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The Shepherds' Hymn to the Babe of Bethlehem.

(From Fr. Stephens's Puráanna, Part II, Canto 8, Stanzas 79—98.)

Hail, hail! O gracious Babe divine
Beauty's sweet self in limb and line,
A lily of the lake dost shine
 With radiance pure and bright!

Delight of Angels, hail to Thee!
Before whose heavenly majesty
We bow, nor know the mystery
 Of this Thy woful plight.

Ah! was it Thine own choice to be
Born in this hut of misery,
That lowly shepherd-folk might see
 Thy greatness, undebarred?

And dost Thou 'midst these brutes appear
That we—in all our nature near
To them, save in Thy love and fear,—
 Should seek Thy watch and ward?

Or, mindful of Thy destiny—
The Shepherd of mankind to be—
Hast, in symbolic sympathy,
 Drawn here our shepherd train?

Oh! may Thy mercy's might so sway
The hearts that bless Thee here to-day,
That from Thy feet they never stray,
 But steadfast still remain!

How happy to have found Thee, Lord,
Are we whose souls, with one accord,
Pray Thou wilt unto them award
 For ever Thine to be!

For fondly, by sweet fancy wrought,
We dream, were Thine a shepherd's lot,
In lonely wood, what bliss unsought
 Were ours to play with Thee.

Nay, unto us a King wouldst be,
All worthy of our loyalty—
And we, with love, would render Thee
 Meet service, sweetly sped;

And deck Thy neck with garlands gay
Of shells, for precious gems' array,
And in thy ears make pendants play
 Of berries black and red;

With chaplets, wove of wildings sweet,
Would heap Thy breast, in manner neat,
And bind about Thy brow, complete,
 Fair strings of forest flow'rs;

And grace Thine arms with armlets bright,
And with wild beauties fill Thee, quite,
And round about Thee thus bedight
 Would sport the livelong hours.

But could the light that we behold
 And charms that never can be told
 Have been created for the fold
 And flocks that graze afield?

Thy tender, beauteous, shining face
 Would match the brightest pearl in grace,
 Nay, in Thy Mother's brow we trace
 A sweetness few can yield.

And God's own Angel, who had brought
 Thy birth's glad tidings, said it not
 That Thine would be a shepherd's lot,
 Dumb herds on earth to 'tend;

But this is truth the Prophets told,
 And Moses, in the days of old—
 Man's Saviour comes in mortal mould—
 Yea, Thou hast proved the end.

Then let our hearts full thanks outpour,
 With solemn mirth Thy birth adore;
 And may Thy strength grow more and more
 Thro' all Thy days to be!

Redeemer of our fallen race,
 The Hope out-flashed on Israel's face,
 O, lead us with Thy light and grace
 From sin and Satan free.

E'en us, the poorest of the poor,
 Thy mercy beckoned to Thy door
 Thro' Angels; hear us, we implore,
 O Universal Lord!

Thus sung the shepherd's ranged around
 The manger, with a joy profound:
 Then, humbly prostrate on the ground,
 Their Infant God adored.

Joseph Saldanha.

THE EARLY DAYS OF THE COLLEGE SODALITY.

"What's in a name?" There is a great deal more in the name of the Sodality of the Presentation than most people would imagine. The title was not chosen at random but after much deliberation. There is no event in the life of the Blessed Virgin whose associations appeal more forcibly and more intimately to youth, for whom the Sodality was founded, than this event in the early years of our Lady. This it was that finally settled the question. Three other considerations however had no small influence in its selection. The first was that the feast was not likely to be transferred, but destined to remain a fixed day. Secondly, it did not clash with University Examinations. And lastly, the weather, at that period of the year, was most unlikely to interfere with its festive celebration. Such were the determining elements in the selection of the title *Beatae Mariae Virginis in Templo Praesentatae*. If any one feels inclined to dispute the above, let him take the trouble to study the various difficulties which the other feasts of our Lady present. He will be forced to the conclusion that there is not merely much but everything in favour of the title adopted.

Our numbers were at first so small that the side chapel in Codialbail Church was quite large enough to accommodate us. It was suggested that such of the College boys as were already members of the existing Sodality, should form the nucleus of the new College Sodality. This however was not approved of, and the Sodality was built on fresh material. We were not keen about increasing our numbers, and the popular idea was that it was no easy matter to secure admission. The mode of election of candidates was, that the applicant should present to one of the Council his petition with his own signature. If approved, he was enrolled among the candidates. When he had passed through a certain period of probation, and wished to be a full member, he made a written request to the Director, in which he declared that of his own free will he desired to be a member of the Sodality. This was done to obviate the case of any one pleading that he had been in a sense

forced to become a Sodalist. Such a case occurred but once. A boy had been rather troublesome to his master, and even to the Rector. The matter was referred to the Director, who warned the culprit that expulsion from the Sodality might be the penalty of his misconduct. Thereupon he declared that he had been forced into the Sodality. When he was reminded of his signed petition, he yielded at once, and from that day forward never gave anything but the best example.

The success of the Sodality must be attributed to the Council. What is said of the Council of one year may be as truly said of those of every year from its establishment up to the end of 1885. In keeping the secrets of the deliberations of the Council, these mere boys might give a lesson to staid Cabinet Ministers. To compare little things with great things, we had never a case of the Balfour-Wyndham-Macdonell-Long controversy in all our experience. Each member gave his opinion fearlessly. The Director never as far as he remembers had any cause to regret acting in accordance with their verdict.

He does, however, remember on one occasion inducing, after much coaxing, one member of the Council to withdraw his opposition to the admission of one College boy,—long since dead—and he would have given much had he been able to undo the mischief caused thereby. The Councillor was better informed than the Director. This individual was the only one whom the Director during his term of office ever felt tempted to expel.

The testimony of Dr. Lawrence Fernandes, in his address on June 24, in the Aula Maxima of the College, may be repeated here. "To be a Sodalist was the grandest privilege. We little boys looked upon the Sodalists as uncanonized Saints. The respect paid to the officers of the Sodality is strong proof of the high esteem that was entertained for the institution itself. The Consultors were a power in the College. The members and candidates respected them, and in some measure feared them, because they were supposed to take note of every fault and report it to the Director, which I believe was not true." This certainly was not true. Of course, at our Council meetings the conduct of members and candidates was referred to, but

anything like what people call reporting to the Director privately, would never have been tolerated. Dr. Fernandes goes on to say, "I remember on one occasion the Consultor of my class stood up while the lesson was going on and beckoned to a member to behave properly." The Consultor referred to was the same that objected to the admission of a member as stated above, and the delinquents in both the cases were probably identical. The Doctor declares he was not the culprit himself, and not one of his contemporaries would believe him if he said he was.

The credit due to the Officers of the Sodality was gained by the hearty co-operation of the members. The honour of the Sodality redounded to the honour and success of the College. It was the aim of all the Sodalists to excel in their College work, as in their moral conduct. The encomium of the learned Doctor on the first batch of Sodalists numbering seventeen, that "they were select students and well worthy of the high esteem they were held in by their less fortunate fellow-students," might be as truly passed on the Sodalists, even when they numbered one hundred and seventeen. He gives a word of praise to the first Director, but the success of that Father's work was entirely owing to the labours of the various consultors and to the whole-hearted submission of the members. In conclusion, may the Director be allowed to say for himself, that the pleasantest and most consoling period of his long life has been, the years during which he was privileged to direct the Sodality of the Presentation. May it long flourish to the honour of the College and the greater glory of God.

ST. HELENS, LANCASHIRE.

J. Sergeant, S. J.

A GENTLEMAN.

A soul, incapable of fear,
Unselfish, modest, and sincere,
Of stainless honour; undefiled
In speech and action as a child;
Observe these precepts, if you can,
And you shall be a gentleman.

Westminster Gazette.

THE MARTYRS OF THE FRENCH REVOLUTION.*

During the last decades of the XVIII century, a fearful storm was raised in France against the Church by the so-called philosophers of that age. They corrupted the life and robbed the faith of many by their impious teaching, and this was the origin of bitter factions and revolutions, which set at defiance every law human and divine. They began by throwing ridicule upon the most sacred truths and objects; they went further by passing impious laws against religion and endeavouring to force all to think like themselves; and they ended by persecuting and putting to death all who would not share in their impiety. They were not satisfied with persecuting, banishing and massacring thousands of priests and religious, they aimed at the destruction of the best and the noblest of their country, and their good king and queen and the king's saintly sister were among their chief victims. To make the work of severing men's heads more expeditious, they invented a machine called the *guillotine* by which France was for many months bathed in the blood of her most noble children. In Paris alone, within the space of fifty-seven days, 1366 heads fell under the guillotine.

Among the religious who glorified our holy Faith by shedding their blood for it, were sixteen Carmelite Sisters of the Convent of Compiègne near Paris. In the month of August 1790, some government officials presented themselves at the Convent to inform them that all religious vows had been abolished and that therefore their chains were broken and that they were perfectly free to leave their prison. The officials received the reply that the Sisters did not at all consider themselves as prisoners and that they had no mind ever to abandon the life of prayer and penance which of their own free and deliberate will they had embraced. One of them added: "I am now fifty years old in the Carmel, I would wish to have as many more to consecrate to the Lord."—Another

* A solemn Triduum was celebrated in the magnificent Church attached to the Carmelite Convent, Kankanady, Mangalore, on 14th, 15th and 16th December, in honour of the newly beatified Martyrs.

said: "I am in the firm determination to preserve my habit, even if I had to buy this happiness at the cost of my blood."—A third addressed those recreants thus: "Should I be able to double the bonds that unite me to God, I would do so with all the strength and ardour of my soul."—"After the heavenly bliss," said yet another, "a Carmel is the place of perfect happiness."—"Had I a thousand lives," said another Sister, "I would consecrate all of them to the state I have embraced."—With these replies the officials had to leave the Convent, and the Sisters were left unmolested for the nonce; but the revolutionaries did not wait long to begin their work of persecution and expulsion.

In September 1792, they appeared again at the Compiègne Convent and this time they did not limit themselves to offer the freedom which they knew would be rejected. They intimated to the Sisters that they had to abandon their cloister, which was to be occupied by the Government, and that they should be no more allowed to live in the habit of their Order and to form a Community. When thus expelled from their religious houses, the occupants were as a rule forced to take refuge in their parents' or relatives' homes; the Sisters of Compiègne, however, made other arrangements. They engaged three private houses in the neighbourhood of their Convent and continued to live there in three groups in loving obedience to their Prioress, observing their rules and meeting together unobserved. Deprived as they had been of their house and of the foundations for their support, scattered about in secular dress and continually watched and suspected by the enemies of Jesus Christ, their life must have been one of bitter want and great hardship and anxiety. Yet for two years, till at last the worst came, did they steadfastly persevere in this mode of life under the example, the guidance and the encouragement of their Prioress, Mother Teresa of St. Augustine, and of Mother Henrietta of Jesus, her predecessor in office. They were thus prepared for that last oblation which was to crown their holy lives.

In June 1794, their turn came to be imprisoned. The police went and searched their houses to find a pretext with which to justify the cruel treatment they were instructed to inflict upon the innocent

victims. A paper on which was written a hymn in honour of the Sacred Heart, a picture of the same and a few letters on spiritual matters written by their former spiritual Father, then in exile, were the criminal proofs they could gather. The sixteen Sisters were thrown into jail and there they remained till the 12th of July, living on the niggardly bread and water supplied to them. Their courage did not grow faint; it was another step in advance towards the blessed consummation they now saw approaching and were longing for.

They were to be tried in Paris and accordingly thither they were conveyed. On 12th July 1794, they were huddled together in two rough carts, with their hands tied behind their back. The order had arrived just while they were washing their secular dress and had put on some remnants of their old Carmelite habit. In these clothes they had to start, and in these clothes, too, they were made worthy to suffer contumely for the name of Jesus, for they attracted the attention and the mockeries of the populace along their route. But it was also providential in another way. Their secular clothes left to dry in the prison of Compiègne were secured and treasured as relics by some English Benedictine Sisters who were in the same prison. When the latter were allowed to transfer themselves to England, they carried with them those relics and distributed them widely. They thus became the means of spreading far and wide the veneration they entertained for the martyred Carmelites, and their relics wrought the miracles which furthered the cause of their beatification.

The sixteen Carmelites were only four days in the prison of Paris. On the fourth day, they were summoned before the tribunal of the Revolution, and they heard the accusations brought against them. They were the same as given above; one more was added, viz., that fire-arms intended for the destruction of the Republic had been found in their houses. The Prioress rose to defend her Sisters, and with the crucifix in her hands, said: "This is the only weapon ever found in our house; I challenge all to prove that any other weapon has ever been retained by us."

"You have kept up correspondence with the emigrés," insisted the judge.

"We have received some letters on spiritual affairs from our chaplain, that is all," replied the Prioress. "In any case, if you want a victim, my Sisters are innocent."

"They are your accomplices."

"They were obliged by their state to do as they did."

"Silence! it was their duty to inform the Nation."

The judge finally declared that "they are fanatics, attached to puerile beliefs and to their silly religious practices."

Hearing such remarks, Sr. Henrietta could not help bursting into the exclamation: "What an avowal for our holy religion! What a happiness to die for our God!"

The Church has since then confirmed the judgment of Sr. Henrietta; by the Decree of May 25, 1905, it is declared that the Carmelites of Compiègne suffered martyrdom on account of fidelity to their Institute and their devotion to the Sacred Heart of Jesus.

The sentence of death was immediately pronounced, no counsel was appointed or heard for the accused, no witnesses summoned and examined; the sentence had been prepared beforehand and ran thus: "they are convicted of being the enemies of the people, of keeping up fanatical correspondence, of possessing liberticide manuscripts as well as the rallying sign of the Vendean rebels."

It must be explained that, in this hypocritical language of the Revolution, the rallying sign of the Vendean rebels was the scapular of the Sacred Heart, and the Vendean rebellion was the refusal of the staunch Catholic population of Vendée to part with their religion at the bidding of the Paris recreants. Their resistance was stifled in their blood by these gallant cut-throats!

