

# THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. IV

MANGALORE, JUNE, 1907

No. 2

## CONTENTS.

|   | Page. |  | Page. |
|---|-------|--|-------|
| I. CURRUS IGNEO VAPORE ACTUS ( <i>Verse</i> ) . . . . .                     | 41    | IX. ET CÆTERA:—                              |       |
| II. "WHOM THE KING DESIRETH TO HONOUR" . . . . .                            | 42    | 1. THE EDITOR'S CHAIR. . . . .               | 61    |
| III. MUS CERVICOLOR: THE FAWN-COLOURED<br>FIELD MOUSE . . . . .             | 43    | 2. COLLEGE CHRONICLE . . . . .               | 62    |
| IV. THE TEACHING OF HISTORY . . . . .                                       | 46    | 3. COLLEGE SOCIETIES . . . . .               | 64    |
| V. TOURING IN MALABAR . . . . .   | 52    | 4. PERSONAL AND PARTICULAR . . . . .         | 65    |
| VI. AN ANCIENT RHYME ( <i>Verse</i> ) . . . . .                             | 53    | 5. THE KANARA CATHOLIC ASSOCIATION . . . . . | 68    |
| VII. LIFE OF THE VENERABLE FATHER JOSEPH<br>VAZ—APOSTLE OF CEYLON . . . . . | 54    | 6. A CHANCE FOR OUR YOUNG MEN . . . . .      | 70    |
| VIII. THY KINGDOM COME ( <i>Verse</i> ) . . . . .                           | 60    | 7. A COLLEGE EDUCATION FOR GIRLS . . . . .   | 72    |
|   |       | 8. THINGS GRAVE AND GAY. . . . .             | 74    |
|   |       | 9. OBITUARY . . . . .                        | 78    |

**A. J. SALDANHA & SONS,**

ESTABLISHED IN 1848

Bolloor Coffee Works,

**MANGALORE.**

COFFEE CURERS

AND

COFFEE PLANTERS.

GENERAL AGENTS AND MERCHANTS.

AGENTS IN

LONDON, MARSEILLES, HAVRE,  
TRIESTE, CALCUTTA, MADRAS, etc.

**ALVARES & COMPANY,**

MANGALORE & BOMBAY.

Tile and Brick Manufacturers.

GENERAL MERCHANTS

AND

COMMISSION AGENTS.

DEPÔTS:

Bombay, Karachee, Belgaum,  
Damaun, Surat, Karwar & Colombo.

PATRONIZE OUR ADVERTISERS AND PLEASE MENTION THE MANGALORE MAGAZINE.

## Catholic Art and Book Depot.

82, CANTONMENT ROAD, MANGALORE.

Catholic Prayer Books and Books of Devotion, Scapulars, Scapular Sheets, Crucifixes, Statuary, Rosaries, Medals, Medallions, Candlesticks, Silver Rosary Rings, Pictures, &c.

### STATIONERY, GENERAL MERCHANDISE AND COMMISSION AGENCY.

Stationery from the best English, German and American manufacturers, Tennis, Badminton and Cricket materials, Coffee, Tea, Cigars, &c.

Christmas, New Year and Birthday Cards.

*Victor Castelino, Proprietor.*

## M. EBRAHIM ELIAS

Opposite Town Station, MANGALORE.

IMPORTER OF EUROPEAN GOODS.

Boots and Shoes, Stationery, Piece-goods, Haberdashery, Leather-goods (Saddlery), Lamps, Cutlery, Hardware, Glassware, Earthenware, Enamelledware, Toys, Provisions, Soaps, Toilet requisites, Trunks, Watches, Clocks, Umbrellas, etc., etc.

To Lovers of Concanim Literature.

## "CONCANIM MAGAZIN"

Is a monthly periodical containing literary, social and religious articles written in an attractive style, for the benefit of the Concanim-speaking peoples of India. It aims at strengthening the bond of union subsisting between the widely separated branches of the same race, by regularly supplying healthy family reading. It likewise strives to promote the formation of a modern Concanim literature, and to raise the standard of the spoken and written language.

Apply to

EDITOR, "CONCANIM MAGAZIN,"  
136, Mody Street,  
FORT, BOMBAY.

PATRONIZE OUR ADVERTISERS AND PLEASE MENTION THE MANGALORE MAGAZINE.

## HALL MARKED STERLING SILVER BROOCHES.

HIGHLY

FINISHED

*Annie*

ANY

NAME

Rs. 2 only—Cash or V. P. P.

## DINSHAW & CO.

DEOLALI, NASIK DISTRICT.

## B. M. D'SOUZA & SONS, TILE MANUFACTURERS.

MODERATE RATES.

DEPÔTS: *Bombay, Karachee, Cochin,  
Colombo and Jaffna.*

Also Agents to the British Dominions  
MARINE INSURANCE COMPANY.  
LOW PREMIUMS.

TELEGRAPHIC ADDRESS: "HIGHLAND," Mangalore.

## J. F. PEREIRA & Co's. PREPARATIONS.

### CELEBRATED TONIC AND RESTORATIVE.

Pereira's Nutritive Wine for Invalids has ever been found most beneficial in all sorts of Cough, especially in cases of Consumption. It is likewise a capital remedy for Want of Blood, Sores, Itch and every Species of Skin Disease; Weakness of the Nervous System, Constipation, Headaches, General Debility, Palpitation of the Heart, Dyspepsia, difficult Digestion, Colic. In a word in every ailment resulting from impurity of blood or weakness of the body. Try only one bottle which will last you twenty days, and you will be able to judge for yourself.

*Pereira's powerful fever pills used for all varieties of Fever and in particular Consumptive, Malarial and Night Fevers.*

*Excellent Cathartic Pills.*

J. F. PEREIRA & Co.,  
*Calicut, Malabar.*

**K. VITTAL RAO & Co.,**

CHEMISTS, DRUGGISTS,

*General Merchants and Commission Agents,*

HAMPANKATTA, MANGALORE, S. C.

**Sole Agents for Imperial Specifics.**

*Dealers in all goods connected with  
Medicine and Pharmacy.*

**SUPPLIERS TO THE SEVERAL  
DISPENSARIES, IN THE DISTRICT.**

Prescriptions are carefully dispensed by qualified and experienced hands, which fact is proved by the following Testimonial:—

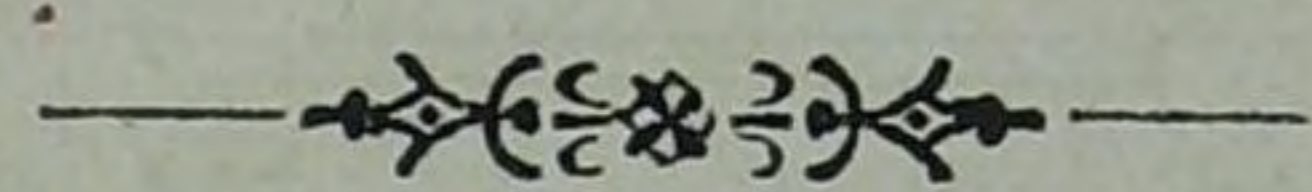
I have had dealings with Messrs. K. Vittal Rao & Co., Chemists, for the last ten months and it gives me pleasure to certify that they have given me entire satisfaction. They have compounded my prescriptions very carefully and they keep a good stock of up-to-date medicines and appliances.

(Signed) **K. C. Sanjana**, MAJOR, I. M. S.,  
Mangalore, } Ag. D. M. & S. O.,  
28. 8. '00. } SOUTH CANARA.

A full stock of Patent, Proprietary, and also Homœopathic Medicines is always kept.

*Charges very moderate.*

**ST. JOSEPH'S ASYLUM WORKSHOPS,  
JEPPOO, MANGALORE.**



INDUSTRIES IN AID OF THE HOSPITAL  
AND ORPHANAGES.

*Iron, Brass and Tin Work.*

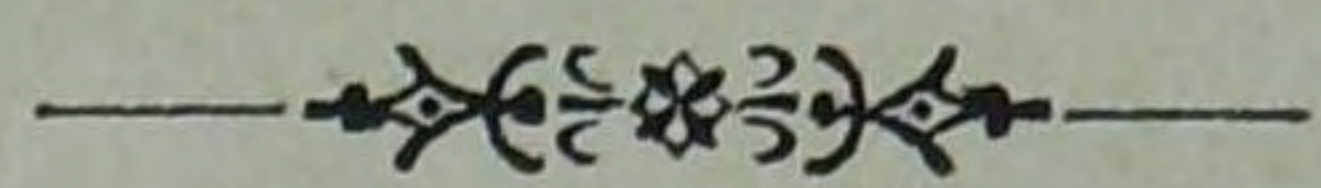
ELECTROPLATING.

CARPENTRY AND CABINET-MAKING.

*Harness and Shoemaking.*

GLAZING.

ORDERS RESPECTFULLY SOLICITED.



Address:

**THE MANAGER,**  
*St. Joseph's Asylum Workshops,  
Jeppoo, Mangalore.*

**ST. ANNE'S TEMPERANCE SOCIETY'S  
PUBLICATIONS.**

If you wish to convince people of the evils of drink and the benefits of Temperance give them these books to read.

**ST. ANNE'S TEMPERANCE SOCIETY.**  
**Its Objects and Aims.** By Major P. W. O'Gorman, M. D., M. R. C. P., D. P. H., I. M. S.

By the same Author. **Moder te Drinking,**  
**Is it Innocent and Salutary? The Verdict of  
Science on Alcohol.** Price for each, 1 Anna.  
6 Copies 5As.; 12 Copies 10 As.; 24 Copies 1 Re.

**Moderate Drinking.** Price 3 Copies for As. 2.

**The Scientific valuation of Alcohol in  
Health.** Price Re. 1—8—0.

**The Physical effects of Alcohol,** a powerful  
address, by Sir Frederick Treves, BART., K. C. V. O.,  
M. D., LL. D. Price 6 Copies for Annas 3.

**The Catholic Temperance Reader.** Price  
12 As.

**A Temperance Catechism.** Price 1 Anna.

**The Temperance Speeches of Cardinal  
Manning.** Price 12 Annas.

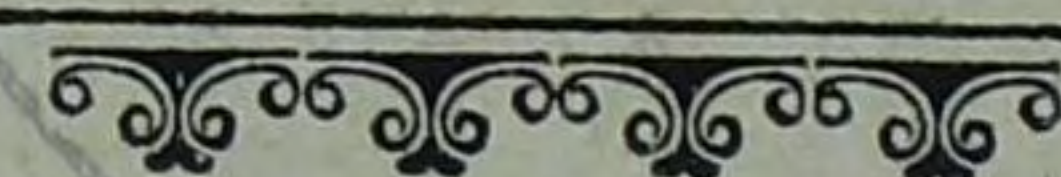
To be had at—

**Catholic Temperance Depot,**  
*Jamnagar (Kathiawar), and  
Furtado & Brother, Kalbadevi, Bombay.*

**HAJI AHMAD & SONS**

IMPORTERS OF EUROPEAN GOODS,

**12 Shops Street, MANGALORE.**



**WHOLESALE AND RETAIL DEALERS**

IN ALL KINDS OF

Glassware, Lampware, Earthenware,  
Enamelledware, Cutlery, Stationery,  
Soaps, Perfumery, Toilet Requisites,  
Oilmanstores, Trunks, Watches and  
Clocks, Musical Instruments, Um-  
brellas, Japanese Silks, Woolen and  
Cotton Goods, Hosiery, Boots and Shoes  
&c. &c. &c. at the lowest possible price.

**A trial order is earnestly solicited.**

PATRONIZE OUR ADVERTISERS AND PLEASE MENTION THE MANGALORE MAGAZINE.

THE  
**CHRISTIAN PURANNA**

OF  
FATHER THOMAS STEPHENS  
OF THE SOCIETY OF JESUS

A WORK OF THE 17<sup>TH</sup> CENTURY

*Reproduced from manuscript copies and edited with  
a Biographical Note, an Introduction, an English  
Synopsis of Contents and a Vocabulary.*

BY  
JOSEPH L. SALDANHA, B. A.  
St. ALOYSIUS' COLLEGE, MANGALORE

PUBLISHED BY  
SIMON ALVARES, Esq.  
BOLAR, MANGALORE.

SIZE: DEMY QUARTO pp. 700.

PRICE

|                    |             |                          |
|--------------------|-------------|--------------------------|
| Wrapper Cover .    | Rs. 4— 0— 0 | } Postage etc.<br>extra. |
| Full Cloth . . .   | „ 4— 14— 0  |                          |
| Half leather . . . | „ 5— 0— 0   |                          |
| Full leather . . . | „ 6— 0— 0   |                          |

APPLY TO—

THE MANAGER,  
*Codialbail Press,  
Mangalore, S. C.*

SILVER MEDALS

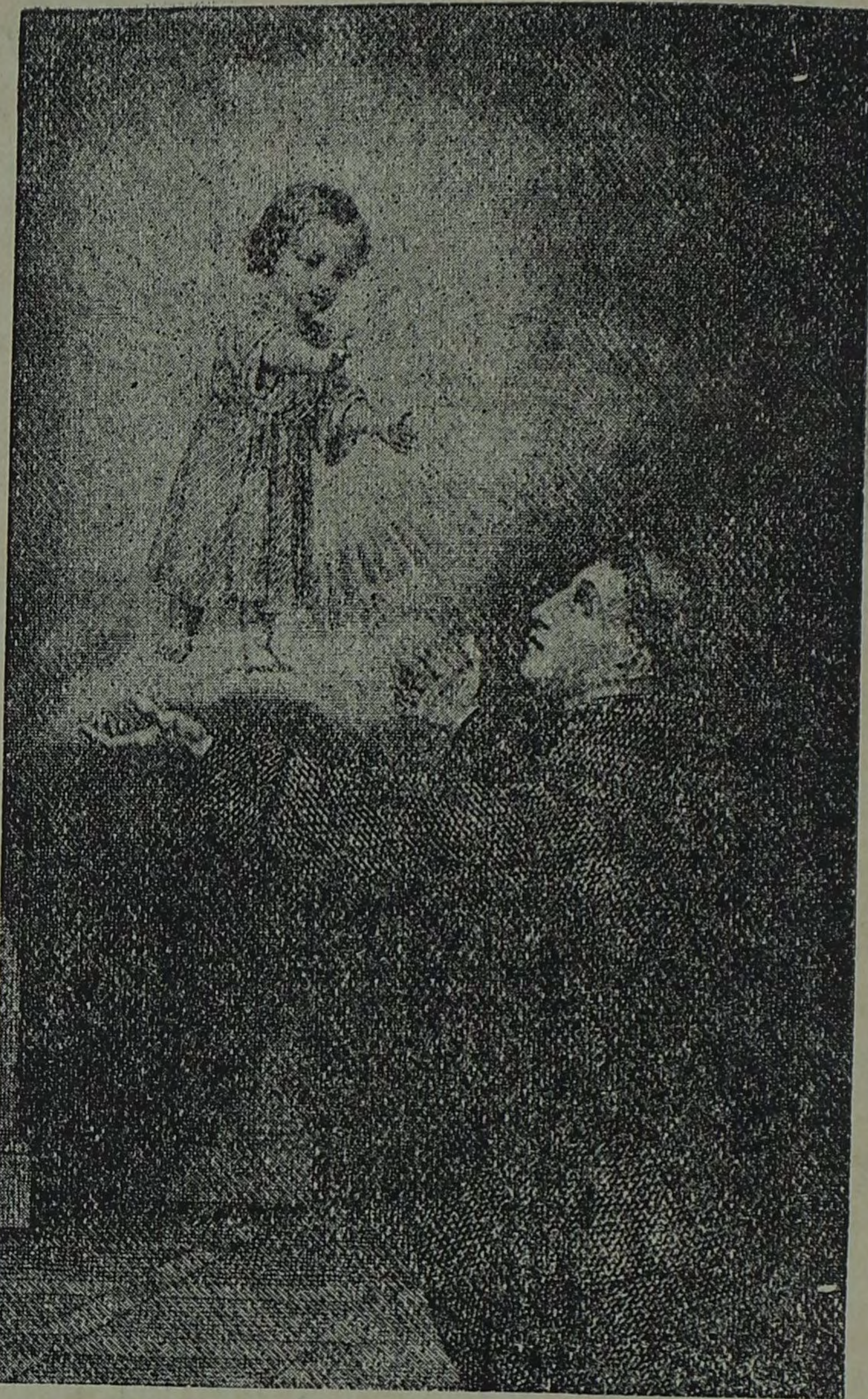
CANNANORE EXHIBITION, 1907  
VIZAGAPATAM EXHIBITION, 1907

FOR SWADESI BISCUITS

AWARDED TO  
Messrs. Steven & Sons  
CANTONMENT ROAD  
MANGALORE

PATRONIZE OUR ADVERTISERS AND PLEASE MENTION THE MANGALORE MAGAZINE.

