

IN THE ISLAND OF CEYLON.

The Indian, no doubt, often hears of Ceylon, "the Eden of the Eastern Wave." But to him his own Indian Empire is of such overwhelming importance that anything colonial must needs pale beside it. A few weeks, however, spent in the island are sure to raise in his estimation the premier Crown Colony of the British Empire, and to convince him of the truth of the testimony borne in its favour by poet, philosopher and politician. Before he has set foot on the spicy island, he is likely to feel the force of the couplet of Oliver Wendell Holmes:

When Ceylon sweeps thee with her perfumed breeze
Through the warm billows of the Eastern seas.

As his ship steers into the great artificial harbour of Colombo he sees how art and industry have striven to do all that nature had not done to make Ceylon rich and beautiful. In his excursions in the island and round the sea-coast, he can realise the opening sentence of Sir Emerson Tennent's monumental work on the colony: "Ceylon, from whatever direction it be approached, unfolds a scene of loveliness and grandeur unsurpassed, if it be rivalled, by any land in the universe." He is "entranced by the vision of beauty which expands before him as the Island rises from the sea, its lofty mountains covered by luxuriant forests, and its shores, till they meet the ripple of the waves, bright with the foliage of perpetual spring." He can understand how Haeckel, the German philosopher, after a stay of some months, could go into raptures when speaking of Ceylon, and how the Hon. Everard Ferdinand im Thurn, late Lieutenant-Governor of the Colony, with his prolonged experience of the West Indies and South America could say he had seen nothing to approach the outlook from the railway incline between Colombo and Kandy.

Since 1507 when the Portuguese first landed in Ceylon, the island has been continuously, though not entirely, ruled by Europeans. The Portuguese were dispossessed by the Dutch, who in turn gave way to the English who have held sway over the Maritime Provinces since 1796, and over the whole island since 1815. For a short period the colony was administered from Madras, but without success.

This led the British Government to administer the island direct from the Crown, which sent out the first British Governor in 1798.

If tradition speaks true, the Singhalese are of Aryan race and connected with the north of India. The language, customs and history of the country bear this out. The Ramayana and the inscriptions of Asoka point to early intercourse between North India and Ceylon. The chronicles compiled in Pali in the fourth and fifth centuries A. D. out of the archives of the celebrated Buddhist monastery of Anuradhapura show how the Buddhist religion was established in the island by Aryan influences in the third century B. C.

Great ethnological interest attaches to the Veddas, who, perhaps, represent the aborigines of the island. Some of them have been civilized, and are called Village Veddas. But in the interior are still to be found the genuine Rock Veddas. They live by the bow and the snare; store their meat, preserved in honey, in hollow trees; and shun intercourse with other men. The Census of 1901 enumerates the Veddas at 3,971.

Among the most valuable assets of the local exchequer is the Ceylon Railway System, which is owned and worked by the Ceylon Government. The works and inclines between Rambukkana and Kadugannawa, as also between Nawalapitiya and Bandarawela are of such exceptional difficulty, magnitude, steepness and length, that the railway might be classed among the remarkable railways of the world in these respects. There is no other instance of a railway with a gauge of 5 ft. 6 inches rising to an equal altitude above the sea, nor is there another railway with a use of curves having so small a radius as 5 chains (330 ft.) with that gauge.

Ceylon may, in general, be said to depend on agriculture for its prosperity. It is true that fishing, plumbago mining, gemming and other pursuits support many people. But the vast majority either till the soil or are engaged in industrial work dependent on agriculture. The "chena" cultivation finds great favour with the villager. The forest is felled and burned, and a crop of "dry grain" (*i. e.* cereals which require no irrigation) is grown instead. After two or three years the land is abandoned to grow up in low scrub, and after the lapse of about

ten years it is chenaëd again. This practice has laid waste large areas of good forest.

But in speaking of Ceylon, special importance ought to be given to European planting. It dates from the conquest of the Kandyan kingdom and the opening of the road to its capital. Large sums of money were at first vainly spent in trying sugar, indigo and other Indian crops, until the soil was found to be eminently suited to the cultivation of coffee. By 1838 the success of this industry was an accomplished fact and it reached its zenith in 1845. "So dazzling was the prospect," says Sir Emerson Tennent, "that expenditure was unlimited; and its profusion was only equalled by the ignorance and inexperience of those to whom it was entrusted. The rush for land was only paralleled by the movement towards the mines of California and Australia, but with this painful difference that the enthusiasts in Ceylon, instead of thronging to disinter, were hurrying to bury their gold." A collapse soon followed. But the paralysed industry soon recovered the lost ground. It was carried on with successes chequered with failure. In its decline it seemed as if cinchona was destined to take its place. But ere long it became clear that tea was the industry of the future. Large areas were planted up in it. An export began and Ceylon tea was favourably received upon the markets of Europe. The rise of the industry was quite extraordinary, and it soon eclipsed all the others in the island. During the collapse of coffee, cacao or chocolate and cardamoms were resorted to. Cearà rubber came into some prominence in 1882; but it was soon superseded by Para rubber, which has of late years been engaging the attention of planters to an unusual degree. The demand for the product is great, and there seems to be, at present, quite a rubber mania prevailing over the island. The visitor might see an entire flourishing plantation of some other product mercilessly devastated to make room for the rubber tree. This might seem to him unaccountable vandalism, but the shrewd planter surely knows better.

The Government of Ceylon helps on these various industries by keeping up an Irrigation Department as also a Scientific Department. The irrigation works of the colony are considered to be

among the most remarkable in the world. In the time of the ancient Singhalese kings a vast and wonderful system of irrigation works covered the country. Foreign invasion led to the disorganization of the sluices and overflows. The result was the total destruction of these marvellous works. The flourishing country was reduced to a wilderness overgrown with forest. After centuries of neglect, these works are being restored by the Government, and the country is gradually becoming more fertile.

The Scientific Department is intended for a systematic study of the botany, entomology, agriculture and horticulture of Ceylon. This department which began as far back as 1810 has now its headquarters at Peradeniya, near Kandy, and is known as the Royal Botanic Gardens. Its title, however, expresses but imperfectly the wide range of its activities. Its work has been attended with signal success, and several plants introduced by it into Ceylon are now so common as to be thought indigenous. The most valuable of these introductions are probably cinchona and the Para rubber tree of the Amazon valley. In recent times the old organization of the Botanic Gardens has been extended and at present the Department consists of three distinct branches, the Scientific Division, the Division of Botanical and Horticultural Gardens and the Division of Experimental Stations. In connection with the Scientific Division, an economic Museum, a Herbarium, Laboratories and a large Library are kept at Peradeniya. Here visitors of all nationalities are welcome, and they resort to the Laboratories in increasing numbers to work at botanical and economic problems in the tropics. The second division comprises six botanic gardens, the chief being those of Peradeniya and Hakgala. These beautiful gardens are the constant resort of numberless visitors. The Experimental Stations, of which there are two, attend to the improvement of agricultural crops or the preparation of productions for the market, for which the limited area of the Botanical Gardens is insufficient.

The Pearl Fishery of Ceylon is too important to be passed over without notice. Poets and historians refer to it continually. Ceylon, in the language of the East, "is the pearl-drop on India's brow," and the Gulf of Manaar is "the sea abounding in

pearls." The Phoenicians, the Romans, the Levantine Greeks, the Arabs, the Portuguese, the Dutch and the English have in turn been attracted to the island by the precious gem. The fishery takes place during the north-east monsoon—February, March and April, and its organization has so far been in the hands of the Government Agent or chief revenue officer of the Northern Province. The leasing of the fishery to a London syndicate is under debate. The value of the fisheries varies greatly. It ranges from the record of £ 105,187 in 1814 to the insignificant sum of £ 584 in 1815. The quantity fished is equally variable. It was 44 millions in 1891, while in 1884 it dwindled down to 636,000.

The irregularity and intermission that has at all times characterized the pearl fishery have constantly disquieted the Government. Several inquiries touching the subject were made during the last century, but without much success. At last in 1901 Sir J. West Ridgeway, the late Governor of Ceylon, had recourse to biological science. Professor W. A. Herdman, F. R. S., accompanied by Mr. James Hornell came out to Ceylon to investigate the question. It would be too long to enter into the many valuable discoveries and suggestions made by them. The following passage, however, might interest the reader as correcting the old idea of pearls being due to the irritation caused by an intrusive grain of sand, at least as a normal mode of pearl formation. "Two chief modes of origination," says Mr. Hornell, "were found, correlated respectively to two classes of pearls which can easily be determined and separated at sight by an expert. The one is the "Orient" or "fine" pearl of commerce; the other constitutes the bulk of those irregularly shaped and of those known as "seed pearls." "Orient" pearls were discovered to be due to the irritation caused within the tissues of the pearl oyster by the presence of the dead bodies of the spherical larvae of a small tapeworm (*Tetrarhynchus*) which frequently infests the Ceylon pearl oyster in considerable numbers; 40 cysts have been counted in a single pearl oyster. The second or inferior class of pearls is primarily due to the formation of crystalline bodies, analogous to gall stones, within certain muscles of the oyster.

These bodies become later, by causing irritation, the nuclei of pearls, coats of nacre, similar in composition to the brilliantly lustrous mother-of-pearl lining of the shell itself, being deposited concentrically around. Thus the pearl increases regularly in size. "Orient" pearls are similarly formed of successive coats, and differ solely in the character of the nucleus, *i. e.* of the originating irritant body."

To say a word on the Education of the country, its spread has been rapid since 1869 when the Government organized a separate Department of Public Instruction. The methods adopted are characteristic of the principles of the British Government. The brunt of the work is left to missionary bodies. No distinctions or privileges are accorded to any religion or society, but all are equally encouraged. The result of this policy has been that side by side with the Government Schools there has been a far more rapid spread of aided schools. A peculiarity of the elementary education is the school gardens. In each province, schools with the required conditions for successful gardening are selected. The Department supplies seeds and implements, while masters and boys share the produce. Special attention is paid to the cultivation of vegetables. Useful vegetables have thus been introduced into many districts where they were hardly known before. As to Higher Education, it must be said that the defect of the system is the absence of a University. Promising youths and the sons of wealthy parents are under the necessity of going to England to complete their education. There are, however, a number of Colleges where higher education is imparted. To the work of these Colleges Government has given an impetus by offering annually a scholarship of £ 200 a year for four years with outfit allowance and free passage to and from England. An examination is held in Ceylon by the Oxford and Cambridge Joint Board for Schools' Examinations, and the successful competitor proceeds to an English University, Medical College or Engineering College. Thanks to the scholarship, not a few highly gifted youths have won for themselves a name in England and a brilliant career in Ceylon. For them, perhaps, the want of a home University has after all been a boon.

Quite a number of Protestant sects try to carry on the work of evangelization in the island. But we are assured by Protestant writers themselves that small success has crowned their efforts. As Sir Samuel Baker puts it, "What with High Church, Low Church, Baptists, Wesleyans, Presbyterians etc..... the ignorant native is perfectly aghast at the variety of choice." The census of 1901 enumerates the total Protestant population at 80,000. Very different has been the progress of Catholicism for centuries past. The interesting history of the Catholic Church in Ceylon has of late been briefly told in the columns of the 'Tablet' by Dom Maternus Spitz, O. S. B. (See 'Tablet,' April 14 and following numbers). The Faith planted by St. Francis Xavier and other valiant missionaries during the time of Portuguese supremacy struck deep root in the heart of the native. Nor was he found wanting in the day of trial. During the persecutions of Native Rajahs, and still more during the prolonged period of Dutch fanaticism, he repeatedly showed he had the stuff of the martyr in him. To quote the testimony of the Protestant Sir James Emerson Tennent, "There are to be found amongst the Roman Catholic Singhalese, men whose morality is as undoubted as their attachment to the forms of their adopted religion is sincere, and whose conduct and demeanour as Christians are as consistent and becoming as those of any other sect in Ceylon."