Death by the guillotine was the penalty for the crime of being good Carmelite religious and of honouring the Sacred Heart of Jesus. The sentence was to be executed that very day. They were led back to their prison, and as they had not yet taken anything that day, the Prioress sold a pelisse to the jailor and procured a modest repast for her Sisters. One who saw the Prioress inviting the Sisters to this last meal, and the cheerfulness and mutual

congratulations in which those Sisters passed their last moments, wondered how they could be the very persons who had to lay their head on the scaffold that very day. "They seem to prepare for their nuptials," remarked he.—"This evening we shall be in heaven," they rejoined.

In the morning they had recited for themselves the Office of the Dead; now they began the prayers for the recommendation of the soul, and while they were engaged in them the police came to take them to the place of execution. They were again huddled together in carts with hands tied behind their back. The place of execution was at a distance. They had to cross right through the entire city of Paris. They wore the white mantle of their Order in which they had left Compiègne, so that they were at once recognized as religious and made the butt of the jibes and mockeries of the populace through whom they passed. But they were unconcerned; they sang first the *Salve Regina*, then the *Miserere* and finally the *Te Deum*. When the carts stood in front of the guillotine, "we shall have no time to sing the *Magnificat*" put in one of those simple souls.—"Be at ease, my child," replied the Prioress, "we are going to sing it in heaven."—The people who had crowded round the carts, first mocked them, but gradually their wild passions were subdued by the peaceful countenance and the sweet strains of the Sisters' singing. They left off jibes and walked in silence by the side of those carts. When the heads of the Martyrs were being severed, tears were falling from many an eye in that silent multitude.

When they came down from their carts and found themselves before the scaffold, they knelt together for the last time, as if in their choir, and intoned the *Veni Creator*. They then renewed their vows, and their devotions being ended, they stood ready before the executioners. There was not a whisper, no attempt to interrupt their last devotions, no sign of impatience from those monsters of cruelty. The Prioress begged to be allowed to be the last of the band to ascend the fatal steps, and the request was granted. Sr. Constance, a novice, came forward first, knelt at the feet of her Superioress, asked her permission to go and lay down her life for Jesus, received her blessing and kissed a little

statuette of the Blessed Virgin, which the Superioress held in her hand. She then rose and with a light step, "like a queen going to be crowned," as an eye-witness put it, ascended the blood-stained steps singing the *Laudate*. Her Sisters at the foot of the scaffold took up the canticle whilst she was placing her neck into the ruthless machine, the deadly axe descended, her head rolled down to the platform, blood streaming from her neck—she had gained her palm. One by one the sixteen Daughters of St. Teresa renewed the same spectacle. Only their singing grew fainter and fainter until their Mother alone stood at the foot of the scaffold. She kissed the little image and entrusted it to faithful hands; and then like the mother of the Machabees, after having suffered martyrdom in every one of her children, she went up the platform to offer her head to the axe. Jesus triumphed in the sixteen victims devoted to His Divine Heart.

One of the Carmelite Martyrs had prayed: "O my God, may our sacrifice appease Thy wrath and diminish the number of victims!"—Ten days after, Robespierre fell under the same axe, and with him the *Reign of Terror* began to decline. The Judge who had sentenced our Martyrs had his head severed by the guillotine, and when the executioner showed it to the multitude it was received with a shout of execration. The Revolution had killed itself.

The memory of the Martyrs remained in benediction. Their heads and bodies were thrown into a cart and taken to a large pit where they lie buried with those of a thousand and more victims of the Revolution. That place was afterwards purchased by some of the relatives of the victims and on it a Church and a convent were built. The names of our sixteen Martyrs may be seen engraved on a marble slab in that little cemetery. It is one of the most holy spots in Paris and the veneration paid to the Sixteen Carmelite Sisters both there and in England went on increasing especially on account of the graces obtained by their intercession. That veneration and the canonical processes instituted regarding their life and martyrdom culminated in the Decree of Beatification issued on 27th November 1905, and in the solemn Beatification held in Rome by Pius X, on 27th May 1906.

The following are the names of the sixteen Blessed Martyrs:—

1. Teresa of St. Augustine.
2. Mary Frances of St. Louis.
3. Mary of Jesus Crucified.
4. Mary of the Resurrection.
5. Euphrasia of the Immaculate Conception.
6. Gabriella Henrietta of Jesus.
7. Teresa of the Sacred Heart of Mary.
8. Mary Gabriella of St. Ignatius.
9. Julia Aloysia of Jesus.
10. Mary Henrietta of Providence.
11. Mary of the Holy Ghost.
12. Mary of St. Martha.
13. Stephana Johanna of St. Francis Xavier.
14. Constance.
15. Catherine Soiron.
16. Teresa Soiron.

We, who live in peaceful times under a beneficent Government, must, in a special manner, pray for France,—for that glorious country, which has given and continues to give so many heroes and heroines to our holy Faith. The deeds of the great Revolution of a hundred-and-sixteen years ago seem to have been once more enacted during the last six years. The tyrants of men's consciences have risen again; but on the other hand, there are to be seen anew the heroes and heroines of the Catholic Church. Every means of persecution, the guillotine alone excepted, has been resorted to against the Religious during these last years. They have been expelled from France, because in the schools, hospitals, orphanages and asylums, which they conducted and supported, they teach the fear of God, and the love of Jesus Christ and of His Church. More than a hundred thousand religious men and women have been forced into exile, their property seized upon, their institutions closed, and in their place, whenever possible, impious and godless persons substituted. The masonic lodges have not been satisfied with venting their hatred against the Religious. They have attacked the Pope, they have been vilifying and calumniating him, the Bishops and the Priests of France. They are bent, in their relentless hatred, upon destroying the Catholic Church. During the last few months they have been devising means and passing laws that

will enable them not only to stamp out of the country every religious order and congregation and to rob their possessions, but also to deprive the people of their parish-churches and even the sacred vessels and to put everything to profane and sacrilegious usages. They hope thus to succeed in destroying the Catholic religion in France, to crush the Church, and for ever to ruin the most generous and heroic nation in Christendom. We have the promise of Christ that the gates of hell shall not prevail against the Church; we need not, therefore, fear. But, though all who dash their head against the rock on which the Church is built, shall certainly be crushed, we must deplore that so many souls deprived of the aids of the Church and seduced by the evil-minded are exposed to eternal perdition. We must therefore pray to the Heart of Jesus, for the honour of which the Martyrs of Compiègne died, through their intercession to take pity on France, to shorten the days of trial and to give freedom to His Church, so that she may carry on the work of eternal salvation.

E. Frachetti, S. J.

HERE BELOW.

Translated from the French.

Here below all the blossoms fade,
And all the sweet birds singing die;
I dream of summers that are made
To last for aye.

Here below all we mortals weep,
Bemoaning friends and lovers sore;
I dream of unions formed to keep
Forevermore.

Here below ripe lips allure,
But all too soon their lilies flee;
I dream of kisses to endure
Eternally.

HAVE ANIMALS RIGHTS?

Has man a moral obligation to protect the life of animals? If so, have animals a right to that protection? A rational being should prove himself such also in his conduct towards the brute beasts, and no human act is lawful that wilfully contravenes the dictates of reason. But from this, may it be legitimately inferred that the protection of animal life is a solemn duty imposed by conscience—a duty answering to a right inherent in the animals?

Our forefathers, less cultured than their descendants, would, perchance, have shrugged their shoulders and smiled at the query. But they were not reared in the atmosphere of an enlightened age like our own, and fed on the unadulterated milk of human kindness. Nowadays the paladins of animals' rights are growing both in numbers and in authority, and the question may not be so jauntily dismissed. Obviously, the countless denizens of the air, the sea and land, that are altogether removed from contact and companionship with us, are placed out of court, so that the present discussion narrows itself down to an inquiry into the rights of the few animals which either by their native tameness or by human skill have been actually placed under man's control. Now, are there in these at least any rights which we ought to acknowledge? At the very outset, let us candidly state that the notions of animal and of right do appear to be incompatible. To the student of jurisprudence, a right in general is man's capacity of influencing the acts of another by means not of his own strength, but of some authority or power external to himself. Direct influence exercised by virtue of one's own strength, physical or otherwise, over another's act is might, as contradistinguished from right. To the moral philosopher, a right is that in virtue of which one calls anything one's own. It is a moral power in virtue whereof one refers to oneself as well his own actions as also other things which stand referred to him in preference to other persons. A right, then, is a moral power, as distinguished from physical force or ability. Were it physical force, then the child lying weak and helpless in the cradle, or the man tottering under the burden of increasing years and infirmities, however good and useful his

past life, or again the traveller, attacked and overpowered by a gang of highway robbers, would be utterly destitute of rights; and robbing and killing would not be acts of injustice.

From the above preliminary remarks it may be easily gathered that a right resides in a being endowed with reason and free-will—in a being which we may term *autocentric*, that is, capable of referring its operations to itself as to a centre, as distinguished from a being which we may term *heterocentric*, that is, one whose aptitude is towards another and for another. Now, brute beasts are not blessed either with an intellect nor with moral freedom; they are not autocentric, and consequently they can have no rights.

In Descartes' opinion, the lower animals are mere automata, or pieces of machinery so ingeniously constructed that the various stimuli always meet with appropriate responsive movements, although no conscious state intervenes. We hold the Cartesian theory to be unsound. We may, nevertheless, concede that animals are machines, but with a notable difference. They know the object which they pursue, and tend towards it by an inward impulse. In other words, animals—the higher orders of them, at least—are endowed with sentience, memory and imagination. But they are all destitute of intelligence and reason. Their tendencies regard chiefly the conservation of the individual and the species, and the resultant of all their tendencies taken together is what is known as instinct. This instinct is at times so well disciplined as to appear to the superficial observer's eye as a foreseeing and reasoning power. Indeed, man himself in spite of his higher faculties and in spite of all the appliances of science at his disposal, can never reach that perfection which animals guided only by instinct, bring to their task from the very start. What deft lace-maker can ever hope to weave with simple spider's thread, and poise in mid-air such a web as the *Epeira Diadema* daily decks our rooms with,—that wonderful structure so flimsy and yet so well-knit that it offers the spider a safe coursing ground whereon it duels with the unwary fly caught in its meshes, and along which it triumphantly carries the vanquished foe to its lair in order leisurely to feast upon it? What

chemical expert, though he know the pearl's constituents ever so precisely, is able to produce a pearl like unto those turned out yearly by the *Meleagrina margaritifera* without any apparatus, in the dark depths of the ocean? In strange contrast with this marvellous skill of animals, there stands the characteristic stationariness and immobility and uniformity of their art, that is rigidly confined to a certain range of actions, outside of which they know nothing, discover nothing, achieve nothing. In other words, there is not discoverable in them any vestige of the individual free variation in method and plan of action, which is the distinguishing trait of progress among rational beings. The ants and bees in the time of Moses and Aristotle worked as perfectly as their descendants of to-day; geese and sheep went their several ways just as clumsily. There is no evidence forthcoming of brutes having by forethought added to their store of food or having invented a single mechanical instrument, lit a fire, or intelligently handed down a piece of useful information from generation to generation. Even the rude contrivances that are to be met with in the palæolithic strata are set down to be the work not of an intelligent beast but of rational man, undeveloped though he may have been. And this is admitted by writers, too, maintaining the specific identity of animal and human faculties. Does not the utter impossibility of all progress beyond certain well-defined limits, which are invariably identical for all the individuals of the same species go to prove incontestably that the brute beasts are destitute of intelligence? Add to this that a rational language serving as the medium of communication of thought is absolutely lacking among animals. "The one great barrier," says Max Müller in his *Lectures on the Science of Language*, "between man and the brute is language. Man speaks; and no brute has ever uttered a word. Language is our Rubicon, and no brute will dare to cross it." He, therefore, rightly infers that we cannot allow brutes a trace of what the Greeks called *logos*, *i. e.*, reason. Man alone progresses, man alone sows and reaps, man alone worships, man alone hopes to contemplate for ever the splendour of the Divine Face, because man alone is intelligent and free. Since animals are incapable of reason, they cannot be regarded as

persons. They belong to the category of things that are another's, and consequently possess no rights of their own. And since right and duty are correlatives, we have no duties to them,—not of justice, as has been already shown; not of religion, unless we are to worship them; not of fidelity, for they are incapable of accepting a promise. The conclusion is clear. We have no duties of charity, nor duties of any kind to the lower animals even as we have none to stocks and stones. Nevertheless, we have duties about stones, for instance, not to fling them at our neighbour's window; and we have duties about brute beasts, to make use of them as of any other creature according to the intention and ordinance of the Creator who has destined them to the service of *homo sapiens*, the head and lord of animals. But this obligation does not bind man to the animal as by a duty answering to a correlative right in the animal. It, however, binds man to Him who is the sovereign Lord of both, and who disposes of everything with absolute mastery.

That this is the true end of the animal creation may be gathered also from the very aptitude and adaptability of animals to help man and to serve him in a thousand and one ways. Providence indeed, has so formed them. The domesticated elephant becomes our carrier, the camel is for the Arab the ship of the desert, the horse and cognate races of animals lend us their power of locomotion, the cat and the dog perform useful services in our homes. Next comes the species of those intended by nature to protect our bare bodies from the bitterness of the cold by means of garments formed from their hide and their wool; whilst another big tribe of the field, water or freest air, furnishes our board with milk, eggs and wholesome meat. Not even the most restive can withdraw themselves from this universal law, and we know how lions and tigers and all the feline race supply us with pelisses and carpets for our drawing-rooms, whilst the free denizens of the air provide gorgeously coloured plumes to trim the hats of ladies, to grace the helmets of generals, to adorn the persons of caciques and their subjects. Hardly a year passes, but the observant entomologist discovers new services rendered to man by animals heretofore reputed quite noxious. The loathsome toad is the police-

man of our green-yards, the kite clears the land of infectious carcasses, the despicable earthworm works indefatigably to prepare us vegetable mould, and even serpents help to destroy the numberless rats that would make short work of our harvests.

Nor is this servitude or slavery of lower animals an unwarranted usurpation on the part of the king of nature. The common consensus of the human race allows that man is exercising in this matter an incontestable right. If in India or Egypt, there lived legislators who denied this right, it was only from religious scruples based on the fantastic doctrine of metempsychosis, and even in these places, hardly a family could be imagined that would easily dispense with the services rendered by animals. This absolute dominion of man over animals is not high-handed tyranny; it is rather the echo of the sovereign will of the Lord of nature. He has made man, as the Seer of Israel put it, "a little lower than the angels, and has crowned him with glory and honour, and made him to have dominion over the works of his hands, and put all things under his feet, all sheep and oxen, yea, and the beast of the field, the fowl of the air, and the fish of the sea, and whatsoever passes through the paths of the sea." And again, "the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon the fishes of the sea: into your hand they are delivered. Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things."

