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The Supper at Bethany.

(From Father Stephen's Purana, Part II. Canto 29, Stanzas 79—108.)

Wherefore to Simon's house I'll fleet  
And lay my head at Jesus' feet:  
But—will the guests met there at meat  
Deride me in their scorn?

Yet I, alas! all shame put by,  
Not fearing, and in Heaven's own eye,  
And in the sight of Saints on high,  
Sinned greatly night and morn.

Why should, then, shame's false blush be mine,  
When 'tis but men will see me pine  
For sins, so I obtain a sign,  
That Jesus hath forgiv'n?

Alack! a very flood, as 'twere,  
Of evil done ne'er brought despair  
To me: why, then, will I not bear  
Shame's drizzle, to be shriv'n?

Jesus have I contemplèd;  
To this resolve my heart is wed:  
If He to spurn my prayer be led,  
In death I'll still my grief.

With mind bent firm on this intent,  
At Jesus' feet will I repent;  
Tho' loathed, I'll cling till He relent  
And grant my soul relief.

I'll urge His own disciples do  
The pleading, ay, and Simon, too,—  
The Pharisee—till what I woo  
Is won for sinful me.

Then come what may; my heart is sore  
With longing, Jesus to implore;  
If once He pardon, never more  
Shall sin my pleasure be.

Thus thinking, and in tears that rained  
Their flood on face and bosom stained,  
Rose Mary, as she slowly gained  
Fresh courage in her plight.

Then, furnished with an offering meet  
Of ointment precious deemed and sweet,  
She, with a heart that eager beat,  
To Simon's house went right.

As flies a stricken deer to find  
What salve she can to heal or bind,  
E'en so, to rid her painèd mind  
Of sin's shaft, Mary hied.

The mansion gained, in entered she  
Then fixed her gaze on Jesus; He  
Beheld her while the company  
His glance intently eyed.

But ere grief's storm scarce seemed to rise,  
There burst a tear-flood from her eyes,  
While at his feet in rev'rent wise  
She fell with streaming hair.

Then, moving backward from the place,  
She locked them in a fast embrace,  
The waters from her eyes apace  
Washing those feet so fair.

Next with her hair she wiped them dry,  
Then kissed them ere she did apply  
The spikenard to them tenderly,  
As best became a maid.

The hall and mansion soon were filled  
With fragrance of that balm distilled  
From rarest herb; the sweetness thrilled  
The sense nor seemed to fade.

But Simon seeing all, began  
To argue with himself: "This man  
No prophet is; else He could scan  
This woman's sinful heart;

"And, therefore, would He bid her quit  
His feet, and in an instant flit  
From off His presence bearing it—  
The balm—nor play this part."

Thus wrongly thought the Pharisee,  
Unweeting all her misery—  
"Sinner she was, and sinner she  
Must be, and nothing more."

Of her repentance still no sign  
Was clear to him: how she did pine  
Within her heart, and thus incline  
To good undreamt before.

But He, the all-wise Son, begot  
Of God, through whom is wisdom sought,  
Knew, in His heart, the secret thought  
That sprung in Simon's mind.

And calling to the Pharisee,  
He saith, "I'll tell a thing to thee,  
Which hearken, thou, attentively,  
And judge as thou mayst find.

"Two men unto a lord became  
Debtors: from one the lord could claim  
Fifty and 'gainst the other name  
Five hundred pence as due.

"But neither could his sum afford:  
So for remission both implored,  
And straight, to mercy moved, the lord  
Gave what they came to sue.

"Now speak thou, Simon, tell me, pray,  
Of those whose debt was scored away,  
Which one would grateful love more sway  
To him such love did show."

Quoth Simon, "Sire, meseems it fair,  
He whom the lord was kind to spare  
For larger dues, a larger share  
Of love and thanks should owe."

Then Jesus: "Ay, tho' speakest true."  
And glancing from the maiden who  
Stood there to Simon, "Note thou, do,  
This woman's deeds so fair:

"As guest I came with thee to eat;  
Thou gav'st no water for my feet,  
Yet she with tears hath washed complete,  
And wiped them with her hair;

"No oil thou broughtest for my head,  
But she with costly balm that spread  
All round its odour, hath, instead,  
Anointed, here, my feet.

"Therefore I say this unto thee,  
That she hath shown such love to Me,  
A many sins to her must be  
Forgiv'n in measure meet."

*Joseph Saldanha.*

## TALES OF AN ANCIENT MARINER.

## I. ON THE HUGLI.

Just now when, on account of the many disasters on the Hugli, so much is being written about this dangerous river, one of my own experiences may be interesting to the readers of *The Mangalore Magazine*.