In 1886 Leo XIII established the Hierarchy in Ceylon. Colombo was raised to the rank of an Archbishopric, with Kandy and Jaffna as suffragan sees. In 1893 the two new dioceses of Galle and Trincomalee were formed. The Oblates of Mary, the Benedictines and the Jesuits cultivate at present the Lord's vineyard. The Catholic population of the island is slightly in excess of 300,000, and it is a relief to turn to their peaceful and prosperous condition from the sad state of affairs in France and the impending dangers of the Educational Bill in England. The numerous Catholic churches beautify the whole coast of Ceylon. The Cathedral of Colombo is the handsomest of them all, and enjoys the reputation of being third in rank among the churches of the East. Built in imitation of St. Peter's, Rome, the superb edifice cannot

fail to make a lasting impression on the beholder. Its superiority over the low and darksome temples of pagan worship betokens, though faintly, the infinite superiority of the Catholic religion over the many false ones scattered over the land. The beauty of the church, however, would be greatly enhanced if an artist could be found to do for it what the late lamented Br. Moscheni did for some churches in India. Among the flourishing educational institutions may be mentioned St. Joseph's College, Colombo, under the direction of the Oblates of the Immaculate Conception. But the great Catholic institution in the island is the Papal Seminary at Kandy, established in 1893 by the munificence of Pope Leo XIII. The imposing four-storied structure shelters close upon ninety ecclesiastical students. The majority of dioceses in India and Ceylon are here represented. The students present a great variety of race and colour, all blended into one harmonious whole, such as the grace of God alone can effect. The nine or ten years of formation at the seminary are spent in a never-ending round of prayer and study. A learned and devoted staff of Jesuit professors, belonging to the Belgian Province, offers the privileged Levites the advantages of an ecclesiastical education seldom surpassed in the seminaries of Europe. The chair of Dogmatic Theology has long been filled by Fr. J. Van der Aa, whose philosophical works have served as text-books in Belgium, Spain, Portugal and even China, and whose numbers among his old pupils such eminent men as the present Cardinal Secretary of State. The keenest interest in the institution is displayed by the Most Rev. L. Zaleski, the Delegate Apostolic, who has fixed his residence at Kandy. His princely liberality towards the seminary of his predilection constitutes him its foremost benefactor; and, thanks to his unceasing solicitude, it has come to be what the great Pontiff, Leo XIII, intended it to be—the Central Seminary for the higher education of the Indian Clergy.*

KANDY, 25 MAY 1906.

M. M. C.

*For a more detailed and at the same time a succinct account of Ceylon the reader is referred to 'St. Louis World's Fair Ceylon Handbook' where the best-informed speak on a variety of topics and to which the present writer is indebted for much information.

TALES OF AN ANCIENT MARINER.

III. CROSSING THE LINE.

In these days of steamers and quick ocean travelling many of the old manners and customs of seamen are forgotten and among them the farce always enacted on board all sailing ships while crossing the line. I will try and describe it to you as I remember it done thirty years ago.

By Neptune's laws each adventurer or would-be navigator, who has never before visited those regions, must submit to be initiated into his most strict and sacred laws, or else pay a forfeit in either rum or money.

The practice is not quite so common now as the sailors got drunk, abused the liberty allowed them on that day, and neglected their work; but one cannot find much fault with them, for sailors are a set of men not much given to serious reflection, and they are very often aware also that their superiors share in their remissness.

The farce of shaving, though a foolish and most ludicrous play, is most anxiously looked forward to by all on board and affords much fun and laughter.

The best qualified and oldest seaman is always chosen to personate Neptune, who presides over the ceremony, while the wit of the fore-castle is made to represent Amphitrite, and is rigged up in some cast-off female clothing and tries to look as modest a maiden as any in the town. Then the Doctor and the Barber must not be forgotten; the former has to prepare his pills and drugs, the ingredients of which are best known to himself, while the latter provides himself with a razor usually in the shape of a well notched rusty hoop to scrape the aspirants' cheeks.

The night before the grand ceremony a burning tar barrel is dropped overboard from the fore-castle head, and as it floats past the vessel, a mass of flame, a weather-beaten visage clambers up the side, and hops on board and gruffly hails—Ship ahoy? What name? Where from and whither bound? These questions being answered, his Majesty inquires how many sons there are on board who desire to obtain the ocean's freedom, and bids all on board prepare to meet him at daylight.

As dawn appears all the luckless unshaved ones hide themselves, and well they may if any one has a grudge against them, for worse even than the rough bear's hug are the Doctor's well mixed pills and nauseous drugs, and the Barber's saw-notched razor.

The rude cavalcade now appears proceeding slowly from the fore-castle, a motley group indeed, ludicrously besmeared with paint and disguised in masks.

The gun carriage is placed in the centre as a throne of state, and on it sit the sea-god and fair Amphitrite, the former with a flowing beard, and bearing in his hand a trident, and around them their obsequious and mischief-doing constables. The carriage drawn by four tritons now advances in stately pomp towards the poop, there to be inspected by the passengers, while the hat is going round, and then proceeds to the centre of the main deck where the largest boat in the ship has been placed and filled with water, and in it is also hidden the Bear. A long plank is laid across the gunwale, and on this sits the Barber, and mixes his lather, the chief ingredients being grease, tar, and soot, which he stirs well together ready for his barbarous work.

A list of names is then read aloud to Neptune, and each in turn is ordered to be brought forward, and if not forthcoming the constables overhaul the ship till they find the fugitive, and bring him before the tribunal with his eyes bandaged.

He is then led to where the Barber is seated, and Neptune advises him to be less refractory or more civil as the case may require, and before he is initiated into the mysteries, he is advised by his Majesty as follows:—

With strict injunction ne'er to prove a drivel;

Eat not hard biscuit when you can find bread...

And now for the mysteries. First the doctor feels the patient's pulse, and after satisfying himself that he requires his aid he gives him some physic or perhaps a pill of some specially revolting mixture. These remedies generally stop his bawling and render him both dumb and passive to whatever treatment follows. When the Doctor has tormented him to his heart's content, he is passed on to the Barber who, in place of a towel, ties round his head an

old tarpaulin and dexterously applies the loathsome mixture that does duty for soap; and should the poor wretch cry out under this treatment he gets a brushful between his teeth which like the pills soon puts a stop to all further remonstrance, and he allows the Barber to tweak his nose with impunity. But even worse is yet to come when the rough razor is rudely drawn over his cheek and chin, the instrument being so rough and blunt that instead of mowing the beard it scrapes the skin off and the distorted features of the poor unfortunate plainly show the pain his lips dare not disclose.

This torture is continued until Neptune in his pity cries "Avast," and instantly the plank is drawn from beneath the victim and down he drops into the water in the bottom of the boat, there to receive yet rougher treatment at the hands of the Bear, who is all too ready to receive him in his hug, but at last escaping from his clutches he gains the deck again, and is by all hands welcomed with shouts of laughter, and generally, though in a truly pitiable state, forgets his own torments and retaliates on his shipmates with buckets of water and joins heartily in the spree, and

'Tis thus with all who shall this day become—
The chartered denizens of the deep blue sea,
By Neptune privileged with leave to roam
Unquestioned and unchecked where'er the billows foam.

When all the neophytes have been initiated into the mysteries, Neptune bids them adieu in a long harangue, promising always to take care of them on their voyages, and assures them that he will gladly welcome them when chance may bring them into his territories again. Then he and his train disappear from the deck and the farce is over.

Yet though the farce is over and all the rites observed, the day's mirth and revelry has only just begun and each actor having assumed his former position as a member of the ship's crew, the decks are cleared and all hands retire to the fore-castle, well supplied with grog and other good things, the gifts of the Captain and passengers, and there midst mirth and song and jokes the merry glass goes round and all the rough treatment is soon forgotten and as the day-light fades, the fun increases till eight bells calls all to order and the watch is piped below.

MANGALORE, 30TH MAY 1906.

H. S. B.

INTER-COLLEGIATE CRICKET TWENTY YEARS AGO.

The following account is taken from the History of St. Aloysius' College Cricket Club, which can justly boast of a longer and more glorious record than many another institution of a similar nature in the Madras Presidency. It is comforting to know that the cricketers of twenty years ago have not allowed themselves to remain inactive in more useful walks of life, as may be inferred from their achievements periodically recounted in the Personal Paragraphs. Though we are not prepared to define exactly the relations subsisting between athleticism and scholarship, we can cordially recommend to those interested in the matter the judgment of a competent authority. "Remember this," writes Dr. Warre, the Headmaster of Eton, "the school with a good record for games is almost always in the front rank of scholarship. So far from the one destroying the other, I maintain that wise athleticism helps to good scholarship. Fagging in the cricket or football field does good in this way, it ensures the attendance of the younger boys who would otherwise only loaf about the field. I prefer, perhaps, that the boys' playtime should be at their own disposal. It is the more ideal plan, but I see and recognise the necessity for a certain amount of discipline in the playing-field as in the school-room."

The year 1885 has seen a great number of cricket matches at Mangalore, but perhaps the most exciting one of the year was the last played on Tuesday, December 22, between the boys of St. Aloysius' College and those of the Government College. Shortly after the St. Aloysius' College boys had played against the 33rd Regiment and also against the Europeans of the station, they received a challenge from the Government College; but owing to the press of examination work they were obliged to postpone the match till after the Examinations.

About 9-45 A. M. on Tuesday, the 22nd December, the match began on a very fair wicket, the day being remarkably cool and cloudy. The Government College boys won the toss and sent in

their opponents. The smallest player on the side of the Aloysians, Lawrence Fernandes, was sent in first along with Joseph V. Saldanha. The first was a maiden over, but in the third over our little friend got a hit to square leg for 6, right up to St. Paul's, the Anglican Church; not long afterwards he retired with a well-made 12. Shortly after 10 o'clock the game was interrupted for a short time by a drizzling rain, which, however, was soon driven off by a brisk wind. Fifth went in, their Captain, Constantine Gonsalves who added 26 to the score; while later on Umanath by some nice play to cover-point and slip scored 11 runs, not out. The total in the first innings of the Aloysians was 78 with which they were well satisfied. They had heard terrible stories about the swift straight bowling of the Government College Eleven, and had not expected to make so good a stand.

Play was resumed in the afternoon at 3 P. M. when two of the best players on the Government College side, the Captain Subba Rao and M. Narayana Rao took their stand at the wickets. The first three wickets went down for zero, and in the short space of 23 minutes the eleven were disposed of for a grand total of 8 runs to the surprise of both parties. As it was not a one-day match—the defeated side did not follow their innings; but their opponents went in again and scored 1 for 1 wicket, 8 for 2 wickets, 33 for 3 wickets, and helped by 11 byes finished for 53. A remarkable feature in this second innings of the Aloysians was that seven were caught out while in their first only one man was caught out. They had played very carefully the first innings, but evidently had thought there was not the same necessity of keeping their balls down. Joseph Fernandes had the only double figure score which was but eleven.

The Government College boys then went in. Their first four wickets went down for three, the fifth man Seshachela made 16 including two hits for five each: but no one else made any great stand and their total was only 35 which with their previous total made 43, while the Aloysians had 78+53, *i. e.* 131, thus winning the first match by 88 runs. The winners owed their victory partly to the efficiency of their bowlers; their round-arm bowler Nanjappa, a Coorg boy, bowled remark-

ably well throughout, while the under-arm bowling of Joseph V. Saldanha proved very destructive. In the first innings seven wickets were bowled: this and the low total of 8 show how formidable their bowling was found by their adversaries. But besides, the Aloysians had shown considerable skill in batting, and had almost vexed their opponents by stealing runs in every direction.

It had been agreed to play a return match. So next day, Wednesday, shortly after 10 A. M. the Aloysians found themselves fielding under a roasting sun. Seshachela scored 14; Vittal Rao 13, not out; Subba Rao, the Captain 10; the total was 52 at 10 minutes past 11 when the last man got out. Joseph V. Saldanha had taken seven wickets. There was just a quarter of an hour left for the other side to play, and they sent in as at first two of their steadiest players Joseph V. Saldanha and Lawrence Fernandes; they had made 12 runs when both sides withdrew for dinner. The game was recommenced at 3 P. M. A large number of spectators were assembled under the shade of the spreading banyan trees, near the barrack end of the ground. The first wicket went down for 39: little Lawrence Fernandes excited the admiration of all by his steady and scientific play: meeting the ball with a straight bat he sent it rolling in a way that would have done credit to an English Public School boy: and though the opposite side were inclined to try and make out that the runs had been stolen, it is certain he made some very good hits considering his size and strength; his score of 24 contained 4 hits for 3 each. His companion scored 14: but the next two left the wickets with zero each. And the total at the end was 65 runs.