From this first right over life and death, as far as they can serve man's uses, there springs another right, that of defending ourselves against animals that either destroy our means of sustenance or threaten our very existence. Thus brute animals may be looked upon in the light of things existing in our behoof. We are, therefore, perfectly justified in using them for our need and convenience, not wantonly but according to the dictates of right reason. For it is lawful to use animals according to their natural aptitude; it would be wanton cruelty to vex and annoy a brute in sport when pain is not an accidental concomitant of it, but is sought after for its own sake. Cruelty is a vice opposed to meekness and consists in dealing harshly with our

fellow-beings; so that to wantonly torment or kill an animal has in it some deformity analogous to cruelty towards man, inasmuch as it causes pain to sentient and self-moving beings like ourselves; and to take delight in destroying them or causing them pain goes evidently against the designs of the Author of nature. This becomes clearer still if we consider that cruelty to animals, and above all the habit of it, insensibly disposes man to be cruel to his fellow-men, particularly when passion is high. The driver who ruthlessly cudgels his heavily laden donkey, will be prone to ill-treat his wife and children on the slightest provocation, real or imaginary. Your urchin, who to-day takes a malevolent glee in plucking the feathers of a crow, or pulling out the whiskers of his cat, will to-morrow tug at his sister's ringlets, or perchance disfigure the face of his *ayah* with his nails. It is a miserable way of showing our superiority to break into paroxysms of impatience and rage in dealing with animals.

Children ought, therefore, to be discouraged from anything that borders on hard-heartedness. It is chiefly incumbent on wise teachers to correct the miniature tyrants of domestic animals. For the same reason all honour is due to the Societies for prevention of cruelty to animals. To use the words of Pope Pius X, they remove from our midst an incentive to brutality, and foster Christian and humanitarian sentiments. "Because," as Aquinas says, "the pain of pity arises from the affliction of others, and because even the brute animals are capable of pain, therefore the feeling of pity may very well have place in man's heart in regard of the affliction of animals. Manifestly, whoever is well practised in pity towards animals, is thereby better disposed to pity towards man." We may fittingly conclude with Father Rickaby's excellent remarks on the subject in his *Aquinas Ethicus*: "Altogether it will be found that a sedulous observance of the rights and claims of other men, a mastery over one's passions, and a reverence for the Creator, give the best assurance of a wise and humane treatment of the lower animals. But to preach kindness to brutes as a primary obligation and capital point of amendment in the conversion of a sinner, is to treat the symptoms and leave unchecked the inward malady."

Scholasticus.

THE CARRIERS OF PLAGUE.

"PULEX CHEOPIS."

So long has plague in India been associated with rats that there is a proverb to the effect that "when the rats begin to fall from the roof, it is time for people to leave the houses." The Indian rat falls from the ceiling cloths and mud roofs of the Indian go-downs and bungalows and huts because it is a house rat and not a sewer rat like the English variety; and, consequently, the incident of an epizootic of plague among rats in India is usually marked by the deaths of numbers of them in and about the walls and ceilings. And generally this appearance of plague among the rats is followed by the appearance of plague among human beings. But though there seemed thus an immense probability that plague among rats was transmitted to human beings, there has been great difficulty in proving it, and the difficulty lay in fixing on the means of transmission. This difficulty has been disposed of by the investigations of the latest scientific commission, which was appointed by the Indian Government, and which is still pursuing its work. So important are the results of its first year's investigations, and so decisive are they, that they have been published as an interim report in the "Journal of Hygiene." They establish definitely the fact that the chief carrier of plague from rat to rat, and from rat to man, is the rat flea "Pulex cheopis."

The commission, instituted by the Indian Government, at the instance of Dr. Martin, F. R. S., Director of the Lister Institute, comprised Major Lamb and Captain Liston, of the Indian Medical Service, Dr. Petrie and Mr. Sydney Rowland, of the Lister Institute, and several Indian investigators of plague, Mr. Kasava Pai among them, lent by various Indian States. The commission had to set about its work from the beginning, and unprejudiced by the conflicting experiences and theories of preceding investigators. For, although evidence in support of the connection between plague among rats and plague among human beings has accumulated since the discovery of the plague bacillus by Yersin and Kitasato, there have been many negative results in the attempt to demonstrate the belief positively. Most of the observers who have studied the question

on the spot—Yersin, Ogata, Simond, Thompson, Koch, and Gaffky—have arrived at the opinion that from an epidemiological point of view plague is to be regarded as a rat disease in which human beings may participate. The relationship of the epizootic among rats and the epidemic among human beings has been particularly studied with great care for the outbreaks in Sydney by Ashburton Thompson (1902, 1903, 1904); in Port Elizabeth by Blackmore (1902); in Hong Kong by Hunter (1904); as well as as in Cape Colony by Mitchell (1906); in Queensland by Baxter-Tyrie (1905); and for Calcutta by Pearse (1905). In India the connection was scientifically indicated, if not established, by Snow and Weir (1897), Hawkin (1898), and the German commission (1899). But as late as the report of the last Indian Plague Commission (1903) no definite conclusion was reached as to the share which rats take in disseminating plague. (The introductory preface in commenting on the contradictory nature of the evidence, remarked that it was not clear whether rats contracted the disease after its appearance among the human community, or whether they introduced it, or even whether it was shared by human being and rat alike).

There have been similar difficulties in determining how the infection was conveyed from rats to human beings, or from rats to rats. One way of conveying the infection would arise from the cannibal practice which rats betray of eating one another's dead carcasses. But it has been shown that a very large amount of plague-infected carcass absorbed in this way is necessary in order to contract plague, and in any case man would not contract the disease in this way. That insects were the carriers of infection occurred to several investigators. Yersin (1894), Hawkin (1897), Nuttall (1897), Ogata (1897), and Simond (1898) examined flies, ants, fleas, and bugs, and found plague bacilli in their bodies, but though Simond succeeded in conveying plague from rat to rat by means of fleas, there were a number of unsuccessful experiments, and this want of success was recorded by Nuttall and Tidswell, and by the German Plague Commission, and by others who believed in this method of transmission. A few theorists objected to the hypothesis on other grounds; the chief of which was

that the rat-flea was indigenous to the rat, and would not bite human beings or other animals. These objections have been finally disposed of by the identification of the characteristic rat-flea as "Pulex cheopis," and by the proof that it will, and does, bite other animals.

We shall make the process of proof most clear by recording briefly the results of the experiments made by the Plague Commission. (1) It was first shown by confining rats in separate wire boxes, so that they could not come into physical contact, that plague could none the less spread from a plague-infected rat to a healthy rat. (2) It was shown that plague might be conveyed to guinea pigs in the same way. (3) On the other hand, close contact of plague-infected animals with healthy animals did not give rise to an epidemic (epizootic) among the healthy animals if fleas were excluded. Nor did plague-infected animals, if the same principle of exclusion was observed, convey the disease to the young they were suckling. (4) When, however, fleas were admitted to the colony of animals the epidemic, once started, spreads from animal to animal, the rate of progress being in direct proportion to the number of fleas present. (Special precautions eliminated the possibility of air-borne infection in these experiments.)

That plague can be conveyed from animal to animal by means of the rat-flea was thus shown, together with a presumption that this was the principal means of conveyance. This presumption is strengthened by other experiments. It is shown both directly and indirectly that in a plague-infected house the infection may be due to the presence therein of rat-fleas, which are capable of transmitting the disease to animals. The direct proof was obtained by allowing guinea pigs to run free in plague houses which had been previously disinfected, but in which there were still fleas—as was shown by their subsequent discovery on the guinea pigs. The guinea pigs contracted plague, and the fleas caught on them were found capable of conveying plague to healthy animals. When guinea pigs, placed in a plague house, were isolated in gauze covered cases in such a way that fleas could not reach them, the guinea pigs did not contract plague. If in a cage where they could be reached by fleas, the guinea pigs died in several cases. The microscopic examination of the fleas which the guinea

pigs attracted in plague houses revealed the presence of the plague bacillus in their intestines.

One indirect testimony to the superior effectiveness of the flea as a vehicle of plague was afforded by the experiments made with regard to the infectivity of plague localities on the floor and walls of plague houses—irrespective of the presence of fleas. The plague bacillus disappeared from floors and walls much more quickly than had been thought probable. It remains to record the possibility that other insects besides fleas may convey the infection, and a suggestion (noted in the preface to the report) that plague may be a disease of fleas.

—*Knowledge*, Nov. '06.

NEW YEAR'S DAY.

Rise, thou best and brightest morning!
Rosy with a double red;
With thine own blush thy cheeks adorning
And the dear drops this day were shed.

All the purple pride that laces
The crimson curtains of thy bed,
Guilts thee not with so sweet graces
Nor sets thee in so rich a red.

Of all the fair cheek't flowers that fill thee
None so fair thy bosom strowes,
As this modest maiden lily
Our sins have shamed into a rose.

Bid thy golden god, the Sun,
Burnisht in his best beames rise,
Put all his red-eyed Rubies on;
These Rubies shall putt out their eyes.

Let him make poor the purple east,
Search what the world's close cabinets keep,
Rob the rich births of each bright nest
That flaming in their fair beds sleep.

Let him embrace his own bright tresses
With a new morning made of gemmes;
And wear, in those his wealthy dresses,
Another Day of Diadems.

When he hath done all he may
To make himself rich in his rise,
All will be darkness to the ray
That breaks from one of those bright eyes,

And soon this sweet truth shall appear
Dear Babe, ere many days be done,
The morn shall come to meet thee here,
And leave her own neglected Sun.

Here are Beauties shall bereave him,
Of all his eastern paramours,
His Persian lovers all shall leave him,
And swear faith to thy sweeter Powers.

RICHARD CRASHAW.

LIFE OF THE
VENERABLE FATHER JOSEPH VAZ,
Apostle of Ceylon.

CHAPTER X.

A GREAT EPIDEMIC.

Towards the close of 1697, an epidemic of small-pox broke out in Kandy, and in the populous villages it played great havoc. The Indian small-pox is generally of a virulent type, and in Ceylon the dread of it was heightened by the fact that the heathens connected the fell disease with evil spirits. One serious consequence of this superstition was that the poor victims, directly they were attacked, were generally abandoned by even their nearest and dearest relations, and in many cases death was the result not so much of the disease as of neglect and starvation. In the present instance, Kandy presented a heart-rending spectacle. The King and his court sought safety in flight, and most of the houses of the better classes were left tenantless. Among the poorer classes, the victims were dragged out of their houses and cast into the adjoining jungles to be devoured alive by wild animals, or even left in the streets to rot and infect the atmosphere for want of some one to give them a burial.

Here was a vast field for the apostolic zeal and charity of a Catholic Missionary, and Father Vaz girded himself to the arduous task of carrying consolation and the aids of the Church to the stricken population with a heroism that was worthy of the best ages of Christianity. He literally made himself the servant of all, the Christian and the non-Christian alike. It would have hardly been possible to relieve the temporal wants of so many that had been abandoned by their relations, had not Providence come to the rescue by bringing to light four granaries which contained enough of provisions to supply all immediate wants. These were supplemented by the abundant alms which the good Christians of the neighbourhood spontaneously offered, and by the stipends of Masses which in view of these necessitous times Father Vaz was constrained to receive.

Of the forlorn, as many as he could save in time, he conveyed to a temporary shed of *cadjan*

leaves, where they might be better cared for. These he visited twice a day, carrying for them on his own shoulders pots of boiled rice, water and other provisions. During the day he plodded through the streets in search of those patients who might be found by the road-side, cast out of their homes. With his own hands, he fed them, gave them what medicine he could, dressed their sores and did them the most menial services. Father Carvalho, the only assistant Father Vaz had in Kandy, encouraged by his uncle's example to like heroism, devoted himself heart and soul mostly to spiritual ministrations. From morn to night, they were busy administering the Sacraments to the Christians or instructing and baptizing the pagans or otherwise assisting the dying, as far as they could, to their very last breath. To this glorious harvest was added a large number of children who were baptized *in articulo mortis*, many of them at the earnest request of their heathen parents.

As the epidemic grew more general, and daily augmented the number of patients to be attended to all over the town, it providentially happened that some of the families in the neighbourhood of the church fled from the town, leaving their houses vacant. Four of these vacated houses were immediately converted into temporary hospitals, and a large number of patients who were hitherto dispersed over a wide area and could not, in consequence, be properly looked after, were all conveyed to these asylums. Between the sick in these hospitals and those in their own houses, Father Vaz spent his days and nights, and it was a marvel how with his frail health he could stand the strain. Only an ever-burning love of God and of the suffering members of Christ could support him in the almost superhuman task which he had laid upon himself. Among the many to whom this great scourge proved a blessing in disguise, was a wealthy Singhalese nobleman, who, knowing that his end was nigh, sent for the priest and had himself received into what he acknowledged to be the only saving religion.

Heroic as was the Christian charity that characterized this labour of love at constant risk of life, it shone forth most brilliantly in the service of two persons in particular, one an apostate, and the other

a heathen, both of whom had hitherto been treating Father Vaz as their greatest enemy. The apostate, who had received baptism prior to the advent of the Dutch, was a middle-aged man, and being on terms of intimacy with the King, had attained a position of the highest dignity at Court. Forgetting the Faith of his childhood, he harboured in his heart a deep hatred for its holy minister, and to lower him in the estimation of the King, tried to persuade His Majesty that the missionary's apparently unselfish benevolence towards the sick was only the outcome of hypocrisy and was dictated by ulterior motives. The Christian priests, he went on to say, thrived on the proceeds of funeral services in the same way as physicians thrive on fees exacted from patients. The other object of Father Vaz's solicitude was a heathen who had formed an illicit connexion with a woman who belonged to a family which was Catholic only in name. At the outbreak of the epidemic, the King ordered a devilish ceremonial to propitiate the evil one, and as it was known that a brother of this woman was to take part in this superstition, the zealous missionary sent him a warning to desist from such a course. Enraged at this interference, the heathen paramour of his sister marched straight to the Court and reported Father Vaz to the King. The King, however, paid no heed either to the apostate or to the heathen; rather he was highly indignant at their audacity in thus maligning a character of known probity and philanthropy. Strangely enough, both these zealots took ill soon after, and with heroic charity Father Vaz placed himself at their service. The haughty apostate, however, refused the proffered ministrations, and gave strict injunctions to his household not to allow Father Vaz admittance into his presence. The unfortunate man to all outward seeming died as he had lived. The other victim had a better end. As long as the woman to whom he was attached was alive, he had the shelter of a home. Directly after her death, he was unceremoniously turned out of doors. But this misfortune proved the salvation of his soul. Divine grace opened his eyes, and aided by the prayers and instructions of Father Vaz, he had the happiness of being received into the Church before his death.

