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THE DEFECT OF OUR EDUCATIONAL SYSTEM.

A very interesting controversy on educational methods in our English public schools has lately taken place in the pages of *The Nineteenth Century and After* which calls to mind the defects that have been occupying so much attention of late in our own educational circles and will not be unworthy at any rate of a little consideration.

Sir Oliver Lodge, in last December's number of the Review, fell somewhat sharply on a book called *The Schoolmaster*, by Mr. Benson of Eton, and elicited two rejoinders in the following number, one from Mr. Benson himself and the other from Mr. Fletcher of Rugby, in defence of the existing Public School systems.

The controversy tends to accentuate a very general opinion, gaining ground in England, that the revolutionary movement in education, which took its rise in the middle of the last century and overturned all our old traditional methods, has not after all been productive of such an improvement in the training of the mind and heart as its promoters wished the world to believe, and that the result, so far from tending to develop the latent faculties of the growing mind, has been found to blunt and deteriorate them. To have put forward such a proposition as this, even ten years ago, would have been to court sarcasm and a suggestion that the person bold enough to advance it was either an antiquated fossil or one suffering from some form of mental derangement. The method displaced, consecrated as it had been by centuries of experience, used to confine itself to imparting in its elementary stages a sound knowledge of the three R's, of the more important facts of History and of what would now contemptuously be termed the most elementary notions of Geography. To this would be added, according to the line of life for which the subject was destined, a more or less familiar acquaintance with the ancient classics and a corresponding insight into the history and territorial distribution of the nations of antiquity, together with advanced studies in Mathematics and Logic. Up to fifty years ago such an education was deemed adequate to fit a man for the duties of life or for making such further studies in specialities as might commend themselves to his tastes and make him a useful man in the sphere of action that would claim his energies in the future.

When, however, the requirements of increased communication and other causes combined to bring a knowledge of modern languages into greater demand, and modern Science had begun to astonish the world by its marvellous discoveries, men began to grow impatient of the old humdrum ways and each specialist to clamour for a recognition of his own particular hobby in every school and college curriculum as an indispensable medium for an efficient training of the mind. As the men of the new system grew in strength and influence the old system was found to be "out of date;" Lindley Murray had to be improved; modern languages to replace the despised classics; the acknowledged necessity for accurate observation claimed a larger place in the general system for empiric studies, and as discovery followed discovery the elements of the latest must needs be taught even to little children. No age was too young to impart that kind of

knowledge which our forefathers used in their simplicity to relegate to more mature years. The throwing open the avenues of life to competition gave an impetus to examinations wherein the gauge of efficiency was the power to gain a certain aggregate of marks, and this again brought the professional crammer with his mnemonic "tips" into existence to help young men entering life to "get up" the varied and ever-varying tests that represented the sum of knowledge expected of them, and which they had now to swallow whether suited to their digestion or no, until at last the old conservative Public Schools and Universities had to give way before the universal rush of waters and the old time-honoured methods of education were swept away. In thus stating the case it is not my intention to speak slightingly of the many benefits which I gratefully acknowledge to have flowed to us from the modern system. But in every popular movement there has always been a more or less large commingling stratum of extravagance, the work of superficial enthusiasts, which has served only to overlay and disfigure the good. It is this I wish to insist upon.

People are now apparently awakening to the suspicion that the generality of young men of our day when they leave college or school, though they know a great many things with mere surface knowledge, know little well and are not so efficiently equipped, either mentally or physically, as they used to be, for the battle of life. If this be true, and I have heard it from many sources, it is not surprising that a certain uneasiness prevails among men of thinking minds at home that there is something wrong about our present system and that their confidence in it is shaken. A reaction is taking place among experts too, and it is clear at all events that some alterations are needed.

Mr. Benson seeks to make home influences bear a share of the blame. "Most boys," he says, "instinctively feel, and rightly, the home life to be the real life; and they are not likely, unless in exceptional cases, to adopt the school standard as the superior one, nor would it be desirable that they should." He admits, however, "that any cure must originate, at all events partially, in the schools," and asks "How can the intellectual side of school life be amended?" to which he commences an answer in these words:—"I have no hesitation in admitting that the first difficulty which besets Public School education nowadays is the *multiplicity of subjects* taught or *supposed to be* taught. That a boy of moderate or small capacity should be supposed to be learning at the same time three languages—one modern and two ancient—besides his own, mathematics, divinity, history, geography, and science is a simply preposterous state of things. The result is that in the majority of those subjects a boy never emerges out of the elementary stages, has no sense of mastery and very little interest. This congestion of subjects is the growth of the last fifty years. Before that time the education given was mainly literary and classical. I am not posing as an anti-classicist; and I humbly believe that the education of the earlier part of the last century was a better one than the present: merely because it was simpler and *because the boys had at least the chance of mastering their subjects.*"

The italics in the above passage are mine, and I have quoted it in full because, as it seems to me, it points the finger to the root of our own evil. Into the remaining arguments of Messrs. Benson and Fletcher it is not to my purpose now to enter. Suffice it to say that both admit the difficulty of simplifying matters. Mr. Benson defends himself and Mr. Fletcher declares Sir Oliver Lodge's attack unfair and the result of misunderstanding. My purpose is to draw attention to the circumstance that the attempt of the new system to teach a boy something of everything, so to speak, has so far proved, even in England, unsatisfactory and that the apparent cause of the failure has been the impossibility of satisfactorily teaching on the one hand and of assimilating on the other such a multiplicity of subjects as it has become the custom to cram into a school curriculum.

Now, there has been much discussion of late, as we all know, as to the unsatisfactory results of the Western training introduced into this country during the last fifty years, a period that synchronizes with that to which the controversy above alluded to refers, and we find the failure of the modern system in England during this period attributed to the over-

numerous subjects an English boy is required to study. Surely, in that case, all cause for wonder at our own want of success must disappear; for, if English boys, who, with their own mother tongue as the medium of instruction, never fail to attach some meaning to the words they read or make use of to write, are so overwhelmed by the multiplicity of subjects required of them, there is small room for surprise, indeed, that a simliar effect should result from the application of the same system to our Indian students, nay, the less so, when it is remembered that in the latter case the medium of instruction is a foreign tongue and that students, as is so well known in the vast majority of cases, find it pays merely to memorize phrases and sentences without caring to attach any signification to them.

When it was decided to give the youth of this country the benefits of Western learning, it may naturally be supposed that the question as to whether it was desirable to give them an education in the ancient classics was considered a somewhat superfluous consideration; as naturally it may be taken for granted that it was decided to give them the benefit of the latest and most approved methods of instruction that could be procured. The best men, therefore, that could be engaged were imported to instruct the native youth in European knowledge, and they brought with them and sought to give effect to the latest and best methods of their own country. The result has been the introduction and growth, in an aggravated form, in India of the evil that is now making itself manifest in European countries, a congestion of subjects and a generally superficial and inefficient acquaintance with all or any of them.

The common complaint that is heard on every side is that students when they leave school have but a very poor knowledge of English and are incapable of applying such knowledge as they possess in other subjects. One has heard a good deal about this in all that has been spoken and written about the Indian Universities Commission, so far as it relates to the degree of knowledge of the English language required to enable a student to follow a College course. It is, however, not only here, but in other spheres also, we hear the same complaint of the ineptitude of the young men and women we send forth from our schools and colleges to receive and grasp new ideas. In the face of such a general consensus of opinion we cannot refuse to recognize that our system is at fault and its failure seems to be pretty generally attributed, as in England, to the multiplicity of subjects that occupy the attention at one and the same time and consequently deprive students of the chance of mastering any one of them thoroughly. Look at our Matriculation course, and the Upper Secondary is as bad. English and a Second Language, Arithmetic including Cube Root, Algebra including Quadratics, three books of Euclid, Physics, Chemistry, History of England, History of India and Geography, five of which are entirely new subjects to one entering the course and all of which are of equal importance for Examination purposes. A little fellow who has just passed his Lower Secondary Examination or comes from the Third Form has not a very comprehensive grasp of English, but yet he has to take notes for himself, in, say, Physics and Chemistry,—such is the common method of instruction—and it may be readily imagined of what value these notes are likely to be when it is an admitted fact that three years later he is still unable to understand or follow the teaching in the F. A. course. Even if, as in the better class of institutions, he is taught by experiments, still he comes with a mind wholly unused to observe, and consequently loses much of the benefit. In the High School, which he has now joined, his time is parcelled out for him each week, so as to bring in all the subjects above enumerated and he finds he has three or four hours to be devoted to history and about the same to physical science, seven or eight hours to English and so on. Now let us take English. He receives lessons in his text, in paraphrase, composition, grammar and translation, all of which, partly from the necessities of the situation, viz., his difficulty in attaching a definite meaning to what he reads, are treated as so many distinct and isolated lessons and come to impress themselves on the boy's mind as so many distinct subjects or subdivisions of English, in each of which he will be tested at the examination. As to the connection between them he does not give it a thought. The result of course is that at the end of the week he

has stored some sentences in his mind, as models of composition perhaps, the exact meaning of which he does not attempt to realise—he has not time to think about it—and the meaning of which in any other form he would be unable to reproduce. So he goes on till his three years are over and he finds himself with as good a chance of failing for Matriculation as of passing, and amongst the average candidates, who all of them, or nearly so, eventually scrape through, there is not much to choose between the attainments of those who pass and those who fail. Neither understands very much of what he reads; neither is very sure of the expressions he uses, which are not always or perhaps seldom correct. In Mathematics he flounders through the book work and is not very strong at problems. I have no desire to exaggerate unduly the evil. I only relate what I frequently hear and see. In the March number of *Indian Engineering*, for example, I find the following in a paper on the teaching of Mathematics. "He [the average boy] will also inform you that he can do "sums" in Arithmetic and Algebra. Further enquiry reveals the unfortunate fact that if he gets a question in the slightest degree unlike the typical examples of the text book, he is quite at sea." Further illustration is superfluous. It is the same with all his other subjects. There is of course a better class of student to whom this description does not apply; but its number is small. I am speaking only of the average students who, alas, constitute the great majority and are represented by the enormous "tails" that are the despair of teachers in every class.

But what are we doing to improve matters? We inveigh against "cram," we laugh at the way in which almost every student walks up and down or sits, repeating, repeating, over and over again, his lesson in grammar or history, without understanding or caring to understand the meaning of what he is trying to store up in his memory; but what else are we to expect with so many subjects simultaneously demanding his attention in a language he very imperfectly understands? What mental discipline can come from such a process of study? Is it not clear that he has more intellectual food forced upon him than he can digest? Now, an affirmative answer would be given to this question by most experts, but the difficulty always is to know what to leave out. If any subject be suggested, there is an outcry from all the specialists in that subject and powerful arguments are marshalled in its favour which it is difficult to answer, at least so far as to shew that there is any particular reason for excluding that subject rather than another, or why a subject it is proposed to leave in, is more important than the one it is proposed to leave out, and so on.

The evil, however, cannot be allowed an unlimited existence. That it is a very serious evil is beyond question; for it interferes with the efficient training of the rising generation, and sooner or later some remedy must be found and applied. The problem is to find a cure for it, and, as we have seen, it is hedged about with very complicated issues. It is with considerable diffidence, therefore, that I venture to indicate a possible solution.

To my thinking, the real evil is one that lies behind the congestion which has resulted from a multiplicity of subjects. To my mind, nor am I alone in the opinion, the fact that our examinations are made the avenues to public service is at the bottom of the mischief and this, Government only can effectively remedy. The ideal, as it seems to me, would be for Government to hold independent competitive examinations for the various departments of the public service, as is done for the Indian Civil Service, for the Army, and the like, in England, which should be quite independent of our school and University examinations. The work of colleges and schools might and probably would, then, be tested, not by the number of candidates they pass, but by the good men they would turn out. This would relieve educational institutions of the burden of making their whole course dependent on public examinations and they would be able to turn their attention to teaching thoroughly whatever subjects they undertook to teach. The basis would necessarily be a thorough and efficient mastery, according to the standard they professed to work up to, of English in combination with a sound knowledge of the vernacular of the District, to which a rational and intelligent study of some classical language might be added for such as looked forward to a University career. Then

in every school worthy the name, a thorough grounding in Mathematics would accompany the linguistic studies and such a knowledge of History, Geography and Elementary Physics as would enable the pupil to understand the allusions he would meet with in his reading. It may be objected that such a course embraces almost every subject now taught. Yes, but the present abnormal pressure of working for an examination would be gone, nor would all subjects be of equal importance. The studies would have for their object, not the getting ready for an examination within a given time, but a thorough grounding in the earlier stages and an intelligent and leisurely study of advanced subjects in which, as the pupil approached towards the period when he would begin, if necessary, to think of specialising, a natural interest would be evoked. When this may come it is hard to foresee. It would be a practical return to the old system that was, in some respects, so unhappily displaced fifty years ago, but it succeeded well before, and with modern accessories there is no reason why it should not once more turn out men whose minds have been trained to think and disciplined to judge, with brains not fagged with unintelligent conning of matters that are not understood, but men taking an interest in their studies, young men with minds prepared and apt for imbibing specialities to which their natural tastes may guide them, coming to their work with that freshness and ardour of youth so essential to success.

J. D. W. Sewell, S. J.

HOW LITTLE IT COSTS.

How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word or a tender smile,
As we go on our daily way;
Perchance a look will suffice to clear
The cloud from a neighbour's face,
And the press of a hand in sympathy
A sorrowful tear efface.

One walks in sunlight; another goes
All weary in the shade;
One treads a path that is fair and smooth,
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought.

O. W.

ST. JOSEPH'S COLLEGE, TRICHINOPOLY.

I. Negapatam, 1844-82.

St. Francis Xavier, in a letter from Negapatam to Father Francis Mancias, April 7, 1545, wrote: "Pay the greatest attention everywhere to the instruction of the children in the day schools of the Christian doctrine, and take constant care to make the masters who are set over them do their duty with the greatest faithfulness..... If anywhere you find it necessary, set up new schools or repair the old, taking all pains and care that in every single village and hamlet in the whole coast the children are constantly taught the elements of the Christian doctrine, and the prayers which they ought to know by heart" (Coleridge's *Life and Letters of St. Francis Xavier*, Vol. I. pp. 271-2). From that time to this the whole history of Jesuit missionary enterprise in India shows that the followers of St. Francis Xavier have ever looked upon the Christian education of youth as a work of supreme importance. Goa, Cochin, Ambalacotty, Bassein, Rachol, Vaipiccotty, on the West Coast, have at one time or another been the seats of flourishing colleges or seminaries, not to mention the numbers of minor schools the Apostle of the Indies ordered to be set up in the hamlets and villages. Father John de Nobili strove might and main to set up a college in Madura for the young Brahmins for whose conversion he laboured with extraordinary success. But what the Fathers of the Old Mission of Madura could only plan, the Fathers of the New Mission have been able to carry into effect. St. Joseph's College at Trichinopoly, as has been said in a previous article, stands to-day the crowning monument of their zeal. It is hoped that after Father Sergeant's charming account of the beginnings of St. Aloysius' College, Mangalore, its readers will be interested in tracing the growth of a sister-college, greater indeed and wielding a vaster influence in Southern India, but one whose infancy was humble in the extreme and whose progressive career has been chequered beyond the ordinary.