St. Anthony's Institute  
MILAGRES, MANGALORE.



ARTICLES FOR SALE.

RELIGIOUS BOOKS, PICTURES, STATUES, SCAPULARS.

Cotton and Woollen socks and stockings  
for children, Ladies and Gentlemen, Vests,  
Woollen Caps, Night Caps, Baby's Woollen  
Hoods, Baby's Boots, Watch Pockets,  
Comforters etc.

Cotton Socks . . . . . from As. 3 to As. 6 per pair  
Cotton Stockings . . . . . from As. 3 to Re. 1 per pair  
Woollen Socks . . . . . from As. 4 to Re. 1 per pair  
Woollen Stockings . . . . . from As. 6 to Rs. 3 per pair

PICKLES

Dates and Plums . . . . . from As. 3 to 8 As. a bottle  
Lemons—Mangoes . . . . . from As. 3 to 8 As. a bottle  
Preserves—Ginger . . . . . As. 5 per pound  
—Mango . . . . . from As. 7 to Rs. 1/4 per bottle

Other Preserves & Jellies made to order.

Patronage Kindly Solicited.

# THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. IV

MANGALORE, JUNE, 1907

No. 2

## CURRUS IGNEO VAPORE ACTUS

ooo

INGENII, lira, dic felici carmine laudes,  
Quippe moras opibus vicit et arte viae.  
Pontem nequicquam sunt indignata fluenta:  
Impulit invisio subdere colla iugo.  
Magni tentarunt ausis obsistere montes:  
Montes perfossi dant iter indocile.  
Insuetasque vias calcant longo ordine currus,  
Quos secum celeres ignifer unus agit.  
Stat primum ille velut vires superante labore,  
Fumosisque locum complet anhelitibus:  
Mox lympa fuis fervente vaporibus auctus,  
Erumpit, cursu certat et aligeris,  
Sed cohibent ferratae axes errare volentem,  
Et iussa cogunt ire redire via.  
Spectator stupet, ignarus stupet ipse viator,  
Omnia diverse currere namque videt.  
Verum noctivagae tigres immane pavescunt  
Ignivomum monstrum, praecipitantque fugam.  
Huc volat: audisne? accessum per sibila vulgat:  
En exoptatus moenia nostra subit.  
Cives excipiunt plausu fremituque secundo,  
Quos colles resonant, litora culta, nemus.  
"Iam licet et terra merces mutare marique,  
Et dives cornu Copia fundet opes.  
Non iter amplius arcebunt nostrum axis et aequor,  
Fluctibus hoc tumidum, nubibus ille minax."  
Sic semper fauste cedat, terrasve remotas,  
Vel patrium reduces litus adire iuvet!

MANGALORE, V. NON. JUL.

L. Zerbinati, S. J.

ooo

## “Whom the King desireth to Honour”

THE Kaiser-i-Hind Medal conferred on Rev. Father Augustus Muller, S. J., on the occasion of the King-Emperor's Birthday is a graceful and gracious recognition of the widely-known Jesuit's labours on behalf of the sick and suffering. It is a handsome tribute paid by the highest authority in the land to Christian Charity as exemplified in the noble life-work of one whose name has become a household word in the country of his adoption. From hundreds of friends and patients he has received messages of congratulation; but we flatter ourselves that none can be more welcome to him than the one from the Staff and Students past and present of the dear old College with which he was connected for thirteen years, where his genial figure was familiar to all, and where also his first humble dispensary was established.

Twenty years have gone by since then, and the history that will some day be written of the growth and development of that lowly dispensary into the present magnificent buildings that grace Kankanady Hill will read like a veritable romance of charity. We will here merely enumerate the various institutions which have sprung up under the fostering hand of Father Muller.

The Institutions, which have proved a fountain of benevolence to thousands, embrace a Leper Asylum with 40 patients, a Hospital with a daily average of 60 inmates, a Poor House for old people who are unable to gain their livelihood, and a Hospital for the Plague-stricken. The Staff consists of the veteran Father Muller himself, Dr. L. P. Fernandes, B. A., L. M. & S. (Bombay), Mr. S. Mascarenhas, I Class Hospital Assistant, five trained Infirmarians and seven trained Nurses, who bestow their services gratuitously on the poor. The Dispensary is worked by twenty-six clerks who prepare and dispatch medicines to all parts of India.

St. Joseph's Leper Asylum came under Father Muller's care in 1890. The place selected for it was no better than a howling wilderness. But time and patience achieve wonders; and now the visitor's sight is cheered by two hundred cocoanut trees, a grove of fifty grafted mango trees, and ten thousand casuarinas which yield both shade and fuel. In 1895 Father Muller carried out his long cherished project of a Hospital for the sick poor of South Canara. At first it contained two spacious wards with twelve beds in each. In 1902 a building of larger dimensions was erected, and the female patients were transferred to it, while the old one was reserved for male patients.

From out of the many eloquent tributes of commendation that have come to Kankanady, we select two. In a most courteous letter to Father Muller, Lady Wenlock says: “Lord Wenlock has seen many leper hospitals, and he tells me that in none has he seen the condition of lepers so much alleviated. Whether this is due to the medicines or the bathing, diet and other treatment, the fact remains that their condition is much improved and infinite praise is due to Father Muller's unselfish devotion.” Khan Sahib M. Azizuddin Sahib Bahadur, the esteemed Collector of S. Canara, writes: “Everything is so clean and in order that I can scarcely compare your institution with any of the kind I have had the opportunity of coming across in the several Districts with which I am acquainted. I am aware that in the good work you have been doing, you do not look to any worldly approbation or reward: but nevertheless I consider it my duty to give expression to my feelings of satisfaction about what I was able to see through your kindness; and if my remarks tend to encourage you, your assistant and others who are engaged in the good work, I shall feel amply rewarded.”

## Mus Cervicolor the fawn-coloured Field-Mouse

THERE are in India about a dozen species of mice; of these the *Mus cervicolor* or deer-coloured mouse is the smallest and, perhaps, the prettiest. It is distributed generally throughout the Peninsula and Ceylon, and is to be found in the fields, in small burrows or under roots and stones. In cultivated fields of grain, these mice appear soon after the seed is sown and make their little holes about a foot beneath the surface and often six or seven feet long. Each hole is about twenty yards from its neighbour and so the field is never crowded. When the crop has been reaped, they remain for about a month more, subsisting on the little heap of grain they have hoarded: then they go elsewhere.

About half an inch smaller than the common house-mouse, it is far superior in beauty of form and colour: the features are more delicate: the lines more dainty.

In size, its head and body measure from 2 to 2½ inches, the tail being about 2. The close, soft, short fur is fawn or deer-coloured above and pure white below; there is also a white spot below at the root of the ear; or the colour above may vary from moderately pale rufescent brown or sandy, to dark greyish brown, becoming lighter at the sides. The demarkation of colour is distinct, and visible when the animal is in its normal position; it extends in a wavy line from the middle of the root of the tail to the tip of the nose broadening a little under the chin. The feet and nose are pinkish white, the tail is pinkish brown above and pinkish white below. The ears are large and delicate; the eyes large and prominent. This latter feature betrays its semi-nocturnal habits. Creatures that go about at night, sometimes have abnormally

large eyes, like lemurs and owls; or ridiculously small ones, like shrews and bats. This may thus be accounted for: in the former case, the continually straining of the eye to catch every ray of light enlarges that sensitive organ; and in the latter, a gradual disuse of it as the animal learns to employ the sense of touch instead, diminishes it.

I need, perhaps, to tell many of my readers that the mouse belongs to that large Order or Family of mammals called Rodents or Gnawers—*Rodentia*. In the same group are included squirrels, marmots, rats, voles, porcupines, guinea-pigs, hares, beavers etc. All these are distinguished from the rest of animals included in the Phylum, *Vertebrata* or Vertebrates, by the structure of their teeth, and more particularly by their double pair of large curved front teeth. These chisel-like incisors grow, like one's nails, throughout the life-time of the rodent, and, as they are covered with hard enamel, only on their outer sides, are always sharp. They are kept down to a convenient size by being continually used; this is why animals of this kind are continually nibbling, and when kept in confinement should be given a piece of wood on which to exercise their teeth. If one of these teeth should accidentally be lost or destroyed, its opposite one, having nothing to work against, grows so long that it ultimately prevents the animal from eating and thus brings about its death by slow starvation. Nearly all the animals of this Order feed exclusively on vegetables and grain.

But to return. Besides prettiness, *Mus cervicolor* has other engaging qualities to commend it: it is a lively creature and is easily tamed. It takes to captivity 'as to

the manner born,' or as the proverbial duck takes to water. In this, it is in marked contrast to the house-mouse and indeed to most other wild creatures. The house-mouse can never be tamed no matter how young it may be, when caught; it takes several generations to eliminate its wild instincts. Put a house-mouse in a cigar-box (and you will be clever if even you can accomplish this): the instant you open the lid he will be out and away in mad career before you can exclaim 'Jack Robinson.' Not so *Mus cervicolor*. He will make no attempt to escape, particularly if there should be a little grass or moss in the box under which it can hide. Should you approach your hand it will come timidly to smell your fingers; in a few days, if you are careful and do not frighten it by quick movements, it will be almost as familiar as the domestic white mouse. Then, it is a lively little fellow. If you provide it with little ladders and runs, it will at times, greatly amuse you by its antics and acrobatic performances.

But it has one characteristic strangely out of harmony with the rest of its amiable qualities: it is an inveterate and merciless fighter; particularly so in the breeding season, that is, during the months from November to May. One generally associates pugilism with vulgarity and coarseness—thick features, a bull neck, rough muscles etc.; wherefore to see this delicate creature sparring like a prize-fighter is almost as astonishing as it would be to see society ladies suddenly take up rapiers and begin to hack one another to pieces. These little mice will literally tear each other to bits, and then the victor will often devour his antagonist. I remember once placing two young mice in a cage containing three others rather more grown. Next morning to my surprise I could find nothing of them remaining but their two little masks of faces: even the skulls had been eaten up.

I first made the acquaintance of *Mus cervicolor* at Trichinopoly. One of the Fathers had brought some of them in a box from one of the outstanding villages. Their tameness astonished him. "Here," said he, "we have wild creatures living in that happy state of peace and concord with man, as before the Fall." On the following day, however, he was, conversely, as greatly astonished to find the mutilated remains of several victims. He could not believe that the survivors had perpetrated such deeds, or he would have separated them to prevent further bloodshed. Next morning the same thing happened and at last only one pair with two young ones remained. On Boxing Day—I remember the day as being singularly appropriate—one of these mice brought forth a litter of six, and great was my surprise to find that, instead of abandoning them, as I think any other creature thus reduced to captivity would have done, she nourished and tended them, as well as the former two, with truly touching maternal affection. On the 27th of the next month (Jan.) she produced another litter of six, and on the 28th of February six more, and at the end of March, four. In each case she showed the same motherly solicitude; and seemed to have forgotten the days when she had ranged the fields at will. She remains still quite happy in her lot.

The mice are easy to feed: grain such as paddy and millet seed and a little sugared milk; or, bread and milk alone will suffice. I hear one of the more thoughtful of my young readers exclaim: "But why give them milk? Do they find milk in the fields?" To which I answer: "No, my young friend. But they find in the fields, things we cannot conveniently supply them with, such as succulent roots and buds and for these, milk is the chemical equivalent. They like milk and thrive on it: that alone is a sufficient answer."

The mouse-cage should be clean and airy.

When travelling, I have kept a pair or more in a good-sized cigar-box; but this is not large enough as a permanent residence. A box, 18 inches by 8, and 8 inches high would do admirably. The sides and top should be fitted with perforated zinc; the front may be of glass. The glass must be fitted in with screws and not with putty or they will nibble away the putty and the glass will fall out. In making the cage, care must be taken to leave no edge of the wood within reach of their teeth, for they are everlastingly gnawing and nibbling; but they cannot gnaw a smooth surface, no matter how soft the wood may be. The bottom of the cage should be of hard wood so that it may easily be scraped and cleaned: for this purpose a piece of glass is most useful. It should be thoroughly cleaned several times a week or there will be an offensive smell. In the cage, ladders and shelves may be arranged; on these the mice will exercise their teeth; but, no matter, they can easily be replaced. A small box of hard wood, say  $2\frac{1}{2}$  inches square, with a small round hole as entrance should be placed in the cage as a bed-chamber and in it some dried grass or straw; the lid must be perforated to admit of fresh air and the opening should be furnished with a revolving door so that it, with the mice inside, may be removed, if necessary, while the cage is being cleaned. A wheel is a very desirable adjunct; it is an excellent mode of exercise for the mice and they soon acquire quite an infatuation for it. It may be made of zinc. Two discs, 3 inches in diameter, pierced with a hole or two of one inch diameter as entrance, joined together to form a cylinder, with stiff wires,  $3\frac{1}{2}$  inches long and  $\frac{1}{4}$  of an inch apart; the whole revolving on an axle (a piece of umbrella wire) and mounted on a stand; or it may be arranged outside the cage. It must be kept very clean or the mice will get sore feet.

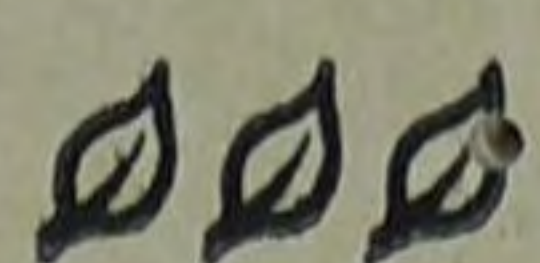
SANTA CRUZ HIGH SCHOOL, COCHIN.

The food vessels must also be kept strictly clean. The mice should be fed twice a day; in the evening a full meal and in the morning a little fresh milk.

Mice live in pairs; sometimes one buck and two does may be induced to live amicably together, especially if introduced to each other when they are young. On no account will two mature bucks fraternize; sooner or later they will fight for the mastery and both may be mortally damaged. Care must be exercised in introducing mice to each other especially during the months previously mentioned. It is a good plan to put the stranger in a small wire cage within the larger, when friendship may spring up without their being able to come to blows first. Keep mice apart that are related to each other. If the stock should increase beyond bounds, mercifully destroy such as you cannot dispose of. Death by drowning is painless or nearly so; let the water be warm and accelerate their end by putting a small sieve of some sort over the mice.

Young mice may be taken from their parents almost as soon as they can run about. Sometimes, strange to relate, the mother will devour her young ones; particularly the first batch. This is not done from any malicious intention but simply through excessive maternal affection. "You dear sweet thing, I could eat you," I have heard a mother say. The mother-mouse, having no restraining force, literally does so. Or, this grave domestic calamity may be due to excessive thirst or hunger; so always let there be a little fresh milk in the cage. Care should be taken in handling these pets. Boys seem to think that Nature has appended tails to small animals as convenient handles. The tail of *Mus cervicolor* is delicate, and, like that of the palm squirrel, may skin in the hand if the poor creature be held up by it.

Charles B. Dawson, S. J.



## The Teaching of History\*

HISTORY is one of the most fascinating branches of study and is capable of being taught in an interesting as well as in an instructive way. This sounds very well in theory, but is so far from being the case in practice that the subject is one more sinned against both by teachers and pupils than perhaps any other. Whether it is due to the incapacity of the teachers, a want of sympathetic treatment on their part, or an inadequate appreciation of the charm, beauty, and dignity of History, the fact remains that the teaching of it is looked upon as a trial to the flesh and a discomfort to the reason. Students are taught to value at its true worth the study of English and Mathematics, Second Language and Book-keeping, but somehow or other, History is left to shift for itself and obtain such measure of attention from them as their individual fancies or predilections may allot to it. The result is that except by a few who have a natural leaning to it—a few will be found even in the dullest of classes—it is left altogether on a siding, being looked upon as very dry and uninteresting. The student left to himself fails to see the importance or the utility of History; he cannot for the life of him understand why he need trouble himself about persons and events so far removed from the present—persons, who, as he thinks, can have no possible influence on current events, and events which, in his opinion, are only a memory.

The evil above referred to would appear to be fairly wide-spread, judging from the accounts that occasionally find a place in periodicals and reviews devoted to matters educational. It is particularly in evidence in this country, where on account of a variety

of causes, the study of History is very much at a discount. The existence of the evil in this Presidency is taken for granted or rather suggested by the question of improvements in the teaching of History in the Matriculation and Pre-matriculation classes proposed for consideration, and to this question I now address myself. In the following pages I will put forward my views on the subject, such as they are, embodying in them suggestions as to the directions in which improvements might be made.