I think it was one of Bret Harte's heroes who complained that he could not rest astride a rail, but the blooming thing would get up and buck; and my own luck was, I think, for two years or so very much the same. I could never go on board a ship but some accident was sure to happen; now it was a boat capsized, now a collision, now the ship herself turned bottom up; and during those two years I had to swim for it three times, losing all my belongings on each occasion, and once was left without even a stitch of clothing on my back. Two of my experiences were in this river Hugli, and strange to say both in the same place, near the dangerous James and Mary Sands. After passing Diamond Harbour it becomes necessary for the Pilot to decide by which of the two channels he will pass the Sands. He should no doubt wait till the rush of first tide is over, but ours was over-anxious to save time and his miscalculation of getting the ship through caused her loss.

I ought to have mentioned here that our pilot did not belong to the Bengal Pilot Service, but was an Ex-Master of a tug boat and had a licence to run on the river. As far as I can remember, the senior pilots acknowledged that he did make a mistake.

With the helm hard-a-port, the ship for four or five minutes was broadside to the tide, and springing round to her helm. Then a fierce eddy suddenly formed and struck her on starboard bow, driving her across the track near the Sands. She recovered herself slightly however, and began to answer her helm when another and still more violent eddy caught her, sending her almost immediately broadside on to the Sands. She went over her beam ends, with her masts under water, and her port-yard arms sticking into the Sands.

The vessel was of course lost and in a few hours broke her back. The scene that followed is im-

possible to describe; for you must bear in mind that we were altogether about three hundred souls on board, out of whom two hundred or so were native passengers from Chandbully, while most had never probably seen a ship or the sea before.

Many of these poor people were thrown into the river and the rest scrambled as best they could into the starboard and on to the vessel's side, the ship's deck being now a dead perpendicular and her bilge quite out of the water. I was below at the time, but how I managed to get out of the cabin and outside the vessel, remains a mystery to me to this day.

We got our starboard boats in the water, but the strong tide and eddies sucked them under the wrecked steamer. We were helpless and knew that no assistance could be given from the other vessels, coming up, as they were, all deep drafted steamers, and would not pass for about two hours. So after a little while, my chum and I determined to swim to a country-boat that was too far off to hail, and endeavour to bring her to the wreck. We were soon stripped and both took a header together off the bowsprit. Then began the most difficult swim I have ever had to undertake: nor would I advise any but a very strong swimmer to attempt it, for no one can imagine what those boiling eddies on the first of a spring flood are like, unless one has experienced them oneself. Providentially we got clear of them safely, and then commenced a hard swim across the tide, for about half an hour, towards the boat. I reached her first and after some difficulty persuaded the boat-men to obey my orders. I then picked up my chum and went back to the wreck, picking up my Commander on the way who was floating gaily up the stream, and one or two members of the crew and a number of the passengers who were hanging on to some of the wreckage. However, by the time we were alongside the ship, some boats belonging to two steamers of the same Firm that were coming up the river that day, had taken nearly all the people and there were only fifty passengers and the Pilot left for us. We took them to a small river steamer that was going to Calcutta. My chum and I then went on shore to attend to our crew, as did also two of the men that had been badly injured, both of whom.

however, unfortunately died soon after. To me the most trying part was being obliged to be in the hot sun without a hat or a stitch of clothing, and it was a good many days before we could bear anything next to our skins.

Only six passengers were drowned, including the Second Engineer, and it is a marvel to me that so many passengers were saved; for it must be remembered that the passengers had no warning whatever of what was about to happen, and the moment of the submerging of the ship and the contact with the sand must have been almost identical, and the eccentricity of the eddies in this particular part of the river is well-known.

I remember that about this time some of the Uriya priests stated that when their god Juggernaut heard that two steamers had been lost on this particular run, he had prophesied that a third disaster must happen before the gods would be propitiated. This was of course fully believed in, and the catastrophe was looked upon as the fulfilment of the prophecy, and curiously enough the passengers on board were all pilgrims returning from the shrine devoted to this favourite deity.

This is only one of my many experiences and misfortunes at sea, and I think, if there is any truth in Mr. Buckle's theory of averages, I ought to be free from disaster for the rest of my life.

H. S. B.

#### A SOLEMN THOUGHT.

It is a solemn thought,  
Most solemn, of a verity,  
With pregnant meaning fraught,  
That we were once posterity.

The people we've forgot,  
Even the very pink o' them,  
Were once unduly hot  
To know what we would think o' them.

From this a lesson good  
We learn about futurity;  
Cease vain solicitude  
And rest in full security.

—NEW ORLEANS *Times-Democrat*.

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

#### CHAPTER III.

#### AT MANGALORE. THE JURISDICTION DISPUTE CONTINUED.

#### FATHER VAZ'S WORK IN CANARA.

(Continued.)

