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Ad Matrem Dolorosam.

BY the love of thy heart that was mangled and torn for us,
Pierced with the seven-pointed sword and the dart
Of the sorrow thou borest for Him that was born for us,
And, condemned for our crimes, on the Cross was forlorn for us,
We pray to thee, Mother, thy grief to impart,
By the love of thy heart.

Thou hast offered thy love and the life of thy Son for us!
Back to the fountain the waters must start;
But to make a return for the Heaven thou hast won for us,
All too helpless our plight; yet, for what thou hast done for us,
O, grant us to feel of thy grief but a smart,
By the love of thy heart.

O. R.

PSYCHOLOGY AND EDUCATION.

It is the boast of modern pedagogists that they have 'psychologized' education. We cannot deny that the progress has been on the right lines. For, if education, in its widest sense, is the conscious, regular and systematic influencing of an unmaturing mind and will by another relatively mature, with a view to attaining a definite end, it is manifest that the educator must understand child-nature, and be conversant with the laws and phenomena of mental and emotional life. We train plants and animals; we do not educate them, as we do a child. The training of an animal consists in developing by means of pain and pleasure an activity which the animal is capable of, but which, if left to itself, it could never develop. It is a government from without, so to speak. Children are only partially broken in that way, and true education has yet to go well beyond that initial stage. 'Coercion,' says Herbart, 'is only a preliminary to education.' A good educator gradually loosens the bonds of restraint: for government from without he substitutes government from within, that is to say, he makes the pupil himself co-operate with his rational will in order to make himself self-governing and self-reliant; in a word, the true educator moulds his pupil's mental and moral character.

Now, Psychology investigates the nature of mental processes and the laws of mental development; and in so far as it achieves these results successfully, it lays down the rules on which all education must be based. Other things being equal, the more comprehensive this knowledge of mind-working, the more completely also will an educational system succeed. Psychology will indicate to the teacher that now one, now another principle of mind-development is to be emphasized. It will safeguard him from falls, it will aid him to rise after a fall, and it will reveal to him the cause of the mishap. Since success in teaching depends in a large measure on arousing the attention and keeping up the interest of the pupil, every endeavour must be made to secure this twofold object. A knowledge of the principles of Psychology will enable the teacher to do so, as also to avoid the common pitfalls into which others who have not

had the benefit of such knowledge are apt to be betrayed. The same principles, moreover, may be of service to him in improving on old methods and even devising new methods, all with a view to ensure a fuller measure of success.

The science of Education is thus seen to be dependent on the progress of Psychology. In saying so, we mean nothing in disparagement of the latter science, but we only adopt the current phraseology of neoterics who deem that Psychology is 'still in the making.' The motto of our progressive age is—'Lo! I do all things anew!' Brand-new and original systems are in the air. History is being re-written in the light of the most recent researches. Natural science is overhauling one by one old-fashioned principles and theories, and successfully striking out for itself new paths. With the advancement of biology and physiology a flood of light has been thrown on psychological data, and in consequence, so-called modern scientists rather than interpret the generalizations of ancient philosophy, would fain demolish 'the old phantoms', as they are pleased to caricature time-honoured and well-tested theories, in order to build up on their ruins a psychology and a philosophy of the human mind that will prove the newest of the new. They will have it that psychology is exclusively empirical,—the outcome of a comparative study of anatomy, physiology, ethnology, zoology, physiognomy, statistics and kindred subjects.

Far be it from us to speak in depreciation of the enormous advance of science in every branch of knowledge, or even so much as to undervalue such partial aids to the science of the mind as are afforded, for instance, by psychometry or psycho-physics. We here condemn only the modern vogue of airily relegating to the region of 'old irons' the analytico-synthetic methods, which are after all the basis of Aristotelian and scholastic philosophy. That physiology and psychology are interrelated no sane man will dare to deny. Aristotle, the pioneer of scholasticism, who four-and-twenty centuries ago taught that the mind is the 'form' of the body, was the first also to draw up a treatise of animal physiology which is as accurate, as his wondrous power of observation and the slender means of verification

at his disposal could make it. If, then, the mind is the 'form' of the body, it follows that mind and body must interact. Every mental process must include both a psychic and a physiological change. But granting that the ancient and mediaeval psychologists erred by giving undue prominence to the formal side of the process, do not your moderns go equally wrong in laying inordinate emphasis on the material or physiological aspect of the same process? They deal with 'mental representations and acts of consciousness' as though they were so many quasi-elastic atoms affected by time and quantity, and as such reducible to mathematical laws.

A notable illustration of the remarks made above is furnished to us in the work and writings of Herbart, the German philosopher and pedagogist. Johann Friderick Herbart (1776-1841) is in fact looked upon as the pioneer philosopher who systematized Psychology and expressed psychic phenomena by mathematical formulas. In his view, the mind itself is a mere representation, and all psychic phenomena are the resultant of the action and interaction of elementary ideas or representations—'simple real essences' that comport themselves like forces, attracting and repelling, compounding and dividing, and pushing one another above or below the surface of consciousness. Accordingly, he defines Psychology as 'the statics and mechanics of the mind, whose province it is to investigate the condition of equilibrium and of motion among representations.'

It would be foreign to the nature of this article to enter here into a metaphysical disquisition of the Herbartian system. Herbart does, indeed, wrongly and gratuitously assume the identity of matter and mind, and of the laws psychical and mechanical. Raised on so fallacious a foundation, the whole superstructure however ingeniously designed, must needs come to the ground. His position is untenable. As a matter of fact but few among the many who have either appropriated wholesale or improved on Herbart's materials have adopted his metaphysical and mathematical basis, and this—even leaving out of count the utterly divergent and conflicting interpretations volunteered by his followers—is of itself a striking proof of the chimerical character of the theory. In fairness,

however, it must be added that under the thick veil of a new-fangled and characteristically Herbartian phraseology, a well-practised eye may recognize many a point of doctrine commonly received by orthodox psychologists of ancient and mediaeval times, such as the scholastic theory of mental habits and the laws of mental assimilation and reproduction. Indeed, one cannot help being struck by the self-satisfied way in which modern writers on speculative subjects palm off, inadvertently no doubt, hoary-headed theories and systems as their own latest 'finds.' Herbart was not only a profound thinker but also an enthusiastic educationalist and, as was natural, both his theory and practice of education are the reflection and the faithful echo of his psychology. Like Pestalozzi, whose works he studied and criticized, Herbart 'psychologized' education, and thought to have found in 'interest' and 'apperception' that unifying principle which Pestalozzi had discovered in 'intuition.' Starting from the truth that every cognition leaves a certain vestige or residual effect on the mind, which modifies its future percipient acts, he further considered carefully and minutely to what extent the recipient mind may be accidentally modified by experience, and how much its percipient powers are enriched with the growth of knowledge from infancy to manhood. This addition of new perceptions to those already existing in the mind, or the process by which a mental system incorporates or tends to incorporate a new element he called 'apperception'; and most ingeniously did he attempt to formulate and define its laws. When Herbart speaks of a cognition leaving its trace on the mind, he means, of course, a material vestige on a material mind. We must rectify this statement and with Tillman Pesch, a well-known German philosopher, we should say that every act of consciousness leaves on the mind or rather on the animated brain a trace or vestige, that is, an aptitude to give rise to similar acts cognitive or emotional, whenever there is the proper stimulus or excitation. Such traces are not, therefore, material or physiological but psychical. The school-men had profoundly analysed the process in their subtle treatise on Mental Habits, and on Causes—material, efficient, formal and exemplary. And long anterior to them,

Aristotle had classified its laws, reducing them to those of Similarity, Contrast, Contiguity and Succession. Subject to the necessary limitations stated above, we readily admit the Herbartian theory of 'apperception,' and in its new garb welcome it as the old acquaintance of the rhetoricians and pedagogists of bygone ages. To Herbart and his followers belongs undoubtedly the honour of having merited well of the cause of Education by their ceaseless insistence on the methodical and systematic direction of 'apperception' throughout the whole course of mental training.

The Herbartians did well to emphasize the influencing of pre-existent knowledge in the process of cognition. We all interpret new experiences by old ones. With the School-men it was a trite axiom: *Unumquodque recipitur ad modum recipientis*. And in general, what is psychically acquired, depends on what we already possess psychically, or in other words, on cognitions and affections already present in us habitually or virtually. A newly imported tiger, for instance, is apprehended quite differently by a child, by a zoologist, by a sportsman, by a dealer in hides and by the manager of a circus. A botanist notices plants and flowers which non-adepts in the science entirely overlook. To a geologist the features of a landscape acquire the special significance of records of the past. A specialist will see the import of symptoms which escape the observation of friends and relatives. Again, by the laws of contraries, a savage is struck by features which are far removed from his previous experiences, because he has no analogue to interpret them. He gazes on in dumb wonderment and is wholly uninterested. Thus to Friday, the savage, a ship suddenly appearing off the shore is only a dark amorphous blur and a perplexing mass of details, while to Robinson Crusoe, the old sailor, it is despite his enfeebled eyesight 'an object.' It is a unity. All its parts combine to make up a symmetric whole, which coalesces with a representation latent in the mind. It fuses with, or is subsumed under, a familiar generic notion: it is classified as a ship, or as Herbart would put it, it is 'apperceived.' The power of vision may be approximately equal in all the observers, yet the total cognition will be different in each case, because

each one brings his own apperceptive system to bear on the object in question, or in other words, because of the difference of each one's mental habits. Guessing a riddle, solving a problem, harmonizing conflicting evidence, construing an author, are all illustrative of apperceptive activity. Indeed every advance in knowledge in which a new fact is consciously combined with former experience is included under the term. Hence the valuable pedagogic maxim of Herbartians, and the fundamental principle of educational practice: All knowledge should as far as possible be linked on to the previous knowledge of the child, with whose mind and temper the teacher should be thoroughly conversant. All knowledge is one and constitutes a single system, and consequently all instruction should be systematized, the new being made to appear as old. Apperception or the addition and incorporation of the new with the old should proceed orderly and by degrees, and not by leaps and bounds, from what is more known to what is less known, from what is proximate to what is remote. Thus indeed will the process of the acquisition of knowledge be facilitated. Each piece of fresh knowledge must be consciously and thoroughly incorporated and assimilated with what is already firmly possessed. Mere mechanical memory is to be reduced to a minimum, whilst 'cramming' or the hurried piling up in the mind of disconnected parcels of information partially digested and assimilated, is to be condemned as highly injurious to mental development.

Scholasticus.

A BOY'S DREAMS.

He used to dream of things he'd do
When grown to be a man,
Beguiling boyhood years away
With many an idle plan.

And now, when grown to be a man,
He knows no greater joy
Than dreaming of the things he'd do
If still he were a boy.

—*Thomas Nunan.*

FROM MANGALORE TO LONDON
AND BACK.

(Concluded.)

The town of Port Said has rapidly risen in size and importance since the completion of the Suez Canal. The number of steamers that call there for coaling purposes is countless. The population of the town is a motley one, and almost every nationality of the world is more or less strongly represented. The chief resident European population is Greek. These are shrewd merchants and own the numerous hotels and cafés. My short visit to this town impressed me so unfavourably that I resolved not to go ashore on my return voyage. Flies were a source of great annoyance to us even during the short time we were ashore. I was amused to see gentlemen carrying in their hands large bushy whips, some of them of elegant workmanship, for the protection of their horses. I had an experience of a sand-storm here. The light white sand which covers the streets all over the town was blown into our faces by the wind. The storm was not a severe one, but it served to give me an idea of what the terrible sand-storms in the deserts of Arabia and Africa must be. I have read of a sand-storm which prevented the passage of ships through the Suez Canal for a full day.

At Port Said I saw the two small mail steamers belonging to the P. & O. Company, which ply between Brindisi and Port Said. Directly the mail steamer from Bombay arrives at Port Said, the mails are transferred to one of these little steamers, the *Iris* and the *Osiris*. Their speed, which is about 24 miles an hour, has merited them the epithet of ocean-greyhounds. These two steamers carry the mails at top speed to Brindisi, where an express train is in wait to receive them and convey them to Calais. From Brindisi again, one of these steamers conveys the mails to Port Said, there to tranship them into the P. & O. passenger steamer, just arrived from London.

As we were preparing to weigh anchor, a boat with a company of musicians pulled up alongside of us. They were all Italians and numbered six in all. Four of them played string instruments and the other two, the leader, a fat, stumpy, elderly

man and his daughter, about 14 years old, sang to the accompanying music lively Italian airs. The passengers gathered together on the side of the ship and listened with pleasure to this entertainment and freely opened their purses. The coins thrown down were received by the little girl into an inverted umbrella which she held up for the purpose. As the ship moved off, the musicians played their last air and wishing us *Bon Voyage* rowed back to the shore.

On our way to Trieste we passed by the island of Crete and steered through the group of the picturesque Ionian Islands. We had a day's storm in the Mediterranean. Otherwise there was nothing interesting to note. On the 17th day from my departure from Bombay, I set foot for the first time on European soil.

After resting a few hours in the railway station, I left Trieste for Venice. As we reached the frontier between Austria and Italy, the train stopped for customs examination. All our luggage was carried from the train to the customs house. The officers walked round and ordered some of the passengers to open their trunks. The articles which were principally dutiable were new goods, spirits, and tobacco in its various forms. Every passenger was permitted to carry one pound of tobacco, cigars or cigarettes, but not more. I am glad to say that I was not troubled at all by the customs officers here, and during my journey across the Continent up and down, I had not to pay a penny for duty. Neither was I ever made to expose my trunks. Once an officer ordered me to open one of my trunks but directly I turned my key into the lock, he countermanded the order, being assured by my readiness that I had no contraband articles. From my friends I heard of a merchant who bought a dozen gold watches in Switzerland and carried them with him into Italy. As he neared the frontier, he removed the watches from their cases and stowed them in the capacious pockets of his coat, leaving the cases in his bag. The trick did not, however, go undetected and unpunished. The number of Americans in particular is here so great, that I have heard it facetiously said that Venice belongs to the Americans. I should never finish if I were to describe the numerous

churches and palaces that are the pride of Venice. I shall only mention the Cathedral of San Marco and the Palace of the Doges, the ancient rulers of Venice. The oil paintings in the palace are so magnificent that I should be attempting the impossible were I to describe them. Their scenes are mostly battles of mediaeval ages, in which Venice displayed the superiority of her valour. These paintings were the work of the great artists, and some of them took fifty years and more for completion.

