overflowing with water, and lastly, the Pool of Siloam over which the great rock above bulges, as if the weight of the City were too much for it. I ought to have said that when on the Mount of Olives, we saw the Carmelite Convent, around the cloisters of which the "Lord's Prayer" is printed in large letters in

ST. ALOYSIUS'S, OXFORD.

44 languages. The English version has three mistakes in it: it says 'which art' for 'who art,' 'in earth' for 'on earth,' and spells 'evil' with two l's. We were also shown an underground chapel in the same place where the Apostles composed the Creed.

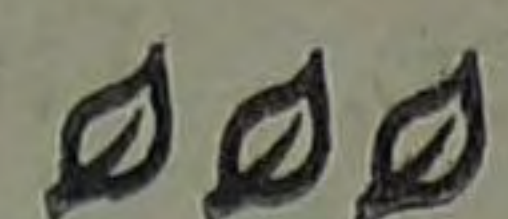
Next morning we left Casa Nova at 7.15 in a carriage for the railway station which, very rightly, is outside the city walls and to the south. As the distance to Jaffa is not very great and our money was getting low, we took 2nd class tickets, (there are no 3rd,) and found ourselves in the midst of a crowd of greasy, noisy Jews who jabbered the whole way. The Jews in Jerusalem, and there are 40,000 smuggled in, in spite of Turkish prohibition, have got, for the most part, strong Semitic features; they are known by a curl, or failing that, a whisp of hair, in front of their ears.

The railroad to Jaffa runs through a country more fertile than any I have seen in Palestine, though there are many stony hursts and hills; and on nearing Jaffa we went through miles of orange groves. The tree is but a shrub, but very heavily laden with the fruit—famous all over Europe—Jaffa oranges.

At Jaffa a servant of the Casa Nova spotted us at once and piloted us through crowds of ruffian loafers to the hostel, where we found a meal awaiting us. The famous Father Legrange and other Dominicans were of our company.

Fortune favoured us once more, for the sea, which up to that very day had been so rough for a week that no one had been able to leave or land, was smooth; and a Kedivial boat, the *Kossier*, lay in the offing ready to start for Alexandria that afternoon. So it was "goodbye" to Jerusalem and the Holy Land, memories of which I shall carry to my grave.

Charles B. Dawson, S. J.



Ancient Commercial, Racial & Religious Intercourse

BETWEEN THE PERSIAN GULF AND WESTERN INDIA

THE rapid approach which the Baghdad Railway, engineered by Germany, is making towards the Persian Gulf, and the rivalry of the different powers for supremacy in that arm of the Arabian Sea, have aroused in the public mind considerable attention to what was once the great highway of commerce and intercourse between Western Asia and Europe on one side, and Western India on the other. Consequently even a brief historical sketch of that renowned route in its relation to the Indian coast would, at this juncture, be peculiarly interesting. Beyond this remark, no apology seems necessary for dealing with the subject here; though our succinct treatment of it must send those readers who would desire to dive deeper into it, to the authorities that shall be referred to in the course of these pages.

I

COMMERCE BETWEEN THE PERSIAN GULF AND WESTERN INDIA IN ANCIENT TIMES

In most ancient times the Persian Gulf must have formed a convenient highway for commerce between the East and the West, even more so than the Red Sea and the Southern coast of Arabia and this for the following reasons:—

(1) "In the infancy of navigation mariners dared not strike directly across the Indian Ocean from the Malabar coast to Aden, but were obliged to creep along the shore from the mouth of the Indus to the entrance of the Persian Gulf.

(2) "The Persian Gulf, with its varying winds was always far more convenient for navigation than the funnel-shaped Red Sea,

where the wind blew for nine months continuously in one direction and for three months in the other.

(3) "The valley of the Euphrates and the northern skirts of Arabia (along the caravan route, for instance, from Gerrha to Palmyra), offered far greater facilities for inland transport to the west than the hot trackless wastes of the centre of the peninsula".¹

Add to these the commanding situation of Babylonia, which afforded admirable facilities for traffic by land, and was equally convenient for both maritime and river navigation, the two large rivers that flowed on either side of it forming natural channels for commercial intercourse with the interior of Asia. "The importance of this maritime region in the earliest period of the world's history may be inferred from the fact that, whereas Babylonia was mainly instrumental in imparting civilization to Western Asia, the Babylonians themselves admitted having received all their knowledge from the mysterious islanders of the Persian Gulf."² It was from or through this part of the world that the "Fish-god" Oannes, who taught the Chaldeans the sciences and arts, was hailed; and it was in the city of Eridu, then on the Persian Gulf, that the god was welcomed by them, about 5000 B. C.³ This Oannes is supposed to be Hea, "the God of the House of Water," one of the Babylonian triad "Anu, Bel and Hea." There is further the tradition of an Egyptian colony led by "Belus, son of Neptune," (i. e., Merodach, son of Hea), having settled in Babylonia, consecrated priests, and so forth.⁴

¹ Rawlinson's notes, in the Journal of the Royal Asiatic Society (1880) p. 203. ² *Ibid.* pp. 201—202. ³ *Ibid.* p. 202; Rawlinson's *Herodotus* p. 599. ⁴ Diodorus Siculus lib. I, c. 2.

A third tradition traces the science of Astronomy, which received a vast development in Babylonia, to Andubarius the Indian (Assyrian Izdubar.¹) There are, however, grounds for inferring that there must have been considerable intercourse between ancient Babylonia and India, which carried Babylonian civilization in very early ages to the East, especially to the Dravidian races of India, and thus indirectly affected Aryan culture.²

If, as early as about 1000 B. C., a navy of Solomon, king of the Israelites, could have gone down the Red Sea to Ophir,³ which is located somewhere outside that sea, the powerful ancient kingdoms of Babylonia like that of Hammurabi (about 2000 B. C.), might well have carried on close commercial intercourse not only with the coasts of Arabia and Persia on the Persian Gulf, but also with regions outside it, especially India.⁴

The ancient commerce with Babylonia was probably conducted through an intermediate port. Possibly it was Ophir (bracketed with Havilah in the Persian Gulf, in Genesis, X. 29), which Rawlinson supposes was a port somewhere opposite to Bahrein.⁵

It is interesting to note that Solomon's navy was steered by men "that had knowledge of the sea," and that had been lent by Hiram of Tyre. These Phoenician mariners were probably the great navigators of the time in the Persian Gulf and the rest of the Indian Ocean. Remains of temples similar to those of the Phoenicians were found by Androstenes (despatched by Alexander the Great)⁶ in the island of Tylos, which is the island of Bahrein. It is supposed that the Phoenicians commanded the whole route of the Persian Gulf, having their head-quarters at

Gerrha, and that they moved from Bahrein north-west to the Mediterranean coast.⁷ *Gerrha* was, in ancient times, the grandest emporium of trade in the Indian Ocean somewhere opposite the island of Bahrein (the Greek Tylos, the Assyrian Telvum or Telmum? the Accadian Nidduki?). It is located by Vincent,⁸ on the authority of Pliny and Strabo; on the "Gulf of Gerrah," the Gulf of Bahrein, near the town of El Hassa, with its port El-Ojeir. This is also the opinion expressed by Col. Miles⁹ in his note on Pliny's Geography of the East Coast of Arabia. Rawlinson,¹⁰ however, is disposed to think that the emporium was near the present town of Katif, where are to be found the ruins of a city bearing to this day the name of Geriyeh. At any rate it was on the line of the great route from the Persian Gulf through Arabia to Syria, western Arabia and Egypt, and it monopolized from the earliest times the trade between the East and the West. Its importance as the greatest mart of commerce on the Persian Gulf continued to the second or third century of the Christian era. In the opinion of Rawlinson¹¹ it was represented by *Apirak* or *Milukh* of the Assyrian inscriptions, probably the ancient Ophir.

In the 6th century B. C. the men of Dedan (or Bahrein in Oman) brought ebony and ivory, and the settlers of Saba (Asabi in Oman) and Rechma (Rums or Raamah) brought spices, precious stones and gold to Tyre.¹²

"The Chaldeans glorying in their ships," referred to by Isaiah¹³ about 750 B. C., were probably ship-builders and mariners that navigated in the Persian Gulf and further down. It was probably these Chaldeans, whose fleet was requisitioned by king Sennacherib

¹ Paschal's *Chronicle* ed. Dindorf, Vol. I p. 64. ² *East and West*, (1905) p. 828. ³ Bk. of Kings X, 26-28. ⁴ Heeren's *Hist. Researches*; Vincent's *Commerce and Navigation of the Ancients* (1807). ⁵ J. R. A. S. (1880) p. 213. ⁶ Strabo's *Geography*.

⁷ J. R. A. S. (1880) p. 201 et seq.; Rawlinson's *Herodotus*, Chap. IV. p. 241; Lassen's *Ind. Alt.* II 589. ⁸ Vincent's *Commerce and Navigation and Periplus*. ⁹ J. R. A. S. (1878) Vol. X, Art. 7, p. 157. ¹⁰ J. R. A. S. (1880) p. 214. ¹¹ *Ibid.* pp. 213, 216. ¹² Ezechiel XVII, 15, 22. ¹³ Isaiah XLIII, 14.

of Assyria in pursuing Merodach Baladan to Nagatu, a port on the Persian Gulf in Elam.

Teredon, (called Diridotis by the Greeks)¹ situated on the Khor Abdullah, either at its present head or higher up the channel somewhere at Zobir, rose into an important emporium of trade from the age of Nabuchadnazor (604—561 B. C.) by whom it had been built. The Chaldeans began to trade with Ceylon and Western India. Teredon continued to hold its place till the time of Augustus, for it is mentioned by Dionysius. But it came to be deserted later on, perhaps on account of the failure of water in the Khor Abdullah, *Apologos* (Obolah?) being made to serve in its place probably during the dynasty of the Arascidae.

“The Babylonians, who commanded the river from the gulf to the capital, doubtless made use of Teredon as the channel of their oriental commerce; and the traffic which had passed from Arabia, or by the Red Sea through Idumea, to Egypt, Tyre, and other places on the Mediterranean, was diverted by Nabuchadnazor, after the destruction of Tyre, to the Persian Gulf; and through the territories in Mesopotamia by Palmyra and Damascus, it passed through Syria to the West. After the conquest of Babylon by Cyrus, the Persians who were neither navigators to the East, nor attentive to their frontier on the West, having suffered Babylon, Nineveh and Opis to sink into ruin, the course of trade returned to Arabia on the South and to the Caspian and the Euxine on the North: Idumea became again the resort of the caravans; and Tyre rose out of its ashes till its power enabled it to maintain a siege of eight months against Alexander, in the career of his victories. At

the time of Alexander the Great, Teredon was still a mart of importance.”

Whatever may have been the magnificent schemes of Alexander the Great for establishing commercial intercourse between the East and the West by way of the Persian Gulf (as also by the yet undiscovered route of the Red Sea), they fell to naught on his premature death in 323 B. C. The constant wars in the provinces from the Mediterranean to the Persian Gulf and the neglect of the successors of Alexander the Great to develop the commerce of the country, only facilitated the exertions of the Ptolemies of Egypt to make the Red Sea the grand highway of commerce between Egypt and the East, namely India and Ceylon, whereby Alexandria became not only the chief centre of the commerce of the East, but “the point of union for eastern manners and traditions with western civilization.” For three centuries down to the conquest of Egypt by the Romans in 30 B. C., and for another three centuries thereafter, with the facilities afforded by the discovery made about 50 A. D. of the use of the monsoon winds for a regular direct route between Aden and Western India, the Red Sea route out-rivalled that of the Persian Gulf.

