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V O T A
P R O C O L L E G I O A L O I S I A N O
A N A T A L I A N N O X X V .

☉ fave Lodoix, cui iuventa
Ut semper fuit, est tenella cordi,
Fave oh! versiculis tui poetae,
Qui multa prece te rogat, laccessit.
Res est maxima, maximeque digna
Quam tute auspicio tuo secundes.

Quae nomen capit a tuo *Alma Mater*
Iam pridem radios iacit serenae
Lucis, quae iuvenum tenebricosis
Possit pectoribus fugare noctem.
Acceptum et merito refertur illi
Si vitae integritas pudorque sanctus
Tot fingunt animos novos, chorumque
Adducunt venerabilem sororum,
Vitae praesidium unicum fugacis!
Iam lustris bene quinquies peractis,
In cunctis memorabilem diebus
Magno vult agere, ut fit, apparatu.
Hoc die sibi faustitate pleno,
Id poscit totidem ut, remensa lustra
Natalem deciesque centiesque,
Festivo celebret beata ritu,
Conatisque suis Deo favente,
"Artes hinc decoret perenne Virtus,
"Virtutem decorent perenne et Artes."

Dicatissima ut est suo Patrono
Sollers haec iuvenum manus, meretur
Si quid postulet, adprobationem,
In primis hodie fragore tanto
Quando tam eximiae fidelitatis
Clarum dat specimen, tibi que grates
Summis pro meritis agit. Venustas
En aram ante tuam locat corollas,
Flexo et poplite dexteraque laevae
Coniuncta hanc iterat precationem:
"Artes hinc decoret perenne Virtus,
"Virtutem decorent perenne et Artes."

Illis prospera quaeque comprecantur
Quotquot urbs iuvenes senesque nostra
Fert: cum Christigenum pia caterva,
Ille qui tenet Indiae sacratas
Leges, datque superba dona Brahmae,
Et fortes Arabum asseclae Prophetae.
Cunctos, dissimiles ut loquela,
Hi sunt relligione moribusque,
Audin' unanimi ciere plausus
Corde, et promere gratulationem:
"Artes hinc decoret perenne Virtus,
"Virtutem decorent perenne et Artes."

Una voce sonant fora, angiportus,
Vici, compita, fluminisque ripae.
En cives Edyah subire clivum,
Nomen concinere inclyti Lycei,
Dum collis qui humeris laboriosam
Molem, limina literis amica
Portat, insolito stupet fragore,
Et quae causa novae rei? requirit.
Mox ut comperit, oppido beatus
Quassat palmiferum caput, susurro
Et frondum sibi gratulatur omen:
"Artes hinc decoret perenne Virtus,
"Virtutem decorent perenne et Artes."

At vos, versiculi Catulliani,
Ite, plaudite: nobilem per urbem
Vos effundite, et optimo dierum
Laudes laetitasque duplicate.
Indiae celeres obite regna,
Praeclara oppida, viculos agrestes,
Quae Ganges sacer alluit, vel Indus,
Gemmarumve ferax sali unda lambit.
Ite, plaudite nobili Lyceo,
Passim et dicite tinniente voce:
"Artes hinc decoret perenne Virtus,
"Virtutem decorent perenne et Artes."

Mangalore, Prid. Idus Ian., MCMV.

S. J.

THE COLLEGE SILVER JUBILEE.

1880-1905.

(BY AN OLD BOY.)

By haughty word, cold force of mind,
 We seek not hearts to rule;
 Hearts win the hearts they seek! Behold
 The secret of our school!

* * * *

Still may the spirit of the ancient days
 Rest on our feasts, nor self-indulgence strive,
 Nor languid softness, to invade the rule,
 Manly, severe, and chaste.

Faber.

Celebrations of Jubilees—silver, golden, diamond and, one may as well ask, Why not platinum? as was once suggested by the late James Payn, unless there is wanting occasion for it,—are now common enough in all civilized parts of the world. This alone would provide sufficient justification for their existence. The importance, however, of such celebrations to those who take part in them, is derived not from the manner in which they are held, but from the matter about which they are concerned. Thus, whatever the mode of its celebration, the very mention of the Silver Jubilee of St. Aloysius' College, was enough to inspire its Alumni, both past and present, with no common joy and pride that their Benign Mother had called upon them to mark in a filial manner her completion of a quarter century of a very fruitful and meritorious existence.

I do not wish in this place to enter into the details of the actual celebration as it appealed to the eye and the ear, beyond saying that all the Alumni of the College, from far and near, contributed their mite towards the festive occasion—those unavoidably absent joining in the celebration both in a telegraphic and telepathic way—and that nothing was left to be desired in the shape of musical, dramatic, athletic or pyrotechnic entertainment to lend gusto and grandeur to the blissful event. But, an Old Boy of the College myself, I may be permitted to point out the significance of the

celebration as it was conveyed to my inner sense, and, I hope, to that of all present. And first of all, I would mention that the Silver Jubilee seemed to invest the College with an invisible halo of glory, such as belongs to things old and revered, which, tried by the test of time and circumstance, can base their claims to public attention and esteem, on the ground of having nobly "held together" so long in spite of difficulties of whatever kind—a fact that needs must argue a certain measure of well-merited success and recognised ability. With such antecedents as these and with the consciousness of having sent forth into the world more than one man of mark, the Institution may now proudly fare forward on its path of education and enlightenment. But the celebration did more than what has just been referred to. It gave a singular opportunity to both Mother and Sons, especially to the scattered ones among them, of realizing the depth of their mutual love and devotion, and of renewing with added strength and fervour, the bond of union subsisting between the Alumni and their revered Alma Mater. It clearly showed the former what a vast debt of gratitude they owed the latter, and the latter how willingly and joyfully it was being paid. It further made them see, by the light of reflected exaltation, as it were, what dignity and self-respect they owed to themselves, while they realized the loyalty they rendered to their Alma Mater. Lastly, though by no means in the least, it served to remind all present, however close or remote their connexion with the College, of the silent and beneficent power wielded by the Institution for the physical, mental and moral uplifting of whatever youths would avail themselves of these benefits, while it produced on the public mind the grave and comforting impression that the College had done, and was doing, its best to see its Alumni, in the march of time,

"full-summed in all their powers,

Dispensing harvest, sowing the To-be,

Self-reverent each and reverencing each,

Distinct in individualities,

But like each other ev'n as those who love"

VALE DICTO.

(The Rev. J. Moore, S. J., late Rector of the College and Editor of the "Mangalore Magazine" was recalled by his Superiors, and left for San Francisco, California, on the 23rd January last, after having been Principal of the College for eight years. Our Magazine owes its origination and continuance hitherto to his able and untiring efforts.—*Ed. M. M.*)

O Magus of "the Magazine,"
'Tis sad to think and sad to say,
How painful has thy parting been.

Its "proofs" no more will meet thy een;
Another's pen doth through them stray,
O Magus of "the Magazine."

As Mother from a hapless ween,
Thou from thy child wast forced away,—
How painful has thy parting been!

In corridor and class-room seen
Till late, thy smile now sheds no ray,
O Magus of "the Magazine."

From East to West!—A world between!
And but the thought with us to stay,
How painful has thy parting been!

Can such grief grow to grey from green,
Or we express, do what we may,
O Magus of "the Magazine,"
How painful has thy parting been!

O. R.

I will tell you what has been the practical error of the last twenty years: not to load the student with a mass of undigested knowledge, but to force upon him so much that he has rejected *all*. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects: of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not.—*Card. Newman.*

SECONDARY EDUCATION.

In my last article, I stated that there still remained two points which claimed our attention, namely, the specific nature of the examination the lines of which I attempted to trace, and the enormous difficulties which so radical a change would naturally create. The present paper proposes to consider these points. But a magazine article has its limitations, and here I can only venture to give no more than a succinct statement of what I conceive to be the rational end and scope of Secondary Education.

The examination I delineated, demands of any one who would entertain a hope of passing it successfully, an intelligent and fairly thorough knowledge of his subjects. Now, the animate and intelligent being on whom the teacher is called upon to exercise his pedagogic skill in this country, has hitherto followed a course of cram, which has been so often described that it would be superfluous to describe it again. This deplorable state of things will have to be changed if the student is ever to pass the examination I am contemplating. The great educational need of the hour is the production of a thinking being, one capable of solving the obvious problems of every day life by an intelligent application of first principles and an ordinary amount of practical common sense. We have, therefore, to devise a system of education, which will accomplish this desirable end.

One feature in particular may be pointed out as a serious flaw in our present system. It is the rigidly uniform curriculum to which every school desirous of official recognition has been obliged to conform itself. When, therefore, I laid down a scheme for a School-leaving Examination, I did not by any means intend to prescribe a test on inflexible lines. My object was rather to draw attention to the kind of general intellectual outfit that would be required to face the ordeal; and the details of the examination which I set forth were meant merely to adumbrate the standard of ultimate qualification at which we must aim, rather than a complete syllabus for immediate use. As was remarked towards the close of my last article, we cannot hope that any of our students, instructed—

I will not say educated—under the system hitherto in force, would be able to pass such an examination, nor can we reasonably expect that they will be able to do so for some few years to come. What our present system sorely lacks is solidity of foundation, and that is a requisite which it will take time to impart as well as to acquire.

While on this subject, I may be permitted to add that whatever may be the system that is definitively selected for adoption, it is to be hoped, that, when once general principles are laid down, a certain amount of freedom may be left to individual schools with regard to their curricula. Recognition and Grants-in-aid may very well be made to depend, not on adhesion to any uniform Curriculum, but to a certain standard of efficiency in respect of buildings, playgrounds, appliances, staff and results of an inspection of the school by the Government Inspector. The Inspector's duty would then be to test the standard of efficiency of a school by watching the school at work, observing the modes and methods of teaching and how far students have an intelligent grasp of the subjects they bring up. Carefully done, this would afford a sufficient guarantee that the school is not only capable of turning out good work, and therefore merits recognition, but that it is doing good work and that the public money is not being thrown away.

Another preliminary to any improvement in the Secondary course would have to be a modification of the Primary course. Judging from the pronouncements of the Government of India on the subject it would seem that it contemplates making the Primary course something quite distinct from the Secondary, instead of, as it now is, a part, practically, of the same course. I trust to find the new Primary a very superior course of studies complete in itself, chiefly directed to benefit the masses and one from which all English studies are excluded. I hope, too, that a year more may be added to it. Such students as might then desire to enter upon the Secondary course would, it is hoped, come to it with such a familiar acquaintance with their mother tongue as would enable them readily to understand what is addressed to them in it, in writing or by word of mouth, and might be expected to be able

to express themselves with tolerable accuracy of grammar and diction, when they speak or write.

Assuming this, I think that the vernacular should be made the First language and the medium of instruction in the lower classes of a Secondary school; and English would be introduced as a second language, commencing with conversation lessons in the First Form somewhat on the principle of Mr. Nagoji Rao's plan, as seen in his little work "Oral teaching of English," embracing elementary grammar and a text-book in the next Form, and rising further to easy original composition and a more difficult Reader in the Third Form. The reading of easy English books should also be encouraged. In teaching Arithmetic, great stress should be laid on the student understanding the use and meaning of the several steps by which he arrives at his answers. He should also be freely exercised in the working out of problems suited to the standard of his class, so as to teach him to exercise and rely on his own reasoning powers. History and Geography would have to be imparted in a way that would interest the students in their subjects, and facts should be impressed on the young mind through the medium not of one sense only, but by the free use of all the faculties that can be brought to bear upon the work in hand.

When the Fourth Form is reached, it may be assumed that the student has acquired a sufficient knowledge of English to be able to understand and assimilate instruction given in that tongue. Thenceforward English may be used as the general medium of instruction. English would also take the place of the vernaculars as the First Language; but this would not mean that the vernaculars are to be totally lost sight of. So far from this, a knowledge of the student's vernacular should be sedulously maintained and developed by the constant use of translation from either language into the other. I presuppose that a far larger amount of time would be at the disposal of the student for the study of English than is the case at present and that it would be utilised by a sound course of grammar, not on any mere parrot system but by the judicious illustration of grammar from the text and vice versa, by the careful explanation of a good text, the comparison of an exercise on paraphrase with the

original, the attentive study of analysis and frequent writing of original composition and its correction in class. If I suggested that English reading should be encouraged in the lower classes, far more would I desire to insist upon it as the student advances. For the Fourth Form and upwards, the Second Language should be a classical one—Sanskrit, Latin, Greek or Arabic; and with the developed powers of attention and comprehension which the student may at this stage be credited with under the new system, he would in three years make far greater progress in his Second Language than he is accustomed to do, in the six years now needlessly devoted to it. Certain it is that he could not possibly make less progress or acquire a scantier knowledge of the language than the average Matriculate does now. As the students advance in Arithmetic and attain a facility in the solution of problems and greater accuracy and rapidity in working them out, they would not need the same constant repetition of book-work as at present, and the sub-division of the principle of Ratio into the endless varieties of interest, discount, clock sums, train sums etc. etc., which are laboriously impressed on the memory,—the only faculty called into requisition—would become quite superfluous. The principle of Ratio once thoroughly grasped, the student should be taught to arrive at the process by which any sum dependent on it has to be worked out. In answering questions in History and Geography, the careless habit, now well-nigh universal, of hastily jotting down fragmentary answers in faulty English must be eradicated.

I must now give a sketch of the kind of Nature studies of which I spoke in my last paper. It must be borne in mind that their object is to stimulate the powers of observation and strengthen the dormant reflective and determinative abilities of the Indian youth, and that, at present, it is only in school that this can be done. At the same time it is only elementary knowledge that it is intended to convey. The teaching must, therefore, be clear and simple, and partake more or less of the character of object lessons. This will require teaching of a superior sort and involve much painstaking on the part of the teacher. I would suggest that in the First and Second Forms, the subject be Hygiene, as

one that will supply an abundance of opportunities of impressing practical and useful lessons on the youthful mind as well as easily intelligible matter for instruction. In the Third Form, Botany could be suitably taken up. Thus far, all will be conducted in the vernacular, but the next step will be in the Fourth Form, where English will replace the vernacular. In the Upper Secondary Forms, Physiology, Physiography, and Physics and Chemistry may be taken in succession. I should suggest the following as the syllabus for each of these sciences.