In imitation of motor cars and motor cycles with which every large city in Europe is at the present day teeming, motor boats of all sizes, some of them very tiny indeed, race up and down the canals enlivening the air with the sweet thud-thud of their engines. Large steam launches also ply regularly in the Grand Canal from shore to shore in a zigzag way to carry passengers, labourers and others, from place to place. These launches are called trams, because they correspond to the horse and electric trams of other cities; the Italians have adopted the word without any modification.

Venice is noted for its manufactures of artistic glassware. I visited one of the factories, where I was shown the process of blowing and colouring glassware. I also saw the manufacture of mosaics.

Here for the first time, I saw a European people in their own country. I visited all the quarters of the city, not omitting the slums of the poor. I was struck with their robust and healthy appearance. As a race they seemed to be better built than the Indians; they appeared likewise more genial and cheerful and contented; a sort of freedom from anxiety and care, and a light and a cheerful heart characterizes the Italian people. Around my hotel I constantly heard lively airs sung by the gondoliers, and errand boys. From what I saw and heard I concluded that this race was more blessed by God than us Indians. I had, however, to modify this view later on. The northern parts of Italy are richer than the south and I visited the place in summer. But in the south their poverty is very great and the misery of the people in many respects deeper than in India, for their needs are greater.

We reached Venice in the evening. Venice is a unique city, and those that have seen it once will never forget its beauties and charms. During my travels I have not come across another city like it, but I hear that in the Panjaub on the river Indus, there exist one or more cities exactly similar. Venice is built in the sea on large rocks, which are grouped together and are separated by the sea. The roads of this city are canals which run between the houses and the squares, its conveyances are the pretty little boats, called gondolas. In the whole city not a single horse or carriage is to be seen. The squares are connected with one another by bridges, so that a person can traverse the whole city on foot.

The railway station is situated on the Grand Canal, which corresponds to the main road of other cities. Here a Parsee friend, who travelled with me all the way from Bombay to Paris, and myself engaged a gondola and proceeded to the Hôtel Métropole. We were respectfully welcomed by the proprietor and were allotted rooms on the third floor. The hotel was a second class one, the daily fare for a single person, light included, being 9 francs, which in Indian money amounts to Rs. 5 as. 5. The charge in first class hotels is from twelve to twenty francs a day.

Venice has always possessed a fascination for travellers. The people of the northern countries and America crowd to spend the summer months there.

I must not forget to mention the pleasure I felt at meeting the Very Rev. Fr. Rossi in Venice and the cordial reception he gave me. He most kindly permitted me to stay as long as I wished in any of the houses under his administration, and when I left Venice he provided me with letters of recommendation to the Jesuit Fathers in Milan. He also helped me with valuable advice by letter during my stay in England and in fact acted as my general director.

Milan was the next city I visited. It is the principal commercial city of Lombardy. I spent three days there as the guest of the Jesuit Fathers. The Cathedral of Milan is one of the finest in the world. It is built entirely of white Carrara marble. The façade of this noble edifice with its innumer-

able statues is most imposing. One of the statues in the interior, a great work of art, interested me very particularly. It represents Saint Bartholomew the Apostle holding in his hands his own skin, which was drawn off by his executioners. The sculptor must have possessed a considerable knowledge of human anatomy. The muscles denuded of skin were faultlessly delineated, and not even a professor of anatomy could have detected a mistake in the work. I am told that this work of art is so much esteemed that an offer of its weight in gold was made for it by a fanciful customer.

What interested me most in Milan was the great Hospital, the *Ospedale Maggiore*, as it is called. This is intended for the poor people, there being a smaller one in another quarter of the city, reserved for the rich or paying patients. The *Ospedale Maggiore* is a small city in itself. It has accommodation for 3,200 patients. The nursing staff consists of 90 sisters of charity, of the same Order as the Sisters at Mangalore, 500 nurses and 150 infirmarians. The sisters superintend every department. I had the pleasure of meeting here Sr. Alessandrina, who had been for some time in Mangalore. She introduced me to the Doctors and conducted me through every part of the vast institution. I saw their kitchen—the mid-day meal for the patients was just getting ready. I was agreeably surprised at the richness of the food served to the patients. Soup, two courses of meat, one course of vegetables, besides polenta and dessert, comprised the menu, to which was added a small bottle of Marsala wine, about three oz. Such a repast would be considered a feast not only by our poor patients but even by the upper classes. In fact, the food would prove far too rich for the average Indian and do him more harm than good.

The Doctors here were extremely civil and courteous to me. They took a pleasure in showing me over their wards. The next day I was invited by the President to see operative work and I spent a half-day most pleasantly in the company of the Surgeons. With regard to operative methods, I did not find anything extraordinary; they differed from ours very little indeed. The Hospital is under the management of the Municipality, but is not dependent on Government or Municipal sup-

port. The annual income of the Hospital from the interest of its funds is three and a half million francs. I was struck with the immensity of this institution; I felt that it was a monument of Christian charity, a testimony to the great faith of the Italian nation. Wealthy patrons had made large donations, and the authorities of the hospital out of gratitude had raised up memorials in the wards to perpetuate their name. To those that had contributed 100,000 francs, a full-sized statue was placed in the wards, to those who had given 50,000 francs a marble bust and to those who had given 25,000 francs an oil painting. I was extremely edified likewise by the self-sacrifice of the sisters. One old sister in particular I must mention; she had spent sixteen years in the steam laundry which you will grant is not a pleasant place to work in. She was the happiest soul I ever met; the heat of the laundry she told me reminded her of purgatory and she was glad to suffer.

When I returned from the Hospital, by a natural association of ideas, my thoughts wandered back to a similar institution in far-away Mangalore, I mean the Kankanady Hospital to which I have the honour of being attached. I compared it with the richly endowed establishment through which I had just walked and I prayed and hoped that a day would come when ours also would be endowed in a similar manner, though of course far short of the Milan Hospital. In other points, however, I did not find the Kankanady Hospital inferior. True, the food was not so rich, the bedding and clothing not so fine, but the patients were supplied with what suited their tastes and habits, and they were nursed with charity, which I am sure is not less genuine or self-sacrificing than elsewhere. I thought, therefore, that Mangalore had no reason to complain, but every reason to bless Providence, which through the instrumentality of the Rev. Father Muller, has provided for the poor Catholics a place to which they can resort in time of sickness. And may I here once more express the fond hope that our wealthy people will come forward and imitate the benefactors of Milan in endowing this Hospital and do something for the poor sick and suffering of our town? Recently Mr. Joseph Lobo, a well-known Catholic gentleman, made a donation

of Rs. 500, with the intention of founding a bed in the hospital. May the Lord abundantly reward the generous donor and may his example find many an imitator!

I am told that in Venice, Milan and the other cities of Italy, there exist pious associations of ladies of rank and affluence, formed with the object of helping the sick in the hospitals. These benevolent ladies visit the wards in turn, console the patients with words of kind sympathy, supply them with clothing and other requisites; in a word, strive to alleviate their misery as far as possible. I have moreover heard of a noble Countess in Milan who collects in a hospital, built and maintained at her own expense, the rejected even of the Municipal Hospitals. These she nurses with such a tender love and patience as to merit from her grateful protégés the endearing epithet of "Mama." Examples of heroic charity, like the above, convey to us moral lessons of the utmost importance and may suggest to us certain lines in which we may in our measure and degree imitate them.

After a stay of three days in Milan, I took leave of the good Jesuit Fathers who had entertained me as a guest, and proceeded on my way to England in the company of my Parsee friend. On our way to Basel, we crossed the Alps through the tunnel of St. Gothard, one of the largest tunnels in the world, and witnessed the most picturesque scenery of the Alpine mountains and the beautiful lakes in their vicinity. Not wishing to pass the night in the train we broke our journey at Basel. Here we spent an afternoon and a night. The climate of this Swiss town was at the time very agreeable, and the pure mountainous air was most bracing and invigorating. From Basel we went direct to Paris. In Paris we engaged quarters in the Hôtel du Brasil near the Boulevard. The Boulevard is the principal street of Paris. On either side it is lined by the wealthiest shops and the most popular cafés. This street presents a perpetual fare. From early morning till dewy eve, and beyond it far into the night, people resort to the restaurants to enjoy themselves. The continental nations differ from the English in their amusements. The English love their out-door games and spend evenings at their clubs, while the continentals amuse them-

selves at cafés. The cafés or coffee shops are restaurants where light refreshments, wine and liquors, are supplied. In the principal ones string bands play to attract and amuse the customers.

The impression the sight of the Boulevard and its resorts of pleasure conveyed to my mind was that the Parisians were a people devoted to pleasure and to pleasure only. I was, however, happily informed by a Parisian acquaintance that my view was unwarranted. The people that amuse themselves in the cafés, he told me, were mostly visitors, not resident Parisians. Every day thousands of people pour into Paris from all parts of the world and an equal number leave it.

The café is a convenient place for friends to meet. Of course every fashionable gentleman has one café in particular which he patronizes, where he meets his friends and entertains his guests. Here for example a dozen friends come together of an evening, order beer, wine or other refreshments, and chat away together pleasantly for a couple of hours. Amongst all civilized nations, there exists a tendency, or need I call it, for friends to meet together to communicate their ideas to one another, to cement the ties of friendship and likewise to recreate themselves. Amongst the Indians, this tendency is not sufficiently developed. Very few Indian communities can boast of clubs or meeting houses. It is a matter for congratulation to the Catholic Community that the Union Club has been such a signal success. It has now stood the test of several years and proved exceedingly beneficial to the Catholics of Mangalore and even to other sections of the population of the town.

I had the good fortune to be introduced by my Parsee friend to the proprietor of a wealthy Parisian firm who trade with India. This gentleman entertained us both at one of the first class cafés of the city and placed at our service his motor car, a superb machine which cost £ 800, as I was informed. We drove through the whole city, visited the museums, the picture galleries and other important buildings. We lingered in the Elysian gardens and gazed with sad feelings at the obelisk which was erected to mark the spot where stood the guillotine in the days of the dread Revolution. We next drove twenty miles out of the city to Versailles to

see the palace of the Napoleons. This was my first drive in a motor car, the car being handled by an experienced chauffeur and our speed at times was as high as 25 miles an hour. I must confess that I did not feel quite safe in the car and was glad when our tour was ended. I prefer my humble cycle to this expensive and dangerous luxury.

We did not forget to visit the Eiffel tower. On the payment of 3 francs each, we were taken up to the second platform in a hydraulic lift. From there we had a bird's-eye view of the whole of Paris or rather saw Paris itself as if on an immense map. We did not care to mount the platform because we were told that the city below us would so diminish in size that we could hardly distinguish the buildings. The Eiffel tower was built for the exhibition of 1889. It is 984 feet high and is by far the highest artificial structure in the world. Besides serving as a convenient station for visitors to obtain an extensive view of Paris, it is useful for meteorological observations. The air-ship of the famous Dumont was started from one of its platforms.

The journey from Paris to London took me about eight hours. Directly we reached Calais, we stepped into the steamer and crossed the Channel. The English Channel is considered the roughest part of the sea, but fortunately for me, the weather was calm. Two trains were in waiting for us at Dover. I managed to get into the first one and without a single stoppage, arrived at the Charing Cross station in London.

Amongst the several railways of Europe, by which I have travelled, the English bear the palm. With regard to accommodation, speed and punctuality, they are far and away the best. I made a trip from London to Manchester, a distance of about 300 miles, without a single stoppage. The train rushed along at a speed of about 60 miles an hour and arrived at its destination punctual to the minute. The organization of the staff is likewise perfect. Porters are ever in readiness to carry the passenger's luggage to and from the trains; as they are paid servants of the Company they expect very little remuneration from the passengers. A couple of pence makes them quite contented. It is not so on the Continent. The porters there are often not paid by the Company, they are permitted or

licensed to work in the railway stations and are supposed to receive their hire from the passengers. Hence their exorbitant charges.

In order to enjoy travelling on the continent, one should be able to speak the language of the country. It is true that in most of the continental hotels, the proprietors and the servants speak English. Yet, to render travelling a pleasure, to derive the full benefit of the time and money expended, one must know the language of the land. He can then converse with the natives of the place, obtain direction and information regarding the various objects he sees, and in turn can speak to them about his own country. How I wished when I was in Italy that I had learned Italian previous to leaving India! Several of the Italian words sounded familiar to me as I knew Latin, but converse I could not. How then did I communicate with people who did not know English—I mean the priests and the medical men I came across? They asked me whether I could speak Italian and as a last resource I often had to face the following question in French; "Parlez-vous Français, monsieur?" I felt extremely mortified at being under the necessity of answering in the negative. The only alternative open to me was to call into requisition my Latin. The priests in Italy speak Latin fluently, but the Doctors could not display any greater command over that noble language than I could. I summoned to my service Latin words, but after lying in abeyance for many years they did not heed my summons. The cases and declensions proved most refractory. How oft I wished I had kept up my Latin by occasional reading! In the midst of these vain desires, the time of my sojourn in that happy land passed away and I left Italy with infinite regrets over my ignorance. It was only when I arrived in England that I felt my tongue-strings loosened and I was no more dumb. I was once more amongst people with whom I could freely converse.

I spent in all some four months in England. During the first two months I boarded with a small Catholic family at Stamford Hill in the north of London. As this place was too far from the hospitals in the city, I subsequently removed to a respectable boarding-house in Bayswater, where I

paid 30 shillings a week for board and lodging. Washing was not included in this charge. The number of boarders in this house ranged from fifteen to twenty. Some of them were permanent residents and had lived there for several years. Others came in for a few months or days. Thus we had a constant change of people. The boarders were all persons of position,—solicitors, medical men, judges, members of council from the West Indies, Parsee gentlemen and the like. The landlady was most attentive to our wants and had acquired a reputation for her establishment. I was glad that I had taken up quarters in this house. Here I lived with educated English people and had ample opportunities of observing their ways of life and manners. I think some of our Indians in London commit a grievous mistake in living together by themselves. Close to my boarding-house were the quarters of the Indian students. They numbered some ten and were all Hindoos; some of them were qualifying for the I. C. S., others for the bar. They had hired a suite of rooms and kept house for themselves. By this arrangement they had deprived themselves of an excellent chance of an acquaintance with English ways.