As soon as the New Mission of Madura was opened in 1838 the Fathers turned their attention to the establishment of a place for the higher

education of youth. Father Garnier, fixing his choice on Trichinopoly as the best centre for such an institution, built a house there near the Cathedral which was to serve as a seminary for young Levites destined for the priesthood and a school for the most promising youths in the Mission. But Trichinopoly's day for a college had not yet come, for the bait of European education had little or no attraction just then for the youth of India. Negapatam on the East Coast held out better hopes, for Europeans were there in considerable force and it was consequently selected as the site of the new college.

In September 1844 Father Audibert went there and opened his school in a house rented for the purpose near where the railway station now stands. The boarding-house had at first but one pupil, which made the Rector say with a touch of humour: *La maison marche comme un seul homme.* In 1845 Father Saint-Cyr joined Father Audibert, and with him came five boys of Irish parentage. Father Bertrand brought some more pupils from Pondicherry, so that by the end of the first year there were fifteen on the rolls. Such was the dearth of missionaries that for some time the College staff consisted of only two professors. Father Audibert, besides being Rector, taught French and Latin to the French pupils, while Father Saint-Cyr taught English, Latin and Tamil to those of English, Irish or Indian origin.

But the strength of the College increased gradually. In 1846 it numbered forty European boys with nearly an equal number of natives. Its reputation spread in the country and great hopes were entertained of its future. Yet 1846 was to prove a year of disaster. Negapatam was visited by cholera, and within a few days three Fathers and two boys fell victims to the epidemic. In Father Audibert the College lost its Rector, and in Fr. O'Kenny one of its best professors. All the boys returned home, and the few remaining Fathers dispersed to different parts of the Mission. Death had created a complete void. But the missionaries still possessed a treasure of which nothing could deprive them—their confidence in God and in the great saint they had chosen as the patron of their institution. The College was destined to rise again and flourish more than before.

It was clear from the outset that the hired house was unsuited for the purpose of a college, and all were looking forward to the day when they would be able to remove to a more convenient and healthier site. Nor was such a site far to seek. Between Negapatam and the suburbs of Velipaleyam was a large piece of land with all the qualities desirable. But the land was Government property, and although it served no other purpose than that of preserving an old monument erected in honour of Buddha, there was little hope of Government ceding it to the Fathers. But Fr. Saint-Cyr had protectors in heaven, and relying on their assistance he treated the question with the civil authorities. His success was beyond his expectations, for he received as a free gift what he had been prepared to buy at a heavy price. It is noteworthy that this piece of land acquired by the Jesuits was the site on which the Dutch, who expelled the Fathers of the Old Mission, had built the palace of their governor. The ruins of this palace were destined to serve as material for the foundation of the new Jesuit College. This was a return of justice in which the Fathers saw the finger of Providence.

Money is the sinews of a large building not less than of war, and the funds of the Mission were limited. It took years to build the College, and for a time the Fathers had to content themselves with a temporary structure. At a small cost a large shed was erected, which comprised the chapel, the dormitory, the dining-room of the boys, the rooms of the professors, the class-rooms, the library and all the rest. Here then was the College reopened, in November 1846, four months after the havoc played by the cholera. The French boys from Pondicherry and Karikal came no more, but their loss was made up for by a considerable increase in the number of English, Irish and native boys. At the same time the staff was increased by four professors who came from the old College of Calcutta, which had been directed by Fathers of the English Province and which for weighty reasons had been closed for a time.

Thus St. Joseph's progressed prosperously. Its renown had spread far and wide. Among the boarders were boys hailing from Ceylon and even Burma. Public opinion was in favour of the College,

and Catholics were justly proud of their institution. But malcontents were not wanting who, in their hatred and jealousy, ventured on the bold enterprise of setting fire to the College building. They carried out their project only too successfully in the dead of the night of September 11, 1848. In less than an hour, the whole building was in a blaze. The furniture and the library, which contained books of great value, were destroyed. There was, however, no loss of life. The boarders on this occasion behaved like little heroes. Forgetting their belongings and forgetting themselves, they ran through the flames to save their Fathers' goods. In the midst of the many privations that followed in the wake of this disaster, they uttered not a word of complaint. "How can we regret anything," they said, "when the Fathers have lost everything?"

The incendiaries had hoped that the Jesuits would first send the boarders home and then abandon the place themselves. But they were doomed to be disappointed. On the morrow a house was hired, and professors and pupils continued their work without interruption. The still smouldering ruins were soon cleared away, and in a short time a more solid building erected. The crime had made a stir in the town and many generous souls came forward to help the Fathers in their distress. The work of construction was often prolonged late into the night by the flickering light of torches, and as Father Jean says in his *Le Maduré*, the standard work on the Mission: "To the great joy of our friends, to the great disappointment of our enemies, and to the great astonishment of all, a building which measured 150 ft. long and 45 ft. broad was reared in the space of fifteen days... Thus it was that owing to the generous concurrence of our friends and the signal assistance of Divine Providence our house rose from its ashes as if by enchantment; and the criminal enterprise of our enemies, which, in their intention, should have assured our ruin and their triumph, had no other result than that of increasing our popularity and covering them with shame." On the 29th of September, professors and pupils took possession of their new abode. Here a remarkable coincidence cannot pass unnoticed. Of all the pictures which adorned the old chapel the only one that had been saved from the flames was that of St. Michael, and it was on the feast of this Prince of the Celestial Court that the Fathers had the happiness of being installed in the new building.

This house, however, was only a provisional one. It had been erected in haste and there was danger of the incendiaries repeating their experiment. Thus the construction of the building where the Fathers were to settle for good was carried on as energetically as possible, and in October of the same year 1848, the ground-floor was fit for habitation.

In spite of many obstacles, St. Joseph's continued to do a great deal of good, and in a letter dated July 3, 1849, Father Saint-Cyr speaks with evident satisfaction of the bright hopes held out by Indian students for the priesthood. He says that the College has already given three novices to the Society of Jesus, and that three young Indians are preparing to enter the novitiate. But there were trials in store for the College. In the course of 1852, a terrible typhoon swept over Negapatam, and for several hours raged with such fury that it uprooted trees, razed houses to the ground and struck panic into the hearts of the people. St. Joseph's was severely damaged. Fortunately, a large hall in the new house escaped the ravages of the hurricane and afforded shelter to the Fathers and the boarders.

As time went on the number of native boys increased, while there was a constant falling off in that of Europeans. Here were two kinds of pupils quite distinct from each other. Not only had the European boys their own regime, but they received a purely English education. This necessitated a double personnel of teachers and prefects, which the College could hardly provide. It was resolved, therefore, in 1858, under the rectorship of Father Bruni, to suppress the European element. St. Joseph's was henceforth to be a College for natives, and nothing could be simpler than the direction of such a College at that epoch.

To form an idea of how the boys were then housed and taught, the reader may imagine a large hall of 150 ft. long and 45 feet broad. Its roof made up of lath and palmyra leaves projects beyond the building, and forms a verandah all round. Its floor is the hard earth, to which, after the fashion

of the country, an occasional coating of cow-dung is given. It has numerous windows, but these are without sashes or glass. The hall becomes in turn study-room, class-room, dining-room and dormitory. During study-time, the boys assemble at one extremity of the hall, and there seated on the ground write their exercises on benches or on their knees. If not occupied in writing, they are learning their lesson in Indian fashion, that is, each one reading and re-reading aloud without in the least being disturbed by the noise round about him. At the sound of the bell, the boys divide themselves into groups placed at intervals through the length of the hall. The prayers being said, the pupils squat on the ground or on a mat around the teacher, who alone enjoys the luxury of a chair.

At dinner-time, the class-room is transformed into a refectory. The floor is covered with long strips of mats running parallel to one another. At intervals are deposited large vessels of cooked rice. The boys are then marshalled in, each one carrying with him a plate or a plantain-leaf which serves as a plate. They all say grace standing and then sit down, each one in the place assigned to him. They receive their dole of rice, which they season with a highly-spiced curry. A certain number of boys are told off in turn to deal out the viands, but a boy may not be served except by a boy of the same caste or a higher one. Forks and spoons are luxuries yet unknown. The fingers of the right hand mix the rice with the curry and convey the mixture to the mouth in the shape of little balls. Water is the only drink. It is received in a goblet which passes from hand to hand and does duty for eight or ten. But woe to the boy who should profane the cup with the touch of his lips! All are expected to pour in the contents from a certain height above the mouth—a feat which even the youngest boy performs with exquisite grace. Dinner over, the boys thank Heaven for the repast and go to wash their plates at the fountain close by. Those that have been appointed for the week roll up the mats and clean the hall. It can now serve as dormitory. At bed-time each one stretches his little mat on the floor, and having said his night-prayers stretches himself on it. Here he sleeps like a top until the morning bell accompanied by a loud *Benedicamus Domino* wakes him up to a new day.

In 1858 Father Bedin was appointed Rector of the College. He extended the sphere of studies at the College, and harmonised them with the movement and progress of education, which in Southern India dates especially from this epoch. It is well known how, in 1835, Lord Macaulay advocated the educating India and imparting to her the science and language of her conquerors. A great impetus was given to education, schools were multiplied and, in 1857, the Universities of Calcutta, Bombay and Madras were founded. Till then the Indian youth had been supremely indifferent to all European education, but as soon as Government promised its lucrative posts to University graduates—a measure which it perhaps regrets to-day—the demon of examinations was let loose and the young Indian was doomed to be his victim. Under these circumstances it was but natural that St. Joseph's should attract many more students than it had hitherto done.

Providence meanwhile opened out new resources for the College. Its financial condition improved materially by a visit paid by Father Saint-Cyr to Europe. On his return he used to relate that as long as he dwelt on the need of the Mission in general, purse-strings were slow to loosen, but that directly he spoke of the College and its aims, many came forward with generous contributions.

But in spite of the modifications introduced by Father Bedin, the plan of studies at the College remained essentially the same. The order of classes and the course of studies closely resembled those of Jesuit Colleges in France. Independent of Government and the University of Madras, St. Joseph's had all liberty as to its methods of teaching and the choice of authors to be explained. But these were dear-bought privileges, for they deprived the College of all subsidy from Government and of the prestige which the patronage of the civil authorities gave to the other schools. Moreover the pupils of St. Joseph's were incapable, at the end of their course, of passing the University examinations. These were grave inconveniences. The position was indeed a critical one, and it was only after eight or ten years of reflection that it was

resolved to follow the example of the Jesuit Fathers in Calcutta and Bombay, whose flourishing Colleges had already been affiliated to the Universities. Nor have the superiors of the Mission ever repented of their decision. The importance, the popularity and the finances of the College gained by the change. "The University authorities," says Fr. Jean, "became more and more circumspect in the choice of authors on whom the examination of candidates was to bear; and this happy result must be attributed, we believe, in great part to the observations and the respectful, but firm remonstrances which they sometimes received from the professors of St. Joseph's College." Once indeed the Fathers formally refused to explain to their Catholic pupils one of the text-books prescribed by the University; but they have seldom been obliged to repeat such a protest.

In was in 1866, under the rectorship of Father Batut, that St. Joseph's was affiliated to the University. Since that year the College has been admitting pagan boys in the quality of day-scholars. Its strength soon rose to 400 boys, and it was manned by an excellent staff of professors. At their head figured Father John Barrow, known as Father Bernard, a Doctor of Divinity of Oxford University. After his conversion to the Catholic Faith, he had been received into the Society of Jesus, and at the age of sixty years had offered to come out to India to take the direction of studies at the College of Negapatam. The University examinations at the end of the year were now events of great importance for the College, and for the most part it scored brilliant results. St. Joseph's was already recognised as the first Catholic institution in the Madras Presidency, and in 1881 the Governor of Madras conferred on its learned Rector, Fr. Jean, the title of Fellow of the University. The nomination was a surprise and a joy to the College, and it was celebrated by the boys with heartfelt rejoicings.

An event of still greater importance marked the beginning of the following year. Lord Ripon having appointed a commission of twenty-two members to inquire into the state of education in the three Presidencies, Fr. Jean was called upon to take a seat in the commission. Its president was the late Sir William Hunter, member of the Viceroy's Council. Being charged by the Viceroy to visit the principal seats of education in India during the eight months that elapsed between the two sessions of the commission, Dr. Hunter paid his visit to St. Joseph's College on October 21, 1882. He was accompanied by two of his colleagues and spent a day at the College, where professors and pupils entertained their distinguished visitors with all the pomp they could command.

Before closing this account of St. Joseph's at Negapatam, we may mention the visits paid to the College by some of the Governors of Madras. In 1858, Lord Harris was welcomed at the College with enthusiasm. It was on this occasion that His Excellency remarked: "I am delighted to see that the new Jesuits sustain the reputation of the old." A similar reception was given to Sir George Trevelyan in 1860 and to Lord Napier in 1871. The latter inaugurated the large hall which had been just built for day-scholars.

Another visit, but with a very different purpose, took place in 1875. Government sent officers to inspect the College buildings at Negapatam, and report if they were suited for some offices to be established in the town. With the suppression of the European element, the principal reason which had prevailed on the Fathers to settle in Negapatam had ceased to exist, and they were already thinking of transferring the College to Trichinopoly. Nothing however could be concluded with Government on the occasion of this visit. But what seemed difficult, not to say impossible at that time, is an accomplished fact to-day. Government has bought the College buildings, and St. Joseph's stands at Trichinopoly. Its history upon a new site and its present flourishing condition will form the subject of another article.

SHEMBAGANUR. *M. C.*

A correspondent of the *Westminster Gazette* gives to print (for the first time, he thinks) Lewis Carroll's translation of Martial's Epigram on the Epigram:—

Omne epigramma sit instar apis; sit aculeus illi,
Sint sua mella, sit et corporis exigui.

Three things must epigrams, like bees, possess:
Their sting, their honey, and their littleness.

ETHNOLOGY OF KONKANI COMMUNITIES.

(*Continued.*)

The Scythians in India.