I. *Hygiene*: A. The necessaries of life. *a.* Air; *b.* Atmospheric pressure and heat: (1) Clothing. (2) Dwellings (ventilation, disinfection.) *c.* Light; *d.* Water; *e.* Soil; *f.* Food and drink; (1) General considerations; (2) Animal Food; (3) Vegetable food; (4) Luxuries and stimulants.

B. Care of the body; *a.* The skin; *b.* The senses and organs; *c.* Bodily exercise; (Outdoor games, drill, gymnastics.)

C. Special circumstances; *a.* Schools; *b.* Trades; (1) Poisoning in dangerous trades; (2) Injuries from dust; *c.* Neighbourhood of Factories; *d.* Infection; *e.* Common diseases; *f.* Help for the sick and wounded. Hæmorrhage, Unconsciousness, Wounds, Poisoned wounds, Fracture, Dislocation, Sprains, Burns and Scalds.

II. *Botany*: A. Characteristics of plants.

B. Study of the plant. *a.* The root; *b.* The stem; *c.* The leaf; *d.* The flower; *e.* The fruit; *f.* The seed: (The external characteristics, internal structure, functions, applications and uses of each.) *g.* Nutrition and multiplication.

C. Identification of the most common trees, vegetables and other useful plants grown in the Presidency.

III. *Physiology*: A. Characteristics of animals.

B. General Outlines of the animal kingdom.

C. Study of man: *a.* Digestion: (the digestive organs, the digestion of food.) *b.* Circulation: (the organs of circulation, the blood and its circulation.) *c.* Respiration: (organs of respiration.) *d.* Excretion: (the kidneys and the skin.) *e.* The skeleton; *f.* The muscles; *g.* The nervous system; *h.* Touch, Taste, Smell, Sight, Hearing; their respective organs.

IV. *Physiography*: A. The crust of the earth, rocks and minerals. B. The atmosphere: *a.* Fog, cloud, rain, hail, snow, dew, hoarfrost; *b.* Wind; *c.* Monsoons and trade winds; *d.* Seasons.

C. The sea: waves, cliffs, beaches, sediments, tides, (springs and neaps), tidal waves, currents and races, bores, oceanic currents.

D. Volcanoes and Earthquakes.

E. Mountain chains.

F. Rivers and Lakes. The Land.

V. *Physics and Chemistry*: A. Matter. Observation and experiment.

a. Properties, general and specific, Bodies and substances, atoms and molecules, Elements and compounds.

b. Changes, physical and chemical. The three states of matter: Cohesion, Adhesion, Chemical attraction.

B. *a.* Solids: centre of gravity, simple machines. *b.* Liquids: Brahma press, specific gravity. *c.* Gases. Air pressure, Water pumps, air pumps, syphon, barometer. *d.* Sound: sounding bodies are in a state of vibration. *e.* Heat: temperature, thermometer, fusion, evaporation, boiling and ebullition. *f.* Light: reflexion and refraction (simple cases). *g.* Magnetism: magnets, compass-needle. *h.* Electricity. (1) production of electricity by friction, Leyden jar, lightning conductors. (2) production of electricity by chemical means—very ordinary cells and batteries, effects of the current.

C. *a.* Chemical action.

b. Combustion, oxidation, flame.

c. Water, air, sulphur, carbon, saltpetre, gunpowder, phosphorus, matches, common salt, soap, silver, chalk, lime, zinc, copper, mercury, gold, tin, lead, iron.

These Nature studies would thus be spread over some six years and, being gone through intelligently, would not slip from the memory in the course of each six week's vacation, as all subjects are wont to do now. A repetition of the previous term's matter at the beginning of each term, would then be no longer an imperative necessity. Nevertheless, a subject once taught must not be allowed to be entirely lost sight of, and pupils must be distinctly made to understand that they must by their own personal and individual industry and by reading

keep up and widen the knowledge they have once acquired; and the fact that they are doing so should occasionally be tested, and the best results rewarded.

In the allotting of time to each subject, a certain latitude must be allowed to the discretion of the authorities of the several schools. Obviously, a far larger proportion of time would have to be assigned to languages.

I should suppose that one examination at the end of the year, to regulate promotions, would suffice; but, of course, occasional papers in class would be necessary to gauge the progress and give assurance that the matters taught have been intelligently assimilated.

Such, I venture to think, will be the outlines of the General Education of the future. Specialization would follow in due course. The main object is to produce a thinking, reflecting, self-reliant man who is conscious that, however much he may have acquired in the way of knowledge, he will always have yet more to learn. With such an education—be it noted that what is here advocated is, after all, only a return to ancient ways that were abandoned half a century ago—we may reasonably hope to find a lad, at the end of his Secondary course, fully equipped to go out into the world. He may then enter either upon a University career, or turn his mind to some walk in life for which his tastes may incline him, by the pursuit of studies that are better calculated to prepare him to become a merchant, a farmer, a medical man, an engineer, or to follow some other profession for which a University career is not a necessary qualification. As India's yet undeveloped resources are being utilised, fresh fields are sure to open out to the young men of India, and with the solid foundation, which the projected scheme would secure him, a student may take his choice of whatever he feels would suit him best.

It is not my province to enlarge upon the physical and moral training that should accompany Secondary Education, seeing that they have no direct relation to School-leaving examinations, which is the subject under consideration. That either of them will be neglected in any well-appointed institution I cannot for a moment suppose. That they have also a very direct relation to all education

cannot be denied and I need hardly add, when we consider on the one hand, the anaemic appearance of the candidates that present themselves before us, and on the other, the sad lists of delinquents rusticated for malpractices connected with the Matriculation examinations of the last two years, that if physical culture and morals have no direct bearing on examinations, they certainly have a very important indirect one, which shews that the system in vogue leaves in this respect much to be desired.

I must hasten to say a few words on the difficulties that encompass the subject. Theories may be excellent, but what we desiderate at the present hour is something practical, a theory that is reducible to practice. The real difficulty lies in answering the question, How and whence is this kind of education to be provided? Of the material that needs education, we have enough and to spare, but where are the educators? How many men and women are there in the country capable of taking their share in the scheme that has been here set forth? Where are the Vernacular texts for the Primary and lower stages of Secondary Education to come from? These are, for the present, real and well-nigh insoluble difficulties. The answer is the old one, that Rome was not built in a day. With time and patience alone may we hope to overcome them, but a good many years will have come and go before we shall have reached the state of perfection we are aiming at. Teachers will have to be trained, while we are training our children, and it will, I fear, be only when the next two or, perhaps, three generations have passed away that our children's children shall reap in joy what we have sown in tears.

For us it will be a matter for congratulation if, having recognised the evils of the past, we find out a practical remedy which would call for a less dependence on their memory. We should thus open the road for them to the arts of reflection, discrimination, and correct reasoning by inaugurating a system that would produce individuals capable of successfully solving the problems of life with less thought of personal interest and greater consideration for the public good. We shall, then, have produced men, who guided by the dictates of

conscience and duty, will act on principles of rectitude and honesty, the fear of God and the well-being of their fellow-citizens.

To sum up. What, therefore, in my own opinion could now be done would be to aim at a more liberal system of teaching, and to insist on its adoption—a system that should have for its object the development of the mind, and not the overloading of the memory. The first steps to this end should be the abolition of a common curriculum, the establishment of a standard of knowledge to be attained and the organization of a method of inspection that will ensure the maintenance of buildings, apparatus, staff and efficient teaching, by refusing recognition and aid to such schools as fail to come up to the required standard. As to any objectionable play of unhealthy rivalry which the Government are so anxious to suppress, I may say once more what I have said on a former occasion, that if the standard to which I have just alluded be effectively enforced, the difficulty will soon disappear; for institutions will then come into existence, live on, or decay according to natural laws, which will be automatic in their working, and, will remove the odium of those restrictions that are causing such heart-burning at present.

Such is my reading of the new scheme of Secondary Education. *Valeat quantum.* I am far, very far from wishing to imply that the various details with which I have filled in my sketch, constitute an integral portion of it, or that they are essential to its successful working. My object in this paper has been, in reply to the request of a friend and fellow-worker in the field of education, to furnish a general outline of what a perusal of the Government Notification issued in March last suggested to me as the objective of Lord Curzon's measures in the matter of Secondary Education.

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

A sympathetic imagination and a taste for teaching are the gifts of Providence, not to be conferred, though they may certainly be improved, by study and practical training. The fact is that a teacher is both born and made.—*Barnett.*

VITA UMBRATILIS.

(The following possesses a pathetic interest as being the last poem written by the late Mr. James B. Brown, the Laureate of the Border, better known as "T. B. Selkirk." He died, February 1905.)

I envy not the great
Their world of care,
With grandeur and with state,
For daily fare;
To finish life's short lease
I only pray for peace.

No painted roof, my God,
Over my head;
Only the sweet green sod
To be my bed;
Thy great blue dome above,
And over all, Thy love.

I seek no earthly praise
To give me aid;
Rather the silent ways,
The quiet shade,
Where no vain word may thwart
Thy voice within my heart.

I envy not the wise
Who would unveil
Those deeper mysteries
Our hearts assail
Life's darkest paths are meet,
If Thou but guide our feet.

Nor riches will I seek
For their display;
I only would bespeak
Some little way
My daily wants above,
To comfort those I love.

What need we more than food?
With daily sight
Of nature's every mood
For our delight?
Earth's purest source of joy,
Pleasure without alloy.

The murmur of the bee,
The warbling brook,
The grace of flower and tree,
An open book;
An ever-living voice
Bidding the world rejoice.

Vast fields of shimmering seas!
The azure heaven!
Now slumbering in peace,
Now passion-driven;
Earth's ever new surprise
The wonder of the skies.

The great star-curtain drawn
Across the night!
The mighty wings of dawn
Flashing the light
Upon the mountain's brow,
And Thou my God, and Thou!

OUR MARTYRS.

II. THE MARTYRS OF SALSETTE,
BB. RUDOLF ACQUAVIVA AND COMPANIONS.

(Concluded.)

With the first streak of light, there appeared on the scene where the dastardly acts of cruelty and bloodshed had taken place the day before, a group of half-naked *pharazes*, a low-caste people corresponding to *koragars* of the South, to carry out the orders of the village council of Cuncolim and hide the bodies of the martyrs from view. First they stripped the dead bodies of their religious habits. Then fastening a rope to their legs, they dragged them forth, as if they were carcasses of slaughtered dogs, to a pit swollen with rain-water. Into this well they threw the bodies, and upon an improvised framework of the branches of trees, they heaped up leaves so that even if the bodies floated to the surface, they should not be discovered.

Meanwhile the news of the martyrdom was rapidly bruited about the vicinity till at last it reached Goa where resided the Viceroy and the Provincial, and where there happened to be for the time the Ambassador of the Mogul Emperor. On hearing the tragic fate of Blessed Rudolf, the Ambassador was greatly moved, and uncovering his head, he lifted up his eyes and hands to heaven, then sinking to the ground, he gave vent to his grief in sighs and sobs. He immediately communicated the sad intelligence to his Imperial Master, who could not contain his tears for grief and bitterly lamented his folly in giving permission to that angel in human guise ever to leave his court and return to Goa. Not only Akbar but the Crown Prince, the whole court of Futtehpur-Sikri, nay, even Rudolf's bitterest enemies were profoundly moved by the news of Blessed Rudolf's death.

The first hurried news of the murder of the five Fathers gave a shock to their companions in Goa; but great as was their consternation, their transports of joy were yet greater when they were assured that the heroes had died martyrs. After an early dinner, Father Vincente addressed the assembled community in a voice broken with emotion, congratulated them on the high honour and the singular privilege with which they had been favoured, and

concluded by desiring all that could do so to proceed without delay to the scene of martyrdom. Masses were, as usual, prescribed; not, however, by way of suffrage, but in thanksgiving. Some thirty Fathers and Brothers set off immediately; and such was their enthusiasm that most of them reached Margaõ shortly after dusk. On the morrow, July 18th, they all assembled at Rachol, while the Captain of the Fort opened negotiations with the village authorities for the recovery of the martyrs. But the people of the place, determined not to give the Christians this satisfaction, affected ignorance about the whole concern, and seemed prepared to resist by force of arms any effort to obtain the relics. A clever stratagem, however, of one Manuel Coutinho, a Christian native of high position, succeeded so far as to put the Fathers in possession of the much coveted treasure, which was brought to the north bank of the Rio de Lal by the *pharazes*. Here the Christians received the naked bodies, covered them reverently with *dhoties* (the flowing garment of the natives) and carried them on rude stretchers made from poles and branches of trees, first to Margaõ, and then on to Rachol.

The Fathers from Goa who had been anxiously awaiting the issue of the negotiations, had begun to despair and were meditating a return to Goa when news was brought that the sacred relics were already on their way thither. The news spread like wildfire; all rushed out to meet them, and before they were well out of town, they could descry the processionists bearing the remains of the martyrs. Down they fell on their knees, while their pent-up feelings found relief in the exulting strains of the *Laudate Dominum omnes gentes*. Rising, they shouldered the precious burdens themselves, and halted at an outside chapel to lay out the bodies as best they could; for their long immersion in water had swollen the bodies almost beyond recognition. The Governor of Rachol and his suite, as also some Fathers and Brothers, were then invited to inspect the bodies, and they were visibly moved at sight of the lifeless remains that still retained signs of the wounds and disfigurements borne by them in testimony of the Faith of Christ. Four of the bodies were then prepared for burial; but when they came to the fifth, a phenomenon

occurred which reminded them forcibly of Calvary and its Victim. For, on uncovering the remains of Blessed Rudolf, there welled up from the wound in his breast a quantity of blood and water. The Fathers waiting outside were again summoned, when they reverently dipped linen cloths into the open wounds to preserve the miraculous outflow as relics.