London, as we all know, is far and away the largest city in the world. Its population is between six and seven millions, nearly nine times that of Bombay and about three times that of Paris. It is a city of immense distances, and were it not for the excellent systems of locomotion employed, communication between the various parts for purposes of business would be extremely difficult. I provided myself with a shilling map of London with an index to it, and with the aid of this I was able easily to get to the places I wished to see.

I may briefly state how I spent my time in London. I was introduced by the Sisters of Stamford Hill to several respectable families; amongst these I may mention Sir Eyre Shaw, who won his laurels at the head of the London Brigade. I was also cordially received and entertained by the friends of our Institution, Dr. Samuel Kennedy, who paid us a visit some years ago as the champion of the Mattei cause, by his son Dr. Stoddart Kennedy, by the Baroness Gudin and by several others. I could have without difficulty enlarged the circle of

my friends, but I did not care much to spend my time in social gatherings. I disliked, particularly going out to parties at night, and I was moreover conscious of a more important duty. The hospitals of London contained treasures which I earnestly desired to acquaint myself with. St. Bartholomew's Hospital, the Westminster Hospital, to which I was introduced by Dr. Allchin, the Westminster Eye Hospital, the Moorfields Royal Ophthalmic Hospital, and the Homœopathic Hospital in Great Ormond Street were the principal hospitals I attended. The greater part of my time I divided between the Homœopathic Hospital and the Moorfields Eye Hospital. In the latter I was allowed to take a short course free of charge, on the strength of the testimonials I carried. Suffice it to say that I feel that the time and labour devoted to my professional work in London is amply recompensed.

I spent a week at Accrington in Lancashire, as the guest of the Fathers Sergeant and Martin, who were so long and so conspicuously connected with Mangalore and St. Aloysius' College. They were delighted to see one of their old pupils in England and spared no trouble to entertain me. In their pleasant company I went to Stonyhurst College, which in my opinion perfectly fulfils the ideal of a Catholic educational institution. Another day we spent sailing on Lake Windermere, and yet another in Blackburn, a seaside summer resort. From Accrington I went over to Liverpool. I had also the pleasure of frequently meeting Fr. Allchin in London. All the three Fathers whom I have mentioned, though considerably aged, appeared to me hale and hearty. They cherished fond memories of Mangalore and of their Indian friends, and spoke highly of the Catholics of Mangalore.

A few days previous to the close of the parliamentary season I witnessed a debate in the House of Commons. On certain days of the week, when Parliament does not sit, both the Houses are open to visitors. But to enter the houses during its sittings, a written order is necessary, from one of the members for the House of Commons, and from one of the Lords for the House of Lords. I was provided with two tickets for the House of Commons by the kindness of Sir Eyre Shaw. The debate was not an important one. The house was discussing an edu-

cation bill for Scotland. There were in all about seventy members present and of these about twenty only actually took part in the debate; the rest walked about, came in and out, held private conversation amongst themselves, in fact displayed a nonchalance which surprised me very much. I was told that the House is seldom fully attended; secondly, that the number of members is greater than the number of seats available in the house and that on the occasion of important debates, the members have to take some trouble to secure a seat. The House of Lords is similar in construction to the house of Commons. It is more elegantly furnished and contains at one end the thrones of their Majesties, the King and the Queen, as well as the seats for the Prince and Princess of Wales on either side of the thrones.

At the beginning of October I left England. An early winter was setting in and I feared that I should not be able to stand the cold. Hitherto I had found the climate agreeable and had considerably improved in health. Regretfully I took leave of my friends and on 4th October, crossed over from Queenborough to Flushing in Holland and passing through the Low countries I arrived in Leipzig on 5th October. On my way I passed very near Berlin, but I did not think it worth while to visit the town. I had seen London and Paris and I felt reluctant to spend any more money on sight-seeing. Dr. Wilmar Schwabe, the Proprietor of the Central Homœopathic Pharmacy, from whom Fr. Muller obtains his stock of Homœopathic Medicines, on being informed by the Father of my visit to England, had repeatedly invited me to come to Leipzig on my return from London. The reception he gave me is a proof of the esteem in which he holds Father Muller and his noble work. Dr. Schwabe's Pharmacy is the first Homœopathic Pharmacy in the world, and amongst his customers the Kankanady Dispensary stands fourth, the three better constituents being in Germany and Belgium. With extreme courtesy and kindness, he showed me every part of his vast establishment. I visited the Pharmacy several times and I did not spare time and trouble to inquire into every detail of the preparation of the medicines. I profited immensely by this visit, and it was particularly

refreshing to me to observe that the methods of preparing the dilutions and, in general, handling the medicines in the Kankanady Pharmacy were in no way inferior to those employed by the Doctor. Dr. Schwabe is a millionaire, and owns several large buildings in Leipzig and has been decorated with civic honours. He considered my visit to him as a token of the good feelings that have ever existed between him and Father Muller. I was pleased to note that apart from all business considerations, the kind-hearted Doctor several times alluded to and expressed his approbation and admiration of the noble work and self-sacrifice of the Father.

From Leipzig I proceeded to Venice and thence to Rome. A report of the private audience which was granted to me by the Holy Father, has been published in several Indian papers. I do not, therefore, think it necessary to speak about it again. I may, however, explain why the Holy Father showed such a profound interest in Father Muller's work. Before his election, the Holy Father was the Patriarch of Venice, which is the head-quarters of the Province to which our Jesuit Fathers belong. While in Venice, the Pope was intimately acquainted with the Fathers of our Mission, and from them had frequently received reports of the Mangalore Mission. Besides this, our Bishop, during his last visit to Rome, had spoken to the Holy Father about Father Muller's work. If it had not been for the above considerations, it would be difficult to account for the information which the Holy Father seemed to possess and the lively interest he manifested in the welfare of far-away Kankanady. I earnestly hope that the blessing which the Vicar of Christ has so cordially bestowed upon Father Muller's work may bring him prosperity for years to come.

From Rome I went to Naples. There I saw the ruins of ancient Pompei and ascended to the top of Mount Vesuvius. On 20th October I embarked at Naples on board Rubattino's boat and arrived in Mangalore on 10th November.

L. P. Fernandes, B. A.,

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

1ST AUGUST 1906,
CHARITABLE INSTITUTIONS,
KANKANADY.

PRESIDENT ROOSEVELT IN A JESUIT UNIVERSITY.

On June 14th, President Roosevelt attended the eighty-ninth annual Convocation for the conferring of Degrees at Georgetown University, which is conducted by the Fathers of the Society of Jesus. As the names of the candidates were called out, they stepped forward, and received from the President their diploma, which was accompanied by a shake of the hand and a word of congratulation. He then delivered the following remarkable Address to the graduates.

Mr. President, it is a real pleasure to be here in this ancient historic institution of learning to-day. Georgetown is just one year older than the constitution of the United States. It was founded here by Archbishop Carroll, himself bearing one of the great historic names of the Revolution; and from President Washington down every President, with the exception of two, has come here to greet you. Washington was presented with an address of welcome by one of the students, whose children, grandchildren and now a great-grandchild have since come here. That boy of Washington's time is now represented here by his descendant in the fourth generation.

I have only one or two things that I want to say to you who are graduating to-day. In this institution I know that while you lay the full stress you ought to lay upon learning, upon the training of the intellect, yet you appreciate that even more important than intellect is character; that while your intelligence is going to be a great factor, you boys who graduate to-day, in your success, it is your character which will be an even greater factor in the success of each of you, and which will be the all-important factor in deciding whether that success shall be a service to your countrymen or not. You might gain the kind of personal triumph which some people would consider a success, and yet which would merely make you a curse to your countrymen. We must depend upon the development of your individual characters to see that such is not the case, and that when you triumph for yourselves you triumph also in ways that redound to the advantage of the country at large.

I never believe in preaching an impossibly high ideal, because I do not wish to see any young man leave college feeling that the ideal is merely a

thing to be spoken about, written about, talked about in conventional fashion; that is something entirely different and apart from conduct. Your ideals do you no good unless you measurably realize them in your conduct. No institution of learning should fail to make its pupils understand that their conduct, under the strain and stress of life, is the measure of their success in applying the ideals that have been held up to them. Of course, it is unnecessary to say that you who graduate from an institution such as this bear a peculiarly heavy burden of moral obligation. To you much has been given. You enter life with privileges denied to most of your fellows; and therefore we have a right to expect from you a peculiar measure of service to society, to the state, in return.

Of course, the first duty of each of you is to earn his own livelihood. You will not find it too easy, either. Your first business is to be a help and not a burden upon those who have helped put you through or who have entirely put you through this institution of learning. That is your first duty. I do not want you to go out so intent upon reforming the world that you are quite unable to keep your own heads above water. Remember that your power of doing good to others is conditioned upon your not being a burden to others. First be able to hold your own in the world. But if you make that the be-all and end-all of your existence, better never come to a University like this at all. Treat it merely as laying the foundation of your life; and upon that foundation of self-help, of self-sacrifice, raise the lofty structure of service for your fellows, of service to the state, of service to the community as a whole.

Remember, each of you younger men here (what, I think, the older men do not need to be told), that the chance for heroic endeavour of a rather spectacular kind does not often count; that the man who really counts in this life is not the man who thinks how well he could do some bit of heroism if the chance arose, but the man who actually does the humdrum, workaday, everyday duties as those duties arise. The very first thing to do is to do your duty in the family, in the home. No amount of loftiness of aspiration for the welfare of mankind in general will in the least atone if, as

a matter of fact, your mothers and sisters are glad when you are out of the house; if your fathers spend their time wondering what work they can find that you will consent to try. Whatever your work is, do it well, and then by degrees, without your hunting for them, the chances will of themselves arise for each of you to do the kind of work which our educated men in this republic must do if the republic is to rise on a level to the standard set for it by its fathers and founders. It is a happy coincidence that your Commencement comes on Flag Day, when we pay especial honour to the symbol of our national existence. Georgetown which has sent its proportion of soldiers to the country whenever the country called for it, must remember that duty just as high can be done in time of peace as in time of war. We have plenty of evil to combat in this republic, and the success of the fight that we wage against it is going in large part to depend upon the attitude taken by the graduates of our universities, whose training should peculiarly help them to leadership in such a fight.

Now, just one word in connection with that fight. Remember always that honesty can never be unilateral. Do not attack the poor man who is dishonest, or the rich man who is dishonest, as a member of a class; attack him simply because he is dishonest. Wage war relentlessly on every man of wealth who does what is wrong. Attack in every way the iniquity of the corporation which commits iniquity. But, remember, you men of education, you men of college training, you to whom we have a right to look for leadership in the generation now taking up its burdens, that you do the greatest possible wrong if you train people to an obliqueness of vision which shall make them condemn wealth instead of condemning crooked wealth; which shall make them fail to see that the real test is honesty as against dishonesty. Condemn the rich man who corrupts a Legislature; condemn equally the demagogue who seeks to incite one set of our citizens against another because that other is in the material things of this world more fortunately off. The wealthy corruptionist and the sour demagogue who denounces all wealth, represent, not opposite vices, but the same vices developed under different conditions. The arrogance of the

man of wealth who disregards his obligations to the country, who looks down upon and disregards his poorer brother, is not a different feeling from, it is the same feeling as the envy, hatred, malice, felt by a man of mean and jealous temper who lacks means for the more fortunate man who has means. The selfish arrogance and the envious hatred are not different qualities; they are simply the two sides of the same foul shield. You can rest assured that the poor man who thus envies and hates the rich man, the arrogant rich man who looks down upon and disregards his duty toward the poor man, would each commit the faults of the other if fortune placed him in the position of the other.

I was much pleased to-day, not only to be able to give degrees, but to give prizes, in at least one case, to students who had evidently been able to develop a thoroughly sound mind in an exceptionally sound body. I believe in Athletics, but I believe in them chiefly because of the moral qualities that they display. I am glad to see the man able to keep his nerve in a close baseball game, able to keep his courage under the punishment of a football game or in a four-mile boat race, because if the boy really amounts to anything and has got the right stuff in him, this means that he is going to keep his nerve and courage in more important things in after life. If your prowess is due simply to the possession of big muscles it does not amount to much. What counts is the ability to back up the muscles with the right spirit. If you have pluck and grit in you to count in sports, just as if you have the pluck and grit in you to count in your studies, so in both cases it will help you to count in after life. You will not need to show in after life the identical traits of intellect or of bodily prowess which you have shown here in college; but you will need to show the character, the qualities of heart and soul which enabled you in college to make valuable your intellect or your bodily prowess. When you come out into after life I can say no more than to wish you to copy the motto which should be the motto of every boy who plays on a college eleven: "Don't flinch, don't foul, and hit the line hard."

THE ARTIFICIAL LAKES OF KARKUL.

Visitors to Karkul ought not to miss the golden opportunity of beholding what constitutes one of the chief glories of that ancient stronghold of Jain power. The Jain rulers of that town seem to have been enamoured with the romantic beauty of the artificial lakes they created in and about their capital. Such lakes diversify the hill-scenery on the other side of the Ghauts that form the natural barrier between the Province of Mysore and the low-lying countries of the coast. There they serve the further utilitarian purpose of irrigation, and but for them, the vast hill-slopes could never be coaxed into yielding a crop plentiful enough to repay the labour bestowed and the expense incurred in tilling the churly soil. After the migration of the Jain chiefs across the border, naturally they missed a feature in the landscape to which their eyes had been long accustomed in their mountain home, and accordingly they conceived and carried out the idea of reproducing it in the country of their adoption.