Apologos is mentioned in the *Periplus of the Erythrean Sea* (about 2nd century A. D.) as an important emporium of commerce on the Euphrates, opposite to the port of Pasinus or Spasinus. It was probably represented by Oballah (Obolah), which is mentioned as an important port during the Sassanian dynasty.

“The policy of the Parthian rulers (250 B. C. to 228 A. D.) was very exclusive: strangers were not admitted to their dominions and commerce was sacrificed to their watchful jealousy. Their establishment in the old Persian Empire caused a great change in the lines of commerce between the Eastern and the Western World. The East India trade, stopped in its passage through *Babylonia*,

¹ Heeren's *Hist. Res.* II 209, 247, 415—17; Rawlinson's *Herodotus* 503; Ritter's *Erdekunde* B. VII Abth. I p. 49; Strabo II, 80; Ptolemy, V c. 20, F. 145; Pliny VI, 32; *Ancient Trading Centres of the Persian Gulf* (Geographical Journal 1897 Vol. IX p. 309); Vincent's *Periplus* (1800) p. 320; Lassen's *Ind. Alt.* II, 606.

began to shape its course through northern Arabia and the Red Sea. To this change the wealth and splendour obtained by the great commercial cities of Palmyra and Alexandria must be chiefly attributed."¹ Palmyra was supplied with eastern goods mainly by way of Gerrha near Bahrein, across Arabia.² According to Reinaud, however, under the Aracid or Parthian dynasty, the Persians took a great part in oriental navigation.³ There was considerable traffic both by the Gerrha and Euphrates routes, and apparently it was under the Parthian influence that the Persians overcame their horror of the sea and rose to be the greatest sea-traders in the East. But possibly these Persians of Reinaud were only Arabs settled on the Persian Coast or brought under Persian control. The Gerrhaeans received cotton, spices and other Indian articles, and sent them partly up the Euphrates and partly on camels across Arabia to Palmyra. This was especially the case after the close of Trajan's expedition.⁴ This traffic is noticed by Agathareides 177 B. C., by Strabo 30 B. C., by Pliny 70 A. D., and in the Periplus, about 200 A. D.

Trajan, the Roman Emperor, subdued Mesopotamia and Assyria, took the towns of Seleucia and Ctesiphon, and then entered Arabia. A Roman fleet sailed down the Euphrates, and was carried across on rollers to the Tigris, on which it proceeded down to the Persian Gulf. Trajan surveyed the Gulf somewhere as far as Bahrein. But he had to return and give up his conquests on the lower Euphrates. He left behind Hadrian, who gradually retreated westwards from those parts (115 to 117 A. D.)⁵

¹ Taylor's Ancient History. See also Heeren's Researches II, Appendix IX. p. 445. Lassen's Ind. Alt. III 76 (1858). ² Heeren's Historical Researches II pp. 100, 103, 118, 124, 237-239. ³ Reinaud's *Abulfeda* LXXVII; Bombay Gazetteer, Vol. XIII, Part II, p. 410. ⁴ Vincent's Commerce etc. II, pp. 361-362. ⁵ Merivale's *History of the Romans*, Vol. VIII, pp. 161-163; Dionysius LXVIII pp. 26-30. Eutrop. viii p. 2; Julian-Cals. p. 22; Rawlinson's *Oriental Monarchies* Vol. IV p. 313.

There followed a period of rest, during which the exchange of wealth between the East and the Roman Empire through the Persian Gulf greatly increased; Palmyra inscriptions of the middle of the 2nd century (A. D. 131, 141, 146) show that merchants had a safe pass through Parthia. The details of the trade—perfumes, pearls, precious stones, cotton, famous silks dyed with Indian purple and embroidered with gold and precious stones—point to a close connection with India and, through India, with China. Hindus seem to have settled at Palmyra for purposes of trade as, in 273 A. D., after the fall of Palmyra, Indians swelled the train of captives that had graced the triumph of the Emperor Aurelian (A. D. 260-268).⁶

We may mention here two places which appear to have been important sea-ports.⁷

Rishahr.—A small town near Bushire, where are to be found the remains of a great city, with cuneiform inscriptions, which are traced by Rawlinson to the time of Sennacherib.⁸ In Yakut⁹ it is stated that it existed before Islamism and was inhabited by writers who registered things relative to science, and further that a great battle was fought there at the Moslem invasion, in which the Persians were worsted. Sir W. Onseley¹⁰ discovered at the place jars bearing sculptural devices, beads, rings, coins and arrowheads, all of which were attributed to the Gabrs. Hamdalla Cazvini, an Arab Geographer, traces the foundation of the town to Lohrasp of the Caianian dynasty, about 500 B. C. Edrisi¹¹ found it a small but populous town. Its trade gradually declined and in the eighteenth century was transferred to Bushire.

⁶ The Bombay Gazetteer Vol. XIII. Part II p. 412; Heeren's Researches II, pp. 440, 445, 453. ⁷ Stiffe--*Ancient Trading Centres of the Persian Gulf* (Geogr. Journal Vol. IX. 1897 p. 309). ⁸ Royal Geographical Society's Proceedings 1855-57 Vol. I. ⁹ Dict. Geogr. de la Perse from Ya Gout. (1178-1229) by C. Barbier de Meynard. ¹⁰ Onseley—*Travels in Various Countries* (London, 1819). ¹¹ *Geogr. de Edrisi* by Jaubert 1836).

Ganawah.—The ruins of this city are found about thirty-five miles northward of Bushire. They are situated on the river Granis. Rawlinson¹ states that under the Achaemenians, the port of Dalaku, the capital, was at the mouth of the Granis. The Periplus mentions

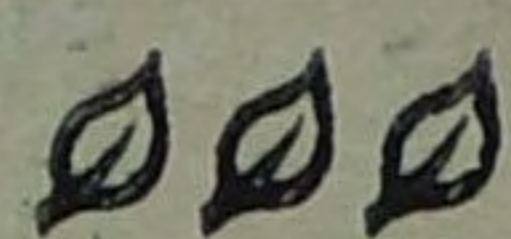
Taoke as being on the same river, while the Taoke of Ptolemy is placed on the Raghomanes River, which is shown on his map as rising near Persepolis. In Abulfeda's Geography,² Jannabah (Ganawah) is mentioned as one of the ports of Fars, entirely ruined.

¹ Royal Geographical Society's Proceedings Vol. I 1855—57.

² Reinaud's *Abulfeda*, 1848.

SAVANTVADI.

J. A. Saldanha, B. A., LL. B.



Only Mother Knows

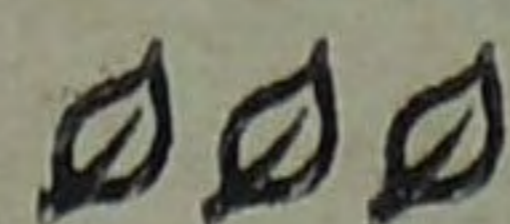
Nobody knows of the toil it takes
 To keep the home together;
 Nobody knows the worry it makes,
 Nobody—but mother.

Nobody listens to childish woes
 Which kisses help to smother;
 The wants of childhood nobody knows,
 Nobody—only mother.

Nobody knows of the sleepless care
 Bestowed on baby brother;
 Nobody knows of the wear and tear
 Of Childhood's ways but mother.

Nobody knows of the anxious fears
 Lest darlings may not weather
 The storm of life in after years;
 Nobody knows—but mother.

FROM *The Irish Monthly*.



The Siege of Mangalore

(Continued)

July 23. The enemy still continued to carry wood towards the ditch, and a large quantity of fascines to their works in front of the Ram Tower, notwithstanding the agreed cessation, which obliged Col. Campbell to give directions to the Chief Engineer to set all his people to work. At seven in the evening a letter came in from the French Envoy, acquainting the Colonel that the Nabob could not consent to the terms proposed. A letter was sent back in reply; also one to the Commanding Officer of the French troops; and, in expectation of answers, hostilities were discontinued. At nine at night, while the enemy's flag of truce was flying, and waiting for the above letters, they sprang a mine at the outer east-gate. Two Europeans and two Sepoys were buried in the ruins; several others of the guard which was stationed there were severely bruised and our defences were totally destroyed. The enemy said in excuse, that the mine caught fire by accident, but none credited their assertions. It had every appearance of perfidiousness and treachery, and the most wanton breach of faith. A remarkably stormy night, with heavy rain. Killed—2 Rank and File, 2 Sepoys. Wounded—2 Rank and File, 2 Black non-commissioned Officers, 2 Sepoys.

July 24. Silent all this day, in expectation of receiving answers to the last letters which were sent out, except a few musket shot now and then, occasioned by the enemy's infringement and non-observance of the agreed cessation.

July 25. No answer having arrived, and the enemy busily employed all night, directions were given to commence hostilities at day-break, at which time a battery was observed, nearly finished, with ten embrasures,

situated 70 paces from, and to the right of, the Ram Tower, and bearing chiefly upon the southern face of the Fort, and the cask-battery. A continual cannonade was kept up the whole day from all the guns which could be brought to bear upon that quarter, and the battery at sun-set was considerably damaged. During the night, guns were frequently fired, to prevent the enemy from repairing the damages of the day. At seven o'clock this evening, a letter came in from the French Envoy, mentioning (amongst other requests) the Nabob's wish, that a body of his Highness's Sepoys, equal in number to our garrison, might be admitted into the Fort, previous to his agreeing to a cessation of arms; to which a negative answer was given; remarking at the same time, that common politeness, the Colonel thought, entitled him to an answer from the Commanding Officer of the French troops to that letter which was addressed and sent to him on the 23rd instant.* At ten at night, a European Sergeant deserted from the enemy, and came in. He reported, that the French and Lally's corps, with the European troops of cavalry, had yesterday quitted the posts they occupied during the siege, and encamped about two miles from the Fort. This night the enemy threw a number of heavy stones from their mortar batteries, without doing any other injury than damaging the Commissary's store-house. Killed—1 Drummer, 1 Sepoy. Wounded—4 Sepoys.

July 26. At day-break the enemy opened their new battery with six heavy guns, and three from the battery in front of the Ram Tower. From the former battery, two guns

* This letter was broken open, and secreted by his Highness the Nabob, and never came to Col. Consignee's hands.

were chiefly laid for the cask-battery, and damaged it much. All the remaining guns were pointed at the southern face of the Fort, which in a very short time obliged our men to quit their guns, destroying all the defences. The enemy continued to work very assiduously at the ditch, throwing in a number of logs, fascines, &c. There remained, however, a large space to be filled, for which purpose the enemy had prepared many piles of wood in the rear of their works. They were also observed to collect a number of fascines in front of the cask-battery. At seven o'clock this evening, a letter came in from the French Envoy, apologizing to Col. Campbell for not having answered his letter of the 23rd instant. Assured the Colonel that he had not received it, and suspected that it had been set aside by the Nabob: that the next time he had the pleasure of seeing the Colonel, he would inform him more fully on the subject. He further said, that the Nabob had sent for him this day at ten o'clock, and at the end of their conference, his Highness had thought proper to waive his former determination, with respect to the admission of 1,000 or 1,500 of his (the Nabob's) Sepoys, previous to his agreeing to a cessation of hostilities; and that his Highness had now resolved, in case the Colonel suffered 50 or 100 of his Sepoys into the Fort, for the purpose of observing that no works were carried on, his Highness would consent to a cessation. At the same time, Monsieur Piveron observed, that as, in all probability, the Colonel would require a like number of men in the enemy's works for the above purpose, he doubted not he (Monsieur Piveron) could readily persuade the Nabob to acquiesce: that he waited the Colonel's answer with the greatest impatience, when, he understood, the Nabob would order his attendance in the Fort, to settle matters more particularly; and hoped he should not have the chagrin to find his mediation unsuccessful.