When all the preparations had been completed, a procession was formed which moved along the broad thoroughfares of Rachol. It was a unique occasion. The beautiful stars from their blue depths above smiled sweetly and serenely on the children of men below that were carrying to their resting place all that was mortal of the heroes of heaven, while a thousand throats chanted the exultant strains of the *Benedictus* which, through the starry silence, were wafted upwards till they were taken up and re-echoed by the myriad voices of angelic choirs. Thus amidst clouds of incense, the hum of prayerful lips and the blazing of tapers and torches innumerable, the long triumphal procession rolled on till it reached the College Church of Our Lady *ad Nives*, where the remains were deposited till a grave was dug, the cantors singing meanwhile the hymns from the Office of Martyrs in the Breviary. Meanwhile there was a great pushing and jostling among the Christians who were most anxious to secure for themselves some relic of the martyrs, especially some of the blood that kept oozing from the wounds of the martyrs.

For want of a better coffin, the five martyrs were laid in a large packing-case in which, during his life-time, Brother Aranha had been accustomed to take his short repose. A plank was inserted between one and the other for the sake of easier identification afterwards. It was past midnight before the funeral was over and before the people began to disperse, their hearts full of gratitude to God for being allowed to assist at the obsequies of His Martyrs, now their intercessors with Him in heaven.

The blood of martyrs is the seed of Christians. This saying was speedily and most wonderfully verified in the case of the inhabitants of Salsette. A church was built at Ambelim, a few miles south of Cuncolim, the actual site of the martyrdom, and before long all the inhabitants professed Christianity.

The prophecy of Blessed Peter Berno was speedily fulfilled. Within a year of the martyrdom, 1,500 pagans were converted. Within the next three years, the inhabitants of five villages, and in 1588, of four others asked for and received Baptism. The sincerity of these converts is attested by the fact that in one of these places there existed a law that whoever became a Christian was condemned to death beforehand. Unlike Bethsaida and Corozain, Cuncoim did not continue to be hard of heart and stiff of neck; but soon softened to the sweet influence of grace. It is worthy of note that one who had a large share in the bloodshed, touched by grace, abjured his idols and begged to be admitted into the religion of him whom, for its sake, he had persecuted unto death. In 1596, the Christians of the peninsula numbered 35,508, so that it may be said that what, before the arrival of the Five Fathers, was but a bleak and barren waste, destitute of every vestige of green, was after the desert had drunk deep of the fertilizing showers of the blood of the martyrs, turned into a veritable Paradise of delights, with trees planted by its running waters, bearing bud, blossom and fruit in due season and delighting the eye of every Christian touring throughout the land.

God Almighty, who is most generous in glorifying those that glorify Him, did not forget these servants who had confessed His holy Name before the power of the pagan. Caries that attacks and destroys everything in those regions was not permitted by Him to set upon the sacred relics. A hundred and thirty-three years after their interment, the blood began to flow from the wounds of the martyrs as fresh and red as if from a recent wound of a healthy person. These facts have been juridically attested. Moreover, the well into which the martyrs had been so unceremoniously thrown, began to be known far and wide as a place of healing, to which pagans and Christians alike resorted in hopes of a cure. In course of time a church was erected on the spot selected by the martyrs and was dedicated to Our Lady of Health.

We will mention one anecdote which shows how tender God is of the reputation of His saints. Scipio Spinelli, the Duke of Seminara, was brother to Father Antony Spinelli, the cousin and friend of

Blessed Rudolf. As there existed some laxity in the morals of the ducal household, the Father gently brought his influence to bear upon the head of the family to initiate the desired reformation; but his well-meant efforts were resented by some of those against whom they had been directed. Foremost among the grumblers was John Lawrence Scalabrini, one of the gentlemen-in-waiting. It happened that several servants were ventilating their grievance in his room on the walls of which were hung portraits of some Jesuits, among whom were also those of our Martyrs. Launching out against Father Spinelli, he soon included in his condemnation the whole Society. One of those present undertook its defence, and pointed to a print of the Blessed Five as having won the palm of martyrdom. "Do you believe that?" returned Scalabrini; "they must have broken into some orchard to steal fruit and been beaten to death in consequence. Besides, these good Fathers won't come back from the other world to declare whether they are martyrs or no."

That night he was awakened from his slumbers by hearing his name called out loudly and repeatedly. What was his surprise when, on rising, he beheld before him in a blaze of glory, Blessed Rudolf and his Companions—the very same whom he had reviled that morning. "Do you know me?" asked Acquaviva. The reviler faltered out an affirmative answer. "Weil, then, you see how God honours His servants who died for the faith, and who were not, as you think, killed because of their crimes. For the future, be more careful of what you say, and, still more, lead a better life, if you do not wish to die a bad death and be punished for all eternity." Scalabrini's screams brought the Duke to his bedside; but such was his terror that he could scarcely tell what had happened. He went to confession the very next day and ended by joining the Capuchins. An account of this incident, signed by Scalabrini himself, was forwarded by Isabella, the sister of Blessed Rudolf, to Father Vincent Carafa, afterwards General of the Society of Jesus.

The honours of the altar were accorded to these Five Martyrs by Pope Leo XIII., on the occasion of his Episcopal Jubilee, April 16, 1893. The

Catholics of Mangalore celebrated the Feast of the Beatification on a scale of unparalleled magnificence. They had good reason to do so; for having migrated southwards from Goan territory, it is not improbable that their fore-fathers were among the murderers for whom the blood of the martyrs cried for the only vengeance they were capable of. A Solemn triduum of High Masses was appropriately held in the Church of St. Joseph, which bids fair to become the centre of a great movement towards Christianity. The services were well attended and the people manifested great enthusiasm over the celebration of the feast of the *Beati*, with the double object of glorifying the saints and of thanking God, the Giver of all good, for the first and fundamental grace of the Faith.

IN FIFTY YEARS.

What will matter in fifty years—
 Care or laughter, joy or tears?
 Who will wonder, who will care,
 Whether our days were dark or fair,
 Whether we smiled or whether we frowned,
 What we sought or what we found?
 Wisdom, folly, hopes or fears—
 What will matter in fifty years?

Who will care for our gold or dross,
 Whether we shirked or bore our cross?
 Who will know if our hearts were kind,
 Or of the dull or the brilliant mind,
 Whether our days were wild or tame,
 Whether we longed for love or fame?
 Praise or blame or critics' sneers—
 What will matter in fifty years?

What will matter? Oh, Christ above,
 What will matter save Thy dear love?
 Earthly friends who share our gain
 Fly when comes our woe or pain.
 Pure of heart and strong of will,
 Falling, struggling, climbing still,
 Eyes raised heavenward, penance, tears—
 These will matter in fifty years.

—The Pilot.

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

CHAPTER I.

HIS BIRTH AND EARLY YEARS.

(The following Life of one of the glories of the Catholic Church in India is based mainly on the Portuguese *Vida do Veneravel Padre Joseph Vaz, da Congregação do Oratorio*, by Padre Sebastião do Rego, of the same Congregation. Other minor sources of information have also been laid under contribution. Among these the writer desires to mention in particular a mass of documents hitherto unpublished which, through the courtesy of the Rev. H. Buzzoni, S. J., Rector of the Diocesan Seminary, Mangalore, he has been able freely to consult and draw upon.)

'Father Joseph Vaz, for whom there was in Ceylon, even as late as the beginning of this century, a veneration almost equal to that in which St. Francis Xavier is held in India, has since unfortunately been almost entirely forgotten. In Europe and even in India, there are still some who remember his name, and in Ceylon, the theatre of his Apostolic labours, his name is still mentioned by the older generation; but the rising generation hardly knows what they owe to him. And yet, his is a name that ought to endure for ever.'

This little excerpt from the Introduction to a Report made in French on the subject of the present memoir to the Sacred Congregation of the Propaganda, on September 26, 1894, by Monsignor Zaleski, the Delegate Apostolic of the East Indies, is sufficiently indicative of the importance attached by him to the acquisition of a fuller knowledge of the life of the 'Apostle of Ceylon' as Father Vaz has rightly been called. The same Prelate reminds us that a special interest attaches to the subject as the Beatification of an Indian Priest would no doubt give a real impulse to our Missions in India, and prove a great stimulus to the all-important work of the creation of an indigenous clergy, without which the Missions of this vast peninsula cannot be expected to develop themselves. It would, therefore, be really worth while for the Catholics of India to know a little more about the saintly priest than appears to be known at present. Whether the question of his Beatification comes to be con-

sidered in the near future or at some remote date, it cannot be denied that a 'Life' of this apostolic servant of God, will supply a deficiency among Catholics who could be justly proud to add to the glorious record of St. Gonsalvo Garcia,* that of another of their fellow-countrymen.

The Province of Salsette—not that of the same name, whose southernmost point is now joined to Bombay by two railways, but 'of Goa' as it has been called—has already figured in hagiology in connection with the martyrdom of Blessed Rudolf Acquaviva and Companions at Cuncolim, which forms parts of that province. It was ceded in 1544 by Ibrahim Adil Shah I., the sovereign of Bijapur, who thereby sought to secure a powerful ally in his foreign neighbours against one of his uncles who competed for his throne. And though the possession of the gift was not left undisturbed by the giver, on grounds of bad faith, yet the province remained under the Portuguese Crown even after the overthrow of the Portuguese Empire in India. With its teeming population and rich soil, Salsette contains some sixty square miles, being five leagues in length and two in breadth, and running south-east from the promontory of Mormgão. Its extreme limit is washed by a small river running southward, known as the Rio de Sal—Salt River—which divides the country into two parts and flows into the Indian Ocean. Not till the year 1560, however, were the Jesuit Fathers able to start a Mission in Salsette, though there seem to have been already some thousand Christians among the native population. But we must stop short, as these details of Salsette are sufficient for our narrative.

In Sancoale, a village of the Province of Salsette, was born on Friday, April 21, 1651, the illustrious subject of this biography. His parents were Christopher Vaz and Maria de Miranda, both Konkani Indians, sprung from an ancient Catholic stock belonging to the Brahmanic caste. They bore a high character for probity and respectability, were decently provided with the gifts of fortune and

* St. Gonsalvo Garcia or St. Gundisalvus as the Martyrologium Romano-Seraphicum calls him, was born at Bassein, and martyred for the Faith at Nagasaki in Japan, February 5, 1597. His father was a Portuguese and his mother belonged to the Konkani race.

above all imbued with a piety which had come to them as a hereditary instinct, as it were, and which, in their turn, they instilled into the hearts of their children. Christopher Vaz had, in addition to the esteem he enjoyed in common with his wife for his piety and good deeds, the repute of having received an education decidedly superior to that generally imparted at that time to Indians of his station in life, and of possessing remarkable talents for the conduct of business. This will serve to show, in how congenial a soil was sown the seed that in future years was to grow to a gigantic tree, spreading the shade of a peace-breathing Faith for the countless souls that should seek shelter under it, worn with the fever and fret of life, unallayed by the rank and restless atmosphere of idolatry.

The hero of our narrative, who was the third of six sons, was born in the parish of Baulim, in the paternal house of his mother. On the octave of his birth he was baptized with the name of Joseph in the Parochial Church of St. John the Baptist, by the Rev. Hyacinth Pereira, S. J., with Sebastião Vaz and Speranza de Miranda for his God-parents.

A curious incident is said to have occurred to Christopher Vaz, foreshadowing, as it would seem, the future greatness of his son. It is related that, while Joseph was yet in his mother's womb, Christopher dreamt that a glorious destiny would fall to the child. He is said to have, moreover, beheld a resplendent star in the sky at mid-day, under such remarkable circumstances that he was led to connect the dream with the vision, and take them both for a revelation from on High. This accounts for the following significant entry in the diary, in which he was in the habit of recording the chief events connected with his family life. 'On the 21st April 1651, a son was born to me, who was baptized on the octave of his birth, and they gave him the name of Joseph. In course of time he will become a great man.'

With such auguries as these, was the future Apostle of Ceylon ushered into the world, and the expectations of his happy birth began to meet with their fulfilment as he grew up day by day. Even as a child the little Joseph gave signs of a marked leaning to ceaseless and solid piety. While his

companions were at play, he would retire to some secluded spot and there spend long hours in prayer; so inclined from the very outset was his heart to God and the things of God.

After the mode of sleeping common in India, Joseph would content himself with a mat spread on the ground for his slumbers. But he seemed to enjoy the hours for sleep less for their own sake than for the opportunity they brought him of falling on his knees and fervently lifting up his heart to the Lord, unobserved by his elder brothers in whose company he retired to rest. Not only was he used to turn a great part of the night into a time of prayer, but the mornings, too, were found to betray the devotional tendency of the little saint; for Joseph was always observed to come out of the sleeping apartment long after the others had come; though this was at first erroneously attributed to his supposed fondness for sleep.

Writers on ascetical theology speak of the beauty of unconscious virtue. Those who are unconsciously virtuous must of necessity be devoid of any sense of pride or jealousy. Such was the case with the little Joseph. Every one of his words and actions clearly showed that neither pride nor jealousy had any place in his heart. He mingled freely with his companions without the least air of superiority, while the kingdom of God came unto him, as it always comes unto His elect, without observation. Whenever and wherever it was possible, he sought silence and secrecy for his devotional exercises. In short, his was a most unobtrusive and spontaneous piety in which the mind and heart lost themselves into the delightful depths of the love of God. Every day he made it a point to be present at the Holy Sacrifice of the Altar, and he never failed to accompany the Blessed Sacrament, whenever the Holy Viaticum would be carried to any sick people in the village. One of his special devotions was to be present at funerals. But the dead never ceased to live in his mind. He would often of an evening, go about to request of those he knew their kind prayers for the faithful departed. The sight of misery moved and melted his tender heart, and his charity towards the poor made him sometimes distribute his own dinner among them, without the knowledge of his parents. As for

himself, he was always content with common fare, the love of mortification making him despise dainties and rich viands. Such goodness as this could not but attract attention, however loath he might be to go and seek it. Hence it is no wonder that an old man of Sancoale, of the name of Antony Cardoso, was often heard to repeat when he saw the saintly Joseph:—'O Sancoale, thou little knowest what a treasure is now thine; but the day shall come when it will be seen how faithfully God has kept the promise He made to his parents'—referring, of course, by these last words to the dream and the vision we have already alluded to. Neither is it surprising to learn that Joseph was the delight of the entire village, and that the people, for his goodness and piety, had named him 'the holy child.'