Adjoining the historic town of Karkul, there are four such lakes, two of these being situated along the main street of the old Jain town, and the other two at its eastern extremity. The largest of these is the Rama Samudra (Sea of Rama) situated at the eastern extremity of the street. It has a circumference of three miles and is more than half a furlong in width. It was formed by constructing a bund across the narrowest portion of a valley running in a southerly direction. When it is full, its waters are clear and blue, and free from weeds. Unfortunately, however, its northern and north-western coast being rock-bound, cannot be utilized for agricultural purposes; but elsewhere the rock recedes from the shore, leaving a rich margin for cultivation, which is one wide expanse of green, or waves with undulating golden corn, according to the season. Orchards of arecanut, cocoanut, plantain, jack, mango and other fruit-bearing trees agreeably diversify the dull monotony of the level land. The sweeping curve of the lake is dotted all over with cottages of the industrious Christian cultivators, each cottage standing in the midst of its own garden. Fringed with these pretty cottage gardens, the lake presents a most idyllic and pic-

turesque scenery, vividly recalling to mind pictures one may have seen of smiling lands where man reposes in a secure sense of the plenty scattered by Nature's lavish hand. During the monsoon the surplus waters of the lake flow out through a channel at its northern end, and rushing down over a bed of rock, form a pretty miniature cataract. The vicinity of the lake is, of course, a favourite resort of picknickers and pleasure-loving folk.

Standing on an eminence in front of the Travelers' Bungalow, and looking towards the south-east, another delightful view greets your eye. A narrow expanse of clear blue water, the edges of which are bordered by the graceful areca and the majestic cocoanut, whose plumes are mirrored in the clear depths; yonder the fields laid out in terraces, levelled with infinite labour, and now delightfully green with tender paddy; the groves of plantain trees weighed down with their large and heavy bunches of fruit; the tall and slender stems of the arecanut that sway their graceful crown of feathery leaves in the gentle breeze; the white walls of the neat little cottages that gleam from amidst the trees—make up a scene on the loveliness of which the eye of man could feast for ever. Hard by is a projection of land resembling a peninsula. At your feet is a miniature island, the perpetual haunt of the paddy-bird. On the other side is a miniature jungle of picturesque-looking Bogi trees, with narrow cone-shaped tops, while far in the background are discernible the outlines of the Truvathoor Hills bare at the summit, a little to the left of which stretches away the Mujimate range of hills, with forest-clad sides. The country between is undulating with low hills and bare rock, some tracts covered with copse and brushwood, with here and there forests nestling cosily in sheltered nooks. On a rocky hill to your right towers the statue of one of the Jain saints, 50 feet high, dark and spectre-like, looking for all the world like a gigantic sentinel keeping watch and ward over the enchanted region. Near by is the Chaturmukha (Four-faced) *basti* or temple on a rock of lower level.

Continuous with the western bay of the lake, but separated by a bund, is another lake called Tavare Kere (Lotus Lake) on account of the white lotuses that were once an ornament of it. In size

it is much smaller than the Rama Samudra, its circumference being only half a mile. It is now gradually filling up. Its northern margin is cultivated; but the southern is very rocky, and on one of these immense boulders stands the four-faced *basti* mentioned above.

Another lake, Anekere, runs parallel to the Mangalore-Someshwar road for over half a mile just as the latter approaches the town on the southern side. This lake is so called from the fact of the elephants of the Jain chiefs being formerly led to it for sporting in the water. It is a shallow piece of water which fills during the monsoon, but dries up and becomes marshy during the summer months. It is choked up with weeds, and like the Tavare Kere is being slowly filled up. In the middle of it is a small islet, on which stands a ruined Jain *basti*. This lake is noted for its famous red lotus flowers, which in the month of October are in full bloom. When the broad bosom of the lake is literally mantled with the large circular leaves, the buds of these water-lilies, glowing with a rich roseate hue, peep out above the green leaves here, there and everywhere, till they blossom wide and expand their maiden charms to the young gallant of a sun as he climbs the sky and kisses them into new life with his warm and cheery rays. This lake is celebrated also for the mahseer fish which thrive well in it. The right of catching it is annually farmed out.

The pretty Udiavar river which debouches into the sea near Malpe has its tiny source in the surplus waters of this lake. On the southern side of this lake, and separated from it by an embankment, on the outskirts of the old Jain town, lies Sikdy Kere (Prawn Tank), so named from the prawns with which it abounds. About a mile from Karkul and a couple of furlongs from the road leading to Padubidri, lies the Jangum tank, constructed not by the Jains, but by the Lingayat Rajahs of Bednore or Ikkeri, by throwing up a bund across a narrow part of the valley. It is about half a mile round. On its western margin stands a Lingayat Matt, which like all other Lingayat buildings in the district, is fast falling into ruin. The borders of the lake are well wooded and cultivated.

KARKUL, 12TH AUGUST '06.

B. Colaço.

INOCULATION.

As my work lies in the Bombay Bacteriological Laboratory, which up till lately was known as the Plague Research Laboratory, some of my friends have been asking me various questions regarding the nature of the serum used in inoculation and of its efficacy against plague. Considering the wild havoc this terrible epidemic is yearly working both in Bombay and elsewhere, I think I shall be doing a good thing if I lay some facts before the gaze of the readers of the *Mangalore Magazine*.

When the plague first broke out in September 1896, Government was seriously alarmed at the number of attacks and deaths from this epidemic in Bombay and in the Presidency. Several learned Doctors were sent out from home, important sanitary measures, such as evacuation and disinfection, were enforced and the best known medical treatment rendered, but all proved of very little benefit. At last the eminent bacteriologist, Dr. W. M. Haffkine, C. I. E., after a few months of trial discovered a fluid known as the Plague prophylactic, which if injected into the human system, would protect a man from the plague. The experiment was first tried on animals; next Dr. Haffkine tried it on himself, and several eminent professors of the Grant Medical College, many private practitioners, and later on, His Excellency the Viceroy himself and his Staff, when on a visit to the plague-stricken districts, all underwent the same operation. At about the same period, plague broke out in our large jail here. This furnished an excellent opportunity of testing the efficacy of the new serum on the public. The result of it was that there were 12 cases among 183 uninoculated persons, with 6 deaths. There were 2 cases among 154 inoculated persons, with no deaths to record. The effect was magical and when the public came to know this good result, the Laboratory was daily crowded with people who came to be inoculated. Since then, it has been freely used in all infected countries and all communities with very great success, and the Annual Report of this year will show that 3,16,639 doses alone of this invaluable serum have been sent out from this Laboratory during the last official year.

Numerous statistics all recorded with the most scrupulous accuracy, might be adduced in favour of inoculation; but I shall content myself with quoting only one which relates to Bombay itself, the modern motherland of the Plague. Dr. J. Turner, M. B., C. M., the Executive Health Officer of the Bombay Municipality, in his letter No. 2812, dated 20th July 1906, states that the total number of the Health Department Labour Staff and their relatives inoculated from 1st August 1905 to 31st May 1906 was 10,551. The total number of plague attacks and deaths amongst them were:—

Attacks 17—Deaths 15.

The number of people among the Health Department Labour Staff *uninoculated* is 418. The total number of attacks and deaths among them were:—

Attacks 88—Deaths 83.

The death-rate among the inoculated comes to 1·8 per 1,000, whereas it comes to 62 per cent. among the uninoculated Health Department employees. These facts speak for themselves and establish the merit of Haffkine's serum beyond cavil or dispute. Just as vaccination immunises a man from catching small-pox, so does inoculation secure immunity against plague. There have been, it is true, and there will be now and again small-pox cases among vaccinated people, and I am one of them; and there have been plague attacks among those that have undergone inoculation; but the attack is usually of a mild character as the attack of small-pox has been in my own case, and there is every prospect of getting over the attack easily. I may also say in passing that anti-typhoid and anti-cholera inoculations have shown very comforting results in India.

The majority of people are woefully ignorant as regards inoculation, and they consider a little pain and high temperature which follow inoculation for about 12 hours to be as bad as plague itself. Experience shows that strong and healthy men are not proof against this deadly epidemic, and this is noticeable among those coming over from Canara. It is certain that, while we live in a tainted atmosphere and no better remedy than inoculation has yet been discovered, it would be an excellent thing if every one of us were to be inoculated just

when the next plague season, if I may say so, is on; and reasonably we could look into the results and if satisfactory, we could renew the operation as often as it is necessary.

I may likewise quote another testimony of a medical man well-known to a good many of the readers of the *Mangalore Magazine*,—Dr. Paul P. Fernandes, L. M. & S. Writing to the Superintendent, Plague Operations, Poona, he says that of 3,000 persons whom he inoculated last year, not one was affected in health and not a single complaint was heard from them. He considered that the recovery of an inoculated person from a serious attack of plague was due to the inoculation, and the general health of the inoculated remained the same. He quoted the case of the weavers of Guledgud in the Bijapur District who were inoculated and stayed on in the infected areas without being any the worse for it, although their uninoculated neighbours were having cases of plague daily, and even such of the uninoculated persons that only came into the town for work during the day fell victims to it; and he further stated that he fully believed in the efficacy of the vaccine as a prophylactic and that no untoward results had followed its use.

For more detailed particulars regarding inoculation, what it is made of, and a vast amount of information on the plague and the manufacture of the prophylactic, I would highly recommend the reading of a pamphlet containing the lecture given before a large audience during the Industrial and Agricultural Exhibition by Lieut.-Colonel W. B. Bannerman, I. M. S., M. D., B. SC., F. R. S. E., Director, Bombay Bacteriological Laboratory, who will, no doubt, be remembered as the popular Civil Surgeon of Mangalore some years ago. These pamphlets are sold by all book-sellers in Bombay for the nominal price of 4 as. 6 pies.

BOMBAY, AUG. 13, 1906.

Pius V. Domingo.

Judge not the preacher, for he is thy judge;
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good; if all want sense,
God takes a text and preacheth patience.
He that gets patience, and the blessing which
Preachers conclude with, hath not lost his pains.

—George Herbert.

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

CHAPTER VIII.

• IMPENDING PERSECUTION AVERTED BY
A WONDERFUL OCCURRENCE.

The singular success with which God crowned the labours of the missionary among Christians as well as pagans could not but excite against him the jealousy and hatred of the heretics and the Budhists alike. Instigated by the French Calvinists, the Budhist '*Sangatores*' planned the destruction of the newly-formed Catholic community by prevailing upon the King to pass orders for the demolition of the church and the banishment of Father Vaz to some distant place of safety whence he could hold no communication with his flock.

Twice did they seek to obtain the King's consent to their nefarious designs. The first time, it was zeal for the safety of the kingdom that was put forward as their plea. The missionary, they represented, was at bottom a spy from Goa, who, under pretence of propagating Christianity, was in reality preparing the way for Portuguese supremacy in the king's dominions. In proof of this allegation, they pointed to the newly-built Church, where large numbers of Christians were gathering every week from all quarters of the island, ostensibly for purposes of religious worship, but in reality for planning a general rising against the king. If the king did not take heed, a day would sooner or later dawn, when there would be a general mutiny, headed by this very missionary, which would in all probability end fatally for the kingdom. To avert, therefore, this national calamity they begged of the king to order the immediate dismantling of the sacred edifice and the banishment of the missionary out of his kingdom.

The king, however, could not be imposed upon so easily. He was too peace-loving and kindly and at the same time prudent and discreet, to let himself be betrayed into acts of such violence. From the very outset, he told these evil-minded zealots, he had taken measures to have the missionary closely observed, and it was only after fully

satisfying himself that he was no spy, but a true missionary who had come there with the sole object of promoting the interests of his religion, that he had harboured him in his own kingdom. Nor had there been anything since, whether in the missionary's own conduct or in that of his followers, that could warrant a change of opinion. Under these circumstances, he concluded, it would be criminal on his part, and certainly unworthy of a sovereign, to mete out to this guileless missionary the treatment which they were advocating.

Baffled in their first attempt but not daunted, Father Vaz's enemies returned to the charge a few days later with a change of tactics. The standpoint this time was not state-craft but religion. The religion which the missionary was propagating among the king's subjects was quite subversive of the tenets of Budhism. It was the new-fangled creed of the king's inveterate enemies, the Portuguese. And such were the powers of persuasion with which it was preached, that not merely Christians but large numbers of their own followers were flocking to the Christian Church to hear the missioner. Already scores of believers in Buddah had been perverted to the alien creed; even now as they addressed him, they could point out several in his own place who had forsaken the cult of the gods of the country and had severed their connexion with their former priests; and they felt themselves bound in conscience to warn him that, unless he took peremptory measures to stem the tide, he would soon behold with his own eyes the whole kingdom enticed away from the religion of his fathers to that of his enemies. Let him, therefore, take heed in time. The destiny of kings and princes was in the hands of the gods, who bestowed lands and dominions on whomsoever they pleased.

Thanks to the king's spirit of tolerance towards Christianity, and his shrewdness in seeing through the malice of its enemies, he soon succeeded in closing the mouths of both the Budhist petitioners, and their Protestant instigators. To the latter he replied that although he hated the Portuguese on political grounds, he respected their religion which, in his opinion, was considerably superior to either the French or the Dutch sample of it, which they themselves were trying to disseminate. As to the

Sangatores, if it was true that the temples of the gods were being deserted for the church of the Christians, it was their own clear duty to emulate the zeal of the stranger by more frequently preaching in the temples and instructing the people in the tenets of their own religion. It was thus that they should serve the interests of religion, and not by instigating him to deeds and measures against Christians, which, they could not deny, were unworthy not only of a king but even of a man.

The signal discomfiture which these agitators met at the royal hands, aggravated by the snubbing which they received for their pains, so far exasperated them that, far from yielding to the royal will, they determined to take the law into their own hands. They sent menacing messages to Father Vaz, forbidding him to receive any more neophytes. Gathering a mob about them, they marched from house to house, seized upon rosaries and other articles of devotion, waylaid worshippers going to church, and forcibly drew away people from attendance at divine service. The missionary, however, was not to be daunted so easily. The king, he knew, had declared himself in his favour; but when it was a question of a general rising, as this threatened to be, he could hardly be expected to shelter him against the popular fury, however much he might wish to do so. In these circumstances, Father Vaz redoubled his confidence in the King of kings, and prepared himself to face the worst, even to lay down his life for his flock. His trust was not betrayed. Heaven itself interposed in his behalf by a prodigy which not only averted the impending persecution, but also ensured peace and freedom for the future.