This was nearly the purport of the Envoy's letter. To which Col. Campbell replied, that nothing would give him greater satisfaction than to come to a speedy settlement; and that the moment he (Monsieur Piveron) appeared, hostilities on his part should instantly cease; an example which he expected the enemy would punctually follow. Notwithstanding these advances towards a reconciliation, the enemy's mortar batteries continued playing all night upon the Fort with unusual violence and success. Killed—1 Sepoy. Wounded—1 Sergeant, 2 Rank and File, 2 Tindals, 1 Lascar, 6 Sepoys. Deserted—2 Sepoys.

July 27. At three o'clock this morning, a Corporal of the 100th Regiment, taken at Bednore, escaped from the enemy and came in. He related many particulars of the siege. The enemy began to cannonade at sun-rise, as on the preceding day. At one in the afternoon, the enemy sent in word, that the French Envoy was preparing to come into the Fort, and begged we would cease firing, which they also did. The Envoy at half-past-three came in, and stayed till one o'clock next morning. The conditions which Col. Campbell agreed to accept, previous to a cessation of hostilities, Monsieur Piveron took with him for the Nabob's perusal and approbation. Killed—3 Sepoys. Wounded—1 Black Officer, 1 Black non-commissioned Officer, 2 Sepoys. Deserted—1 Black non-commissioned Officer, 5 Sepoys.

July 28. Cessation. The enemy observed at work on the opposite side of the river, erecting a battery on the northern point, to command the passage of the bar. Deserted—5 Sepoys.

July 29. Every thing quiet at day-break. At 3 in the afternoon Monsieur Piveron came in, and had a conference with Col. Campbell. The Colonel, amongst many other requisitions, particularly asked for the enlargement

of those unfortunate troops who were made prisoners at Bednore; and, in a letter which he wrote to the Nabob on the subject, he described, in the most affecting and pathetic language, their peculiar unhappy fate, and distressed situation; and at the same time pointed out the very great honour and praise which would redound to his Highness by so noble and generous an action, independent of every other consideration. At six o'clock in the evening the Envoy left the Fort.

July 30. Cessation still continued. At ten o'clock this forenoon, Monsieur Piveron sent in a letter to Col. Campbell, saying, that he was sorry to inform him, that, on making known to the Nabob his request of yesterday, respecting the Bednore prisoners, his Highness became exceedingly exasperated, and let fall expressions which decency forbade him to repeat; and that, as a friend, he advised the Colonel earnestly to retract his demand, as otherwise it might be productive of the most serious consequences: adding, that, if the Colonel refused to accept terms so fair and honourable as those proposed by the Nabob, he thought the French could not in propriety withhold their assistance. Shortly after, a second messenger arrived from Monsieur Piveron, begging the Colonel's answer as expeditiously as possible, as he could not pay his respects at the Durbar till he was furnished with it. In the afternoon an answer was returned. In one of the embrasures of the new battery which the enemy had constructed on the northern point, for the purpose of commanding the entrance into the rivers and passage of the bar, a heavy gun was observed. One hundred Sepoys were this day ordered for work at the cask-battery.

July 31. Cessation. Working-party continued.

August 1. This morning two letters were sent in by the French Envoy: One addressed to Col. Campbell; the other to Captain—,

who assisted the Colonel in the interpretation of the French language, and to whom Monsieur Piveron signified, that he had sent to Col. Campbell the Nabob's answer to his new objections; that he could not avoid acquainting him, this would be the last that the Prince would give, and that his impatience on the subject was very great: that for himself he could not help declaring, that for an act so plain and simple in itself as a cessation of arms was, the negotiations having been now seriously commenced since the 27th of July, that is to say five days, was indeed a very long time: that the Nabob was yesterday in a very bad humour at hearing these new objections of the Colonel's; after which he declared his suspicions in saying, that all these difficulties which the Colonel made* one after another, were thrown out with no other view but to gain time. From this moment his Highness was no longer inclined to consent to the agreement which permits the garrison to walk out for refreshment, but that he (Monsieur Piveron) had notwithstanding kept him in that mind: that in short he was surprised to see the Nabob, during so long a time, restrain his natural impatience: that he (Monsieur Piveron) acquainted Captain—with their circumstances, not choosing to speak of them to the Colonel himself. He requested of Captain—to exert himself in getting matters settled: that he could venture to assure him, when once that was done, the Nabob would give satisfaction on a number of subjects, because the cessation being settled, other matters would be of less consequence: that he was impatient to have the pleasure of paying another visit, and also of having Captain—with him; but that he had no hopes, if everything was not settled this day. A letter, signed by one Captain in His Majesty's service, and by the Captains and heads of corps in the Honourable the Company's service, was

* They were such as humanity and honour dictated.

this afternoon delivered to Col. Campbell, advising him to accept the Nabob's proposals. This letter was ill received, and no answer given.

August 2. This afternoon at two o'clock the French Envoy came into the Fort, when all matters being finally settled, the articles of cessation were signed and naturally exchanged, viz.:—

In consequence of the 16th article of the Treaty of Peace, made and concluded the 20th of January 1783, between the Kings of England and France and their subjects, the Nabob Tippu Sultan Bahadur, Ally of his Majesty the King of France, in order to come to a solid peace with the English nation in India, is willing to accede to the invitation of the Marquis de Bussy, Captain-General of the Land and Sea Forces, and of all the French possessions on this side of the Cape of Good Hope; as well as that of Mess. Sadlier and Staunton, deputed to that General by the Honourable the Select Committee of Madras; and is agreed with Col. Campbell, Commander-in-Chief in Mangalore, and of all the English forces on the Malabar Coast, to enter upon a cessation of arms upon all the aforesaid Coast, on the following conditions:—

FIRST ARTICLE :

Concerning the Disposition of the Troops

Col. Campbell shall remain master, and be in possession of the Fort of Mangalore, and of that ground only which he at present occupies without the place. The Nabob, on the other hand, is to remain in possession of his trenches and batteries made between this Fort, in which he will leave to guard them the same number of Sepoys there was during the siege. He will also remain in possession of the circular Fort, which he made himself master of, and where he will leave its present garrison, which makes, with the guard of his trenches, 3,000 men.

As to his army, his design is, instead of leaving it here, to go with it to the other side of the Ghats as soon as he can; but Col. Campbell cannot insist on his making this an article according to the established rules of a cessation of arms. He only demands likewise, that these same rules should be observed with respect to reinforcements which may have been dispatched to Col. Campbell, and which will be mentioned afterwards in the article that treats of them.

The Nabob will send into the Fort to the number of 100 of his armed Sepoys, and he may post them in the places he thinks most requisite, to observe that nothing is done contrary to the cessation, and may likewise make them be relieved every *three* days. Col. Campbell on his part may put into the trenches and batteries of the Nabob, raised before this place, an equal or inferior number of his armed Sepoys, to that which the Prince will put into the Fort, and may likewise post them, to the same purpose, as he thinks most proper, and also relieve them every three days.

The Officers of the garrison may walk without the Fort, and visit the French Officers that are in the Nabob's camp. As to the Soldiers of the garrison, they may also walk without the place, but very few at once, and no further than two coss (about four miles), and that along the sea side. The above Officers and Soldiers, will strictly observe in their walks, not to examine the works of the Nabob.

SECOND ARTICLE :

Respecting the Works

Col. Campbell cannot repair the breach made in the Fort, nor erect any new works, either within or on the outside of the Fort. Likewise the Nabob cannot work any more at the trenches or batteries, or make any new work. In short, everything shall remain

exactly in its present situation, and no advantage whatever be taken on either side.

THIRD ARTICLE :

Respecting Provisions

The Nabob will cause to be established near this place, a Bazaar (market) where the garrison can buy its provisions. He will fix a Cutwall (a clerk of the market) to whom the Colonel may apply for what beef and mutton is necessary; and he will pay no more than a common country price for all kinds of provisions. He shall not be obliged to take any he thinks of bad quality. He shall be at liberty to take into the Fort, ten or twelve days' provisions of every kind; but he is not to lay in a greater quantity at a time. With respect to liquors, salt provisions, and other articles that the country cannot afford, he may cause them to be brought from other places, and freely receive them into the Fort, for one month's consumption, and no more.

FOURTH ARTICLE :

Respecting Dispatches

The Nabob will permit the halcarahs and carriers of letters to pass unmolested. The dispatches not to be opened, but not to traverse his country, the peninsula: Col. Campbell will dispatch them along the sea side, whether to the southward or the northward; but can neither send away or receive them by sea.

FIFTH ARTICLE :

Respecting Reinforcements

Col. Campbell is not to receive any succours that may have been, or may be, sent to

him in future, either by sea or land. He will even send to stop their march, so that those who come by land will remain at the place they are at this instant. As to those succours which may have been, or may be sent in future by sea, Col. Campbell likewise cannot receive them. The Officer commanding them shall be at liberty to remain in the same latitude he is in at this instant, or to return to Telli-cherry or Bombay. If they arrive before this place after signing these presents, Col. Campbell will send them off; and, in all cases, nobody can land from the ships or boats that may have brought them. Col. Campbell cannot bring into the Fort warlike stores of any kind whatever; and if they should arrive for him, he will send them back to Tellicherry.

SIXTH ARTICLE :

Respecting the Police

If the Sepoys, Piedars, or any other people belonging to the Nabob, have any cause of complaint against the Soldiers, Sepoys, or any other person of the garrison, they will address themselves to Col. Campbell, who will make them be punished by his laws, according as the case requires. On the other hand, if the Soldiers, Sepoys, or any other people of the garrison, have any cause of complaint against the Sepoys, Piedars or any of the people belonging to the Nabob, they will address themselves to the Commanding Officer of the Prince, who will likewise make them be punished according as they deserve. Any person taking revenge at his own hand, will be punished by order of his own officer.

(To be continued)

A Christmas Roundel

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THERE'S a joy in the air, a thing of celestial birth,
That would enter and bide in men's bosoms though Sorrow were there;
With Peace on the wing as she flies to the children of earth,

There's a joy in the air.

For to-day, in the mind of Faith, 'mid man's sin and despair,
Is the Hope of the World re-born, and a heavenly mirth
Lays hold on the heart, as it chases and conquers all care.
Away with the anguish of doubt, with the spirit's harsh dearth!
While the Fountain of Grace would the garth of the soul make fair,
And ready to clasp all the world in its golden girth,

There's a joy in the air.

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COLLEGE CHRONICLE

September 25th, Friday.—Cricket match with the M. U. C. C. Lost by the Aloysians.

September 29th, Tuesday.—Cricket match with the ex-Aloysians. Again lost by the Aloysians.

October 2nd, Friday.—Feast of the Guardian Angels. High Mass was celebrated by Fr. M. Fernandes, assisted by Fathers Noronha and D. Fernandes, as deacon and sub-deacon. Father Joseph Gioanini from St. Joseph's Seminary preached the Sermon.

October 3rd, Saturday.—Michaelmas recess closes. But no schools on account of the first Musical and Dramatic Entertainment in aid of the College Extension Fund.