Having been in due course sent to the parochial school of Sancoale, Joseph learned Portuguese, his mother tongue being Konkani, and also made rapid progress in the acquisition of the three R's. But his gifts of mind were not displayed, divorced from his gifts of heart. On one occasion, when bid by his teacher to pull his elder brother by the ear, he is said to have answered with extreme gentleness that he was his inferior in age and therefore did not dare to inflict the punishment in question. Often, when he would be told to administer a few strokes on the palms of his companions for the mistakes they had made in class, he would give the strokes on his own palm, placing himself in such a position that the teacher was not able to perceive it. In every branch of learning, he far surpassed all the rest of his class-mates. From his very childhood he showed an ardent desire to teach children the things he had learned at school; and in this respect, as in many others, the child in him was but too truly father of the man that was of day to be for the sublime teaching of the Gospel of Christ. It may be also noted here that in going to school and returning home, he was in the habit of reciting his Rosary, which was the constant companion of his walks.

As Joseph evinced splendor and uncommon dispositions for study, a rare piety his parents entertained for him, they sent him a priest, and sent him

learn the rudiments of the Latin tongue. From this school he went, in due course, to study Rhetoric in the University of Goa, then a first-rate educational institution, conducted by learned professors of the Society of Jesus. Having finished his course of Rhetoric, young Joseph was, for a period of four years, occupied with the study of Philosophy and Theology at the far-famed Academy of St. Thomas Aquinas. During this time he was a boarder in the parochial house attached to the Church of Our Lady of the Rosary. This is a small edifice, and it would sink into utter insignificance when compared with the other magnificent churches of Goa; but the traditions that associate it with the name of St. Francis Xavier impart to it an immortal renown. For it was here, within this holy House of God that the Apostle of the Indies is said to have gathered children from the streets by the sound of a bell to listen to the words of Eternal Wisdom; and even to this day pilgrims are shown the very altar at which he said Mass, and the self-same pulpit from which he preached to the Christians converted by him. These simple white-washed walls have come to be invested with something to fill the devout heart with emotion; and we can well imagine that it was in this Sanctuary that young Joseph Vaz conceived the apostolic spirit which characterized him through life, and made him a mighty missionary; for he bore a great affection to the sanctuary of the little church and often spent whole nights, prostrate on its altar steps.

(To be continued.)

How quiet shows the woodland scene!

Each flow'r and tree, its duty done,
Reposing in decay serene,

Like weary men when age is won;
Such calm old age as conscience pure

And self-commanding hearts insure;

Whom summons to the sky,

Not afraid to die.

—Keble.

THE FIRST ENGLISHMAN IN INDIA.

FATHER THOMAS STEPHENS, S. J.,

Apostle of Salsette.

III. MORE ABOUT THE PURANA.*

It is a source of special gratification to note the growing interest in Father Stephen's *Purana*, which the Mæcenas-like munificence of Mr. Simon Alvares will shortly place within reach of every lover of what is best and noblest in Konkani literature. In view of the forthcoming publication of the book, anything that adds to our knowledge of its venerable author and his works is sure to enhance the worth of a literary treasure which, after playing a pathetic part in the history of the Catholics of Kanara, has unfortunately come to be well-nigh lost sight of for over one hundred years. The present writer has had a number of queries addressed to him on matters connected with the *Purana*. What was intended as an answer to them, has been here thrown into the shape of an article, which, it is hoped, will not be unacceptable to the general reader.

One great difficulty experienced in handling the *Purana* is the quaint orthography of words. Now, if this be taken in conjunction with the labour necessarily involved in conning over the contents of a time-worn manuscript, which is not exempt from a certain number of calligraphic errors and occasional lacunæ, it is not hard to understand that there should have been found only a few courageous enough to face the arduous task of perusing the great Epic. Moreover, the divergence of phrase and diction that differentiates prose from verse must also have partially concurred in rendering its reading a study rather than a recreation. All these difficulties have, no doubt, given colour and weight to a groundless theory, on the strength of which it has been deemed the correct thing to catalogue the *Purana* as a Marathi poem of the seventeenth century. So eminent an authority as the late Mr. Francis M. Mascarenhas, of pedagogic fame, seems to have leaned to this opinion. We need not, therefore, wonder that such views should have formed a

* See *Mangalore Magazine*, Vol. I., pp. 70 and 166.

effective bar to the popularity of the Epic; and it would be a thousand pities to allow them to continue to operate in the future and prove to be a hindrance to the due appreciation of the work.

With the gladsome announcement of the publication of the Purana, we may well take comfort in the hope that most of the present difficulties will cease to exist. Without going into the technical details of the application of the Roman alphabet to the expression of oriental languages, the readers of the *Mangalore Magazine* may be assured that the expedient adopted will be a very reasonable method of transliteration, and one which will not be overburdened with dots, accents and italics.

As for the language in which Fr. Stephens wrote his masterpiece, it has been seriously urged by some *savants* that it is Marathi, and not Konkani. In support of this assertion, the following verses have been appealed to as a clincher :

Parama Xāstra zagui praghattaueyā
Bahutā zanā phalla sidhy houāueyā
Bhāssā bhādoni Marāthiyā
Cathā niropily. I. i. 121.

Zaissy puspā māzi puspa mogary
Qui parimallā māzi casturi
Taissy bhāssā māzi sāziry
Marāthiyā. I. i. 123.

A metrical translation, as close as may be, has been attempted thus :

Since truths of Faith to men conveyed,
Must bear good fruit, I have essayed
To sing them with the fashioned aid
Of the Marathi speech.

As jasmine rarest is 'mong flowers,
As musk o'er scents in fragrance towers,
E'en so, ornate Marathi's powers
Beyond all tongues can reach.

We should antecedently be not a little surprised to see that after a life's study of Konkani, after having composed a goodly number of works in

that language, and devoted full forty years of his Indian career to the sacred ministry in the midst of a Konkani-speaking congregation, Fr. Stephens should have bethought himself of a Marathi poem as his fittest legacy to the Kanarean Catholics. Nor is this presumption in any way weakened by the eulogy of Marathi which occurs in the lines we have quoted. For a Konkani writer of the seventeenth century it was the most obvious thing to chant the praises of the parent language. This would also come with proper grace in an age when *Konkani*, *Bramana*, *Bramana-Maratha*, and *Canarine* were considered synonymous terms. Though living in the mouths of the people as much then as now, and though acknowledged to be a language of infinite linguistic capacity, Konkani had not a distinctive name. In the *Litterae edificantes* of the Jesuit Missionaries, one comes across a bewildering variety of names for this vernacular. Among 'lingua Industana' is, perhaps, the most misleading ever suggested.* In the light of these facts, there is nothing amazing about the expressions used by the Poet of the aid he seeks from the Marathi language. For, as the learned Mr. J. Heliodoro Da Cunha Rivara† justly remarks, neither 'Bramana-Maratha' nor any one of the other terms used to designate the vernacular of Goa is at variance with the more modern term, inasmuch as the ideas of our ancestors on philological matters were nebulous, and the relation existing between Marathi and Konkani was undefined.

The traditional view of the matter is thus seen to be remarkably at one with the verdict of Orientalists. Among the critical reviews written on the Konkani Purana, there is none that approaches anywhere near the profoundly learned essay by Alexander Baumgartner, S. J. in his *Geschichte der Weltliteratur*‡ (Universal History of Literature). It is a masterly study of the Poem weighed in the scales of sound criticism and expressed in a most attractive style. Sommervogel's monumental

* Lettera annua di Goa dell' anno 1619.

† See Mr. Da Cunha Rivara's erudite dissertation fixed to Grammatica da Lingua Concani composta por Thomas Estevão. *Nova Goa: Na Imprensa Nacional*.

‡ *Geschichte der Weltliteratur*. Vol. II. Herder.

Bibliothèque de la Compagnie de Jésus also places the Purana in the list of Konkani works composed by the Jesuit missionaries in Goa. But the strongest confirmation of the view consistently upheld in the columns of the *Mangalore Magazine* is to be found in the closing lines of the poem, in which Fr. Stephens defines the share that Marathi has had in the composition of the Epic.

Jesuchi crupā ladhaly antacaranny
Tennē santa prophetānchi bolanny
Anni Uangelistī chougāē zanē
Lihitē granthy. II. lix. 116.

Yetuqueanche sassara vechunu
Caddily ttica ganthunu
hassā Marāṭṭy missallunu
Quela gruntha. II. lix. 117.

It may be thus expressed in an English garb,
being as close as possible to the original:

My soul, by Jesu's grace caressed,
To trace the sacred scripts was prest
Of Saints and Prophets and the blest
Evangelists' quartet.

With choicest blossoms culled therein,
Has this my chaplet woven been;
While in the string that runs between,
Marathi threads are met.

'In the string that runs between, Marathi threads are met,' exactly expresses the truth. Natural enough it was that Marathi should be laid under contribution for words that were either non-existent in Konkani or were at best an inadequate vehicle of poetic thought. Such an importation of words and phrase was analogous to the action of the Romance languages borrowing from Latin and Greek tongues.

Corrections and additions may be here added to what has already appeared. After a careful search among the

Registers of Oxford students, there appears no likelihood of Fr. Stephens having ever been in any of the Colleges of Oxford. Mr. A. F. Pollard in the *Dictionary of National Biography* identifies him with the Thomas Stephens, native of Bourton, Dorset, who was elected Scholar of Winchester in 1564, his age being given as thirteen. Hakluyt seems to have been responsible for the statement making him an Oxford student. The error might have easily arisen from his name having been mistaken for Richard Stephens, his brother. Richard, according to several entries in the Douay Diaries preserved in Archbishop's House, Westminster, was, as a Catholic, a student at New College, Oxford. His was a life of vicissitudes. From the same diary we learn that after leaving College he became a heretic and served as amanuensis, first under Dr Jewell and then under Parker. Coming, however, to a better mind, he recanted his errors and crossed over to the continent. He entered the far-famed Seminary of Douay, where he so distinguished himself in Philosophy and Theology, that on the completion of his clerical studies, he was appointed to fill the chair of Theology. Mr. Pollard further tells us that Padre Estevão was the first to make a scientific study of Canarese, the vernacular Malabar tongue (*sic*), and that he also learnt Hindustani, in both of which tongues, he published manuals of piety and grammars.

Among the marvels related of Fr. Thomas Stephens, we are told that while yet a novice in Rome, before leaving for India, he was favoured in dreams with the foresight of an unknown edifice. On reaching his destination in Salsette, he recognised the Jesuit House in which he was destined to spend forty years of his life, to be the one he had often contemplated in dream so far away.

D. F., S. J.

Just as we go to press, we hear from a private source of the death at Clondalkin of the Rev. J. Moore's sister, a Presentation nun. We offer him our sincerest condolences and prayers. R. I. P.

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

The Editor's Chair.

AS foreshadowed under this head in our last issue, with the New year, the *Mangalore Magazine* has had a new Editor, although we only come to speak now of what happened four months ago. References, both in prose and verse, to the regrettable departure for California of the Rev. J. Moore, S. J., who so ably edited the Magazine ever since its inception eight years ago, will be found scattered in these pages. A change in the Editorship of a paper or periodical, naturally prompts the institution of a comparison between the work of successor and of predecessor. But unfortunately it is not quite as natural that an Editor who comes after another, does always go one better. With this usual reminder and with the modest assurance that he will exert his utmost to keep up the splendid traditions handed down to him, the present Editor announces himself by way of soliciting the kind acquaintance and continued patronage of the contributors, subscribers and advertisers to the *Mangalore Magazine*.

We print elsewhere a particular account and also some 'General Impressions' of the recent Silver Jubilee of St. Aloysius' College. As this quasi-literary organ concerns itself, in the first place, with the College and its affairs, it behoves us to avail ourselves of this opportunity, to tender, on the part of the College authorities, the most heartfelt thanks to one and all, who contributed with their

purse or person, to make the celebration of the Jubilee a perfect success. For the Alumni, both past and present, we have words of the most cordial congratulation on the glorious completion of the first twenty-five years of their Alma Mater's existence, and of the highest encouragement to redouble their energies for the work that awaits them in the future, whether within College doors or without. We have only to add our sincere hope and prayer that all their undertakings may, in due time, be prosperously fulfilled. *Floreat!*

The Aloysian Association would call for complimentary mention here. Their efforts have hitherto been directed to the preservation and occasional manifestation of the spirit of union with their Alma Mater. Henceforth the Association will, we understand, take an active part in the discussions of the College Debating Society, and, while coming in frequent contact with the College, gradually build themselves into a body influencing for the better the onward movement for reform. We wish the Association every success.

The Kanara Catholic Association, too, is entitled to our gratitude for their hearty co-operation in the late Jubilee Celebration. Though far away, they yet keep themselves in constant touch with matters pertaining to the College, and are ever eager about its welfare. May they reap the full benefit of the labours they have undertaken in the capacity of the recognized body that they are—labours which are certainly calculated to further the interests of Aloysians at home as well as abroad.

The Editor acknowledges with thanks the receipt of the following exchanges since Christmas:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Beaumont Review, The Dial, The Pilot, The Fordham Monthly, The Fleur-de-Lis, The Xavier, The Malabar Quarterly Review, The Harvest Field, The Cochin Argus, O Vintee Tres de Novembro, Catholic Opinion, La Revista Catolica, O Anglo-Lusitano, The Bombay East Indian, A Lua, The Concanim Magazine, The St. Ignatius Collegian, The Redwood, The Stylus, The Holy Cross Purple, Malabar Herald, St. Aidan's College Journal, The North Point Annual, The Stylus, The Madonna.*

College Chronicle.

1905.

January 1st, Sunday.—New Year's Day. Solemn Benediction at 4.30 P. M.