6. As the Aryans were spreading the mantle of their civilisation over the whole of India, their own race and civilisation were also profoundly affected by the conquest of Northern India in the sixth century B. C. by a tribe of Scythian origin called *Takshars* (serpents) by the Hindus. These latter established a dynasty in the Magadah kingdom, which reigned until Chandragupta founded the Mauryan dynasty. The incursion of the Persians under Darius Hystaspes, 510 B. C., left little mark in India. The invasion of India by Alexander, 327 B. C., left only a kingdom under one of his generals in the north-western corner of India. More permanent in its influence was the establishment in Central India of the Indo-Scythian or Saka Empire of Ujjain about the time of Christ. As a result of the wars waged at the first invasion of India by the Scythians, the old military feudal class appears to have broken down, and in its place rose a new class, probably represented by the modern Rajputs.

Influence of Buddhism and Jainism. Supposed extinction of Kshatriya and Vaishya castes.

7. Nor must we overlook the influence of Buddhism in helping the disintegration and fusion of races and tribes, to which the new conquests of the Aryans opened the way. When Neo-Hinduism re-established the power of the Brahmans, it is no wonder they could find no Kshatriyas and Vaishyas, or "twice-born classes," except themselves. On this important question, namely, whether the Kshatriya and Vaishya castes have become quite extinct in India, there is an important decision of the Privy Council (Chautarya *v.* Saheb Purhulud Syn—7. M. I. A., Suth. I, 313) negativing the assertion of the Brahmans. The following extract of the judgment of the Privy Council, in which all the authorities on the point are collected, is worth quoting here:—"It was contended on the part of the appellant, that the Khatri and Vaisya classes have ceased to exist and were sunk into the Sudra class and that there are now two classes only, the Brahmin and the Sudra. The appellant, in order to show that the proper genuine Khatri are extinct, agai- cites as authorities in support of this position *The Ayeen Ackbery*, or the Institutes of Ackbar, Vol. II. p. 377: 'At present there are scarcely any true Khatris to be found excepting a few, who do not follow the profession of arms. Those among them who are soldiers are called Rajpoots.' Todd's *Annals and Antiquities of Rajasthan*, Vol. I. p. 53, where it is said, 'Of the fifth dynasty of eight princes, four were of pure blood, when Kistra, by a Sudra woman, succeeded.' Ward's *Account of the Hindoos*, Vol. II. p. 63: 'The Shasters declare that, in the Kalee-yooga there are no Khatris; that only two castes exist—Brahmins and Sudras—and that the second and the third orders are sunk in the fourth.' Steele's *Summary of the Law and Customs of Hindoo Castes*, p. 95: 'The Brahmins assert that Pursarum destroyed the whole of the Khatris,' *idem* p. 96; 'The Rajpoots, Mahratta chiefs of the Sattara or Bhonsle, and Kolapore families, etc., and other houses, lay claim to the title of Khatri and wear the Tenwa, but they are considered Sudras by the Brahmins,' and there is an opinion to the like effect expressed by Mr. Sterling in a paper on Orissa Proper, in Vol. V. of the *Asiatic Researches*, p. 195: 'The proper, genuine Khatris are, I believe, considered to be extinct, and those who represent them are, by the learned, held only to be Sudras.' Whatever weight may be due to these authorities in support of a speculative opinion entertained, perhaps by learned Brahmins and others, their Lordships have, nevertheless, no doubt that *the existence of the Khatri class as one of the regenerate tribes, is fully recognized throughout India, and also that Rajpoots, in Central India, and in this district, are considered to be of that class. No doubt as far as we are aware, has ever been raised in the Courts in India as to the existence of the Khatri class as one of the regenerate tribes. The courts in all cases assume that the four great classes remain.* Thus Sir William Macnaghten, in his marginal note to Pershad Singh v. Muhesnee, 3 Sud. Rep. p. 132; (also in transcript p. 149); says, 'According to Hindoo Law, an illegitimate son of a Rajpoot, or any of the three superior tribes, by a woman of the Sudra or inferior class, is entitled to maintenance.' In the statement of the case, he takes it as an admitted fact that a Rajpoot is one of

the three superior tribes; although it is true, as has been observed, that the point ultimately decided in this case, was only that the paternity was not established. In the second volume of Macnaghten's *Hindoo Law* p. 119 the marginal note is, 'The illegitimate son of a person belonging to one of the regenerate tribes (in this case a Rajpoot) is entitled to maintenance only.' Accurate information as to the distinction of classes, especially in this part of India, is to be found in the statistical survey of Dr. Francis Buchanan conducted under the direction of the Government of India. The second volume of Mr. M. Martin's *India* contains Dr. Buchanan's report on the district of Goruckpore, and at p. 456 he says, 'The Rajpoots are here, everywhere, and by all ranks, admitted to be Khatris, although they claim all manner of descents, except from the persons who according to the Vedas, sprang from the arms of Brahma.' Other passages in the same report have been referred to by Mr. Leith to the same effect. The Rajpoots are mentioned in Elphinstone's *History of India*, vol. i. p. 607, as the military class in the original Hindoo system, so also in Cunningham's *History of the Sikhs* p. 22. Thornton in his gazetteer says 'The wide spread sect of Rajpoots are considered offshoots of the Khatris, one of the four great castes into which the Hindoos were originally divided.' Sir John Malcolm, in his *Memoir of Central India*, vol. ii. p. 125, enters fully into the state and condition of the Rajpoot tribes. They are treated throughout this history as belonging to the superior class. He mentions that, although their intercourse with females of a lower tribe may have, in some instances, produced a mixed race, yet even in this class, which he terms the bastard Rajpoot tribes, the lowest of them who aspire to Rajpoot descent consider themselves far above Sudras."

This decision of the Privy Council properly applies only to the Rajputs. As to the Vaishyas there was recently a decision of the Bombay High Court (Ambadas v. Govinda—23 Bombay 257) in which Justice Ranade held that the Dassa Parwad Jain caste was governed by the general Hindu Law applicable to the three regenerate classes being, though not Brahman, certainly not Shudra, for they are Vaishya by origin. The Jains, though not acknowledging the four castes of Manu, yet have numerous caste distinctions of their own; and a Jain reverting to Hinduism takes his place in one the Hindu castes from which he can trace his descent (See Elphinstone's *History of India*). In Western India, and notably Konkan and Kanara, it was not Buddhism, but Jainism that was predominant. Jainism has much in common with Buddhism, both being offshoots of a common religious movement. But Buddhism was never the power in Western India that Jainism was for centuries. Jainism however did much to accelerate the tendencies at work among the Aryan conquerors to make matrimonial alliances with conquered tribes—a practice which, though Manu and Yajnavalkya observe as the exception, was probably very common. When Neo-Hinduism came into power in Western India it re-established the power of the Brahman with a good infusion of his conquered host, but was bound to deny the warrior, trading and agricultural classes their old status of twiceborn, not so much on account of their contamination by mixing with the conquered tribes, as for their having abandoned the ranks of Brahmanism.

Dravidian, Turanian, and pre-Turanian elements among the Konkanis.

8. We have now to see what were the tribes conquered and civilised by the Aryans in Konkan and Kanara, in which we discover the Konkani-speaking peoples within historical times. If we study the elements of the Konkani language, we shall find that the *Deshaj* (indigenous) roots of the language, apart from a few newly imported Dravidian words, cannot be traced to any of the Dravidian languages *e. g.* *doḷo* (eye), *pot* (belly), *zăd* (heavy), *vāt* (way). Whence do these roots then come? This is a point to which I cannot do justice at present. Perhaps they can be traced to the Turanian or some other non-Aryan language that anticipated the Dravidians in India.

Semitic and Ethiopic elements among the Konkanis.

9. In tracing the racial development of some of the Konkani communities we must bear in mind that from the most ancient times the western coast of India was visited by merchants from Egypt, Syria, and Arabia. That many Ethiopians, Israelites, and Arabs settled on this coast,

there cannot be any doubt. The Beni Israelites of Bombay and Cochin are the only people that have survived as a distinct class of those ancient settlers. Of the modern settlers that intermarried with the local women, there are the Navayats (Konkani Mahomedans), Maplas and other Mahomedans. The ancient Arabic and Ethiopic elements most probably coalesced with the local tribes, out of whom with the Aryans must have sprung a new race and castes by a natural process, if Parashurham or some other enterprising Brahman did not actually shape them with his own hand.

Sarasvat Brahmans.

10. The Konkani-speaking Brahmans go by the names of Sarasvat, Gaud Sarasvat, Gomantaki; Goan Konkani or Shenvi Brahmans. They are divided into several sub-castes, namely, Shenvis, Sasatkars, Narvankars, Divadkars, Peduekars, Bardeskars, Kudaldeskars, Shenvipaiks or Kushalthalis, Bhalvaleskars, Keluskars, Lotlikars with Kadape and Kajule Divadkars and Rajpurkars. Many Brahmans deny these communities the rank of Brahmans. They affirm that the so-called Sarasvat Brahmans of Goa are confined only to three out of the six Brahminical functions. It is further asserted that they are only the offspring of certain northern India Brahmans intermarrying with the women of the Konkan and Kanara, who were not of the recognised Brahman caste. It is of some importance to examine the data on which these opinions are based to see how far they correspond with facts.

Geographical distribution of Brahmans in India.

11. The Brahmans of India are classed under the two main divisions of the Panch Gauda and the Panch Dravida Brahmans. This division is based on geographical distributions of the Brahmans north and south of the Vindhya mountains. The Panch Dravida division comprises (1) the Dravid or Tamil; (2) the Andhra or Telangu, and (3) the Karnatika, which branch includes the Havik, Saklapuri, Kota, Shivalli, Habbu and other sub-castes; (4) the Maharastra, including the Chitpavan or Kokanastha, Deshastha, Devarukla, Karkade and other sub-castes, and (5) the Gujar including the Agarval, Dudich and other sub-castes. None of these Brahmans eat animal food. No intermarriages take place among these five Dravida branches, but interdining is allowed among the first four branches.

The Panch Gauda division comprises the following branches:—(i) The Ulkala Brahmans of Orissa, speaking the Aryan language which resembles Bengali. (ii) The Kanya-Kubja or Kanoja Brahmans, comprising (1) the Kanoj Brahmans, a stalworth, well-built people of a soldierly bearing, who are subdivided into some twelve sub-castes, including Mishra, Dube, Shukla and others, and who are the founders of the Hindi and Hindustani languages; (2) the Bengali and Assam Brahmans, who are said to have descended from five priests invited from Kanoj by Adhisura, King of Gauda or Bengal, about 300 B. C.; and (3) Nepal Brahmans. (iii) The Maithila Brahmans of the old Maithula kingdom of Ramayan, now Tirbut, and adjoining districts, subdivided into six branches. (iv) The Gauda Brahmans, supposed to derive their name from Gaur, the old capital of Bengal, but at present confined to the suba of Delhi. Referring to them Dr. Wilson, in his work *Indian Castes*, says:—

> The Gaudas with the Sarasvatas are in a certain sense the most liberalised and the least regardful of Brahminical institutes of all the Brahmins of India, and the Brahmins intermediate between them and Gauda may be mainly seceders from the position which they had assumed. Religious accordance and sympathy with the practices of the ancient Gaud Brahmins may be the real reason of the appropriation which they have made of the title of Gauda, and not any descent by generation. A case parallel to this supposition is found in the majority of the Brahmins of Gujarat and even in some instances in those of Rajputana, as the Shrirvali, who take their general denomination from the Panch Dravida (mainly from their avoidance of the taking of animal food), although they have no connection whatever with the south of India. The comparative liberality and common sense of the Gauda Brahmins (including the Saraswats associated with them) it may be safely said, has been noticed in many parts of India.

(v) The Sarasvat Brahmans, whose main subdivisions are (1) the *Kashmiri* Brahmans. Mr. George Campbell, in his *Ethnology of India*, classes these with the Sarasvats as there is much in common between them in their physical features and social habits. He writes:—"Kashmiri are quite high Aryan in the type of their features, having very fair, handsome and high chiseled features, with no trace of intermixture of the blood of any

lower tribe. The high nose slightly aquiline, but by no means what we call Jewish, is a common type." They eat flesh and appear to be very little under the trammels of the ordinary caste rules. "The fact appears to be," remarks Wilson, "that they have been little affected by Modern Hinduism and caste system." (2) The Punjab Sarasvats, divided into four great classes which are again subdivided into some five hundred sections named after their localities, nicknames or Gotras. Many of them are *purohits* or family priests. (3) The Sindh Sarasvats, most of whom eat animal food. (4) Gujerat and Rajputana Sarasvats, subdivided into (*a*) Sarathiya, who officiate generally as priests of the Khatris (Kshatriyas) and Parajye goldsmiths. (*b*) Sindhavas, who officiate as priests of the Loboas and Bhansalas. These Brahmans do not eat animal food, probably out of regard to the prejudices of their neighbours. (vi) The Konkani Brahmans of Goa, Kanara and Cochin, who claim to be one of the branches of the Sarasvat section of the Panch Gauda Brahmans, hence they are called Sarasvat or Gaud Sarasvat Brahmans.

(To be continued.)

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

IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other,
In blackness of heart that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather
Pierced to the heart: Words are keener than steel,
And mightier far for woe than for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain—
Man and man only, makes war on his brother,
And laughs in his heart at his peril and pain;
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow down into the dust?
God pity us all! Time eftsoon will tumble
All of us together like leaves in a gust,
Humbled indeed, down into the dust.

—*Joaquin Miller.*

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER V.

CANARA UNDER VICARS APOSTOLIC, 1837-86.

(Continued.)

Bishop Mary Ephrem's life and character.