We saw in the foregoing chapter the peculiar and gruesome circumstances under which Fr. Vaz was appointed Vicar Forane and Superior of the Canara Mission. The jurisdiction dispute between the prelates, Mgr. Brandão and Bishop Thomas de Castro did not end with the death of the Padroadist Archbishop. Moreover Father Vaz's desire of going to Ceylon was so great, and, as it were, so instinctively impulsive, that his appointment to Canara caused him no little hesitation before he could make up his mind to accept the difficult and responsible post. But the advice of his Confessor, who encouraged him not to shrink from undertaking the arduous task that was assigned him, stood him in good stead. Added to this was the cheering hope that made the realization of the one great wish of his heart—to work for the cause of Catholicity in Ceylon—appear to be within the range of no remote certainty; for, once in the harbours of Canara which were frequently visited by Dutch vessels, he could expect to obtain more conveniently than at the isolated distance of Goa, full information about Christianity among the Sinhalese and also about the best means to reach their island.

He left Goa in the March of 1681, taking with him his nephew, Joseph Carvalho, a mere stripling at the time, and a few servants. We may mention, in passing, that this young man who accompanied his reverend and saintly uncle, had the good fortune of becoming a priest and working in Ceylon later on, in conjunction with him, and, ultimately, of breathing his last in his arms in Kandy. Fr. Vaz preferred going to his destination on foot with his companions to proceeding thither by sea, as he expected that the land journey would, apart from gaining him greater merit by reason of the fatigue it entailed, prove more fruitful of opportunities

for doing the work of charity and conversion. With great inconvenience and hardship caused by bad weather, he passed Sunda and the port of Honavar, where there was but a single missionary residing. Thence he proceeded to Battical (Bhatkal) where his jurisdiction began, and after a journey of about twenty leagues reached Manjeshwar (Kirimanjeshwar) bordering on the Kingdom of Canara. As he went on, he exercised the influence of his charitable zeal and fervent piety to such an extent that no Christian family that lived along the road failed to benefit by his solicitude. He started his mission with the utmost patience, fervour and fortitude, and came to the aid of his flock not only with spiritual nourishment but also with temporal ministrations. In fact, such was his liberality, that within a few days he had distributed to the poor and the miserable a large sum of money, which had been presented to him by different persons to defray the expenses of his protracted journey. Even the very clothes intended for his personal use were given away in charity, until nothing was left but what he actually had on. But such charity as this could not but reap a liberal recompense in return. The Christians all along the course of his journey, moved by his generous example, brought him abundant alms, which not only sufficed for his own needs and those of his small escort, but also enabled him to succour the poor and the destitute he passed on his way.

On reaching Mangalore he set about his work in right earnest. The jurisdiction quarrel already referred to, had been a source of scandal not only to the faithful but to the pagans as well. Side by side with this evil there existed a still greater one, namely, the miserable state of uncertainty and consequent spiritual privation, into which the Christians, that Father Vaz met with all along his journey, had been thrown by the dispute between the prelates. To bring that dispute to a speedy close was a task as urgent as it was important, and Father Vaz lost no time in representing matters in their true, though unpleasant, light to the Vicar-Apostolic, Bishop Thomas de Castro. He urged upon the Bishop the necessity of deciding once for all as to which of them was to be looked upon by the faithful as invested with legitimate authority:

whether the Vicar-Apostolic or himself as delegated by the Ordinary of the Padroado. In proof of the Bishop's claims, Father Vaz asked to be shown the Brief which he had received. Far from being offended at this rather off-hand request, the Vicar-Apostolic was very favourably impressed by the straightforwardness of Father Vaz's manner and showed him the original copy of the Brief. Father Vaz on his part expressed his satisfaction and, taking due cognizance of the authority conferred upon the Bishop by the Holy See, sought and obtained from him the necessary powers to carry on his sacred ministry.

While busily engaged in missionary work in Mangalore, Father Vaz wrote a lengthy Report\* concerning the lingering jurisdictional dispute and the state of Catholicity in Canara and dispatched it to the Administrator of the Archdiocese of Goa to whom he looked forward for a solution of the difficulties pointed out by him. It may be mentioned here that Father Sebastian de Rego, in his Life of Father Vaz, does not deal satisfactorily with the subject of the unwelcome state of affairs that awaited Father Vaz's advent in Canara. He appears to have been biassed by his sympathy with the Goanese authorities, while, as a partisan of the Padroado, he endeavours to clear those authorities from any blame attaching to them. But Father Vaz's Report, a translation of which we give here *in extenso*, can be said to be a transparent presentment of the truth, as told by one without the least taint of prejudice, and, as such, to possess a unique value as a historical document.

"May our Lord Jesus Christ, who is true health and salvation unto all, grant Your Reverence grace, peace and every blessing!