January 2nd, Monday.—Mass of the Holy Ghost at 9 A. M. and Benediction of the Blessed Sacrament. School and College Departments re-open. Students assembled in the Hall when the new Principal, Reverend Father Perini, addressed them. Lectio Brevis. Mr. Galanda left for Kurseong to begin his course of Divinity.

January 5th, Thursday.—Holiday in honour of the New Rector.

January 12th, Thursday.—Silver Jubilee of the College, 1880-1905. Sports throughout the day. Dinner to the Clergy who had received their training in the College, as also to the Lay-teachers. Congratulatory telegrams were received from the President, Kanara Catholic Association, Bombay; Messrs. J. A. Saldanha, B. A., LL. B., Foreign Office, Simla; P. Vaz, L. C. E., Bombay; John A. Coelho, Poona; Gabriel D'Souza, Bombay; Philip Cunha; Joachim L. Saldanha, B. A., General Post Office, Bombay; F. L. Silva, Accountant General's Office, Bombay; and Father S. Vaz, Kallianpur. Distribution of Prizes at which His Lordship the Bishop presided. The Exhibition Hall was most tastefully illuminated by Mr. Junghenn, an Old Boy.

PROGRAMME

PRIZE-DAY CHORUS..... *Bortolini*

THE COLLEGE CHOIR.

THE ANNUAL REPORT.

MOONLIGHT CHORUS..... *Tiburti*

THE COLLEGE CHOIR.

DISTRIBUTION OF PRIZES.

"PRAISE AND GLORY"..... *Donizetti*

THE COLLEGE CHOIR.

ADDRESS,

THE RIGHT REV. A. CAVADINI, S. J.,

Bishop of Mangalore.

SERENADE..... *Miceli*

THE COLLEGE CHOIR.

January 13th, Friday.—There was a dramatic performance at 6 P. M. The Hall was illuminated again.

PROGRAMME

MUSIC—

(a) "PRAISE AND GLORY"..... *Donizetti*

(b) "BY BABYLON'S WAVE"..... *Gounod*

(c) JUBILEE CHORUS..... *Bortolini*

(d) SERENADE..... *Miceli*

(e) MOONLIGHT CHORUS..... *Tiburti*

Jubilee Greetings..... *GERALD LOBO.*

THE TRIUMPH OF JUSTICE

OR

THE ORPHAN AVENGED,

A DRAMA IN THREE ACTS.

CAST OF CHARACTERS.

THE BARON..... *ABUNDIUS ABREO.*

CLAUDIO } *Sons of the Baron and* } *L. SALDANHA.*

AUGUSTINO } *Nephews to Capt. Xavier* } *MARK NORONHA.*

CAPTAIN ZAVIER, a Naval Officer..... *DENIS CASTELINO.*

COLONEL RIGOLIO, an Arch Rogue..... *G. ALBUQUERQUE.*

MYRTILLO, a Dumb Orphan..... *SYLVESTER PAIS.*

ESTEVAN, the Falsely Accused..... *LAWRENCE GONSALVES.*

PABLO, Chief Steward..... *MARCEL LOBO.*

GASPARDO, a Goat-herd..... *GREGORY CASTELINO.*

CARLO, a Shepherd..... *CALIXTUS SALDANHA.*

ATTENDANTS..... *JAS. SALDANHA, ALB. AND JOHN SEQUEIRA.*

POLICE OFFICER AND ORDERLIES..... *HENRY GONSALVES,*

FRANK AND NORBERT SALDANHA.

SCENE: SPAIN. TIME: XVI CENTURY.

Vota pro Collegio..... *BAPTIST D'SOUZA.*

January 15th, Sunday.—At 7 A. M. Solemn High Mass was celebrated by Very Reverend Father Aranha, Vic. For. of Buntwal, assisted by Reverend Fathers Casimir Fernandes, Coadjutor, Milagres Church, and Denis Fernandes, S. J.—all Old Boys. General Communion. At 4.30 P. M., Father Muller preached the Jubilee sermon in the church. Solemn Benediction of the Blessed Sacrament was given by His Lordship the Bishop, assisted by Reverend Father Superior and Reverend Father Rector. This was followed by a Social Gathering of the Old Boys and Friends of the institution.

January 16th, Monday.—Lower Secondary Results were received. Out of the 53 candidates sent up, 37 passed in the compulsory and one optional subject, and one in compulsory subjects only. St. Ann's High School passed every one of the 34 candidates sent up.

January 19th, Thursday.—Father Sampaoli succeeds Father J. B. Polese as Director of the

College choir, with Mr. Rota for his assistant. The pupils of the late Mr. F. Tovini had a High Mass of Requiem celebrated for the repose of his soul.

January 20th, Friday.—At 4.30 P. M. the Professors and Students assembled in the College Hall to take leave of the Reverend J. Moore on his impending departure. Mr. John Fernandes, Prefect of the Senior Sodality, read a valedictory address, which was followed by recitations, songs, and ditties in all the vernacular languages. His pupils presented to their late Professor a number of valuable Indian curios as a slight token of their love and gratitude. The words of the various songs and sonnets, sung and recited, were handsomely inscribed in a gorgeously bound and brilliantly decorated Album which was presented to him as a memento.

The Raja Shiam Sinha of Tajpur paid an informal visit to the College and was shown over the grounds. The F. A. results which were out in Madras yesterday, were announced to-day in town. Out of 19 candidates sent up, 11 passed, viz., Rosario Alvares, Nirodi Bhavani Shanker Rao, George Coelho, Stephen Fernandes, William Fernandes, Albert C. Gonsalves, Marcel Lobo, S. Nanjappa Shetty, M. Ramakrishna Bhatt, Louis Saldanha and Emmanuel Vaz.

January 23rd, Monday.—Father Moore left for Colombo, *en route* for California.

January 28th, Saturday.—The Matriculation results which were proclaimed in Madras on January 27, were received here this morning. Out of the 35 that appeared in it, 10 came out successful, viz., Abundius Abreo, Basil Coelho, David Coelho, Balebail Dasanacharya, Manuel Mathias, Bolar Nagappa, Louis L. S. Pais, Thomas Rego, John Antony Saldanha, and John M. Tellis. Out of the eight from St. Ann's High School, four passed viz., Victoria Brito, Flora Gonsalves, Philomena Pinto and Juliana Vaz.

January 29th, Sunday.—B. A. Second Language results, were out. 6 out of our 8 students passed, viz., Paul Gonsalves and William Noronha, (II class); Francis Lobo (III class), in Latin; K. Govinda Rao, K. K. Ramakrishna Rao, B. Venkatraya Mallya in Kanarese.

February 2nd, Thursday.—Feast of the Purification. Fathers Thomas Noronha and Michael Chatagnier pronounced their last vows.

February 3rd, Friday.—In the English Language Division of the B. A. Examination, 4 out of our 8 candidates passed—Paul Gonsalves, K. Govinda Rao, Francis Lobo and William Noronha. In the Science Division (History, Branch V.), 2 out of our 6 candidates passed—K. Govinda Rao and Francis Lobo (II class).

February 9th, Thursday.—The Very Rev. Father Godfrey Conti honoured the College with a visit.

February 10th, Friday.—Mr. J. Junghenn made the handsome present of a Piano to the College.

February 12th, Sunday.—Regular Sunday Sermons in Konkani were inaugurated to-day. They are to be preached by the Fathers of the College versed in the vernacular.

February 19th, Sunday.—Father Charles Ghezzi was appointed Director of the Senior Sodality and ex-officio Director of the Apostleship of Prayer. Father Denis Fernandes entered on his duties as Director of the Junior Sodality.

March 11th, Saturday.—The annual three day's Retreat began this afternoon at 5.30 P. M., under the direction of Father Ghezzi for the senior students, and under Mr. Manuel Coelho for the juniors.

March 19th, Sunday.—Feast of St. Joseph, Patron of the Diocese of Mangalore. The Solemn High Mass was celebrated at 7 o'clock by Father Ghezzi at which there was General Communion of the students. Four students, viz. Paul Lobo, Henry Vaz, Sylvester Lobo and John B. Saldanha had the happiness of making their First Communion to-day.

April 1st, Saturday.—Requiem Mass for the repose of the soul of Martin Monteiro.

April 8th, Saturday.—Requiem Mass for the repose of the soul of Albert D'Souza. Midsummer Vacation began in the College and High School Departments.

April 15th, Saturday.—The first term closes with 451 students on the rolls. Midsummer Vacation began in the Lower Secondary Department.

REPORT.

1904.

The average number of students on the College rolls during the first term of the scholastic year 1904 was 454.25, and during the second term 426.44, making a total average of 440.33, as compared with 433.69 of 1903. Of these the average number on the rolls in the College Department was 44.49, in the High School 151.62, and in the Lower Secondary 244.22, as against 57.73, 117.45, and 258.51 respectively of the preceding year. The year closed with 422 students, classed according to their different denominations as follows: 369 Native Christians, 5 Eurasians, 23 Brahmans, 19 Non-Brahman Caste-Hindus, 4 Mahomedans, and 2 Parsees.

In the public examinations the College met with a variety of success and failure. The results of the Lower Secondary examination were fairly good, as out of 63 candidates 47 passed in the compulsory and one optional subject, and eight in the compulsory only. This was an improvement on the previous year, when 30 passed of the 56 examined. With regard to this examination, unsatisfactory as it is in some respects, it is serviceable as a public test between the First Form and the Sixth, and it is to be hoped that some other examination that will serve the same purpose may be substituted now that the Lower Secondary is doomed to be discontinued.

The results of the Matriculation examination of the year 1903 were very unsatisfactory, as only six of our 27 candidates passed, whereas in the previous year 23 of our students passed out of 39. This heavy failure is directly attributable to the rigour with which the entrance examination was conducted last year; for, of the 8,100 candidates examined in the whole University, 6,589 failed. What is most to be regretted in this is that the least important branch claimed an undue proportion of victims. In Elementary Science, History and Geography 5,966 failed, 1,145 of whom failed in that branch alone, which was two and a half times as many failures as all the other subjects put together; for only 287 failed in English alone, 31 in Second Language, 157 in Mathematics, making a total of 475. Six of our candidates failed in this branch alone last year.

The results of the First-in-Arts examination were more satisfactory, as seven of our 15 candidates passed, which, however, gave a lower percentage than the year before, when nine out of twelve passed. The percentage of passes in the University was 45.7, which was lower by one per cent. than that of the College.

The B. A. Degree examination, however, made amends for these indifferent or unsatisfactory results, for the College beat its best record by passing all its candidates in all three Divisions, the only College

in the University that attained that distinction last year. In English Language Division five passed in the second class and two in the third; in the Second Language Division one passed in the first class, four in the second, and two in the third, and in the Science (History) Division five passed in the second class and two in the third.

For the recent public examinations of the year 1904, 56 pupil candidates were presented for the Lower Secondary examination in the compulsory and one optional subject; and 16 private candidates from classes higher than the Third Form were sent up for one optional subject, and two for two optional subjects. For the Matriculation examination 36 candidates were entered, for the First-in-Arts 20, and for the B. A. Degree eight in the Language Divisions and six in the Science or History Branch.

An important change has been made recently in the government of the College, by the appointment of Father Paul Perini to succeed as Rector and Principal Father John Moore, who has been recalled to the Jesuit Mission of California after eight years spent in the service of the College.

Mangalore, January 12, 1905.

PAUL PERINI, S. J.,
Rector.

AD MATREM ALMAM

A JUBILEE GREETING.

How bound our filial hearts with glee,
O bounteous Mother, blessed Guide,
To crown thy first bright Jubilee!

Thy glorious past doth seem to be
Relived in this Day's pomp and pride,—
How bound our filial hearts with glee!

For five and twenty years have we
Marched longing, every step and stride,
To crown thy first bright Jubilee.

In gratitude's abounding sea,
Where flows true love's eternal tide,
How bound our filial hearts with glee!

With all our hearts' best minstrelsy,
From far and near we seek thy side
To crown thy first bright Jubilee.

Could art or tongue express to thee
What love doth in our souls abide,
How bound our filial hearts with glee
To crown thy first bright Jubilee!

Re
Personal Paragraphs.

IT has been the constant endeavour in these columns to aim at absolute accuracy of detail. But the merit of completeness has never as yet been claimed for them. If, therefore, we should at any time appear guilty of grievous omissions, we would beg in self-defence to state that this portion of the Magazine is mainly contingent upon the assistance of Old Boys, who kindly undertake to supply us with the subject-matter of these notes. Moreover, we are for manifest reasons extremely unwilling to evolve Personal Paragraphs from our inner consciousness. And it may also sometimes happen that the omission of certain patent facts is due merely to a failure on our part to look on current events with the eyes of posterity. For the very obviousness of the event often makes one dismiss it as not rememberable. We invite the attention of O. B.'s to these points and ask them to see to it that nothing of what interests them so dearly may ever remain unrecorded and unsung.

Mr. Joseph Junghenn left us for Burma on March 12th after a stay of eight years in Mangalore. He has always taken a lively interest in the College and its Magazine, and befriended our columns in various ways. His lovely little cottage perched on Kankanady Knoll amid gardens of rarest flower, fern and orchid now decks the place as a lonely splendour. But he will be glad to hear that they are all solicitously cared for by loving hands. He leaves behind him a memory of genial manners and kindly deeds, which have endeared him to all classes of the community who will miss him sorely. Their prayers and good wishes accompany him in all his ways.

Though somewhat late in the day, we must here chronicle the marriage of Mr. Casimir D'Costa with Miss Seraphina, daughter of Mr. Emmanuel D'Costa of Shimoga. The ceremony took place at the Church of the Sacred Heart at Shimoga on November 26th, 1904.

On the morning of February 8th, the wedding bells of the pretty little Chapel of our Lady of Dolours, Codialbail, rang merrily for the Raja Francis Xavier Ghiam Sinha of Tajpur. The bride

was Miss Mary Margaret Frances, daughter of Mr. J. F. Coelho of Falneer. The ceremony was performed by the Bishop of Mangalore, assisted by the Very Revv. E. Frachetti, S. J., V. G., and Godfrey Conti. It was followed by a short address by the Rev. A. Macri, S. J.