42. Bishop Mary Ephrem came of a respectable and pious family of the Diocese of Agen, France. That his home was the abode of virtue we may conclude from the fact that it was there that he had instilled into his tender soul the cardinal virtue of his life, charity. A few days before his death, when talking familiarly with some of his friends, he exhorted them to the practice of this great virtue and said, "I learned from my father the practice of charity, for I may say that I never heard him speak ill of anyone." His parents sent him for his studies to Agen, where he won very soon and preserved to the end the esteem, love, and admiration of his fellow-students by the gentleness of his manners, his simple modesty, his shining talents and most of all, his ardent unaffected piety. Having come of age, the choice of a state of life lay before him, which then became for him a matter of serious, prayerful consideration. He felt a strong and abiding inclination to the priesthood, and consulting his spiritual director was met by him with the objection: "But you are the only child of your parents." "I am first the child of God," replied he. When his director laid before him the long and serious trials that awaited him before he could be admitted to the sacred ranks of the priesthood, he answered: "That is just my most ardent desire. Woe to me should I enter the sanctuary without a heavenly calling!" He was proved and tried and at last attained the goal of his desires by being admitted to Holy Orders. The first years of his sacred ministry were spent as professor of Natural Philosophy in the College of St. Caprais, then as parish priest in the town of Marmande, and then as professor of Hebrew in the Greater Seminary of Agen. While in this last employment he became known to Cardinal Donnet, Archbishop of Bordeaux, who took a liking to him and became desirous of having him in his own

diocese. While in Bordeaux the saintly Abbé Noailles, founder of the nuns of the Holy Trinity, strove to have him as his assistant and successor. The favour and high prospects that he encountered in Bordeaux alarmed his humility and his desire to lead a crucified life. After taking counsel with the Abbé Noailles himself, with whom he treated the case as if it had reference to a third person, he took advantage of the Cardinal's absence for some days in Paris, to enter the novitiate of the Barefooted Carmelites. Some time after his profession a movement was set on foot by the Archbishop of Rennes and seconded by General Duchaussoy, commander of the military division of Brittany, to establish a convent of Carmelite Fathers in Rennes, and Father Mary Ephrem of the Sacred Heart was chosen to be the superior of the new foundation. By the next chapter of his Order he was transferred back to Bordeaux, which offered a more fruitful field for his labours, especially as a pulpit orator. From Bordeaux to the little French settlement of Mahé, on the Malabar coast, was the next change, and a most extraordinary one to human ways of thinking. Once there he set himself with all diligence to learn English and Malayalam, and spent his spare time in writing a book that treated chiefly of the Holy Land. After serving in turn for a time as Vicar in Mangalore, Cannanore, Tellicherry, Calicut and Quilon, he was recalled to Europe, and happened to be in London when he received letters appointing him Pro-Vicar Apostolic of Travancore. This was a dignity from which his humility recoiled. In his perplexity he had recourse to the saintly Dr. Thomas Grant, Bishop of Southwark, London, for counsel, who, after commending it to God in prayer, wrote soon after to Father Mary Ephrem: "It is clearly the will of God; go directly to Quilon and accept the burden." He was consecrated Bishop on November 8, 1868, and in the following year went back to Europe to attend the Vatican Council. While in Rome his friend the Archbishop of Rennes made him the attractive proposal to return to France and become his coadjutor and successor in the Metropolitan See of Brittany. In the balance with this he had soon to weigh another proposal, viz., to return to India as successor to Bishop Michael in the distracted Vicariate of Mangalore, where he well knew that nothing but trials and tribulations awaited him. He had fled from honours and distinctions before and chosen for himself the path of humility and self-sacrifice, and now he ratified anew the choice he had made and set Mangalore before the capital of Brittany. The life of Bishop Mary Ephrem was a long martyrdom. What sufferings he had to endure were known only to God and a few friends whom he had admitted to his intimacy. So tender-hearted was he that the sufferings of his friends became, as it were, his own. As for the sufferings of the Church and the Pope, they moved him to tears. Once at Mahé, pointing to the verandah of his former little house, he said to an intimate friend: "How many tears I shed in that place over the sacrilegious invasion of the Pontifical States!" When the first premonitions of approaching death were received he spent three days in making a General Confession, which was ended on the last night of his life at 9 o'clock, and, an hour later, he asked earnestly for the last sacraments of the Church. In his last hours he was forming new plans of perfection for himself and of spiritual welfare for his flock, for whom he prayed even in his delirium. Bishop Mary Ephrem's grave in the sanctuary of the Cathedral is close to that of his friend and brother in religious life, Father Andrew of Jesus and Mary, and near those of Fathers Fernandes and Fidelis.

A Carmel in Mangalore.

43. When Bishop Mary Ephrem was in Europe for the Vatican Council, prior to his leaving for Mangalore, he made arrangements for the founding of a Carmel in his Vicariate. The foundation consisted of six religious from the Carmel of Pau, France, viz., Rev. Mother Elias (Prioress), Mother Mary of Jesus, Mother Mary of the Saviour, Sister Stephanie, Sister Euphrasia, and Sister Mary of Jesus Crucified (lay-sister).* In company with

* Sister Mary of the Crucified was an Arab by birth. She attached herself to Mother Veronica when the latter left Marseilles to enter the Carmel of Pau, and came out with the foundation to Mangalore. Shortly after her arrival here she was professed as a Cloistered Carmelite, and soon attracted a great deal of attention on account of the supernatural gifts with which some thought her favoured. She returned to Europe in 1872, and afterwards went to Bethlehem, where she died.

these sailed three Tertiary Sisters. The Bishop, Father Lazarus of the Holy Cross, and Father Gratian of St. Anne escorted the little band to Marseilles, where the two priests and the nine nuns embarked, August 21, 1870, on board the Messageries SS. *La Guienne* for Pondicherry, whence they were to make their way across the country to Mangalore. It was early in the season for a voyage through the Red Sea and the consequence was that Sisters Stephanie and Euphrasia succumbed to the heat and were buried at Aden. This so affected the remaining four Carmelite nuns that they interrupted their journey and stayed at Aden for a month, when the Bishop, who had been apprised of the misfortune by telegraph, rejoined them. The three Tertiaries meanwhile continued their voyage with Father Lazarus to Pondicherry, whence they went to Madras and thence to Vellore, where they were hospitably received and entertained in a Convent there until the Bishop and the rest of the party arrived. From Vellore they travelled by rail to Beypore, near Calicut, which was the terminus of the Madras-Calicut Railway up to 1888. During their stay with the Sisters of St. Joseph in Calicut they suffered another bereavement, for the Prioress Mother Elias, who had been unwell during the journey, sickened and died. Her funeral was conducted with great solemnity and some years later her remains were translated to Mangalore, where they were interred in the cemetery of the Carmelite Sisters. Two Native postulants from Anjengo, Cochin State, were received during the stay of the Sisters in Calicut, but they did not persevere. The next stage of the journey was to Tellicherry, part of which was travelled by *pattemar*. They rested for two days in the little French possession of Mahé and then proceeded to Tellicherry, where they were received by Father Alphonsus. The next move was to Cannanore, where there was a convent of the Sisters of St. Joseph. Finally, the last stage of their long and trying journey of three months, was done by a British India Steamer that carried them the remaining eighty miles to Mangalore, where they arrived on November 19th and were received by Bishop Mary Ephrem at the Cathedral. After Mass and the singing of the *Te Deum* a procession was formed and they were conducted to St. Ann's Convent, where they were warmly welcomed by the little community of five Carmelite Sisters of Bishop Michael's foundation. For the first seven months both the Cloistered nuns and the Tertiaries formed a single community, and the former received an addition to their numbers by the arrival on March 27, 1871, of Mother Mary of the Infant Jesus from the Carmel of Bayonne, with Sisters Teresa of Jesus and Mary Agnes of St. John of the Cross from the Carmel of Pau. A few months later Sister Letitia of the Sacred Heart of Jesus arrived from Bayonne and Sister Mary Alphonsus from Pau. The latter returned to France soon after. The sole survivors in Mangalore at present (1903) of these foundation stones of our Carmel are Mother Mary of Jesus and Mother Mary of the Infant Jesus. When the apartments that had been preparing for the accommodation of the Cloistered nuns were ready they moved into them and lived there as a separate community according to the strict observance of their Rule till they moved to Kankanady about twelve years later. The site for this new Carmel was purchased from Mrs. Mary Magdalene Coelho for Rs. 1,000, the deed of sale bearing date of June 25, 1879. The foundation stone was laid on August 15, 1880, in the presence of a vast concourse of people. A commodious two-storeyed convent was erected at the rear of a handsome Gothic church, the outlay for the whole amounting to Rs. 80,000, which was munificently defrayed by a Belgian nobleman, the late Count de Nedonchel, in memory of his daughter Matilda, who had offered her life for Pope Pius IX. during the troublous days of 1848 when he had to flee from Rome to Gaeta. The community was transferred to Kankanady on March 7, 1882, and the new Carmel was solemnly opened on the nineteenth of the same month by Monsignor Pagani, the Pro-Vicar Apostolic, who granted a dispensation from the canonical enclosure for a few days to enable those interested to inspect the internal arrangements of the first and only Carmel in India. The community at present consists of nineteen cloistered nuns, some of whom are Europeans and the rest Eurasians and Natives.

The Carmelite Tertiaries.

44. The Carmelite nuns of the Third Order, or Tertiaries, as they are more commonly called, owe their foundation and organisation in great part to Bishop Mary Ephrem. When he was Vicar of Calicut he broached the idea which he had entertained for some time of founding a Third Order of Carmelite nuns to Mother Veronica, a nun of the congregation of St. Joseph of the Apparition who had been sent to open a convent there in 1861. This Mother Veronica was a London lady who had become a convert from Protestantism and then a religious in 1850. She eagerly entered into the design, especially as she saw in it an opportunity to carry out a desire she had long entertained to become a Carmelite. Before any further steps were taken, however, Mother Veronica was transferred to Rangoon and Father Mary Ephrem to Mahé. In the year 1865 Mother Veronica met an accident which compelled her to return to Europe, where a year or two later she met Bishop Mary Ephrem in Paris and Rome and the plan was mooted again. Cardinal Barnabò, however, declined to allow Mother Veronica to leave her congregation, and she was sent to Marseilles to become Mistress of Novices. While there she obtained permission from or through the Superior General of the Sisters of St. Joseph to enter the Carmel of Pau, where she was received on June 15, 1867, by the Prioress Mother Elias, who had promised to receive her contingently on her obtaining permission. She received the Carmelite habit on the 2nd of July following, and after a short noviceship made her profession in the "Third Regular Order," an arrangement sanctioned by Father Dominic, General of the Carmelites, who had already approved of the plan of the new foundation. Mother Veronica then began to draw up the Constitutions and Rules, and on December 15, 1867, set out for Annecy in Savoy, where she hoped to be able to open a house of the Third Order. The Bishop of Annecy, however, not favouring her design, she went to the little town of La Roche, among the glaciers of Savoy, where she remained for five months without effecting anything. She then tried in succession several other towns in France, but opposition and contradiction everywhere followed her, so that she saw nothing for it but to return to Pau. After taking counsel there with Mother Elias she made another attempt at Bayonne, where after encountering many trials she finally succeeded, on July 16, 1868, in obtaining possession of a little convent that had formerly belonged to the Carmelites. In an interesting little book entitled *Carmel in India* (Burns and Oates, London, 1895), Mother Veronica tells us in detail the trials she met in effecting this new foundation, and here is her picture of the cradle of the new Carmelite Third Order:—"A young girl of Nîmes, who became later on the first professed Nun of the Apostolic Carmel, joined me at Bayonne, and we took possession of the new Monastery on the Feast of our Lady of Mount Carmel. Certainly nothing could be less attractive: the few rooms which had formerly been occupied by tenants were somewhat clean; but the lower part of the house, paved with stone, was overrun by all the animals one finds on a farm. The old chapel of our Sisters had become a cow-shed; pigs, rabbits and hares ran freely everywhere in all the rooms, which looked like cellars, so low and dirty were they." Only after making a heavy outlay the house was at all ready for the reception of a community. The first postulant, mentioned above, was Mother Mary Agnes of Jesus, who afterwards became, when only twenty-two years of age, the first Superioress of St. Anne's, Mangalore. Soon afterwards other postulants came, among whom were Mother Mary of the Angels (the present Superioress General of the Tertiaries), Mother Elias of Jesus, and Sister St. Joseph. Mother Elias was an Irish lady who had been living with a Spanish family in Bayonne. She proved of great service to the new community by her accomplishments till 1879, when upon the transfer of the Mission to the Society of Jesus, she asked to be sent to Trevandrum, where she was commissioned by the Bishop of Quilon to found the Convent of the Holy Angels, which under her rule and guidance for twenty years became a very successful institution. About two years ago (1900) she opened a novitiate at Ypres in Belgium, where she has gathered a goodly number of English-speaking novices who are, in the course of time, to join the community at Trevandrum.

The first contingent of Tertiaries came out to India, as we have seen, with the Cloistered Carmelites and lived in community with them for seven months. When the Cloistered nuns were separated from the Tertiaries, the latter became an independent community with Mother Mary Agnes as Superioress, Mother Mary of the Angels as Mistress of Novices, and Mother Elias of Jesus as Head-mistress of the school. Three of the five Carmelites of Bishop Michael's foundation joined the Tertiaries and the other two were sent to Cannanore. In 1872 Mother M. Agnes tendered her resignation to Bishop Mary Ephrem and was sent to Calicut and thence to Europe, Mother Mary of the Angels succeeding her as Superioress. In the same year Mother M. Magdalene, Superioress of the Sisters of St. Joseph, Cannanore, joined the Tertiaries along with Sister Mary Philomena (Philippine Rosario). In the previous year Mother Elias had been transferred to Cannanore, which reduced the number of European Sisters so much that it became necessary to look to India for postulants to carry on the work, especially as Bishop Mary Ephrem, on account of some difficulties that had arisen, had set his face against receiving any more Tertiaries from Bayonne. In consequence of this the house at Bayonne was closed and Mother Veronica returned to Pau, where she is at present (1903) an invalid awaiting in painful suspense the day when she may be driven out into the world by the iniquitous laws against the Religious Orders in France. That Mangalore may not be unmindful of its benefactors it is well to record here that a Spanish lady named Moreno supported the Convent of Bayonne during the period previous to its dissolution. The Sisters of St. Joseph and the Carmelites of Bishop Michael's foundation nearly all joined the Tertiaries, who were thus enabled to take over charge of the Convent and school in Cannanore which had been built by Father Martelli for the Sisters of St. Joseph, as well as the school, orphanage and asylum that had been opened in Calicut by Bishop Michael in 1861. The present school and orphanage in the latter place were built by Father Monteiro in 1872, when he was Assistant Vicar at Calicut. The school alone cost Rs. 5,000, half of which was paid by Government and half by the Mission. In connection with this it may be added here that when Father Alphonsus was Vicar of Calicut from 1874 to 1878, he built a fine asylum near the Convent capable of accommodating two hundred persons, and to give them occupation he set up eight looms for weaving and introduced the manufacture of coir ropes and mats which soon became favourably known and in good demand even in distant parts of the country.