It is needless to say that Father Vaz's astounding heroism during this epidemic attracted general notice, and his doings became the one topic of conversation in every circle. He rose higher and higher in the estimation of the Court, and the King was often heard to say that it would be a great blessing for his kingdom to have more priests of his type to labour among his subjects. As a token of his gratitude and good-will, he had a large sum of money forwarded to him. Father Vaz, however, thankfully declined this mark of the royal good pleasure, as he had made it a rule for himself not to accept gold and silver as a remuneration for his services. Far from taking this refusal amiss, the King saw in it only a fresh confirmation of the unselfishness that marked Father Vaz's apostolic ministry.

There still remained, however, a small faction at Court, which continued its attacks on Christianity. The ground for accusation was that the pestilence which had done such havoc was only a scourge inflicted by the gods in punishment for the King's toleration of Christianity in the kingdom. This was evident, they contended, from the very rate of mortality which was far higher among the Christians than among the pagans. It was a noteworthy fact, they said, that during the whole year of the epidemic, one constantly witnessed the funerals of Christians, while those of the pagans were few and far between. With reasoning of this sort did this faction try to poison the King's mind against Christianity. But it was in vain. Even a less gifted intellect than the King's could perceive the fallacy of the argument. If pagan funerals were fewer, it was not because few pagans died, but because the many that died in jungles and other out-of-the-way places where they had been cast by their own relations, had none to give them a burial. Moreover among the Christians themselves who had fallen victims to the disease, the great majority were pagans who had embraced the Christian Faith on their death-beds during the epidemic.

CHAPTER XI.

A SECOND MISSIONARY TOUR.

Things being now restored to their normal condition, leaving Father Carvalho in charge of

Kandy Father Vaz set out on a pastoral visit to the sea-coast towns of Ceylon, which were almost entirely under Dutch sway. He travelled via Colombo, but made no stay in that city, as he found the state of the Mission there in a very satisfactory condition under the zealous care of Father Minezes, who had succeeded not only in bringing all the Catholics to the Sacraments, but also in receiving into the fold nearly 3,000 souls from among the heathens and the Protestants. His first stay was at Gurubel in the suburbs of Colombo, where in the short space of a fortnight, he made more than a thousand converts, mostly from among the Singha- lese nobility, and would have attained even greater success but for the jealous interference of the Dutch Governor of Colombo. Directly on scenting Father Vaz's presence in the country, the Governor dispatched an armed body of men for his arrest. It was a regular inroad as sudden as it was unexpected. The house where Father Vaz was staying was surrounded, every nook and corner of it was searched, but strange to say, no trace of the Father was found, though he was, all the time in their very midst, not even making an attempt to escape as he thought it impracticable. The soldiers left in despair, and the Father, thinking it might be tempting God to expose himself to fresh dangers, quietly betook himself to a place called Sitacava, a village situated on the confines of the Dutch possessions and forming part of the kingdom of Kandy. His first care was to make a pilgrimage of thanksgiving for his miraculous escape, to the four chapels which he had himself built during his last visit.

While he was employed in this place in ministering to the spiritual wants of the little community, news was brought to him which caused him more grief than all the calamities which had hitherto befallen him. Father Joseph Carvalho had been expelled from Kandy at the King's command! Details were wanting and the only course left him was to retrace his steps to the capital to ascertain them for himself. While he was on his way to Kandy, another piece of information reached him which, in the midst of his gloomy forebodings as to the future of the Kandy Church, shed a ray of consolation, assuring him as it did that Heaven was

protecting the Church while Hell was planning its destruction.

In a village called Kandagama under the jurisdiction of the King of Kandy, there was a Church dedicated to St. Anthony of Padua. This had been built by the Christians on a former site of public granaries which had long ceased to exist. Availing himself of this technical ground to molest the Christians, the pagan Prefect of the Province determined to build new granaries on the old site, and served the Christians with a formal notice calling upon them to dismantle their Church within a given time. Hoping for a recall of the order, the Christians delayed its execution, and in the meantime the Prefect himself happened to be deposed. Naturally enough, this loss of office was ascribed by the Christians to a special intervention of Providence in their behalf. Stung by this interpretation, the man swore revenge, and by means of bribes and intrigues had himself re-installed in office. His very first official act was to proceed to Kandagama in person, and to take forcible possession of the Church. Finding that entreaty would be useless, the Christians had all sacred objects removed to save them from desecration, and left amidst tears and wailings the sacred edifice where they had for so many years been accustomed to worship God in their own simple way. This wanton act of profanation seems to have cried to Heaven for vengeance. For lo and behold! hardly had the prefect returned home that evening when the hand of God smote him down with a stroke of paralysis! The means which wealth and influence, medicine and superstition, placed within his reach were employed, but all in vain. His eyes were now opened; he saw the avenging hand of divine justice in the calamity that had overtaken him; he had some of the leading Christians summoned to his sick-bed and he acknowledged his crime before them in public; he earnestly begged of them to take possession of their Church once more and continue to worship their God in it in peace; and by way of reparation, he supplied them with a sufficient number of candles to be burnt night and day in the Sanctuary which he had profaned, and a large quantity of rice to be distributed to the poor in his name, for the space of three days.

With hearts filled with joy and gratitude, the Christians betook themselves to the Church, and assembling the whole community from far and near, they held a solemn service of reparation, and at its conclusion, that God's holy name might be glorified yet more and that the heathens might vividly recognize in the prefect's illness God's hand of justice, they poured forth their souls in earnest supplications to the Almighty to restore the repentant sinner to his normal health. The prayer of the simple was heard. The dying patient was cured instantaneously; but, although to perpetuate the memory of so signal a benefit he had a new Church built for the Christians at his own expense, he himself would not embrace the Faith which he was forced to acknowledge to be divine.

While God was thus manifesting His providence on behalf of the Christian community at Kanda-gama, He permitted the powers of Hell to assert themselves in Kandy. Emboldened by the absence of Father Vaz from the city, his enemies matured a plan for the expulsion of Father Carvalho and the destruction of the Christian community. A specious pretext for picking a quarrel was furnished by the newly erected hospitals in the heart of the town, and an influential leader was found in the person of a wealthy Singhalese Buddhist whose house happened to be situated near these hospitals. On the plea that these sick-houses in the close vicinity of his own residence were a source of constant danger to his family, this grandee called upon Father Carvalho, in the absence of Father Vaz, to have them immediately removed. The Father replied that he could not demolish the houses, as he was not their owner. Whereupon, the Singhalese got round the owner of the site, and having the sick forcibly expelled and the buildings themselves demolished, bought up the site for himself to prevent further interference with it.

Fearing, however, lest the King should take cognizance of this act of open violence and interpose his authority on behalf of the Missionary, the ringleaders determined to forestall such a contingency by bringing forward once more a number of general charges against the Christian religion and to move for its extermination from the Kingdom. For this purpose, a deputation consisting of a

number of leading men headed by the Bontzes waited on the King and begged for the immediate banishment of Father Carvalho, and a strict prohibition to Father Vaz ever again to return to Kandy. These Missionaries, it was urged, emboldened by His Majesty's spirit of tolerance, were setting at defiance the Law of Budha so openly that that even the menial servants at the Court not only refused to join in the religious observances of their masters, but made bold publicly to despise and ridicule them. It was high time, therefore, that this alarming state of things was put a stop to effectually. It was also in the King's own interests that they urged these measures. For it was still within the memory of man how two at least of the King's predecessors had been dealt with by the populace in similar circumstances; compelled to flee from the Kingdom for their lives, one of them, the father, had died an exile in Goa, and the other, the son, in Portugal. In the present case, it might mean death not in exile but on the throne. For it was well-known that Christian subjects hated a pagan King not less than a Christian King did his pagan subjects. The chances of such a revolt were by no means remote. There was already a large number of Christians within the Kingdom, and Father Vaz was just then touring through the Dutch dominions, ostensibly for religious purposes, but in reality to put himself in communication with the Portuguese, whose ships were known to call at Colombo. For these reasons, they begged of the King to take drastic measures at once, lest further forbearance should render the evil irremediable.

(To be continued.)

BORIMAR, S. CANARA.

• Denis Luis.

Eat not to dulness; drink not to elevation.

Speak not but what may benefit others or yourself; avoid trifling conversation.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

Tolerate no uncleanness in body, clothes, or habitation.

Be not disturbed at trifles, or at accidents, common or unavoidable.

BENJAMIN FRANKLIN.

THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 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.

WITH the present issue *The Mangalore Magazine* closes its third volume and completes the ninth year of its existence. Preparations are being made to effect important changes both in the form and substance of this journal, and the Editor has much pleasure in announcing that with the Easter number, which will appear in an elegant cover specially designed in Italy, the home of the Fine Arts, the Magazine enters on a new phase of its useful career. The end which the late Rev. John Moore, S. J. had in view in starting a College paper, was that it should help in knitting closer together the hearts of the students past and present, and serve as the record of their achievements in the class-room, in the field of sport, and in the wider area of the great world beyond. How well these noble ends have been fulfilled is demonstrated by the good feeling and healthy rivalry that characterized all the cricket matches they engaged in among themselves, and by the *esprit de corps* they maintained when, severally or together, they tried conclusions with the rival teams of other Colleges or with cricketers outside. The hearty welcome accorded to the Magazine by Aloysians at home and abroad, and by the friends of the College, is another proof, if proof were needed, of the interest

taken in the doings of the College on Edyah Hill. If the tokens of loyalty and encouragement already received from far and near be an earnest of the future, we may confidently hope that the College Magazine has in store for it many years of increased prosperity.

* * * *

GOOD MANNERS FOR YOUNG PEOPLE is the title of a modest volume just published by the Codialbail Press, Mangalore. We warmly commend it to those engaged directly or indirectly in the delightful task of teaching the young idea how to shoot. They will find in it most useful instruction for their tender charges, and hints and helps to the formation of manners which is as necessary to a finished education as the furnishing of the mind. It has been justly said that true philosophy respects forms as much as pride despises them: we require a discipline for our conduct, just as we require an order for our ideas. The scope of the writer of this excellent little work may best be expressed by an extract from the Preface. "The aim of this little brochure is to make a gentleman of every boy that enters the portals of our Indian High Schools and Colleges. Education is now making rapid progress in the land and is beginning to leaven the masses. But education in its proper and wider signification ought to include also good breeding."

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The Editor acknowledges with thanks the receipt of the following exchanges:—*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 Magazine, The St. Ignatius Collegian, The Redwood, The Stylus, The Holy Cross Purple, The Ratcliffian, The Students' Own Magazine, D. A. V. College Union Magazine, Madonna, Palm Leaves, Malabar Herald, O Oriente Português, The Lauriston Magazine, La Missione di Mangalore.*

College Chronicle.

October 1st, Monday.—Schools re-opened after the Michaelmas holidays.

October 2nd, Tuesday.—Feast of the Guardian Angels. Fr. Ghezzi was the celebrant at High Mass. Fr. Baizini preached in the evening.

October 3rd, Wednesday.—The final for the Coronation Cup, which was easily won by the Ex-Aloysian Cricket Team.

October 13th, Saturday.—No schools in the afternoon on account of the Silver Jubilee of the College Senior Sodality. At 5.30, Solemn Vespers, Sermon by Rev. Fr. C. Coelho, Vicar of Ullal, and Benediction of the Blessed Sacrament.

October 14th, Sunday.—Pontifical High Mass. Rev. Fr. Rector was Assistant at the Throne, Frs. Noronha and M. Fernandes were Deacon and Subdeacon of the Mass, Frs. Lazarini and Perazzi were Deacon and Sub-deacon of honour. The students from the Diocesan Seminary of Jeppu were the servers and nobly sustained their reputation as the best exponents for miles around of the glorious possibilities of the Gregorian Chant so highly eulogized by the reigning Pontiff. At 5.30 P. M., a procession was formed of the various Guilds and Sodalities of the town, at the conclusion of which Fr. Denis Fernandes praised in fitting terms the glorious record of work that stands to the credit of the senior Sodality during its first quarter of a century's existence. Pontifical Benediction was followed by a brave pyrotechnic display.

October 18th, Thursday.—Sodality Trip Day. The Sodalists started from the College at 7 A. M.; Tiffin at Thundreboil; Dinner, through the kindness of Fr. Muller, in the elegant and airy villa that tops the Kulur Hill.

October 21st, Saturday.—Musical and Dramatic Entertainment to bring the Jubilee festivities to a close. Fr. J. C. S. Vas of Milagres delivered an eloquent address to the Sodalists Past and Present.

October 25th, Thursday.—The College Choir had its picnic to-day.

In the afternoon was held the Junior Gymnastics Competition. Master Bertie Carlson's feats were highly admired. St. Aloysius' College, the

Government College and B. G. M. High School scored 127, 92 and 123 marks respectively, and our College accordingly won the Cup, while the last-mentioned institution won a medal.

Rev. Fr. Rondano, of the Milan Foreign Missionary Society, was a guest at the College to-day.

October 26th, Friday.—Senior Gymnastics Competition. Only two of our boys competed. Both Cup and Medal went deservedly to the Government College.

October 27th, Saturday.—Junior Athletic Competition. The Govt. College won the Cup.

October 28th, Sunday.—Annual Votive Procession to Kankanadi. Fr. Ghezzi preached.

October 30th, Tuesday.—Senior Athletics Competition. The Cup was awarded to the Government College.

October 31st, Wednesday.—A Prize Debate was held to-day, the subject for discussion being—"Was the execution of Mary, Queen of Scots, justifiable?" Six gentlemen of the College Department took part in the Debate:—K. Venkat Rao, U. Kannappa, Denis Castelino, U. Raghavendra Rao, Mark Noronha and Alban Mascarenhas.