The importance of the study of History can hardly be over-estimated. No one can lay any claim to the possession of a cultivated mind unless he has diligently applied himself to the study of History. No man of culture can afford to be ignorant of the past; no one can fully realise the significance of modern conditions of living and thinking, of problems social and political that engage the attention of Economists and Politicians, if the past is a sealed book to him.

The present has not come into existence all of a sudden, but has been gradually evolved out of the past, just as in due course of time it will give birth to the future. If there is one thing certain in History, one point in which historians worthy of the name are all agreed more than on any other, it is the continuity of History, and its progress in a certain definite direction, which it reflects with different degrees of clearness and lucidity. History is an organic growth. The grand march of events which it records has been an incessant one since the first great event known to it occurred. Moreover those events all tend in a certain direction; all are shaped towards a certain end by the hand of Providence. Not only is there a unity of tendency but the events themselves are inter-

\* This Essay was awarded a Prize by the Teachers' Association, Bombay.

laced with one another, one great event leading to another, especially those, which are known as epoch-making events. Events which occurred in the remotest ages of antiquity exercise even in the present day a good deal of influence on the course of History; events which occur in the present day in one part of the globe, affect the trend of events in quite another part. Verily, then, there seems to be a girdle thrown round the earth, embracing all times and all peoples.

The fall of man in the terrestrial Paradise is the first grand event recorded in History, the primordial cause of History and a type of all the events that have occurred in succeeding ages. The success of the Romans in their terrible struggle with the Carthaginians was the first step in the direction of that world-empire which they ruled over with such splendid tact and state-craft, for such a long time, and out of the ruins of which the on-rushing barbarians carved out many a kingdom and principality. The remarkable events collectively known as "the Crusades" brought in their wake so many changes, social and political that they have indelibly left their stamp on the world's History. The victory of Clive in the battle of Plassey led in the fulness of time to the establishment of the British Empire in India, which has played so prominent a part in moulding the destinies of the human race, and welded and knit East and West so closely together.

If events such as these—events of which they may be taken as the types—are to be considered as epoch-making, then surely the persons who took a leading part in those events are to be looked on as the makers of History, and as having left not only on the times in which they lived, but also on succeeding ages, their form and pressure. They thus cease to be shadowy beings moving about in the obscure mists that overhang antiquity. They become for us living beings, clothed with

flesh and blood, that have loved and lost, fought and won, and left their mark not only on the age in which they lived, but also on all succeeding times.

The importance, then, of History inasmuch as it tells us how the present has grown out of the past, inasmuch as it enables us to form a correct estimate of events occurring in the present and the causes underlying them is very great indeed. It behoves therefore all those who are concerned with the task of teaching History to impress on the minds of their young students an adequate notion of its importance. The teacher should as simply as he can, but with all the earnestness he is capable of, point out to the pupil that it is quite essential that he should know something of the History, not only of his own country, but also of those countries with which it has had dealings, commercial or political. If History is a subject of such vital importance, then the necessity for making a good beginning in it, for laying a strong foundation on which to raise the superstructure of the science of History, is fully established. In order that the teacher might enable the students to derive the fullest advantages from the study of History, he must himself possess what may be called the historic sense, he must approach the subject with a genuine love for the storied past. The teacher must himself love his subject in order to be able to awaken in his pupils a special liking for it. He cannot give his pupils what he has not in himself to give: the foundation cannot rise higher than its source. It is therefore essential that some care should be taken in the selection of teachers of History, especially of those who have to take charge of pupils, who make their first acquaintance with the subject.

As to the idea of continuity and the march of History, it must be admitted that it is not one which can be readily grasped by pupils in its entirety, or easily assimilated to any

appreciable extent. But it is one which teachers will do well to bear steadily in mind. Historians are so full of it that some are opposed even to the time-honoured division of the domain of History into Ancient, Mediæval and Modern. There are again others who take exception to the grouping of facts and persons under the reigns of different kings as tending to mar the conception of unity. In answer to these, however, it may be said that some arrangement of History is necessary and the one mentioned above has suggested itself to many as the most convenient, at least for beginners.

The teacher should trace out for his pupils the connection of cause and effect, the far-reaching consequences of notable events and the influence for good or evil of important personages. He should point out to them, for instance, the effects of the introduction of Christianity into England, and while on that subject he may improve the occasion by extending the scope of his observations to the tremendous influence Christianity has exercised on humanity in general. The influence of the struggle between John and the Barons, and the Great Charter which resulted from it, on the History of England, might also be instanced with great advantage. The attention of the students should be specially drawn to the Magna Charta as it is the corner-stone of the English Constitution. Some writers on the Constitution have gone so far as to say that all the various acts and laws passed subsequently to it, are only of the nature of a commentary on it. In this connection it may be pointed out to students that the English Constitution is not a mushroom growth, a thing of to-day or yesterday, or a make-shift contrived to meet an emergency like those drafted by the Abbé Sieyès in France, but that it has grown with the growing time, having had its root and beginning in the forests of Germany. But it is necessary

to bear in mind that while dealing with the topic of the Constitution we are treading on very delicate ground. It is difficult for the average pupil, English or Indian, to realise what the Constitution is, and especially so for the Indian student as it is a thing which is conspicuous by its absence in Indian History. A word of caution would appear to be necessary on the subject. Students are apt to jump to conclusions and might argue that as the Constitution has thriven marvelously well on English soil, it will flourish, if not equally well, at least fairly well, on other soils. As a corrective to such ideas, a reference to the history of the countries where it has been tried and found wanting should be made, *e. g.*, the Duma in Russia. The soil must be ready before the seed can be sown. It is by centuries of fighting and experimenting that England has learnt to draw the fullest fruit from her Constitution. Transplant it to a soil not prepared for it and it will fade away and die like a frail exotic.

As the subject is one likely to give rise to incorrect notions and ideas, a full consideration of it is generally reserved in the Indian Educational system for the University Course. But though it need not be exhaustively dealt with in the Matriculation and Pre-matriculation Classes, it should be explained so that there may be no nebulosity in the ideas of the students. The teacher should not lose sight of the fact that the answers of students to questions set in class and University Examinations abundantly prove that the number of misconceptions and errors in History is very great and that the Constitution is generally a fruitful source of error.

The teachers may bring home to the student the influence of the past on the present by pointing out to him how such a simple event as the formation of the East India Company had such tremendous potentiality in it as to lead under the Providence

of God, to the establishment of the British Empire in India; or the students may be asked to make an introspection of themselves, and observe, each one for himself, how their conduct in the past has moulded their present condition, and then they may be told that as in the case of individuals, the boy is father to the man, so in the case of societies the past often or almost always shapes the future.

The influence that great men wield on the course of events may be illustrated by a reference, say, to the careers of such great men as Akbar, Peter the Great of Russia, William Pitt, Gladstone, Bismarck and Chamberlain.

The teacher should elicit for the benefit of his pupils as many moral lessons as he can glean from the pages of History. He should lay particular stress on the fact, that as the memory of men who work for the good of their country is held in benediction by a grateful posterity, so is the memory of the authors of evil held in execration for all time. He should not fail to emphasize the fact that crimes committed by nations are punished in this world no less than those perpetrated by individuals, and that crimes committed against History are tried at the bar of History and punished by her tribunal. Nor should he fail to make them understand that, if a nation fails to fulfil the high mission which God has in his inscrutable designs assigned to it, and is given to ways of injustice, corruption and luxury, it has in it the sure signs and seeds of decay. Nations rise and nations fall but God still works out His own end; "The old order changeth giving place to new, and God fulfils himself in many ways."

The teacher should also point out to students that History often repeats itself. Whenever possible he should draw parallels not only in regard to persons but also events and sets of events which occurred in the same or different countries. The teacher should

see to it that the pupils do not run away with the idea that the country, the History of which they are studying, is the only one that has a History or that it is working out its History by itself in splendid isolation. Commerce first, then the conflicting claims which arise out of it, and last but not least, the love of acquisition of territory—these are forces always at work bringing different peoples and nations into contact with one another and serving to pull down the wall of separation between them in obedience to that impulse which will one day weld together in one homogeneous whole the innumerable races and peoples of the world.

The important question for consideration in teaching History in the Matriculation and Pre-matriculation classes is that of the method to be followed. This may be determined to some extent by the object that should be kept in view in the above classes. Schlegel says that at first the study of History need be nothing more than a study of "the nomenclature of celebrated personages and events—a sketch of the great historical eras, divided according to chronological dates or a geographical plan—which must be impressed on the memory, and which serves as a basis preparatory to that more vivid and comprehensive knowledge to be obtained in riper years." So we may say that in the first two preparatory classes—the IV and V Standards—the object should be not so much to teach "the real science of History itself" as to prepare the ground for higher studies in it. But History is not a mere dry nomenclature of persons and events. As Mark Pattison says "such dry knowledge is only the alphabet of History." History is something higher than that. Macaulay says that History in its ideal state is or ought to be "a compound of philosophy and poetry." Therefore as the students proceed from the lower to the higher standards more and more of this philosophy should be

taught them. As regards the poetry, it should be pointed out to them from the very outset. All that is interesting and beautiful, noble and grand—all that is likely to appeal to the feelings of the students, or set aglow their imagination should be brought out in strong relief. The sublimity of the self-sacrifice of the hero, the high-souled devotion of the patriot, the dashing valour of the soldier, the blood-curdling horrors of the battle-field—to one and all of these full justice should be done.

“History,” says Carlyle, “is the essence of innumerable biographies.” Biographies are most interesting to read, and old and young take pleasure in reading them. Boswell’s Life of Johnson and Lockhart’s Life of Scott have delighted, and will continue to delight, a large class of readers. The lives of such men as Nelson, Napoleon, and Wellington, written by such masters of the art of biography as Southey have an irresistible charm for the reading public. The lives of the ancient worthies written by Plutarch are among the most fascinating of books in the literature of the world. If biography is so interesting, History which is the essence of innumerable biographies, and therefore free from details which mar even the best of biographies, should be intensely interesting and peculiarly adapted to satisfy the appetite for anecdote and story so remarkable in boys. In order that students may be brought to take a real interest and find a genuine pleasure in History, care should be taken to select proper text-books for use in school.

Books containing a mere bald outline of facts should be rigorously excluded from the classroom, and books that contain more or less complete accounts of great men, their sayings and doings, should be chosen. Boys are naturally fond of seeing their ideas in concrete form, fond of pictures, illustrations and portraits. The books selected should contain a goodly number of these and it would

be useful to have fixed up in the classrooms a fair number of the most striking ones.

There is a good scope for the teacher to exercise his own imagination and at the same time to train that of his pupils in teaching History. To re-create the past for them, to conjure up before their minds’ eyes images of the past, the teacher must needs have the gift of the imagination in fair measure, and must also exercise it as often as he can. It is not easy for the Indian student, accustomed as he is to an Indian environment, to transport himself into an atmosphere, informed with quite a different spirit, say, that of England. The teacher should do his very best to make History as “pictorial” as possible, not only by means of his own word-pictures, but also by means of illustrations, and passages judiciously selected from books other than the text-book. The imagination is a very useful faculty of the mind and if properly cultivated will go a great way in widening the intellectual horizon and mental outlook of the student.

A charge is sometimes brought against Indian students that, while they are anxious to know and learn the history of Greece, Rome, France, and other countries, they are not so much interested in the history of their own country. If this charge be a well-grounded one, surely it is not because the land is devoid of historical interest; it is not too much to say that the attitude which it attributes to the Indian student is a very mistaken and incorrect one; for there is enough and to spare of history in India. From the snow-clad Himalayas to Cape Comorin it is full of historical associations—every inch is historical. To realize this, a student of this Presidency has only to travel in the Deccan or Konkan. A resident of Bombay need not even go so far; Bombay will be quite enough for his purpose.

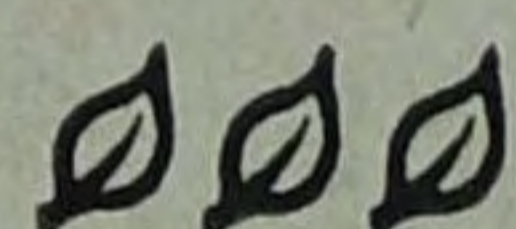
By way of conclusion, I reproduce below

a very suggestive and eloquent passage from Mark Pattison: "We can well understand how a mind, which either by training or accident has habitually thus cultivated imagination in connection with historical study, will find one of the highest pleasures in actually visiting the scenes which have long been familiar to it in books. This is the richest reward of the student of History, one of the advantages which his pursuit has over those of a more abstract nature, when he is thus enabled to fix and localize the events on which he speculates, to verify and give material substance to what were otherwise the shadows of names and places. It is this that gives its chief charm to travel. Indeed, the instinct of pilgrimage, as it has been said,

ST. XAVIER'S HIGH SCHOOL, BOMBAY.

belongs not exclusively to religion at all. It is the simplest dictate of our nature, though piety has consecrated the practice and marked it for her own. Patriotism, Poetry, Philanthropy, all the arts and all the finer feelings, have their pilgrimages, their hallowed spots of intense interest, their haunts of fancy and of inspiration. It is the first impulse of every genuine affection, the tendency of the heart in its fervent youthhood; and nothing but the cold scepticism of an age which Edmund Burke so truly designated as that of calculators and economists, could scoff at the enthusiasm that feeds on (noble) ruins, that visits with emotion the battle-field, the ivied abbey, Shakespeare's grave, or Galileo's Cell, or Runnymede, or Marathon."

*Sylvester J. Noronha, B. A.*



## Some Day

Some day

I'll write the promised letters that I owe  
To all the many dearest friends I know,  
And big and little debts I'll surely pay,

Some day.

Some day

I'll reach the topmast pinnacle of fame,  
Blazon abroad the glory of my name,  
All youthful follies sternly cast away,

Some day.

Some day

I'll realise that spring has long gone by,  
Sweet summer past and winter drawing nigh,  
December snows instead of flowers of May,

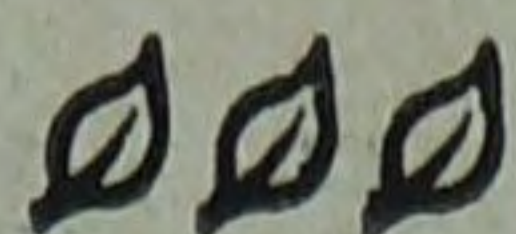
Some day.

Some day

These things I prophesy might come to pass,  
But long ere then beneath the wind-blown grass  
I fancy I shall make a pleasant stay,

For aye.