When the Tertiaries began to receive Eurasian and Native postulants in 1872, the first to enter was the late Mother Lucy (Rita Coelho), who died Superioress of Calicut in 1899. Mary, Ignacie, and Lucy Rosario, three sisters of Sister M. Philomena, entered in 1873, 1875, and 1878, and are known in religion as Sisters Aloysia, Stephanie, and Polycarp. Sister Alphonsa (Ellen Rosario) entered in 1874, Sister Emily (Jane Monteiro) and Sister Ildephonse (Euphrasia Mascarenhas) in 1875, and Sister Beatrice (Clotilda Fernandes) in 1876. These were the first of a long series of vocations that have supplied Sisters to work the several large convent schools in the Diocese for the last thirty years. In 1876 the internal organisation of the Tertiaries was sought to be improved by Father Victor of St. Antony, O. D. C., when he came to Mangalore as Administrator Apostolic. He had a new code of rules drawn up. Mother Mary of the Angels was appointed Superioress over all the Tertiary Convents in the Vicariate, and the Convent of St. Anne, Mangalore, was declared to be the mother-house and the seat of the novitiate.

Two flourishing schools, one English and the other Malayalam, are now in operation in Calicut, the former teaching up to the Matriculation standard like the High School at St. Ann's, Mangalore. All the Convent schools receive a salary grant from Government and are consequently under Government control. Father Martelli in Cannanore was the first to put the Convent school under Government. Each Convent has an orphanage attached to it supported by the Mission, except that of Mangalore, which is maintained by the Convent. On March 20, 1886, the Tellicherry Convent was opened by Sisters Teresa, Beatrice, Ignatia and Eulalie, in a house hired for them by Father Joseph M. Monteiro, Vicar of that place. He afterwards

bought that house for them and another for the Sisters in Calicut, spending in all Rs. 10,000, for which he received a yearly interest of Rs. 400, and after his death the sum of Rs. 200 was to be spent yearly for Masses for the repose of his soul. St. Ann's school, Mangalore, gained the prestige of being recognised by Government as a Normal Training school in January 1890. In preparation for this three of the senior nuns, Sisters Aloysia, Bernard and Beatrice, had been sent to Madras in 1888 to be trained in the Presidency Training School for Mistresses. During their stay in Madras they lived with the Irish Presentation Sisters in Black Town, and at the end of their period of training, all passed first class in the examination, one heading the list of passed teachers in the Presidency. To accommodate the pupils of the new Normal School a fine two-storeyed building was erected at a cost of Rs. 10,000, one-third of which was met by a Government grant. In addition to the schools at St. Ann's there is a Primary School for Catholics taught by the Sisters at Humpankutta, Mangalore, and another in the Hindu quarter for Hindu children. This latter was opened by Dr. Duncan, the Director of Public Instruction, in 1887, the late Queen's Jubilee year, and was called the Victoria Caste Girls' School. At present (1903) there are in all seventy-two Tertiary Sisters working schools in Mangalore, Cannanore, Tellicherry and Calicut, with an attendance of 1534 pupils.

Administration of the Vicariate from 1873 to 1879.

45. After the death of Bishop Mary Ephrem the ecclesiastical affairs of the Vicariate were administered for three years by Father Paul Joseph Vidal of the Sacred Heart. During this time the agitation for the transfer of the Mission to the Society of Jesus was pushed on very actively and every move on the part of the Carmelites was watched very closely. Quite a flutter was created when Father Mary Victor (Peter Beyt) of the Sacred Heart of Jesus arrived in Mangalore on August 8, 1873, and was appointed Vicar of the Cathedral, for a rumour got abroad that he had been selected by the Carmelites to succeed Bishop Mary Ephrem as Vicar Apostolic. Father Mary Victor was born at St. Gaudens, Toulouse, February 10, 1833, and was professed in the Carmelite Province of France, October 14, 1855. He had laboured on the Indian Mission since 1858 and could preach in Tamil. The Holy See, however, made no appointment till March 24, 1876, when a Brief was issued placing the Vicariate again under Verapoly. Bishop Leonard Mellano of St Louis, O. D. C., Vicar Apostolic of Verapoly, strove with all his might to avoid the additional burden of Administrator Apostolic of the Vicariate, but the Holy See urged its acceptance and at the same time granted him power to delegate his authority to any missionary of his choice. On October 2, 1876, accordingly, he issued a Pastoral appointing Father Victor (Verleure) of St. Antony Pro-Administrator Apostolic and Vicar General. On October 18, 1876, Father Victor arrived in Mangalore, and on December 26th paid a pastoral visit to Milagres to settle some disputes that had arisen there. On January 7th following he held a Junta at the Cathedral in connection with a question about the property of that Church and about the Confraternity. He continued in office till January 1879, when he handed over charge to the Very Reverend Father Nicholas Mary Pagani, S. J., the new Pro-Vicar Apostolic, and left for Verapoly on February 18th following. Father Victor was born at Ypres, Belgium, on June 19, 1834, became a professed Carmelite of the Belgian Province on May 9, 1853, came out to the Mission of Quilon in 1859, and laboured as a missionary in Travancore for seventeen years. Bishop Mellano was a native of Carruco, Piedmont, Italy, where he was born on January 26, 1826. He came out to Verapoly in 1851, and on July 5, 1868, was nominated Bishop of Olympus, *i. p. i.*, and coadjutor with right of succession to Archbishop Bernardin Baccinelli, whom he succeeded as Vicar Apostolic on September 5, 1868. He was consecrated at Verapoly, November 15, 1868, by Bishop Charbonneaux, Vicar Apostolic of Mysore, assisted by Bishops Canoz, S. J., of Madura, Dépommier of Coimbatore, and Mary Ephrem of Mangalore. On June 14, 1870, he was created Archbishop of Nicomedia, *i. p. i.*, while in Rome for the Vatican Council, and on the establishment of the Hierarchy in India became Archbishop of Verapoly. He died in 1897 and was succeeded by Archbishop Bernard of Jesus, O. D. C., who had been elected Coadjutor

Bishop with right of succession in January 1896 and consecrated August 9th of the same year.

Father Alexander Dubois and Father Ladislaus Deslogues. Cordel Church.

46. From 1865 to 1877 Father Alexander Dubois was Vicar of Milagres, Mangalore, and played an important part in the history of that Church. He was born of wealthy parents in the archdiocese of Rouen, France, and for one reason or another selected Mangalore as the scene of his apostolic labours. Though he was only a secular priest, by command or concession, he wore the Carmelite habit and did honour to it by his exalted virtue, especially his mortification, zeal, and spirit of prayer. His love of poverty was carried so far that his superiors had often to interfere to make him take more care of himself. Going abroad to attend sick calls or other parish work he went barefoot, walking, and when out of town, without a hat. It is commonly believed that his austerities in this way were the cause of the attack of cholera which ended his life. During the troublous times he had to pass through while Vicar of Milagres he met with many contradictions and trials, but still even his enemies reverenced him for his virtue. It was his custom to go late at night to pray at the door of the church in the verandah, where he was found once by one of his enemies, who was so struck and edified at the sight that he repented of his enmity and took the salutary resolve never to malign the good man again but to stand by him for the future. His death occurred on the very day of the Milagres Parish Feast, December 11, 1877, from an attack of cholera that carried him off in twenty-four hours. It was reported at the time that he had been unable to receive the last sacraments, but the fact is he received all the rites of the Church before dying. His funeral showed the high esteem in which he was held, for nearly all the Catholics of Mangalore followed his bier to Cordel, where he was laid to rest in the sanctuary of the unfinished church he had built there. Soon after his death many Catholics, and even Hindus, began to pray at his tomb, and many graces and favours, both temporal and spiritual, are reported to have been received through his intercession. The fact of the matter is, that even to the present day numbers flock to it the whole year round with their petitions and offerings. The following inscription put on the slab over his grave by his friend Father Ladislaus bears loving testimony to his worth :—

†

BEATAM RESURRECTIONEM EXPECTANS
SUB HOC MARMORE QUIESCIT
ALEXANDER DUBOIS
ROTHOM. ARCHIDIOEC. IN GALLIA ORIUNDUS
ANNIS XII MIRACULORUM ECCLESIAM
IN CIVITATE MANGALORENSI REXIT
FUIT VIR SIMPLEX ET RECTUS AC TIMENS
DEUM OMNI VIRTUTUM GENERE COMMENDABILIS
BONUM TESTIMONIUM HABENS
ETIAM AB IIS QUI FORIS SUNT
OMNES BONI PASTORIS VICES EXPLEVIT
HAEC ECCLESIA ET QUIDQUID LATE LONGEQUE
CONSPICITUR ILLIUS PECUNIA MAGIS
AUTEM PRECIBUS EXTRUCTUM FUIT
USQUE AD FINEM LABORANS VIRIBUS DEFICIENS
MERITIS DIVES COELO MATURUS
PLACIDE DECESSIT DIE DECEMBRIS XI
ANNO DOM. MDCCCLXXVII AETATIS VERO LXVIII
AB HAC DIE ILLIUS SEPULTURAE LOCUS INDESINENTER
AB OMNI GENTE AB INFIDELIBUS ETIAM INVISITUR
DEUM PRO ILLO AUT PER ILLUM ROGATURI ACCEDUNT
ET PLERUMQUE VOTI COMPOTES RECEDUNT
AD PERPETUAM MEMORIAM HUNC LAPIDEM
EX OBLATIONIBUS QUOTIDIANIS PECUNIAQUE
COLLECTA APUD ILLIUS PAROCHIANOS ET AMICOS
AMICUS MOERENS ET MIRANS PONERE CURAVIT
IN MEMORIA AETERNA ERIT JUSTUS.

One of the most lasting memorials of Father Alexander and Father Ladislaus is the church of Cordel. According to accounts Father Alexander wished to build a grand new church for Milagres, but some enlightened parishioners opposed the plan because it would necessitate the removal of some cocoanut trees, which could not be felled without their consent. Whether this was the true or only reason it is difficult to say, but of Father Alexander's intention to build a church in Milagres there seems to be no doubt. When diverted from his original design he settled upon Cordel, or more properly Kulsekar, a mile distant from the village of Cordel, and there laid the foundation stone on

September 14, 1873, of the Church of the Holy Cross, which was to serve the convenience of the people of Bondel, Kiram, Fidmale and Cordel. He supplied the funds out of his own patrimony and designed the building himself. Before his death he succeeded in raising the walls, but the roofing and completion were left to Father Ladislaus, who spent all the available funds mainly on the embellishment of the extensive grounds with terraces, statuary, chapels and elegant outhouses. When he came to the end of his resources and the church was still unroofed, he made, about a year before his death, a voyage all the way to America to raise additional funds. He visited among other places New York and the island of Trinidad in the West Indies, and returned no richer than he went. Before his death on November 21, 1888, he left the whole property for the building of a church for the three villages of Kiram, Bondel and Fidmale (including Cordel), the administration of which he vested in the Bishop of Mangalore, to whom he left the principal house. The beautiful little chapels as well as the unroofed church bear signs of the stress of wind and weather, the church especially wearing the aspect of an ancient ruin. The fine marble altar of Milagres Church was the one provided by Father Ladislaus for Cordel, and the beautiful statues, to save them from destruction, have been nearly all disposed of to various churches. A handsome bronze crucifix on the brow of a hill still overlooks the fertile valley beneath, and two large sweet-toned bells summon the simple worshippers of the neighbouring villages to Mass when it is celebrated at intervals in the little school house in the grounds. The architecture of the church is faulty, and it is doubtful whether its walls would be able to bear a roof even if the means were forthcoming to finish it.

When Father Ladislaus was taken with his last sickness he was brought from Cordel to St. Aloysius' College, where he lingered about a week and then peacefully expired at 3 A. M. of November 21st. His body was exposed in the College Hall during the forenoon and part of the afternoon of the same day, and then taken to the College Church, where a funeral procession was formed and the remains were borne to Cordel and deposited in the vault under the Chapel of Our Lady of Sorrows.

(To be continued.)

THE SECRET OF THE SAINTS.

I.

To play through life a perfect part,
  Unnoticed and unknown;
To seek no rest in any heart
  Save only God's alone;
In little things to own no will,
  To have no share in great,
To find the labour ready still,
  And for the crown to wait.

II.

Upon the brow to bear no trace
  Of more than common care,
To write no secret in the face
  For men to read it there.
The daily cross to clasp and bless,
  With such familiar zeal,
As hides from all that not the less
  The daily weight you feel.

III.

In toils that praise will never pay
  To see your life go past,
To meet in every coming day
  Twin sister of the last;
To hear of high, heroic things
  And yield them reverence due,
But feel life's daily offerings
  Are far more fit for you.

IV.

To woo no secret soft disguise
  To which self-love is prone,
Unnoticed by all other eyes,
  Unworthy in your own;
To yield with such a happy art,
  That no one thinks you care,
And say to your poor bleeding heart:
  "How little you can bear."

V.

Oh! 'tis a pathway hard to choose,
  A struggle hard to share,
For human pride would still refuse
  The nameless trials there;
But since we know the gate is low
  That leads to heavenly bliss,
What higher grace could God bestow
  Than such a life as this?

THE MANGALORE MAGAZINE.

MANGALORE, JUNE, 1903.

This Magazine is published chiefly to further the interests of the College, its graduates and undergraduates, and incidentally those of Mangalore and the District of Canara. It is intended to serve as the organ of the College and the record of its doings, as well as a bond of union between its present and past students. Being principally devoted to matters of local interest, it must rely for patronage on the alumni of the College and the people of Mangalore, and these are urged to give it substantial support.

The Editor's Chair.

WE have again to acknowledge our indebtedness to Father Sewell, this time for his valuable contribution in the present issue on *The Defect of our Educational System.* It is not likely that we are to witness a reversion to the old system, in spite of its many advantages, circumstanced as we are. It will however make for the cause of sound education if Father Sewell's suggestions are adopted and our present system be so far modified as to embrace those that can be brought into harmony with it. The work done by the great College of Trichinopoly for the first thirty odd years of its existence was on the lines of the old and long-tried system of the Jesuit *Ratio Studiorum*, and we see from the article on the beginnings of the College how tenaciously its founders clung to it and how loath they were to abandon it until compelled by sheer necessity. A very valuable work on pedagogics was published in America last March by the Rev. Robert Schwickerath, S. J., which we would recommend to the perusal of those interested in educational matters. The full title of the work is *Jesuit Education, Its History and Principles, Viewed in the Light of Modern Educational Problems*, (St. Louis, Missouri, Herder. 660 pages. $1·75 net).