November 3rd, Saturday.—Immediately after schools the students proceeded to the parade-ground to witness the Distribution of Prizes to the victorious Schools and Colleges in the late Gymkhana Competitions. The Aloysians Past and Present marched in a body, to the College Hall carrying with them the Trophies of the day. In a neat little speech Mr. Marcel D'Cunha, B. A., congratulated Rev. Fr. Rector, who replied and kindly offered to house in the College the Coronation Cup won by the Old Boys from their younger brethren, the present pupils.

November 4th, Sunday.—The College Senior Sodality presented an Address to Fr. Ghezzi their Rev. Director, it being his onomastic day.

In the afternoon the students of the Matriculation class made their annual pilgrimage to Urwa, each one presenting a candle at the shrine of Our Lady of Pompei.

November 12th, Monday.—Novena in honour of Our Lady of the Presentation begins.

November 20th, Tuesday.—The High School and the Lower Secondary Departments were in-

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spected by Mr. P. P. Braithwaite, B. A., and by Mr. P. Mangesha Rao, B. A., L. T. The inspection lasted two days.

November 21st, Wednesday.—Titular Feast of the Senior Sodality. Fr. Colaço sang the High Mass. The efficient Cathedral Choir, under the baton of Rev. Fr. C. Pereira, Coadjutor of the Cathedral, sang both at Mass and at Benediction, and were entertained at lunch. Fr. D. Fernandes preached the sermon.

December 3rd, Monday.—Feast of St. Francis Xavier. The Matriculation and First Arts Examinations begin to-day, the former in the Government, the latter in St. Aloysius' College.

December 5th, Wednesday.—Rev. Fr. Rector left for Madras to attend a meeting of the Examiners of the University.

December 10th, Monday.—Fr. Colaço started for Cannanore, and Fr. Gioanini for Calicut, the latter to give a retreat.

December 15th, Saturday.—Fr. Saldanha preached a panegyric of the newly beatified Carmelite Martyrs of Compiègne on the second day of the Solemn Triduum, held in the beautiful church of the Carmelite sisterhood at Kankanadi.

Our boys won the Tennis Competition Cup, though their Government College rivals played a spirited game and showed very good form, which was highly creditable to them.

December 16th, Sunday.—Frs. Baizini and Zerbinati went to Kankanadi to assist at the Pontifical High Mass.

December 20th, Thursday.—Fr. Gonsalves conducted the Men's Annual Retreat.

December 24th, Monday.—Frs. Baizini and Perazzi left for Trichinopoly and Mylapore respectively: the former to attend Lectures on Mathematics, the latter to conduct the Spiritual Exercises of the local clergy. Frs. Noronha, Rosario and Saldanha went to the Cathedral to assist at the midnight Pontifical High Mass. According to the Privilege conferred by His Holiness on January 12, 1906, the College Church doors were open to the public during Mass on Christmas night, and Holy Communion was distributed to the faithful present.

Silver Jubilee of the Senior Sodality.

AN elegantly got-up Souvenir of the Sodality Jubilee has been dispatched by the Secretary of the Managing Committee to the members in town and to the many generous friends who have contributed to the Jubilee Fund. A brief but interesting account of the origin and progress of the congregation is there furnished; so that there is no need here of rehearsing its history. We may, however, for a perpetual memory thereof, keep a record of the Programme of the three days devoted to the celebration of the twenty-fifth anniversary of the Sodality, as well as of the eloquent Address delivered by Father J. C. S. Vas to the vast assembly of members present at the Social Gathering.

SATURDAY, OCTOBER 13.

5.30 P. M. Solemn Vespers sung by Fr. Camillo Rego.

Sermon in Konkani by Fr. Cyprian Coelho.

Benediction of the Blessed Sacrament.

SUNDAY, OCTOBER 14.

7 A. M. Pontifical High Mass. General Communion.

11 A. M.—5.30 P. M. Adoration of the Blessed Sacrament.

5.30 P. M. Procession.

Rosary of the B. V. M.

Sermon in English by Fr. Denis Fernandes, S. J.

Pontifical Benediction of the Blessed Sacrament.

Pyrotechnic Exhibition.

SUNDAY, OCTOBER 21.

6 P. M. Social Gathering of Sodalists Past and Present.

Musical and Dramatic Entertainment in the Academy Hall.

Address to Sodalists by Fr. J. C. S. Vas.

AN ACADEMY
IN
COMMEMORATION OF THE SILVER JUBILEE
OF
THE SODALITY OF THE PRESENTATION
IN THE AULA MAXIMA
OF
ST. ALOYSIUS' COLLEGE
October 21st 1906
AT 6 P. M.

PROGRAMME.

OVERTURE.....Piano Solo.....REV. A. MACRY, S. J.
CHORUS... 'Comrades in Arms' (Adams).. COLLEGE CHOIR.
'OUR SILVER JUBILEE'..Address to Sodalists..REV. J. C. S.
VAS.
COMMEMORATION ODE.....JOS. L. SALDANHA, B. A.
SODALITATIS MARIALIS NATALI XXV..REV. FR. L. ZERBINATI,
S. J.
TARANTELLA.....JOS. C. D. SALDANHA & ALBERT PINTO.
TO OUR PAST MEMBERS AND BENEFACTORS..BON. PAIS, *Prefect.*
TICKLING TRIO....(Martini)....JOS. COELHO, ALB. MASCA-
RENHAS & L. VAS.
LAUGHING SONG.....(Blumenthal)....COLLEGE CHOIR.

A MOST
UNWARRANTABLE INTRUSION
A COMIC INTERLUDE
IN ONE ACT
BY
JOHN MADDISON MORTON

CHARACTERS.

MR. NATHAN SNOOZLE.....MR. TITUS COELHO.
INTRUDERMR. NICH. D'SOUZA.
STAGE-MANAGER.

GOD SAVE THE KING.

ADDRESS TO SODALISTS PAST AND PRESENT
BY FR. J. C. S. VAS.

I have been requested by the Rev. Fr. Director of the Senior Sodality of this College, to say a few words in connection with the Jubilee of the Sodality erected here, under the title of the Presentation of the B. V. Mary, and it is with feelings of genuine pleasure, that I have undertaken this agreeable task of paying a highly deserved tribute of esteem and honour to this charming body, which looks with singular delight and legitimate pride on a quarter of a century of most useful life. The subject I have to speak about is not one of absorbing interest, but I pluck up courage to say just a few words, in which are also embodied the feelings and wishes of this honourable gathering, with the gracious assurance, that they will add a contribution of some small value to the generous volume of greetings and congratulations accorded to this Sodality by its friends and well-wishers on this memorable occasion. A Jubilee celebration is a solemnity of intense delight to those concerned in it or connected with it, because it brings back to their minds a whole cluster of glorious memories and happy recollections. For every moral body has its ups and downs, its changes and vicissitudes, its radiant sunshine and its cloudy gloom; but when it has the good fortune of counting the twenty-fifth milestone on the journey of its life, it gives no small amount of pleasure to the units of which this moral body is composed, to recall the consoling fact, that it has weathered the storm of twenty-five years and is now blooming and blossoming with fresh vigour and energy. A Jubilee celebration has its own advantages and benefits, which are likely to extend beyond the day of twenty-four hours, on which the Jubilee is kept up. For, what is a Jubilee, but a pleasant review of the past life and history of the Jubilarian? Now, every one is a bit of the world's history and so too is this Sodality of the Presentation of the B. V. Mary. History, as all know, is philosophy illustrated by examples. It presents thoughts, ideas, and reflections which are more potent than bayonets; in it we calmly read the mighty lessons of the world's infancy and manhood, and then gain a clue to the real aim and end of humanity itself. Hence, by a timely and serious consideration of the past, mistakes and blunders are unlearned, rough surfaces are smoothed down, in-

adequate measures are better balanced; in a word, what was a failure in the past, the present and future attempt to shape into a success by adopting or dropping what is deemed expedient. Turning now to the present solemnity, I may not be far from the truth, if I were to assert that this Jubilee celebration is assuredly calculated to infuse new life into the members and fresh blood into the arteries of this body; and if my words were merely to achieve this object, they shall not have been spoken in vain, and this insignificant labour of love, which I have undertaken solely to honour the Queen of Heaven, will be rewarded far beyond its deservings.

Before speaking directly about the Sodality, which celebrates its Jubilee, let me just say a few words about organizations and united bodies in general, and I am sure, they will throw some rays of a side-light on the working of this Sodality which I shall have to touch a few periods hence. It is well-known that these bodies are framed, with a view to develop the physical or material condition of humanity. That man as a social being should come in contact with other men in his dealings, if he should make life worth living stands as clear cut as it possibly can. Hence in all departments of human effort, men, instinctively and almost spontaneously go in for Companies, Trusts, Bonds and such corporate existences for individual and social improvement. If any of these bodies or organizations should thrive, however, there must be three elements to regulate and adjust its working: Union—Mutual sympathy—and Methodical direction. Every one knows that union is strength. It is a principle dictated by reason itself and confirmed by the united testimony of ages, from the remotest times. For all kingdoms and empires thrived so long as they were united, but as soon as they were split up into factions, their speedy downfall was a foregone conclusion. Mutual sympathy is the natural fruit of union. For, when moral units move in one common field of action, their feelings and sympathies, inclinations and tendencies are bound to run on common lines. While their personalities are thrown together in one and the same sphere of work, the bond of union naturally draws and prompts them, to put up with the faults and failings, the slips and trips of one another. Hence in well-organized bodies we see that the weak are helped by the strong, the poor by the rich, the ailing by the healthy,

and the ignorant by the learned, and thus springs that most elegant network of good relations and feelings, which is the very life and light of such bodies. Methodical direction is essential to maintain discipline and order in an organization. Without a ruling head, anarchy and confusion is bound to ensue everywhere. The leader casts his anxious glance on all sides; he guides, directs and controls the movements of the body, reduces and annihilates friction, and so adjusts the whole working machinery, that all the parts fall in with one another naturally and glide on smoothly. It is therefore left for us to conclude, that every organization is sure to develop and flourish, so long as its leader discharges his duties honourably, and the members second and endorse his views and instructions to the best of their power.

These few ideas, thrown before a cultivated audience like the one I am addressing, will easily lead them to gather, that the Sodality of the Presentation of the B. V. Mary, has been leading an earnest and eventful life of twenty-five years. It goes without saying, that organizations about whose competent working, I have just been speaking, are a colossal machinery, when compared to this Sodality of the Presentation of the B. V. Mary, and taken bulk for bulk, the latter is almost withered away by the very shadow of the former. But every moral achievement receives its colour from the scope, to which its manly energies are directed, and it is clear that the object for which this Sodality has been set up, is of a vastly superior order, and the moral good it is calculated to work is as lasting and undecaying as the means it adopts are expedient and efficacious. It is just in confirmation of this, that the illustrious Pope Benedict XIV, in his famous "Golden Bull" of 1748, which is no less than one of the most glorious panegyrics of Mary, calls the Sodality—"a white robed army preserved sinless by its means;"—"an array called to repentance"—"a valiant band which tramples the world under foot, and ascends to the higher ways of evangelical sacrifice and perfection." This Sodality of the Presentation of the B. V. Mary, is composed of the students of this College, who are united by the common ties of the same rule and discipline, and the same influence of an all round mental and moral training, which is fast developing them into manly, self-reliant members of society. This union

is intensified and crowned, by a spirit of religious piety and devotion, which blends the various minds into one harmonious whole. Mutual sympathy, among young men who are so gracefully united, is as easily cultivated as a fine crop on a rich soil. Of course, young men, who are fitting themselves up for the hard campaign of life, in a shrine of learning like this College, are not called upon, to achieve marvellous exploits and chivalrous deeds, but the nameless unrecorded little acts of kindness and benevolence, which they show towards one another, and the telling and magnetic influence of their mutual good example, are peculiarly graceful features, which have characterized the life of this Sodality for the last twenty-five years. As for the methodical direction of this Sodality, I may be excused, if I am found to be rather stingy in giving expression to the marked skill and ability, with which the several directors have marshalled its forces and guided its destinies up to now. Time does not permit me to say much on this head, nor is it necessary to blow the trumpet, when actions speak louder than words. Though this Sodality is merely a pin's point in the universe, yet it does not require a great effort to perceive, what an amount of painstaking toil and labour, and tactful energy and sacrifice is required to conduct it with that delightful order and beautiful precision, with which we see it thriving to-day. And this most gratifying result redounds to the glorious credit of the directors of this Sodality, to one and all of whom, we heartily wish a long blissful life and an unfading remuneration, in whatever part of the globe, Providence may now have placed them.

The statistics of this Sodality make a charming chronicle, which will always adorn the pages of the history of this College. The foundation stone of this Sodality was laid by Fr. Sergeant, the perfume of whose gentle and tactful ways still lingers in this College and in this town. It was then a flower with its leafy hopes yet unfolded, but we now find that it was destined to bloom to loveliness. During these twenty-five years, 647 members have been enrolled in this Sodality, and fresh admissions are made every year. These figures are reassuring and if there is any truth in the saying that coming events cast their shadows before, we may honestly and boldly augur a very hopeful future for the Sodality. It is a pleasure to observe that the Sodality has

contributed men to almost every profession, of which they have proved themselves to be real ornaments. For, members of this Sodality are Priests, Religious, Lawyers, Doctors, Engineers, and other respectable men doing useful work in various walks of life; and therefore verily can it be said, that the Sodality of the B. V. Mary has its galaxy of glory and its constellation of shining lights. In fine, if the St. Aloysius' College has been the nursing mother of generations of students, she has always looked upon her sons of the Sodality as the best jewels of her ornament.