"When Your Reverence did me the honour of sending me to these parts of Canara, as Vicar of the district of Mangalore, with the powers of Vicar Forane both in this district and in that of Barcelore, I set out for my destination. On my way hither I administered the Sacrament of Penance to the Christians at Bhatkal and Shirali and finally reached Barcelore, when I learned that the Pastoral letter

\* This document had been inserted by Fr. S. de Rego in the Chronicles of the Oratory of Goa, and was added only afterwards as a note to the second Portuguese edition of the Life of Fr. Vaz, printed at Margão in 1867.

of the late illustrious Primate had already been published. By this letter the Primate forbade those subject to his jurisdiction, under pain of excommunication, to receive the Sacraments from the hands of the illustrious Bishop Thomas, till such time as he should have produced his Brief. I found, however, that the greater part of the people had confessed to and received Communion from the missionary priests sent by the said Bishop to these places, towards the end of Lent.

"2. Considering the just reason of their action, which they, however, brought forward as an excuse, namely, that for the space of more than one year they had been deprived of the privilege of having a parish priest of their own, and that all of them had been living, and some dying without the Sacraments and in a state perilous to their eternal welfare, I confessed those that had not confessed to the aforesaid fathers, and obliged the rest, on account of the obedience due to Your Reverence, to return to make their confession. This they willingly did, many presenting themselves for Confession once more.

"3. But during the Octave of Easter they had four marriages celebrated, although one of my train had given due notice to the said father and to the people as well, that I should shortly arrive, and that the delay in my coming was owing to my having lingered behind for the sake of hearing confessions. This threw me into confusion; but feeling certain that the married couples belonged to Your Reverence's jurisdiction and were, therefore, my parishioners, I admonished them, privately at first and then induced them to receive the admonition in public. This I did for the following reasons: first that their example might serve as a warning to others; secondly, that the people might clearly understand the necessity of the presence of their own parish priest for the valid celebration of the Sacrament of Matrimony, and might not, therefore, try in future to do without him; and lastly, that they might on no account consider any priests other than their own parish priest as having legitimate authority over them, when their own Vicar of Vara happened to be staying at Honavar and recourse to him was easy.

"4. Although I had written to Your Reverence

I could not expect an early reply as the rains set in; and the delay in my getting one made it possible, among other things, for a great scandal to happen, namely, that some of the already married men should have wished to abandon their wives.

"5. Having reached Kallianpore, I came to know that the fathers referred to above had blessed many marriages there. But, as I found that the people, who are rustics and simple, were in good faith, though little instructed in religion, I left them undisturbed.

"6. I did the same also at Moolky for similar reasons.

"7. Having come to Mangalore, I found that most of the faithful attended our Church for Mass, while a very few went to that of the Bishop, who had already published on Easter Sunday, a Pastoral letter excommunicating those who had not acknowledged him as the Vicar-Apostolic appointed by the Holy See, and declaring to be null and void the Sacraments they had received from ministers outside his jurisdiction. He, therefore, enjoined on them the duty of receiving the Sacraments anew from his ministers, giving the people to understand that the priest sent by Your Reverence was no more than a chaplain intended for the factors in the Portuguese quarters.

"8. This method of administration could not but cause much scandal, which, unfortunately, continues even now, with the result that many among the faithful seem to believe that the Catholic Church is divided into two parties, one trying to undo what the other does. This is a great hindrance to the work of conversion.

"9. Desirous of remedying the evil as far as in me lay, and that it might not be said of me: *Noluit intelligere ut bene ageret*, I went to His Lordship the Bishop, who showed me his powers and his Brief in original, according to which Canara and this town of Mangalore belong to his jurisdiction. He also showed me a letter from our Vicar-General (God protect him) in which, after acknowledging the receipt of a copy of the Brief and saying that he had submitted it to Your Reverence, he expresses the hope of receiving at Your Reverence's hand a prompt decision on the jurisdiction affair.

"10. Having seen these documents, I began to doubt; and, though, to stand secure in conscience, it was enough for me to abide by the authority Your Reverence had conferred upon me, and follow the example of my predecessor and of the neighbouring Vicars, yet, in order to better ensure the fruit of the Sacraments and maintain peace, I requested the illustrious Bishop to grant me the necessary powers, conditionally, in case the jurisdiction was really his; and asked him to suspend his order of excommunication, the while I should write to Your Reverence, and receive your reply. The Bishop readily acquiesced in this proposal.

"11. I give an account of all this to Your Reverence, and I submit myself to Your Reverence's orders.

"12. For my safe guidance, I, first of all, beg to be pardoned if, through ignorance, I have acted in a manner contrary to propriety.

"13. Secondly, I request Your Reverence kindly to make it plain to me whether all the Christians living in Canara belong to our jurisdiction, or only those occupying certain parts of the district; in which latter case I beg you to specify those parts. I ask this, as the Christians of Buntwal, Arkola, and Moolky have always belonged to the Mangalore jurisdiction; while those of Bhatkal, Shirali, Kallianpore and Gandalym have been under the care of the Vicar of Barcelore, even when there was another priest staying for some time in Gandalym; and further, the Christians of Combotta and Chandur have been subject to Honavar.