Mr. John A. Coelho, F. A. Class '98, has joined the ranks of the benedicts, having taken to himself a bride in the person of Alice Victoria, daughter of Mr. Nicholas John Saldanha. The wedding took place on February 15th at the R. C. Military Chapel, Belgaum.

On February 22nd, in the Cathedral, Bombay, Mr. Joachim L. Saldanha, B. A. '96, was united in matrimony to Miss Natalie Mary, daughter of the late Mr. Jacob Brito of Codialbail House.

Mr. Albert Fernandes, F. A. Class '98, was wedded on February 28th in the Codialbail Chapel to Miss Lucy Agnes, the only daughter of the late Dr. A. Noronha.

Mr. Salvador Aranha, B. A. '92, was married on February 25th to Miss Juliana Regina, daughter of Mr. Camil Abreo.

On Shrove-Tuesday, in the Church of our Lady of Miracles, Mr. Thomas S. G. Vaz, whose charming pen-pictures of 'Life in South Africa' appeared in our pages, was married to Miss Monica Mary Matilda, daughter of Mr. Casimir Brito. The nuptial ceremony was performed by the Very Rev. Vicar General of the Diocese, and the Rev. Charles Ghezzi delivered an appropriate discourse.

Mr. Bellai Venkat Krishna Rao, B. A. '98, heads the list of passed candidates at the recent First Grade Pleaders' Test. We congratulate him and feel sure in predicting for him a bright future at the local Bar.

Mr. P. Mangesh Rao, B. A. '99, Assistant Pandit, Government College, Mangalore, has secured a high Pass in the recent L. T. Degree Examination. We understand that he is about to be confirmed as Head Kannada Pandit of the same institution.

Mr. F. X. Mascarenhas, Senior Lecturer, Veterinary College, Saidapet, who has just been appointed Superintendent of Government Elephants, has left Madras for Coimbatore to take charge of his appointment.

Our hearty congratulations to Messrs. Ullal Vamana Nayak, Mangalore Narayana Kini, Utchil

Ramappa and B. Rama Vyasarayacharya, who have passed the B. L. Degree Examination held in January 1905. We wish them every success in the learned profession for which they have qualified themselves.

Mr. Joseph Emmanuel Saldanha, B. A. '89, is engaged in journalistic work in Bombay. He holds an excellent position on the editorial staff of the *Bombay Gazette*, and with his refined literary taste, he should meet with marked success.

Mr. Elias Brito, F. A. '99, is at present Head Master of the Municipal School at Thaton, Lower Burma. His tact and energy will, we venture to predict, ensure him success in the Educational Department.

Mr. U. Sripada Rao, B. A. '98, formerly on the staff of the College, has been appointed Second Assistant, Central High School, Mercara.

The Bishop of Mangalore held the Ordination Service at the Diocesan Seminary on Saturday, March 18. The Subdiaconate was conferred on Francis Aranha, Peter D'Souza, Piedade D'Souza, Denis Luis, Salvador Mathias, Casimir Menezes, Matthew Menezes and Joseph Pais, and the first two Minor Orders on Faustin Aranha, Stanislaus Bangar, Gregory D'Souza, Lawrence Fernandes, Reginald Pinto, and Brothers Anastasius, Joseph, Nicholas, Peter, and Sylvester of the Order of Carmelite Tertiaries. On March 26, the diaconate was conferred on the Subdeacons mentioned above.

The Reverend Cajetan P. Gonsalves, S. J., made his last vows in the Church of Our Lady, Calicut, on February 2. The Revv. Louis Coelho and Alphonsus Saldanha, S. J., pronounced their first vows in the College of the Sacred Heart, Shembaganur, on the same day.

Several clerical changes have recently taken place in the Diocese. Father Lunazzi, S. J., has been transferred to the Diocesan Seminary to occupy the Chair of Dogmatic Theology. Father Macri, S. J., succeeds him as Vicar of the Cathedral with Father Marian Fernandes, S. J., as Assistant Vicar. Father Roverio, S. J., Military Chaplain to the troops at Malleapuram has, on the abolition of the station, returned to Mangalore and is now on the Teaching Staff at Jeppu. The Reverend Salvador Vaz has been transferred from Jeppu to

Milagres Church to replace Father Lyons who has gone to Taccode (Puchmogar Vilsh).

Brother Antony Moscheni, S. J., returned to Mangalore on March 23, after a sojourn in Bombay of about eighteen months, spent on the artistic decorations of the Church of the Holy Name. "His work in the church," writes the Editor, *Bombay Catholic Examiner*, "has received and will continue to receive the appreciation it deserves. Knowing his aversion to praise, especially of a public kind, we refrain from saying more except this—that we are all very sorry to part with him, and speed him off with every good wish. It is reported that his next occupation will be the decoration of Cochin Cathedral."

St. Ann's Convent has recently received a valuable addition to its community by the admission of three novices, Miss Teresa Castelino (Sister Mary Josephine), daughter of Mr. Paul Castelino, Tahsildar of Mangalore; Miss Pauline Fernandes (Sister Mary Frances Agnes), daughter of Mr. J. B. Fernandes, and Miss Rachel Luis (Sister Mary Cecilia), of Kallianpur.

Thanks to the devoted zeal of Dr. and Mrs. E. Hasell Wright, Mangalore can now boast of an up-to-date Women and Children's Hospital with a Lying-in-Ward, and an Operation Theatre fitted up with modern appliances. They were opened on March 6th, the former by Mrs. Hasell Wright, and the latter by Mr. H. O. D. Harding, District and Sessions Judge, S. Canara, who, in the course of an excellent speech, humorously remarked that one could now gladly court a dislocation or a compound fracture for the sake of an operation under such amiable circumstances.

Bombay Celebration of the Silver Jubilee of St. Aloysius' College, Mangalore.—St. Aloysius' College, Mangalore, has just completed the twenty-fifth year of its existence and the Silver Jubilee was kept with great *eclat* at Mangalore on the 12th instant. The Ex-Aloysians resident in Bombay would not let the occasion pass without a suitable expression of loyalty to their *Alma Mater*. Soon after the conclusion of the proceedings of the Annual Meeting of the Kanara Catholic Association at "Belle Vue," Mazagon, on the 22nd instant, Mr. F. L. Silva proposed that a telegram should be

sent to the Rector of the College renewing the greetings of the Association on the occasion of its Jubilee. The proposal was carried amidst applause. The Chairman, Mr. L. D'Sa, was then requested to propose the toast of the College which he did in a few chosen words. He, however, regretted that he had not come in contact with the College for a long time and requested Mr. S. Noronha, B. A., as being one of the recent *alumni* to address the gathering. Mr. Noronha in an eloquent speech spoke of the achievements of the College during the last quarter of a century, referred to the brilliant successes of its students, observed that it was acknowledged an honour to be counted among the ex-students of the college and described how the college had gradually risen to a very high position in the Presidency. Mr. Noronha, however, said that Mr. Marcel D'Cunha, B. A., as being one of the more recent graduates, might suitably address them. Mr. D'Cunha said that to the toast which was so ably proposed by Mr. D'Sa and so eloquently supported by Mr. Noronha, very little remained to be added. Mr. Alvares then made some felicitous remarks. After the toast was drunk, Mrs. Alvares treated the Ex-Aloysians to some exquisite music, and Messrs. Rebello and Aranha entertained them with comic songs. The proceedings were brought to a close by the singing of "God save the King."—*'Ex-Aloysian' in the B. E. Indian.*

Reverend Mother Ida Belgeri, well-known to all Cochin as the Foundress of St. Mary's Convent, and as having guided its destinies from its very inception, went to her eternal reward on March 19th, 1905. She was born of respectable and well-to-do parents in Asso, Lombardy, July 19th 1848, and belonged to a family nurtured in a true Christian spirit by parents noted for the high spiritual standard set up and realised by them in their daily life. Ida was the eldest of a large family of fifteen children, two of whom became priests and three nuns.

Ida Belgeri began early to give promise of a brilliant future. She had been endowed with talents beyond the ordinary. These, coupled with her eagerness for study, carried her through all her examinations with great credit to herself and the school in which she had been trained. Such was the esteem

in which she was held by her teachers that, soon after her studies, she was promoted from the form to the chair in the same school. Though she was herself endowed with a quick intelligence, it is wonderful with what patience she entered into the difficulties that beset her pupils not gifted like herself. Her kindness, patience and motherly instincts towards her young *protégés* soon won all hearts, so that she could do with them just what she pleased. This influence over their minds she turned to good account by forming them to virtues suited to their state and age. What fond endearments did not her inventive genius make use of to tempt her little fledglings to more sustained flights of virtue every time. She thus became their "philosopher, guide and friend," till the time came for her to obey the call which had been making itself heard in her heart for some time previously. Accordingly, she entered the novitiate of the Daughters of Charity of Canossa, at Monza, Lombardy, in 1874, when she was just twenty-six years of age, and two years later she received the religious habit. Now she was free to give unbounded scope to that fervid charity which impelled her to consecrate herself to the service of Christ in His sick and suffering members, and by ministering to the wants of the body, to gain admission to their hearts. She looked out upon the wide world before her, and her choice fell upon distant China with its teeming millions, held fast in the vice of heathenism or its modern substitutes. The first China soil touched by her feet was at Hongkong, where she was admitted to her profession in less than a year, March 28th 1877. She was subsequently sent to Amoy, where she succeeded in founding a Convent of her Order. Here she laboured in the heroic work of rescuing foundlings from the death alike of body and of soul, and of bringing them up as good Christians and useful members of Society. It was all a labour of love, of self-abnegation and self-effacement, witnessed by the Angels of Heaven and recorded by them in the Book of Life to her credit. After thirteen years spent in the up-bringing of these waifs and strays, Providence chose a new sphere for the exercise of her yet unspent energy. At the instance of the late Dr. Dom João Ferreira, Bishop of Cochin, she established herself in Cochin, where she arrived on November 24th 1889. With

characteristic energy she set about founding a new Convent, where, with the aid of her able staff, she has been moulding the character of numbers of young ladies while imparting to them the benefits of higher education. Her work in Cochin, extending over a period of fifteen years, is still fresh in the minds of the Cochinites, and the memory of her sweet virtues is enshrined in their grateful hearts, especially in the hearts of those that have been immediately benefited by her self-sacrificing labours, of every one, in fact, that has passed through the portals of St. Mary's High School, Cochin. R. I. P.

The death of Mr. Peter George Coelho occurred at Codialbail on April 1st. He had reached the patriarchal age of eighty-two years and almost up to his last days retained the vigour of limb and intellect. His genial character and venerable figure were familiar to Mangalore. He belonged to an ancient family whose members have won distinction in various walks of life, and deserved well both of the Church and of the Fatherland. The high esteem in which he was held was testified by the large number of relatives and friends who attended his funeral at St. Francis Xavier's Cemetery. R. I. P.

ST. MONICA.

At the Cross thy station keeping
With the mournful mother weeping,
Thou unto the sinless Son
Weapest for thy sinful one.
Blood and water from His side
Gush; in thee the streams divide:
From thine eyes the one does start,
But the other from thy heart.

Mary for thy sinner, see,
To her Sinless mourns with thee:
Could that Son the son not heed,
For whom two such mothers plead?
So thy child had baptism twice
And the whitest from thine eyes.

The floods lift up lift up their voice
With a many-watered noise!
Down the centuries fall those sweet
Sobbing waters to our feet
And our laden air still keeps
Murmur of a Saint that weeps.

Teach us but to grace our prayers
Such divinity of tears,—
Earth should be lustrate again
With contrition of that rain:—
Till celestial floods o'errise
The high tops of Paradise!

—Francis Thompson.

Jesuits at the World's Fair.

(FROM *The New World*.)

THREE exhibits were made by the Jesuit Fathers at the Louisiana Purchase Exposition in St. Louis. One exhibit was in education, one by the Jesuit weather bureau at Manila, and one in historical documents.

The appended list of awards given to these exhibits will be a source of interest and gratification to all the Catholics of our country.

The exhibit of education was made by the seven Colleges of the Missouri Province of the Jesuit order—St. Ignatius College, Chicago; St. Louis University, St. Louis; Marquette College, Milwaukee; Creighton University, Omaha; St. Mary's College, Kansas; Detroit College, Detroit.

The Grand Prize awarded for general excellence of the educational exhibit is due to the work of these colleges collectively, although the St. Louis University, in whose name the exhibit was entered, is the only one mentioned in the award.

SCIENCE.

Grand prize awarded to the Philippine Weather Bureau, Manila, P. I., as a model Meteorological-Seismical Station of the first class.

Grand prize to the Reverend José Algué, S. J., Director of the Manila Observatory, for the barocyclonometer and refraction nephoscope, instruments invented by him.

Grand prize awarded to Manila Observatory, Reverend José Algué, S. J., Director, for large relief map of the Archipelago and accompanying maps.

Gold medal awarded to Reverend José Algué, S. J., for an improved microseismograph, made under direction of Father Algué, by Filipino mechanics of the observatory.

Gold medal awarded to Reverend Father Suarez, S. J., for a seismographic pendulum.

Gold medal awarded to Reverend Father Pastells, S. J., for a valuable edition of the work, "Labor Evangelica," three volumes.

Gold medal awarded to the Jesuit Fathers of the Philippine Mission for their maps of Mindanao.

Gold medal awarded to the Jesuit Fathers of

the Philippine Mission for geographical atlas of thirty maps and the work "El Archipelago Filipino."

Gold medal awarded to Reverend José Algué, S. J., for collection of mounted specimens of Philippine woods.

Gold medal awarded to the Ateneo for exhibition of books.

Bronze medal awarded to Reverend José Algué, S. J., for mounted specimen of python.

Gold medal awarded to the Ateneo, Jesuit College of Manila, P. I., for bust of Father Guerrico, S. J., minister of the Philippines, made by Senor Rizal, alumnus of the same college.

Gold medal awarded to Mr. Augusto Fuster, professor of painting in the Ateneo, Jesuit College, of Manila, P. I., for collection of paintings on Conchas.