—*Madonna.*



## Touring in Malabar

MALABAR is a District famous as being the Garden of India, on account of the beautiful natural scenery one meets with at every turn. The Western Ghauts girdle it in parts and lend it an air of weird magnificence such only as luxuriant forest-clad hills can offer. Huge granite boulders, it is true, stare one in the face in various parts, but even these have their charm. There is such a thing after all as stately aridity, and an artist's eye is needed to detect its charm. But luxuriant verdure is more commonly met with, to enhance the natural beauty of the country. All along the coast, groves of cocoanut trees and palmyra, with their feathery fronds, gladden the eye, while the slender stem of the areca rises tall and erect amid patches of verdure unrivalled in other parts of India. Extensive paddy fields, like beauteous carpets of green, stretch out as far as the eye can reach, and betoken the agricultural prosperity of the country. Droughts are unknown in these parts, and if perchance rain falls less frequently in one year than in another, the paddy crops do not altogether fail, and famine is unknown. It can well be imagined then how delightful travelling is in these parts. The railroad, the cartroad, and the canal offer diversified means of locomotion, and each has its own peculiar charm. The train passes through tracts of country rich with vegetation, and the tediousness of the journey by rail is beguiled by the beauties of the passing scenery. Some of the cartroads, thanks to the energy of the Department of Public Works, and the Local Fund Board, are as level and smooth as a billiard table. Other roads there are, no doubt, that require more attention; but they are passable enough, though possibly a cart-journey across these roads may result in a little unpleasant shaking

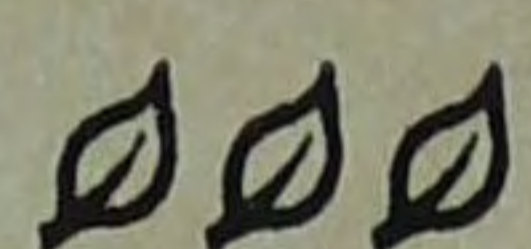
of the system. The cyclist of course will not venture across these roads, for he is sure to come to grief when well on his way. Boat journey is by far the most pleasant along the rivers and canals that cross the District in their meandering course. The boats, it is true, look for the most part like hencoops, and are uninviting. But you will find them spacious enough when you get in, and stretch your length on its flat bottom. The covering may be removed, if you will have it so, and then you may revel to your heart's content in the beauty of the scenery that greets your eye on the banks. The tourist, on duty or pleasure bent, does his journey by easy stages, that is, from 10 to 15 miles at a stretch. At every stage, a rest-house, dignified by the appellation of "a bungalow," awaits him. These so-called bungalows unfortunately are here and there very scantily furnished. In some out-of-the-way places indeed they are not furnished at all, and they look more like tumble-down sheds than decent habitations. I have often preferred to rest under the shade of a tree than enter these dilapidated "mansions," intended for the comfort and convenience of travellers. In this respect, Malabar has much to learn from other parts of India, where travellers' bungalows are really worthy of the name, and are furnished with every requisite for the convenience of travellers. There are no doubt comfortable rest-houses dotted here and there, but these are few and far between, and are located in some of the more important stations, which are oftener visited by the *budda sahibs*. And here, of course, the tourist, if he is a Government official, has a number of subalterns at his beck and call, who delight him with their company, and introduce some of the big Jemmis or land-

lords, and other dignitaries to his notice. There are petty Rajahs, some of whom have their titles recognized by Government, while others have descended to the level of landlords. At one station I came across a monument erected by a dignitary known as the "Rajah of Walluvanad" to the memory of two privates who fell while gallantly resisting an outbreak of bands of Moplabs within the Rajah's dominions. They belonged to the Grenadiers of those days, and their memory is held in veneration. But of the "Rajah of Walluvanad" there is no trace now. He is a mere historical figure; and his descendants, though still styled Rajahs by courtesy, are on a level with the other landlords of the place. There is a Rajah, however, at a place called Kollengode in the Palghat taluk, who has had his title recognized by Government, and is now a Member of the Legislative Council. I met this distinguished gentleman in the course of my peregrinations, and found him perfectly courteous, and if I may so express myself, "kingly" in his ways. He is trying to do his best for the improvement of his little "kingdom," and is anxious that his

people should in every way avail themselves of the advantages of modern civilization. In the course of my tour I have also come across certain Mohammedan dignitaries, who are known by the name of "Thangals." These correspond to the *Gurus* of Hinduism. They are, in fact, High Priests whose duty it is to teach the Koran, and instil a love of the Prophet in the hearts of their pupils. They are expected to renounce all temporal concerns, and engage themselves in things spiritual. The Mohammedans are particularly fond of shrines of holy men—men, that is, reputed to have led holy lives. There are many such in Malabar, all jealously guarded by the religious instinct of the Moslim. Many places too are of historic interest, well worth a ramble across country, to visit. These historic scenes are now all but forgotten, and their memory lives in ruins. Perhaps at a future date I may describe them in detail, but just now, I must hurry on and finish my touring campaign, not unmindful of the thanks due to my readers for their patience in following my irregular rambles.

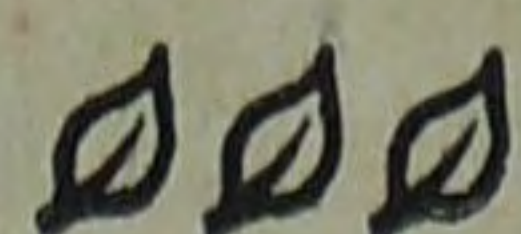
CALICUT.

F. L.



### An Ancient Rhyme

Rise you early in the morning  
 For it hath properties three,  
 Holiness, health, and happy wealth,  
 As my Father taught me.  
 At six of the clock without delay  
 Use commonly to rise,  
 And give God thanks for thy good rest  
 When thou openest thine eyes.  
 Pray Him also to prosper thee  
 And thine affairs indeed;  
 All the day after, assure thyself,  
 The better shalt thou speed.



## Life of the Venerable Father Joseph Vaz

### *Apostle of Ceylon*

#### CHAPTER XI

*(Continued)*

THE impression which Father Carvalho's accusers produced on the mind of the King, though it was not so bad as they had wished for, was bad enough for Father Carvalho. Kind and conciliatory by nature, and always sufficiently well disposed towards Christianity, the King would not let himself be duped into any of the drastic measures advocated by his counsellors. Still, considering the serious nature of the accusations from both a religious and a political point of view, the King could not refrain from taking at least some precautionary measures to obviate the danger. For this purpose he consented to decree the exile of Father Carvalho from the capital, with the express proviso, however, that neither his person nor his belongings should suffer any harm, a proviso which he took care to be communicated to the Father for his information. But with the inch, the persecutors took an ell. Armed with this royal decree, they took the law into their own hand, and turned him forcibly out of house and home, hardly allowing him time to put together the necessaries for the Sacrifice of Mass. Father Carvalho betook himself to a distant village where he was harboured in a Christian house belonging to one Anthony de Horta. Some days later, the Church of Kandy was razed to the ground and all material traces of Christianity were wiped off the land.

The avenging hand of divine justice was not long in overtaking the perpetrator of this sacrilegious deed. The Singhalese Budhist was laid low by a fell disease. A cancer in the mouth and an ulcer on the breast were

fitting instruments in God's hands to make the evil-doer expiate his sins of tongue and heart. In fact, so singular was the nature of his sufferings that both friend and foe did not hesitate to recognize in it the avenging wrath of Heaven.

#### CHAPTER XII

As has been said, the news of Father Carvalho's exile from Kandy came upon Father Vaz like a bolt from the blue. Though the circumstances that led to the event were still unknown to him, it was not difficult to forecast the far-reaching consequences that might result from it. The exile of the missionary implied the destruction of the Church and mission in Kandy. The extinction of Christianity in the capital might sooner or later mean the extinction of the Faith in the rest of the kingdom, so that the arduous work of a life-time would be scattered to the winds in the course of a few days. Amidst these gloomy forebodings, Father Vaz forthwith left Sitacava for Kandy and arrived at the Christian village where Father Carvalho had taken refuge. Here he learnt the details of the events that had brought on the disaster, and betaking himself, as was his wont, to prayer and penance, took time to consider whether he should not immediately proceed to Kandy and plead in person the cause of Christianity before the King. The lay Christians of the place were all against Father Vaz's entry into Kandy at that juncture. In their opinion, it would be at least an indirect transgression of the edict of exile. Besides, it would be impossible for him to cross the river as the boatmen had received strict orders against ferrying across any Missionary.

Anthony de Horta suggested that, at any rate, it would be prudent to delay proceedings, until he himself sounded public opinion in Kandy, and ascertained the chances of success of any interview with the King.

Anthony de Horta went to Kandy, but strange to say, did not return for a long time, nor did he send any news of the success or otherwise of his mission. The question was therefore again discussed between Father Vaz and Father Carvalho; the pros and the cons were carefully weighed; the light and guidance of Heaven were sought in fervent prayer; and it was decided that the better course would be for Father Vaz to proceed at once to the capital and to seek an audience of the King. The weightiest ground that led to this decision was that, since the King was very likely aware of Father Vaz's arrival in the suburbs of Kandy, to be so near the capital and yet not to dare to enter it might, in the eyes of the King, be tantamount to pleading guilty to the charges on which Christianity had been proscribed. The resolution being taken, Father Vaz lost no time in putting it into execution. To his surprise, the boatmen at the ferry took no objection to his crossing over. Arrived in Kandy, Father Vaz made straight for Anthony de Horta's house, where, to his great relief, he learnt that public opinion was in his favour. Many of the principal citizens were known to have condemned the policy that had decreed the persecution of the Christians. They attributed it to gross misrepresentations made to the King which, in their opinion, should have been rectified had Father Vaz been then present in Kandy. It was, therefore, resolved that Father Vaz should first interview these officials himself, and after fully enlisting their sympathies in his favour, should then seek an audience of the King. To invoke the blessing of God on this delicate enterprise, Father Vaz summoned to de Horta's house as many

Christians as could muster at short notice, and after explaining to them the course of action he intended to follow, impressed upon them the necessity of God's help for success, and exhorted them to seek for it by purifying their souls in the Sacrament of Penance, and by offering with him the Holy Sacrifice of Mass.

The prayer of the just and the repentant was not made in vain. While the service was still going on, an illustrious visitor arrived quite unexpectedly on the scene. It was the King's own physician, who had come to de Horta on a private errand. To Father Vaz he was a perfect stranger. Still, when he heard of the Father's presence in the house, and of the deliberations that were going on, he, of his own accord, offered to take up the cause of the Christians and to plead for them before the king. As a member of the royal household, the physician had free access to the King and was soon admitted to a private audience. It was a perfect success. It did not take long to bring home to this just and benign ruler that the recent persecution was nothing else but the inglorious triumph of falsehood over truth, of malice over innocence, and, what pained the King more, that the scheming miscreants had used him as a tool of their own for furthering their evil designs. The new royal decree was as generous as it was peremptory. Father Carvalho was recalled from exile, and he and Father Vaz could take up their residence in Kandy as formerly. They were to put up a new Church wheresoever they pleased, and could preach the gospel without let or hindrance to all who might wish to embrace it. In fact, the large and ample faculties which the new royal decree conferred on the missionaries gave to the Church in Ceylon larger liberty and a firmer footing than it had ever enjoyed before the recent persecution.

The physical hardships and still more the

mental worry and anguish to which Father Vaz was subjected in these critical times proved too much of a strain even on his iron constitution. He was down with fever of a malignant type, and for a while it seemed as if he was not destined to enjoy for himself the liberty and peace for which he had prayed and worked so hard. The King heard of Father Vaz's illness with genuine grief and concern. Here was an occasion for him to make some sort of amends for the injury that the Father had sustained at the hands of his enemies, of which he himself had been an unwitting cause. And he availed himself of the opportunity by ordering his own physician to attend on the Father and to spare neither money nor trouble in seeing to his recovery. Thanks to the medical skill and assiduous nursing of this physician, and not less to the fervent supplications to God made by the whole Christian community, Father Vaz rallied sooner than was expected.

While still in a state of convalescence, the Father's first care was to reinstate religious affairs in Kandy on the broader lines which the new royal decrees had made possible, and to start with, to provide his Christians with a new Church in the place of the one that had been so ruthlessly destroyed by their enemies. The site for it was furnished by Anthony de Horta on his own grounds, and he also contributed a large portion of the necessary outlay. The Christians themselves by turns set to work at it with such energy and devotion that a new Church, large enough for all existing needs, was got ready for use in the course of only some five months. On the Feast of the Nativity of the Blessed Virgin Mary, September 8, 1699, Father Vaz blessed it solemnly, and celebrated the first Mass in it with a larger and more fervent congregation, than he had ever had the consolation of witnessing in Ceylon. To add to his joy, he received congratulatory messages from the

King, and from those other pagans whom a sense of justice had won over to his cause. Attached to the Church was built a parochial house for the missionaries and a hospital for the public. This last was hailed by the poor heathens as a boon and was so well patronized by the suffering public that it is said it never lacked inmates as long as Father Vaz lived, a thing which must have proved very consoling to him, offering him as it did a perennial field for the exercise of his boundless zeal and charity.

### CHAPTER XIII

#### A CONVERSION AND ANOTHER STORM

In the very first days of Father Vaz's apostleship in Kandy he had succeeded in baptizing a young Singhalese, the son of the *Gabbada Ballà*, or the Chief Steward of the King's household. Though the King had declared himself not averse to the conversion of his subjects to Christianity, still as the Court at large was not equally well disposed towards the new religion, and as this important conversion had taken place so soon after Father Vaz's release from imprisonment, it was thought prudent to keep the event a secret. For a time things went on all right. The young convert had embraced Christianity from real conviction, and his genuine piety and fervour were seen in his frequentation of the Sacraments at the Priest's private quarters and in his exemplary life in public and in private. There was, however, one difficulty which soon made itself felt. Being attached to the Court as one of the King's pages, the youth had frequently to attend on the King at all state functions, among which were included his public visits to places of worship. What was worse, since all the members of the royal suite were supposed to be of the same religion, it was the duty of each one, as a matter of course, to take part in the sacrifices which the king offered in the temples.

Here was the serious difficulty. Attendance on the King on such occasions necessitated participation in those sacrifices, while absence from them, especially if frequent, might betray the secret. For these reasons Father Vaz suggested to the convert the advisability of severing his connexion with the royal household, and the docile youth acted up to the advice by withdrawing himself from the palace and retiring to his father's estate in the country parts.

Unfortunately this change of residence did not prove a change for the better. Forced to move in the unwholesome atmosphere of pagan surroundings and associations, and practically deprived of spiritual aids from precept and example, this tyro in religion eventually fell a victim to the manifold temptations that beset his way. Allured into unlawful intimacy with a pagan girl, he gradually gave up all practice of religion, and, baptized as he was, consummated the evil by contracting sacrilegious Matrimony, and continued to lead an apostate's life for full eleven years.

Father Vaz had entertained from the beginning a father's love and esteem for this young man on account of the sterling qualities of head and heart which he had discerned in him, and had, naturally, centred great hopes in his conversion. His sudden apostacy and still more the life of vice into which he had almost inextricably plunged himself, caused Father Vaz heart-rending grief. But far from despairing, he only redoubled his prayers for him, and fondly cherished the hope that this prodigal son would one day return to his Father's household. To those who spoke despondingly of the chances of such a conversion, Father Vaz is reported to have remarked, with an assurance that is born of supernatural conviction, that, one day, the unhappy apostate would not only return to the fold himself, but also become an apostle,

divine Providence making him the instrument for leading many more souls into the Church. Humanly speaking, it was no doubt taxing the credulity of his hearers a little too much to ask them to believe that a wealthy young man who had sinned against the Faith in broad day-light, and binding himself as it were hand and foot had deliberately plunged into the mire of sinful lust, would not only be a convert himself, but also bring other souls to the true fold. Yet the sequel bore out Father Vaz's forecast to the letter.

The apostate's repentance was as singular as it was unexpected. It was at the dead of night, when for want of sleep he was restlessly rolling in bed that the grace of God touched his hardened heart. An appalling vision of the heinousness of his profligate life rose before his mind's eye. His sincere conversion to Christianity in his youth, the peace and happiness which he had experienced in the practice of that religion, the joy and consolation which he had derived from the touching instructions of his dear Father Vaz, the timely warnings which his conscience had sounded when he was dallying with dangerous temptations, the bitter remorse that attended his first falls, the hardened heart and the reckless course of sin that had been his portion ever since his sacrilegious marriage,—these and other soul-stirring recollections crowded on his mind and filled his soul with genuine horror for the dreadful past, and an earnest longing for thorough amendment for the future. Acting on this divine impulse he was, at early dawn, already on his way to Kandy in the company of a Christian neighbour whom he took with him for purposes of introduction.

It was unfortunate for this prodigal son that the one Father whom he knew and to whom he could lay bare the innermost recesses of his soul without reserve, was then away from Kandy. Father Peter Saldanha

was in charge of the mission, and naturally enough, the bashful sinner could not pluck up courage to reveal to this father the fact of his former apostacy. As it was, his Christian companion, to whom too the secret was unknown, introduced him to Fr. Saldanha as a wealthy and influential pagan of his village who had come all the way to seek for admission to the Catholic Church. Fr. Saldanha received the neophyte with every mark of kind consideration, and began forthwith to instruct him in the truths of Christianity. The wonderful facility with which this neophyte picked up the different articles of Faith and still more his astonishing piety and fervour which bore every mark of sincerity, far from awakening any suspicion of the suppressed fact of apostacy, only made Father Saldanha shorten the usual term of probation. Accordingly, a day was fixed for the baptism, and the neophyte was told to prepare himself for the occasion. This brought out the whole truth. Horrified at the idea of adding to self-damnation by one more deed of sacrilegious baptism, the pretending neophyte threw himself at the feet of Father Saldanha and amidst a flood of tears, made a clean breast of the whole affair, narrating in detail his first secret conversion, the circumstances that had forced him to leave the palace, his subsequent apostacy and sacrilegious marriage, the restless night which had brought him to repentance, and the end with which he had come to Kandy to have his soul cleansed in the salutary waters not indeed of Baptism but of Penance. Sincere as this Confession was, there stood one serious obstacle in the way of absolution, the proximate occasion of sin which he would have to face were he to return to his family. But the convert was prepared if necessary to sacrifice all for the sake of his soul. He would go to his village and see if he could bring his wife and children to the true Faith. Should he fail in his attempt, he

would then abandon all for Christ's sake, wife and children, relations and friends, goods and chattels, content to make sure of his salvation in poverty and humiliation. Providence, however, did not demand such a sacrifice from this repentant sinner. From an apostate he became a real Apostle. Not only his wife and children, but also his mother and sister, and other relations and dependants to the number of forty, showed themselves willing to follow in the footsteps of their master. The happy news was hailed by Father Saldanha and his Christians with unbounded exultation. The father lost no time in repairing to the village; he soon instructed them in the truths of religion, and amidst high festivity, baptized the whole household, and united the couple in the sacred bonds of Christian matrimony.