"14. Regarding the distances of these places Your Reverence can easily get the information from Father Emmanuel de Thermudo S. J., and from Father Antonio Francisco da Cunha, Vicar of St. Ann's; or from others who have been Vicars in these parts.

"15. Thirdly, if all these places belong to your jurisdiction, I pray Your Reverence to send a priest to Barcelore as one is urgently needed there. I may add that Barcelore is equally distant from both Honavar and Mangalore, and that the people there are very anxious to be able to receive the Sacraments. The zeal and piety of Your Reverence will not permit that the words of the Prophet Jeremias be verified in the case of these Christians: *Parvuli*

*petierunt panem et non erat qui frangeret eis.* There are many priests in Goa, some one of whom could be sent by Your Reverence for the benefit of these children of God.

"16. Fourthly, I pray that Your Reverence will kindly explain to me the grounds on which you would contest the jurisdiction of the Vicar-Apostolic over the whole kingdom of Canara, or certain parts of it, when all Canara is mentioned in the Brief.

"17. As for the rest, Your Reverence knows, better than I, what I ought to ask of you, and what is best for the salvation of souls and the service of God. May the Lord deign to spare Your Reverence long for the good of this Christian community—which is what your subjects desire.

Your Reverence's most obedient subject,

MANGALORE,  
14TH SEPTEMBER 1681.

FATHER JOSEPH VAZ."

It will be seen from the foregoing Report how explicitly and impartially Father Vaz speaks of the jurisdiction quarrel, being at the same time extremely modest and submissive in tone. Far from even appearing, as might be naturally expected, to plead the cause of those that had sent him to Canara, he seems throughout to be actuated by no other desire than that of converting the pagan and confirming the Christian in his Faith, no matter how great the difficulties that beset his path.

When the Report reached Goa, Don Manuel de Souza de Minezes had taken the place of Mgr. Brandão as Archbishop. He felt no little annoyance at Father Vaz's having implicitly acknowledged the jurisdiction of Bishop de Castro, and openly disapproved of his action. As the result of his displeasure he would probably have cancelled Father Vaz's appointment, had it not been for a happy, though quite fortuitous, coincidence. A Jesuit father of the Mysore Mission, who had made a sojourn with Father Vaz, while the latter was at Barcelore, happened to pass through Goa. He naturally spoke to the Archbishop about the great sanctity of Father Vaz; instancing the fact that he had seen him on one occasion lifted up from the ground in an ecstasy and encircled with shining light, while he seemed deeply absorbed in his

devotions. On hearing this, the Archbishop thought no more of recalling the saintly missionary, but confirmed him in his office. Still he strictly forbade him to recognize the authority of the Vicar-Apostolic or allow his missionaries to administer the Sacraments, till the matter of the jurisdiction should be decided by the Holy See, on the appeal which the unsettled circumstances in Canara had necessitated.

This injunction rendered Father Vaz's position peculiarly painful. Often did the peace-loving priest wish to quit that unfortunate mission; but the Archbishop insisted on his remaining at his post and setting at nought the authority of Bishop de Castro. The latter too, strangely enough, wished for Fr. Vaz's continuance as Superior of the Canara Mission. He feared the probability of any other Vicar that might be sent by the Archbishop in the event of Father Vaz's departure, waging him an open war. Father Vaz, on his part, consoled himself with the thought that he could fulfil his ministry with a safe conscience so long as the powers granted him were not cancelled. But, for all this, Father Vaz's mental sufferings were not of the least. He had to deal face to face with a man who justly felt himself injured and who was greatly vexed to see that due redress for the injury was indefinitely delayed. Yet he did all he could to maintain peace, and entreated the Vicar-Apostolic to have patience till Rome should decide on the matter.

When this unpleasant state of affairs had lasted three years, both the new Archbishop, Don Manuel de Soza de Minezes and Bishop de Castro were removed by death from the scene of troubles, within a few days of each other, in 1684. During all this period Father Vaz's resolve to go to Ceylon was growing stronger than ever, though contrary to the expectations he had entertained, the obstacles that lay in his way now seemed almost insurmountable. In his anxious solicitude for the Christians of Ceylon, he even went so far as to beg of his companion, Father Nicholas Gamboa, to sell him as a slave to the Dutch merchants whose vessels plied between Ceylon and Canara, that thus, at least, he might ultimately be able to attain the object of his longings.