But what good has this Sodality achieved? some one may be inclined to ask. It is evident that its issues and results are not dramatic nor romantic nor are they tangible. They are, however, of a highly beneficial nature and of a very lasting duration. They are not commemorated on tablets of marble or bronze maybe, but they are written in tears of gratitude upon the pages of the human heart. This Sodality has secured for its members the most powerful protection of the Mother of God. To those who practically know what it is in all its bearings, it is more powerful than the shield and sword of the mighty and more precious than the gold and silver of the wealthy. Its rules have gently insinuated themselves into the daily life of the members, and they have gradually trained them to be dutiful and law-abiding. It has taught them to be just and upright, virtuous and honest; it has strongly inculcated upon them the necessity of always remaining loyally true to their religious duties without fear or favour of human respect and of leading a guileless and blameless life. In a word, side by side with the training of the mind, the Sodality of the Presentation of the B. V. Mary, has proved to be an active and valuable agency to cultivate in the heart and the will, a rich crop of good, steady and sober habits. When the members are thrown into the broad amphitheatre of life, when they will begin to tackle the broad stream of cares and responsibilities, then they will discover with immense pleasure, how profitably this Sodality has influenced the whole tone of their lives, and as years speed on, many a student will surely cast an occasional backward glance on the happy days, when the Sodality of the Presentation of the B. V. Mary had sheltered them under its watchful and genial mantle.

Reverend Father Director and Members of the

Sodality of the Presentation of the B. V. Mary—it is our pleasant duty to congratulate you most warmly, on the completion of the 25th year of the life of your Sodality, and we earnestly hope that our united greetings will swell the general chorus of appreciation, with which the work of this Sodality has been fittingly applauded. While in so doing, we appeal to the Almighty to grant your Sodality a renewed lease of life—of active, energetic and useful life. We call upon you to stand to the valuable little traditions handed down to you by the former members and directors and to preserve them fresh and unimpaired, to be handed down in time to generations unborn, so that, to them also, this Sodality of the Presentation of the B. V. Mary, may prove to be a priceless boon, as it has undoubtedly been to you. Finally, we supplement our wishes and desires, by a glowing entreaty and a prayerful supplication to the Ever Blessed Mother of God, under whose gracious wings this Sodality is shielded to raise her motherly hand, and lovingly bless all the members of her Sodality of the Presentation, past and present; to watch over it and promote its interests, so that it may always continue to complete, and adorn the education of the students of this College. And before we break up and take your leave this evening, we wish your Sodality of the Presentation of the Blessed Virgin Mary, a most hearty—"Vivat, Crescat and Floreat."

An appeal was made at the beginning of the year to all the Past Members for contributions to enable us worthily to celebrate and to perpetuate the memory of our *Silver Jubilee*. We are happy to say that our appeal was very generously responded to, even beyond our most sanguine expectations. To them, as well as to all those kind persons who have offered their personal services or have afforded us aid in various other ways, we tender our most heartfelt thanks. A prayer shall be offered up in future at all our meetings for the welfare of Past Members and Benefactors. May the Blessed Virgin repay their generosity a hundredfold!

C. Ghezzi, S. J.,

Director.

Personal Paragraphs.

KHAN Sahib M. Azizuddin Sahib Bahadur, Second Presidency Magistrate, has been appointed Collector and Magistrate of the District, South Canara, Second Grade, sub *pro tem*.

Father Diomedes Gioanini, S. J., Bursar and Prefect of Discipline, has left us for Calicut. He is on the teaching staff of St. Joseph's High School, which has been recently recognized as a European School under the revised Educational Code.

The Rev. Abraham Lobo who, after leaving our High School Department, joined the Bangalore Diocese, was ordained Priest on December 19. *Ad multos annos*.

Mr. F. X. D'Souza, M. A., LL. D., I. C. S., District and Sessions Judge, presided at the distribution of Prizes to the successful pupils of the Thana Girls' English school on 23rd December.

"The First Englishman in India" was the title of a deeply interesting paper read by Mr. J. A. Saldanha, B. A., LL. B., Sub-Judge of Alibhag, at a well-attended meeting of the Bombay Branch of the Royal Asiatic Society on December 1, in the Town Hall.

Mr. Lawrence Noronha and Miss Mary Coelho were married in Bombay in the month of October. On November 21, in the Church of the Holy Name, Fort, Bombay, the wedding was solemnized of Mr. Joseph Manuel Victor Saldanha, of the editorial staff of the *Bombay Gazette*, and Miss Mary Eleanor Saldanha. A reception was held at La Martin, the residence of the bridegroom's brother, Mr. Martin Saldanha.

Mr. Marcel D'Cunha, B. A., who was here on leave, was invited to give a lecture in the Catholic Union Club. The subject chosen by him was "Physical Culture." The lecture proved a great success, and the large audience drawn by the lecturer's personality, and the interest of his subject would have gladly listened to the speaker for another hour. Selections of vocal and instrumental music which were excellently rendered by the Cathedral Choir, and humorous recitations by Mr. Samuel Miley, Honorary Secretary of the Club, and Mr. Clement F. Vas, filled up the Programme of a very enjoyable evening.

Dr. C. Fernandes, late President of the Kanara Catholic Association in Bombay writing from Marienbad says:—"When I came over here, I happened to take up my lodgings in the same Hotel (Weimar) as the King of England, quite by an accident. The King out here shakes off his Royalty, and mixes freely with the people, very few of whom are his subjects. From the first, he took a special interest in me, as he ascertained from one of his staff that I was one of his Indian subjects. He was indeed so kind to me that when leaving Marienbad, he asked me to see him when I return to London."

The Board of Revenue in its Resolution on the Reports of the College of Agriculture at Saidapet for 1905-06, has words of high praise for Mr. S. L. D'Silva, who was in charge of the College during the absence of the Principal. "Mr. D'Silva has in the opinion of the Board done excellent work in difficult circumstances. . . . The Director considers that Mr. D'Silva and his colleagues deserve great credit for their success in preventing the work of the students left in the College from suffering on account of the reduction of the staff."

Among the successful candidates of the Veterinary College, we note with pleasure the names of Messrs. Ambrose and Ligory Castelino.

Messrs. Alphonsus Mascarenhas, B. A., and Pascal D'Souza, B. A., both of the District and Sessions Court, have joined the Law College, Madras. Another of our graduates of last year, Mr. Paul Gonsalves, and Messrs. Louis Saldanha and Emmanuel Vas, who recently appeared for the B. A. Degree Examination, have also taken up law's grave study.

Mr. John A. Aranha, Forest Ranger, North Cuddapah, has been promoted from 5th grade to 4th grade, permanent.

Visitors to the shrines and sanctuaries of Old Goa will be interested to learn that a Xaverian Museum has been opened in one of the halls of the Professed House attached to the magnificent Church of Bom Jesus. It was opened on Dec. 2 by His Excellency the Governor-General of Portuguese India, and is destined to contain whatever is connected with the great Apostle of India. Messrs. Ismael Gracias and Jose Maria do Carmo Naza-

reth, to whom the credit of originating the Museum is due, spoke in eloquent terms of St. Francis Xavier's achievements in India and Japan.

At the meeting of four roads in Codialbail, there stands St. Mary's Pharmacy extending a kindly welcome to the sick and suffering. The blessings of health and healing which its genial proprietor confers on his many patients are not limited to its area. To suit their convenience, Dr. Lawrence P. Fernandes has had to open a branch establishment at Bolar.

More than once we have had occasion in these columns to refer to the valuable work done by the Karkal Catholic Ladies' Association. Its social gatherings have become a prominent feature of Catholic life in that historic town, and it can with legitimate pride point to a year of useful activity, and to salutary results achieved by its gentle influence. The following is taken from an account kindly forwarded to us of a meeting of November 25:—"Mrs. Pulcheria Colaço, the Vice-President of the Association, delivered an interesting lecture in Konkani on the Management of Infants. At the conclusion of the discourse, Rev. Fr. Corti, S. J., addressed the gathering and congratulated the Association on the success that had attended its efforts hitherto. He then spoke with warmth of the holy influence of a Christian mother and of the mother's share in the making or marring of the child's character."

Mr. Matthew Cajetan D'Rosario, an esteemed resident of Mangalore, passed away quietly at the venerable age of ninety years. He was generally known as Bachik Sahib. Though the figure of the good old man was very familiar to the Catholic Community, there were but few that were aware of the merits of the faithful Government Official and prominent citizen, whose active life had begun in 1837 and ended in 1868. The deceased leaves behind him two daughters. His eldest son Lieut. J. E. D'Rosario, a Military Assistant Surgeon at Aden, died a little more than a year ago.

In his Report of St. Joseph's Asylum Orphanages and Workshops, the Rev. Fr. E. Frachetti, S. J., makes a touching appeal to the charitable on behalf of the less fortunate sections of the population of South Canara, who are always sure of a home or

hospitality at Jeppoo. An idea of the extent of its beneficent work may be obtained from the extract we are making from the report.

"Our Male Orphanage has 115 boys, and the female 92 girls. The boys are kept in the school and also occupied in some manual household work till the age of 12-14 years. Of this class we have 56; the rest are nearly all in the Workshops. The greater part are apprentices, earning nothing or very little and still depending upon us for their living. Some 13 of them earn good wages as shoemakers, carpenters, blacksmiths, tinsmiths, moulders or platers. Our chief artisans, however, are those among our boys, who have married and are settled in the houses of our two small compounds. The girls of our Female Orphanage, too, have an elementary teaching in their school, and then they are put in turn to all sorts of domestic duties which will fit them for their future married life. Some of them are employed in the kitchen, others in the laundry, others in weaving for the use of both the Orphanages, others in mending clothes as well as making new ones.....On the rolls of our various Works, counting also the few outsiders and all our young apprentices, we have now 98 workmen. Our workshops are well known in the town and outside, and are patronized by many. Our Boots and Shoes Department has always on hand more orders than we can cope with, and, so far as we can understand, is giving full satisfaction as regards material and workmanship."

The following is the College staff for the scholastic year 1906-07:—Rev. Father Paul Perini, Rector and Principal; Father James Sampaoli, Minister; Father Joseph Baizini, Bursar; Fathers A. Colaço, D. Fernandes, Ch. Ghezzi, J. Gioanini, C. Gonsalves, T. Noronha, C. Perazzi, B. Rosario, G. Saldanha, L. Zerbinati, and the Scholastics Norbert Fernandes and Francis Rota. The lay teachers are Messrs. P. Aranha, S. Aranha, J. M. Castelino, M. Minezes, M. Pinto, M. Ramakrishna Bhat, L. Sequeira, H. F. Saldanha, and Clement Vas. Messrs. P. Balappaiya, B. Raghunatha Bhatji and S. Ramakrishnaiya, Sanskrit and Canarese Pundits. Mr. L. D'Sa, Gymnastics Instructor.

The Young Man's Responsibility.

THE distinction between the young man's responsibility and that of any other man is not marked, nor is the difference wide.

The young man has, however, a distinctive responsibility, which has its reason in his obligation to form, early in life, habits which will mould his character, and have a bearing on future conduct.

The ideal may not be easy of attainment in its perfect form, but it should be an object of earnest effort.

Habits of thought and action are easily developed in the period of young manhood, with its bright hopes and warm enthusiasm, which frequently carry the young man on the breast of a full tide over rocks and shoals to success. Many qualities go to define the young man's responsibility. It will be sufficient to discuss a few.

Generosity, courage and energy are dispositions which ought to be brought into exercise by the young man, in order to faithfully discharge his responsibility to society and to himself. Generosity finds its exercise in contributing to the welfare of others. The young man is a member of society. He is a social being, not a solitary. He has duties toward his fellow-men. He is dependent on his elders and upon men of his own generation. Others depend on him and expect service at his hands.

The dominant principle of Christian society is, "No man is intended to live for himself." If one has the true spirit of generosity, he will, in some measure, live for others, and live for himself in order the more effectually to live for his fellow-men. The better we are equipped, the more serviceable can we be to others.

The stronger, the higher one is, the more effectively can he raise others to a higher plane, and fortify them in that position. The world is a selfish world, and is mainly influenced by the principle—"Every man for himself." Men are generous when self-interest requires of them an open and a helping hand. Comparatively few make sacrifices for the welfare of others, with no view at ulterior personal compensation. Gener-

osity implies sacrifice, high motive, kindness, which if not Christian charity, is commendable—an after-glow of the gospel.

True, sterling generosity is not foreign to courage. The young man should be a man. He is no longer a child. He should not think as a child, understand as a child, nor speak as a child. He should put away the things of a child, as St. Paul advises. Defects which are among the tempers of mind which are childish, should be eliminated from his life. Human respect, cowardice, fear of ridicule, should have no part in him. Self-denial is a powerful means. Self-respect, strength, fortitude, self-mastery, which are the elements of Christian manhood, should be fostered by him. Unless the young man is a mere child in disposition and habit, he ought to be able to deny himself. An occasional effort will not suffice. He must take up his cross daily.

The world admires men, who are called great, who have achieved distinction by some heroic act, or exceptional success, which has subdued the popular mind and compelled applause, but who in private life are veritable slaves to passion. No man is truly great, who is not master of himself. There is no slavery like unto the thralldom, in which passion or caprice holds sway. True liberty has its foundation in the subjection of the will to God's law. Human instinct as human passion is not man's guiding principle of conduct. Man has passions which will destroy him unless he destroys them. Man should be the master, not the slave.

A young man may succeed in life without social prestige, or without education, but he cannot succeed without self-mastery.

The history of mankind has proved that self-control will succeed with one talent, while self-indulgence will fail with ten.

"Give me that man

That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of hearts."

Energy is the necessary accompaniment of courage in the development of character. Man naturally dislikes exertion. His tendency is downward. He seeks the easiest way. The indispensable condition of success in life is effort. Without effort there can be no true development. The duty of

the young man is to find out what he is able to do, and having found it, to do it with all his might. He may not have great ability, but if he has the genius of labour, he can do wonders. Labour is a kind of omnipotence. It is the philosopher's stone that turns common material into gold. There is no excellence without labour. It is God's wonder-worker. It is the condition of success.

"Excellence in any department," said Dr. Johnson, "can be obtained only by the labour of a life-time; it is not to be purchased at any lesser price."

Michael Angelo said of Raphael: "One of the sweetest souls that ever breathed, he owed more to his industry than to his genius." This great artist died at the age of thirty-seven, yet he left two hundred and eighty-seven pictures and over five hundred drawings.

"People sometimes attribute my success to my genius," said Alexander Hamilton, "all the genius I know anything about is hard work."

On his seventieth birthday, Daniel Webster told the secret of his success: "Work has made me what I am. I never ate a bit of idle bread in my life." When William Gladstone was approaching four score and ten, he paid tribute to work: "The gray angel of success. I early formed the habit of industry, and it has been its own reward. The young are apt to think that rest means a cessation from all effort; but I have found the most perfect rest in changing effort."