October 6th, Tuesday.—His Lordship the Bishop blessed the corner-stone of the New College Building. At the close of the ceremony, the students were treated to sweets. The Staff, Founders and Benefactors proceeded to the dining-room, where refreshments were served out. The following inscription from the pen of Fr. Zerbinati was placed in the corner-stone:—

HEIC UBI DECESSORES
COLLEM CAMPESTRIBUS LUDIS AEQUARANT
PAULUS PERINI SOC. JES. COLL. ALOISIANI RECTOR
UT IN POSTERUM STUDIOSAE IUVENTUTI
PRIMUM ACAD. GRADUM SPECTANTI
NON HISTORIAE TANTUM
SED PHILOSOPHIAE VEL MATHESI
VEL PHYSICE ATQUE CHEMIAE
OPERAM DANDI COPIA ESSET
PRAETER BIBLIOTHECAM ET AUDITORIA QUATUOR
PERAMPLA DUO ALTERUM PHYSICIS
CHEMICIS ALTERUM EXPERIMENTIS APTUM
AEDIFICANDA SUSCEPIT
LAPIDE AUSPICALI RITE STATUENTE
ABUNDIO CAVADINI SOC. JES. EPISC. MANGAL.
PRIDIE NON. OCT. AN. MCMVIII

October 8th, Thursday.—Second Entertainment in aid of the College Extension Fund.

October 11th, Monday.—The Inspector of Schools visited the College, and concluded the inspection the following day.

October 15th, Thursday.—Feast of St. Teresa. Fathers M. Fernandes and C. Perazzi preached in the church of the Sacred Heart and in that of St. Anne respectively. Third Entertainment in aid of the College Extension Fund.

October 21st, Wednesday.—Rev. Fr. Rector left for Madras to attend the meeting of the Senate of the University.

October 25th, Sunday.—The Votive Procession to Kankanady in honour of the Sacred Heart. Father Ghezzi preached the sermon.

October 26th, Monday.—Rev. Father Rector returned from Madras.

November 2nd, Monday.—All Souls' Day. No schools on account of the Jubilee of the Proclamation of the Crown Rule in India.

November 9th, Monday.—Fr. Michael Chiappi and Messrs. Capponi and Manzini arrived from home to serve on the College staff.

November 12th, Thursday.—Novena in preparation for the feast of the Presentation commenced.

November 19th, Thursday.—The Delegate Apostolic arrived in Mangalore and was accorded a most enthusiastic reception by the Catholic community.

November 21st, Saturday.—Feast of the Presentation, Titular of the College Senior Sodality. There was, however, only Low Mass for the whole College, but no General Communion, it being the eve of the day on which, by command of the Bishop, the cele-

bration was to take place of the two great Golden Jubilees, viz., that of the Apparition of our Lady of Lourdes and that of the First Mass of our Holy Father Pius X.

November 22nd, Sunday.—The Jubilee Celebrations. Benediction with the *Te Deum* in the morning. At 4.35 p. m. all the College students went in procession to St. Joseph's Ecclesiastical Seminary.

November 28th, Saturday.—Xmas Vacation began. The Delegate Apostolic paid an informal visit to the College this evening.

November 30th, Monday.—Matriculation and F. A. Examinations commenced. A solemn reception in honour of the Delegate was held in the Catholic Union Club.

December 3rd, Thursday.—Feast of St. Francis Xavier. Mass in the morning. In the afternoon Benediction and *Te Deum* to wind up the scholastic year.

December 11th, Friday.—Fr. Ghezzi left for Calicut to conduct the Spiritual Exercises.

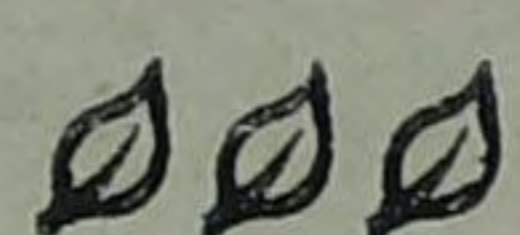
December 13th, Sunday.—Fr. Macry began a retreat to the Christian Mothers.

December 17th, Thursday.—Father Repetto arrived from Calicut to preach a mission to the men of the town.

December 19th, Saturday.—Father Macry left for Calicut to preach a mission in Calicut.

December 24th, Thursday.—Xmas Eve. At midnight Rev. Fr. Rector said three Masses in the College Church.

December 26th, Saturday.—Father D. Gioanini from Cannanore was our guest for some days. Father Rosario conducted the Spiritual Exercises at the Cathedral at which the Ursulines attended.

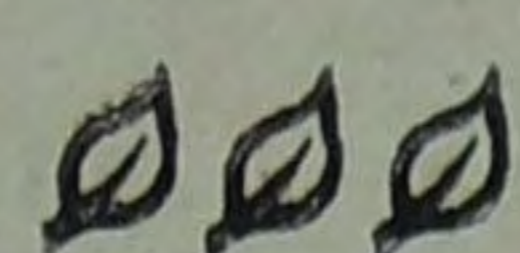


COLLEGE EXTENSION FUND

THE FOLLOWING CONTRIBUTIONS ARE THANKFULLY ACKNOWLEDGED:—

	Rs.		Rs.
Amount already acknowledged	10,757	Collected from students	5
Mr. V. C. Mascarenhas, B. A., B. L.	1,000	From the Kanara Catholic Association Bombay:—	
„ S. L. Mathias	500	Mr. B. E. Mathias	125
Collected by a friend of the College	129	„ Louis D. Tellis	11
Mr. A. J. Lobo, B. A., B. L.	100	„ A. F. Saldanha	20
„ D. J. Rego	100	„ Sebastian Aranha	15
„ P. F. Vaz, L. C. E.	100	„ Alexander D'Souza	12
„ J. C. Sequeira	30	„ Mark S. Lobo	12
„ M. F. Rosario	30	„ Nicholas M. D'Souza	10
„ X. Colaço	20	„ I. Noronha	10
„ J. C. Fernandes, B. A., M. L.	15	„ Lawrence D'Silva	8
Very Rev. B. Aranha	15	„ L. A. M. Sequeira	8
A friend of the College	14	„ C. A. J. Lobo	5
Rev. Leo Saldanha	9		
An ex-Aloysian	5	<i>Total.</i>	<u>13,070</u>
Rev. Reginald Pinto	5		

Paul Perini, S. J.,
Rector.



ST. ANTONY'S BREAD, MILAGRES, MANGALORE

WORKS of charity have been in all ages genuine ornaments of the Catholic Church. They are the bloom and the blossom of the life and spirit of our Lord, whose tender sympathy for human distress, with its charming details, is so clearly expressed in the pages of the Holy Writ. Therein we are told, as plainly as language can do it, that he gave sight to the blind and hearing to the deaf, and strength to the maimed and paralysed, and consoled the widow and the afflicted. That human misery stands conspicuous all over the world, in the shape of the thousand and one ills to which flesh is heir, is a fact, which is as plain as it possibly can be. Hence, the sublime and noble task of relieving our brethren who are in distress and misery, stirs up the sympathetic chords of our hearts and directly appeals to the benevolent instincts of human nature. The Catholic Church, the only legitimate representative of God's power and greatness on earth, is deeply animated with that pity and compassion and sympathetic charity for the suffering poor, and therefore, quite like its founder, the relief of human misery, has always been to her, a fond and affectionate concern of the most tender solicitude and care. If we cast a glance around the world, we shall be able to see the countless institutions, too many to enumerate, wherein she ministers to the wants of the sick, poor and the needy.

Leaving apart for the present other large and extensive works carried on elsewhere, it is the scope of this paper to give some details of a modest work of charity conducted in Milagres, Mangalore, under the designation of St. Antony's Bread. It was commenced in the year 1898 by the Rev. M. P. Collaço, and with the blessing of Heaven, the mustard seed of the Gospel, has grown into a mighty tree, under whose branches a large crowd of

poor and needy people take shelter in their troubles and trials. The work was started with the twofold object of obtaining the powerful intercession of St. Antony, with a promise of bread to the poor, whose number keeps on increasing day by day. It is needless to say that prayers addressed to St. Antony are heard by him, whenever his intercession is sought for, and that to such an extent, that clients both from the town of Mangalore and many parts of India and Burma, send in contributions with which the poor and the distressed are helped and relieved.

Every Tuesday morning, Mass is said at the Altar of St. Antony, after which the whole congregation offers up prayers for the intentions which are sent in by clients to be prayed for at the shrine. The devotional exercises over, rice is doled out to nearly 300 beggars every week, and pecuniary assistance is given to about a hundred families every month. Besides these charitable donations, which are given regularly without failure, cases of distress and misery, apply for relief almost every day, and assistance is given to them in proportion as the limited funds allow. A visit to the Milagres Church on a Tuesday morning will reveal to the clients of St. Antony the full nature of the charitable work, which they are so gloriously carrying on by their devoted sympathy and contributions. Human misery can be seen there in all its various shapes; crowds of destitute and wretchedly clad men, women and abandoned orphans,—old, sick, blind, deaf and maimed—all gather to invoke the blessings of Heaven on their benefactors and to receive some relief in their want.

Two feasts are celebrated here every year, in connection with the charitable work of St. Antony's Bread. The feast of the Holy

Tongue of St. Antony is kept up on the 15th of February. It is a votive feast in honour of the blessed Tongue of St. Antony, which still remains incorrupt in his Church at Padua. On this day, a report of the work done during the past year is read out publicly in the church, in which are embodied some of the grateful letters of clients, who have obtained remarkable favours, in a signal manner, through the intercession of St. Antony. The other feast is celebrated on the 13th of June. It is the patronal feast in honour of St. Antony. Large crowds of the faithful flock to the church, to do honour to the Saint on both these occasions.

On an average, we receive about one thousand five hundred letters every year from outstations in India, Burma and Ceylon, in which clients recommend their intentions to be prayed for at St. Antony's shrine, Milagres; and no sooner are their prayers heard and their requests granted than they send in their contributions for bread for the poor. Many of these letters breathe beautiful sentiments of faith and piety and sincere confidence in the great power of St. Antony; some reveal remarkable favours which have been obtained through his intercession. The Wonder-worker of Padua, or "the Saint of the whole world," as Leo XIII, of happy memory, has appropriately styled him, is not less gracious and generous in this out-of-the-way nook and corner of the world, than in the very place hallowed by his precious relics and perpetually honoured by throngs of pilgrims.

Contributions sent in here are not merely utilized to appease the hunger of the poor and to satisfy their general wants, but care is also taken and serious endeavours are made to make charity, as far as possible, permanently beneficial to the needy. Hence, in connection with this charitable work of St. Antony's Bread, an Industrial School for the benefit of the poor is also conducted here, under the

title of St. Antony's Institute. In it a small number of children are given an elementary education in reading, writing and sewing, and attention is also paid to form them to moral habits. This training, little and scanty though it is, fits them for the everyday duties of life. There is also a department for making cotton and woollen socks, stockings, vests, caps, comforters, and several kinds of fancy work, such as common and crochet lace and Home Embroidery machine work. The peculiar feature of this Institute is, that earnest efforts are made to develop local industries, by which many needy people secure work and earn a living and maintenance. As long as this two-fold object is kept in view and worked out vigorously, while real assistance is given to the needy, people are induced to become industrious and thrifty, both by instruction and example which such an Institute constantly keeps before their eyes. In this Institute some find work in making gram wafers, generally known as *papdams*, (a commodity frequently used in Indian families) which begins to find a pretty large market both in and out of Mangalore. Ginger and mango preserve preparations give work to some others; while several are employed in making various sorts of pickles, preserves, jellies, and similar articles for the table out of different fruits, which the seasons of the year bring along with them. Coarse and fine wheat-flour is also prepared, and a small attempt is made at bread-making and confectionery. Any suggestions for improvements in this direction will be most welcome and beneficial to the Institute.