The news of this wholesale conversion to Christianity caused great sensation in pagan circles in Kandy, where it was greatly feared that the example of this influential family might draw others away from the cult of the national gods. Among the bigoted classes in particular who had recently raised the storm against Father Carvalho, fanaticism ran so high that they determined to improve the opportunity by rousing the popular fury once more against the Christian religion. In the absence of better grounds, recourse was had, as usual, to calumny. But this time the imputation was to be such that, if once swallowed, it was bound to lash the masses into a ferment against everything Christian. The mischievous rumour set afloat was that, in the recent ceremony of baptism, the blood of a cow had been mixed with the baptismal waters. The rumour as it spread gained ground, and it was soon confidently asserted that such had been the practice in all the ceremonies of the kind. Among a superstitious people who seriously reckoned the cow among things divine and consistently

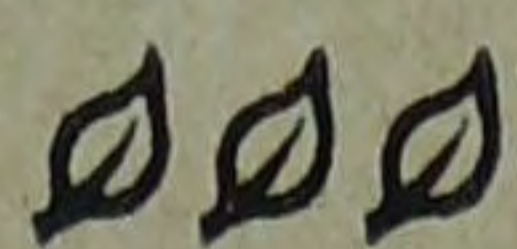
held the killing of it as one of the three unpardonable sins which no amount of penance could expiate, this startling revelation was more than enough to infuriate the mob into clamours for revenge. Even the King was beside himself with indignation. As his information seemed to rest on reliable authority, he thought himself in duty bound to have the matter thoroughly investigated. For this purpose he ordered six of the converts to be promptly arrested before they could be tampered with, and had them subjected to a minute examination. All deposed to the fact of their baptism, but repudiated indignantly the charge that had been trumped up against them. They could not indeed recognize any sort of divinity in the cow, which was in their eyes a mere creature of God like the rest of the brute creation. But for all that, they assured the King that no cow's blood was ever added to the baptismal font. Strange to say, the King was not convinced of their innocence and had all six of them remanded to prison until, he said, their innocence should be better established, their goods too being, meanwhile, confiscated to the Crown. Emboldened by the partial success which their stratagem had already attained, the extreme party demanded of the King that, in expiation of this enormous crime of cow-slaughter, the prisoners should be forced to offer sacrifice to the idols. Here was a case where they had to obey God rather than man.

On the receipt of this dismal news, Father Vaz hastened back to Kandy post-haste, and set about concerting measures to avert the impending calamity. Here again the chief means he resorted to was humble prayer, which had so often stood him in good stead on former occasions; and in the present case it happened to be the only means used. For while pastor and flock were supplicating Heaven to ward off the catastrophe which threatened the very existence of the Church in Ceylon, the charge that had been concocted against it crumbled to the dust of itself, without either a fresh enquiry by the King or any formal representations from the Christians. For the very same friendly party that had espoused the Christian cause on the former occasion, now came forward of their own accord and successfully convinced the King that the present imputation was as great a hoax as the one which had lately betrayed him into unjust acts of which he had soon afterwards been forced to repent. What was used in baptism, they had ascertained from enquiry, was not blood of any kind, but only balsam. Thus disabused to his no small relief, the King ordered the immediate liberation of the prisoners and the full restitution of their confiscated goods. This auspicious day was observed as a day of general thanksgiving. It is worthy of note that this is the last recorded instance of a general persecution of the Church in Ceylon.

*(To be continued)*

BORIMAR, S. CANARA.

*Denis Luis.*



## Thy Kingdom Come

o o o

**L**ORD, let Thy Gospel spread from pole to pole,  
And let Thy Word like mighty waters roll,  
Until the world from bondage dire be free  
In holy love to serve and follow Thee.

Lord, send Apostles full of holy fire,  
To cast the seed of knowledge and desire;  
Let all acknowledge Thee by faith reveal'd  
And make the universe one fruitful field.

First in our hearts let each a treasure find  
In every word, and let our ready mind  
Be moved by Thee to do Thy least behest—  
So shall our missionary toil be blest.

C. B. D.

o o o

# THE MANGALORE MAGAZINE

MANGALORE, JUNE, 1907

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

## THE EDITOR'S CHAIR

WE are happy to note the great interest that has been aroused among Catholics in Mangalore by the announcement of a Congress of the Catholics of Canara to be held shortly after Christmas. The credit of this progressive movement is due to Messrs. Jerome A. Saldanha, B. A., LL. B., Chief Judge of the Savantwadi State, and Francis L. Silva, of the Accountant General's Office, whose successful efforts in promoting the welfare of the Mangalorean colony in Bombay, have been more than once recorded in these pages. Fully to attain the laudable aims of the Catholic Congress as set forth in its programme, it is desirable that as many as possibly can, should be present at its sittings. The success of its proceedings must, in a large measure, depend upon the hearty sympathy and co-operation of those who, whether far or near, occupy prominent positions in the official and in the social world. To these, as also to all those who have at heart the well-being of the Catholics of Canara, the Congress Committee addresses an earnest appeal to contribute with purse or person, in order to enable them to realize the perfect significance of this Catholic Demonstration in Mangalore.

The recent re-organization of the Kanara Catholic Association on a stable basis is an event that is certain to prove extremely beneficial to Old Aloysians both at home and abroad. In connexion with the Association, steps are being taken to start bureaus of information to afford assistance, advisory and financial, to our fellow-citizens intending to take up technical studies or to engage in professional work outside Mangalore.

o o o

From time to time we have had occasion to publish in this Magazine papers on educational topics by writers entitled by their position or experience to hold an opinion on such matters. In the present number there appears an article on the "Teaching of History" by Mr. Sylvester Noronha, B. A., St. Xavier's College, Bombay. The Essay is both entertaining and illuminating, and has been deemed worthy of a Prize by the Judges appointed by the Association of Teachers, who at the same time singled it out for praise of a high order. We have to thank the Secretary of the Teachers' Association for kind permission to print the copyright article.

o o o

380

## COLLEGE CHRONICLE

**April 6th, Saturday.**—Midsummer vacation began in the College and High School Departments.

**May 1st, Wednesday.**—There was a marked increase of fervour in the May devotions in honour of our Blessed Lady. The attendance of boys at Mass was decidedly an improvement on past years, and the hearty way that they joined in the singing of the Litany and Hymns contributed to make the May Exercises attractive and helpful to piety.

**May 29th, Wednesday.**—To-day began the novena in preparation for the Feast of the Sacred Heart of Jesus. During Mass at 6.30 A. M., the Rosary and Litany of the Sacred Heart are recited together with a hymn. After Mass, Benediction of the Blessed Sacrament.

**June 2nd, Sunday.**—Following the lead of other Dioceses in India, Mangalore too held this evening its meeting of Protest against the impious treatment of the Church in France by a godless state. For a mass meeting which it was supposed to be, the gathering was a poor one,—much too poor, we think, for Catholic Mangalore which can muster strong when it wills. Not that, on the present occasion, there was any wilful staying away, but the significance of the meeting had not been sufficiently brought home to the masses. The proceedings of the meeting are already public property. The wires from Rome and Paris in reply to messages sent will bear insertion.

To

BISHOP CAVADINI  
*Mangalore, Kanara, Asia.*

FROM

*Roma, viâ Malta.*

Holy Father thanks for noble sentiments of sympathy with Apostolic See and blesses all Catholics of your diocese.

*Cardinal Merry del Val.*

To

MONSEIGNEUR ÉVÊQUE,  
*Indes britanniques, Mangalore.*

FROM

*Paris.*

Vifs remerciements.

*Cardinal Richard.*

From the serious of this business meeting at Milagres to the gay of the Social Gathering at the Union Club was an agreeable change. The audience listened to delightful music, both vocal and instrumental; enjoyed the juvenile attempts of two school lads to outwit each other in wit-mongering; and was edified by the sacred Drama entitled "The Miracle wrought by the Water of Lourdes."

Best thanks are certainly due to the management, and especially to Mr. Samuel Miley, the Honorary Secretary of the Club, for their labour of love in providing the public with these periodical entertainments.

**June 4th, Tuesday.**—An agreeable surprise awaited the boys on their return. At the end of last term, the Prefect of Games had announced a programme of sports to be held on the College premises during the holidays. But we had no idea at the time that these competitions would assume such proportions as they actually did. This was shown most clearly when 130 winners were the happy recipients of Prizes generously contributed by Mr. Kekobad H. Rao.

The most interesting item of Tuesday's programme was the Konkani drama, hit off for the occasion by our play-wright, Mr. Clement Vas. This was a departure from established custom, but was none the less welcome, especially to the small fry to whom English plays are generally Greek. All enjoyed it immensely, teeming as it did with wit and humour. Nor was it less instructive. The benefits of well-regulated sports on the one

hand, and on the other, the evils of indulging in them either too much or too little, were fitly illustrated in the three characters that represented the three types. All the actors acquitted themselves very creditably. Altogether this first attempt at Holiday Sports was a perfect success.

**June 7th, Friday.**—Feast of the Sacred Heart. The heavy downpour of 4 inches and odd which ushered in last night the monsoons of this year was a fitting symbol of the gentle showers of gifts and graces that were poured out to-day on the devotees of the Sacred Heart. The Blessed Sacrament was exposed for public veneration in most of the churches, and there was a constant flow of worshippers visiting one church after another the livelong day. In the College the morning service commenced with a *fevorino* from Father Noronha, S. J. The adoration began at 11 a. m. and was kept up till 4 p. m., the various classes taking turn about every half hour. It was a fitting response to the "suffer little children to come unto Me." The day closed with the Solemn Benediction of the Blessed Sacrament.

**June 9th, Sunday.**—The men's Sodality celebrated the Feast of the Sacred Heart to-day. Father Saldanha, S. J., sang the High Mass, and Father Colaço, S. J., preached the sermon in the evening.

**June 13th, Thursday.**—The inclement weather notwithstanding, the Church of our Lady of Miracles was crowded to overflowing, both morning and evening, to honour the Patron of the Needy, St. Anthony of Padua. The Vical General officiated, and at the evening service Fr. Colaço, S. J., preached a panegyric of the Saint. The eight hundred Communions of the morning bespoke the faith and piety of the devotees.

**June 21st, Friday.**—Feast of St. Aloysius Gonzaga, Patron of the College. Rev. Father Camillo Rego, Vicar of Urwa, was celebrant of the Solemn High Mass at 7 o'clock, at which there was General Communion of the students. After Solemn Vespers in the afternoon at 4 o'clock, the panegyric of the Saint was preached by Fr. Gioanini.

In the course of the day, Rev. Fr. Rector received the following congratulatory telegrams from Old Boys and well-wishers of the College. From Bombay: "Kanara Catholic Association, Bombay, once more welcomes opportunity of heartily greeting yourself, Fathers, Professors, Students, on occasion of patronal feast, and wishes increasing prosperity to College, on which prosperity of Community largely depends." From Madras: "Hailing Alma Mater. Rejoicing merry day. Wishing all joys." From Karachi: "Wishing happy Feast and all prosperity." Writing for the ex-Aloysians in Karachi, Mr. Victor M. Pinto says: "On behalf of the ex-Aloysians in Karachi, while expressing our sentiments of love and gratitude towards the Alma Mater, we beg to join our brethren in the rejoicings on the occasion of the approaching Happy Feast of our dear patron St. Aloysius. Our number here is limited at present, but we trust it will soon increase, and we shall later on have an occasion to form ourselves into an Association."

**June 28th, Friday.**—The King-Emperor's Birthday. The Union Jack was hoisted at sunrise and lowered at sunset. A half day's cricket match with the Government College Eleven began at 2 P. M., but had to be abandoned owing to a heavy shower of rain. The Government College, which went in first, scored 12 runs for nine wickets.

## COLLEGE SOCIETIES

THE SODALITY OF THE B. V. MARY  
SENIOR SODALITY*Director:* Rev. Ch. Ghezzi, S. J.

Rev. D. Fernandes, S. J. acted for the Director in his absence at Tellicherry.

The Sodality Library has received several valuable additions of late, for which our hearty thanks are due to Rev. Father Joseph Pais, Assistant Vicar of Omzoor; Messrs. Philip Cunha, Poona; Lawrence Gonsalves, Charles Fernandes, Martin Coelho, John Tellis and Francis D'Souza.

MARK NORONHA,  
*Secretary.*

## JUNIOR SODALITY

*Director:* Rev. A. M. Colaço, S. J.

At the election held on Sunday, July 14th, the following officers were chosen:—

*Prefect:* Albert D'Sa*1st Assistant:* Louis Vas*2nd Assistant:* Jos. N. Fernandes*Secretary:* Louis Pais*Consultors:*

|                   |                   |
|-------------------|-------------------|
| Sylvester Minezes | Frederic Pinto    |
| Ignatius H. Lobo  | Salvador Nazareth |
| Joseph D. D'Souza |                   |

*Cantors:*

|                  |              |
|------------------|--------------|
| John F. Saldanha | Albert Pinto |
|------------------|--------------|

*Lector:* Gerald L. Lobo*Sacristan:* Denis Sequeira*Porter:* John B. Rodriguez

## THE LITERARY AND DEBATING SOCIETY

Rev. Ch. Ghezzi, S. J., *President.*

*June 12th:* The Society commenced its regular sittings for the second term on Wednesday, June 12th. The motion before the assembly:—It is not advisable to join the Medical College immediately after passing

the F. A. Examination. Messrs. Pascal Vas and Michael Alvares spoke for, and Mr. Alexander Pais against the motion.

*June 19th:* The debate of last week was resumed to-day. Mr. Marcel D'Souza opposed the motion. Mr. Pascal D'Souza, B. A., who had kindly consented to take the chair during the last two meetings made a few most appropriate remarks on the subject in hand. The motion when put to the vote was opposed by a majority.

*June 26th:* The subject of discussion was:—A great Mechanician *vs.* a great Poet. Messrs. Bonaventure Pais and Dominic Mathias extolled in fitting terms the services conferred on the world at large by a great mechanician. Messrs. Geoffrey Saldanha, and Victor Alvares on the other hand were the Poet's panegyrists. The House at the end of the debate were of the opinion that a great Mechanician was a far more useful member of society than a great Poet.

*July 3rd:* The question discussed was:—Who is happier, the barbarian or the civilized man? Messrs. Mark Noronha and Alban Mascarenhas appeared in defence of the light-hearted barbarian; while Messrs. John Mathias and Santan Minezes spoke on behalf of the civilized man. The civilized man was pronounced by the House to be happier than his less fortunate brother.

*July 10th:* The subject put up for debate was:—Rhyme *vs.* Blank Verse. Messrs. Sankaran and Basil Coelho delivered scholarly discourses, the one on behalf of Rhyme and the other in favour of Blank Verse. The verdict of the assembly, however, was for the use of Rhyme.

L. GONSALVES,  
*Secretary.*

## PERSONAL AND PARTICULAR

Mr. E. B. Palmer writes to the *Madras Mail*:—"It has afforded unbounded satisfaction to the people of Mangalore to see that Government have at last recognized the great philanthropic work of the Rev. Father Muller, S. J. He has been working with his Yankee energy for twenty-five years in Mangalore; and to me, who have been an admiring witness of his efforts, it is a wonder how these beautiful and well-regulated institutions could have originated from a small supply of homœopathic remedies contained in a small cigar box with which he arrived in Mangalore. Not only are the efforts of Father Muller used for the benefit of the poor in connexion with his institutes, but also in pushing the people to strike out new methods of business, and every one has received more or less valuable hints from the Father. Although I talk of Father Muller's Yankee energy it must not be supposed that he is an American by birth, but may be equally claimed by English, German or Yankee. He has a knowledge of Italian, Spanish, French, and of course Latin, so that he is able to extract the gems from all authors who write on Homœopathy, and he is no mean student of Allopathy."

General satisfaction is expressed in Mangalore over the title of *Rao Sahib* conferred on Mr. N. Subba Rao on the occasion of the King-Emperor's Birthday. It is a becoming acknowledgment of his public-spirited work as Chairman of the Municipality.