Gold medal awarded to the "Colegio de Belen," Jesuit College of Havana, Island of Cuba, for various publications of the meteorological and magnetic observatory of that college.

Honorable Mention—Father Sanchez, S. J., of Manila, P. I., for classification of Conchas.

HISTORY.

Grand prize for excellence to the exhibit of the St. Mary's College archives of Montreal, Canada.

Gold medal to the Reverend Arthur E. Jones, S. J., archivist of St. Mary's College, Montreal, who collected and arranged the exhibit.

Silver medal to the Reverend John C. Burke, S. J., St. Louis University, as collaborator with the preceding.

EDUCATION.

Grand prize awarded to the St. Louis University, oldest university of the Louisiana Purchase, for excellence of general exhibit.

Grand prize awarded to the St. Louis University for special exhibit of topographical anatomy, Prof. Peter Potter, A. M., M. D.

Grand prize awarded to the St. Louis University for special exhibit of embryological drawings, Prof. Albert C. Eycleshymer, B. S., Ph. D.

Silver medal awarded to the St. Louis University for collection of mounted pathological specimens, Prof. Carl Barck, A. M., M. D.

Silver medal awarded to the St. Louis Univer-

sity for cabinet of chemical crystallography, Prof. Gustavus Hinrichs, M. D., LL. D.

Silver medal awarded to the St. Louis University for book of original odes in Greek, Latin and English, Commemorative of the Louisiana Purchase. Paul L. Blakely, S. J., Aloysius C. Kemper, S. J., Claude J. Pernin, S. J.

Bronze medal awarded to the St. Louis University for stenographic reports of lectures, recitations, etc., in the various departments of the university.

Gold medal awarded to Creighton University of Omaha, Neb., for pathological and histological drawings of students of Medical department.

Summary of Awards—Grand prizes, 7; gold medals, 12; silver medals, 4; bronze medals, 2. Total, 26. Honorable mention, 1.

Besides the preceding, a gold medal was awarded to Dr. Roman Lacoson, Curator of the Observatory, and four silver medals to the Filipinos one to the mechanician, one to the artist and one to each of the draughtsmen of the Observatory.

Is not this a success of which the Great Order may well be proud? In competition with the world its members won seven grand prizes and eighteen gold, silver and bronze medals. In science the Jesuits from Manila especially excelled. In history and education those of our country and Canada. Thus the twentieth century has paid tribute to the Sons of St. Ignatius by setting its seal of approval upon the excellence of their work.

In England, too, the Stonyhurst Observatory, in the person of Father Walter Sidgreaves, S. J., F. R. A. S., achieved distinction in the Astronomical Section of the St. Louis Exhibition. His spectroscopic work in relation to the star, Nova Aurigae, has gained a gold medal.

Everything I saw convinced me that, independently of our future happiness and our sublimest enjoyments in this life, religion is necessary to the comforts, the conveniences, and even the elegancies and lesser pleasures of life. Not only I never met with a writer truly eloquent who did not at least affect to believe in religion, but I never met with one in whom religion was not the richest source of his eloquence.—*Romilly.*

The Silver Jubilee Memorial Fund.

THE Silver Jubilee of the College has passed away, but its happy results will endure long. The unwonted *esprit de corps* with which Old Boys rallied round their Alma Mater manifested itself in their generous response to the proposal of a Memorial Fund. Thanks to the untiring efforts of Messrs. F. L. Silva, Denis Vaz and Felix Pereira, the Fund has reached the sum of Rs. 1,200.

The object of the Fund is twofold. A portion of it will cover the cost of the cenotaph to the memory of the late Father Joseph Willy, the first Rector and Principal of St. Aloysius' College. The marble slab ordered from Carrara has arrived, and will be set up in the place intended for it, some time after Easter, as the anniversary of his death happens to fall in Holy Week. The greater portion, however, of the Fund is destined to perpetuate the Silver Jubilee by founding a Scholarship.

Over and above this demonstration of fealty, there were other outlets through which Aloysian loyalty found an adequate expression. We may be permitted to specify just a couple of instances for comment. Dr. R. Row's handsome donation of Prizes for sports was highly appreciated by the small boy and 'children of a larger growth.' Fr. Muller in his very impressive Jubilee Discourse mentioned yet another Aloysian holding a place of trust and eminence in Bombay, who had thought out an ingenious expedient of paying off his debt of gratitude to the institution. We will quote Fr. Muller's words: "Not long ago, the Rector of the College got a letter from a former student of the College, who is now in Bombay, drawing a good salary. In his letter he told the Rector that he had been a free student during his whole school career, and that he owed his present lucrative and high position to the College. He, therefore, had made up his mind to show his gratitude for the favours received by paying for the education of a poor boy, from the First Form up to the B. A. Degree."

We wish we were at liberty to publish the worthy Aloysian's name; but innate modesty compels him to withhold it from the public ken. We

are sure there are scores of our Old Boys possessed both of the power and the wish to give, who are only at a loss to discover how suitably to bestow the gift. To such as these, we cordially commend Fr. Muller's suggestion, which has the double merit of helping the needy, and of slowly but surely bettering the prospects of the rising generation.

We were very pleased to notice a similar suggestion made by the Editor of *The Educational Review* for March 1905, who among other excellent ways and means of ameliorating the relations subsisting between the teachers and the taught, emphasizes the one we have dwelt upon in the following words:—"The large body of free scholars sent out by Schools and Colleges should, as soon as they are in a position to do so, set apart at least the amount of fees they have been excused from paying during their school career, and send the amount to the respective Schools and Colleges to serve as the nucleus of a poor scholar's Fund. If systematically done, this will come to much."

WHAT A BOY SHOULD KNOW.

A very successful man, in speaking of what a young man should know to begin business life in the right way, summarized the qualifications about as follows:—

- He should be able to write a good legible hand.
 - To spell all the words that he knows how to use.
 - To write an ordinary receipt.
 - To speak and write good English.
 - To write a good social or business letter.
 - To add a column of figures rapidly.
 - To make out an ordinary account.
 - To deduct 5 per cent. from the face of the account.
 - To receipt an account when it is paid.
 - To reckon the interest or the discount on a promissory note for years, months, or days.
 - To tell the number of yards of carpet required for the parlour.
 - To tell something about the great authors and the statesmen of the present time.
- If, says the successful business man, a boy can do all this, it is probable that he has enough education to make his way in the world.

Varia.

WHEN Japan is the engrossing topic of the world's speech and journalism, it is peculiarly refreshing to read a Japanese estimate of Catholic missions and missionaries. Adachi Kinnosuke furnishes one in a remarkable article in the *Cosmopolitan* for February. Writing of "The Early Days of Christian Missions in Japan," he pays a handsome tribute of praise to St. Francis Xavier and the Society of Jesus, though the spirit pervading the article is anything but affection for the faith which they strove so successfully to preach in Japan.

"This new faith came in a striking manner. We had never seen such a prophet as he who preached it in our streets. New, even to the hem-edge of his garments. Yet there was something much more striking than the complexion and costume of the preacher of the new faith. The story he told was that of a life. How amazingly new was the life! It was heroic, that life; it was unselfish; in spite of its striking novelty of conduct, there was that in it which went straight to the heart of the samurai. You can see this for yourself if you think of it a little—nothing gives the imagination of the race of hero-worshippers called samurai quite so heady a wine as the life of Jesus Christ. The amazing originality of his courage, of his unselfishness, of his ever-persistent fidelity to his duty, his way of looking upon this life of earth lightly—considering these, we see it was not by accident that the Jesuits achieved their almost incredible success in those happy days of the first flush of our foreign intercourse. Moreover, the land, from Satsuma to Mutsumai, was thoroughly weary of bloodshed. Here was the type of heroism that was without blood."

* * * *

The following is Adachi Kinnosuke's dainty description of the martyrdom of the Japanese convert Blessed Elizabeth Fernandez and her heroic child Ignatius, who were martyred along with Blessed Charles Spinola, S. J.:—

"In the province of Bungo was a lady of high rank. She had fallen in love with the life and character of Jesus Christ; she had given her heart to God. Simple in her faith, yet so strong was her

belief that friends had often said to her that she stood in the living presence of the Mother of God in all her pious dreamings. From the officers of the shogun came a summons one day. As she stood erect before the officers, with her head bent a little, she held in her arms a baby. In front of her upon the ground was a huge crucifix. The rich train of her brocade overgarment was in the dust, but for this she did not care. Her eyes, which faced the officer of the shogun, were frank; they seemed to look straight through the officer to something beyond. And the officer spoke to her and told her the decree of the shogun, explained to her that there were only two ways before her. If she would live, then she must step upon the crucifix with her foot and renounce this strange faith. The only other path led straight to a cross planted in a heap of pine logs, ready for the torch.

"Then she made answer with her soft voice, with her eyes dreaming into the far away:

"All the possessions of earth, the castle of my lord, this life of the humble one, the house in which the humble one is permitted to dwell and the raiment in which she is clothed, are at the command of my sovereign liege, the shogun. But that which is within the humble one and which passes not away with the things of earth, belongs not to the shogun. There is only one prince to whom my soul bows; he is dearer to me than life, even much dearer to me than this child I have in my arms. Step upon the holy cross, the emblem of the saving grace which speaks of the sufferings of our Saviour, through whom alone we may be saved—that is impossible."

"She was led to the cross. When her baby was torn rudely from her arms, there was only a nervous twitching of the muscles; she did not resist. Only her eyes closed, her face uplifted slowly to where she, in her inner eyes, saw her divine master. A drop or two of tears upon her pallid cheek told that she, too, was human—that was all."

* * * *

From the recently published Report on Public Instruction for 1903-1904, the following concluding remarks are interesting and instructive, as giving a lucid view, prospective and retrospective, of educational matters in the Madras Presidency:—

That the year was one of satisfactory progress is shown in the large increase in the number of institutions, accompanied by a very considerable increase in their strength. The figures for collegiate education show a slight decline which is accounted for by the large number of failures in the Matriculation examination of 1903. In all other stages of instruction and more especially in the primary stage the advance has been considerable. This extension is doubtless chiefly numerical, and while there is ample scope for further expansion in this respect, there is also immense room for improvement in the quality of the instruction given in our primary schools. The increase in their number and strength is probably attributable to the payment of results grants in full. The system of full payments may justify an attempt to produce better quality by a strict enforcement of the rules of recognition, but it does not appear to be yet desirable to insist on further rigidity in this direction, and more especially as regards the conditions relating to the teaching staff. The supply of qualified primary teachers is still inconsiderable and the field of selection very limited. At the same time the qualifications of the primary school teacher are not sufficiently high for the work he has to do. The attention of the department is therefore at present directed to measures that will increase and improve the supply of teachers of this grade. The introduction of a special fifth standard course in several training schools as an experimental measure is a step in this direction, and if the scheme is attended with success, it will be extended to all training schools. The contemplated extension of the period of training to two years and conversion of practising schools into model primary schools will be further means of accomplishing the end in view. Efforts have also been made to improve the pay of primary teachers. A scheme for the reorganization of Government girls' schools has been formulated, the main feature of which is the improvement of the pay of the teachers to render possible the employment of better qualified persons as such. Local boards and municipalities have followed the lead of the department and in proposals for the revision of establishments have included increases to the salaries of their primary teachers so that they may not be below what the department would recommend as an irreducible minimum. When the measures above mentioned are carried into effect, and it is found possible to improve the subordinate inspecting staff in accordance with the scale recently sanctioned by the Secretary of State, it is hoped that primary education will proceed on better lines than are now possible. The development of secondary education also, numerically considered, has been satisfactory. In view of the limited resources of the department

and the pressure of other claims the share of aid from public funds which it now receives will be gradually withdrawn. Owing to its higher market value it is less dependent upon help than primary or female education. The system of scholarships provides for poor students of exceptional promise. Private agencies may provide funds to lessen its cost if they are willing to do so, but further precautions will be taken to prevent this being done at public expense. The system on which it is conducted is doubtless susceptible of much improvement, but the most unsatisfactory feature at present is the poor foundation upon which it is built. The abolition of the Lower Secondary examination, together with the institution of the school final examination on the lines indicated by the Government of India, will, it is hoped, alter its trend so as to make it less academic in its aims, and more suited to the exigencies of practical life. Female education has made fair progress and its further advancement is receiving due attention. The condition of industrial education is far from satisfactory, but it is the demand rather than the supply which is lacking. The statistics show how few non-Brahmin caste Hindus to which class of the community the bulk of the hereditarily industrial population belongs evince any desire for instruction in the principles underlying their industries.

* * *

The following is an extract from a school-boy's views on essay-writing in the April *Windsor Magazine*:—To get back to essays, I should say at once that these are generally the special subjects for which outsiders offer prizes; and the reason is plain. Every amateur rotter thinks himself capable of judging an essay, and he gets a comfortable feeling when he fancies he is encouraging polite literature. I know this is so because my father, who is a man above subterfuge, did not hesitate to acknowledge, when I asked him, that these motives impelled him to offer a prize for the best essay on the subject of 'Character.' Also he said he expected to have some fun with the papers sent in, and I felt that I should not be doing my duty as a son if I did not point out to him that such expectations were a sign of great hardness of heart. He contradicted me, and said it was only a sporting tendency; so as I wanted to be sporting, too, I sneaked the papers after he had judged them, and made extracts. It didn't seem fair that he should have all the fun to himself. Then it didn't seem fair that I should keep it to myself, either, so I decided to write

about it for publication and no one's feelings need be hurt because I shall be careful not to mention the real names of the boys. Gray minor said in his essay: "It is the worst tray in anybodies character to have no sense of honour." I quite agree with him, and that is why I am being particular to disguise the writer under assumed names. Bunker said: "Character is what people give to servants who are going to live with someone else. An Irish gentleman once wrote in his coachman's character, 'Patrick Sheehan has lived with me for three years, and during that time he was frequently sober.'" This was the whole of Bunker's essay, but my father said it was one of the best of the lot. I am afraid he is sometimes inclined to frivol. I have had to speak to him about it. I mean my father, not Bunker. Bunker is merely an ass.