It is evident that local industries can be developed very successfully to a large extent, with the aid of some simple modern machinery. Through the generosity of a client, we have already secured a small hand-power machine for braid making, to produce broad and narrow braids, which we use for sewing

scapulars and other stringed articles. Hosts and particles for the Holy Sacrifice of the Mass are also prepared by the new patented American Altar Bread Baking Oven, got out from T. H. Horan, Roxbury, Mass., U. S. A. It turns out very fine altar breads with which a number of churches in and about Mangalore are supplied. A small stock of religious articles, books, pictures, scapulars and badges are kept for the benefit of our clients here and in outstations.

Besides the St. Antony's Institute, there is also a carpentry school, which is conducted here solely in the interests of poor boys, waifs and strays, whose means do not permit them to have any schooling. They are trained in carpentry which puts them in the way of work and makes them self-supporting. Just now, there are eleven boys in this school; they are taught to make ordinary furniture, such as chairs, benches, tables, cots and cupboards. As soon as they pick up their craft sufficiently, they are sent out to earn their living by themselves. This is a very useful little institution, wherein, slowly but surely, we succeed in turning out useful, industrious and God-fearing members of society, who, left to themselves, would have drifted into wrong and mischievous ways.

It is a matter of genuine pleasure and satisfaction to observe, that all these charitable works connected with St. Antony's Bread are organized and conducted on a permanent footing, without established funds but merely with the help of contributions, which the clients of St. Antony are constantly sending over here, for the purpose of giving relief to the poor and needy. The hand of God, to whom charity is dear, gently leads this work on and widens the sphere of its utility as days go by. So far as the distribution of alms is concerned, the work is carried on in a very systematic manner. The priests in charge of the work do their very best to make proper

inquiries and to get detailed information about the cases of distress, which appeal to them for help. What an amount of trouble and worry such a work necessarily brings along with it, can be fully realized only by those, who go through it daily from morning till night. But to ascertain and learn the causes of the distress and misery of the poor and suffering, with a view to soothe their pains and assuage their grief, is a work which is decidedly most precious in the eyes of God. "Blessed is he, that understandeth concerning the needy and the poor The Lord preserve him and give him life and make him blessed upon earth." As regards the contributions sent in here, every pie is utilized with care and caution, and as the priests do all in their power to render assistance to all the deserving poor, clients have the pleasing assurance and gracious satisfaction, that the money sent in by them is utilized in the best possible manner, in the interests of a highly praiseworthy cause, for the relief of distress and misery.

The writer of this paper on behalf of the countless poor, who have been so often benefited in their misery and want by this charitable work of St. Antony's Bread, begs to tender sincerest and most heartfelt thanks to each and every one of the clients of St. Antony all over India and Burma, for the open-hearted generosity with which they are assisting us to carry on this work, only and solely for the relief of the poor. Every day during the Holy Sacrifice of the Mass, we pray the Almighty Giver of gifts, to make them a hundred-fold return for their charity towards the poor, and to shower down upon them and their families, choicest heavenly blessings for body and soul. And as for the prayers offered up for their benefactors by those whose distress and misery are daily relieved by this work of St. Antony's Bread, they are sealed up in the all-wise and all-knowing decrees of Divine Providence. Who can adequately

express how these prayers are unceasingly mounting up to the throne of Almighty God, whence they draw down upon their benefactors, treasures of most signal graces and favours? How meritorious alms-giving and kindly deeds to our suffering brethren are, is most clearly and forcibly declared in the pages of the Holy Writ, and history chronicles the remarkable results of alms-giving in every age and clime, among all tribes and nations.

A word about the shrine of St. Antony. The altar of St. Antony, with a life-size statue of the Saint, at which prayers and petitions are offered up, is in the church of our Lady of Miracles. The catastrophe which occurred in August last, when the beautiful façade of the time-honoured building collapsed, has divested the church of the best ornament it could proudly lay claim to, and the sad result is, that the church is left in a perfectly wrecked condition. Hence there is an imperative necessity of raising a new building suitable in every way for Divine service.

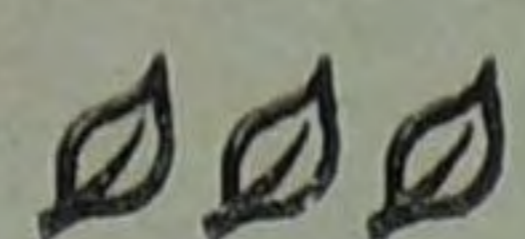
An altar-shrine of St. Antony should also adorn the new church, and a glorious shrine it should turn out to be, worthy of our holy faith and quite in keeping with the unfeigned piety and beautiful devotion of the numerous clients of St. Antony, from far and near, who repose implicit confidence in him, and turn to him with their petitions, soliciting the Wonder-worker to succour them in their need. These are telling facts, and there is every reason to think, that they will induce every one of the clients of St. Antony, to come forward with generous donations, as a sincere and perpetual token of gratitude to

one, who has acceded to their prayerful entreaties and soothed their sorrowing hearts, whenever they called upon him in their helpless distress. A sum of Rs. 10,000 would be able to raise a most lovely altar-shrine to St. Antony. When this sum is converted into an altar shrine, it will stand as a glorious monument of the faith and piety of the numerous clients of St. Antony, with whose assistance the beautiful work of St. Antony's Bread is carried on here. It will speak eloquently to generations to come, of the faith and piety of generations past, and posterity will admire this most precious treasure, as a valuable legacy left to them by their forefathers. And finally to one and all of those who help to raise this altar in his honour, the mighty Wonder-worker, is sure to make a most generous return in his own wondrous ways.

All the numerous clients of St. Antony will read with unalloyed pleasure and genuine satisfaction, these details of a charitable work, which, be it said to their meritorious credit, they are carrying on with a singularly praiseworthy zeal and a glowing fervour. Casting a backward glance, they will be gratified to note that they have been cooperating in a thoroughly well-organised work of charity, which does an immensity of good in a place throbbing with Catholic life. Their past endeavours will stir them up, and move them on, to do all that in their power lies, to give every possible assistance to develop this charitable work, which will be to them, both here and hereafter, an unfailing source of priceless blessings.

MILAGRES, MANGALORE, 25TH DEC. '08.

A Friend of the Poor.



THE DELEGATE APOSTOLIC IN MANGALORE

MANGALORE is never without its share of visits from prominent personages whether in an official or non-official capacity. Thanks to the railway extension hither, these visits are considerably facilitated, so that a quondam visitant can afford to be a visitor now. Whether we may apply this in the future tense to His Excellency Mgr. Ladislas Zaleski, the Delegate Apostolic in India, we cannot say, but certainly his second visit to Mangalore after an interval of seventeen years would justify us in associating it some way with the convenience of the railway communication established between this place and the rest of India.

His Excellency arrived here by the mail train at 8.30 p. m., on Thursday, November 19th. He came partly in generous response to an invitation from our beloved Pastor Bishop Cavadini, and partly to avail himself of the occasion of the celebration of the combined Golden Jubilees of our Lady's Apparition at Lourdes and of the Sacerdotal Ordination of our Holy Father Pius X. at which he was going to preside, to enquire, as it were, personally after the distant flock committed to his charge. Preparations for his reception had been made on a grand scale, and directly the train whistled in, he was welcomed by the Bishop, the principal clergy, and thousands of people of all denominations who had flocked to the railway station. Perfect good order was preserved by the miscellaneous multitude, and His Excellency was immediately taken to Bishop's House, his carriage being drawn by some of the prominent Catholic gentlemen present, and the St. Joseph's Asylum Band playing lively strains of music all along the way, amid thundering cheers that took the hearing by storm, and the gay festoons lit up by a thousand lights that converted night into day.

On November 21st, the Bishop of Mangalore entertained His Excellency at a dinner. The philanthropic Mr. Martin Pais signalized the Delegate's coming by giving in his honour a treat to poor children and a dole of rice to three thousand mendicants at his "Coronation Gardens," which were choicely illuminated.

On Sunday, November 22nd, the combined Jubilees of our Lady of Lourdes and of His Holiness' First Mass were celebrated at the Cathedral in the morning, when Mgr. Zaleski sang Pontifical High Mass, and at Jeppoo in the evening, where he gave the Benediction of the Blessed Sacrament to a multitude of nearly six thousand Catholics. As we happen to write about this somewhat late in the day, we refrain from repeating the accounts that have appeared in the papers, of what was at once a unique and magnificent function in the annals of Catholic Mangalore.

One of the first institutions to be favoured with a visit by Mgr. Zaleski was St. Ann's Convent where in addition to music and singing improvised for the occasion a short address was read by one of the pupils, the reading being interrupted by gracious comments on the part of His Excellency. Mgr. Zaleski expressed himself thoroughly satisfied with the progress the school had made, and showed his grateful appreciation of the manner in which he was received. His next visit was an informal one paid to the College where he took occasion to express his high sense of the excellence of the work that the Jesuit Fathers were doing in S. Canara as regards the education of Catholic youth.

He also visited every other Catholic Institution in the place and everywhere was accorded a right hearty welcome. At St. Joseph's Seminary, Jeppoo, however, he took occasion of his visit to deliver to the Diocesan Clergy who had come for the purpose, an

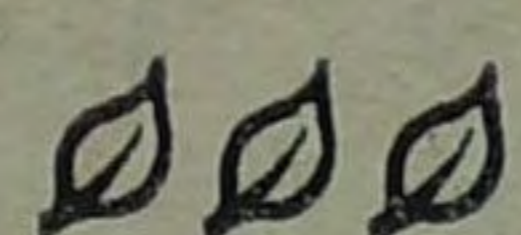
address which has subsequently been printed, copies being distributed to all the Catholic Clergy of India. The Delegate's message concerns itself with almost every phase of a priest's life, not omitting reference to the intellectual and moral evils besetting the path of the Church's progress at the present day.

A week before his departure from Mangalore, which fell on the 6th of December, the Delegate Apostolic was entertained by the Catholic Community at a social gathering in the Catholic Union Club Hall, invitations having been issued in the names of Messrs. I. P. Fernandes, L. J. Saldanha and Jos. V. Alvares. The *élite* of the town without distinction of race or religion was present. A *variorum* programme had been arranged and was gone through with remarkable success. The music and singing were of the best, and St. Joseph's Asylum Band too was in attendance. The Address of Welcome was read by Mr. I. P. Fernandes. Light refreshments were served in the intervals and all went mer-

ry as a marriage bell. One of the items in the programme was the unveiling by His Excellency of a bust of His Holiness—an excellent piece of workmanship executed at St. Joseph's Asylum Workshop—presented to the Club by Mr. I. P. Fernandes. Another important item was the placing before the Apostolic Delegate for approval a scheme to help young men to prosecute professional and technical studies abroad. Mr. A. J. Lobo, B. A., B. L., announced that in commemoration of the Papal Jubilee the sum of Rs. 20,000 had already been subscribed in connection with the scheme, and that its promoters were in sanguine hopes of collecting Rs. 30,000 more in course of time. He briefly touched upon the aim and scope of the project. His Excellency referred to it with appreciation in his short speech of thanks.

His Excellency Mgr. Zaleski's departure from Mangalore on December 6th was a strictly private one.