We offer our warm congratulations to Mr. Joseph Saldanha, B. A., on the publication of the monumental work—the editing of Father Stephens' *Christian Puranna*—on which he has been engaged for the last eighteen months. To readers of this Magazine, there is no need of setting forth the contents of the great work or of dwelling on the worth of the literary treasure. In our next issue we hope

to put together the opinions of the Press on Mr. Saldanha's edition of Father Stephens' *Christian Puranna*.

The Rev. Gregory J. B. Sinnapen, O. M. I., as we learn from a welcome letter of his, was ordained Deacon on June 16th. He has finished his theological course and is now in charge of the English Middle School in Manaar.

The Bombay Government have sanctioned the transfer of the services of Mr. Jerome A. Saldanha, B. A., LL. B., Sub-Judge of Alibhag, to the Sawantwadi State for employment as Chief Judge of that State. Sawantwadi—our readers may like to know—is a Native State in the Bombay Presidency under the charge of a Political Agent.

The announcement of a Free Elementary School to be opened at the beginning of next year by the Sisters of St. Ann's Convent High School is a matter upon which we may congratulate both the good Nuns and the public at large. We trust that the many who up till now have had few opportunities of acquiring a knowledge of the three R's, will hasten to avail themselves of the facilities afforded by the pioneers of female education on the Malabar Coast.

Assistant Surgeon A. A. Pereira, I Imperial Lancers Hyderabad, having passed the Final Examination of the College of Physicians and Surgeons of Calcutta, has been recommended for a commission as Lieutenant by the Principal Medical Officer. The "Alexandra Institution" of which Dr. Pereira is Founder and Manager, has been very successful in the Matriculation and Government Middle School Examinations. The students have likewise given proof of their prowess in Sports by winning the Inter-school Football Shield and as many as eleven Silver medals.

Mr. Pius V. Domingo, Bombay Bacteriological Laboratory, Parel, Bombay, has re-

ceived a handsome certificate from the Incorporated Phonographic Society of London. It states that, having been tested by the Society's Examiners, he has proved his ability to write shorthand at the rate of 100 words per minute and to make an accurate transcript.

On May 8th, at the Church of our Lady of Miracles, Mr. Elizer Rebello was married to Miss Louisa Marcelline D'Souza. At the same Church, on 4th June, the wedding was solemnized of Mr. Alexander Brito, son of the late Mr. Nicholas Brito, and Miss Benilda Petronilla Tellis.

Dr. Paul P. Fernandes, L. M. & S., Bombay, Ag. Civil Surgeon, Godhra, was married to Miss Laetitia Juliana Mary Coelho, daughter of Mr. & Mrs. P. A. M. L. Coelho, of Codial-bail, on July 20th.

Mr. George S. Fernandes was married on June 26th to Miss Annie Mascarenhas at the Catholic Church, Bandra. He has completed his term of training in the Roorkee Engineering College, and is now working in the Agricultural Institute, Pusa.

Among the various articles on view during the Vizagapatam Exhibition, the Cakes and Biscuits manufactured by two local firms were sure to attract notice by reason of their excellence. Messrs. A. Pinto & Sons and Messrs. Steven & Sons have been awarded Silver Medals.

The Widow's Home and Orphanage founded by Mr. P. Ramachandra Rao, a former student of the College, was opened on June 1st by Khan Sahib M. Azizuddin Sahib Bahadur, Collector of South Canara. In performing the ceremony, he paid a well-deserved compliment to Mr. Ramachandra Rao 'for his philanthropy in having established this home for the benefit of the orphans and widows of South Canara,' and congratulated him on having 'by perseverance and self-sacrifice imparted some measure of happiness to the unfortunate poor and the helpless around him.'

A Bombay correspondent writes as follows:—"Amongst the passengers leaving Bombay on May 25th, there was a young gentleman, Mr. Narsing Row, son of Mr. Benegal Raghvendra Row of Madras. Mr. Narsing Row comes from Canara and belongs to the same community as the Hon'ble Mr. Justice Chandawarker and Dr. M. R. Row. He is the first candidate from that community who has succeeded in securing a Government of India Scholarship for higher studies in England and is the second selection from that unknown District—the first being Mr. F. X. D'Souza, I. C. S., Sessions Judge in the Bombay Presidency. Mr. Narsing Row is a double first class graduate in Mathematics and Natural Science and had a record career in the University having stood first in all the University examinations he appeared for, leaving none of the Prizes or medals for his other competitors. In recommending him to Government for the Scholarship, all the professors of the College spoke in terms of highest esteem of the intellectual capacities of the candidate, and the late Principal of the Presidency College has praised him up as the type of a student after a teacher's heart, who would be an ornament in any English University. He intends going to Cambridge and studying for the Mathematical tripos, and then for the Indian Civil Service examination in which we trust his future career will be as bright as the past. We understand that Mr. Narsing Row's brother is a Tata's Scholar and is at present in London studying for the I. C. S., and that he is also offered a scholarship by the Tata's Education Committee."

With deep regret we record the death of Mrs. Speciosa Rosa Coelho, which occurred on May 31st. The deceased lady was 68 years of age. Her latter years were a period of much suffering borne with unvarying patience and fortitude. She was a model of Christian piety both in the married state and in widow-

hood, a woman of generous heart and kindly feeling to all. She had the rare bliss of seeing three of her sons Priests of the Lord: Fathers Denis and Gregory are Jesuits, and Father Cyprian is Parish Priest of Ullal. R. I. P.

As promised in the last number, the *Mangalore Magazine* now takes a new departure in the way of an improved get-up. The shape is more convenient, the cover quite a dainty artistic thing. There are many details of arrangement which show careful editing. As for the contents—well, that was always good, and stood in no need of improvement. The scope of the *Magazine* is defined in full harmony with our ideas as to what it should be—"chiefly to further the interests of the College, its graduates and undergraduates, and incidentally those of Mangalore and the District of Canara; to serve as an organ of the College and a record of its doings, as well as a bond of union between present and past students." The editor appeals for patronage from the *alumni* and the people of Mangalore, which will certainly be well deserved. Besides verses, the chief articles are on Buddhism in Ceylon; A useful plea for "Hobbies" by Father Dawson of Cochin; Father Sewell's convocation Address; Moodbidri, the Benares of the Jains; and a biographical sketch of Father Angelo Mutti. The second half is devoted to collegiate affairs.—*The Examiner*.

The *Mangalore Magazine*.—Easter 1907. With this issue this Magazine commences its fourth volume, and we are glad to note it appears in a new and attractive garb. The contents are interesting as usual, and a portrait of the Rev. Angelo Mutti, S. J., who was in Mangalore in the opening years of that Mission, is given. The cover, which is artistically done, is the gift of the Rev. A. M. Casoli, S. J., Rector of the Jesuit College, Milan. The Magazine has secured the co-operation of the Rev. Charles B. Dawson, S. J., B. A. (Oxon.), Principal of the Santa Cruz College, Cochin, who contributes a paper on "A plea for hobbies," a subject that should prove of great benefit to Indian students.

—*The Anglo-Lusitano*.

The Editor acknowledges with thanks the receipt of the following exchanges since Easter:—*The Georgetown College Journal*, *The Notre Dame Scholastic*, *The Stonyhurst Magazine*, *The Dial*, *The Pilot*, *The Fordham Monthly*, *The Xavier*, *The Malabar Quarterly Review*, *The Harvest Field*, *The Cochin Argus*, *Malabar Herald*, *The Holy Cross Purple*, *The Anglo-Lusitano*, *O Vente e Tres de Novembro*, *Catholic Opinion*, *La Revista Catolica*, *The Fleur-de-Lis*, *The Concanim Magazin*, *O Oriente Portuguez*, *The Lauriston Magazine*, *Doveton College Magazine*, *Bombay E. Indian*, *The Bharata*, *The All-India Hospital Assistants' Journal*, *Bassein News*, *Industry (Telugu)*.

## THE KANARA CATHOLIC ASSOCIATION

ON May 26th, there was held an Extraordinary General meeting of the Bombay Kanara Catholic Association. I was till then a non-member, but expressed my willingness to attend the meeting and repaired to the place of meeting at the request of some friends of mine. The proceedings commenced at about 4.30 P. M., when there was a fairly large number of members present. The meeting lasted full six hours during which various rules of the Association were threshed out and sifted, and fresh resolutions, schemes and proposals were put forth for the consideration of the members present. I do not think it necessary for me here to go into the details of these rules and suggestions. Suffice it to state that I was profoundly impressed with the earnestness of manner and the zeal of the Managing Committee and the members to safeguard the interests of the Association and of the community it has the honour of representing. It cannot be denied that the progress of the Association since its beginning some six years ago has been somewhat slow. But an adequate explanation of this is furnished by the fact that the nascent institution counted but a few members and was, moreover, sadly handicapped by lack of funds. The Association may now be said to have grown from frail infancy to vigorous juvenescence, since the number on the rolls has risen to well over a hundred. What impressed me most in the meeting was the wise and far-seeing policy outlined by Mr. F. L. Silva, the Honorary Secretary, on whom has devolved the brunt of the work of the Association. To make amends for not having joined the Association earlier, I had myself enrolled as a life-member at once.

Three questions may occur to the mind of the reader in connection with the Kanara Catholic Association. Does our community

stand in need of an Association. Have other communities similar Associations? And are such Associations destined to work unto edification? To every one of these questions my answer is emphatically in the affirmative. The influx of our young men into this city, *Urbs prima in Indis*, is annually increasing, and such an Association cannot but be of the greatest service in affording them aid when they first land, as strangers in a strange land, in helping them to obtain a situation suited to their position, and in afterwards safeguarding their best interests. Wise association deepens experience, calls forth the springs of sympathy, quickens the intellectual faculties, and guides the step and strengthens the character.

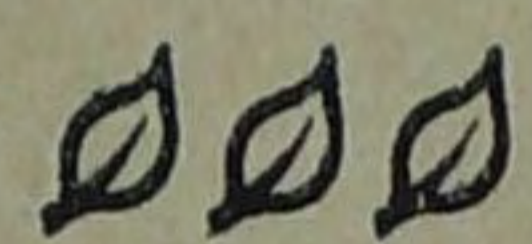
We might in time come to possess a good Reading Room, and if each member came forward and presented one or two books, we should soon have a fairly good library. We should also be more in touch with one another and be able to exchange thoughts with others of a more intellectual calibre. We might meet together for literary pursuits, or to discuss important practical questions, or to hear some of our speakers or externs invited for the occasion, on subjects of interest to our community generally. We might also hold social gatherings or organize musical entertainments as a sort of welcome relief from the bustle and strain of everyday life.

The Association has lately passed a rule that each member shall subscribe one rupee on the occasion of the death of a fellow-member, and that in emergent cases 50 per cent. of the total amount collected shall be handed over to meet the funeral expenses etc., the remaining sum to be handed over afterwards to the heirs or assignees as the case may be. This regulation, which is already put into force, is sound even from a business point of

view, and should afford sufficient inducement to such of our community as are not yet members to give their names to the Association. It would be a thousand pities if any should still hold back and merely theorize about an ideal Association, without actively co-operating in the common cause, each one according to his means and capacity. I would humbly remind such persons that "Rome was not built in one day," and that "the least shall become a thousand, and a little one a most strong nation." The full measure of our hearts' desires will not be granted us in a day. What is incumbent on us is to work manfully and hopefully, and leave the rest to Providence. I feel that there is a moral responsibility upon all our young men whose lot is cast in this city to work for the good of the Association, and if each member were to secure just one new member, I think the Association would be an undoubted success. The monthly subscription ranges from four annas to one rupee, according to the monthly income of the individual.

BOMBAY, 5TH JUNE 1907.

*P. U. Domingo.*



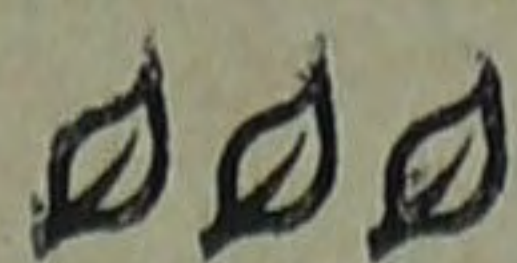
### THIS WORLD IS ALL A FLEETING SHOW

THIS world is all a fleeting show,  
 For man's illusion given;  
 The smiles of Joy, the tears of Woe,  
 Deceitful shine, deceitful flow—  
 There's nothing true but Heaven!

And false the light on Glory's plume,  
 As fading hues of Even;  
 And Love and Hope, and Beauty's bloom,  
 Are blossoms gathered for the tomb—  
 There's nothing bright but Heaven!

Poor wanderers of a stormy day!  
 From wave to wave we're driven,  
 And Fancy's flash, and Reason's ray,  
 Serve but to light the troubled way—  
 There's nothing calm but Heaven.

—*Thomas Moore.*



## A CHANCE FOR OUR YOUNG MEN

AS an experimental measure for six years, Capital, not exceeding Rs. 10,080 in all, as per the Prospectus annexed may be utilized in rendering pecuniary aid to Roman Catholic Students of the South Canara District, so that they may continue their studies in some Professional College or some School or College of special education. The amount so advanced, shall never exceed, in the case of each individual Student, Rs. 3,600. The advances shall be made subject to the following conditions.

1. The Candidate selected shall have passed at least the Matriculation Examination or some examination equivalent to the Matriculation, and his age shall not exceed 18 if a Matriculate, 20 if an undergraduate or F. A. and 22 if a graduate.

2. The amount of aid granted to each candidate shall not exceed Rs. 50 per mensem, and the amount of such monthly advances shall be determined by the Managing Committee in each individual case, with reference to the course of studies taken up by the candidate.

3. The period for which aid is granted shall not exceed 4 years, provided that the Managing Committee may at its discretion extend the period for such time as it deems fit and shall make such arrangement as it deems necessary to secure the repayment of such additional advances with interest, in the manner provided for hereinafter.

4. The application for aid, which shall be submitted to the Managing Committee, in Form I (to be had at the Fund Office) shall state the School or College in which the candidate intends studying and other particulars according to the directions of the Managing Committee, or as required under these rules.

5. As soon as the application is received, the candidate shall be given a set of Inquiry Forms (Forms II and III) which he shall get

filled up 1) by the Principal of the School or College from which he has passed, as to his moral character and intellectual capacity; and 2) by the Vicar of his parish as to the good name of his family, their social status and character for integrity.

6. All other qualifications being equal, preference shall be given to such candidates as are near relations of Members of the Fund.

7. When the Applicant has been approved of by the Directors, he shall produce the following:—

a) A I class Policy on his own life in the M. R. C. P. Fund.

b) A Life Assurance Policy that his life has been insured in a Company approved by the Managing Committee for the full value of the probable aggregate amount of the advances that may be made to him during the entire course of his studies and the interest accruing thereon, less the minimum amount covered by the I Class Policy of the Fund abovementioned, both these Policies assigned to the name of the General Treasurer.

c) The Security bond by himself or of one or more persons that he or they shall be responsible to the Fund for the due repayment of all the advances made to the candidate, or payments made on his account, during the entire course of his studies with the interest accruing thereon.

8. The candidate or the securities shall bind themselves to repay to the Fund the loan advanced to the student within as many years as he took to receive it, with 4% simple interest, per annum, provided that the amount is fully repaid within one year after the contract period of study. Should it not, however, be so repaid interest at 5% per annum, shall be charged for the second year after the contract period and interest at 6% for the third and subsequent years until repayment.

9. The Fund shall pay the premia on the

candidate's Life Assurance Policy and all expenses in connection with his I Class Policy in the M. R. C. P. Fund, during the period of his studies, deducting the same from the monthly advances sanctioned to him.

After the contract period of the candidate's study, it shall be the concern of the candidate himself <sup>and</sup>/<sub>or</sub> of the persons standing security for him to see that his Policies are kept alive, and the Fund shall cease to pay the premia or any other charges.

10. On the repayment of the entire loan due to the Fund, by the candidate or his security, the Policies shall be returned to him or them by the General Treasurer duly discharged.

In case the student should die before the repayment of the loan or a part thereof, due to the Fund, the Fund after deducting from the Insurance amount realized, the total amount due to the Fund for all advances made to the student, or payments made on his behalf, with interest accruing thereon, shall pay any surplus to the person or persons producing Letters of Administration to the property and credits of the deceased candidate.

11. In case the student should receive any scholarship in the School or College where he is studying, the monthly advances to him shall be decreased by the amount of the said scholarship.