The Government College boys then went in. They had little success at first and 4 wickets were taken for 12 runs. As the match went on they seemed determined to try if they could not change their fortune by going in for hard hitting: but the fielding of their opponents to the off and on was so sharp that even Seshachela's splendid hit on to the road, the hit of the day, scored only 3. Towards the end of this innings a fit of missing catches seemed to have come suddenly on the fielding side, and three or four easy catches were disgracefully muffed.

The total of the Government College boys was 45, which with 52 of the first innings made 97. The Aloysians had made 65 in their first; therefore had to get 33 to win: there was just half an hour's daylight still left to do the work. They sent in Umanath and Lawrence Fernandes, but the former was bowled out at once and Lawrence after getting one run drove the ball straight into the bowler's hands; 2 wickets for 1 run;—not promising: next went in Joseph V. Saldanha, but was bowled out one of the first balls; 3 wickets went down for 2 runs; but why should they fear? They had only 31 more runs to get and though 3 of their best batsmen were out, surely their companions could easily run up the score. Joseph Sequeira, who generally makes a fair number was sent in next, but like two of his preceding companions was bowled out for zero by the formidable little master Mr. Vittal Rao—4 wickets went down for 2 runs: this looked bad. Was it possible that after all the Aloysian Eleven were going to experience a disastrous defeat when victory had seemed almost within their grasp? They had got their opponents out the day before for 8 runs and now it seemed they were themselves doomed to meet a similar bitter fate. The exultation of the opposite party now knew no bounds: the fields jumped into the air with delight and some among the spectators seemed to forget the discretion that should be observed on such occasions between fair and honest cheering, and unpleasant howls and yells.

More than one distinguished European of the town (Mr. Arnot, Mr. Palmer, &c.) had been long watching the match with interest from the seats provided for the occasion near the marking table; but just at this stage of the game, the Collector, Mr. Sturrock, accompanied by the late acting-Judge, Mr. Winterbotham, joined the spectators. They were surprised to see cricket carried on so late in the season, and were still more surprised, it seemed, to find the match causing such excitement; but this excitement was easily understood when they learnt it was a match between the two local Colleges. To return to the state of the game. The telegraph announced 4 wickets gone for 2 runs. "This will never do," thought the Captain of the Aloysian Eleven, Constantine Gonsalves; he

would go in himself and make a change in the state of affairs. In he went; and he did change the state of affairs: his second hit was for 4 and in a few minutes he and his companion Joseph Fernandes had turned the tide of victory in favour of the Aloysians. When he was bowled out for 13, his side had to get only 2 to win. The next man in, Cyprian Noronha, who had been remarkably unfortunate throughout, won the game by a hit for 2 amidst the enthusiastic cheering of a large number of the spectators. The return match thus ended in a second victory for St. Aloysius' College; this time by 5 wickets. But no boy of the victorious College will, we believe, forget all his life that moment of anxious suspense when the fate of his Alma Mater was trembling in the balance, and when his Eleven seemed about to be deprived of the laurels they had so well earned.

JAN. 15, 1886.

A Spectator.

BOYS WANTED.

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with anything,
These are wanted every hour.

Not the weak and whining drones,
Who all troubles magnify;
Not the watchword of "I can't,"
But the nobler one, "I'll try."

Do whate'er you have to do
With a true and earnest zeal;
Bend your sinews to the task,
"Put your shoulders to the wheel."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

In the playground, in the classroom,
At the desk, where'er you be,
From your future efforts, boys,
Comes a nation's destiny.

Madonna.

LIFE OF THE
VENERABLE FATHER JOSEPH VAZ,

Apostle of Ceylon.

CHAPTER VII.

IN PRISON.

(Continued.)

After his flight from Jaffna, Father Vaz first touched Ceylonese soil at a place called Vannym. He then set his face towards Potulan, the port of Kandy, a distance of over thirty leagues, his way lying now through dense forests, now up steep and rugged paths. The island of Ceylon lies to the north-east of the equatorial line from the 6th to the 10th degree, 16 leagues distant from Cape Comorin. It is 64 leagues in length, and 45 in breadth, and has a circumference of about 200 leagues. It was divided into seven Kingdoms including that of Jaffna and Manaar its peninsula. All the coast line except the territory around Potulan was under the sway of the Dutch, whereas the interior was subject to the King of Kandy. The vast field which presented itself to the gaze of Father Vaz as the scene of his future apostolic labours fully corresponded to the greatness of his heart and the magnitude of his desires. Interspersed both in the heretical and in the pagan quarters, there was indeed a good number of Christians, baptized during the Portuguese supremacy; but most of them lived totally unmindful of their obligations and were Christians only in name, while some had openly relapsed into paganism.

In the port of Potulan, which was more frequented on account of its trade, there lived at that time about a thousand Christians, and there was still standing a small church built by the Portuguese. Our missionary threw himself heart and soul into the task of reclaiming these Christians from the slough of indifference or of infidelity into which they had sunk, and by heroic efforts, extended over the space of a year, succeeded in dragging them out of their miserable state and bringing them to the practice of their religious duties. Before leaving, he set the church affairs in order, and appointed catechists to assemble the faithful on Sundays and Feast days, and to explain to them the Christian

doctrine with a view to continuing the good work inaugurated by him.

Having thus reformed the manners of this flock, he looked further afield in search of other sheep that were dispersed without a pastor throughout the kingdom, or were left to their own resources in the Court of Kandy. Appalling were the difficulties that stood in the way of this truly apostolic enterprise, for to those that had once set foot in the Court of the King, egress was rendered an impossibility. Moreover, as Father Vaz was known to be a priest from Goa, he was bound to be taken for a spy of the Portuguese, in which case the grim outlook of a lingering death in prison stared him in the face, unless indeed his life was mercifully cut short at the outset by a stroke of the sabre. He thought for a moment of the possibility, in that case, of all his golden dreams of subjugating the whole island to Christ being on a sudden dashed to the ground, and of the grand work of the conquest of souls broken off when it had scarcely reached the initial stage. But the servant of God brushed aside the thought as savouring of diffidence in God and of an overweening confidence in self, and as ignoring the truth that God has His own ways and means of accomplishing His designs in His own good time. His duty for the time being was clear. It was his to make the most of the opportunity offered, and to leave the rest to the sweet disposition of divine Providence. And if the worst should come to the worst, and a violent death should cut him off at the beginning of his career, what more glorious thing could happen to him than to lay down his life for Christ in the furtherance of that work for which He had Himself come down from heaven and had laid down His own life? What greater triumph could he dream of than the winning of the Martyr's palm?

With a heart thus strengthened in the Lord, Father Vaz left Potulan in August 1691, accompanied by his faithful John and by another Christian of the name of Antonio Soffo, a native of the island. He was the son of a Portuguese father who lived not far from the court and had come to Potulan on a flying visit of business. After eight days' journey they arrived at the foot of a high mountain called Berodda, where stood the village in which Antonio

Soffo lived. Here they halted for a time to procure the royal permission without which no stranger might enter the Court. For this purpose, Soffo despatched to the palace one of his Christian relatives, who, it was hoped, would succeed better on account of the influence which he possessed in the Court. Unfortunately, however, this plan was thwarted by a French Calvinist who, as a representative of the French Company, had proceeded to the capital to enter into commercial relations with the king, but was forbidden to leave the palace, either through the evil machinations of the Dutch or through the jealous policy of the king himself. The Frenchman had, therefore, fixed his habitation there and taken service under the king, into whose good graces he found no difficulty in worming himself. No sooner did this hater of the very name of Catholic learn from the relative of Soffo that a certain Catholic missionary had arrived at Berodda and was seeking permission to enter the city than he rushed into the royal presence to denounce both him and Soffo, the latter as in league with the Portuguese, and the former as a spy from Goa, who, the better to succeed in his enterprise, was artfully seeking the *Pax Regia* in the guise of an innocent-looking missionary.

This false accusation spread such an alarm and excited such a storm of indignation through the entire city that the infuriated king immediately sent an armed band of men with rigorous orders to arrest, but with due caution, the daring culprit Soffo and his guest and accomplice, the missionary priest. In such dread did the islanders hold the name of Portuguese that the lapse of even a century was not enough to obliterate from their mind the memory of the massacres perpetrated by the Portuguese in times gone by. The orders of the king were faithfully carried out, and thus it happened that the very enemies of God unwittingly became so many instruments in His hands to work out His own inscrutable designs. For Father Vaz was thus safely landed by them in Kandy, the goal of his desires, where he was destined by Providence to shine as a brilliant light that sent its beams far and wide over the island, scattering the darkness of both heresy and paganism.

Meantime our captives were detained close prisoners in a secluded and frightful dungeon in the suburbs of the town, and were not permitted to

move a step out or to hold any communication with externs. Here they languished five days with hardly anything to eat except a handful of millet given by the jailor out of sheer compassion. In the meantime the king, who was otherwise of a humane nature, subjected the missionary without the latter's knowledge, to a close scrutiny in order to discover his real intention in entering the kingdom. But as the most rigorous scrutiny failed to detect in his words or actions anything that might even indirectly inculcate him, the suspicions of the king were allayed and he permitted the guards to relax a little the rigour of the confinement and ordered that the prisoner should thenceforth be fed at the royal expense.

At this time there were in Kandy many Christians, descendants of the Portuguese who had repaired thither on the occupation of Colombo by the Dutch. Some of them enjoyed high favour at Court, specially one, Anthony di Horta by name, who had obtained the title of *Diesava*, which corresponds to our English "Count." But no one dared to hold communication with the captive missionary, less still to solicit his liberation for fear of incurring the royal displeasure. In such great respect were the king's decrees held that oftentimes the very attempt to bring about a repeal was looked upon as tantamount to *laesio majestatis*.

During the three months that Father Vaz was kept in close confinement, he tried to make up for his forced inactivity by the fervid desires of his heart for the conversion of those into whose midst God had directed his steps. Since he was not allowed to minister to spiritual wants, he tried what he could in the way of supplying temporal needs. Of the meals that were supplied him, he contented himself with but one poor and scanty meal a day, and gave away the rest to the needy and hungry around him. Moreover, to avoid idleness, he set himself to the study of the Singhalese language, and succeeded in composing a Dictionary of the language, which afterwards proved of great utility to his successors. Neither did he allow John to be idle, but taught him the rudiments of Latin so that he could recite the Divine Office intelligibly.

In course of time his jailors so far relaxed in their rigour as to permit him to move about freely on the premises. He then tried to ascertain the true cause of his detention as prisoner. For till

now he was ignorant whether it was the result of mere state policy or of false accusations or of religious hatred. For this purpose he hit upon an ingenious plan of attracting to himself the attention of Christians at Court who might give him the necessary information. In a corner of the extensive garden of the prison, he put up, with John's help, a sort of a bower roofed in with cadjan and thatch—a structure which proved to be the groundwork of the future Catholic Church of Kandy. In it he improvised an altar on which he placed his crucifix, and in full view of the inmates of the prison, he would every day spend there long hours in prayer on his knees, and recite aloud the Rosary and the Litany of the Blessed Virgin. Finding that no restrictions were laid on his liberty, he made up his mind to celebrate the coming Christmas, and when the day arrived (1692), he said the midnight mass with all the fervour of a heart overflowing with spiritual joy and consolation. Thenceforward, he continued to say mass there every day.

An incident soon happened which helped to bring about a better state of things for the missionary. A zealous Catholic at Court, who was a clever hand at embroidery, was admitted to the king's presence to present his Majesty with a very elegant pattern of work which he had just turned out for his acceptance. Delighted with its exquisite workmanship, the king was about to offer the donor a handsome price, when the good Christian, despising earthly reward, made bold to represent to his Majesty that, in return for his little service, nothing would please him so much as to be permitted even but once to confer with the Father who was in jail, on matters pertaining to his conscience and to the eternal welfare of his soul. From the nature of this request one may form an idea of the strict seclusion in which the prisoner was kept. For, an occasion being offered to a Christian of asking from the king a signal reward, he would not dare to ask for the liberation of the Priest, nor for permission for all Christians to have recourse to him, but for himself alone and that too but once. Wondering alike at the nature of the request and at the very high esteem and veneration in which the Christian held his priest, and struck by his disinterestedness in matters of earthly consider-

ations, the King not only granted the desired permission but also passed orders that facilities should be allowed to other Christians as well to have recourse to the missionary whenever they pleased. The prison now became for Father Vaz a veritable field for the exercise of zeal. It was over forty years since Kandy had seen a priest, and naturally enough, there was much to be done in the way of the regeneration of souls. Baptism was conferred on children and adults, instructions were given, long confessions heard, marriages blessed. In a word, the two years which Father Vaz spent in prison were well employed in bringing back to Christ the many souls that had fallen away from Him in the course of nearly half a century.