J. P.

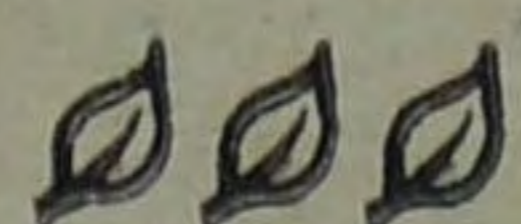


To Mr. & Mrs. T. W. BARBOZA
ON THEIR GOLDEN WEDDING DAY

The star of Love that rose
Upon your life,
Ah, how, thro' fifty years,
'Mid smiles and mingling tears
And earthly strife,
'T has shone on you till now—
God's blessing on the vow
Of man and wife!

How goldenly it glows
With mellow'd light!
As children gather round
The parents once more crown'd
With bridal bright
That sums in settled bliss
Love's tale from his first kiss
In angels' sight.

Oh, may, till life's calm close,
The steady ray
Of that refulgent Star
Pointing to realms afar,
Shine as to-day;
And then from earth withdrawn,
In Heav'n with splendour dawn
To reign alway!



PERSONAL AND PARTICULAR

ON Thursday, October 15th, the Very Rev. Mother Prioress of the Sacred Heart Convent of Cloistered Carmelites, Kankanady, celebrated the Golden Jubilee of her religious life. She received a large number of congratulatory messages, and visitors were, by a special privilege, allowed to see her without the usual restrictions of cloistered conventual life.

The following cutting from the *Catholic Herald of India* will give pleasure to all who are interested in the Kankanady Charitable Institutions and its Founder: "His Holiness having been informed that Fr. Muller was in great need of religious vestments etc. for his establishment, and that he begged the Holy Father not to forget him when the time for distribution arrived, answered: 'Certainly, we shall do so with pleasure; we remember well what the good Father is doing for our poor stricken children in Mangalore, and the sacrifices his brave young helpers are making for the cause.' Turning to his desk, he took up a little note-book saying: 'Give me Fr. Muller's exact address, I will enter it here, and then there will be no fear that the good missionary will be forgotten.' The Holy Father remarked that Fr. Muller had done well to give his personal address, and that he was well pleased that the things which he would send with his blessing would be given into his own hands."

Some of our readers have, we dare say, already heard of the ordination of the Rev. Emmanuel Coelho, S. J., at the Papal Seminary, Kandy, which took place on the 19th December. He graduated from this College in 1894, and soon after entered the novitiate at Shembagnur. After his preliminary studies and five years of teaching, he proceeded to Kandy instead of to Kurseong, an exception to the general rule in consideration of his

delicate constitution. Fr. Coelho has abundant work awaiting his heart and hands, and we wish him God-speed with plenty of health and spirits and the blessing of length of days.

We are glad to hear that St. Teresa's Convent School, Cannanore, has been distinguishing itself in the London College of Music examination held in November last. Of the four candidates presented all are reported to have passed, eliciting no little commendation at the hands of Mr. Bovgen, who examined them and who seems to have been quite pleased with their precision in playing the piano. The results are as follows:—Amy Saldanha 81 out of 100 marks, Josephine Pinto 73, Ivy Wells 70, Seetha Majappa 68. We congratulate the school authorities and the successful candidates on the excellent results.

It is interesting to know that the Bant community in South Canara has of late years been marching forwards in the path of progress. Recently the foundation was laid of the Student's Home—a substantial outcome of the Bant *alias* Nadavara Sangha—by our popular Collector, M. Azizuddin, Saheb Bahadur Khan Bahadur. We wish the 'warrior race' every success, and hope that its enterprising spirit in a field somewhat neglected hitherto, may yield abundant results in the near future. We are happy to recognize in the Sangha's Secretary an Old Boy, Mr. B. Mahabala Heggade, B. A., B. L., whose cricket scores in Aloysian days are still fresh in the minds of the cricket-loving portion of Mangalore.

Miss A. M. P. Sequeira, Head Mistress, Govt. Girls' School, Puttur, kindly sends us an account of an entertainment given by the school on November 28th in honour of the King-Emperor's Birthday. The programme was made up of fifteen items of which *Kolattam* Dance, Drill and Patriotic Songs were

the chief ones. The Assistant Inspector's report on the school was also read, and from it we extract the following: "The Head Mistress is the most enthusiastic and energetic in the whole Range. . . . Now that the school has been raised in standard, more work will be thrown on her, and there will be less time for general supervision unless another teacher is entertained. Proposals for this will be submitted in a separate communication. The number on the rolls at present shows how popular the school is, and this popularity is due entirely to the exertions of the Head Mistress, who is untiring in her zeal. She visits the houses of the children, has entertainments occasionally for the public, and invites every important official who visits Puttur to come to the school. These officials generally give the children some sort of a treat in return."

From an illuminating leaderette in the *Anglo-Lusitano* we take the following: "The New Year has commenced well for our Community, since, we noticed with a natural and pardonable pride, that in the results of the various University examinations, the names of the younger generation figured in great numbers. The L. M. & S. results alone showed the honourable list of some of our young ladies and six young men. In tendering our congratulations to the successful candidates, and wishing them a brilliant future, we take this opportunity to make a few remarks for the benefit of those who are still in their scholastic career, and for those also who have left their studies, and are in quest of employment. Concerning the first group, we do not wish to dwell on the prospects of those who have talents, and with them the means to prosecute higher studies; we only mean to restrict our observations to those who having intelligence are handicapped by poor circumstances. For such we would recommend the St. Aloysius' College at Mangalore, where an

efficient education is imparted at a very low cost, and where one enjoys excellent health, due to the salubrity of the place. The boarders are under the direct supervision of the Italian fathers, and the charges for the 1st, 2nd and 3rd classes are Rs. 16, 12 and 8 per month respectively. The advantages therefore are economy, health and thorough moral, intellectual and physical training."

Among the successful candidates in the Second Examination for the degree of L. M. & S. of the Bombay University, we notice the name of Miss Flora Matilda Saldanha, who matriculated from St. Ann's High School in 1902. She has been awarded the Sir James Fergusson scholarship.

Mr. Paul Mampilli writes to us from Narakal, Cochin, and asks us to correct an item regarding him in a previous issue of this magazine: "I earnestly request you to publish in your next issue that the statement that I had been made an M. R. A. S. is unfounded."

From Rev. Fr. A. J. D'Souza, Director of the Diocesan Apostolic Union, we have received a copy of the *Trumpet-call*, the organ of the association of Secular Priests. The pamphlet, which is primarily intended for members, contains much that is helpful to mind and spirit. Its scope is ascetical and hortatory rather than dogmatic and liturgical, and the parochial clergy will find its perusal highly beneficial. The copy before us is one out of a limited number produced with the aid of a multiplying machine and is not all that the eye could desire. We hope soon to see it in print and in an enlarged form, when it is certain to appeal to a wider circle of readers.

On December 26th, two postulants were clothed in the habit of the Institute of Carmelite Tertiaries at St. Ann's Convent: Miss Celestine Noronha (Sister M. Henrietta) and Miss Constance Rodriguez (Sister Mary of Lourdes). Fr. D. Fernandes preached on the occasion.

We offer our congratulations to Mr. J. Zephyrinus Saldanha, who has just finished his first year's course in the Crystal Palace Company's School of Practical Engineering, taking sixth place among thirty successful candidates.

At the Cathedral on October 20th, the two brothers Messrs. Joseph Paul and Justinian Marcel Alvares were married to two sisters, Misses Flora and Victoria Lobo. Mr. & Mrs. Simon Alvares gave an evening party at their Bolar residence in honour of the happy event.

Mr. David Emmanuel Rosario was married in the Cathedral, Mangalore, on October 27th, to Miss Mary Margaret Pinto.

The marriage of Mr. Peter C. Menezes and Miss Mary C. Lobo was celebrated in Milagres Church on November 16th. The ceremony was performed by Rev. Fr. J. L. Menezes, Vicar of Bhavnagar and brother of the bridegroom.

The wedding of Assistant Surgeon John M. Pereira, eldest son of Mr. Jno. Pereira, Sub-Engineer, P. W. D. (Retired), to Miss Charlotte Louise O'Keefe, third daughter of Mr. H. L. Lynsdale, Superintendent of the Jail, Palamcottah, took place on November 21st in the Catholic Church, Bellary.

The following has been sent us for publication:—

"Students appearing for the Matriculation Examination 1908 are hereby informed that a Scholarship of Rs. 64 a year will be awarded for two years to enable a poor and successful Student to continue his studies for the F. A. Examination on the following conditions and qualifications:—

1. The Scholarship is open to any student without distinction of caste, colour, or creed—

- (i) who passes the Matriculation Examination 1908;
- (ii) who is poor and is certified to be such by a respectable gentleman;

(iii) who is certified to be fit and to be of good character by the head of the institution from which he passes his Matriculation Examination;

(iv) who intends studying for F. A. in either of the Colleges in Mangalore.

2. Applications stating the name, age, community, the father's or guardian's name, occupation and income, should be sent, with the necessary enclosures mentioned above, to Mr. Puttur Sanjiva, M. A., B. L., Vakil, Mangalore, *within ten days* from the publication of the Matriculation results at the Senate House, Madras.

3. Such applications will be considered by a Board of *Seven* members representing different communities, and *having special regard to the poverty qualification*, the result will be made known within a week.

4. This Scholarship is not tenable with any other Scholarship of any kind.

5. The amount of the Scholarship will be paid half-yearly in the months of February and June, by Mr. P. Sanjiva, M. A., B. L., Vakil, Mangalore.

6. The second year's payment will be stopped in case the scholarship-holder fails in the Junior F. A. examination, and that payment will be made to the next deserving student who passes in the same.

7. The object of this scholarship is the encouragement of education. The donor is Mr. B. Subbaya Shetty, Proprietor of the Hindu Transit Company, South Canara; and as the Transit lines extend all over this District for the benefit of the Public, a portion of the profits realized from that concern will be spent annually in the shape of the above-mentioned scholarship to poor deserving students without any distinction of caste, colour or creed."

The following extracts from the fifty-second Annual Report of the Syndicate of the

University of Madras, 1907-08, issued on 30th September 1908, furnish instructive details about educational institutions in the District:

THE MATRICULATION EXAMINATION
DECEMBER 1907.

TABLE IV.--Showing the number of Candidates registered, examined, and passed from different institutions.

INSTITUTIONS	Registered	Examined	PASSED		Percentage passed
			1st Class	2nd Class	
SOUTH CANARA					
Canara High School, Mangalore.	36	36	1	7	
B. G. M. " "	25	25	..	3	
Government College, Mangalore	18	18	..	6	
Board High School, Kundapur .	28	28	..	12	
St. Aloysius' College, Mangalore	32	32	..	15	
Christian High School, Udipi. .	10	9	..	5	
St. Ann's Convent, Mangalore	11	11	..	5	
Total..	160	159	1	53	34.0

THE FIRST EXAMINATION IN ARTS

NAMES OF COLLEGES	Registered	Examined	PASSED		Percentage passed
			1st Class	2nd Class	
Government College, Mangalore.	35	35	3	15	51.4
St. Aloysius' College, Mangalore	24	24	3	14	70.8

THE B. A. DEGREE EXAMINATION

i. ENGLISH LANGUAGE DIVISION

St. Aloysius' College, Mangalore	9	9	..	2	5	77.7
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ii. SECOND LANGUAGE DIVISION

	9	9	2	4	3	100.0
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iii. SCIENCE DIVISION

	8	8	..	5	1	75.0
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Mrs. Ignatia Coelho, the widow of the late Mr. Marcel Coelho, died on the 19th of December after many months of illness which terminated in a very edifying close. Both on account of her own ancestry and family connections, and on that of the esteem in which her husband had been held throughout South Canara for being an upright, popular and distinguished Government officer, she was much respected by all that knew her. Two of her sons joined the Society of Jesus after their studies in St. Aloysius' College, and just a day before her death, the elder of them received the order of Priesthood at the Papal Seminary, Kandy. Surpassingly consoling as the news of his ordination must have been to her, a tender though melancholy interest attaches to the coincidence that the last moments of her life synchronized with the celebration of his first Mass by her son in far away Ceylon. Though bed-ridden for a long time through age and infirmity—she was 66 years old when she died—she was as calm, cheerful and affable to the end as she had been in life. Among the clergy that attended the funeral were the Fathers and Brothers from the College. The Very Rev. J. B. Rossi, S. J., Superior of the Mission, officiated at the Burial Service. The mortal remains of the deceased were committed to their last resting place in one of the verandahs of the Chapel of our Lady of Dolours, Codialbail. R. I. P.