12. The advances shall be paid monthly from the Fund Office to the student as long only as he is a student in the College or School he has chosen, and as soon as he ceases to be a student in that College or School from any cause whatever, the advances shall forthwith be stopped.

13. If a student from any cause is unable to continue his studies, or when the Managing Committee deems it fit under Rule 16 to stop the monthly advances, he or the securities shall be liable to repay the amount of the

loan advanced with 4% interest thereon, within one year from the date of the Notice of demand issued to him <sup>or</sup>/<sub>and</sub> them by the President of the Fund.

14. The student shall every month before he receives the advances, send to the Fund office a statement (in Form IV to be had at the Fund office) signed by the Principal or Headmaster of the College or School where he is studying, as to his conduct and progress in studies, that he continues, as a student of the College or School, and whether he is a paying or a free student and, if a student holding a scholarship, of what value.

15. The student shall put himself in communication with a R. C. Priest of the place where he resides and communicate to the Fund office every quarter a certificate from him (in Form V to be had at the Fund Office) as to his (the student's) moral conduct &c. during the quarter under Report.

16. Should the Report, furnished by the candidate from the Educational or Ecclesiastical authorities, be not satisfactory, then it shall be within the discretion of the Managing Committee either to stop the advances made to the candidate or to take any such steps as they may deem fit in the matter.

The following additional scheme has also be introduced for the said purpose: "The Managing Committee may advance loans for the Education of Catholic Youths, on the same terms as the ordinary loans above Rs. 1,000 are issued by the Fund; but a remission of  $1\frac{1}{2}\%$  interest (*i. e.* a reduction from the ordinary rate of 5% to  $3\frac{1}{2}\%$ ) shall be allowed at the annual adjustment of interest, provided always, it be proved to the satisfaction of the Managing Committee that the loans so raised are being used exclusively for the education of the Youths for whom they were intended or raised."

Nicholas D'Souza,  
Secretary, M. R. C. P. Fund.

## A COLLEGE EDUCATION FOR GIRLS

IS a college education a good thing for a girl who intends to marry and settle down into ordinary household duties? I have asked this question lately of a number of women, some college graduates, others who have merely a common school education. Almost invariably the first thing they said was: "It depends on the girl." I should also add to that: "It depends upon the girl's mother, her home, her environment." Whatever will make the raw material of a crude young girl into a sweet, noble woman, worthy of motherhood, capable of the fullest responsibilities of a wife, strong to bear sorrow, patient to overcome the vicissitudes of marriage, humble to appreciate as God's greatest gift her lot in life—whatever will but accomplish these things, be it college, business or mother love, that is for the girl's parents to decide.

The arguments generally given in favour of a college education for the girl who intends to marry, are the broadening of her outlook on life, the widening of her circle of congenial friends, the associations of her college years and the aid that she can bring to her children. These things are all very true. To the girl who would not otherwise leave home, be she city, town, or country-bred, this change of environment would be delightful. To meet new people, to learn new ways, to acquire different tastes, these things are all broadening. The memory of her college days is generally one of unalloyed pleasure and pride. And, although the letter of her studies rapidly leaves her in the complex duties of home-making, the spirit will always remain with its dignity and thoughtful understanding.

But in common with every phase of life, a college career has its drawbacks. To the girl who lives in the country, among narrow surroundings, whose friends are as uneducated

as they are worthy, going to college sometimes, nay often, makes her feel herself above those people who are the very salt of the earth. She comes to prefer the polish, the cheap veneer of city-life, to the solid, enduring qualities of many she has known from babyhood. The ability to turn a pretty phrase and to appear like a clothing-store advertisement sometimes seem to her more admirable than the less showy qualities of truth and love and honour which are often hidden beneath overalls and couched in words of blunt English. Of course, this is not always true. There are country girls, who go to college, return home to marry a young farmer and remain as sweet and loveable and unaffected as they were before.

But many of them marry men whom they have met in their new life, go to live in the city and are more or less cut off from old associates and from their homes. I will not say this is not best for them. That is for their parents to decide.

I will not speak of those to whom these few years from home bring ruin and shame, to some publicly, to many more as a secret canker which gnaws at the core of their hearts forever. Perhaps, this fate would have come to them in their homes under the very eyes of their mother. We cannot blame the colleges for all the woes that come to their charges. It is not well for any girl to spend all her young days at home, however. Familiarity breeds contempt of home, of parents and of friends, as well as of lovers. Occasional visits, accompanied either by her parents or a responsible companion, give a girl many different points of view and generally a greater appreciation of her home when she returns to it.

To the town and city girl, a year or two of work, either as stenographer, bookkeeper or

clerk has many of the good results of college and gives her an idea of the worth of money and a taste of responsibility which often serve her well after she is married.

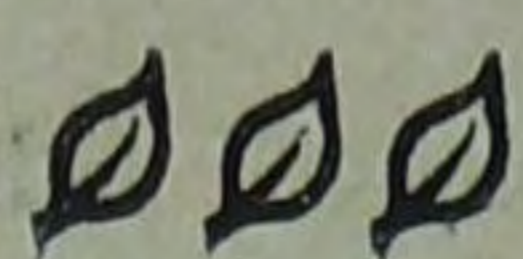
My ideal education for a girl would be something after this fashion. The usual course of common schooling and perhaps high school. A thorough education in all her mother knows of house-keeping, sewing and social graces. Enough of music to enable her to enjoy hearing it well-rendered. Enough of art to make it a pleasure to indulge in its simplest forms. Enough of gymnastics and dancing to give her a graceful carriage, easy manners and adaptability. The cultivation of a refined taste in literature by the constant association of her parents. The example of congeniality, generous forbearance and loving co-operation of her father and mother. A few sensible and wholesome duties of a domestic character. The handling of her own exchequer. All the benefit of her mother's experience which she can assimilate. Add to these things as much travel as her parents have leisure and money to afford, in conjunction with available book-knowledge of the localities or countries she visits, and our young girl will be likely to develop into a well-rounded, alert, charming gentlewoman.

Of course, as I said in the beginning, a girl's education depends upon not only herself, but upon her parents (principally her mother) and her general environment. If her home is sordid and unhappy, her parents uncongenial and quarrelsome, her inevitable companions unsuitable; in short, that her own

home would be the worst place possible for her, then either college, if she can afford it, or some business position, will bring her into more normal condition of mind and body.

Personally, I believe in mothers instead of colleges. But when a mother is either handicapped by poverty or unhappiness, or is by nature incapable of fulfilling her responsibilities, then the college can step in next, but, at best, the college education is a substitute for the perfect mother. And while the recollection of college days is sweet, and the alma mater seems in after years a sacred spot, it cannot be compared with the influence of a congenial home and a lovely mother. How many young girls there are who marry within a year after leaving college. What recollection can they have of their home, the actual life of their parents? What initiation by loving example and precept of the duties of wifehood and motherhood? Will the memory of midnight spreads, youthful comrades or beloved teachers compensate for the loss of these things? I am not capable of deciding this for anyone. But perhaps defining the quandary and pointing out a few possible solutions, will help some girl or mother to decide the question for herself. For the society woman, and to many who adopt professions, a college education is perhaps essential; but to the wife and mother, gentleness is preferable to geometry, love is better than Latin., and maternity than mythology.

—MARION CARR SCHENCK  
in *Talk for the Home* (New York).



## THINGS GRAVE AND GAY

**K**HAN Sahib M. Aziz-ud-din Sahib Bahadur, Collector of South Canara, informs us that a kind of stone popularly known as iron stone exists in large quantities in the villages of Kadaba and Yenekal in the Uppinangadi Taluk of the South Canara District. It appears that so recently as ten years back iron was extracted from this stone by the rustics who, however, had to give up their business owing to the fact that the tracts where the stone is found is included in the forest reserves. With a view to ascertain the quality of the iron-ore, our correspondent sent a few samples for analysis to the Chemical Examiner at Madras. The report from the latter says that the ore contains 57.120 per cent. of metallic iron in the portion of the ore which is soluble in hydro-chloride acid and 2.800 in the insoluble portion.—*Indian Trade Journal*.

♦♦♦

A pessimistic school-girl of nine once handed in the following essay on Teeth:—

“There are many kinds of teeth, they belong to the human races, animals, birds, fish, and some insects. Most humans have false teeth—half the world is false—hair, eyes, teeth, noses, and many other things. About noses. I know a lady who has twelve false noses; she has let me play with them. Fish have sharp teeth; some people’s teeth look very nice, they want care. Human races have molar, eye, and wisdom teeth. I am sorry I do not know much about teeth, but I missed school yesterday afternoon.”

♦♦♦

There is a certain familiar phenomenon which will fill the soul of even the most self-possessed and self-sufficient orator with dismay and foreboding. To him there can be nothing so absolutely disconcerting as—a yawn, for a yawn is the unmistakable sign of

decreasing attention. Within the privacy of the domestic circle, the act of yawning is usually accompanied with the act of stretching. Yawning is caused by a transient anæmia of the brain. As we begin to feel tired, or as ennui steals upon us, the blood-vessels are gradually dilated, and, according to Mosso, the blood remains stagnant in the small veins, of the body. The phenomena of fatigue ensue, for the pressure of the blood in the veins is decreased, and this makes us less fit for intellectual exertion. That this is so is clear from the fact that those who are suffering from cerebral anæmia, or from certain affections of the medulla oblongata, are victims to the yawn. It is not an uncommon remark that yawning is contagious. This is so because the company which contains one member who is inclined to yawn is probably so tired or bored that everyone present is weary and ready to follow suit at the slightest provocation. Hysterical women are prone to betray their lack of power of concentration by the signal of dispersed attention. When we yawn our muscles become contracted, and to this contraction we give way, for it brings with it a feeling of relief. The act of stretching the arms increases the pressure in the veins and sets in motion the blood that is stagnant in the small veins. As the pressure increases, the beating of the heart becomes stronger, and we gradually lose the feeling of depression. Professor Mosso tells us that even babies both yawn and stretch during the first days of their visit to this vale of woe. It had never occurred to us before that a baby must be bored with the monotony of its surroundings in the early days of its initiation into the mysteries of things terrestrial. But if we pursue these ideas much further, the reader may show the unmistakable signs that he has had enough of it.—*Ex.*

## Doctor Mother

A little wound, a little ache,  
 A little blistered thumb to take  
 With touch of love and make it well—  
 These things require a mother's spell.  
 Ah, sweet the progress of the skill  
 That science brings unto the ill!  
 Vast range of methods new and fine,  
 But when our little ones repine,  
 The mother is the very best  
 Of doctors into service pressed!

Sunshine and air and mother's spell  
 Of helping little lads get well,  
 And helping little lasses, too—  
 Here are three remedies that do  
 So much more often than the grave  
 Skilled hands that tried so hard to save.  
 For Dr. Mother, don't you know,  
 Gives something more than skill—gives so  
 Much of herself; gives, oh, so much  
 Of love's sweet alchemy of touch!

Upon a little wardroom bed  
 A little curl encircled head,  
 A little slender hand and pale,  
 A little lonesome, home-sick wail.  
 Loved nursing, best of skill and care;  
 But, oh, behold the wonder there,  
 When Dr. Mother, bearing sun  
 From where the wilding roses run,  
 Leans down, with hungering love and kiss—  
 There is no medicine like this!

In little child heart's hour of woe  
 Pain, ache, or life wound's throb and throe,  
 The Dr. Mother knows so well  
 The weaving of love's wonder spell—  
 Just what the little heart requires,  
 Just how to cool the fever fires;  
 Just how much tenderness and cheer  
 Will calm the little doubt and fear.  
 How much of tenderness will ease—  
 Alone she knows such arts as these!

—*Baltimore Sun.*

An eminent Frenchman has recently advocated the cutting of the night in two by retiring at the old-fashioned hour of 10 o'clock and rising at 2 next morning, in order to have three hours' quiet work in the "small hours," retiring again at 5, then rising at 8 for the day. He maintains that there is a feeling after the midnight hour which is highly stimulating to the imaginative mind, and it is then that the finest thoughts of our great men have been produced—thoughts which will be riveted to the human mind for all time.

There certainly seems to be no reason for any one to bear the burden and heat of the day when that burden can be made so much lighter by working in the cool of the night.

This half-time system of sleep is followed by mariners when "far at sea," who retire in groups of two periods of four hours each, with a "watch" between, and it is said that the second period is often spent, not in sleep but in recreation and amusement. The "after-dinner nap" further supports the system, as illustrated in John Hunter, the great surgeon, who slept four hours at night and one after dinner.

It is certainly the fact that the large majority of the world's greatest men have never seen the sun rise, and have retired to rest several hours after "the iron tongue of midnight hath tolled twelve," and yet have lived to a ripe old age, and, as a rule, enjoyed good health. This fact proves that the "early to bed and early to rise" theory is open to doubt, and that night-watching is not so injurious to health as is usually supposed.

Thomas Edison maintains that our present habits of sleep originated in the olden days, when artificial light was limited to the "farthing dip," and people were thus compelled to lie in bed, having nothing else to do. With the introduction, however, of electric and incandescent lighting (turning night into day), together with the great improvement in oil

lamps, he contends that this old habit of lying long in bed should now be reduced to a minimum period of three hours nightly, as being amply sufficient for health purposes.

☐☐☐

### AD PUEROS

O boys, be glad to be boys!  
And be not ashamed, with its joys,  
The badges of boyhood to bear—  
Homespun clothing, scorn'd of the fool,  
The steady round of your tasks at school.  
Another's will for your daily rule,  
The rod and plain fare.

O boys, be glad to be boys!  
These things are the good alloys  
That stiffen the gold of delight—  
Delight of the game hard fought, and hard won,  
Delight of long summer days in the sun,  
Delight of young health and of life begun,  
With the world in sight.

O boys, be glad to be boys!  
For the wonder and fame that was Troy's  
All the glamour of eld is your share.  
Go, plough ye, with Drake, the Spanish main,  
Lead hopes forlorn on an Indian plain,  
Or outdo the labours and the pain  
Of a Saint Christopher!

O boys, be glad to be boys  
In a thought that makes the noise  
Of life and of dreams sink awed—  
Of a Boy that worked and played and knew  
How a boy's limbs and a boy's heart grew,  
Yet was, of the world and of me and of you,  
The Master adored!

O boys, be glad to be boys  
When you see how the Christ destroys  
The great World's pride in your name!  
"Of such is the Kingdom of Heaven," He  
saith—  
Then guard ye close from the faintest breath  
Of that which bringeth the one sole death,  
The one sole shame.

—G. B. in the *Stonyhurst Magazine*.

We understand that the Secretary of State has sanctioned a scheme whereby a considerable increase will be made in the subordinate establishment of the Civil Veterinary Department in the Madras Presidency, in the grades of Veterinary Assistant, Veterinary Inspector of Assistants and Veterinary Deputy Superintendents. The pay of the new post ranges, we understand, from about Rs. 400 monthly downwards, and the addition will afford a much-needed reinforcement to a Service which is doing increasing useful work. The details have not yet been made public, but the provision of arrangements whereby Madras will become possessed of additional facilities for the training of Veterinary Assistants will, no doubt, be found to form part of the scheme. The increase in the Provincial staffs of the Department is to be paid for out of the grant of Rs. 24 lakhs budgeted for under the heading of Agricultural Improvements, the work which the Veterinary Assistants are doing throughout the country in fighting cattle disease having proved to be one of the most useful of recent developments in connection with the Agricultural Department. It will be some years, however, before the necessary supply of trained men will be available. The Veterinary Colleges in the various centres are being strengthened, but the demand for Veterinary Assistants for District Board and other local bodies so far exceeds the supply that a single institution has recently received applications for no less than 160 certificated men.—*Madras Mail*, June 3rd 1907.

☐☐☐

Train the voices of your children. Do not let them grow up with harsh, disagreeable voices, which grate on the ear every time they speak. French parents are very particular about this, and that is one reason we admire the manners of little French children. They are seldom rude and coarse when play-

ing among themselves. They have games which teach politeness, and some of the street songs and games played by the children of French peasants are almost as pretty as our kindergarten songs and plays.

A learned writer says: "There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is very hard to get and keep it in the right tone."