* * * *

In the Christmas issue of this Magazine we quoted Burio's distich to the effect that, no matter how young a Pope may be when elevated to the Pontificate, he will not see the "years of Peter," and we expressed a hope that our present Sovereign Pontiff might live to see those years. The question is now revived as to what we are precisely to undestand by the "years of Peter." If we take the time that St. Peter reigned as Sovereign Pontiff, that is, from the Ascension of Our Lord till his martyrdom under Nero in the year 67, no Pope has as yet exceeded him in the length of his Pontificate; but if we are to exclude the years spent by St. Peter at Jerusalem and Antioch and confine his years to his Roman Pontificate, both Pope Pius IX. and Pope Leo XIII. have seen the "years of Peter." There is a common belief that at the coronation of a new Pope, when the Cardinal Deacon burns a wisp of flax or tow and chants three times *Sancte Pater, sic transit gloria mundi*, he adds *Non videbis annos Petri.* There is however no authority in any of the rituals for this prophetical addition. Our present Sovereign Pontiff has lived to see many anniversaries and jubilees, and it is the earnest prayer of all his faithful children that he may live to see the "years of Peter" in the wider sense in which they can be taken, before he comes to occupy the marble tomb he has already prepared for himself, and which he has inscribed with the simple epitaph HIC LEO XIII. P. M. PULVIS EST.

* * * *

A new exchange we have welcomed since our last issue is *The Collegian*, coming all the way from St. Ignatius College, Chicago, an old established college but only of late represented by a journal of its own. Like our own it is a quarterly. We are inclined here to give a word of advice to the editor of another esteemed quarterly that hails from Malabar, nearer home, and it is to beware of writers who, from ignorance or prejudice, join in making history, what it has long been where the Catholic Church is concerned, a conspiracy against truth. The other exchanges which we have to acknowledge the receipt of since our Easter issue are the following:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Dial, The Pilot, The Fordham Monthly, The Xavier, Indian Education, The Madonna, The Harvest Field, The Cochin Argus, The Malabar Quarterly Review, The Anglo-Lusitano, O Vinte e Tres de Novembro, Catholic Opinion, The Fleur-de-Lis, The Bombay East Indian*, etc., etc.

THE FATHER WILLY MEMORIAL FUND.

The Rev. A. J. D Souza, Kirem	Rs.	2
The Rev. Seb. Noronha, Puttur	"	4
The Rev. Rosario Luis, Fajir	"	5
The Rev. Jos. P. Fernandes, Madantar	"	5
Mr. Sylvester Pinto, Puttur	"	5
Mr. R. L. Nazareth, Brahmavar	"	10
Total	"	31

College Chronicle.

April 15th, Wednesday.—The following letter from His Eminence Cardinal Gotti, Prefect of the Propaganda, was received by the Bishop of Mangalore by this week's European post:—

MOST ILLUSTRIOUS AND REVEREND LORD, Together with your letter of February 10th last I received the volume containing the spiritual offerings which your good Christians, with truly edifying fervour, wished to be laid in their name at the feet of His Holiness on the happy event of His Pontifical Jubilee. A few days afterwards I received also a letter from Father Frachetti, Your Lordship's Vicar General, accompanying an English address of felicitation to the August Pontiff, written in the name of all the Catholics of that Mission, together with a description of the solemn feasts celebrated in the Parishes on the very day of the Jubilee. Now I am desirous to bring to Your Lordship's knowledge that the Holy Father received with extreme pleasure the noble and generous tokens of affection and veneration of those faithful people, and with special love sends them all, through me, His paternal blessing. I am happy to communicate this consoling news to Your Lordship, and wishing you every good thing from the Lord, I am, Your Lordship's most devoted servant, FR. G. M. CARD. GOTTI, *Pref.*

April 19th, Low Sunday.—The relics of St. Gratian were carried in procession in the evening from the Cathedral and deposited in the church belonging to the Seminary of Jeppu. The Fathers from the College and the Sodalities attached to it took part in the procession, which started from the Cathedral shortly after five o'clock in the afternoon and reached the Seminary about eight, where, after a sermon in Konkany by the Rev. Father H. Fuzzoni, S. J., Rector of the Seminary, Solemn Benediction of the Blessed Sacrament was given by His Lordship the Bishop, assisted by Fathers Colombo and Rossetti as deacon and subdeacon. The procession was one of the largest seen in Mangalore for many a year, and as the line of march lay through the Catholic districts of Humpankutta, Falnir, and Kankanady, the Catholic residents along the route vied with one another in illuminating their houses, erecting triumphal arches, and festooning the way. The whole was a fitting termination to the Triduum of devotions in honour of Saint Gratian that began in Urwa on Friday, continued in Milagres on Saturday and came to a conclusion in the Cathedral on Sunday. Solemn High Mass was celebrated each morning and Solemn Vespers were chanted in the afternoon, after which the shrine was carried processionally to the next church. The Bishop Pontificated at the High Mass in the Cathedral, and after the Vespers in the afternoon Very Rev. Fr. Frachetti preached a sermon in Konkany.

St. Gratian appears to have been a youth of about fifteen years of age who suffered death for the Faith during the persecution of the Church under the Roman Empire. His remains were laid away, along with those of innumerable other martyrs, in the Catacombs of St. Callistus on the Appian Way, where the receptacle was marked by a marble slab, now in Jeppu, inscribed GRATIANUS IN PACE. Along with St. Gratian's body was found the *ampulla* or glass vessel containing the martyr's blood, which is also in the shrine at Jeppu. The relics of the boy-martyr were taken from the Catacombs by Father Andrew Michelini, S. J., to whom Pope Pius VI. granted permission, in gratitude for marked services he had rendered the Church, to take as many bodies of martyrs as he wished for the Church of Corpus Domini at Forli, Italy, which he was then building. This church was for the nuns of St. Clare of the Perpetual Adoration, a new congregation which he had just founded. It was in answer to the earnest petition of Very Rev. Father Frachetti, Vicar General and Superior of the Mission, when in Italy last year, that these good religious parted with the relics of St. Gratian in favour of the Diocese of Mangalore. The Seminary Church was chosen to be their resting place, as it is there that the young Levites are preparing themselves for the sacred ministry which is to redound so much to the spiritual welfare of the faithful throughout the whole Diocese. After remaining exposed for a week in the church for the veneration of the people, the sacred relics were deposited under the High Altar in an artistic reliquary made by Br. Moscheni, S. J.

April 24th, Friday.—To-day at noon the sad news was received at the College that Father Colombo had died from sunstroke at noon on

Wednesday, while making the ascent of the Kudramukh between Nagur and Hevelah. The boys who came to play at the College in the afternoon voluntarily abstained from their usual amusements out of respect for the memory of their late Prefect of Games. R. I. P.

April 30th, Thursday.—The annual Pontifical High Mass of Requiem was celebrated this morning at the Cathedral for the repose of the soul of the Right Rev. N. M. Pagani, S. J., First Bishop of Mangalore, who died eight years ago to-day. Fathers Baizini and Repetto from the College took part in it.

May 4th, Monday.—To-day the first rain since December 7th fell. The College rain-gauge registered ·65 in.

May 18th, Monday.—The Lower Secondary Department reopened classes to-day. Schools are to be held from 8.30 A. M. till 12.30 P. M. until the beginning of the month of June, when the regular order will be resumed.

May 21st, Thursday.—Feast of the Ascension. Father Zerbinati preached in the afternoon in St. Ann's Convent Chapel, the occasion being the Vestition of two novices, Sister Claude Marie, Miss Rosa Frances Fernandes, second daughter of Mr. I. P. Fernandes, Mangalore, and Sister Leonie, Miss Mary Thomas, of Malabar.

May 22nd, Friday.—A High Mass of Requiem was celebrated this morning at Beltangady by Very Rev. Fr. Frachetti, this being the Month's Mind of Father Colombo. The Fathers who were returning from the Kudra-mukh assisted at it.

May 26th, Tuesday.—Mr. T. E. Moir, I. C. S., Head Assistant Collector, called a meeting of the Principals of the two Colleges of Mangalore and the Headmasters of the two High Schools to arrange the events for the Inter-School Gymkhana.

May 31st, Whit-Sunday.—Father Perazzi preached in the Cathedral in the evening for the closing of the Month of Mary, this being the only occasion in the year when there is ordinarily an English sermon in the Cathedral.

The total rainfall for the month of May was 9·53 in. The heaviest was on the 22nd when 1·46 in. fell.

June 2nd, Monday.—The High School and College Departments reopened to-day with the usual *Lectio Brevis*.

June 9th, Monday.—This being the twentieth anniversary of the death of Mr. Lawrence Lobo Prabhu, donor of the site of the College, the usual High Mass of Requiem was sung at 7 o'clock by Father Gilbert Saldanha, S. J.

June 10th, Tuesday.—The novenas for the feast of the Sacred Heart and the feast of St. Aloysius coming together this year both are made in the Church with Mass and Benediction at 9-10 o'clock on schooldays and at 7 o'clock on holidays.

June 16th, Tuesday.—Father Cavaliere took charge of the School Department to-day as Prefect of Schools. The rain-gauge registered 3·60 in. for twenty-four hours. Considerable damage was done to the terrace wall of the playground in front of the College, which broke in three or four places. The S. W. Monsoon burst on the 12th with 1·56 in. of rain.

June 19th, Friday.—Feast of the Sacred Heart of Jesus. Father Perini celebrated the Mass at 7 o'clock and preached to the members of the Apostleship of Prayer. Exposition of the Blessed Sacrament took place at 11 o'clock and the different classes and the local schools of Milagres, Codialbail and Kadri took turns till 4 P. M. in spending half an hour in adoration. Then the Rosary was chanted and Solemn Benediction of the Blessed Sacrament was given by Father Rector.

June 21st, Sunday.—Feast of St. Aloysius, Patron of the College. The Solemn High Mass at 7 o'clock was celebrated by the Very Rev. E. Frachetti, S. J., at which there was General Communion of the students. After the First Gospel Father Rector presented the usual candle to the Founders and Benefactors of the College. In the afternoon at 4 o'clock Solemn Vespers were chanted, after which Father Basil Rosario, S. J., preached the panegyric of the Saint. Solemn Benediction of the Blessed Sacrament was then given by His Lordship, assisted by Fathers Rector and Cavaliere as deacon and subdeacon. The following telegram was received by the Rector early in the day from Dr. C. Fernandez, President of the Bombay Kanara Catholic Association :—"The Kanara Catholic Association wishes yourself, Fathers, Professors and Students a happy feast, every success and prosperity to the College."

Personal Paragraphs.

FATHER Sani left Mangalore on April 30th for Bombay *en route* for Europe. He was accompanied by Father Paternieri, and both sailed from Bombay for Naples and Genoa by the Rubattino Steamer of May 15th. Several other changes have been lately made among the Fathers of the Mission. The Very Rev. Father Frachetti has moved from Codialbail to the Cathedral, where he is to act as Vicar instead of Father Lazzarini, who has gone to Calicut to replace Father Zanetti, who is now stationed in the Diocesan Seminary, Jeppu. Father Corti is also at the Cathedral as Assistant Vicar, but comes to the College twice a week to continue his lectures in the B. A. Classes. Father Cavaliere takes his place as Prefect of Schools in the College. Father Repetto succeeds Father Colombo as Prefect of Games.

Mr. Salvador John Abreo, a former student of this College and son of Mr. Camillo S. M. Abreo of Falnir, was married in the Cathedral, Mangalore, on June 8th, to Miss Ignatia Mary, daughter of Mrs. Juliana Lobo of Bolar. The Very Rev. Fr. E. Frachetti, S. J., celebrated the nuptials and preached on the occasion. Mr. Abreo is manager of the Bamboo Club, Pollibetta (Mercara), and has been a very faithful subscriber to this Magazine from the beginning, which is no small praise considering how things go.

Another of our old students, Mr. T. I. F. Mascarenhas, F. A. '91, son of the late Mr. F. M. Mascarenhas, for many years Headmaster of Milagres School, was married on May 2nd in Milagres Church to Miss Mary Margaret Mascarenhas, daughter of the late Mr. Ambrose Mascarenhas of Falnir. The same church was the scene of the wedding of still another of our old students ten days later, when Mr. Joachim Pais, a Coffee Planter, was married to Miss Matilda Saldanha, daughter of Mr. Joseph A. Saldanha, retired Sheristedar of the District Court. The nuptials were celebrated in both instances by Father Antony Goveas, Vicar, and the sermon preached by his Assistant Father M. P. Collaço.

Mr. Joseph V. Alvares, of the Bombay Dairy Company, exhibited his dairy process at the Indian Industrial Exhibition held lately at Ahmedabad and was awarded a silver medal. He and his wife and Michael Alvares of the Fifth Form were among the few Mangaloreans who were so fortunate as to witness the Delhi Durbar last January.

Mr. Jerome Suares, one of our old students who had been studying in the Madras Medical College to qualify as a Hospital Assistant (Burma), has just finished his course and been posted to the Civil Hospital, Rangoon. In the final examination, held a few months back, he came out first in the first class.

At 10 A. M. on Saturday, May 30th, Mr. L. C. Pinto, Proprietor of the Catholic Book Depot, Kalbadevi Road, Bombay, died suddenly at his residence at Cavel. The deceased was born on December 29, 1838, at Sangolda, Goa, and about forty years ago opened business in Bombay. By dint of hard work and restless industry combined with scrupulous honesty he built up a prosperous business. He was especially well known to the Catholic Missionaries and Sisters, to whom he gave his time and labour with never-failing devotion. Long and gratefully will he be remembered by them, and in his son and successor, Mr. Joseph Pinto, they confidently hope to find one who will continue the benevolence of his father. R. I. P.

Mr. C. Junghenn, of Tounghoo, Burma, who has been here for some time, has made a donation of Rs. 500 to the Wenlock Hospital, having paid it to Major Hazel Wright to be utilised by him in any manner he thinks fit. It is said that Major Wright intends constructing an operation theatre. The present make-shift operation room has no privacy whatever, and an operation theatre has been a long felt want, and it is to be hoped that Major Wright will receive the fullest measure of support and encouragement in his endeavours to supply this. Mr. Junghenn has, on this occasion, also given numerous other benefactions not less generous, namely Rs. 500 to St. Aloysius' College, Rs. 500 to the Jeppu Asylum, and Rs. 250 to St. Anthony's Poor Female Institute. This last named Institute is a part of the various other institutions that Father M. P. Collaço has been organising in aid of the poor of Mangalore, and is founded with the object of teaching destitute girls and widows—who, on account of their social position, cannot conveniently

undertake outdoor work—some industry which would enable them to earn their livelihood and also of providing them with indoor work. I understand that Father Collaço is now inviting benefactions in aid of the Institute.—*Madras Mail*, June 10th.