Before closing the exchange column for the year, we should like to congratulate the *Mangalore Magazine* on its improved appearance. Then it comes from so far away,—almost another world, and comes so regularly. The Easter number contained a contribution of special interest. "Buddhism in Ceylon" is written by one who is on the ground and can tell us as an observer what this mysterious oriental word truly stands for. There is much food for reflection in this condensed sentence: "Except in the matter of scrupulousness about taking the life of animals, a Buddhist seldom alleges religion as his motive of conduct."—*Fleur-de-Lis*.

THINGS GRAVE AND GAY

An Hour with a Baby

WE are all pretty well acquainted with the accomplishments of childhood, but the following would be hard to beat:—

Uncle Will, the good-natured bachelor of the family, was left in charge of the baby one day while every one else was out, and out of curiosity he made a list of what the baby did in one hour. Here it is:

1. Yelled fifteen minutes without taking breath. (Uncle Will declares solemnly that this is a true statement).
2. Pulled out enough hair from his uncle's head and whiskers to stuff a sofa pillow.
3. Blacked the wall papers as high as he could reach with the poker.
4. Broke a stereoscope by sitting down on it.
5. Swallowed six buttons and a good part of a spool of thread.
6. Emptied the contents of his mother's work basket.
7. Tried to squeeze the head of the cat into a tin cup, and was scratched badly in the attempt.
8. Knocked the head off a fine wax doll belonging to his elder sister by trying to drive a tack into a toy waggon with it.
9. Fell off the edge of the whatnot, and brought down with him two costly vases which were ruined.
10. Broke two panes of glass with a cane which uncle let him have.
11. Fell into a coal scuttle and spoiled his new white dress.
12. Set fire to the carpet while uncle was out of the room hunting up something to amuse him.
13. Crawled under the bed and refused to come out unless uncle would give him the treacle jar.

14. Got twisted into the rungs of a chair, which had to be broken to get him out.

15. Poured a pitcher of water in his mother's best shoes.

16. Finally, when he saw his mother coming, he ran out to the porch, and tumbled off the steps, making his nose bleed and tearing a hole a foot square in his coat.

And yet Uncle Will thinks that boy will make something yet!—*Madonna.*

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If Euclid could be *universally* learnt and enjoyed, as by some boys it can be learnt and enjoyed—as I learnt and enjoyed it myself, for instance—then I, for one, would advocate its retention, just as I advocate the retention of any other classical masterpiece which can give pleasure. But inasmuch as experience shows that the average boy is not competent to appreciate the beauties of Euclid, nor even to understand and assimilate the text, the persistent attempt to soak him in it for many years, till he becomes sick of the whole business, must be abandoned. That is not the way to teach real geometry: a boy must learn geometry by direct experience, and by simple reasoning based upon that experience; and, what with geometrical drawing and experimental trigonometry and surveying, he can far outstrip his classical colleague in real and intrinsic knowledge of the subject, even of the facts incorporated in that curious and beautiful antique Euclidian structure.

—*Sir Oliver Lodge.*

∅∅∅

In the course of a cricket match in a certain place in Scotland some time ago one of the batsmen skied a ball between the wickets. Two of the fielders ran in to take the catch, when the batsman lost his head. Leaving his crease, he ran forward, swung his bat, and, at the risk of cracking a couple of heads, made a furious slash at the descending ball.

"How's that, umpire?" was the confident appeal of the fielding side.

"Out!" was the reply.

"What am I out for?" demanded the batsman.

"Weel," responded the umpire, gravely, ye're out, firstly, for obstructing the field; secondly, for hitting the ball twice; and, thirdly, for making a conspicuous hass o'yer-self! Ye can have it which way ye like in the score-book!"

♦♦♦

A man who has known Mr. Roosevelt intimately in private life for many years tells of some of the maxims that the President has followed in life. Here are some of them, expressed by Mr. Roosevelt in conversation at different times:—

Fit yourself to do the work God has put you into the world to do. Work hard when that is in hand, and play for all you are worth when work is over. Lose no time, for it is beyond price. You can afford to lose a fortune, for another can be made: but time lost is gone forever, with its opportunities. The prizes of the world are for those who can take them. Have all the fun that is yours by right. All that is honestly and decently yours, all a young man can take home to his mother, his sister, his sweetheart, and laugh over with them. All that is his right. It is what helps keep the world from souring. This is what is the matter with three-fourths of our well-meant schemes of reform—that they leave the fun out. It is the yeast that makes things light and fit. A man who cannot laugh is a dangerous man anywhere. It is the optimists, the joyous souls, who make the world go round; the pessimists are just so much of a drag upon it.

♦♦♦

A long list might easily be compiled of misnamed objects. Here are some of them.

Turkeys never came from Turkey. They are natives of America. Nor did the Turkish bath originate in Turkey, but in Russia.

Camel's-hair brushes are seldom made from the hair of the humpbacked quadruped. They are mostly of the bushy hair from squirrels' tails. German silver not only is not silver at all, but was invented by China centuries ago. It is an alloy of some of the inferior metals. Porpoise hide is not made from porpoise at all. It is taken from the white whale. Cork legs are not made of cork, nor do they come from Cork. The willow tree usually furnishes material for them. Cleopatra's needle, that wonderful obelisk of Egypt, was made 1,000 years before Cleopatra was born, and really has nothing to do with her. Irish stew is an English dish, and turtle soup seldom has any real turtle in it. Prussian blue, the beautiful colour, is not a special product of Prussia, but of England.

♦♦♦

The Boy of the Period.

The Boy of the Period is a wonderful creature. He respecteth nobody. It pleaseth him not to touch his hat or show any sign of reverence. He hath no superiors and no elders. He walketh by you with his hands in his pockets whistling, and gazeth at you unabashed. He is a man, and a great improvement upon all past men. At an early age he can do that which his forefathers did not for many years later. He knoweth how to drink and swear and mix unsavoury words with his daily talk. He is acquainted with the inside of taverns and is great at skittles. It becomes him not to obey father or mother, not to be within doors at seasonable hours. He is a wanderer after dark, and whoopeth about the streets when others sleep. He smoketh a short clay. He bringeth no wages home, considering it not needful to support father or mother. He lieth long in bed on Sundays, and slumbereth when he should be at church; going to church he slumbereth even there. He is marvellous in his Sunday dress. He thinketh himself to be a lord. He weareth an albert watch-chain with or without a watch. He gently swingeth a cane, and walketh side by side

with a youthful maiden, whom he affecteth to be his sweetheart. He readeth and writeth. What he readeth is the police news in *Lloyd's Weekly*. What he writeth is in chalk upon the walls. At decent intervals as at Christmas and other appropriate seasons, he is overcome by beer. He then showeth his sense of the festival by fighting. He holdeth roughness to be manliness and rude manners to be freedom. He leaveth prayer to the parsons. He hateth priests; he thinketh it right to inspect nuns, and is zealous against the Pope.—*St. Andrew's Magazine*.

o o o

These rules should be framed and hung up in a library :--

Never hold a book near a fire.

Never drop a book on the floor.

Never turn leaves with the thumb.

Never lean or rest upon an open book.

Never touch a book with damp or soiled hands.

Always keep your place with a thin bookmark.

Always place a large book on a table before opening it.

Always turn leaves from the top with the middle or forefinger.

Never pull a book from the shelf by the binding at the top, but by the back.

Never touch a book with a damp cloth nor with a sponge in any form.

Never place another book, or anything else, upon the leaves of an open book.

Never rub dust from books, but brush it off with a soft dry cloth or duster.

Never close a book with a pencil, a pad of paper, or anything else between the leaves.

Never open a book further than to bring both sides of the cover in the same plane.

Always keep a borrowed book covered with a paper cover while in your possession.

Never cut the leaves of a book or magazine with a sharp knife as the edge is sure to run into the print.—*Scotsman*.



OBITUARY

THOMAS EUGENE REGO, eldest son of Mr. Domingo John Rego, of Bolar, died of typhoid fever in the General Hospital, Madras. He was a bright young man, popular among his fellow-students, and unassuming in his ways. After passing the F. A. Examination from St. Aloysius' College in 1906, he joined the Junior B. A. Class which he soon left for the Medical College in Madras. Finding the work uncongenial, he bethought himself once more of his interrupted course and joined the Presidency College. During his last illness, his father was constantly by his bedside and secured for him every aid that man can devise. Fortified with the last Sacraments, he died peacefully on October 5th at the age of twenty-one years. A Requiem Mass was celebrated for the repose of his soul by the College Sodality of which he had been an exemplary member. His friends at Bolar had another celebrated for him at the Cathedral.

SEBASTIAN MENEZES, a Matriculate of 1901, and Clerk in the Registrar's Office, Mangalore, died at Bondel on December 10th. He had married only six months ago, and much sympathy is felt for the young widow in her sad bereavement.

R. I. P.

SOCIETY OF THE HOLY CHILDHOOD

FOR POOR HELPLESS CHILDREN

The Society of the Holy Childhood is one of the most useful and charitable Institutions of our times. Its noble object is to save from starvation and death, helpless orphans, and poor children either sold or abandoned by their cruel parents, chiefly in uncivilised parts of the world. The Holy Childhood supports these poor little ones, teaches them the means of honestly earning their livelihood, and brings them up in the ways of virtue, so as to make them good and useful members of Society.

This charitable work is spread all over the world. With the monthly contributions and generous donations which it receives from all classes and conditions of people, and especially from children, irrespective of caste or creed or colour, the Holy Childhood maintains at present nearly 400,000 children in more than 1,200 Institutions, including most of the orphanages of India, China, Japan and other countries of Asia, Africa and America.

All persons, rich and poor, young and old, are most earnestly requested to take their share in this noble work—one of the most humanitarian of human undertakings.

Let them remember that alms given to the tender sucklings that cry for their mothers' milk, and to helpless children that stretch out their emaciated hands for a little bread, will be amply repaid, and will surely bring down abundant blessings of heaven on the Benefactors; for "he that giveth to the poor shall not want", and "he that showeth mercy to the poor shall be blessed". (Prov. v.)

Alms and donations and especially regular monthly contributions will be most thankfully received by the Director of the Holy Childhood.

Those that desire to become members or Promoters may get their diplomas and badges from the Director.

Every one who pays a monthly contribution of at least Rs. 2 enjoys all the privileges of membership, and gets all the monthly publications of the Society (English, Irish and American Annals) which contain interesting records of the work.

(N. B. If one is not able to pay Rs. 2, two or more persons may join together and make up the amount).