At the end of two years, Father Vaz was liberated from prison and granted permission to live in the city, with strict orders, however, that on no account he should go out of its limits or cross the river. These orders were also communicated to all ferrymen and guards of gates.

As soon as Father Vaz found himself outside the walls of the prison, his first care was to build a church dedicated to Our Lady of the Conversion of the Pagans, and place the new Christian community under the patronage of the august Mother of God. Conversions from paganism were at this time rare. But this did not keep the missionary less occupied. The spiritual condition of the Christians of Kandy, deprived of all pastoral ministrations for the space of forty years, was not much better than that of their pagan neighbours; and the work of catechizing, instructing, administering the Sacraments, took up nearly the whole day. Nor did he fail to visit in their own homes such of his flock as could not come to church on account of age or of illness. Indeed, such was his zeal in the discharge of his pastoral duties that he often risked his liberty and his life by going beyond the limits set him by royal decree. We learn this from a letter of his own to the Archbishop of Goa, in which he tells his Grace how, although he had not the permission from the king, still, protected by the King of kings, he had crossed over to the other side of the river in order to administer the Sacraments to the sick and the dying, already eight times within short intervals of each other. How in the

face of the strict orders imposed on the ferrymen, the violation of which meant torture and death to the transgressors, Father Vaz managed to evade the law it is difficult to explain. The Father's own explanation seems to be that the guards and the ferrymen let him go as they were sure that he would return. But the popular view has been that there was some marvellous intervention of divine Providence on behalf of the holy missionary.

(To be continued.)

BORIMAR, S. CANARA.

Denis Luis.

MAXIMS FOR EMIGRANTS.

BY ONE WHO HAS EMIGRATED.

Be hopeful.

Be determined to succeed, and you will.

Be prepared to find many differences—climate, customs, and food are not the same as at home. All round you will find them much better.

Do not draw comparisons to the detriment of your adopted country; better stay at home.

Learn to be useful with your hands—this for both men and women.

Come prepared to like the country. It will be your own fault if you do not prosper.

Never refuse work; it may not be to your liking. Show your pluck, and that you are fit for better things. They will come in time. What you exactly want may never turn up; then you will get left.

Life is like a merry-go-round; jump on the first horse and you are bound to keep going.

The first year is the hardest; with perseverance, each year becomes less difficult.

Look round on those who are doing well. They began when the country was newer, when facilities of travel were not so good, and conveniences and aids to work were fewer.

Help your wife all you can. If she nobly does her share, see that she is considered in all possible ways.

Cheer and encourage her all you can. She, if she be a true woman, will do the same for you. Difficulties will disappear, and you will be two well-matched partners in a thoroughly good going concern.

Always trust in Providence.

Weekly Scotsman.

FROM MANGALORE TO LONDON AND BACK.

At the commencement of last year my health showed evident signs of decline. My constitution, never robust, had gradually weakened under the constant and arduous work at Kankanady, to which I must acknowledge I had devoted myself with rather an indiscreet zeal. I believe most young medical men are apt to over-exert themselves at the outset of their professional career, whether incited by an ardent love for the profession or by an exaggerated notion of the obligations and responsibilities of their office. My kind superior noted the change in my health and being a practical man, wisely decided to apply a remedy in time in order to prevent a total collapse. With the approbation of His Lordship the Bishop of Mangalore, Fr. Muller arranged to give me some months of complete rest by sending me on a sea-voyage to Europe and by allowing me a few months' residence in England, in a bracing climate and far removed from the scene of my routine at Kankanady. Though the recruiting of my health was their principal object yet they also hoped that I should during my sojourn in England find ample opportunities for adding to my professional knowledge. I feel great pleasure in acknowledging my gratitude to our Bishop, and my superior, the Rev. Fr. Muller, for this rare privilege so generously accorded to me, and I trust that the object they had in view has been realised and will continue to be realised, for so long a time as Providence may deign to grant me here on earth.

On May 15th, I left Mangalore for Bombay. With a view to economy, I tried to secure a free passage to England. Ships plying between Bombay and the European ports are required by Government regulations to carry on board a medical man, when the number of hands, crew, officers and passengers all told, exceed a hundred in number. Some of the Steam Navigation Companies employ only European Doctors; there are several others, however, which are not so particular. I arranged for a free passage with the Commander of one of the Clan Line Steamers bound for Antwerp, in

consideration of medical aid to be rendered to the crew and the few passengers on board. "Do not expect me under any consideration to pay you, Doctor, over and above the free passage," said he. "I am quite satisfied with your testimonials. Please note that liquors are not covered by the agreement. I am sure you will not behave like one of my former Doctors, who left unpaid a bill of ten pounds for whisky-and-soda consumed during the voyage." I gave the Captain to understand that whisky-and-soda was the last thing that would be likely to interfere with our friendship on board. Unfortunately I was taken ill at the time of the ship's departure and thus missed an excellent opportunity. On recovering from a severe attack of bronchitic asthma which nearly brought me to death's door, I engaged my passage for Trieste on board the *Imperator* of the Austrian Lloyd Company. I was allowed a 2nd class berth for the reduced fare of Rupees 178-8 as. in recognition of my work in the Mangalore Mission, the full 2nd class fare being about Rs. 325. The *Imperator* left Bombay on the 1st June and arrived at Trieste at day-break on the 17th.

You can well imagine what must be the feelings of an Indian, who steps on board the ship which is to take him for the first time to a new world, of whose civilization he has read and heard so much from his childhood up, and to visit which he has been so ardently longing. Over and above this, there is the pleasant prospect of a long sea-voyage on a first class steamer in the company of several countrymen and friendly Europeans. Yes, such were my feelings also, on the morning of the 1st June, when, accompanied by my brother Dr. Paul Fernandes, and a few friends, I drove to the Victoria docks and got on board the *Imperator*. Directly the boat steamed out of the docks into the open sea, the remnant of my cold disappeared and I felt quite well again. But I had soon to find out by experience that a long sea-voyage is not an unmixed pleasure.

In some ships, every cabin is provided with electric fans, which by their constant motion cause a free exchange of air with the outside and thus reduce the temperature. In the absence of electric fans, the cabin is unbearably hot during summer.

In June, I found the cabin and saloon so hot that I used to feel faint whenever I went down. For this reason, most passengers spend their nights on deck during the hot weather, one deck being reserved for the ladies, and the other for the gentlemen.

These trying conditions of life on board are very much aggravated whenever any of the passengers falls sick. During my first voyage, I was requested by a lady to treat her for acute inflammation of the eyes. This lady was travelling with two little children, one five years old, the other three. She had no servant and the 2nd class could not boast of a stewardess. Her condition was extremely sad. Though severely suffering herself, she had all the time to look after her children, dress them, and feed them. The lady who was her companion in the cabin got herself transferred to another cabin as she was afraid of infection. I expected some of the other lady passengers to imitate the good Samaritan by at least relieving the patient of the care of the little ones. To my disappointment, however, I found that their charity did not reach further than an expression of sympathy and frequent inquiries regarding her condition. On one or two occasions I entered the lady's cabin to dress her eyes, and I must confess I found the place far from pleasant, principally on account of the close atmosphere. I hear that on board the P. and O. ships, and the several Atlantic liners, ample provision is made for the accommodation of the sick. One or more large cabins often specially built for the purpose, are set apart as an Infirmary or Hospital and trained nurses are employed to nurse the sick. Such an arrangement seems to be nothing more than humane and absolutely necessary, and I cannot understand why the Navigation Regulations do not enforce it, while they render the presence of a surgeon on board compulsory.

I found life on board pleasant enough as long as I was not affected by sea-sickness. A very short time after leaving the harbour, all the Indian passengers on board introduced themselves to one another and were soon on terms of intimate friendship. The Europeans naturally kept at a distance, excepting those who were previously acquainted with us. Even this reserve soon wore out, and before many days had passed, most of the passen-

gers were what we may call friends. However we had no access to the first class except on business. We passed our time in pleasant conversation, light games and principally in reading. I had carried with me several medical books with the intention of studying on board. But I found it impossible to apply myself to serious reading. The experience of my fellow-passengers was similar to mine. They all agreed that the ship is not the place for serious study. This fact may be accounted for by a sort of heaviness which oppresses one while on the wide ocean and sends one to sleep, directly one exerts one's mental faculties. We had, however, plenty of light, entertaining reading material. Passengers exchanged amongst themselves their books and journals and had likewise access to the ship's library. During the first few days, our conversation mainly touched upon our respective destinations in Europe, our various plans and our past experiences in travelling. Those amongst us who had made several voyages and had travelled on the continent of Europe took a pleasure and pride in narrating incidents of their travels with useful instruction to the novices. Several of the hints thus picked up, proved very useful to me later on and I regret that I had not consulted an experienced person with regard to my preparations while in Bombay. In connection with our life on board I must not forget to mention the pleasure we felt in hailing passing ships. Several of the passengers were provided with binoculars and telescopes and directly a steamer was sighted, the glasses were brought out and levelled at the approaching ship. After some days, however, I noticed that the eagerness in looking at passing ships diminished, we found the trouble of bringing up glasses from our cabins not sufficiently recompensed. Another very pleasant pastime was music. Every saloon is provided with a fine piano for the use of the passengers. In the evening after dinner the ladies join to entertain the company with music and singing, and sometimes well-arranged concerts are given. On our ship, however, the passengers seemed to be of a somewhat unmusical disposition as they seldom indulged in this pleasant recreation.

We had not been full twenty-four hours on the Indian Ocean, when the sea changed its aspect.

With a stiff breeze from the south, the ship rolled from side to side and pitched from fore to aft. The port-holes had to be closed, the waves washed the lower deck, and even splashed on the upper one. I had made several short coasting voyages before, but never had I experienced such rolling and pitching. One by one the passengers became sick. At first a few kept away from the dining table, the number of the absentees gradually increased and at times those that were present could be counted on one's fingers. I was down myself for two days. It was a time of extreme depression and helplessness, but I did not give way, rather I entertained a desire to experience a downright storm. I was surprised to find that though most of the passengers were affected by sea-sickness, there were some who were absolutely free. Some, moreover, had made several voyages and never had experienced the least trouble. They ate and drank and behaved just as if they had been on land. Two elderly gentlemen in particular I noticed were getting on most famously; they were both missionaries, one an English Ritualist Padre, who had spent over 25 years in India and Australia; the other belonged to the Lutheran persuasion. These two gentlemen never failed in their duty at table and I am fully convinced that the Austrian Llyod Company did not make any profit on their tickets, a liberal discount having been already granted to them as missionaries. They were veteran travellers. They had provided themselves with every requisite—Carlsbad salts, Sulphur bitters, Lemon Candy and what not.

We reached Aden on the sixth day. Here most ships renew their supply of coal. We were not allowed to land owing to quarantine regulations. I was invited by one of the passengers, an Irish Capuchin Father, to see his church. I availed myself of this invitation on my return trip and landed at Aden. The place looks dreadfully barren, sand and rock is all that meets one's eye on every side. The temperature is so high that they say eggs can be cooked by simply placing them on the ground! The importance of this dreary place is merely due to the fortifications erected by the British to command the entrance to the Red Sea, as well as to its being a convenient station to ships

for coaling. The water supply here is very scanty. Rain water is collected in reservoirs. Besides this, sea water is distilled on a large scale and supplied to the town at a high rate. Water must, therefore, be considered as an expensive item of consumption here. During the few hours we were at anchor, we were pestered by the importunities of the Arab tradesmen, who crowded around the ship in small boats which contained their wares. They offered for sale ostrich feathers, ostrich eggs, beads, fancy baskets and such other articles, which proved very attractive to our lady friends. We had not the pleasure of witnessing the diving feats of the small boys who used in former days to dive down and pick up small silver coins thrown down by passengers. Owing to the prevalence of sharks in these waters, this practice has been prohibited by Government. But I witnessed a really lively fight in the sea. Two Arab tradesmen came to words and from words to blows. They jumped at one another and in a few seconds they could be seen actually wrestling in the water. They were both powerful swimmers. Their friends, however, soon separated them and pulled them up into their respective boats.