"I find my greatest pleasure," said Edison, "in the work that precedes what the world calls success." The old German inscription on a key: "If I rest, I rust" should be every young man's maxim.

Man is inclined to try the path of least resistance, the cheapest, the easiest route. There is no growth, no development without resistance and conflict. To cease to struggle is to let go, and drift down the stream.

The young man should have no mean opinion of his ability, for if he is energetic, he is able to do more than he dreams. Labour is the law and condition of progress, realizing day by day yesterday's impossibilities.

The land is filled with young men who can find nothing to do, because they do not know how to

do anything thoroughly well. The fine skill which places us in the front rank can be acquired by patient, assiduous labor, and in no other way. It is God's law of progress, giving dignity and charm to life, a law of liberty and inequality. We are what we make ourselves by the free use of God's gifts.

"We have but what we make, and every good
Is locked by nature in a granite land,
Sheer labor must unclench."

In all this the young man must not lose sight of the end for which he exists. His first and highest duty is to "seek the Kingdom of God." His generosity, courage and energy should be directed to the fulfilment of the purpose for which he came into being. His greatest responsibility is based on his relation to his Creator. Natural qualities will avail little, unless they are informed by grace.

—Rev. Walter J. Shanley.

He was not promoted because

- He watched the clock.
- He was always grumbling.
- He was always behindhand.
- He had no iron in his blood.
- He was willing but unfitted.
- He didn't believe in himself.
- He asked too many questions.
- His stock excuse was "I forgot."
- He wasn't ready for the next step.
- He did not put his heart in his work.
- He learned nothing from his blunders.
- He felt that he was above his position.
- He chose his friends among his inferiors.
- He was content to be a second-rate man.
- He ruined his ability by half-doing things.
- He never dared to act on his own judgment.
- He did not think it worth while to learn how.
- He tried to make "bluff" take the place of ability.
- He thought he must take amusement every evening.
- Familiarity with slipshod methods paralysed his ideal.
- He imitated the habits of men who could stand more than he could.
- He did not learn that the best part of his salary was not in his pay envelope.

Book Notices.

INSCRIPÇÕES INDIANAS EM CINTRA. NOTULAS DE ARCHEOLOGIA HISTORICA E BIBLIOGRAPHIA ACERCA DOS TEMPLOS HINDUS DE SOMNÁTH—PATANE E ELEPHANTA. POR JOÃO HERCULANO DE MOURA. *Nova Goa: Imprensa Nacional.*

A powerful impetus has been given to the study of Indian Archæology in Goa, by the formation of the *Commissão archeologica da India*. Its monthly organ, *O Oriente Portuguez*, is evidence of the ardour with which historical researches are conducted by its members. But we fear that the value of the excellent articles that appear in it is somewhat discounted by the fact of their being published in Portuguese. The articles are of such permanent utility to the historian of India that it is to be hoped that the *Commissão* may see its way to publishing them concurrently in a more easily accessible form. *Inscrições Indianas* is a substantial contribution to our knowledge of the Hindu Temples of Somnath and Elephanta. The author shows a thorough acquaintance with the extensive literature of the subject, and his own conclusions particularly regarding the Sensualism of the worship of ancient India are the outcome of serious study and a critical examination of the venerable monuments of Western India.

BREVES MEDITAÇÕES. VALOR DO TEMPO. DEVERES DO CRISTÃO. JESUS NO HORTO. ORAÇÕES DA MANHÃ. VISITA AS SS. SACRAMENTO.

Despite the Portuguese titles, the contents of this series of very devout booklets are expressed in Konkani as spoken in Goa. But they are just as intelligible to the other Konkani-speaking races outside Goan territory. Parts of them are translations, but the language throughout is direct and runs smoothly, and the unctious of the original work has not a whit suffered. We trust that the zeal which has impelled the pious author will also move him to publish larger ascetical treatises for the benefit of those to whom European languages are entirely unknown. In the case of the leaflets, we should suggest that they be bound together with the subsequent ones, which we hope will not be

long in appearing. They would then form an attractive Prayer-book like the one issued by a Catholic publishing firm in Dublin. The above may be had from The Rev. Vicar, Church of the Immaculate Conception, *Panjim*.

From the Rev. C. Dias, the Founder and Director of St. Anne's Temperance Society, we have received a parcel of tracts and leaflets on Teetotalism and Temperance. The Society has been working for three years, and the popularity it has won all over India has induced its Committee to formulate a set of Regulations, Rules and Constitution. We are glad to hear that it is the intention of the Society to start a monthly magazine which will furnish accounts of its progress and its work in the Branches opened under its auspices. Those desiring further information have only to address a post card to the Rev. C. Dias, Catholic Chaplain, Jamnagar, *Kathiawar*.

In answer to inquiries we give a few extracts from the Prospectus of the *Catholic Encyclopedia*, the first volume of which is expected to be ready at an early date. Its Editors are: Charles G. Herbermann, PH. D., LL. D., Edward A. Pace, PH. D., D. D., Thomas Shahan, D. D., Condé B. Pallen, PH. D., LL. D., and John J. Wynne, S. J. "There are over a thousand contributors drawn from the foremost scholars from every country in the world. The *Catholic Encyclopedia*, as its name implies, purposes to give its readers full and authoritative information on the entire cycle of Catholic interests, Catholic action, and Catholic doctrine. What the Church teaches, and has taught; what she has done, and is still doing, for the highest interests of mankind; her methods, past and present; her struggles, her triumphs, and the achievements of her members, not only for her own direct interests, but for the broadening and deepening of all true science, literature and art—all come within the scope of the *Catholic Encyclopedia* which will be in fifteen volumes containing in all 12,000 pages, 15,000,000 words, and 2,000 illustrations and maps. From Messrs. B. X. Furtado and Sons, a beautifully illustrated Specimen book containing full information about the *Encyclopedia* may be obtained on application.

Varia...

“BUT for Jesuit Weather Service, loss of life at camp would have been enormous.” This is one of the sub-titles to the *N. Y. Herald* account of the Havana hurricane of October 19th. All the press notices relating to that event give justly generous praise to the Belen College Weather Observatory and its efficient director, Fr. Gangoiti, S. J. This “Jesuit Weather Bureau” was founded some thirty years ago by the celebrated Fr. Vines, S. J. After the death of Fr. Vines, in 1892, Fr. Gangoiti was appointed director, and the fame and usefulness of the Observatory continued to widen more and more. The United States newspaper-reading public heard, probably for the first time, of the Jesuit College of Belen, when Galveston was destroyed by wind and wave. Fr. Gangoiti predicted, well in advance, the coming of the great storm and its course, while the U. S. Weather Bureau official was quite wrong in his forecast. Again has the Jesuit Signal Service proved of benefit to Havana and its harbour, and to our soldiers and sailors in particular. Fr. Gangoiti reported the coming of the last hurricane on October 12; on October 16 it was 500 miles south of Havana; on October 17, telephone and telegraph messages were sent out from the Observatory to the newspapers and to the U. S. camp and fleet, so that when the hurricane “was on” few were caught unprepared. All who passed through the storm are of opinion that the loss of life and property would have been far greater if the warnings had not been sent. So we may agree with the Washington correspondent of the *Herald* when he says that “Fr. Gangoiti has added to the prestige which he already enjoys as the foremost living authority on West Indian storms.”

* * * * *

“It is interesting,” says the *Pacific Calendar*, “to note the variety of meanings in the word ‘happiness,’ so frequently met with in books old and new. Let us quote the definitions given to this common term by some of the famous moral philosophers, essayists and poets.

Happiness does not consist in acquiring and

possessing, but in not desiring; for it consists in being free.—*Epictetus*.

To behold without envy the happiness of others is to be happy oneself. . . . Happiness has more to do with the affections than with external events.

—*Mme. Rolland*.

A man's happiness,—to do the things proper to man.—*Marcus Aurelius*.

One secures happiness for oneself only by endeavouring to secure it for others.

—*Bernardin de Saint-Pierre*.

The elements of happiness are: a good conscience, honesty of purpose, and uprightness of conduct.—*Seneca*.

True happiness, so far as we are concerned, is something negative; it consists above all in the absence of evil.—*Mme. du Deffant*.

Happiness depends, as Nature shows,

Less on exterior things than most suppose.

—*Cowper*.

Happiness is *his* who makes others happy.

—*Delille*.

True happiness contains as much of abnegation as of pleasure.—*Maxime du Camp*.

The happiness of comforting the afflicted is the greatest we can taste in this life.—*Mme. de Genlis*.

In strictness, any condition may be denominated happy in which the amount or aggregate of pleasure exceeds that of pain; and the degree of happiness depends upon the quantity of this excess.—*Paley*.

Men disagree exceedingly in their opinions as to that which constitutes happiness; nay, the same man sometimes places it in one thing, sometimes in another—in health or in riches, according as he happens to be sick or poor.—*Grote*.

O happiness, our being's end and aim!

Good, pleasure, ease, content, whate'er thy name;
That something still which prompts the eternal

sigh,

For which we bear to live or dare to die.—*Pope*.

Happiness is a thing to be practised like the violin.—*Lord Avebury*.

Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind."

—*R. L. Stevenson*.

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity.—*Elihu Burritt*.

The happiness of life depends less upon what befalls us than upon the way in which we take it.

—*Lavater*.

Two men look out through the same bars;

One sees the mud, and one the stars.—*Langbridge*.

Some people are always grumbling because roses have thorns. I am thankful that thorns have roses.—*Alphonse Karr*.

All windows look south in Sunny Heart Row.

—*Langbridge*.

We may make the best of life, or we may make the worst of it, and it depends very much upon ourselves whether we extract joy or misery from it.—*Smiles*.

Happiness grows at our own firesides, and is not to be picked up in strangers' galleries.

—*Douglas Jerrold*.

Joy is not in things, it is in us.

—*Charles Wagner*.

* * * *

Among those who received honorary degrees at the quartercentenary celebration of the University of Aberdeen, Scotland, were five Catholics who were given the degree of Doctor of Laws: Sir Edward Elgar; the Right Rev. Monsignore R. Fraser, of the Scots College, Rome; Surgeon-General Sir Alfred Keough, K. C. B., Director-General of the army Medical Service; Commendatore Rodolfo Lanciani of the University of Rome; and the Right Rev. Monsignore Gerald Molloy, Vice-Cancellor of the Royal University of Ireland, and Rector of the Catholic University, Dublin, whose sudden death is so deeply deplored. A writer in the *Evening Post* (New York), writing of this celebration, says:—

Of the four Scottish Universities, all but Edinburgh (1583) date from the fifteenth century. St. Andrew's is the oldest. Founded in 1411, she lacks but one brief lustrum ere she is entitled again to celebrate—and this time the fulfillment of half a thousand years of life and action. Glasgow followed next, four decades later. Last in that notable century came the College of St. Mary the

Virgin, now King's College at Aberdeen. The Papal bull authorizing its foundation was given on Feb. 10, 1494--5, by Pope Alexander VI, at the instance of King James IV. The original parchment has happily escaped the vicissitudes of time, and is still preserved in the muniment room of King's College. After premising the inestimable value of learning, and the backward and even barbarous condition of Scotland, the bull states that His Holiness proposes to establish in Aberdeen what is termed a *studium generale et universitas*, patterned after the examples of Bologna and Paris. The international and thoroughly democratic character of science and of academic life was the note that was sounded again and again by the orators of the celebration; but it is remarkable that virtually the same note is struck by the fundamental charters of the medieval academic system of the Roman Church; and the Bull just mentioned confers upon the graduates of the college the right to teach in any university of the world.

So that although it appears at first blush rather strange to find the University of Aberdeen conferring honorary degrees upon Catholics, when one considers that the University was founded by a Roman Pontiff, and was for years a Catholic Institution, it seems only right and appropriate. The close connection of the University with Rome in the days preceding the Reformation was not forgotten at the Vatican, and among the tokens of esteem presented to the Chancellor of Aberdeen University was a medal from His Holiness, Pope Pius X. —CATHOLIC OPINION, (*Jamaica*).

* * * *

The following extract from a volume of essays published in Germany in 1773 contains words of wisdom for the benefit of students as well as of those that have left College walls far behind them:—

The everlasting wishing and yearning for better times is a sign of Laziness. We ourselves can make the times better if we bestir ourselves. The diligent man does not sit down and wish for things; he who lives on hope dies of fasting. There is no gain without exertion. No industrious man ever dies of starvation, for though hunger may look in at his window, it does not come inside the door. Therefore, let us work to-day, for we know not

what may prevent us to-morrow. One to-day is better than two to-morrows. Do not handle your tools with dainty fingers, and remember that the cat which wears gloves catches no mice. Go to your work with energy and courage, and you will see great results. The steady drop in time makes a hole through the hardest stone. With diligence and patience a mouse can gnaw through a ship's cable, and the mighty oak is felled by many slight strokes. But should people have no time for recreation? I will say to you in answer: Use your time well, and you will win leisure, and as you are not absolutely sure of even a minute, do not be a fool and throw away a whole hour. The time for recreation is the time for doing something useful. Fly from pleasures; they will pursue you if you fly from them, but they will fly from you if you pursue them.

But together with being diligent we must pay constant attention to keep that which we own under our own eyes, and we must not rely on others. A stone which is often carried hither and thither will grow no moss, and the master's eye helps more than both his hands. A small thing neglected may bring great misfortune. Because a nail in a horseshoe was wanting the shoe was lost; through the loss of the shoe the horse was lost, and through the loss of the horse the rider was lost; he was captured and killed by savages because he had not looked to the nail. To diligence and attention we must add thrift; if our work is to be successful. If you do not know the art of thrift you may keep your nose close to your work day and night and yet die a beggar. All India did not make Spain prosperous, because she spent more than she took. Away, therefore, with money-devouring follies, such as over-dressing and gluttony. It is more expensive to support a folly than to bring up a couple of children, and silks and velvets on your back extinguish the fire in your kitchen. Go and buy the things you do not need and you will soon have to sell the things you do need. Hosts of people have become poor because they bought many things at a ridiculously low price. But with all this do not, I pray you, imagine that your diligence, attention, and thrift will carry you all the way. All these things are good, but not

without the blessing of God. Therefore, you must fear God the Lord, and pray to Him diligently, and be merciful and kind to the poor. For the fear of the Lord is the beginning of wisdom, and he who asks shall receive, and he who loves his brethren pleases the Lord.