By paying Rs. 150, one becomes a Perpetual Associate and enjoys all the privileges of membership and special advantages and gets the Annals during his lifetime.

"We felt our heart penetrated with the sweetest consolation in considering the great utility of the Society of the Holy Childhood to the entire world. We have only one longing desire to express, that is, that the Holy Childhood may continue to pursue with ardour and success the path which it has commenced to run under such favourable omens. Such is our most ardent and cherished wish." (Pope Pius X.)

"It merely suffices to know the Holy Childhood, that it should create interest. I deem myself happy to be able to contribute to its development and to help it to attain its noble and generous object." (Pope Leo XIII.)

"There should not exist any school, worthy of the name, where the Holy Childhood is not held in esteem. We earnestly request all school Masters and Mistresses, to have at heart the welfare of this work. It is a certain assurance of blessings for them and for the children confided to their care." (Mons. H. Lavault.)

This Institution has been highly praised and recommended by persons of all ranks and conditions.

N. B.—Booklets containing an explanation of the work, and all further information may be had from

Rev. Fr. Gregory Coelho, S. J.,
Director, Holy Childhood Society,
MANGALORE, S. CANARA.

St. Aloysius' College, Mangalore

CONDUCTED BY THE JESUIT FATHERS

Saint Aloysius' College was founded in 1880, shortly after the Mission was entrusted to the Fathers of the Society of Jesus. It consists of a Middle and High School and a College Department, and was affiliated to the Madras University in 1882 as a Second-grade College. In 1887 it took rank as the only first-grade College in the District. In 1885 the present building was occupied, the site for which had been given by the late Lawrence Lobo Prabhu. It is elegantly situated on the acropolis of Mangalore, Edyah Hill, "the Hill of Worship," so called from the Mahomedan *namazzah* built hard by over a century ago by Tippu Sultan with stones of the old Milagres Church.

Since 1881, 445 students have matriculated from the College; since 1883, 204 have passed their First Arts Examination; and since 1889, 142 have passed their B. A. Degree Examination in the English Language Branch, 163 in the Second Language, and 120 in the Science (History) Division. The number of pupils on the rolls on the 31st March 1908, was 746, of whom 560 were Christians, 70 Brahmans, 101 Non-Brahman Caste-Hindus, 13 Mahomedans and 2 Parsees.

To meet its current expenses the College has to depend mainly on school

fees, Government aid, and private charity. As the annual income is continually falling short of the expenditure, a practical way to help on the work the College is doing would be for benefactors to found scholarships for poor but worthy students. Rs. 1,000 (\$300 or £60) would found one in perpetuity in the Lower Secondary and High School Departments, but double that amount would be necessary to found one in the College Department. Owing to the steady yearly increase in the number of students, the College underwent the expense in 1899-1900 of erecting a large two-storeyed building that added four classrooms to the former accommodation, and included also a much desired gymnasium. The estimated cost was over Rs. 11,000, of which Government kindly sanctioned a grant of one-third. There are other improvements which the College authorities are desirous of making, but which must stand over till benefactors come to their aid.

Donations may be handed into Jesuit Provincials or Superiors in any part of the world, or be sent by a draft on the Bank of Madras, or any other Bank, payable to

The Rev. P. Perini, S. J.,
 RECTOR OF ST. ALOYSIUS' COLLEGE,
 Mangalore, India.

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FATHER MULLER'S SOLERI-BELLOTTI SPECIFICS

AN HISTORICAL SKETCH

For the last thirty years it has been my constant and earnest endeavour to find out a system of medicine that could be used safely and advantageously by Missionaries and the common people in the country, who often live miles away from professional medical aid. Allopathy was quite out of the question as it could not be practised without danger by non-medical men, since a mistake in dosage or in the choice of medicines might easily terminate fatally for the poor patient. My eyes then turned to Homœopathy. Here at least there was no danger of poisoning your patients by mistaking the dose or medicine.

I applied myself assiduously to the study of this system under Drs. Alexis Espanet and Joseph Bechet in France, read the best books and reviews published on the system in English, French, and German, and practised it over 20 years here in India. But it had one great drawback. Though a firm believer in its cardinal principle "*Similia similibus curantur*" and in the doctrine of the one remedy, and a small dose, I found to my regret that these maxims to be put into practice, and to cure your patients as they say "*tuto, cito et jucunde*," (surely, quickly and sweetly), required more study than the Missionary was able to bestow on the subject; and it was quite out of the question for the greater number of country people. The system is all very well for Doctors, who have gone through a sound course of medical studies, and have their *Materia Medica* at their finger's ends. Moreover to prescribe well for a patient in that system requires a great deal of time; one has to enquire minutely into the various symptoms of the disease and see which of the 300 medicines and more will suit the case. This may be done when the Doctor has only half-a-dozen patients to attend to daily. But where would he find time to attend to and make these minute enquiries of from 50 to 100 out-patients that daily present themselves at our Dispensary? What about the 10,000 cases and more I have treated by

letter, where the only information I very often got about the patient was "caught a cold, got cough, fever, diarrhœa etc.?" What I have here stated with regard to Homœopathy holds equally good with regard to the so-called Schuessler Tissue remedies, with this difference only that the choice is between a smaller number of remedies. In this perplexed state I came across Count Mattei's remedies. They seemed to do away with many of the above difficulties, but not with all. There was much mystification, much confusion, guess work and theory about the Scrofuloses, Antigioticos etc., so much so that even I, who was considered an authority on the Mattei medicines not only in India but all over the world, and Count Mattei's intimate friend to such an extent that he offered me his secret six months before his death, that even I, very often did not know how to find the proper remedy in complicated cases and much less was I able to square his theories with facts. Matters were in this state when in 1897, a friend presented me with a manuscript of Mons. Soleri, a few small pamphlets printed by him, and a large book by his nephew Dr. Bellotti, in which a new system of medicines was elaborated, which Mons. Soleri stated, was worked out by him in order to enable Missionaries and the common people to prescribe for themselves in case of need. Here then, was at last what I had been looking for the last 20 years.

What then is this system? This system agrees with Allopathy inasmuch as several medicines (analogous, as Soleri calls them) acting in the same directions are combined together; with Homœopathy inasmuch as the combinations are made only on the "*similia similibus curantur*" principle, and small doses only are used; with the Schuessler theory as it tries to cure diseases by supplying the sick cell with the proper cell salt it lacks. Its treatment is not by diseases or minute symptoms, but by organs. There is a special remedy

for each organ; one for the head, the eyes, the nose, the mouth, the ears, the respiratory organs, the stomach, the bowels, the liver and spleen, the urinary and genital organs, the skin, the bones, the muscles. The first question therefore to be made to a patient is, what part of his body is affected, is suffering. After that only a few more questions are required in order to prescribe the proper remedy. We ask him whether he has got fever, cough, diarrhoea, dysentery or constipation, for how long and in what degree; and we are ready to point out to him the proper remedy.

But will not this mixing together so many medicines destroy one another's effect? We answer: no. The numerous, brilliant cures obtained by the Specifics show to evidence that this is not so. I further offer the following popular explanation. The Specifics are composed of the twelve Tissue Salts and the most important Homœopathic medicines. The Homœopathic remedies, as it is admitted by the best authorities, all contain a certain amount of the Tissue Salts. Thus the Homœopathic remedies "China, Gels., Verat., Acon., Arn., Ailan., Anis S., Phytol., Berb V., Rhus., Asaf., Viburn., Secal., Graph.," all contain the Tissue Salt Ferrum Phos. which is the great Schuessler remedy for inflammation and fevers. A Specific therefore, containing these Homœopathic remedies in certain proportions, would have the same effect as Ferr. Phos. and supply the cell with the salt which was lacking and thus caused the fever, the inflammation.

But some may further object that the Homœopathic medicines mentioned above do not contain Ferrum Phos. alone. They also contain other cell salts, for example, China contains Calc. Phos.; Gels. Mag. Phos.; Verat. Kali. Phos.; Phytol. Kali. Mur.; Ailan. Nat. Mur.; etc. see the Biochemic system of medicine by Dr. Geo. W. Carey p. 22. Truly, but the sick organ requires only Ferr. Phos. because Ferr. Phos. alone is wanting in the cell. It therefore exerts its attracting power on the Ferr. Phos. element alone and lets all the other salts pass in the same way as the magnet exerts its attractive power on iron only and not on wood, stone or cloth. The trees, the plants are likewise surrounded by a variety of Tissue Salts in the ground that surrounds them, but

they attract only those, use only those that suit them. The sun shines on all flowers, but the various colours of the flowers, as we know, are due to the flowers absorbing only certain rays of the sun, say the red, blue, green, violet etc. Why should not the cell act in the same way, the more so if we admit the Virshov and Schuessler Theory, "the cells are not fed, they feed themselves." Carey, p. 28. Therefore they take only that food, that salt, which suits them, and leave the rest untouched, though they are presented to it.

But will the Specifics cure every kind of disease? They will cure any ordinary kind of disease that Allopathy, Homœopathy, Tissue, Mattei or Ayurvedic medicine can cure, and generally at less cost, in less time and with less inconvenience to the patient. This is not a gratuitous assertion but it is borne out by facts. The patients in our hospital have for the last 9 years almost exclusively been treated by the Specifics with the greatest success. I have been prescribing them by letter for over 7,000. Among them are to be found persons, who suffered from all kinds of diseases, many had been subject to their ailments for 5, 10, nay 20 years and more, and had tried all sorts of Doctors and Medicines in vain, and the greater number of them were at last cured by the Specifics. For further proof I refer my readers directly to my patients, a large number of whom are to be found in every city and in every large town in India. I am, however, far from wishing people to be deluded into the belief that the Specifics will cure, and this as some wish it, in a few days, every kind of disease, no matter of what nature or of how long standing or how far soever advanced; for example Leprosy, Cancer, Leucoderma, far advanced Consumption, loss of sight due to destruction of the optic nerve, loss of hearing due to perforation of the Tympanum etc. In these diseases the Specifics are powerless, all they can do is to relieve the patient in his sufferings and prolong his life. The same must be said of cases which require surgical operation. It has happened, however, more than once that cases diagnosed as Leprosy, Cancer, Consumption, etc. have been cured by the Specifics. All I can say is that very probably the diagnosis was wrong.

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Finally, it may be asked in what relation do the Specifics stand to the old Count Mattei's remedies? They are the same and they differ from them only in name and theory. This is clearly proved by Le Chevalier C. Giordan, in his pamphlet "Les Mysteres et les Mystifications de M. Le Comte C. Mattei Devoilles l'Electro-Homœopathies est L'Idiopathie." Antibes Imprimerie J. Marchand, Place Nationale 1884. Mons. Soleri began his system in 1850 and printed a few pamphlets on the matter. Dr. Bellotti printed his French book in 1862 and his Italian book in 1864. Count Mattei began his system only in 1865, and so if there was any copying it cannot have been on the part of Soleri or Bellotti as is also clearly proved by the above cited pamphlet of Le Chevalier C. Giordan.

I may here state that four of the most prominent Matteists have tried my Specifics and found them equal, if not superior to Count Mattei's remedies, viz. Dr. Stoddart Kennedy, London, Dr. Henser, Brooklyn, N. Y., Rev. Antonio Filardi, Buenos Ayres, Pastor Stoker, Germany.

In conclusion, I wish my readers to understand, that my aim in writing the above is not to run down any existing system of medicine, but to put at the disposal of the Missionaries and the common people a few remedies, which they can use without danger and with profit when they cannot have recourse to proper medical aid.

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