We now entered the Red Sea and after a voyage of about four days reached the town of Suez. The Red Sea on the map looks very narrow indeed. It does not, however, appear narrow when one sails through it. Taking a median course we could not descry land on either side. Sometimes, however, we went nearer to one side, chiefly the Arabian coast and then we obtained a view of land. This coast presented a most dismal sight. A sandy desert met the eye unto the distant horizon. Vegetation was entirely absent on the coast. We were fortunate in having cool weather in the Red Sea. But on my return voyage I experienced typical Red Sea heat, and day and night we had not a breath of wind. The heat was simply stifling. Even in the early morning I found the temperature unbearable.

On the evening of the eleventh day we anchored at the entrance of the Suez Canal. I had heard a good deal about this great engineering feat and I now looked forward with pleasure to actually passing through it. Since my return, I have been questioned by some of my friends regarding the

length of the Suez Canal. Is it two miles long? some asked me. This betrays an absolute ignorance amongst some people regarding its dimensions. I therefore believe it would be worth while to give a short description of it.

The Suez Canal has established a communication between the Red Sea and the Mediterranean, through which at the present day all but the very largest ships can pass. The first class Russian Ironclads during the late war were not permitted to enter it, but the largest P. and O. boats of ten to twelve thousand tonnage do pass without any danger. This Canal has shortened the voyage from London to Bombay from 11,389 miles to 7628 miles and effected a saving of 36 days. Sailing ships however still continue the old route, round the Cape of Good Hope. The reason of this fact is that ships without steam-power are not able to steer through the canal and they could not depend on meeting with favourable winds in the Red Sea. It is said that a passage between the two seas existed from 600 B. C. for several hundred years. For reasons which I have just stated above, it must have proved of very little service to sailing ships, except to small craft, which could be propelled either by rowing or by means of a rope, drawn by man or beast along the shore.

The Suez Canal is 88 miles long. Its width is 72 feet at the bottom and about four times as much at the top. Its depth is 30 feet. The sides are built up with stone work to prevent the sand from falling in. Two vessels, unless they be small ones, cannot with safety sail abreast or cross one another. But at every five or six miles' distance there are stations where the canal widens out into a bay, to accommodate a ship while another passes through. Every station is in charge of a competent European Officer, whose duty it is to telegraph to the neighbouring stations the arrival of ships, to control the passage of ships and the like. The residences of the station-masters are pretty villas, which offer an agreeable change to the dreary waste all ground. I found plenty of vegetation around these bungalows, and date palms and flower plants in abundance. At some stations also a small graceful aeromotor set up to draw water, enhanced the beauty of the place.

The passenger who passes through the canal for the first time is filled with wonder and astonishment at the immensity of the work. It is really one of the great wonders of the world, one of the grandest works of man. The work had to be conducted in the midst of a sandy desert and thirty thousand labourers were employed at a total cost of twenty million pounds sterling. Water for the use of this vast army had to be conveyed from Cairo by a canal specially constructed for the purpose. There were, however, two circumstances which considerably diminished the immensity of the work. There existed three large lakes in the course of the projected passage which were at the time dry but sufficiently deep depressions. The existence of these natural lakes shortened the work by about a third; the remaining two-thirds had to be dug out. The second favourable circumstance was the soft nature of the soil. It was a sandy soil, not rock or laterite, as I believe is the case in the Isthmus of Panama.

The canal owes its existence to the ingenious brain of the world-famed M. Lesseps, who originated and completed the work. A company was formed, and shares were issued and it is a pleasing fact to note that at the present day the greater number of shares are in the hands of the English. The canal itself is situated in Egyptian territory, but it has been duly converted into neutral territory.

We entered the Canal at about 7 P. M. and reached Port Said the next day at about 8 A. M., having thus taken 13 hours to pass through it, the maximum speed allowed to vessels of large size being seven miles an hour. The passage was the most tranquil one I ever witnessed, the ship seemed absolutely steady. During the night, ships are allowed to pass only if provided with an electric head-light or search-light, which illuminates a considerable distance ahead. Some ships possess search-lights of their own, but most are supplied by the Canal Company on hire. Every ship during its passage has to be handed over to the charge of a pilot, commissioned by the canal Company, whereby the captain of the ship is entirely relieved of his responsibility.

At Aden we had taken on board a company of Arab soldiers belonging to the Egyptian Govern-

ment. They numbered about fifty, and were being conveyed to Cairo to undergo punishment for breach of discipline while on service. As we sighted Port Said, all of a sudden eight of them jumped overboard into the canal and swam towards the Arabian shore. Directly they reached the bank, they dashed off at full speed across the desert into the interior. I was surprised to find that none of the ship's officers interested themselves about these runaways.

The Suez Canal Company is extremely prosperous. The charge for every ton of cargo carried through is about Rs. 5-8 as. One can imagine what a high figure a single ship has thus to pay for its passage. On account of the heavy rates, a rival company was being formed with the object of constructing a second canal. But I learn that an understanding has been arrived at between the old and the new companies whereby the rates have been sensibly diminished.

Early in the morning we anchored off Port Said. In the company of a new friends I went ashore. As we got into our boat an accident occurred, which nearly cost us a drowning or a drenching. A European gentleman and his wife accompanied me. Just as the gentleman descended the companion ladder, an Arab boatman importuned him to engage his boat. Naturally hot-tempered, he flew into a passion at the boatman's importunity and hit him a blow on the head. The Arab did not put up with the injury as meekly as the poor coolies do in India. He returned the compliment and in the twinkling of an eye the two combatants, firmly holding each other, rolled down to the bottom of the boat and proceeded with their struggle there. I was dreadfully frightened, not on my own account for I can swim well, but on account of the poor lady who was seated in the boat, and besides I did not know how the matter would end. I was afraid the friends of the boatmen would make common cause with him and rush upon us. Fortunately, however, by entreaties and by main force we succeeded in separating the fighters, and reached the shore in comparative peace.

(To be continued.)

L. P. Fernandes, B. A.,

L. M. S. (B'bay).

1ST JUNE 1906.
CHARITABLE INSTITUTIONS,
KANKANADY.

THE MANGALORE MAGAZINE.

MANGALORE, JUNE, 1906.

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.

AN event of special import to all connected at one time or another with the College is the twenty-fifth anniversary of the establishment of the Senior Sodality of the Blessed Virgin Mary. The Silver Jubilee Committee hopes at no distant date to publish an account of the life of this pious association and its doings during a quarter of a century. With the present number of the Magazine we offer our readers a reproduction of the photo of Father Sergeant, S. J., its Founder and first Director, at present engaged in parochial work at St. Helens, Lancashire, England. Father Charles Ghezzi, S. J., the present Director who, prior to coming out to India, has had the privilege of a private audience of the Pope, wrote some time ago to a friend in Rome to obtain a special blessing from the Holy Father for the Directors and members past and present. In answer to the petition, the Father of all the faithful has been graciously pleased to send an autograph: "To our beloved children, wishing every prosperity to the Marian Sodality, we heartily impart our Apostolic blessing."

During twenty-five years our students have striven by their Christian conduct and an earnest application to the duties of College life to gain admission into the ranks of the Sodality. From

its inception to the present day, the association has been blessed with success, and one has only to run over the list of the names of the members to see in their later careers the abundant fruits of the protection they sought when they placed themselves under our Lady's standard. Not a few have become Jesuits; more are doing yeoman service as Parish Priests, or are undergoing training in the Diocesan Seminary. Among the six hundred and forty-seven that have so far been enrolled and gone forth equipped for the battle of life, are many men of worth and learning who, whether at home or abroad, are fulfilling the promise of their early years and winning fame for themselves and for their Alma Mater.

The air is full of educational reforms, and Committees are keenly discussing the specific ways and means suggested for the inauguration of a thoroughly up-to-date educational policy. In no other part of India have Catholic missionaries laboured more largely for the instruction of the masses as well as for the spread of higher education than in the Madras Presidency. The nomination of the Rev. J. D. W. Sewell, S. J., of St. Joseph's College, Trichinopoly, to a vacant place on the University Commission, and more recently to a place on the Syndicate is a public acknowledgment of the achievements of the Catholic clergy in the cause of education, and a well-merited tribute to his own eminently successful management of the pioneer Jesuit institution in India.

The Editor acknowledges with thanks the receipt of the following exchanges since Easter:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Beaumont Review, The Dial, The Pilot, The Fordham Monthly, The Fleur-de-Lis, The Xavier, The Malabar Quarterly Review, The Harvest Field, The Cochin Argus, O Vinte e Tres de Novembro, Catholic Opinion, La Revista Catolica, O Anglo-Lusitano, The Bombay East Indian, The Concanim Magazin, The Stylus, Malabar Herald, The Madonna, The Xaverian, The Students' Own Magazine, Billiards, D. A. V. College Union Magazine, Lauriston Magazine, Bassein News.*

College Chronicle.

1906.

April 12th, Maundy Thursday.—Fathers Rosario and Saldanha preached at the Cathedral and in the Church of our Lady of Miracles respectively.

April 15th, Easter Sunday.—The last batch of the College community left for the Kudremukh, there to spend the summer holidays. Fr. Baizini was appointed acting Rector and Bursar.

April 17th, Tuesday.—Fr. Colaço on his return from Madiantar, whither he had gone to help in the Holy Week ceremonies, took up his quarters at Kankanadi, being put in charge of the Charitable Institutions during the temporary absence of Fr. Muller at Culur.

April 19th, Thursday.—We received to-day the sad intelligence of the demise of the Very Rev. Fr. Louis Martin, General of the Society of Jesus. The painful disease of which Fr. Martin eventually died appeared about a year ago in the right arm, and after some attempts to deal with it by radium and excision, an amputation at the shoulder was found necessary. The operation was successful, and after a time the Fr. General was able to resume his fatiguing labours, having with characteristic energy at once taught himself to write with his left hand. About four weeks ago, however, there were fresh troubles, which were reported to have taken the form of pneumonia. It was found that there was a cancerous growth in the lung, and the end came yesterday morning, before Fr. Martin had completed his sixtieth year.

April 22nd, Sunday.—Konkani sermons were resumed in the College church after the Lenten break.

April 23rd, Monday.—Pontifical High Mass of Requiem at the Cathedral for the repose of the soul of the Very Rev. Fr. General.

May 1st, Tuesday.—May devotions commenced to-day at the 6.30 A. M. Mass. Our Lady's Altar was prettily decorated by Br. Zamboni, and the goodly number of the students who regularly attended the exercises of piety showed that their fervour was not a whit abated by the state of the weather.

May 9th, Wednesday.—Fr. Barboza, who had just returned from the House of Studies at Shembaganur, was a guest at the College. His present destination is St. Joseph's Seminary, Jeppu.

May 15th, Tuesday.—The Lower Secondary department re-opened to-day. Lectio Brevis.

May 18th, Friday.—Solemn Requiem Mass for the repose of the soul of the late Very Rev. Fr. General.

May 22nd, Tuesday.—The first batch of Professors returned from Kudremukh. Thanks to the newly established and efficient Tonga Service running from Mangalore to Kadur, they were enabled to reach their destination the very day they left the Mukh.

May 24th, Friday.—The Novena of the Holy Ghost after the community Mass. The prayers prescribed by the late Pope Leo XIII are recited daily.

May 31st, Thursday.—The amount of rain registered by the College rain-gauge up to date was 2.78 inches. The corresponding figure for 1905 was 8.92 inches.

June 1st, Friday.—High School and College Department re-opened with Lectio Brevis. Many remarkable improvements have taken place in and about the College since the close of the First Term. A new portico has been constructed in front of what was the monumental porch, which is now a thing of the past and has been converted into a Parlour and a Prefect's Office. Between these is the entrance through which the visitor to the College is ushered into the main building. The cricket grounds have been notably bettered, and practice at the nets is pleasurable and no more fraught with danger to life or limb or reputation.