But fortunately for the Christians of Canara, Father Vaz's labours were destined to continue in their country at least as long as the prelates, whose deaths we have just referred to, were alive. His daily routine of work while at Mangalore may be described in these terms: Rising before dawn he finished his Meditation and recited the Divine Office before day-break. Then he catechised the children and taught the 'grown-ups' to read and write. As the church began to fill with people, he heard confessions, and addressed a brief homily to those who came to receive the Sacraments. He then said Mass, administered Holy Communion and finally, dismissed the faithful after he had treated them to some fervent spiritual discourse. Later in the day he visited the sick, who were his delight, and did unto them whatever was needful for both soul and body. He often fed them and dressed their loathsome wounds with his own hands, and spared neither time nor trouble to instruct them in the truths of Faith, and prepared, such as seemed to be sinking, for death.

The poor and the forlorn specially never missed his kindness. He brought them food himself and looked after them with tender solicitude. The slaves, too, shared his charity in a particular manner. He struggled hard to redeem them from captivity, and to win back to the Faith all Christians who had been sold as slaves or mortgaged for debt by their parents to pagan masters, and who had consequently drifted into paganism.

During the brief period of four years spent by Father Vaz in the Canara Mission, he made several additions not only to the strength of the faithful, but to the insignificant number of existing churches as well. To take the last first. He had the church in Mangalore, which resembled a hut covered with leaves, thoroughly repaired, and made it bear less unworthily the name of the House of God. He erected a church at Barcelore, and another at Gangolli, where the Christians were both many and pious. These two churches he dedicated to the Blessed Virgin Mary, instituting, at the same time, two Confraternities in her honour. He also built hermitages in several places and, to kindle the piety of the faithful, celebrated public feasts with as great solemnity as possible.

Among the many conversions he effected, one would claim our special attention here. A rich Indian nobleman, who had been born in the true Faith, had apostatised for wordly motives. He lived as a pagan, and held a high post at the Court of the Raja of Mangalore. He had already drawn the attention of Father Vaz whose attempts to bring him back to the true Fold had, however, met with furious threats. But the good Father was not to be thwarted. The apostate lived in totally pagan quarters. Father Vaz went thither, and finding the master of the house from home, sat down before his door awaiting his return. When he came, seeing that his threats had been in vain, he resolved to get rid of the priest at all costs and so asked him what he wanted. Upon the Missionary's replying that he was a traveller and came to seek hospitality from *him*, thinking that it would look awkward on the part of a priest to ask it of pagans in a place where a Christian was living, the apostate at once grew furious and with insults and blasphemies denied that he was a Christian. He next turned Father Vaz out of his premises, threatening to handle him severely if he dared to step in again. But Father Vaz's patience was not to be so easily tired. The zealous priest sat down before the gate and began to pray. Forthwith all the people of the town came to know the religious antecedents of the rich man, and the very pagans in the neighbourhood were shocked by the brutal treatment he had given the kindly missioner who had won the veneration of all. Still the apostate continued to fume and rage, heedless of the entreaties of the Servant of God, who meekly told him that, in thus approaching him, he had nothing else at heart but the salvation of his soul. For three days and nights did Father Vaz continue at the nobleman's gate, patiently bearing the pangs of hunger and the heat of the sun, and praying in the midst of the threats and insults that were continually heaped upon him. His indefatigable zeal at last softened the prodigal's hardened heart, as was proved by the repentant man throwing himself at his feet and making a sincere confession of his past life. Needless to add that he lived, ever after, a veritable example to all around.

Certain wayward Christians of Ullal gave the

venerable Father another occasion for the exercise of his wonderful patience and fervour. These men had been frequently admonished by Father Vaz for the manner of their lives, and resolved in their anger and malice to take vengeance upon his person. Coming across the saintly man by chance in a paddy field, they surrounded him and inflicted on him severe injuries. It is not said what became of these men, but it is known and believed for a fact that the scene of this dastardly sacrilege was thenceforward doomed to be barren in spite of its previous luxuriance, perhaps as an effect of the wrath of God, who can brand, when He pleases, the wickedness of men with perpetual marks of ruin and terror, to make manifest the sanctity of his servants and be a warning to all who would dare to commit any outrage on the Anointed of Christ. But Father Vaz went on ever as before with his work of conversion, even running at times the risk of losing his own life to save the souls of others; so abounding was the love and care he had for the lost sheep.

As we have already said, the desire of going to Ceylon was knocking ceaselessly at the heart of the apostolic missioner in spite of his baffled attempt to fulfil it. But the death of the Archbishop and of the Vicar-Apostolic seemed to revive his hopes, and shortly after the sad events he requested the Administrator of the Archdiocese of Goa to grant him permission to leave the Canara Mission and obtained it without difficulty. But before quitting the shores of Mangalore, Father Vaz went to the Administrator of the Vicariate-Apostolic, and falling on his knees, explained his conduct towards the late Bishop de Castro and his missioners, and showed his readiness even to receive public absolution if it was thought that he had deserved any ecclesiastical censure. Upon this the two priests embraced each other with tears in their eyes.