When the enemies of God were plotting the ruin of His Church, God threatened the kingdom with a dire calamity. The usual rains, which fall towards the end of May, and on which depend the crops of rice, the staple food of the country, failed entirely, and drought and famine stared the inhabitants in the face. The situation was a desperate one, which no human means could possibly avert, and it was but natural that recourse should be had to Heaven. The king called upon the *Sangatores* to have public prayers said in the temples and propitiatory sacrifices offered to Buddha to implore

the mercy of Heaven. His orders were diligently obeyed; every expedient was tried; even the rites of the devil-worshippers were laid under contribution. But no rain came. The earth was completely parched; the skies showed no signs of relenting; bad food and bad water brought on pestilence to which men and cattle began to fall victims. In this emergency, the king bethought himself of his Christian subjects. He sent for some of them who happened to serve in his own palace, and despatched them to Father Vaz with a royal message. They were to tell him how dearth and famine were decimating the land, and how all the prayers and supplications and sacrifices offered by the *Sangatores* had utterly failed to propitiate the divine wrath. Here then was a golden opportunity for the priest to give his people a practical proof that the religion which he was preaching was the only true one. Let him by his prayers and sacrifices save the people from starvation and death, and his success when all others had failed would go far to corroborate the truth of his mission.

The saintly missionary discerned the finger of God in the king's message. He sent back the messenger with the answer that he would gladly comply with the king's behest. He exhorted the king to confide in the Lord who would grant his petition if it conduced to His greater glory. Father Vaz then despatched men to erect an altar in a public square of the town, whereon he placed a large crucifix, and in the sight of a great congregation which the gravity of the situation soon attracted, he cast himself down on his knees and poured forth his soul in fervent prayer. As he prayed, lo and behold! the sky began to be overcast and a shower of rain came down so plentifully that the awe-struck multitudes could not but believe that the God of mercies had worked a wonder in answer to His servant's prayers. It was a literal verification of the famous saying of St. Augustine that, as the prayers of the just man ascend to heaven, the mercies of the Lord descend to earth. What went a long way to accentuate the marvellous nature of this event was that while the whole country around was deluged with rain, the spot on which the altar stood remained perfectly dry. Naturally enough, the event was as much

a source of rejoicing to the Catholics as it was of shame and confusion to their enemies. Touched by divine grace, some of the heathen witnesses of this event asked to be instructed in the Catholic religion, and, what was more consoling, a good many apostates, who had gone astray from the path of truth, and were proving a source of great scandal to the heathen, returned to the true fold and atoned for the past by pious and edifying lives. In grateful recognition of the favour obtained, the king allowed Father Vaz greater freedom to preach the Gospel in the kingdom, the only restriction being that he might not stay out of town for any length of time.

CHAPTER IX.

MISSIONARY WORK IN COLOMBO AND OTHER DUTCH STATIONS.

Availing himself of the royal permission to exercise his apostolic ministry outside Kandy, Father Vaz began to traverse the kingdom; and the Christians of Jaffna and Potulan, whom he cherished with special affection as the first fruits of his labours, were naturally the first to profit by his ministrations. His next field of labour was Colombo, at that time an important Dutch station. Under the Portuguese sway, Colombo had owned a flourishing Catholic community. But with the advent of the Dutch, Catholicism had wellnigh ceased to exist. The few Catholics that still remained could practise their religion only in private. Father Vaz entered Colombo in the garb of a beggar, and resorting to means similar to those which he had employed elsewhere, he gradually succeeded in making himself known to some Catholics through whom he was introduced to others. The congregation increased day by day, but to elude the watchful eye of the Dutch authorities, the sacred ministry had to be performed under cover of night. In a short time, Father Vaz instructed the Catholics, blessed their marriages, baptized a number of their children, administered the sacraments of Confession and Communion to large numbers, reconciled parties at variance with each other, and even received some Dutch Protestants into the Church.

Though all this was accomplished under cover of night and every precaution was taken to main-

tain privacy, it was hardly possible that scenes of such activity should long escape detection. Somehow the Dutch Governor got scent of Father Vaz's doings, and ordered his men to waylay him and place him in confinement. Had the order been only carried out directly as it was issued, Father Vaz should certainly have fallen an easy victim to the zeal of the Dutch. But Providence willed otherwise; and a slight delay on the part of officials gave him time to withdraw from the scene of action and betake himself to Negombo.

Among the places which he visited at this time and where he effected great reform, are mentioned Gurubel, Trincomalee, Sativaca, Safragan, Batecolao and Malvena. Of his doings, however, in this vast field, we possess but scanty details, such as are found recorded in a letter of one Father Menezes of whom we shall have to speak presently. Even these refer not so much to the kind of work Father Vaz did in these places as to certain striking incidents in his life which raised him high in the esteem and veneration of the people:—

“The kind of life which Father Vaz is leading is so holy and supernatural that the people have no hesitation in putting down certain striking occurrences as real miracles. Even the infidels relate of him things that seem most extraordinary. I have not been able myself to verify the truth of all these statements. But one incident, that of the wild elephant, happened in my own mission, and I have it from the lips of an ocular witness who attested it on his oath. Father Vaz was travelling with a few companions along the road leading from Maripo to Vellevalim. The Father was walking ahead, holding a small book in his hand (probably his Breviary), when suddenly a wild elephant emerged from the wood. The companions at once turned back and fled some distance, but the Father, who was absorbed in thought, and was, apparently, quite unconscious of the danger walked on. The fierce animal advanced quite close up to the Father, paused a while, and then taking another direction, disappeared in the woods.

“At Palliacullao, when Father Vaz was preaching a mission to the pagans, one of them, who was well advanced in age but as yet had no child, begged of the Father to pray to God that he might

have a son. Father Vaz exhorted him to become a Christian, instructed and baptized him. And lo! in due course of time the new convert became the happy father of a male child.

"At Putlam, Father Vaz was summoned to a dying woman who had been in labour for three days over a still-born child. He administered to her the last Sacraments, and moved by the sight of her sufferings and the desolation of the whole family, he repaired to the chapel and began to pray. There he remained kneeling until word was brought to him that the woman had been safely brought to bed and was quite out of danger.

"At Benacuddipu, a woman called Anna-Pulle was living away from her husband. Father Vaz exhorted her to reconciliation, but she would not yield. God punished her obstinacy by a horrid tumour which grew on her head and soon brought her to death's-door. Father Vaz called in, and finding her sobered by the tribulation, gave her his blessing and she was instantaneously cured. This marvellous incident I heard from the woman herself."

After some months spent in this missionary tour, Father Vaz returned to Colombo, where an agreeable surprise awaited him. It was the arrival of two new missionaries from Goa. On hearing from the Provincial of the Jesuits in Manapad, how much Father Vaz had already done in Ceylon for the propagation of the Gospel, and how much could still be done if there were more labourers in the field, the Bishop of Cochin, Mgr. Peter Pacheco, of the Order of Friars Preachers, whose jurisdiction then extended to Ceylon, procured from Goa two priests of the Congregation of the Oratory, and ordered them to report themselves to Father Vaz at Colombo. These two Fathers were Joseph Menezes and Joseph Carvalho. To these was added some time later a third priest named Father Peter Ferrao. At the same time the Bishop appointed Father Vaz his Vicar General for Ceylon with full powers.

Father Vaz's joy and thankfulness at this timely acquisition may well be imagined. His youthful dream of spending himself in the evangelization of Ceylon had well-nigh been realized; and now when the initial difficulties had been overcome and the

field was ripe for harvest, the heavenly husbandman had in his own good time sent his labourers to gather in the harvest—labourers who were well fitted for the task by their great natural abilities and yet more by their solid virtues. Father Vaz lost no time in assigning to each one his proper sphere of work. The northern part of the island comprising Jaffna, Mantola, Vannym, Puncrym and the adjoining territory, was put in charge of Father Ferrao, with Jaffna as his headquarters. Father Menezes was stationed at Putlam, with the additional charge of Colombo and Negombo in the south. His nephew Father Carvalho was posted at Kandy, where Father Vaz also resided, thus leaving himself free to make missionary excursions through the whole island whenever he pleased.

(To be continued.)

BORIMAR, S. CANARA.

Denis Luis.

FRIENDSHIP.

Two hearts as in one breast,
Two wills with single quest,
Two souls that seek the best,
And love e'er vernal.

One thought of minds atwain,
One common end to gain,
One lofty hope sustain,
And love diurnal.

Two aims that course as one,
With love and hope begun,
The same when all is done,
And love supernal.

One stroke and both to fall,
And twain 'neath single pall—
One hastening to the call
Of Love Eternal.

J. LEO MCGUINNESS
in the *Boston Stylus*.

The New General of the Jesuits.

FATHER FRANCIS XAVIER WERNTZ has been elected in Rome to succeed the late Very Rev. Fr. Martin as General of the Society of Jesus. The tone and spirit of the remarks which the chief organs of public opinion made on the event left little to be desired. The Society of Jesus is happily ceasing to be the bugbear in this country that it has been for so many generations. Englishmen are coming to know it better, and with fuller knowledge the old deep-rooted antipathy has lost much of its unreasoning virulence. It is not perhaps to be expected that the old idea of the political and intriguing Jesuit should have altogether disappeared, so that we are not surprised at many of the newspapers seeing signs of Statecraft in the election of a German Jesuit at this juncture. The Paris correspondent of *The Times* asserted in the Monday issue that, "as a matter of fact, coming as it does in existing circumstances, the election certainly has a strong political colour." THE GERMAN EMPEROR, of course, has been at work even in the midst of the General Congregation of Jesuits held at Rome, and these have not been unwilling to pay a compliment to the KAISER and curry favour with him, especially as they could at the same time deal a blow at the French Republic. The Paris correspondent finds some consolation, however, in the election, for if a Frenchman had been chosen, he would probably have been of the "uncompromising Ultramontane aristocracy." "The selection of a German" he says, "can scarcely be worse and perhaps not as bad, unless international complications should arise, and then it is true it might have grave consequences for this country [France]." In a leading article of Tuesday's issue *The Times* called attention to the unusual interest which the election of FR. WERNTZ had aroused in the political world, and while deprecating exaggeration found the speculations referred to extremely natural.

It may perhaps be worth while to trace in outline the history and character of a man whose election has given rise to such speculation. FR. WERNTZ was born at Rottweil, a quaint old town overlooking the Neckar, in Würtemberg, on Dec. 4, 1842. On the day after he had completed his fifteenth year he entered the novitiate of the Society of Jesus. After the usual course of studies, he taught grammar for four years at the College of Feldkirch, in the Austrian Tyrol. He made his theological studies at Maria Laach, which at that time belonged to the Jesuits. After some more teaching and special studies, he was appointed to the chair of Canon Law at Ditton Hall, not far from

Liverpool, where the exiled German province then had its theologate. When he had taught Canon Law for some five years at Ditton Hall, he was transferred to St. Beuno's College, North Wales, where he lectured in the same subject for a year. In 1883 he was called to Rome, where he has held the Chair of Canon Law in the Gregorian University ever since. He was made Rector of that University in 1904. Hardly the training required for a diplomat the judicious reader will think. And indeed, as all who know FR. WERNTZ will agree, there is nothing of the diplomat or of the politician about the new General of the Jesuits. He is as straight, as honest, and as simple as a good religious should be. His life has hitherto been spent in the steadfast and faithful performance of the trying task of training the young, and his own bright example of unswerving fidelity to duty gave efficacy to his teaching.

Würtemberg is famous for its high educational standard, and it has produced such men as KEPLER, SCHILLER, SCHILLING, HEGEL, and many more. FR. WERNTZ will be added to the long list of her distinguished sons. As a canonist he is already well known in the Catholic world. He is a Consultor of the Sacred Congregations of the Council, of the Holy Office, of Extraordinary Ecclesiastical Affairs, and of the Index. In his capacity of Consultor of the Roman Congregations, he has done work which has been well known and appreciated by specialists for years past. We may mention his "Votum In Coloniensi," March 18, 1893, that in a similar case of December 14, 1895, and the still more famous "In Parisiensi," April 1, 1898. These solutions of knotty questions of law, by their thoroughness and the inevitableness of their conclusions, remind one of the classical dissertations of BENEDICT XIV., a canonist for whom FR. WERNTZ has the highest esteem. In 1898, he began the publication of his monumental work, "Jus Decretalium." The fourth volume treating of the law of Marriage appeared in 1904, and was at once greeted by learned reviewers as the best book yet written on the subject. FR. WERNTZ is not content with stating and explaining the law. He knows that the modern learned world loves the historical treatment of scientific questions, and he indulges the taste of the day. It is needless to say that everywhere and always he shows himself a devoted son of the Catholic Church, and a valiant and at the same time a prudent, defender of her rights and those of the Roman Pontiff.

The Tablet, Sep. 15, '06.

College Chronicle.

June 21st, Thursday.—Feast of St. Aloysius Gonzaga, Patron of the College. Rev. Fr. Superior of the Mission sang the Solemn High Mass, assisted by Frs. Gonsalves and Saldanha as Deacon and Sub-Deacon. In the afternoon at 4 o'clock there were Solemn Vespers, after which Fr. Saldanha preached the panegyric of the Saint. His Lordship the Bishop gave Solemn Benediction, with Rev. Fr. Rector and Fr. Perazzi as assistants.

June 22nd, Friday.—Feast of the S. Heart of Jesus. Fr. Ghezzi said the 7 o'clock Mass and preached. At 11 A. M. there was Exposition of the Blessed Sacrament, followed by Adoration during the rest of the day, at which the various forms of the College as well as some of the schools of the town took their turn.

June 24th, Sunday.—Feast of St. John the Baptist. At 6 P. M. there was an entertainment given in the Exhibition Hall as a prelude to the festivities to be held later in commemoration of the Silver Jubilee of the Senior Sodality of the College.