* * * *

A reprehensible practice not unknown to cross and worried mothers is the ready punishment of boxing children's ears, all ignorant of the danger of such a habit. There are several obvious things fraught with danger to the ear, such as picking with a pin, but people don't think—not having the matter explained—why a blow on the side of the head is such a bad thing. The reason why children's ears should not be boxed is that the passage of the ear is closed by a thin membrane, especially adapted so that it is influenced by every impulse of air, and with nothing but the air to support it internally. What, then, can be more likely to injure this membrane than a sudden and forcible compression of the air in front of it? If any one designed to overstretch or break the membrane, he could scarcely devise a more efficient means than bringing the hand suddenly down upon the passage of the ear, thus driving the air violently before it with no possibility for its escape, but by the membrane giving way. Many children are made deaf in this way.

* * * *

"Scarcely a week passes but we read accounts of frightful accidents from kerosene lamps exploding," says the *Irish World*. "A simple knowledge of the inflammable nature of the liquid will probably put a stop to nearly all such accidents. As the oil burns down in the lamp, highly inflammable gas gathers over its surface, and as the oil decreases the gas increases. When the oil is nearly consumed a slight jar will inflame the gas, and explosion is sure to follow. Now, if the oil is not allowed to burn more than half way down, such accidents are almost impossible. Always fill the lamps every morning, and then an explosion need never be feared. One very necessary thing in the care of lamps is that the oil reservoir be kept scrupulously clean inside and outside also, for that matter, as, if allowed to dry after being spilled, it

will cause an unpleasant odour from the heat when the lamp is lighted. No oil is so pure that it does not leave a sediment, and if this sediment be allowed to accumulate, the oil will fail to burn as brightly as it otherwise would. Lamp reservoirs should be washed out once a week, adding a tablespoonful of soda to a quart of hot water, after which thoroughly rinse and drain, or wipe dry. The burner should be thoroughly scrubbed and brushed, boiling in strong soapsuds, ashes or soda. The wick should touch the bottom of the lamp and be wiped at the top with a piece of soft paper to remove the charred edges, and, if too short, can be lengthened by another piece of wick until time is found to prepare a new one. To insure a good light, wicks must be changed often, for as soon as they become clogged they do not permit the free passage of the oil. Soaking wicks in vinegar for twenty-four hours before placing in the lamp insures a clear flame; or wash thoroughly in suds and dry before replacing in the lamps. To trim lamp wicks, slip a piece of old stocking or coarse rag over the middle finger and rub smooth all burned parts of the wick. This will do the work when shears and uncovered fingers or other methods fail. To put in a wide wick either in a lamp or oil stove, starch and it will slip in easily. Starching does not interfere with its clear burning. When lighting a lamp turn the wick up slowly and thus prevent smoking. This is well to follow in lighting an oil stove, as the increasing heat causes it to burn stronger as well as heating the chimney too rapidly. When taking the lamp from a warm room into a cold one, first turn down the wick—and always lower the wick when you wish to extinguish the flame, and wave a book or paper across the top of the chimney—never blow down the chimney, as the lamp is liable to explode if turned up high or partly empty. A piece of sponge on the end of a stick is convenient for cleaning the chimneys—also holding them over the nose of a boiling tea-kettle for a moment and rubbing with a clean cloth will make them beautifully clean. Lamp chimneys are made less liable to break by putting in cold water, bringing slowly to the boiling point, boiling for an hour and allowing them to cool before removing from the water. A convenient arrangement for cleaning lamps is

an old server—to hold the articles—provided with a lamp filler, scissors, box of wicks, soda, soap, cloths and a wire hair-pin or two for cleaning the burners. Always fill the lamps in the day time, and be sure your dealer furnishes you with good oil. Be sure not to fill the lamps too full, as the heat expands the oil and drives it out, making the lamp dirty and dangerous.”

* * * *

Little they know, or even think,
Of the trouble there is in shedding ink
By the busy wielders of pencil and pen—
Generally known as newspaper men.
“Jottings,” “In General,” “Spice of Life,”
“Variations,” and rumours rife,
“Saturday Notes” and Sunday news,
“All Sorts of Paragraphs,” to amuse.
Market reports and marine disasters,
Puffs of pills and patent plasters;
Now at the theatre in white cravat,
Swallow-tail coat, and opera hat.
Then to the prize ring, where you write
Sickening details of a bloody fight;
Back to the city, just in time
To report the sermon of some divine.
Steamboat collision, smash-up of trains,
Election returns to bother your brains;
Agent dramatic, with long-winded story,
To write up his star to theatrical glory.
Deaths and marriages, murders, rows,
Balls and parties, minstrel shows,
Stock speculations, bubbles of air,
Tossed about by bull and bear.
Praising the limb in the dancer's pose,
And next the calves in the cattle shows;
Pencil in hand at the racing course,
Taking the time of a trotting horse.
Jotting down each stroke and catch
Made in a famous cricket match;
Now of a street row taking a note,
And then of a row in a college boat.
These are a few of the many things
At which the tireless pencil swings.

—The Advertiser.

✠ ..
OBITUARY.

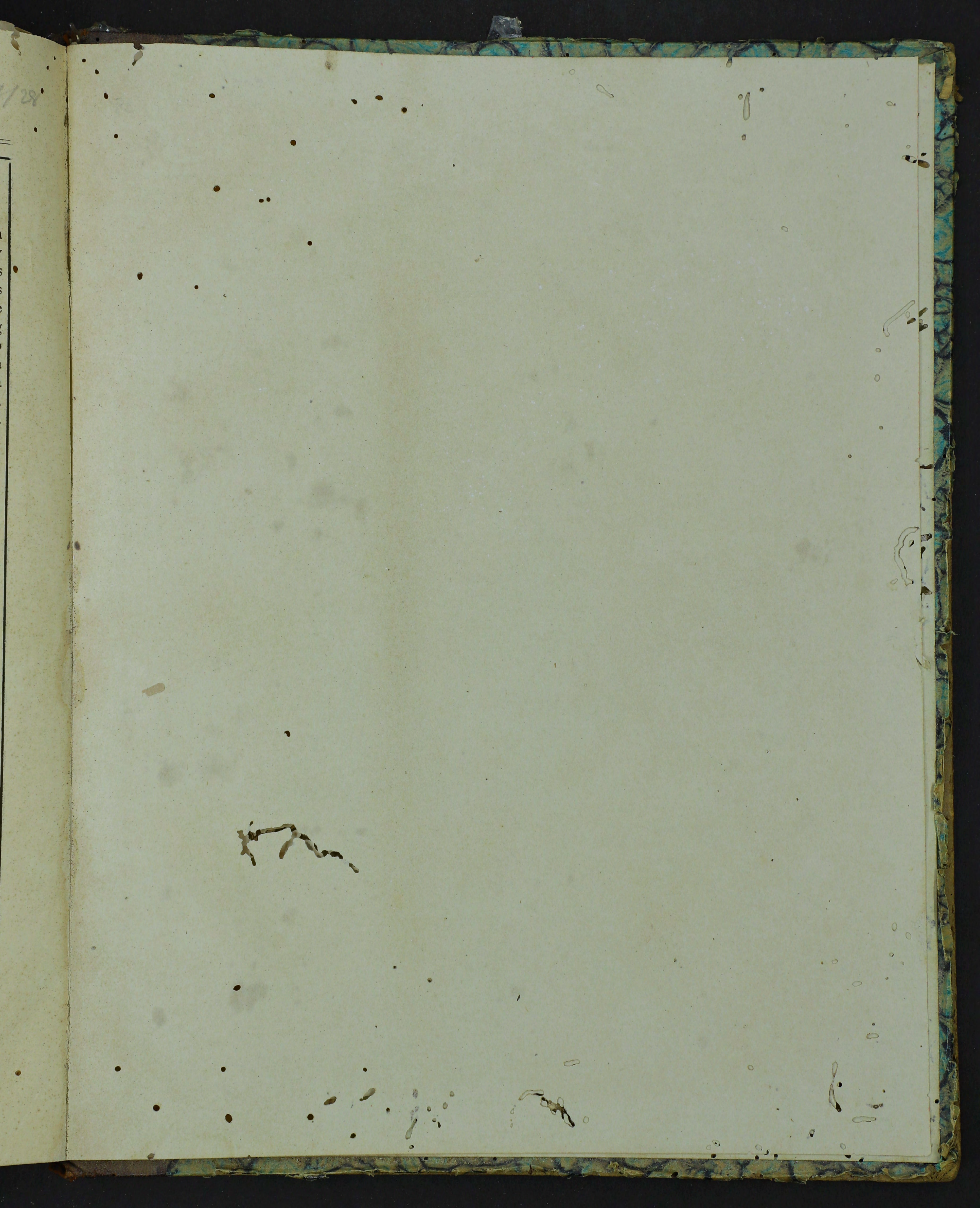
JOSEPH GONSALVES died of Cholera on August 3rd. He belonged to a well-known family of Mangalore which has given four of its members to the service of the Lord in religion. His brother, Fr. Cajetan Gonsalves, S. J., is on the staff of the College, and three of his sisters belong to the Congregation of Carmelite Tertiaries who have for years been rendering efficient service in the cause of female education in South Canara and Malabar. After studying in the F. A. classes, Joseph left College and was for a time employed in the local Customs Office. He next went to Ceylon, and thence to Tuticorin where he took up a situation of trust in the Madura Company. To mark their appreciation of his services the Company sent its representative to attend the funeral. The deceased leaves behind him a young widow and two children.

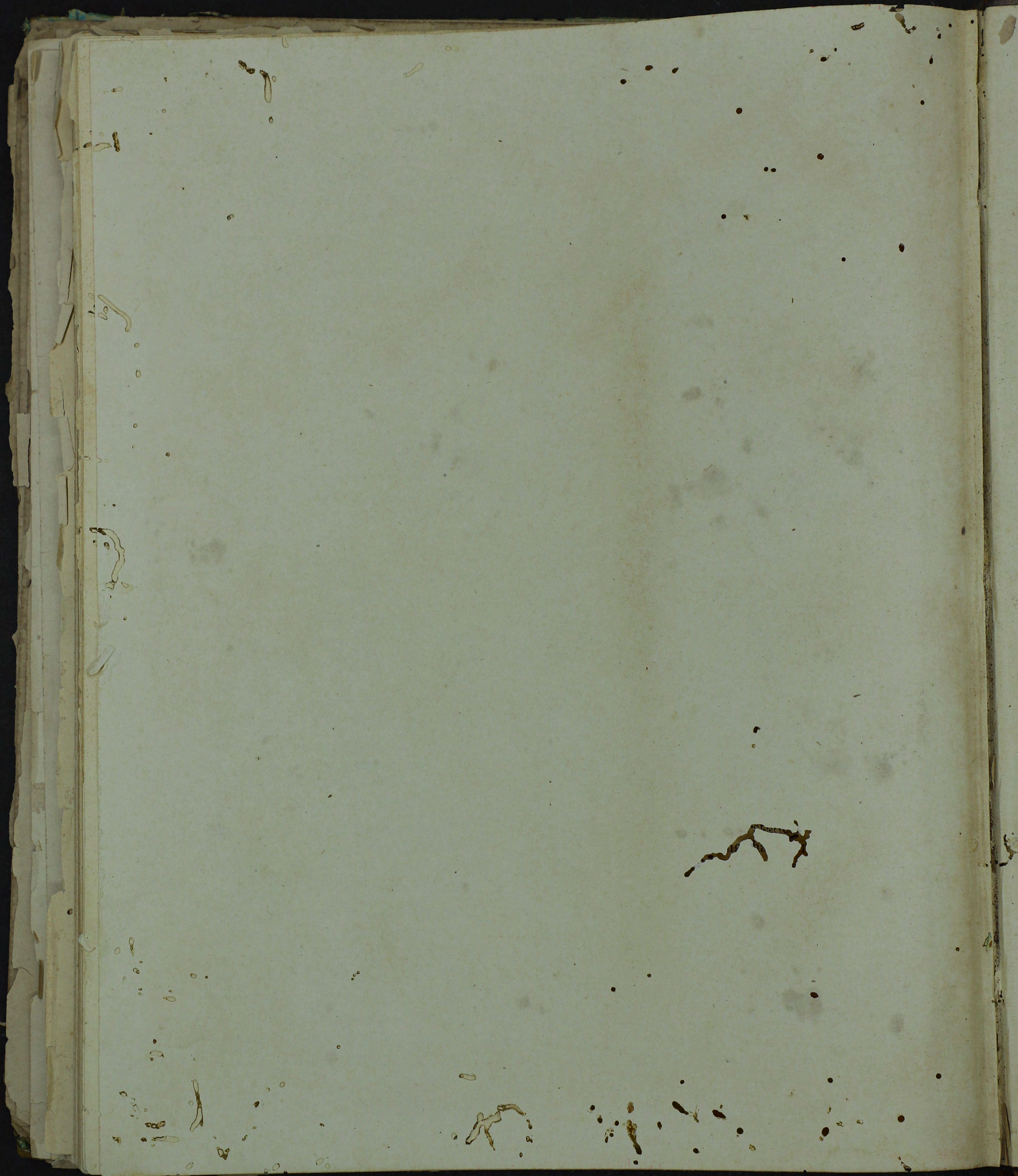
BASIL D'SOUZA, son of Salvador D'Souza, of Falneer, died at Kadri, of consumption, on November 30th. He left College in 1899, when he was in the Second Form, and was for a time employed on the Ghauts. He then went to Bombay, where he was able to secure a lucrative appointment, but constant illness forced him back to Mangalore. The grave malady, however, which he had been suffering from had so far advanced that Medical aid and careful nursing were unavailing, and he passed away to a better life at the early age of 23 years.

EUSEBIUS SEQUEIRA died of Typhoid Fever at Father Muller's Hospital, Kankanady, on January 6th. He was a student of the College in 1888. It is befitting that his name should be enshrined here as that of the chief Composer responsible for the work of the Magazine in the Codialbail Press. He was a faithful workman and had acquired an intimate knowledge of his trade. He took an intelligent interest in his humble work, and his experience of many years rendered him particularly helpful. The prayers of our readers are earnestly requested for the repose of his soul.

R. I. P.

82/1





CODIAL
PRE.
MANGALO