The Father Antony O'Kenny mentioned in the article on St. Joseph's College, Negapatam, was a native of Dublin, where he was born on June 13, 1802. He entered the Society of Jesus in the Province of Lyons on October 1, 1832, and died of cholera in Negapatam on July 21, 1846. Father John Barrow was born in Kendal, Westmorland, England, March 1, 1810. He joined the Toulouse Province, March 18, 1867, and died at Bordeaux, January 1, 1880. Father Louis Saint-Cyr was born at Villefranche (Rhone), France, December 23, 1813, entered the Lyons Province, December 2, 1834, and died at Kodaikanal, Madura District, January 18, 1887. Father Antony Batut was born at Curieres (Aveyron), France, September 21, 1828, entered the Toulouse Province, October 17, 1851, and died at Bordeaux, July 14, 1890. He was the founder of the Apostolic School at Bordeaux. Father Desirè Audibert was born at Le Broc (Alpes-Maritimes), France, entered the Lyons Province, October 31, 1828, and died of cholera in Negapatam the day after Father O'Kenny, July 22, 1846. Another victim of that cholera epidemic was Father Joseph Barret, a native of France, who died on July 31st, when only twenty-eight years of age, and but a few days after his arrival in Negapatam. Father Joseph Bertrand was born in France, November 9, 1801, entered the Province of Champagne, October 6, 1823, and died January 13, 1844, at Liesse, France. Father Claude Bedin was also a native of France, where he was born, July 1, 1815. He entered the Lyons Province on August 13, 1836, and died in Trichinopoly on April 29, 1876. Father Andrew Bruni, whom he succeeded as Rector of Negapatam, was an Italian and belonged to the Roman Province. After labouring for many years in the Madura Mission he was transferred to the Bengal Mission, where he died on January 28, 1902, at the advanced age of eighty-six. In correction of a statement that appears in the same article, it was Sir Charles Trevelyan, not Sir George, that visited the College in 1860.

The full name of the charitable Spanish lady who befriended Mother Veronica at Bayonne was Señora Pedro Gil Moreno de Moza. She was the widow of one of the first bankers of Paris and was staying at Bayonne for the benefit of the health of her eldest son Pedro, a child of twelve years. When she found that the garden attached to the new Apostolic Carmel founded by Mother Veronica, was only two yards wide, and quite insufficient for the Sisters' health, she sold a diamond cross and some magnificient diamond rings in order to purchase a field adjoining the convent and surround it with a wall. The Carlist War, which was going on at the time in Spain, had cut off her revenues from that country and left her no other resource to do this act of charity. Madame Moreno died on February 12, 1888. Besides the Apostolic Carmel of Bayonne she was the benefactress of the Carmels of Pau and Bethlehem, all three of which received from her charity nearly 30,000 francs. When Mother Veronica returned to Pau she entered the Carmel again as a novice, and was solemnly professed on November 21, 1874. She then went on a foundation to Bethlehem, where she remained twelve years.

The second Annual General Meeting of the Bombay Kanara Catholic Association was held on May 19th at "The Retreat," Mazagon, with Mr. Francis L. Silva, Vice-President, in the chair. After the reading of the Report, which showed that the Association was steadily progressing, and the transacting of some business, the meeting proceeded to elect a new Managing Committee for the ensuing year, with the following result:—President, Dr. C. Fernandez, M. D., L. M. & S.; Vice-President, Mr. D. B. Pinto, B. A., LL. B.; Secretary, Mr. M. L. Aranha, B. A.; Treasurer, Mr. E. Alvares; Members—Messrs. F. L. Silva, J. Coelho, A. F. Theodore, S. J. Noronha, B. A.; A. P. Tellis, C. D. Souza, and M. Cunha, B. A. The Association recorded their deep sense of the loss by death of Mr. P. Gomes, who had proved himself an active and zealous member, and adjourned after passing a vote of thanks to the members of the retiring Managing Committee for all they had done for the welfare of the Association during the year. On Sunday, May 10th, about a hundred members of the Association

held a picnic at Tara, in the suburbs of Bandra, where the day was spent very pleasantly. On Saturday, June 13th, Mr. J. A. Saldanha, B. A., LL. B., lectured under the auspices of the Association in the Catholic Library, Cavel, on "The Ethnology of the Konkani Communities." Mr. Shama Rao Vithal, J. P., High Court Pleader, presided on the occasion. There was a good attendance, several prominent members of the Goan, Bombay East Indian and Hindu communities being present. The lecturer dwelt on the origin, growth, distribution, and racial characteristics of the Konkani-speaking communities, who now number nearly a million souls, and wound up with an earnest appeal to them to unite for the purpose of raising Konkani to an honourable place among the vernaculars. Sadly neglected though it has been in the past, it is capable of holding its own and lending itself to literature, if only cultivated with zeal and earnestness.

We regret to announce the death of Mr. H. G. Joseph, District and Sessions Judge of Trichinopoly. The deceased was well and favourably known in Mangalore. Among his many other good qualities we are glad to mention that he was a good friend to this Magazine from the beginning, and on one occasion, when his subscription was in arrears, he wrote a letter of apology and fined himself an additional rupee for his negligence. *O si sic omnes!*

The Mr. Martin Basil Coelho mentioned in the instalment of the History of the Diocese that appeared in the Easter issue of this Magazine, was a great benefactor of the Mission in his time. Among his other benefactions he contributed Rs. 1,500 to the Seminary of Monte Marian. He predeceased his relict by about twenty years. It seems that there is some inaccuracy in the account of the trouble that arose over the interment of the latter as it appears in the Magazine. A more exact relation is in preparation, which will be ready for the Michaelmas issue, along with some amendments concerning the account of the troubles over Codialbail Chapel. As this is the first time that anything approaching a full account of the affairs of the Mission appears in a public print, those who contribute towards rendering it accurate are doing a good service.

Varia.

EASTER fell this year on April 12th. Not once in this century or the next will it occur on its earliest possible date, March 22nd, which last took place in 1818. Once only in this century (1943) will it occur on the latest possible date, April 25th. This year, by an unusual coincidence, the Jewish Passover fell on the same day as the Christian Easter. This occurs thrice again during the present century, in 1923, 1927, and 1981. Easter Day is always the first Sunday after the full moon which happens upon or next after March 21st. In the present year, however, Easter has been kept on the actual day of the full moon which was full at eighteen minutes past midnight (by Greenwich time) on April 11th, or eighteen minutes after the beginning of April 12th by civil reckoning. The Paschal or ecclesiastical full moon, then, does not necessarily (though the exceptions are rare) correspond with the day of the full moon at any particular place. It cannot do so at *all* places because the times of full moon are not the same in different longitude, so that it would be impossible to regulate Easter by the actual or astronomical full moon. Thus on the present occasion the moon was full *after* midnight on April 11th (so that, by civil reckoning, it was after April 12th had begun) at Greenwich, but before midnight in all places more than four and a half degrees to the west of Greenwich, which includes all Ireland and the county of Cornwall, all Portugal, and the western half of Spain. Easter was therefore on April 12th, the day of actual full moon to places east of four and a half degrees of west longitude from Greenwich, but the day after full moon to places west of that longitude.

The above is summarised from correspondence that appeared lately in *Notes and Queries*. The *Encyclopædia Britannica* states the rule for regulating Easter thus:—"Easter day is the first Sunday after the 14th day (not the full moon) of the calendar moon which happens on or next after March 21. This calendar moon, however, is not the moon of the heavens, nor the mean moon of the astronomers, but an imaginary moon created for ecclesiastical convenience in advance of the real moon."

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We have received from Messrs. Allyn and Bacon, Boston, Massachusetts, United States, America, a copy of *Imitation and Analysis: English Exercises Based on Irving's Sketch Book*, by the Rev. Francis P. Donnelly, S. J. This is a little book of close upon two hundred pages, in which the author sets himself the task of reducing to a system the teaching of English prose composition. He begins by laying down certain precepts and there proceeds to analyse and classify types of sentences selected from Washington Irving's *Sketch Book*, showing in turn how these may be imitated by the student when writing on kindred subjects. Many models are worked out by the author himself and lists of topics are supplied to be dealt with in the same manner. From the sentence-types he advances to paragraph-structure, and gradually teaches how to employ proper words in proper places, the attainment of which, according to Swift, is the attainment of style. The next step is to the essay as a complete whole, wherein Irving's methods of narration and description are explained. Here again subjects for essays are indicated and the topics for paragraphs are suggested. From this it will be seen by those who have laboured at teaching English prose composition in schools how the oftentimes dull and barren drudgery that it commonly is, may be changed into an exercise that is both pleasant and profitable. There is something deplorably vague and uncertain about the method of teaching English composition in most schools. Both teachers and taught are at a loss for a definite method and the practical application of the method. This little book supplies an abundance of prepared matter with definite suggestion for its treatment.

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Another helpful book in the same line has been added lately to "The University Tutorial Series," entitled *Matriculation English Course*, by Messrs. Low and Briggs. This book is intended to cover the whole of the revised London University Matriculation Syllabus in English. It embraces Composition, Précis-writing, Paraphrase, and Analysis of Sentences. As these subjects involve syntax and general grammar, about a hundred pages out of the total three hundred and eighty-five are devoted to a concise account of the grammar and the history of the language. In the Accidence and Syntax the illustrative examples for the most part are not drawn from English classics, but are of the most simple and ordinary kind, for the purpose that the learner should, when his knowledge is tested, be able to frame similar examples for himself. Over a hundred pages are devoted to English Composition, commencing with the simplest forms of narrative, descriptive and reflective composition, and mounting step by step until the Essay stage is reached. Eighteen pages are given to Paraphrasing, about a hundred to Précis-writing, and the remaining eight pages to Letter-writing and Proof-reading. Numerous Text Papers are added to the grammar section, which should prove serviceable to a teacher or private student. The samples for Précis-writing are up to date, the correspondence between the Colonial Secretary and the Boer Generals figuring largely among them.

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The Rev. Dr. Miller, Principal of the Madras Christian College and Vice-Chancellor of the University of Madras, has given to the press during the last three years four monographs, of about a hundred pages each, on *King Lear*, *Macbeth*, *Hamlet*, and *Othello*. These are not annotated editions of the plays, but a study of the moral truths contained in these four masterpieces. Dr. Miller explains in the preface to *King Lear* that it has been his custom for the thirty odd years he has been explaining one or other of Shakespeare's plays to the B. A. Class of the Christian College, after each play has been studied in detail, to give a short course of conversational lectures upon it with the object of bringing its artistic construction and moral significance clearly into view. *'King Lear' and Indian Politics* bears on the present state and future progress of social and political life in India, *'Macbeth' and the Ruin of Souls* exemplifies how evil, when once yielded to, gradually induces total moral ruin; *'Hamlet' and the Waste of Life* accepts Goethe's estimate of the character of the Prince of Denmark, who, being what he is, finds his appointed task too hard for him, so that he may be compared to a costly vase cracked by the growth of a great tree that has been planted in it. A comparison is drawn between the Prince and Indian students, of whom Dr. Miller

says that, 'if they have something of Hamlet's strength, they have lamentably much of Hamlet's weakness.' *'Othello' and the Crash of Character* closes the series, and portrays Othello as a revelation of the forces which "more or less strongly affect the inner life of every man." Both he and Desdemona had, along with much that was noble and good, defects and shortcomings that paved the way to the calamities that came upon them. These four essays should have a special interest for Indian students, written as they are by one who has studied them as closely as he has the noblest creations of him who, after God, has created most. They are published by the enterprising firm of Messrs. G. A. Natesan and Co., Madras, at the moderate price of Re. 1 each, cloth bound.

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It is really time, says a writer in the *Academy*, to compile a Black List of words and phrases that have appeared in Court so often as to suggest their immediate expulsion. Those that appeared on the Black List should be unable—for three years at least—to obtain printer's ink at any printing office in the United Kingdom. The reporter is one of the chief instigators of these offenders whom we propose to put on the Black List. In the last few weeks he has worked his "succulent bivalve" unmercifully, and the bivalve should be sent, with the "London particular," and the "sacred edifice," and the "devouring element," to a Home for Incurables, to enjoy a "well-earned rest"—another candidate for the List. Morning by morning as you pick up the paper to see how the University crews are coming on, you read that A. and B. "indulged in" tubbing. Now "tubbing" means this: that two men sit down and tug at the oars in a wind-driven sleet, while a third man sits in the stern and curses them. Indulgence! But the reporter is building with the ready-made phrase, having to work in a hurry. There is a sensational suicide announced. Up comes the reporter "transpiring" at every pore. He finds the doctor who said the man was dead, and he writes that the medical man on being summoned "pronounced life extinct." Finally "no reason can be assigned for the rash act." The suicide has left behind him letters which prove that he had contemplated such a departure from life for months; he had taken the most elaborate precautions to elude interference. Never mind. To the reporter suicide has always been "the rash act," so down it goes. It means nothing—or, rather, any meaning it conveys is the wrong one. But somehow or other it seems to fit.....

We should black-list the "well-earned rest" and the "scene of her former triumphs," the "young lady of prepossessing appearance," the "ample justice" that is done to the viands beneath which the "tables literally groaned." and the wedding presents that are "numerous and costly;" but we admit their use in a world where time is money and lines are a penny; these habitual offenders might, after some years abstention from ink, be considered to have purged their offence. Much more annoying is the attempt at absurd ornamentation, the struggle against tautology which results only in ridiculous turrets and preposterous pinnacles of language. Here the sporting reporter is supreme. "Trundling the leather" and "negotiating the spheroid" are but two of a hundred candidates for the Black List. These, however, any magistrate would convict at sight. There is no defence possible. But why should it be necessary, when Dr. Johnson has been mentioned twice, to call him at the third allusion "the great Lexicographer"? No one, we suppose, could name the writer who first heard that phrase, and certainly no one could number those who have clapped it into type. It is one of the most persistent offenders, and it should be instantly black-listed. It has no longer any possible relation with Johnson's reputation, which rests now on the careful chatter of Boswell. With the great Lexicographer must pass into obscurity the "Swan of Avon," the "Wizard of the North," and the "Sage of Chelsea." The phrases ring through the papers with the maddening iteration of the latest popular tune that the whistle of the street boy catches from the piano-organ which gets it from heaven knows where. To the list, too, must be added the infuriating beginning of a paragraph: "it is interesting to note." If it were not interesting there would be no excuse for noting it.

The professional writer, whether he be a reporter who talks of a holocaust from which nearly every one escaped, or the wearied leader-writer who skips from one subject to the other with "meanwhile"—

is a serious offender. But one can see the reason of his error. The ready-made phrase is popular with the writer in a hurry. It is the amateur—the semi-professional—who is most surprising. A man knows his subject; he talks about it over the dinner table; talks well; and some one, impressed by his vigorous presentation of a view, says, "Why don't you send that to a newspaper?" The idea appeals to him. He goes home, sits down, spreads his blotting pad, dips his pen—and reflects that he must be literary. "I crave a portion of your valuable space anent a question which is *en évidence*" he begins. He makes a correction, and proceeds leaving "anent" and *en évidence*. You may fill up the gaps, for the subject does not matter. "Rush into print"—"comes as something in the nature of a surprise"—"woo the muse"—"the force of (anything you like) could no further go."—"his sable majesty"—"a place not mentioned in polite society"—"save the mark!"—"I have yet to learn"—"gentlemen (?)"—"perish the thought!"—"ye gods and little fishes"—"apologising for taking up so much of your valuable space." And yet across the dinner table he said none of these things, every one of which we consign at once to the Black List, every one of which sensible men write when they write to the newspapers. For they are determined to be literary. And the unusual medium of the pen paralyses their thought and throws them back on the phrase. That is probably the explanation of the business letter—from the house-agent or the solicitor—which is built out of whole sentences.