June 26th, Tuesday.—King-Emperor's Birthday.

June 27th, Wednesday.—At 4.30 P. M. the Students assembled in the College Hall to offer their greetings to His Lordship the Bishop on the tenth anniversary of his consecration.

June 29th, Friday.—Feast of SS. Peter and Paul, the Patronal feast of Rev. Fr. Rector. At 5.30 P. M., a marble cenotaph was unveiled by the Bishop of Mangalore to the memory of Rev. Fr. Joseph Willy, S. J., First Rector and Principal of the College. Speeches were made by His Lordship the Bishop, Rev. Fr. Rector, Fr. J. C Vas and Mr. A. P. P. Saldanha, B. A., B. L.

July 10th, Tuesday.—Requiem High Mass for the repose of the soul of Lawrence Lobo Prabhu.

July 26th, Thursday.—Feast of St. Ann. In the afternoon Fr. Saldanha preached in St. Ann's Convent Church.

The first wholiday cricket match was played to-day with the Ex-Aloysian Club.

July 28th, Saturday.—Bishop's holiday. A whole-day cricket match with the M. C. C.

July 31st, Tuesday.—Feast of St. Ignatius. Fr. Saldanha sang High Mass. Fr. D. Gioanini was the evening panegyrist. Solemn Benediction was given by Rev. Fr. Rector.

August 15th, Wednesday.—Feast of the Assumption. Solemn High Mass was sung by Fr. Ghezzi with Frs. Saldanha and Fernandes as assistants. Fr. Camisa pronounced his last vows in St. Joseph's Church, Jeppu. In the afternoon, the sermon was preached by Fr. Thomas Noronha and the Benediction of the Bl. Sacrament was given by Rev. Fr. Superior.

August 21st, Tuesday.—Eve of the Rector's day. At 6 P. M., "Cherry Bounce" was performed exclusively for the sake of the Lower Secondary Department.

August 23rd, Thursday.—Rector's Day. The Programme is given on another page. At 5.30 P. M., the Old Boys headed by Dr. P. Mathias, Assistant Civil Surgeon, tendered their greetings to Rev. Fr. Rector.

August 30th, Thursday.—A half-day cricket match was played with the Government College and ended in an easy victory for the College Eleven.

September 8th, Saturday.—Feast of the Nativity of the B. V. Mary. Benediction of the Blessed Sacrament at 4 P. M.

September 10th, Monday.—The College Eleven played the Mangalore Cricket Eleven.

September 24th, Monday.—The Inter-School Gymkhana commenced to-day. The College Eleven played the Government College Eleven and won by 140 runs, thus winning the Senior Silver Cup.

September 27th, Thursday.—Our Junior Cricket Team and the Government College Juniors played the preliminary match for the Cup. The former won by an innings and 15 runs.

September 28th, Friday.—The final match for the Junior Silver Cup: St. Aloysius' College v. Basel German Mission School. Our Juniors won the match and secured the Cup.

September 30th, Sunday.—The total rainfall in the month of September was 10.35 inches, making a total of 108.77 inches for the season since April 1st.

THE RECTOR'S DAY.

PROGRAMME.

Tuesday, August 21st.

4.30 P. M. IN THE ACADEMY HALL.

'THE RECTOR'S DAY'.....*Ditty.*

THE ADDRESS.

THE BARDS AND MINSTRELS OF CANARA.

'RATAPLAN'.....*Chorus.**Wednesday, August 22nd.*

6.30 A. M. REV. FATHER RECTOR'S MASS.

8 A. M. FIELD SPORTS.

1. Flat Races. 2. Tantalus Trial. 3. Hurdles. 4. Candle and Obstacle Races.

10.30 A. M. THE GYMNASIUM.

1. Drill and Acrobatic Feats. 2. Bars and Rings.
3. Ground Gymnastics. Trapeze.

2.30 P. M. CRICKET AND ROUNDERS.

5.30 P. M. PRESENTATION BY THE ALOYSIAN ASSOCIATION

6. P. M. MUSICAL AND DRAMATIC ENTERTAINMENT.

The following address from the students of the College was read by Mr. Bonaventure Pais:—

DEAR REV. FR. RECTOR,

We, the Students of St. Aloysius' College, are assembled here to greet your Reverence on the occasion of your Feast-day and to wish you many happy returns of the same. When, a twelve-month ago, we presented ourselves in this very Hall, it was to congratulate you on your appointment as Rector, and to offer to you the sincere expression of our loyalty. The warm wishes and the well-founded hopes of that day have since received fulfilment in a measure and in a manner hardly ever equalled in the annals of this College. The signal success of the past year in the University Examinations is, indeed, an oft-told tale, but it will bear a brief reference to-day. Our achievements in Cricket have established a record of which any College may justly be proud. Our Athletes have won distinction in keenly-contested events. If figures count for aught, we may mention that the number of students on the rolls has seldom been surpassed. The tone of the College is as high as ever; the intercourse of teachers and students is

most cordial; and an unseen, though not unfelt elevation of mind and heart, is being wrought in us by converse with the noble souls set over us as our guides, philosophers and friends. Nor have material improvements been lacking in and about the College buildings. They have added considerably to accommodation and comfort.

All this, Dear Rev. Fr. Rector, goes to prove that the College is not merely striving to maintain the high reputation of bygone days, but that under your rule, unless we are grievously mistaken in reading aright the signs of the times, there is opening out for this institution a new era in which it is destined to take high rank among the leading educational establishments of the Indian Empire. The new arrangements of the Department of Public Instruction seem virtually to re-construct the system of education in the Presidency. But whatever may be the practical outcome of these measures, we feel secure that the cause of education among us is placed in worthy hands, and that the interests of the rising generation of this District are never likely to suffer.

In manifold ways, then, Dear Rev. Fr. Rector, have you made us debtors to yourself and to the College over which you have been placed. Accept, therefore, the expression of sincere gratitude from the entire body of students that greets you to-day. We assure you that it is not merely a pretty sentiment we are trying to put into words. The fervent prayer of youthful hearts rises to-day to Heaven to invoke every blessing on you and on your self-sacrificing Staff of Professors. From warm hearts goes forth a petition to Almighty God, that you may be spared to us for many a year in health and strength to guide the destinies of this College.

As a slight token of our profound esteem and affection, we beg your acceptance of a spiritual bouquet of 758 Communions, 1,774 Masses, 1,841 Rosaries and 2,323 Visits to the Blessed Sacrament.

We remain,

Dear Rev. Fr. Rector,

Your obedient children in Xt.,

The Students of St. Aloysius' College.

COLLEGE CRICKET CLUB.

FOUNDED 1882.

Want of space compels us to be brief in our cricket notes, and to content ourselves with a slightly longer account of the Trophy Matches.

I. COLLEGE C. C. V. EX-ALOYSIAN C. C.

Played July 26th—College won.

EX-ALOYSIAN C. C.

<i>First Innings.</i>		<i>Second Innings.</i>	
V. Castelino, b D. Castelino	2	lbw b D. Castelino	1
J. Rasquinha, b D. Castelino	1	b D. Castelino	5
A. Sequeira, b D. Castelino	0	c D'Souza, b Pais	14
Th. Corea, b D. Castelino	3	b Coelho, c Gonsalves	1
L. Minezes, b S. Coelho	11	b Coelho	3
L. Sequeira, b D. Castelino	0	b Coelho	7
W. Vas, b D. Castelino	1	b D. Castelino	1
J. Mathias, b D. Castelino	0	not out	
S. Mathias, not out	6	b Coelho	7
Th. Castelino, b S. Coelho	0	c Gonsalves, b Coelho	6
A. Nazareth, b D. Castelino	0	b Coelho	0
Extras	8	Extras	3
<i>Total</i>	<u>32</u>	<i>Total</i>	<u>48</u>

COLLEGE C. C.

<i>First Innings.</i>		<i>Second Innings.</i>	
Ganapathi, b A. Sequeira	0	did not bat	
J. P. Sequeira, c Rasquinha, b A. Sequeira	5	not out	1
E. J. Vas, lbw b A. Sequeira	0	b L. Sequeira	2
Ab. Abreo, b L. Sequeira	0	c V. Castelino, b A. Sequeira	1
S. Coelho, c A. Nazareth, b L. Sequeira	10	c J. Mathias b Minezes	1
B. Pais, c & b A. Sequeira	5	b L. Sequeira	6
D. Castelino, b A. Sequeira	6	b L. Sequeira	18
M. D'Souza, b Minezes	16	c A. Sequeira, b L. Minezes	0
L. Gonsalves, c A. Sequeira b Minezes	4	b L. Sequeira	0
J. Saldanha, not out	5	did not bat	
Louis R. Vas, c & b Minezes	9	did not bat	
Extras	2	Extras	1
<i>Total</i>	<u>62</u>	<i>Total</i>	<u>30</u>

II. COLLEGE C. C. V. MANGALORE C. C.

Played July 28th—College lost.

MANGALORE C. C.

<i>First Innings.</i>		<i>Second Innings.</i>	
H. Latham, c Abreo, b J. Saldanha	41	c Coelho, b Castelino	4
R. Tauro, b Coelho	13	c Gonsalves, b Coelho	0
K. Bhavani Rao, b Coelho	23	c Gonsalves, b Castelino	7
N. Collyer, c Abreo, b Pais	21	b S. Coelho	5
H. Morgan, b D. Castelino	0	did not bat	
H. Harding, c & b Coelho	6	b D. Castelino	8
G. Hunt, b D. Castelino	1	b S. Coelho	0
J. Scorell, b D. Castelino	12	did not bat	
N. Subba Rao, b D. Castelino	6	not out	4
M. Naorojee, b D. Castelino	1	b D. Castelino	0
N. Bhavani Rao, not out		b D. Castelino	1
Extras	12	<i>Total</i>	<u>29</u>
<i>Total</i>	<u>136</u>		

COLLEGE C. C.

<i>First Innings.</i>		<i>Second Innings.</i>	
Ab. Abreo, c Subba Rao, b Morgan	9	c N. Subba Rao, b N. Bhavani	6
M. D'Souza, b N. Bhavani, Rao	4	b N. Subba Rao	8
S. Coelho, c Subba Rao, b Morgan	18	c N. Bhavani, b Subba Rao	0
E. Vas, c Manojee, b Morgan	10	run out	3
B. Pais, c K. Bhavani, b Morgan	8	c Amratha Rao, b Collier	8
D. Castelino, b Morgan	24	c & b Subba Rao	9
L. Gonsalves, lbw, b Morgan	6	not out	
Ganapathy c & b Morgan	0	b N. Bhavani Rao	0
J. Sequeira, not out		b N. Bhavani Rao	7
J. Saldanha, st, b Morgan	0	not out	5
L. R. Vas, c & b Morgan	0	did not bat	
Extras	3	Extras	6
<i>Total</i>	<u>82</u>	<i>Total</i>	<u>52</u>

III. COLLEGE C. C. V. GOVT. COLLEGE C. C.

Played August 30th—College won.

GOVERNMENT COLLEGE C. C.

<i>First Innings.</i>		<i>Second Innings.</i>	
Sabjan Saheb, b Castelino	7	Retired from the field (hurt)	3
Venktappa, b Castelino	0	c A. Abreo, b Castelino	0
K. Sundara Rao, b Castelino	0	c S. Coelho, b Castelino	2
A. Chandappa, b Castelino	11	c Ab. Abreo, b Castelino	4
R. Vittal Rao, c Castelino, b Coelho	3	b Castelino	0
Madhava Naik, not out	15	b Coelho	0
S. Ananda Rao, b Castelino	1	did not bat	
Imam Saheb, b Castelino	0	run out	0
Mahdeva Menon, b S. Coelho	9	run out	0
Govind Rao, b Castelino	0	did not bat	
Laxuman Rao, b Castelino	0	b Castelino	1
Extras	7	Extras	8
<i>Total</i>	<u>53</u>	<i>Total</i>	<u>18</u>

First Innings.			
Abund. Abreo, c Sundara, b Ananda	20	L. Gonsalves, not out	4
J. P. Sequeira, c Venktappa, b Ananda	19	M. D'Souza, not out	15
S. Coelho, c Ananda, b Madhava	22	E. J. Vaz } did not bat	
B. Pais, b Madhava Naik.	7	J. Saldanha } did not bat	
D. Castelino, c Imam, b Madhava	5	Ganapathi } did not bat	
		L. Vas } did not bat	
		Extras	2
		Total.	94

IV. COLLEGE C. C. V. MANGALORE C. C.
 Played September 10th—College lost.

COLLEGE C. C.			
First Innings.		Second Innings.	
J. Sequeira, b N. Bhavani	1	b N. Bhavani	5
E. Vas, c Latham, b Collyer	0	not out	9
S. Coelho, b N. Bhavani	1	b Subba Rao	10
B. Pais, b Collyer	0	st. b Bhavani	26
M. D'Souza, b Collyer	4	c Tauro, b Bhavani	14
Ab. Abreo, c K. Bhavani, b Collyer	14	c Subba Rao, b Bhavani	8
D. Castelino, b Collier	21	c K. Bhavani, b Collier	4
J. Saldanha, b N. Bhavani	1	not out	7
L. Gonsalves, not out		b N. Bhavani	19
A. Abreo, b N. Bhavani	0	did not bat	
Ch. Fernandes, b N. Bhavani	0	did not bat	
Extras	2	Extras	14
Total	44	Total	116

M. C. C.			
First Innings.		Second Innings.	
H. Latham, b S. Coelho	5	K. Bhavani, c Abundius, b Pais	29
N. Collyer, b S. Coelho	7	Narayan Rao, retired, hurt	5
H. Harding, c & b E. Vas	21	M. Naorojee, b Gonsalves	0
R. Tauro, b Fernandes	74	N. Bhavani, not out	5
H. Macleod, b Fernandes	6	Extras	9
Subba Rao, c Castelino, b Fernandes	1		
A. S. Napier, b Fernandes	0	Total	162

V. COLLEGE PAST & PRESENT V. M. ELEVEN.
 Played Sep. 29th—College Past and Present won.

COLLEGE PAST AND PRESENT.			
First Innings.		Second Innings.	
Ab. Abreo, b Vittal Rao	32	lbw, b Collyer	33
R. Tauro, c Morgan b Vittal Rao	38	not out	7
Th. Castelino c & b Vittal Rao	20	not out	24
B. Saldanha, run out	15	did not bat	
S. Coelho, c K. Bhavani, b Vittal	14	c K. Bhavani, b Collyer	4
A. Sequeira, c Shiva Rao	6	c Subba Rao, b Morgan	0
L. Minezes, b Morgan	0	b Collyer	7
D. Castelino, c Harding, b Morgan	1	c K. Bhavani, b Collyer	17
B. Pais, c Subba Rao, b Vittal	11	c b Vittal Rao	3
L. Sequeira, run out	9	b Collyer	1
L. Vas, not out	1	did not bat	
Extras	27	Extras	7
Total	174	Total	103

THE TOWN ELEVEN.