June 10th, Sunday.—Half-yearly Conference of the Professors and teachers of the College.

June 12th, Tuesday.—Novena for the Feast of St. Aloysius, as well as for the Feast of the Sacred Heart commenced to-day. The prayers are followed by Benediction of the Blessed Sacrament at 9.30 A. M.

June 17th, Sunday.—The total rainfall in the month of June was 11.43 inches.

• College Notes.

LITERARY AND DEBATING SOCIETY.

The second term opened in June with an interesting essay on "The Realities of Life" read by Mr. Denis Castelino. He insisted upon the cultivation of the spiritual faculties of man as a necessary condition for making life real and worth living, and to the neglect of it, he traced most of the evils that beset society.

The first debate of the season, held on June 12, set the members more than ordinarily astir and busy, as the question discussed was one that would affect their own domestic interests in after-life. The subject was "The Higher Education of Women," and to make it more tangible, it was narrowed down to "Whether the Indian young lady should be given a higher education than the High School Course, or a course of practical knowledge after the High School classes."

Messrs. Bonaventure Pais and Alban Mascarenhas took up the defence, while Messrs Abundius Abreo and Mark Noronha conducted the opposition.

The defence urged the necessity of higher education as an exigency of the times. Since male education was making gigantic strides, unless female education kept pace with it, one inevitable result would be that the modern wife would make neither a congenial partner nor a competent mother.

The opposition maintained that the culture that made an accomplished wife was not the study of letters, but training in those arts that would make her the busy housewife plying her daily task. Moreover, as sad experience had already proved, the mental strain that early literary pursuits necessarily involve ended in broken constitutions of both mother and children.

The President, then, summed up the *pros* and *cons*; and when the motion was put to the vote, it was lost by a large majority.

The subject debated on June 19, was "Whether Primary Education in India should be made compulsory on the masses."

Messrs. Michael Alvares and Denis Albuquerque spoke for the *Ayes*, and Messrs. Paschal Vas and Titus Coelho for the *Noes*.

The advocates of Compulsory Education dilated on its manifold advantages, which even the ancient Aryans had so far appreciated as to make it compulsory on all but the Sudras. Anticipating the objection that compulsion would necessarily impoverish the farmers by depriving them of their children's services during the working season, they maintained that the loss in question was insignificant and would be amply made up for when education would make the lads abler and more lucrative earners.

The opponents maintained that the disadvantages outweighed the advantages. Among the agriculturer classes—which formed the bulk of the masses—juvenile service played so important a part that it could not be dispensed with without materially impeding farming work itself, and in consequence, seriously affecting the farmers' already slender purses. Further, this primary education meant nothing more than "the little learning which is a dangerous thing," and far from equipping the country lad for better work, would only alienate him from the kind of work in which at present he was so profitably engaged.

The ballot that followed showed only a small minority of sixteen in favour of compulsory education.

Judging from the keen and lively interest that has marked the sittings of this term, it is gratifying to note that the hope, expressed by the President in his inaugural speech of the year, that "with increased numbers there would be increase in the quality and the quantity of the work achieved" is being fully realized. All the speeches bore signs of painstaking research, and were well delivered. It would be as well though, if the tendency of some to read their speeches were nipped in the bud. The new members deserve to be congratulated on their fine maiden speeches as regards both matter and delivery. They bode a bright future for our Club. It will add zest and impetus to their endeavours to know that Mr. Paschal C. Lobo, B. A., (Cantab.), Bar-at-Law, has kindly offered a fine prize to the best debater of the current year. The Club offers Mr. Lobo its heartfelt thanks.

COLLEGE CRICKET CLUB

FOUNDED, 1882.

The belated monsoons have at last blown in the long-looked-for cricket season, and both the 'small boy' and 'children of a larger growth' are as busy in town with bat and ball as the agriculturists are in the country with their plough and oxen. Old clubs are being put in trim, and new ones are springing into existence, and a good deal of hard cash is being laid out on new kit without the least compunction. In a word, the cricket season of 1906 is getting into full swing.

We, too, Aloysians, have been doing our best to fall into line with our neighbours. Our head team met on June 5th, in solemn council to hold our elections. Our President, the Rev. Father Noronha, S. J., opened the meeting with a brief reference to our memorable success of last year, not as a subject for glory and pride, however legitimate, but as an incentive for fresh and if possible, greater exertions in the present year. The precious trophies which we have been holding in possession ought not to be suffered to step out of our hands through any want of effort. He pointed out that regular everyday practice was an essential condition of success. Daily practice, no doubt, meant hard work; but hard work spelled success. Nor need we fear that such interest in cricket might tell on our studies. If any such crude notion still lurked in our little heads, our last year's experience ought to be enough to knock it out of them. Out of five of our First XI that had gone up for the University Examinations last year, four had passed, one of them taking a first class.

Elections were then held. The unanimous re-election of Messrs. Emmanuel Vas and Denis Castelino as Captain and Secretary respectively was only a practical recognition of the splendid services which these two members had rendered to the team in the tough campaigns of last year. The new Captain then thanked the club, on behalf of himself and the Secretary, for the great honour it had done them by returning them to their old posts with such unanimity. They would do their level best to discharge their trust in a manner, if possible

more conscientious than in the past year. At the same time he seized the opportunity to propose a public vote of thanks to our popular Prefect, the Rev. N. Fernandes, S. J., for the untiring zeal and disinterestedness with which he looked to the well-being and comfort of the team, and which had greatly contributed to last year's extraordinary success. He singled out Messrs. Stanislaus Coelho and Denis Castelino for special mention as having borne the brunt of the day.

To judge from the preparations that are making, there is every prospect of a large round of matches this year, larger perhaps and even more delightful than that of last year. New teams are expected to be placed afield. Our old friends, the Ex-Aloysians, are strengthening theirs with fine acquisitions from out of our own old-timers; and Mr. H. O. D. Harding, our esteemed District Judge—to whom the best thanks of every cricketer are due for the new life which he is trying to infuse into the game—is sure to pit against us a team even stronger than the one we had the privilege of tackling last year. Altogether, the prospects of the season are as bright as we could wish, and it will be our own fault if we do not derive from the game all the benefits which it offers to its schoolboy devotees.

DENIS CASTELINO,
Secretary.

SENIOR SODALITY JUBILEE.

As the first instalment of Reminiscences we publish below a small selection out of the budget of news and notes received by the Senior Sodality Jubilee Committee. The capital suggestion made by Father Sergeant will be carried out with a few necessary modifications, but certainly in a style fully worthy of the occasion. Although June 21st is chronologically the Jubilee Day, the unpropitiousness of the season was deemed reason enough to hold the Celebration on the first Sunday of October, when we are sure to have the Clerk of the Weather on our side. Copies of an illustrated Souvenir will be distributed among resident Sodalists here and forwarded by post to the many ex-Sodalists and friends who have so generously responded to the appeal for contributions.

DEAR MR. EDITOR,

I send you a few scraps for your next Magazine and I hope they will interest your readers. Might I suggest a special number to be called The Sodality Jubilee Number. You have so many subscribers now and perhaps some of the old Sodalists would be glad to give their experiences of its primitive initiation. Mr. Frank D'Souza, I. C. S., one of its Prefects, assured me that in the earliest days it was considered a very special honour and privilege to belong to the Sodality. This he told me on his visit to me in Glasgow some years ago. A photo of the Sodality with its First Director would doubtless be of interest. I think it is possible to secure one. If you publish this in your next, perhaps you will be deluged with copy.

APRIL 5, 1906,
HOLY CROSS, ST. HELENS,
LANCASHIRE.

J. Sergeant, S. J.

Sodality Addresses to the Director.

To

THE REV. JOHN SERGEANT, S. J.,
*Director of the Sodality of the Presentation
of the Blessed Virgin.*

REVD. & DEAR FATHER,

Great is our joy when the Officers, Members and Candidates of the Sodality of the Blessed Virgin Mary of the Presentation in the Temple thus unite together for the first time in wishing you, their Director, a thousand good wishes on this your thirty-eighth birthday.

The zeal you show in maintaining the honour of our Sodality; the time that you devote to the finding of efficient ways and means for the management, improvement and wellbeing of our Sodality while the duties of Priest, Professor and Confessor claim your precious time; the officers' monthly meetings where we see the results of your care and the trouble you voluntarily take upon yourself; the invaluable weekly instructions on the duties of a perfect sodalist; your assiduity in insisting on the observance of the rules and regulations of the Sodality; above all the unceasing care you shew in correcting in due time those who have suffered themselves to be drawn into error by our enemy and in supporting and encouraging those who are

labouring on their difficult wearisome journey; all this, I say, bespeaks in a silent but eloquent manner how dear to your heart and how uppermost in your mind is the whole Sodality with all its concerns. It therefore calls forth our utmost gratitude and to-day we assemble to give expression to it as far as we are able. Come, then, all and every one of you, Officer, Member, Candidate, and offer to your Director your sincerest thanks for the kind way in which he has undertaken this great work for each one of you through the sole motive of furthering God's glory by making you good men and an example to the rest of Mangalore. For see the change that has been wrought in us since we were enrolled as sodalists and thus were brought under his able training; and all this, dear Director, we owe to your prudence and unwearied labour; and how can we be otherwise than extremely grateful to you for your two years' labour for us. Then come! and join with me once more in showing him your deepest gratitude.

In short we have found in you, dear Father, an eminently fitted trainer of youth, a sacrificer of everything for the furtherance of a good end, a hearty sympathiser with boys' difficulties, a most reliable adviser and a hearty promoter of everything good, entering heart and soul in it; and to thank you sufficiently for all this is beyond our power.

In conclusion, we beg of God that he may shower down his choicest blessings on you and that every succeeding year may see you increase in strength to promote God's glory. That Jesus Christ may grant you a long and happy life is the earnest prayer of

Your most obedient children,

*The Sodality of the Presentation
of the Blessed Virgin Mary
in the Temple.*

24TH JUNE, 1881.

To

THE REV. JOHN SERGEANT, S. J.,
*Director of the Sodality of St. Aloysius' College,
Mangalore.*

DEAR REV. FATHER,

We, the Sodalists of St. Aloysius' College, approach your Reverence to express our heartfelt regret at the heavy loss we are about to sustain by

the sudden removal of our beloved Director from us. The laborious work which you have been carrying on among us these five years has had for its object and, we may add, its happy result the spiritual advancement of a number of young men who could at the beginning pretend to little else beyond lukewarmness in the exercise of virtue and great parsimony in religious observances. These were grave imperfections, but the laborious and energetic efforts with which you patiently watched your charges, and your religious exhortations, good example and paternal corrections soon brought on a change for which we cannot be sufficiently thankful to your Reverence. It is again to your tender and watchful care that the members of our religious association owe the entire extinction of certain customs to which they attached undue importance.

Besides, Dear Rev. Father, we can by no means pass over in silence another precious work which adorns your administration of the Sodality. It is the institution of a library for our use. That the spiritual good sown in our hearts by your constant exertions might not be frustrated by improper reading, you, through the munificence of your friends and well-wishers to whom we shall always be grateful, wisely got together a collection of books which help to convey religious instruction in a pleasing manner. Let us, in a word, say that incalculable good has been done to us under your benign guidance. We much regret that the short notice of your sudden departure has rendered us unable to make you a fitting present, but we offer to you that which you value most—our devoted and lifelong attachment to you, and we promise you that we shall always cherish most filial sentiments towards, and as much as it lies in us, aid our Alma Mater, which has given birth to our Sodality, and have constantly before our minds the "FIRST DIRECTOR OF THE COLLEGE SODALITY." With these sentiments we bid you a last farewell and wish you a happy voyage to dear Old England.

Craving your blessing,

MANGALORE,
22ND JANUARY 1886. }

We remain,

Your Reverence's most obedient
children in Christ,

The Sodalists of St. Aloysius' College.

To

REV. FATHER J. SERGEANT, S. J.

REVEREND FATHER,

Before your Reverence bids farewell to the College which has proved a boon to the public of this place, and to the pupils who have had the good fortune to be under your tuition, kindly permit us to express our heartfelt feelings of affection and gratitude towards you,—a duty though ever pleasant to us, is on this occasion not without the alloy of sorrow.