Before closing this account of Father Vaz's work in the Canara Mission, we would invite our readers' attention to a strange little incident connected with his life in Mangalore. Tradition has it that on one occasion while our hero-priest was staying at Ullal, a suburban village, he was called away at dead of night under pretext of a sick-call to a distance of about three miles to the North-East

of the village. On reaching a steep and bleak hillside, devoid of even the least trace of vegetation, the man that had come to escort the missioner gave a whistle, and in an instant a whole body of men, armed with sticks and cudgels, appeared and surrounded the saintly Father. Fearing that his end had come, yet completely resigned to the will of God, Father Vaz is said to have knelt down on the barren rock, leaning on his staff, when lo! three jets of living water issued forth from under his very knees and the end of the pole he had planted on the hard and flinty ground all too incapable of the presence of the liquid element. Amazed and terrified at the wondrous spectacle, the murderous men took to flight leaving the missioner unmolested. They belonged to a class that had deserved and repeatedly received the admonitions of the holy priest for their superstitious practices, and had set their hearts on taking vengeance on him. But the hand of God upheld the humble servant of Christ, and to this day the marvellous jets of water may be seen by the spectator throughout all seasons of the year. It must be added, however, that while two of them are close enough to exactly correspond to the places against which the knees of the saintly priest must have pressed, the third, which might be taken to have issued from under the planted end of his staff, is a couple of feet farther in front.

*(To be continued.)*

ST. JOSEPH'S SEMINARY, JEPPOO.

*Denis Luis.*

#### LIFE—A TRAGEDY.

Man's life's a tragedy; his mother's womb,  
From which he enters, is the tiring room;  
This spacious earth the theatre, and the stage  
That country which he lives in: Passions, Rage,  
Folly, and Vice are actors: the first cry  
The Prologue to the ensuing tragedy.  
The former act consisteth in dumb shows;  
The second, he to more perfection grows;  
I' th' third he is a man, and doth begin  
To nurture vice, and act the deeds of sin:  
I' th' fourth declines: i' th' fifth diseases clog  
And trouble him: then Death's his Epilogue.

—*Sir Walter Raleigh.*

#### THE BEAUTIFUL IN LITERATURE.

The aim of the following series of papers is to enunciate in plain language the principles of Aesthetics as applied to Literature. It is manifest that on a subject like this there must be a great divergence of opinion. The most noteworthy views will be here mentioned in their proper places, and in the light of the general principles laid down, the student of English literature will be able to form a fair estimate of them.

##### I.

The modern materialist holds that outside the thinking mind there is no such thing as absolute beauty. He deems that the Beautiful is an entity inherent in man's mind, which it manifests and gives expression to, without allowing itself to be guided by an external rule. He, in fine, sets it down as the outcome of a lawless development of man's faculties, to which also he refers all the laws of art. This evolution of the faculties is, in his theory, greatly furthered by two factors: the visible world with its many impressions on the senses, and man's own instinct, which ceaselessly invites him to attain a higher standard of comfort. Accordingly, there is nothing which may be looked upon as the limit or the perfection of human art; no objective criterion which may guide the attempts of man in giving expression to the Beautiful, and to which works of art may be referred. The artist and the artisan must, in the light of such a belief, mean the same thing; for the materialist cannot with any show of logic draw the line of demarcation between art and industry. In short, the materialist shakes the very foundations of the Beautiful when he fails to make any distinction between what is becoming and what is not, looks upon the essences of things as mere creatures of the human mind, and resolves all thought into molecular vibrations or the phosphorescent exhalations of the brain.

With such theories the present essay has no concern. It lays down, at the outset, the principle that absolute beauty does exist, which is identical with God Himself, the Creator of the universe. All things that are, are beautiful when viewed as an organic whole, and a large number of them are so in their individuality. They have been scattered broadcast by God before man as so many rays of

His infinite beauty. The Creator has also endowed man with such a faculty that he can, in imitation of the objects around him, clothe matter outside himself with the beautiful forms born of his own imagination. The Beautiful, then, is an objective entity outside the thinking mind, which inheres in the objects fashioned by God, and which the artist must gaze upon as his exemplar. For the same Creator that made the intellect for truth, quickened the soul with a sense for beauty, in order that ravished with the keenest of delights she might soar from beauty up to beauty's God. Indeed all that pleases us in nature's vast theatre or in the works of human genius, is but a faint foreshadowing of eternal Beauty and immutable Truth. In the words of St. Augustine: "It cannot be doubted that the immutable nature, which lies above the rational soul, is God; and that the highest life and the highest essence is to be found where is the highest wisdom. For this is that unchangeable Truth which is rightly termed the law of all arts, and the art of the omnipotent Artist."