First Innings.		Second Innings.	
H. Latham, b Th. Castelino	0		
K. Bhavani, c L. Sequeira, b D. Castelino	6	c & b, L. Sequeira	26
J. Branson, b Th. Castelino	7		
Vittal Rau, b Th. Castelino	23		
H. Harding, b Th. Castelino	0		
H. Collyer, b Th. Castelino	31	c & b, A. Sequeira	1
H. Morgan, c & b Minezes	17		
Shiva Rao, b L. Minezes	4		
Subba Rao, b Th. Castelino	0		
Ramachandra, b Th. Castelino	1		
Naorojee, not out	1		
Extras	5		
Total	94	Total	39

The Inter-School Gymkhana.

COLLEGE C. C. V. GOVERNMENT COLLEGE.
 Played September 23rd—College won.

COLLEGE C. C.			
First Innings.		Second Innings.	
E. Vas, b T. A. Rao	0	c Ramayya, b Chandappa	13
L. Gonsalves, b G. Rao	0	c Ramayya, b Venktappa	0
Abund. Abreo, b T. A. Rao	10	b Lak. Rao	22
S. Coelho, run out	1	b Venktappa	0
J. Sequeira, c & b T. A. Rao	17	c Imam, b Venktappa	17
D. Castelino, b T. A. Rao	2	c Imam, b Lak. Rao	19
B. Pais, c G. Rao, b Lak. Rao	49	lbw, b Venktappa	4
M. D'Souza, b T. A. Rao	1	not out	15
J. Saldanha, b T. A. Rao	0	b Chandappa	0
Ch. Fernandez, c T. A. Rao, b G. Rao	25	c Ramayya, b Venktappa	13
Louis Vas, not out	20	b Venktappa	24
Extras	6	Extras	4
Total	131	Total	131

GOVERNMENT COLLEGE C. C.

First Innings.		Second Innings.	
Sabjan Saheb, b Coelho	1	c Coelho, b Castelino	2
B. M. Ananda Rao, b Castelino	1	b Castelino	9
Venktappa, b Castelino	2	b Castelino	8
K. Sundara Rao, b Coelho	0	b Castelino	3
Madhava Naik, c E. Vas, b Coelho	1	b Castelino	11
Chandappa, not out	13	c Coelho, b Castelino	0
Imam Saheb, run out	3	b Castelino	16
Ragade Vittal, b Coelho	0	b Castelino	0
T. Ananda Rao, run out	4	not out	8
Laxumana Rao, b Castelino	0	b Castelino	2
Govinda Rao, c Castelino, b Coelho	10	run out	5
Extras	8	Extras	14
Total	42	Total	78

COLLEGE JUNIORS V. GOVT. COLLEGE JUNIORS.
 Played September 27th—College won.

COLLEGE JUNIORS.		GOVERNMENT COLLEGE JUNIORS.	
<i>First Innings.</i>		<i>First Innings.</i>	
N. Narnappa, b Venu Gopal	0	K. Ragnath, b Reccani	3
S. Pais, b Venu Gopal	5	P. Venu Gopal, b L. Pais	4
H. Reccani, c & b, Venu Gopal	14	Mangesh Rao, c L. Colaço, b L. Pais	2
J. Colaço, b Rag. Rao	16	B. Shankar, b Reccani	2
L. Pais, b Venu Gopal	0	M. Shiva Bhat, b Reccani	2
J. Rego, not out	12	U. Mukunda Rao, c & b Reccani	4
		Sadashiva Rao, not out	1
		Narayan Rao, b Reccani	0
		Bavani Shanker, c & b Pais	9
		H. S. Rao, run out	2
		M. Shanker, b Reccani	0
		Extras	5
		<i>Total</i>	<i>34</i>

L. D'Sa, st. out, b Venu Gopal	7	b S. Pais	0
J. D'Souza, c & b Venu Gopal	0	run out	6
W. D'Souza, b Rag. Rao	7	b Reccani	0
L. Colaço, b Rag. Rao	0	b Reccani	0
L. D'Souza, run out	2	b S. Pais	0
Extras	10	b Reccani	0
<i>Total</i>	<i>73</i>	b Reccani	4
		b Reccani	3
		st., b S. Pais	3
		b Reccani	6
		not out	1
		Extras	1
		<i>Total</i>	<i>24</i>

COLLEGE JUNIORS V. B. M. H. S. JUNIORS.
 Played September 28th—College won.

COLLEGE JUNIORS.		B. M. H. S. JUNIORS.	
<i>First Innings.</i>		<i>First Innings.</i>	
Horace Reccani, c b J. Aiman	7	Lucas Joshua, c b L. Pais	6
Syl. Pais, b J. Aiman	8	Abner Soans, b Reccani	0
J. Colaço, c b J. Aiman	6	Albert Joshua, b Reccani	0
N. Narnappa, b Ancham	10	James Ancham, b Reccani	0
L. Pais, run out	2	John Aiman, c & b L. Pais	0
J. P. Rego, b J. Aiman	3	Sarvothama Pai, c & b Pais	4
W. D'Souza, b Ancham	5	K. Sripada Rao, b Reccani	0
J. D'Souza, b J. Aiman	8	H. Ananthaya, not out	6
L. Colaço st b Ancham	1	E. Bascar, b Reccani	3
L. D'Sa, not out	0	Almanda, run out	3
L. D'Souza, b J. Aiman	0	Haridasa, b L. Pais	0
Extras	5	Extras	8
<i>Total</i>	<i>55</i>	<i>Total</i>	<i>30</i>

COLLEGE JUNIORS.		B. M. H. S. JUNIORS.	
<i>Second Innings.</i>		<i>Second Innings.</i>	
not out	10	c S. Pais, b J. P. Rego	10
b J. Aiman	0	b Reccani	7
b J. Aiman	6	b S. Pais	4
b J. Aiman	6	c Reccani, b J. P. Rego	2
b J. Aiman	3	b J. P. Rego	3
b J. Aiman	8	c J. P. Rego, b S. Pais	0
st. b S. Pais	3	b S. Pais	2
b Reccani	6	b Reccani	0
not out	1	not out	0
Extras	1	c & b J. P. Rego	0
<i>Total</i>	<i>24</i>	c J. Colaco, b J. P. Rego	0
		Extras	6
		<i>Total</i>	<i>34</i>

CORONATION TROPHY COMPETITIONS.

M. U. C. C. V. EX-ALOYSIAN C. C.

Played Sept. 21st—23rd Ex-Aloysians won.

The M. U. C. C. won the toss, and on a wicket in superb condition to win the toss was half the battle. And yet, as a batting display, the M. U. C. C's first innings may be pronounced a poor one. But though to the impatient looker-on, it seemed to be over-cautions and tame, it must be said that players at Trophy matches can ill afford to aim at dramatic effect in batting. Mr. K. P. Vittal Rao's batting was vigorous throughout, and he played a plucky and well-hit seventeen. The total score at the fall of the 10th wicket stood at 130 runs—a handsome score, certainly, but one exceeded by them on former occasions. The first innings of the Ex-Aloysians was marred by bad judgment in running. Mr. Basil Saldanha was top-scorer for his side, contributing 23 to a total of 111 runs. On September 22, the M. U. C. C. began its second innings in high hopes of an easy win. But it is to be feared that they were too excited to do themselves justice. In addition to the glorious chances of cricket, an overweening confidence was responsible for the scanty score of 82 which they were able to compile. Left with 102 runs to win, the Ex-Aloysians began their second innings. For a brief space of time, things went well, so thorough was the fielding of the M. U. C. C. When the light of day began to fail, the telegraph-board announced 69 runs for 7 wickets. There yet remained 34 runs for them to win, and 3 wickets to do it, but the feat was looked upon by friend or foe as beyond the range of possibilities. When play was resumed on the third eventful day, the excitement was at its height, as the Ex-Aloysians were bound to make a heroic stand and the M. U. C. C. a corresponding effort. Beyond even the most sanguine expectations, Messrs. Thomas Castelino and Severin Mathias, the eighth and ninth wickets made a brave stand, and as the latter retired to the pavilion, they were but fourteen runs behind the M. U. C. C. Mr. J. Rasquinha then sallied forth to save the country. Amidst breathless excitement, over was called. The first ball (a beauty) was blocked, and soon after came two easy catches which were muffed. Then followed single and double runs and boundaries to fill up the right measure. Unable to stand the strain any longer, the heroes of the day retired bat in hand, victorious by 3 runs. Never again, I fear, will the cricket grounds of Mangalore witness such a struggle of giants, and such an exciting end.

The West Coast Spectator.

M. U. C. C.

K. Bhavani Rao, b L. Sequeira 11	b Minezes 1
Amrut Rao, c L. Sequeira, b A Sequeira 14	b Tauro. 24
K. Vittal Rao, b Castelino 17	b Minezes 14
Ramachandra Pai, c A. Sequeira, b Castelino 22	c Rebello, b Castelino 0
Shiva Rao, c Tauro, b Castelino 0	c Tauro, b Castelino 27
Narayana Rao, b Tauro 9	run out. 0
Narasinga Pai, bat in hand 35	c Tauro, b Castelino 5
T. Rama Rao, b Castelino 4	c & b Tauro 2
N. Bhavani Rao, b Castelino 0	b Tauro. 5
Venkatraya Kini, c & b Castelino 0	bat in hand 0
Kalambi, c V. Castelino, b Minezes 4	b Tauro 0
Extras. 14	Extras. 4
<i>Total.</i> 130	<i>Total.</i> 82

EX-ALOYSIAN C. C.

V. Castelino, run out 7	b. Vittal Rao 1
T. Corea, b Bhavani Rao. 8	lbw b N. Bhavani. 6
B. Saldanha, run out 23	c Ramachandra, b Bhavani 16
R. Tauro, b Vittal Rao 8	c K. Bhavani, b Vittal Rao 20
A. Sequeira, c K. Bhavani, b N. Bhavani 3	c Vittal, b Bhavani Rao. 4
L. Minezes, c Narayana, b Vittal Rao 1	c Narsing, b Vittal Rao 4
T. Castelino, b N. Bhavani Rao 13	not out 31
L. Sequeira, c Kalambi, b Vittal Rao 10	b Bhavani Rao 1
S. Mathias, c Amrut Rao b Vittal Rao. 2	b Bhavani Rao 10
J. Rasquinha, b Vittal Rao 8	not out. 4
L. Rebello, bat in hand 2	b Bhavani Rco. 0
Extras 26	Extras. 8
<i>Total.</i> 111	<i>Total.</i> 105

COLLEGE C. C. v. EX-ALOYSIAN C. C.

College lost.

The Finals came off on October 3 and 4, between the Ex-Aloysian C. C., representing the town, and the St. Aloysius' College C. C., the schools. A marked feature of this match was the lack of interest or excitement. The immense crowds that had watched the tie with ardour had dwindled down to a few isolated groups of indifferent spectators. Nor was there anything like keenness of competition among the combatants themselves. It was the Past Students of the College that were pitted against the Present, and one hardly expects rivalry among brethren.

When but five days ago the thrilling news of the victory of the seniors reached the College, it was hailed by the juniors with an outburst of applause that threatened to bring the class rooms down on

their heads. When, later in the day, the victorious team, escorted by a host of friends and sympathisers, marched up the Edyah Hill in right oriental gala day fashion to lay their victory at the feet of *Alma Mater*, full five hundred voices gave them an ovation which must have resounded through the bazaars below. And now that the College Present was called upon to meet the Past, how could they have the heart to show fight for a Silver Cup?

Such, at any rate, is my own charitable explanation of the defeat which these unlucky little wights sustained on that disastrous day. To have scored only five-and-forty runs in their first innings, and just one more in their second, and coolly to have let themselves be beaten by 98 runs, and a whole innings into the bargain, is a record that has had no parallel in the annals of College Cricket. Just a year ago, the College Eleven had piled up a score of four centuries against the M. U. C. C. in their competition for the self-same trophy. But to-day the hand had lost its cunning, and the foot its nimbleness, and the eye its light. And poorer batting or slacker fielding or more bootless bowling had never been witnessed before.

EX-ALOYSIAN C. C.

R. Tauro, c Ab. Abreo, b D. Castelino 54	L. Sequeira, b S. Coelho 3
T. Correa, c & b Charles Fernandes 19	L. Minezes, not out 15
B. Saldanha, c Gonsalves b Fernandes. 16	A. Sequeira, b Fernandes. 6
T. Castelino, b D. Castelino 32	Alex. Nazareth
V. Castelino, c Castelino, b S. Coelho 25	L. Rebello } did not bat
	J. Rasquinha
	Extras. 19
	<i>Total.</i> 189

COLLEGE C. C.

<i>First Innings.</i>		<i>Second Innings.</i>	
Ab. Abreo, c Correa, b L. Sequeira 1	c Minezes, b Castelino 9		
L. Gonsalves, c Nazereth b Sequeira 5	b Castelino. 5		
J. P. Sequeira, b Sequeira 0	run out. 1		
S. Coelho, b Castelino 0	b Castelino. 2		
D. Castelino, b Castelino. 14	b Tauro. 20		
B. Pais, b Castelino 7	lbw, b Castelino 3		
Ch. Fernandes, c A. Sequeira, b Castelino 0	b Tauro. 0		
L. R. Vas, c A. Sequeira, b Castelino 0	c A. Sequeira, b Castelino 0		
Marian D'Souza, c Th. Castelino, b Sequeira 6	b Tauro. 1		
John Saldanha, not out 2	b Castelino. 0		
Alb. Abreo, b Sequeira 4	not out 0		
Extras 6	Extras. 5		
<i>Total.</i> 45	<i>Total.</i> 46		

DENIS CASTELINO,

Secretary.