Rev. Father, believe us when we say that during the last two years when we were under your immediate supervision and fostering care, we benefited much in every respect, in matters moral as well as temporal. Your treatment of the pupils was, we venture to say, marked with parental affection and of course without any distinction of creed or colour. Rev. Father,—the more we were in your company, the more we felt ourselves attached to you, and the approaching separation of you from us, is felt by us with feelings of pain which can only be imagined but not described—especially at this moment which is perhaps the last moment, unless the Almighty ordains otherwise, when we are permitted to see each other's face in this world. Rev. Father, we are full of sorrow and we can hardly give utterance to all that we wish to say.

Rev. Father—during the time we were under you, we cannot say that every one of us was free from faults of omission or of commission; which we hope you will kindly forgive us.

Begging you always to let us have a place in your heart when you pray to the Almighty and wishing you a safe voyage home and speedy return to this place to gladden the hearts of the undersigned,

We beg to remain

21ST MARCH 1886,
MANGALORE. }

Rev. Father,

Your most obedient and
grateful pupils.

Gollercary Krishna Rao.

M. Ganesh Sunder Rao.

Kagal Rama Rao.

Salatore Raghavender Rao.

Kallyanpore Narasinga Rao.

B. Narayan.

Savur Narsing Rau.

Fr. Stanislaus de Bonis, S. J., whose genial ways and work are fresh in the recollection of Mangaloreans here and abroad, sends his greetings to the Sodality which he so ably directed while in the College. His many friends in India will be glad to hear that in addition to the direction of the Men's Sodality in Naples, and much other work in the sacred ministry, he finds time to edit a widely-read "Messenger of the Sacred Heart" in Italian. He sends the following message to the Sodality:—

"It is with pleasure that I learn that the College Senior Sodality is about to celebrate its Silver Jubilee. Never shall I forget the profound impression the College Sodalists made on me whilst I had the happiness of being their Director. The piety, regularity and zeal of the dear young men are engraven on my mind, and I have ever since retained the most pleasant remembrance of them all. Often do I speak of them to my Sodality here in Naples. I have a couple of letters here lying unanswered—one from Mr. Guddappa and the other from Mr. Pais. I much fear that my multifarious duties make me appear somewhat unmindful of my friends. Kindly remember me to them. I always remember them at the altar, especially Mr. Guddappa and the entire family."

Just So.

When everything goes crooked,
And seems inclined to rile,
Don't kick nor fuss nor fidget,
Just—you—smile.

It's hard to learn the lesson,
But learn it if you'd win;
When people tease and pester,
Just—you--grin.

When some one tries to "do" you
By taking more than half,
Be patient, firm and pleasant;
Just—you—laugh!

But if you find you're stuffy
(Sometimes, of course, you will!)
And cannot smile nor grin nor laugh,
Just—keep—still.

—Madonna.

Personal Paragraphs.

The Rev. George Bartoli, S. J., preached a very successful mission of one week's duration to the Italians in Edinburgh in the last days of April. He also gave a lecture on the great Italian poet, Dante, at St. Catharine's Convent, Lauriston Gardens, on Thursday, May 3rd. The lecture, originally intended for the pupils of the convent only, drew a considerable audience of others also. The Reverend lecturer dealt with Dante first as a man, and next as a poet. Under this second head he made some interesting remarks on the metre employed by the poet in his *Divina Commedia*. He then, in a summary way, dealt with the poem, explaining its drift and purpose. He also compared Dante's Satan with the Satan of Milton, the English poet, showing that the difference of characterisation arose from the difference of purpose of each poet. The lecture lasted for an hour and a quarter, and seems to have been highly appreciated—*Lauriston Magazine*, EDINBURGH.

The Rev. Arthur Allchin, S. J., who has been preaching to crowded congregations in the church of the Holy Name, Manchester, chose for his subject on January 14, "Why I became a Catholic" and gave an instructive account of the road that led him to the true Faith.

We congratulate Mr. P. G. D'Souza, B. A., B. L., who has been appointed Under-Secretary to the Mysore Government.

Mr. Jerome Saldanha, B. A., LL. B., has on the completion of his work at Simla, been appointed Sub-Judge of Alibag. We have to thank him for his handsome contribution to the *Poor Students' Fund*, which now counts just a dozen scholarships to enable promising students in financial stress to prosecute their studies. His brother Mr. Alexander Saldanha has had his services transferred to the Foreign Office, Calcutta, which is sure to offer wider scope to his talents.

Mr. Frank Noronha, M. B., C. M., visited his Alma Mater after taking his medical degree. Our hearty congratulations to him and best wishes for a very successful career.

Mr. T. D'Souza, Deputy Ranger, having obtained the Higher Standard Certificate at the Dhera

Dun Forest School, has been promoted to Ranger VI, with effect from 31st March 1906.

Among Old Boys learned in the law, Mr. Paschal Lobo, Bar-at-law, has been appointed Government Pleader, Madura; Mr. A. J. Lobo, B. A., B. L., High Court Vakil, is the Government Pleader and Public Prosecutor at the local bar. The appointments are a well-deserved tribute to their legal abilities. Mr. B. Sitarama Rao, B. A., B. L., is practising in the High Court, Madras, and has a bright career before him.

Mr. F. X. Saldanha who left us after Matriculating in 1900 and joined the Imperial Forest School at Dhera Dun a couple of years ago, passed his final examination successfully in March. Immediately after he was sent to Ghodna in the Panchmahal District on special duty to hold an inquiry and report on the stolen trees in that forest. He has been winning golden opinions in the Department, and has been just sent by the District Forest Officer to Salsette, Thana District, as permanent Ranger. We wish Mr. Saldanha every success. *En passant* we may remark that with the re-organization of the Forest Department, it holds out good prospects to our students.

From Mr. Philip D'Cunha, we learn that there is a small colony of Old Aloysians in Poona. He is Auditor in the Military Accounts Department, Bombay Command, Poona. Mr. Alexander Monteiro, who was attached to the Bombay Arsenal, is now employed in the office of the Inspector-General of Ordnance, Southern Circle, Poona.

Dr. Alexander A. H. Pereira, M. S. A., (London), F. R. Met. S., late of His Highness the Nizam's Military Medical Service has been appointed consulting Physician and Surgeon to the Young Men's Union, Hyderabad (Deccan).

Mr. Camillo Saldanha, B. A., of whose lectures in America we gave a brief account last December, is in London lecturing on similar subjects.

From an advance copy of the Programme for the Sodality Jubilee celebration, we notice that Dr. Lawrence P. Fernandes has been invited to speak about the Sodality of twenty-five years ago.

Mr. Mark Salvador Saldanha of Government Telegraphs, Bombay, son of the late Mr. Felix Saldanha of Codialboil, Mangalore, was married to

Signorina Annie Adelaide, only daughter of Captain Louis Jose Miranda of the Portuguese Army, and Madame Violanthe Godinho Mira, on 26th May 1906, by Rev. Fr. Sebastino Furtado, Vicar, in the Ribandar Church, near Panjim. There have been and there are many Dons in the bride's family which has given many an officer to the Army in India and in Portugal. Captain L. J. Miranda's father was Major Antone Jose Miranda and died in Portugal. Don Francis Fernandes Correa Bais-salar, once second-in-command of the Portuguese Army in Goa was the maternal grandfather of Madame Godinho, mother of the bride. The grandfather of Madame Godinho was Major Joachim Vincent Godinho Mira, and his father was Brigadier-General Manuel Godinho Mira. He came out and served in India and died in Goa. Among the relations of the bride, both on the mother's and father's side there are many who hold high positions in India and in Portugal.

On the 25th April, Mr. Francis X. Mascarenhas, Veterinary Surgeon, Coimbatore, was married in the Milagres Church, to Miss Alice Anne Mary Saldanha, daughter of Mr. Lawrence J. Saldanha, of the Bolor Coffee Works. Rev. Fr. A. Macry, S. J., preached on the occasion.

In the same church on 4th May, Mr. Gabriel D'Souza, and Miss Alice Catherine Mascarenhas, daughter of Mr. F. J. Mascarenhas, First Grade Pleader, were married by Reverend Father Frank Pereira, Vicar.

On 14th May, at the church of our Lady of Health, Little Mount, Madras, Mr. Francis Xavier D'Souza was married to Miss Mary Ursula Isabella D'Silva, daughter of Mr. Severin D'Silva, Professor, Agricultural College, Saidapet.

Mr. Thomas S. G. Vas, who has had a prosperous career in Lourenço Marques, in his letter of 19th April, tells us how deeply grieved he was at the news of the death of good Father Moore. He expresses the hope that steps will be taken to perpetuate the memory of one who has deserved well both of the College and of the town, and offers to contribute generously thereto. Ethelwald, Mr. Vaz's brother, has left Durban and taken up a handsome post in Lourenço Marques. We shall be glad to hear from our O. B.'s in South Africa.

By a strange oversight which we greatly regret, two names were left out from the B. A. Pass list. Augustine Saldanha was one more of our successful students in the History Division, and George Albuquerque in the English Division. The latter has since donned the Jesuit habit, and the happy novice is not likely to be ruffled by errors and omissions.

The following extract from a letter written by the late Rev. John Moore, S. J., in October 1905, has a melancholy interest. Most of the places referred to are situated in California, the land of sunshine, fruit and flowers, and suffered severely during the terrible earthquake which occurred there this year:—

"This morning I went up to San Francisco (50 miles) on some business and met Father Bontempo for the first time at St. Ignatius College. He has just returned from a year's tour through the States and is now in for the Golden Jubilee celebration of the College in San Francisco. It will begin on the 15th instant, and take a week. I expect to visit Los Angeles in a few days on my way to San Diego to give a mission. It is five hundred miles to Los Angeles, and San Diego is a hundred miles lower down. A few months ago a N. S. gunboat blew up there in the harbour and killed about three score of the mariners. Since my setting in San Jose, I have found plenty to do. In fact there is as much and sometimes more than I can pack into a day. I do not remember for a long time being so hard up for time to read the newspaper. Of course you know the newspapers here are a little more voluminous than the Madras papers. Besides work in the Parish there are retreats to be given here and there. A few weeks ago I was up in Sacramento, a hundred miles north of San Francisco to give a retreat. During my stay there I slept in a bed that belonged to Senator Stamford, formerly Governor of the State, and later, founder of the Stamford University. General Chester A. Arthur, President of the United States after General Garfield (shot July 2, 1881), also slept in the same bed. I hope his slumbers were more peaceful than mine, for the whole night was spent in a shikar. October 26th.—Since writing the above I have been to San Diego and back (1200 miles). It was

a pleasant trip through a delightful country, and I saw a number of the old Missions by the way. What a wonderful change Los Angeles has undergone since I saw it before in 1890. San Diego is a very handsome city built on the hills surrounding its grand bay. On Coronado island out in the bay is the famous hotel that is said to be the largest wooden structure of its kind in the world. It came near being swept out to sea last year. The Mission in San Diego did some good, as we had confessions that extended over twenty, thirty, and even forty years. The old parish priest, a Catalonian, has been there for forty-three years. He is the Fr. Gaspar of "Ramona," Helen Hunt Jackson's novel. Just while the mission was going on it was officially announced that a second parish had been created in the town, which numbers 40,000 souls. I received two or three packages of the "W. C. Spectator," for which many thanks. I am subscribing for the "Bombay Examiner" to keep up connection with India, and I have subscribed for the "Christian Mother" to keep up connection with Mangalore. It is an American periodical which I know Fr. Torri will welcome. They had a great time of it last week in San Francisco celebrating the Golden Jubilee of St. Ignatius College. The Provincial of Missouri, the Superior of Canada, the Rocky Mountains and Colorado New Mexican Missions, and the Rectors of St. Louis University and Creighton University, Omaha, were present. Everything went off very well. The occasion was marked by the gift of a quarter of a million lire to build the chapel of our new College of Santa Clara."

It is with regret that we have to record the death of Mr. Joseph D. Vas of Falneer, which took place at Father Muller's Hospital, Kankanady on 9th June. In him there passed away from our midst one who was a link connecting the present with the historic past so full of war and rumours of war. With a presentiment of his approaching end, he sought admission into the Hospital, and great was the edification he gave to medical men and bystanders. During his last days, he received the Sacraments several times, and fortified with the rites of the Church he quietly passed away at the age of sixty-nine years. He was the oldest of the members of the Vas family. **R. I. P.**

Book Notices.