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On Wednesday, March 25th, Father Bernard Vaughan, S. J., brother of the lately deceased Cardinal, delivered a lecture in the Rotunda, Dublin, on "The Jesuit in Fact and Fiction." The spacious building was crowded in every part. On the platform was the Lord Chief Baron (Palles), who acted as chairman, and about him were notabilities of all the professional and commercial classes, including the Lord Mayor of Dublin. The Chairman, having introduced Father Vaughan to the assembled company, the lecturer proceeded to deliver his address, a synopsis of which is here reproduced from the "Irish Times," the leading Protestant journal of the Irish capital:—

Father Vaughan said that it was once his privilege to have been asked to give an address to a number of Nonconformist Ministers, and as the choice of subject was left to him he had elected for his thesis—"Why I am a Jesuit." What had led him to make that choice was the difficulty which had always presented itself to him of reconciling the Jesuit in fact with the Jesuit in fiction. Accordingly he had thought it well in the interests of truth to give to his friends the antidote to what a Jesuit was not by putting before them what a Jesuit was. He knew to his cost what a Jesuit was, because he had been through what Americans called "The Jesuit Gospel Mill," and though the process was supposed to crush out all notes of individuality in the wretch who was so foolishly wicked as to submit himself to its grinding wheels, he had flattered himself that, he for one, at any rate, had managed to get through with every bit as much of his own individual character as he cared to call his own. He had not lost, but had gained by the Jesuit training, and he was proud to be able publicly to say that if he had anything worth owning it had in great measure come to him from that Society which was credited with converting its members into infernal machines for the destruction of the social organism. He had met and knew many Jesuits of many nationalities, but he had never yet come across the type set forth in works of fiction. Truth to tell, he for one had during the past year brought two actions for libel against newspapers for venturing to fasten upon him a Jesuit in fact, some of the bad names given to the Jesuit in fiction. In one case the journal offered a full and adequate apology, in the other a jury of his countrymen forced the libellers to pay £300 damages and £300 more costs, so that he might with some show of reason claim to have taken an active part in that Charge of the Six Hundred. The lecturer then gave an account of the origin of the Society in 1534, and its subsequent history. Continuing, he said that with the exception of the lay-brothers, who were Jesuits living in Jesuit houses, in Jesuit garb, and doing Jesuit domestic work, there were absolutely no Jesuits who were not actually priests or in training to become Jesuit priests. There was no mistaking them: they had their own rule, their own houses, their own dress, and some people went so far as to say their own "sly and oily ways," though he (the lecturer) had not as yet met the "sleek and silky" type except in works of travesty and fiction. His experience went to show that Jesuits for the most part were plain, blunt men, who tried to do their duty. They were neither much better nor much worse than other priests, secular as well as regular. Indeed there were plenty of priests from whom Jesuits might learn many a salutary lesson. Father Vaughan went on to tell of the work done by Jesuits as foreign missioners, as teachers of youth, as philosophers, theologians, and scientists till the Society was suppressed in 1773 by Pope Clement XIV. Why was the Society numbering

22,589 members suppressed? Time did not permit him to enter into a detailed account of matters which led up to its suppression. The Brief suppressing it gave a long enumeration of complaints that had at various times and places been made against it. But while these charges were rehearsed historically, they were not in the Brief pronounced as proved in fact. The Brief was a disciplinary and administrative measure, it had nothing to do with doctrine; it was not an infallible utterance, so that all that a Catholic had need to say about the Brief was that wherever it was promulgated there the Society was truly and canonically suppressed—ceased to exist. With the Brief before him the Protestant historian Schoell wrote this:—The Brief condemns neither the teachings, nor the morals, nor the discipline of the Jesuits. The complaints of the Courts [of France, Spain, Portugal, and Naples] against the Order are the only motives alleged for its suppression, and the Pope justifies his action by precedents of Orders suppressed in deference to public opinion." Father Vaughan said that for all he knew the Society might be suppressed again. It had died in 1773, it had revived to live its early life once more in 1814, but how long that life was to continue depended upon the Holy See. If a Pope were to arise to give the death-blow to the Society it would submit to it without much ado. No individual religious order was necessary to the welfare of Christ's Church, and he could quite conceive a set of circumstances springing out of the near future which might induce the then reigning Pontiff to repeat the act of Clement XIV. One thing was certain, and that was the Society never had been and never would be reformed. It was its one proud boast that if it failed in anything it was in its individual members, not in its organisation or in its constitution, or its corporate life. Why, it was sometimes asked, was the Society so much feared and hated? To that question he replied in the Socratic method by asking the further question—Why was it that the Order was so much revered and loved? Surely if the charges alleged against Jesuits were true, their colleges would be empty, their churches deserted, and their occupation gone. Perhaps, after all, the best practical proof that the Jesuit in fiction was no true portrait of the Jesuit in fact was the good work done at Clongowes, Miltown, and in Dublin itself.

The Lord Mayor, in moving a vote of thanks to Father Vaughan for his lecture, was sure that he spoke the feelings of the audience in expressing their deep gratitude for such an interesting address.

Sir Thomas Myles, F. R. C. S. I., seconded the motion, which was put by the chairman, and carried with acclamation.

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The Honourable G. T. Mackenzie, British Resident of Travancore and Cochin, presided at a prize distribution in St. Berchmans' High School, Changanacherry, on May 22nd, and made one of his interesting speeches, in which he gave expression to the following sentiment which should be dinned into the ears of students beyond the confines of the Model State of Travancore:—

Teachers are useful to show you the way, but you yourselves must take that way. Schoolboys ought to be like a pack of hounds where the huntsman with his voice encourages by name each hound that whimpers as it picks up the scent; but too often schoolboys are like a herd of sheep that keep their eyes on the shepherd and are driven together into one pasture. The word "educate" means to draw out all that is original and all that is good in a scholar. It means that he is to be taught to think for himself. It does not mean that, like a parrot, he is to be taught to repeat the thoughts of other men. It does not mean that before he has even learned how to spell correctly he is to take down dictated notes and learn them by rote to reproduce them at an examination. Boys trained under that system may perhaps pass examinations, but they are fit for nothing else. The living voice of the teacher ought to test and probe each scholar to see that he has some understanding of the subject which is before the class, and the scholar trained to think for himself and to travel outside his text-books, ought to leave school or college equipped to take his place as a useful citizen of his country. Let this school be a model of the better system. Let this school lead the way. Let every boy in this school regard the education which he here receives only as the key unlocking the door to further knowledge in every direction and let him grasp this idea that if he is to succeed in life it will be by his own efforts.

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Ælurophobia is a new word that has not found a place in *The Oxford Dictionary*. It is of American coinage, fresh from the mint of *The Bookman*, whose editor pats himself complacently on the back for inventing a new Greek compound to express the very old sensation known as "Cat Fear." Who does not remember Shylock's

> "Some men there are love not a gaping pig:
> Some, that are mad if they behold a cat"?

The editor in question maintains that this feeling is not properly fear, but rather an indescribable loathing, which is sometimes so intense as to produce a cataleptic condition in the one who experiences it. He advances the theory that "cat-fear" is only a

secondary manifestation of serpent-fear, the peculiar loathing which some people feel for the snake extending in highly sensitive natures to creatures or even inanimate objects which resemble or suggest the snake. No matter how harmless the thing may be in itself, let the adjective "snaky" be applied to it and it is sufficiently condemned. Snaky locks, snaky ringlets, snaky eyes, snaky movements—all these, and a score of other expressions, coannote something repulsive. The cat is essentially a snaky creature. Watch a cat as it moves about at ease, lies in the sun, or as it curves itself into its usual position when about to sleep. Its stealthiness, its sinuous movements, the undulations of its lithe body—these are closely comparable with what we notice in the serpent. And if the cat have glossy fur, and if it be barred with stripes, these are movements at which one troubled with hyperæsthesia will begin to shiver. Ælurophobia in its last analysis, then, seems to be a secondary manifestation of snake-fear.

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The following are some interesting samples of "tongue-twisters," collected from the principal European languages :—

Italian.—Se l'Arcivescovo di Costantinopoli si volesse disarcivescoviscostantinopolitannizzare, vi disarcivescoviscostantinopolitannizzereste voi per non fare disarcivescoviscostantinopolitannizare lui?-which being interpreted means, "If the Archbishop of Constantinople would wish to give up his archbishopric, would you do the same in order that he may not give up his archbishopric?"

French.— Je suis je que je suis,
Je ne suis pas ce qui je suis;
Si j'étais ce que je suis
Je ne serais pas ce que je suis.

This is a supposititious soliloquy of a groom following his master. The play of words is, of course, on "je suis, I am," and "je suis, I follow." Other French specimens are "Que coûtent ces saucissons? Six sous? Ces saucissons six sous c'est cher," "Ton thé t'a-t-il tout otée ta toux?" "Le riz tenta le rat, le rat tenté tâta le riz," and "C'est le cri aigri du gris crieri qui crie."

English.—The following, "out of some thousands of specimens of this kind of sentence," was awarded the first prize in a competition held some years ago by the *Golden Penny*—viz., "The sixth sick sheik's sixth sheep's sick." Others that were in vogue before the time of prize competitions were such as "Peter Piper picked a peck of pickled pepper-corns," "Round the rugged rocks the ragged rascals ran to reach the rural races," "Richard hit Robert a rap on the ribs for roasting a rabbit fresh and rare," and others too numerous to mention.

The Danish shibboleth is "Rödgröd med Flöde." The Dutch gutturals are heaped together in "Acht-en-tachtig glad geschuurde kacheltjes," the Spanish gutturals in a set of verses attributed to Lope de Vega, beginning "Dijo un jaque de Jerez, con su faja y traje majo." A Platt-Deutsch "twister" is "Eene jute jans is eene jute jabe Jottes." An Irish one is "Baile-dà-chab, buail do dhà chab a-cheile" ("Ballydehob, strike your two lips together"). A Welsh one is "Hwch goch a chwech o berchyll cochion bach" ("A red sow and six little red pigs").

ENIGMAS.

I.

A sign my first, a cross antique,
In vain its origin we seek;
Engraved on rocks in hoary ages,
It takes its place in modern pages.
A symbol erst of endless life,
Of tongues it now assists the strife.
My next, Muscovian, seldom roam
Beyond the precincts of their home;
Most potent powers, like all their kin,
They favour those who dare, and win.
Like them they play in means and arts
Of war and peace important parts.
My whole no man can stay; they come
Now singly, now in packs; whilst some
From causes rise we ne'er can know,
The most part from our actions flow.
They come from friends, they come from foes,
But none so drear and dire as those
That fill the Balkan vales with woes.

H. S. B.

II.

Tergeminis similes discernunt visque genusque:
Masculus est sitiens pugnas armata caterva:
Nobile saepe decus sacris dat *femina* templis:
Neutro bellator robustos impetit hostes.

L. Z., S. J.

III.

Consona trina datur: lege quamque suo ordine, sodes,
Illis particulam, tempus quae denotat, adde,
Prodibit nulli res simplicitate secunda.

L. Z., S. J.

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en tran.

OBITUARY.

FATHER ALOYSIUS COLOMBO, S. J., died of sunstroke at the foot of the Kudremukh, between Nagur and Hevalah, at noon on Wednesday, April 22nd. Such were the sad tidings that reached Mangalore the forenoon of the following Friday. On Tuesday morning about nine o'clock he had left the College in company with some other Fathers who were going to the Kudremukh to spend a few weeks of their vacation. The party took boat at Jeppu Ferry to go by water to Bantwal, where bullock bandys were in waiting to convey them to Nagur, but at Panemangalore it was found that the water was not deep enough to ascend any higher. It was necessary therefore to make the remaining three miles on foot, under a scorching afternoon sun. By travelling all night in the bandys Nagur was reached at seven o'clock in the morning, two hours later than had been calculated. As it was judged too late to begin the ascent of the mountain at that hour, it was deemed advisable that those for whom manchillas had not been provided should remain at Nagur till the evening or the early hours of the following morning, when they could avail themselves of the manchillas returning from the summit. Nagur being known to be a very warm place and the accommodation there being very limited, some of the Fathers started out on foot about eight o'clock to make the fifteen miles by easy stages, resting in some shady place during the very warm hours of the day. Father Colombo was of the party, and about half past ten o'clock, when five miles of the ascent had been made, he was seized with what seemed to be a fainting fit. Restoratives were at once applied, but instead of coming to himself he fell into convulsions for ten minutes. After that he remained unconscious till about noon, when he rallied for a moment, opened his eyes and seemed to recognise some of those standing around. He then became unconscious again and after a few minutes passed away as into a quiet sleep. A manchilla was sent back by the party in advance, in which his remains were borne back to Nagur and thence Beltangady for burial. It was midnight by the time Beltangady was reached, and as no time could be lost, a grave was dug at once and at four o'clock he was laid to rest in the cemetery attached to the church on Providence Hill.

Father Colombo was born at Pontida, near Bergamo, Italy, on February 21, 1864. He entered the novitiate of the Society of Jesus at Portoré, Croatia, on October 31, 1884, and after seven years there, the greater part of which he spent in the study of Rhetoric and Philosophy, he came out to this College, October 25, 1891. Four years later he returned to Europe for his Theology at Gorizia, Austria, at the end of which he was ordained priest. After a year at Sartirana, Lombardy, he returned to Mangalore, October 23, 1899, and resumed his work in the College as teacher and Prefect of Games, making himself all to all of his young charges, whose affection he know so well how to cultivate and retain. He devoted himself heart and soul to his work and was most ingenious in contriving means for all to enjoy themselves during the hours allotted to recreation. What an amount of self-sacrifice that involved is known only to those who have had experience of such work. A heroic instance of his self-sacrifice, known only to those who were in intimate relation with him, occurred a few years ago when there was a call for some one to volunteer to attend a patient in an advanced stage of leprosy. Father Colombo immediately gave in his name and pleaded that he might be given the preference as his increasing deafness had in great measure impaired his usefulness for College work.

R. I. P.