Personal Paragraphs.

THE news of the appointment of Khan Saheb Muhammad Azizuddin Husain Saheb Bahadur, to be Collector and Magistrate of South Canara was particularly welcome to the local educational institutions. He is a fellow of the University and his addresses to students in town and village have been highly appreciated by the teachers and the taught.

Mr. F. X. D'Souza, M. A., LL. D., I. C. S., District and Sessions Judge of Sholapur, has been transferred to Thana.

Mr. A. Jegarayan Pillai, B. A., *sub. protem* Land Records Tahsildar of South Canara, is a former pupil of St. Joseph's College, Trichinopoly. His rapid advancement in the Department will not come as a surprise to his friends.

Mr. L. M. Saldanha, Deputy Telegraph Master, Bombay Central Office has been promoted to the Superior Grade.

There are few of our town-activities in which Mr. Simon Alvares is not interested. He is a Bench Magistrate, and he has once more been appointed Visitor of the District Jail, where his seasonable suggestions have proved very beneficial. The College Gymkhana has lately received from him a most acceptable gift in the form of an excellent Holiday Tent.

Among Old Boys studying outside the Diocese, must be mentioned Rev. Patrick L. Rodriguez. Writing from St. Francis Sales' College, Nagpur, he says that he is pursuing ecclesiastical studies and preparing for the priesthood.

At the Cathedral, on 1st May, Mr. Pascal Maxim D'Souza, B. A., of the Sessions Court was married to Miss Seraphina Esperança Pais. Father Macry preached a discourse on the occasion.

Mr. Joseph Fernandes, Assistant-Inspector, Salt Department, Guntoor, has been transferred to the Kasaragod Circle.

Mr. Julian Mathias, of the F. A. class of 1906, has joined the Training School at Vellore, in order to take up in due course the post of Sub-Inspector of Police.

Mr. Victor M. Pinto, Tile Merchant, informs us that he has opened business in Kurachee. His

experience in matters commercial will stand him in good stead in the Liverpool of India.

The Catholic Ladies' Association, Karkal, has been steadily extending its sphere of usefulness in that rising town. From an account of its work kindly sent us, we make the following extract relative to a social gathering held at 5 P. M., July 1st, at Mrs. Pulcheria Colaço's residence:—

"Mrs. Pulcheria Colaço's instructive lecture on 'The Care of Children' was as good as a treatise on the subject. The influence of the mother in a Christian home, her duties in the matter of home-education, and the danger of delegating them to servants, were some of the points dwelt upon in most persuasive language. A Konkani version of the lecture was supplied by Mr. D. R. Colaço. Speeches were also made by the Rev. Vicar of Karkal and some of the gentlemen present. Tea was then served, and as the shades of evening were falling, the guests dispersed to their homes."

Mr. Marian G. Brito has been appointed Superintendent of the Oodevar Estate under the Mysore Agricultural Bank.

Rev. Father C. Dias, the zealous Director of St. Anne's Temperance Society, Jamnagar, writes to us:—

"Now, in our campaign we must be well armed to overcome all specious arguments, and with this view The Catholic Temperance Depot, Jamnagar, is arranging to have a selected lot of *approved books*, at the cheapest rates, available for lecturers to help them to meet their wants. Enquiries for special works will receive every attention. Meanwhile permit me to recommend the following to your notice: (1) TEMPERANCE COMPENDIUM, A Cyclopædia of facts and Figures and useful Data, Prepared for the use of Clergymen, Doctors and Speakers, Re. 1—2. (2) THE RED BOOK, A Vade Mecum of necessary information and suggestive material for Speaker, Secretary, Organiser and Worker in the Temperance Movement, As. 12. (3) And the following penny booklets @ 1 anna each. Thoughts for Working Men (Why they do not succeed, and How they may succeed in Life); Pure Home-brewed or Brewery brewed Malts and Hops a great delusion. How Temperance will help men to succeed in Life and

Lift the Poor out of their Poverty. The Grave at Fifty or Seventy, Or Drink and Disease; Physiologists' views; The throttling of the Commonwealth: Drink and Death. (Temperance Facts & Figures); Labour and Drink; Doctors and Drink. A perusal of a sample of each of these will show how far they suit your individual requirements. There are several others which will be announced when our lists are made out and advertised. We hope very shortly to have our *Rules and Regulations* ready when a copy will be duly posted to you."

We announce with regret that failing health has compelled the Rev. Father Kemp, Professor of Chemistry in the St. Xavier's College, to bid farewell to India. He will sail by the SS. *Imperator* (Austrian Llyod's) which leaves to-day. Father Kemp hails from the country of the Rhine. He studied chemistry and kindred sciences at the University of Bonn. After the successful completion of his University studies he joined the Order of the Jesuits, taught science in an Austrian college, was promoted to the priesthood in England, and came out to India in 1879. During the 27 years of his Indian career, Father Kemp was ever in harness; for two years he was teacher in the St. Vincent's High School, Poona, for five years Professor in the Jesuit College of Mangalore, and for twenty years Professor in the St. Xavier's College of Bombay, in both Colleges he filled for a time the post of Principal. A man of retired habits he rarely appeared before the public. He devoted all his energy and his full time to science, being ever at his books, or in his laboratory. Though on a modest scale, his laboratory has become in general outfit and practical arrangement the best of all the chemical laboratories in the Colleges of the Presidency; it was highly praised by Professor Ramsay. In his teaching the Reverend Father Kemp knew how to harmonize theory with practice and how to make the students work. His lectures and practical exercises were no hours of amusement or recreation for the students, they had to study hard; but they also felt that they were making progress and that they could hope to complete the course with success. Father Kemp enjoyed, indeed, the reputation of being a most efficient Professor. Two of his M. A. students

carried off the Chancellor's Medal. Under the old order Father Kemp was a Fellow of the University of Bombay; and his advice on matters of science was often sought. Yesterday, on the eve of his departure, the students of the present course bade their revered Professor a hearty good-bye, and in their own name, and in the name of his numerous old students wished him a happy voyage, a perfect restoration to health and the enjoyment of a long and peaceful old age. The vacancy created in the staff of St. Xavier's College by the departure of Father Kemp has been filled by the Rev. H. Sierp, who made special studies in chemistry at the Universities of Louvain, Kopenhagen, and Berlin.—*T. of I.*, Oct. 1.

We have received from the local "Dharma Prakasha" Press a copy of a Konkani Primer printed in Devanagari characters, the alphabet being given with the familiar Canarese equivalents. From its style and accent, the dialect used appears to be that which is current among Konkani Brahmins as distinguished from Saraswat Brahmins. The author is to be congratulated on his venture in a direction in which no attempt of the kind has yet been made. We refer to his use of Devanagari characters, which of all Indian alphabets seems best suited to the Konkani dialect with its close kinship to Marathi. No doubt such vowel-sounds as those to be found in 'dole' (=eyes), for instance, have no corresponding signs in the alphabet used, though such signs are present in the Kanarese alphabets. But a similar difficulty is experienced with regard to certain consonantal sounds, such as *ts*, as *tsal* (=mode), and *j* in *jāt* (=caste), in using Kanarese characters. Such sounds, though foreign to the Devanagari, have been connected with the signs taken to represent them, by an almost immemorial usage in Marathi. This usage helps, besides, in doing away with the awkwardness of using clipped letters, especially at the end of words. The regrettable tendency to write the same word in different ways would be effectively checked by a systematized spelling, which, of course, is a matter of time and also of labour on the part of those best fitted for the work of evolving an easy and reasonable system of spelling. With these remarks we wish the little book every success.



OBITUARY.

THE VERY REVEREND FATHER ALOYSIUS S. L. FERNANDEZ, Vicar of Vara, Kallianpur, died on June 15th, in the parochial house at Udipi. He was born at Mangalore on 6th May 1848, and received his education in St. Mary's English School conducted by the Christian Brothers at the Cathedral. From this School, he applied for and obtained admission into the monastery of Carmelite Friars at Jeppoo. The monastery was destined to be short-lived, and when Bishop Mary Ephrem dispensed its Indian members from their vows, Fr. Fernandez assumed the status of a secular priest. The first scene of his apostolic zeal was Karwar, where he began the life of generous self-sacrifice which he lived to the end of his days. His work in the Church of our Lady of Miracles, Mangalore, is well summarized in the valedictory address presented to him by his parishioners on June 2, 1901. "In our social intercourse with you we have ever found your Reverence to be a man of broad views, lofty principles, polished manners, and of singleness of purpose. In you we lose one who has proved himself all things to all men—one who has kept himself in close touch with his flock, and reclaimed many a lost sheep from the way of the pit, who has exhausted every channel of solace and relief, and made the poor the recipients of unbounded charity, and who has attained a high ideal of apostolic fervour and devotion. The noble deeds that you have done have not only made your name a household word in the parish, but also made you a home in the hearts of your Parishioners." From Mangalore he was transferred to Kallianpur as Vicar of Vara. His appointment as Diocesan Director of Priests' Eucharistic League was one more proof of the high esteem in which he was held. A fitting tribute to the good minister of Christ is contained in the letter written by the Bishop of Mangalore

to the parishioners of the deceased, on receipt of the sad intelligence. "He died in harness, spending for God the whole of his life and after many good examples of patience and devotion. His memory will remain as a living example of a good Priest, dear to all, superiors and people."

THE REVEREND GEORGE C. WOOLGER, died in Calicut on 28th July 1906. He was born in Cannanore on September 16, 1876. Having finished his school career in the same place he joined the Seminary on January 25, 1895, and after a course of nine years of clerical studies, he was ordained Priest by Bishop Cavadini on February 7, 1904. At the kind invitation of the late Rev. Father Berardi, Father Woolger celebrated his first Mass on February 14, 1904 in Cannanore in the midst of his own people. Directly after his first Mass he was posted to Calicut as one of the assistants to the Parish Priest. During the short period of only a couple of years of sacerdotal life that was granted him, though the sphere of his work was rather limited, his simple and unobtrusive ways soon endeared him to all those with whom he was brought into contact. Most of all he was loved by the suffering members of Christ, towards whom his generous and sympathetic heart always waxed warm, and whose wants he frequently relieved out of his own slender means. The typhoid fever to which he fell a victim originated in a chill which he caught in one of the many sick calls to which he had to attend in the wet weather. Dr. Pereira, the Catholic private practitioner of the place and a personal friend of Father Woolger's, devoted himself heart and soul to the patient till the very end. To facilitate careful nursing, Mrs. L. Barboza harboured him in her own house, where she, the Priest's mother, and several other kind ladies were in constant attendance with truly self-sacrificing charity. For the first twenty days,

the case was still hopeful; but on the twenty-first, it took a serious turn. The last Sacraments were administered, and on Saturday, July 28, at 2 A. M., Father Woolger quietly passed away to his eternal reward. The funeral, as was to be expected, was attended by a large concourse of people, among whom were also many non-Catholics. The genuine sorrow and sympathy which the laity evinced on this occasion showed how much the good people of Calicut mourned the loss.

MR. THOMAS L. F. MASCARENHAS, aged 32 years, who fell a victim to the plague in Bombay about the beginning of July last, was one of our promising Old Boys. A friend of his writes to us:—He was the last son of the late Mr. F. X. Mascarenhas, who was much honoured in his day for his splendid linguistic acquirements and the thorough training he gave to the Catholic youth of Mangalore of a generation and a half ago. His deceased son, however, though a man of parts, was, through feeble health, compelled to leave College before completing his University course. Yet he had, in the meantime, specially qualified himself for the mercantile line and had obtained certificates of high merit. Going to Bombay he secured a situation in the well-known Russian Oil firm of Messrs. Mantacheff & Co., in which he soon rose in the estimation of his superiors, who entrusted him with a large share in the conduct of their business and rewarded his services with rapid promotion. Of an upright and genial character and of a lively temperament, unhappily weighed down by constant ill-health and, for the last year of his life, also by the unfortunate death of his wife, he was dearly loved by those who knew him intimately. During his last illness he was in the very skilful hands of Dr. Row who tried every means to save him, but in vain. Among a large number of friends and acquaintances present at his funeral at the Sewree Cemetery, was M. Manta-

cheff, his master, who had come to pay a final token of regard over the grave of his valued assistant. Mr. Mascarenhas leaves behind him an orphaned infant son and many friends and relations to mourn his loss.

MARIAN PETER RODRIGUEZ died on July 15th, a day after the late Mr. Thomas Mascarenhas with whom he had been occupying the same lodgings. Marian was born on July 15th, 1876. After Matriculating from the College in 1897, he left Mangalore for Bombay the same year and was a Clerk in the Small Cause Court. The death of two Aloysians following so close upon each other has cast a profound gloom over the Mangaloreans in Bombay.

THOMAS TAURO died of the plague at Fr. Muller's Plague Hospital on September 20th. He was the son of Mr. Sebastian Tauro of Attavar, and was born on February 11th, 1889. A Requiem Mass was said for him in the College Church.

Assistant-Surgeon JOHN FRANCIS D'ROSARIO, I. S. M. D., died at the General Hospital, Madras, on October 10th. He was the son of Mr. Felix D'Rosario of Bolar. The funeral took place on October 11th, and the Suffolk Regiment supplied the Band and a carrying party of six men. The deceased was for a time in Rangoon, and had returned to Madras in September last. He had a bright career before him, but the Lord willed otherwise and took him from this world at an early age.

ALEXANDER COELHO, Upper Secondary Class, 1890, died of consumption on October 12th. After leaving College he worked for some time in Bombay, but owing to weak health was forced to return home. His illness was long and trying, and throughout his patient resignation was very edifying. His funeral took place at St. Francis Xavier's Cemetery, Bijey.

R. I. P.