* * * *

In some of the reports of a recent railway accident, it is stated, in characteristic *reporterese*, that "it is curious that six of the victims sustained broken legs." It does not seem to have occurred to the reporter that it would have been still more curious if the victims had not sustained their legs. In that case the legs would have been broken beyond remedy—broken right off, in fact. This use of the word "sustained" in connection with bodily injuries is only one of many of the English reporter's favourite solecisms. He talks of an event having transpired, and describes an audience as clapping and stamping vociferously.

But these conventional mistakes are less amusing than the casual blunders of the "gentlemen of the press." There was an Irish reporter once, who had to take down an eloquent speech delivered by a judge of assize in charging the grand jury at Cork. The judge quoted the most familiar of all the well-known lines in "Locksley Hall." The reporter rendered it—

"Better fifty years of Europe than a circus in Bombay."

It was an American Mercury who was guilty of the distortion.

O Caledonia! stern and wild!

Wet nurse for a poetic child.

But then he was reporting a Burns banquet, so there was a good deal of excuse for him. It was

also an American who rendered the sentence *Amicus Plato, amicus Socrates, sed major veritas*, as "I may cuss Plato, I may cuss Socrates, said Major Veritas." It is probable that the speaker cursed the reporter when he saw his words in print."

It is in reporting sermons that the representatives of the Fourth Estate most frequently go astray. "Curates are the greatest enemies of the Church," should have been "Pew rates" etc. One reverend gentleman was reported as saying that "In these days clergymen are expected to have the wisdom and learning of a journeyman tailor." What he said was Jeremy Taylor.—*Statesman*.

* * * *

Professor Elie Metchnikoff, of the Pasteur Institute, is of opinion that the nearest approximation to the elixir of life is sour milk. Any one, therefore, desiring to attain a ripe old age is recommended by the Professor to follow the example of the Bulgarians, and consume large quantities of this inexpensive and easily-obtained beverage. In the opinion of Metchnikoff, sour milk contains a large bacillus remarkable for the great quantity of lactic acid it is capable of producing. Now, this microbe does not exist normally in the human body, but can be introduced with very great benefit to health, as it preys on the hundreds of thousands of microbes which infest the large intestine. Between old age and disease, there have been noted points of similarity. For instance, a study of certain diseases has proved that there is no difference between the mechanism of senile atrophy and that of atrophy caused by a microbe or a poison. In fact, on the approach of old age a veritable battle is waged in the innermost parts of the body. Research is, therefore, directed to discover a means of strengthening the vital elements, on the one hand, and to weaken the aggressive tendency of the harmful microbes, on the other. When this object has been achieved, Professor Metchnikoff hopes to be able to prolong life vastly beyond its present average. The next benefit that the learned Professor might be asked to confer on the human race would be a discovery or an invention whereby to sweeten the bitterness of the cup of life.

Book Notices.

CREIGHTON UNIVERSITY REMINISCENCES. 1878-1903. By M. P. Dowling, S. F. Burkley Printing Company, Omaha, Neb., U. S. A.

We have to thank the Rector of Creighton University, for a copy of the compact and sumptuous volume of Reminiscences of the first twenty-five years of this flourishing institution. These reminiscences have been collected from past "connexions" of the University, and the book is a meet memento of the Silver Jubilee it was entitled to a couple of years ago. We are told in the Epilogue that the people of Nebraska prize knowledge and have secured exceptional advantages under the most trying and difficult circumstances. Creighton University itself seems to be a monumental evidence of this enviable love of learning. It would, however, be impossible to enumerate within the narrow limits of our space the many and eventful changes that have brought this splendid establishment from its small and secular beginnings to what it is at present. But we cannot omit to mention that it has been doing excellent work under the Jesuit Fathers in the field of education, and that a yet more glorious destiny seems to await it in the future. In these days when the cost of academic instruction in our own country is threatening to keep the benefits of Collegiate training out of the reach of even the middling classes, it sounds like "a story from the land of spirits" to read in the Preface to the work before us that Creighton University has since its foundation, given to all comers a free education in a seven years' course.

The volume contains beautiful photographic illustrations, and a half dozen neat sketches and plans in outline at the end, and a long sheet of paper giving a graphic history of Creighton College is supplied with the book, conveniently slid into a strap attached to the inside of one of its massive grey covers. We have already thanked Fr. Dowling for sending us a copy of the Jubilee memento; it now remains for us to give him and his honoured colleagues adequate praise for the work they have done and are doing for their beloved institution. This we do with the greatest pleasure and at the same time avail ourselves of this opportunity to wish them and the University all prosperity in the years to come.

THE PRIVATE DIARY OF ANANDA RANGA PILLAI. VOL. I. Madras: Government Press. Price, Rs. 3.

This is a scholarly translation of the Tamil diary kept by Ananda Ranga Pillai, Dubash to Dupleix. In his capacity of amanuensis and interpreter to the French Governor, he had exceptional opportunities of witnessing the momentous events which were taking place during those troublous times, and which were destined to decide the fate of two mighty races struggling for supremacy in Southern India. The task of a chronicler of public doings is always an arduous one, but it grows particularly so, when a multitude of occurrences are crowded into a short period. At such times the diarist is apt to be bewildered and well-nigh overpowered by the very abundance of material at hand. Then, also, there is as much tact and discrimination needed in the expression as in the suppression of events. In all these respects, the reader will find that the diary before him is a singularly judicious record of one of the liveliest epochs of Indian history. The volume is invaluable as throwing a flood of light on the beginnings of the British Empire in the East.

In the two Introductions affixed to the work, Sir J. Frederick Price, K. C. S. I., the editor of the series, points out the circumstances under which the diary was written and furnishes us with various details of the career of the writer.

1. MACMILLAN'S PRIMER AND KING READERS.
2. THE NEW ORIENT READERS. *Macmillan & Co.*
3. SELECTIONS FROM ENGLISH LITERATURE. VOLS. I. AND II. *Edited By Cecil M. Barrow. Macmillan & Co.*
4. MACMILLAN'S ADVANCED READER.

The Primer and the Reader I. of Macmillan's King series, priced at only As. 4 and 5 respectively, strike us as a new departure in elementary school-books, and must be a treat to the "wee bairns" learning to read and write. The coloured illustrations which are nearly all of Indian subjects, and the exercises in Script given side by side with corresponding lessons in printed characters, are novel features of the series. Every picture conveys at a glance the idea of beauty combined with utility. The type and the paper are excellent, and the books would be really

worth more than the trifling money-value put on them.

The Orient Readers are reprints of a series which has been in the hands of students for a good many years. The increasing demand for them is abundant testimony to their excellence. The neat illustrations cannot fail to render study attractive.

The selections in the two volumes compiled by Mr. C. M. Barrow, the well-known educationist, have the special merit of being handsomely got up, in a style superior to that of a good many Readers intended for the Indian student. The extracts are long enough to interest the learner, and to give a satisfactory notion of the author's style. We are decidedly in favour of a few selections of sufficient length, rather than an endless variety of short ones.

The Advanced Reader is made up of extracts from English authors in verse and prose, selected with remarkable good-sense and judgment. The Introduction to English Literature which is affixed to the compilation, though modest in its aims, is certainly a careful and conscientious summary. The notes, though few and far between, are meant to illuminate. But these good points are somewhat marred by the blurred type which has been used.

1. GEOGRAPHY OF ASIA, FOR THE FIRST FORM. *Christian Literature Society.*

2. GEOGRAPHY OF EUROPE, AFRICA &C., FOR THE SECOND FORM. *Christian Literature Society.*

These handy booklets belong to a series issued by the Christian Literature Society to meet the requirements of the Madras Educational Code. The introductory chapters treat of the Solar System, Latitude, Longitude and other kindred matters, which are essential to an intelligent study of the subject. Another excellent feature of the series is the felicitous combination of Atlas and Geography, thus offering an efficacious remedy to the generally prevailing evil of studying Geography divorced from a map. We notice with satisfaction the absence of certain uncharitable expressions which the Christian Society indulges in in speaking of Catholic countries and nations.

THE ELEMENTS OF TRIGONOMETRY. BY S. L. LONEY, M. A. *Cambridge: University Press.*

In this little volume we have the easier portions of Part I. of the author's Plane Trigonometry, with some modifications in the arrangement made with

a view to facilitate the student's progress. It forms a useful introduction to the study of the subject, but it could hardly be considered to come up to the usual standard of the F. A. Examination of the Madras University. Possibly, backward students, who like the poor, are always with us, will find it helpful. The idea of inserting a logarithmic portion deserves credit; though, for our part, we should have preferred seven-figure logarithms. The Circular measure is, indeed, a stumbling-block to many a student, but we question the wisdom of differing it to so late a stage as Chapter XIV.

RUCHIK AMRUT. BY LAWRENCE VAS. *Codial-bail Press, Mangalore. Price 3 annas.* This is a posthumous work, the first one printed out of many others, which are still in manuscript, and which we hope will soon see the light of day. The present one is a life of our Lord in Konkani verse, extending over some two thousand lines. A brief Introduction gives the clue to the somewhat fanciful name of the booklet, at the same time that it suggests to the reader the only means of making the Life of our Lord, and especially His Passion, a subject of more loving contemplation. The Bard has rigidly adhered to the Gospel narrative, though here and there he has interspersed some apt moral reflections and practical applications suited to the general taste. One occasionally finds also a few traces of local tradition, which the poetic garb given to the work seemed to demand as garniture. Our best wishes attend it on its pious errand of making Jesus more known and more loved by the people speaking the melodious language of the Konkani-land.

G. C.

ENIGMA.

Tres sunt qui soleant custodis munere fungi:
Dissimiles facie, nomine paene pares.
Artu et vi pollet prior: illi fidere noli,
Incautum dominum prodere namque valet.
Debilis est alter, nocturnis furibus impar,
A numero vires obtinet ille tamen.
Arcet tertia tunc solum funditque latrones,
Cum sibi dat promptam dextera fortis opem.

L. Z., S. J.

Solution of the Enigmas in the Christmas number:—

I. Somewhat; II. Dissidere.

What is a Gentleman?

What is a gentleman? Is it a thing
Decked with a scarf-pin, a chain, and a ring,
Dressed in a suit of immaculate style,
Sporting an eye-glass, a lisp, and a smile?
Talking of operas, concerts, and balls,
Evening assemblies and afternoon calls,
Sunning himself at "At Homes" and bazaars,
Whistling mazurkas, and smoking cigars?

What is a gentleman? Say, is it one
Boasting of conquests and deeds he had done?
One who unblushingly glories to speak
Things which should call up a flush to his cheek?
One who, whilst railing at actions unjust,
Robs some young hearts of its pureness and trust—
Scorns to steal money, or jewels, or wealth,
Thinks it no crime to take honour by stealth?

What is a gentleman? Is it not one
Knowing instinctively what he should shun,
Speaking no word that can injure or pain,
Spreading no scandal and deep'ning no stain?
One who knows how to put each at his ease,
Striving instinctively always to please—
One who can tell, by a glance at your cheek,
When to be silent and when he should speak?

What is a gentleman? Is it not one
Honestly eating the bread he has won,
Living in uprightness, fearing his God,
Leaving no stain on the path he has trod,
Caring not whether his coat may be old,
Prizing sincerity far above gold,
Recking not whether his hand may be hard,
Stretching it boldly to grasp its reward?

What is a gentleman? Say, is it birth
Makes a man noble, or adds to his worth?
Is there a family tree to be had
Spreading enough to conceal what is bad?
Seek out the man who has God for his guide,
Nothing to blush for, and nothing to hide;
Be he a noble, or be he in trade,
This is the gentleman Nature has made.

— *Weekly Scotsman.*



OBITUARY.

JOACHIM ELIAS REGO, Matric. Class, '89, died of an abscess on the liver, at Kadri on January 9th. After leaving College he studied medicine and passed out as an Hospital Assistant. He worked in various places both in and out of India, and shortly before his last illness he had been employed as Assistant Surgeon in Kuching, Sarawak. He was thirty-three years of age at the time of his death.

BALTHASSAR RASQUINHA, Third Form 1893, died of Dropsy, at his home in Codialbail on January 10th, and was interred in the cemetery attached to St. Francis Xavier's Chapel at Bijey. He had for some years been a useful member of the Brotherhood of St. Francis de Sales, Nagpur, whence he was forced by illness to come away to his native place for medical treatment.

ARTHUR COELHO, of the Matric. Class '99, son of Mr. Manuel Coelho of Falneer, died of phthisis on January 21st, 1905. He had been employed for some time as Clerk in the National Bank of India, Bombay, where his industry and business-like habits had won for him the esteem of his employers and the promise of a prosperous career.

JOHN MASCARENHAS, Fifth Form '03, died of the Plague in Bombay on January 23rd. He was the son of Mr. Casimir L. Mascarenhas of Bendur.

DOMINIC PHILIP NORONHA, was yet one more victim of the Plague among our Old Boys resident in Bombay. He died at the European General Hospital on January 29th, fortified with the last rites of the Church. The funeral, which was conducted by Rev. Fr. George, S. J., was largely attended by his Mangalorean friends. He was buried at the Sewree Cemetery.

ALBERT TELLIS, a student of our Upper Secondary Technical Department of by-gone days, died of phthisis on March 12th, after having borne a long-standing malady with exemplary fortitude and cheerfulness. He had been, for a couple of years, working in Bombay in various mercantile firms, and was latterly an Accountant in a well-known establishment, where he had won golden opinions of his superiors. He was only thirty-five years of age at the time of his death. He leaves behind him a widow and two little children, for whom great sympathy is felt by a large circle of relations and friends.

MARTIN MONTEIRO, recently admitted to the First Form died on March 29th. The students of the Lower Secondary Department attended his funeral at Bijey Cemetery. A High Mass of Requiem was celebrated on the Saturday after his death for the repose of his soul.

ALBERT D'SOUZA, a student of the Second Form, died of the Plague in the Catholic Plague Hospital, Kankady on April 2nd. A High Mass of Requiem was sung for the repose of his soul on April 8.

R. I. P.