A GREAT RELIGIOUS EPIC.

We hope our readers remember the intimation casually given in one of our articles on Fr. Thomas Stephens's Life and Works, that the Christian Purán—the *opus magnum* of the first Englishman in India, written in 1616—would be shortly published by the Codialbail Press, Mangalore. In continuation of that intimation, we have the pleasure of stating that the Purán is expected to be ready by the end of September, according to the Press notice lately issued to this effect.

The Christian Purán, with its strange but significant title, is a metrical version of the most important facts of Sacred History, from the Creation of the World to the Ascension of Our Lord, done into what, it will suffice for our present purpose, to style a combination of high-class poetical Maráthi and dialectical forms of Konkani, embellished with a vocabulary freely borrowed from Sanskrit. Though written in the Roman Character, and reproducing in its numbers many of the 'provincial' peculiarities of word and phrase current among those for whom it was intended, the Purán is yet exceedingly beautiful and easy and edifying to read on account of the charms of its poetical garb, the simplicity of the mode of transliteration employed, and the sublimity of its Argument. In short it is a unique and monumental work, combining in its vast magnitude of nearly 11,000 strophes, much literary and philological interest with a flowing narrative of the main events both of Holy Scripture and Tradition, elucidated, where necessary, in a manner that leaves nothing to be desired.

Besides, the edition now in the press may be looked upon as an *editio princeps* inasmuch as it is the result of a careful collation of manuscript copies, procured with much difficulty, there being no printed copy extant, either in India or in Europe, as far as is known; though the Purán is said to have been printed three several times before the close of the seventeenth century.

ALGEBRA. PART I. FOR USE IN SCHOOLS.
BY K. P. CHOTTORAJ, M. A. *Calcutta: The City Book Society.*

The third edition of this neatly got-up Algebra comes to us fortified by the high commendation of

eminent mathematical teachers. It has likewise been approved and authorized by the Government of Madras for use in all recognized High Schools throughout the Presidency. To those desiring to introduce into High School classes a cheap and efficient text-book, quite up-to-date in its methods of work, we should recommend the present volume. A noteworthy feature of the book is the special stress laid on Factorisation. The chapters on Factors, Formulae and Miscellaneous Theorems and Artifices are just the ones that constitute it a suitable text-book to meet the requirements of the University of Madras. The omission of quadratics, however, is a serious omission which may possibly tend to discount its chances of adoption in this University. But an extra chapter could be easily appended without materially adding either to the bulk or the price of the book.

YEK SARGINTSO GUT YA IZMAL. ಏಕ್ ಸರ್ಗಿಂಚೊ ಗುಟ್ ಯಾ ಇಜ್ತಾಲೆ. *Mangalore: Codialbail Press. For sale at St. Anthony's Institution. Price 2 As.*

Though modest in appearance, this little work is a substantial addition to our Konkani literature. It is a translation of an Italian work on "Charity, affective and effective." We all know the innate difficulty of the translator's task. The difficulty is enhanced when the translation has to be made into a language which possesses a limited vocabulary in actual use and when there is such a great disparity between the modes of thinking in the two languages, as exists between English and Konkani. Notwithstanding all this, the translation before us reads like an elegant original composition in Konkani and yet adheres with marvellous fidelity to the Italian. If the present reviewer may go somewhat out of his way to offer suggestions to the translator, it would be to undertake more ambitious works in Konkani. We believe that now that the schoolmaster is abroad, there is throughout the District of Canara a fairly large circle of readers, and a series of volumes for family reading would be hailed with joy by all classes of society both in towns and in villages. We shall permit ourselves only one word of adverse criticism which, however, applies to the work under review as well as to other Konkani publications which have come to our notice. There is in nearly all of them a lack of finality about the modes of spelling. The desirability of a uniform method has before now been dwelt upon, and as

the number of Konkani books goes on increasing, divergence in spelling and consequently in pronunciation will serve only to retard the formation of a literary Konkani language which we have so much at heart. A Committee of Konkani Writers with Mr. Joseph M. Saldanha, B. A., as President, have succeeded in laying down satisfactory rules for the adaptation of the Roman alphabet to the exigencies of the vernacular, and a committee of authors in South Canara could bring about the much-needed reform in the use of the Canarese Alphabet.

FROM THE BASEL MISSION BOOK & TRACT DEPOSITORY MANGALORE, we have received a set of illustrated POST CARDS containing views of the principal buildings of our town and of the scenery in and about Mangalore. The interests of the fine arts may henceforth go hand in hand with the transmission of brief messages. Mangalore does appear pretty in art, and these Post Cards will help to give our neighbours better impressions of the town, and its contents will draw to it appreciative crowds.

G. C.

Rules of Politeness

FOR CHILDREN.

1. To be polite is to have a kind regard for the feelings of all with whom you come in contact.
2. Be as polite to your parents, brothers, sisters and schoolmates as you are to strangers.
3. Look people straight in the face, when you speak to them or they speak to you.
4. Do not rudely contradict any one.
5. When asked to do wrong, it is not impolite to refuse firmly.
6. Whispering, laughing, fidgetting with either hands or feet, eating at lectures, in school or at places of amusement, is exceedingly rude.
7. In passing a pen, pencil, knife or pointer hand the blunt end to the one who receives it.
8. When you pass directly in front of any one or accidentally annoy, say "Excuse me."
9. Never fail to say "Thank you" for the smallest favour. This expression is better than "Thanks."
10. If you have to refuse an alms to the poor, do so sweetly and kindly.

—Madonna.

Going on an Errand.

A pound of tea at one and three,
And a pot of raspberry jam;
Two new-laid eggs, a dozen pegs,
And a pound of rashers of ham.

I'll say it over all the way,
And then I'm sure not to forget,
For if I chance to bring things wrong,
My mother gets in a pet.

A pot of tea at one and three,
And a pot of raspberry jam;
Two new-laid eggs, a dozen pegs,
And a pound of rashers of ham.

There in the hay the children play,
They're having such lots of fun;
I'll go there, too, that's what I'll do,
As soon as my errands are done.

A pound of tea at one and three,
A pot of—er—ernew-laid jam;
Two raspberry eggs, a dozen pegs,
And a pound of rashers of ham.

There's Teddy White, flying his kite,
He thinks himself grand, I declare;
I'd like to try fly up sky high,
Ever so much higher
Than the old church spire,
And then—but there—.

A pound of three and one a tea,
A pot of new-laid jam;
Two dozen eggs, some raspberry pegs,
And a pound of rashers of ham.

Now here's the shop, outside I'll stop,
And run my orders through again;
I haven't forgot, no ne'er a jot,
It shows I'm pretty 'cute, that's plain.

A pound of three at one and tea,
A dozen of raspberry ham;
A pot of eggs, with a dozen pegs,
And a rasher of new-laid jam.

—Scotsman.



OBITUARY.

The ecclesiastical Province of Bombay, of which the diocese of Mangalore forms a part, has suffered a heavy loss in the death of its Metropolitan, the Most Rev. Theodore Dalhoff, S. J., and we think it but just that a sketch of the great Archbishop's career should find a place in the *Mangalore Magazine*.

Theodore Dalhoff was born of German parents at Egelnoetan in Westphalia, on April 20th, 1837. After having matriculated at Munster and commenced his philosophical studies at the Academy, he joined the Society of Jesus on April 14th, 1859. On taking the simple vows at the usual time, he resumed his studies, finishing the three years course of philosophy at Bonn and Laach in 1865. Told off for the Bombay Mission, he came out to India in the company of three other Fathers and arrived in Bombay on January 28th, 1866.

Coming with some knowledge of English, he could at once take up teaching work at the "School for Young Gentlemen" at the Fort. When this school was closed in 1867, he was transferred to St. Mary's, Byculla, where he taught Mathematics and History, and after his ordination as priest was also Minister for four years. On December 26th, 1873, he was posted to Bandra as Superior of St. Stanislaus' Institution and Vicar of St. Peter's, and five years later, to Poona as Superior of St. Vincent's High School, whence he was recalled to Bombay in 1879 and was put in charge of St. Mary's as Superior.

His transfer to St. Xavier's College as Rector took place on December 28th, 1879. He was Rector for six years, and continued there about a year more as Professor, when he was removed to the Cathedral as Vicar. It was during his tenure of office as Rector of St. Xavier's, that he conferred a lasting boon on the Bombay Mission by providing them with a summer resort at Khandalla.

It speaks highly for Father Dalhoff's gifts of head and heart, that Dr. Porter, on assuming charge of the Archdiocese of Bombay in 1887, chose him as his Vicar-General. On Dr. Porter's untimely death in 1889, the administration of the Archdiocese devolved *ex-officio* on Father Dalhoff, until the Archbishopric itself was conferred upon him by the Holy See in 1891. Amidst public rejoicings, the consecration took place in Bombay Cathedral on Sunday, January 31st, 1892, the consecrating Prelate being Dr. Goethals, the Archbishop of Calcutta, and the Assistants, Dr. Pagani, Bishop of Mangalore, and Dr. Beider-linden, Bishop of Poona. During his episcopate of fourteen years, Archbishop Dalhoff visited Europe only twice, and in each case the visit was partly necessitated by failing health. The second time, however, the change did hardly any good. Ever since his return, His Grace's health gradually took so serious a turn that the transaction of business had to be left to the Vicar-General, and even the daily Mass to be given up. Towards the close of March, the last Sacraments were administered and prayers were ordered throughout the Archdiocese. The patient lingered yet another month, when on Saturday, May 12th, 1906, at 7.15 P. M., he breathed his last in the seventieth year of his age, the fifteenth of his episcopate and the forty-first of his sojourn in India.

It is with deep regret that we have to record the death of Her Royal Highness Mary Beatrice, Archduchess of Austria and Este, Infanta of Spain, at Gorz in Austria on March 18th. Her name is engraved at the head of the marble slab containing the names of the Founders of the College, and her life-long interest in the welfare of the Mangalore Mission and her constant benefactions to it entitle her to a large share in the prayers of our readers. Mary Beatrice was born eighty-two years ago when her father Francis IV was Duke of Modena. From her saintly mother Mary Beatrice of Savoy, she received her first lessons in the Christian religion as well as in secular learning, and to her dying day she kept by her the copy of the little Catechism whence she had imbibed the salutary principles of life. In 1847 Princess Beatrice married Don John of Bourbon, the claimant of the Spanish throne, and became the mother of two sons, Don Carlos and Don Alfonso. The revolution of 1848 forced her to leave the land of her birth for foreign lands. After a brief sojourn in Austria, Belgium and France, she spent four years in London where her exquisite gifts of soul endeared her to all that made her acquaintance. From London she returned to Modena and took up her residence in the ducal palace. When in 1857 Pope Pius IX. came to visit the Duke of Modena he was profoundly impressed by the exemplary life of Mary Beatrice, who shone as the bright model of a truly Christian life in an exalted position. She was, in the providence of God, destined to see the annexation of Modena and Este to the kingdom of Italy. Henceforth she made Austria the country of her adoption.

But this earth and its fairest dreams had never had attractions for her, and in 1871 she resolved to retire from the world of beauty and fashion, and consecrate herself entirely to the service of the Lord. By special permission she entered the Carmelite Convent at Graz, as a guest of the nuns. Here she remained for sixteen years edifying all by the example of profound humility and unaffected piety. The troubles of 1897 forced her much against her will, to exchange Graz for the Convent of the Sisters of the Cross at Gorz where she remained to the end of her days. From the seclusion of her convent life, her tender heart went out to the distant Missions of India, Japan, China, and the Zambesi. Near home there was hardly a work of importance which she did not help on. The erection of churches and chapels, the interests of charitable institutions and the needs of the poor that appealed to her, alike received substantial proofs of her generosity, and from her came the first Peter's Pence Offering to Pope Pius X.

In addition to the financial support she gave to the church in Europe and in foreign lands, she placed at her service literary gifts of a high order, and many were the pious books she published at her own expense. She died as she had lived, and her last days on earth were a fitting close to a life of one long sacrifice and heroic charity. In compliance with her express desire dictated by her own self-depreciation and her love of our Lady of Mount Carmel, her remains lie in the Convent of Graz.

R. I. P.