One must start in youth, and be on the watch night and day, at work and at play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or a tone that is sharp; and it sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price; for it will be worth more to you in days to come than the pearl hid in the sea. A kind voice is to the heart what light is to the eye. "It is a light that sings as well as shines."--*Madonna*.

o o o

It may be that some enthusiastic and laborious German statistician has already accumulated figures bearing upon the question of length of life and its relation to the enjoyment thereof; if so, we are unacquainted with his results, and yet have a very decided notion that people who enjoy life, cheerful people, are also those to whom longest life is given. Common-place, though this sounds, there is no truth more commonly ignored in actual, every-day existence. "Oh, yes, of course,

worry shortens life, and the contented people live to be old," we are all ready to say, and yet how few people recognise the duty of cheerfulness? Most persons will declare that if a man is not naturally cheerful, he cannot make himself so. Yet, this is far from being the case, and there is many a man who is at present a weary burden to his relatives, miserable through the carking care of some bodily ailment, perhaps, or some wordly misfortune, who, if he had grown up into the idea that to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him. Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance, we find the world fairly full of cheerful people glad to see us. If we snarl at it and abuse it, we may be sure of abuse in return. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him.

To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with the accumulation of knowledge, and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of Wisdom."

--*London Lancet*.

o o o



## OBITUARY

THE untimely death of the REV. CAMILLO JOHN REGO, Vicar of Urwa, which took place on July 21, created a very painful sensation among his parishioners and among the wide circle of friends and acquaintances he had made in a short life-time of unusual activity.

Father Rego belonged to a respectable family of Derabail closely connected with many a family in Mangalore by ties of consanguinity and intermarriage. He was born on April 5, 1864. After finishing his elementary course of studies in the Urwa Primary School under the watchful eye of the late Rev. Father Roque, he studied for some time in the Government College, and when St. Aloysius' College was opened, he formed one of the large batch of students that were first entered on its rolls. Whether at School or at College, he was known and esteemed as a conscientious student who entered heart and soul into the serious work of the class-room as well as into the outdoor sports of school-life. After Matriculating in 1882, he gained admission into the Episcopal Seminary along with several others who embraced the ecclesiastical career in that year prolific in vocations to the Priesthood.

The sterling qualities which had distinguished the young man at College shone forth even more brightly in the Levite in the Seminary. The prizes which he won year by year proved that his interest in scholastic pursuits was unflagging and that he did not allow his talents to lie fallow. The youthful ardour with which he devoted himself to the various spiritual and corporal works of mercy for the exercise of which the Seminarians of his time were allowed

ample opportunities was only an earnest of the burning zeal that was to characterize his later ministry in wider spheres. His rare tactfulness and winning address made him particularly fitted to be placed over others, and his superiors selected him to fill the office of Prefect of the Seminarians, a post which he retained till the end to the satisfaction of all.

Only a couple of months after his ordination to the Priesthood in 1892, Father Rego was appointed Parish Priest of Puttur. Extending over a large area which comprised within its limits Puttur, Borimar and Vittal, and which, because of its vast extent, abounded in Christians who were such only in name, the parish of Puttur required a pastor of no ordinary energy and goodwill to cope successfully with the gigantic work that lay before him. Father Rego proved equal to the occasion. Besides ministering to the wants of the Puttur Christians, he found the time and the means of touring through the whole parish and of visiting regularly its every nook and corner. In the course of these visits, it fell to his lot to instruct whole families of Christians who were sadly ignorant of even the elements of Christian doctrine; to instruct and baptize adults who, though born of Christian parents, had grown into manhood without baptism; to join in Christian wedlock Christian couples who had been long living in concubinage; and to administer baptism and other necessary Sacraments to the offspring, young and old, of these unlawful unions. The laborious and responsible ministry which this extensive jurisdiction involved and to which for six years Father Rego did ample

justice, brought on an attack of diabetes which greatly undermined his constitution.

The ravages which the fell disease continued to make on Father Rego's shattered constitution compelled him at last to ask the Bishop to relieve him of his Vicarship and to give him the post of an assistant in some more salubrious climate. In compliance with his wishes the Bishop recalled him to Mangalore and appointed him an assistant to the Vicar of the parish of Milagres. Before severing his connexion with his beloved parish, Father Rego crowned his glorious work of nine years with a week's mission for which he invited preachers and confessors from neighbouring parishes and even from Mangalore. His farewell discourse to his flock on the last day of the mission was constantly interrupted by sobs and sighs and loud wailings which only gave forcible expression to their feelings of intense regret at the loss of their pastor and father, feelings which were intensified by their consciousness that the loss was due solely to failure of health incurred in the self-sacrificing discharge of a labour of love. It spoke eloquently for Father Rego's charity to the poor and his detachment from the things of this world, that he could with truth announce to his parishioners that, after serving for nine years as a parish priest, he was retiring with hardly any earthly goods to his account.

His appointment as an assistant at Milagres was a short-lived one. The death of Father Albert D'Souza at Kallianpur necessitated many changes in the parishes of the Diocese, and Father Rego, declining the Vicarship of Milagres which was offered to him, was posted to the parish of Urwa, where he continued till his death. In the ordinary run of things, one should have thought that Urwa was the last parish to which he should have been appointed.

Amidst the familiar scenes of his own boyhood and amidst parishioners of whom some of the most influential were his own close relations, a parish priest of less tact and prudence would most likely have proved a failure. Such happily was not the case with Father Rego. It did not take long for his parishioners to see that the ties of either kinship or friendship carried little weight with him in the conscientious discharge of his ministerial duties and that what he cared for and worked for most was the spiritual welfare of all alike. And in this he did succeed. When Father Rego took charge of the parish on May 31, 1901, he found it spiritually in a high state of efficiency. And when, after six years of unremitting toil, he relinquished it in answer to the summons of the Great Shepherd, he could well make his own the words of the faithful servant in the gospel: Lord, Thou deliveredst to me five talents: behold I have gained other five over and above.

Nor were his parishioners the only persons that benefited by his ministrations. Whether at Puttur or at Urwa his services as a Preacher were frequently called into requisition on occasions like the missions when Mangalorean audiences, composed as they are of all ranks and classes and saturated so to say with a surfeit of sermons, are generally hard to please. Father Rego's missions always proved a success. Endowed with a powerful voice and a sympathetic heart, he could hold large audiences spell-bound even for hours. Even when in his latter days his sermons were somewhat marred by a tendency to be dramatic in his delivery and vehement in his strictures,—a tendency which in a less known preacher should have proved fatal—he did not lose any of the popularity which he had already acquired.

It would be difficult to single out

another Parish Priest who elicited from the people at his death more genuine sympathy and regret than fell to the share of Father Rego. The constant stream of visitors, great and lowly, that daily flowed into his brother's house during his fortnight's last illness, the uncommonly large concourse of the faithful that formed the funeral cortege as it wended its way from Codialbail to Urwa on an exceptionally wet morning, the heart-rending scene that the sight of the coffin created among the crowded congregation of the Urwa church, the sobs and the groans and the wailings that accompanied the mortal remains to their last resting place, all these were unmistakable tokens of the great hold which Father Rego had acquired on the love and affection and esteem of all those with whom he had been brought into contact during his sacerdotal life.

MARIAN THOMAS FERNANDES died on the 2nd May in Bombay, at the age of 22 years. He joined the College in 1894, and after passing the F. A. Examination in 1903, he found employment first in the local Post office, and then in the District Police office. When in the latter place he was offered the Headmastership of the Union High School in Margaõ. He accepted the offer and his stay in Goa, though a brief one, was beneficial to the School in particular and to the cause of English education in that portion of Portuguese territory. But Marian was always on the look-out for more congenial work among old friends. Resigning, therefore, the Headmastership, he proceeded to Bombay, where he was able to get a suitable place in the Mint. He had not been many months in Bombay when on April 18th, he had an attack of what he set down as malarial fever. On his removal to the

General Hospital it was discovered to be enteric fever. Observing the gravity of the situation he received on May 1st the Sacraments of the Church. He grew worse in the course of the night and expired at 4.45 on the morning of May 2nd.

SALVADOR SALDANHA, son of the late Mr. Louis Saldanha, who died in June, was a pupil of the College in 1892. After leaving School, he took up work in Bombay, but ailing health brought him back again to Mangalore. He died in the General Hospital, Madras, whither he had gone for a surgical operation.

LEO D'SOUZA was a student of the College from 1896 to 1899. He died of the Plague in Bombay in the month of May.

SYLVESTER FRANCIS LOBO, grandson of the late Mr. Lawrence Lobo, the donor of the site of the College, died at Bolar, Mangalore, on June 26th, at the early age of 28 years. He passed the Matriculation Examination from the College in 1896, and discontinued his studies while in the F. A. Class. After his marriage in 1903, he worked as Partner and Manager at the extensive Tile Works belonging to his father-in-law Mr. John Salvador Albuquerque. Latterly owing to Mr. Albuquerque's failing health, the business was virtually in his son-in-law's hands, who conducted it with consummate skill and prudence. A slight indisposition of a few days soon developed into typhoid fever and assumed such alarming symptoms that he asked for and received the last Sacraments, and awaited in peace and resignation the end which came on June 26th. His remains were interred in the Cathedral. He leaves a widow and three little children.

**R. I. P.**

# St. Aloysius' College Hostel

Rev. N. FERNANDES, S. J.,

*Prefect of Discipline.*

Mr. DOMINIC REGO,

*Sub-Prefect.*

Mr. S. D. SALDANHA,

*Superintendent of Board and Lodging.*

## PROVISIONAL REGULATIONS.

1. The object of the Hostel is to provide board and lodging for those students of the College whom parents may wish to place under the direct supervision of the College.

2. The monthly boarding charges, exclusive of school fees and all extras, are: first class Rs. 8—8—0 and second class Rs. 6—8—0. These charges are payable in advance by the 10th of each month to the Superintendent.

3. The discipline of the Hostel is under the immediate supervision of the College Authorities and of the Superintendent in matters appertaining to Board and Lodging.

4. All disciplinary regulations contained in the College Calendar are equally in force in the Hostel.

5. All Catholic boarders, unless exempted by the Rector, shall attend Mass in the College Church every morning, and they shall say their night prayers in common at the appointed time.

6. Boarders are not allowed to leave the Hostel premises for evening walks or such

other purposes without previously notifying the sub-prefect whither they are going; and they shall return home before 7.15 P. M.,—after which hour none shall leave the house without special permission from the Rector.

7. Holiday visits to parents or other relations are subject to the Rector's sanction each time.

8. To avoid distraction and idle gossip, visits from outsiders to the Hostel are not to be encouraged.

9. During the time appointed for study, all noise, especially reading aloud should be carefully avoided.

10. The use of English as the medium of conversation among the boarders is strongly recommended.

11. Smoking is strictly forbidden to boarders in or out of the Hostel.

12. Strict silence is to be observed after 9 P. M., and after 10 P. M. none shall sit up for study without general or particular leave of the Rector.

St Aloysius' College, )  
Mangalore, July 17, 1907. )

Paul Perini, S. J.,  
RECTOR.

Government House :  
Ootacamund,  
29th June 1907.

Dear Sir,

I am desired by His Excellency to convey to you his most sincere congratulations on the distinction which has been conferred on you. His Excellency had great pleasure in submitting your name to the Viceroy in recognition of your unselfish and successful work during the past sixteen years in connection with St. Joseph's Leper Asylum at Mangalore.

Yours truly,

A. T. G. Campbell.

Rev. Father Augustus Muller, S. J.,  
Mangalore.

## FATHER MULLER'S SOLERI-BELLOTTI SPECIFICS. AN HISTORICAL SKETCH

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

I applied myself assiduously to the study of this system under Drs. Alexis Espanet and Joseph Bechet in France, read the best books and reviews published on the system in English, French and German and practised it over 20 years here in India. But it had one great drawback. Though a firm believer in its cardinal principle "Similia similibus curantur" and in the doctrine of the one remedy, and a small dose, I found to my regret that these maxims to be put into practice, and to cure your patients as they say "tuto, cito et jucunde," (surely, quickly and sweetly), required more study than the Missionary was able to bestow

on the subject; and it was quite out of the question for the greater number of country people. The system is all very well for Doctors, who have gone through a sound course of medical studies, and have their *Materia Medica* at their fingers' ends. Moreover to prescribe well for a patient in that system requires a great deal of time; one has to enquire minutely into the various symptoms of the disease and see which of the 300 medicines and more will suit the case. This may be done when the Doctor has only half-a-dozen patients to attend to daily. But where would he find time to attend to and make these minute enquiries of from 50 to 100 out-patients that daily present themselves at our Dispensary. What about the 10,000 cases and more I have treated by letter, where the only information I very often got about the patient was "caught a cold, got cough, fever, diarrhoea etc." What I have here stated with regard to Homœopathy holds equally good with regard to the so-called Schuessler Tissue remedies, with this difference only that the choice is between a smaller number of remedies. In this perplexed state I came across Count Mattei's remedies. They seemed to do away with many of the above difficulties, but not with all. There was much mystification, much confusion, guess work and theory about the *Scrofulosos*, *Antigioticos* etc., so much so that even I, who was considered an authority on the Mattei medicines not only in India but all over the world, and Count Mattei's intimate friend to such an extent that he offered me his secret six months before his death, that even I, very often did not know how to find the proper remedy in complicated cases and much less was I able to square his theories with facts. Matters were in this state when in 1897, a friend presented me with a manuscript of Mons. Soleri, a few small pamphlets printed by him, and a large book by his nephew Dr. Bellotti, in which a new system of medicine was elaborated, which, Mons. Soleri stated, was worked out by him in order to enable Missionaries and the common people to prescribe for themselves in case of need. Here then, was at last what I had been looking for the last 20 years.

What then is this system? This system

agrees with Allopathy inasmuch as several medicines (analogous, as Soleri calls them) acting in the same directions are combined together; with Homœopathy inasmuch as the combinations are made only on the *similia similibus curantur* principle, and small doses only are used; with the Schuessler theory as it tries to cure diseases by supplying the sick cell with the proper cell salt it lacks. Its treatment is not by diseases or minute symptoms, but by organs. There is a special remedy for each organ; one for the head, the eyes, the nose, the mouth, the ears, the respiratory organs, the stomach, the bowels, the liver and spleen, the urinary and genital organs, the skin, the bones, the muscles. The first question therefore to be made to a patient is, what part of his body is affected, is suffering. After that only a few more questions are required in order to prescribe the proper remedy. We ask him whether he has got fever, cough, diarrhoea, dysentery or constipation, for how long and in what degree; and we are ready to point out to him the proper remedy.

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

But some may further object that the Homœopathic medicines mentioned above do not contain Ferrum Phos. alone. They also contain other cell salts, for example, China contains Calc. phos.; Gels. Mag. phos; Verat.

Kali phos.; Phytol. Kali. Mur.; Ailan. Nat. Mur.; etc. see the Biochemic system of medicine by Dr. Geo. W. Carey p. 22. Truly, but the sick organ requires only Ferr. Phos. because Ferr. Phos. alone is wanting in the cell. It therefore exerts its attracting power on the Ferr. Phos, element alone and lets all the other salts pass in the same way as the magnet exerts its attractive power on iron only and not on wood, stone or cloth. The trees, the plants are likewise surrounded by a variety of Tissue salts in the ground that surrounds them, but they attract only those, use only those that suit them. The sun shines on all flowers, but the various colors of the flowers, as we know, are due to the flowers absorbing only certain rays of the sun, say the red, blue, green, violet etc. Why should not the cell act in the same way, the more so if we admit the Virshow and Schussler Theory, "the cells are not fed, they feed themselves." Carey, p. 28. Therefore they take only that food, that salt, which suits them, and leave the rest untouched, though they are presented to it.

But will the Specifics cure every kind of disease? They will cure any ordinary kind of disease that Allopathy, Homœopathy, Tissue, Mattei or Ayurvedic medicine can cure, and generally at less cost, in less time and with less inconvenience to the patient. This is not a gratuitous assertion but is borne out by facts. The patients in our hospital have for the last 8 years almost exclusively been treated by the Specifics with the greatest success. I have been prescribing them by letter for over 4,000. Among them are to be found persons, who suffered from all kinds of diseases, may have been subject to their ailments for 5, 10 nay 20 years and more, and had tried all sorts of Doctors and medicines in vain, and the greater number of them were at last cured by the Specifics. For further proof I refer my readers directly to my patients, a large number of whom are to be found in every city and in every large town in India. I am, however, far from wishing people to be deluded into the belief that the specific will cure, and this as some wish it, in a few days, every kind of disease, no matter of what nature or of how

long standing or how far soever advanced; for example Leprosy, Cancer, Leucoderma, far advanced consumption, loss of sight due to destruction of the optic nerve, loss of hearing due to perforation of the Tympanum etc. In these diseases the specific are powerless, all they can do is to relieve the patient in his sufferings and prolong his life. The same must be said of cases which require surgical operation. It has happened however more than once that cases diagnosed as Leprosy, Cancer, Consumption, etc. have been cured by the Specifics. All I can say is that very probably the diagnosis was wrong.

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

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

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

*Aug. Muller, S. J.*