## II.

St. Thomas's definition of the Beautiful is characteristic: *Pulchra sunt quae visa placent*. It has generally been paraphrased thus by the schoolmen: The Beautiful is that which affords contemplative delight. Such delight, however, is afforded not only by objects that can be seen with the eye, but by all that can be attained by an act of the contemplative faculties, which, in man, are sight, hearing, imagination and intellect. The beauty of a thing, therefore, is that which renders it capable of being apprehended with pleasure. And the epithet 'beautiful' is rightly applied to such widely different things as a sunset, a human face, a flower, a landscape, a musical symphony, a greyhound, a poem, and a piece of architecture.

The Beautiful thus defined is different from the True and the Good. The correspondence between the understanding and the thing understood, in which the essence of logical truth lies, does not constitute beauty. The thing rightly apprehended by the intellect, must likewise please before it can be termed beautiful. Hence with Plato and others, the Beautiful is not merely the True, but the

*splendour* of the True. This definition accords with ours, if *splendour* is taken to mean not the brilliant rays shot by the pre-existing ideas that the Greek philosopher conceived, but the pleasure-giving manifestation of truth. There is no beauty without an element of *distinction* as Mathew Arnold would have said, or of *lustre* as Faber puts it. Indeed, everything that exists is a thing of beauty in so far as it is referred to the intellect of God, whose comprehension of every creature makes it an object of the most delightful contemplation. But to the finite intellect of man the beauty of not every creature is sufficiently unravelled to afford him gratification. Nevertheless, the foundation of beauty is in truth; for nothing that is false or contrary to reason will ever cause contemplative delight, unless it wears some semblance of truth. In this sense must be understood the words of the poet of Beauty:

Beauty is truth, and truth beauty—that is all  
Ye know on earth, and all ye need to know.

The difference between the Good and the Beautiful is thus demonstrated by the Angelic Doctor: "For as the good is the object of all appetite (*quod omnia appetunt*), its nature is to give rest to the appetite. But the special nature of the Beautiful is, that by its mere contemplation the appetite is set at rest; hence those senses which belong most to the cognitive order are most apt to perceive the Beautiful, namely, the eyes and the ears which especially minister to the reason; for we speak of beautiful sights and sounds, but not of beautiful tastes and odours. Whence it appears that the Beautiful adds to the notion of the Good a peculiar relation to the cognitive powers; and while the Good is that object which simply gratifies the appetite, the Beautiful is that which gratifies by its mere apprehension."

## III.

We may now consider the various attitudes in which things in general stand to our contemplative faculties. It goes without saying that not all the beings that make up the universe are a source of gratification to man. There are many that are positively repulsive to him, and even those that please him do not all do so in the same way.

Many of the objects commonly voted beautiful fail to delight until they have been viewed in their completeness or maturity. Thus beauty is but latent in a bird till it is full-fledged, in a rose till it is full-blown, in a drama till the *dénouement* has unravelled all the threads of the plot. Very often, too, the beauty of a human action arises from its cause taken in its completeness. This, in general, is the case with those things whose very nature centres their beauty at their close. Again, if a speech suddenly broken off, or even an anacoluthon occasionally delights us, it is because the mind can understand and supply what has been left unsaid. It is very pleasurable to a skilful imagination to build up the remains of a work of art into a perfect whole. The famous marble trunk of a man seen in the Vatican Museum, though severely damaged, continues to give the keenest artistic pleasure to the cultured.

Other objects please because of their fitness or order, whenever the mind perceives in them unity amid variety. "Symmetry, order, fitness, harmony and the like," says Father Maher, "are but special forms of this unity. The suitable proportions of the lineaments of the face, of the limbs of an animal, and of the constituent portions of a building; the admirable coordination of the several parts of a flower; and the unity of ideas which should run through a musical air, a poem or a drama are all but varying expressions of the one amid the manifold." To have an insight into the order that obtains in the world, the mind must resort to analysis in the case of small things, while synthesis is better suited for great ones. Objects which afford contemplative delight directly and of themselves are examples of intrinsic or independent beauty, whereas those which please indirectly and in so far as they are subservient to an ulterior end may be said to possess relative or dependent beauty. The paintings in the Church of St. Aloysius' College taken as a whole are absolutely beautiful; but the pleasure derived from contemplating the fitness of the various frescoes that go to make up the whole is due to relative beauty.

The extent of the second kind of beauty is often so great that at the end of the eighteenth century the advocates of *Associationism* were led

to attempt the explanation of all beauty by that principle. Alison, the founder of the theory, in his well-known *Essays on the Nature and Principles of Taste* makes association the only source of beauty. A green field of ripe waving paddy is beautiful in this view because it is suggestive of peace and plenty; the wreck of a battleship, because it recalls deeds of daring; a Gothic cathedral, because it raises the mind from earth to heaven. That the power of association is great no one can deny. "We must allow," says Father Rickaby, "to the accidental result of association much of the charm of many objects that are said to be beautiful. Round a name, a phrase, a form or a piece of imagery there may gather a wealth of pleasant feeling which is not to be accounted for by the things themselves, but by connected circumstances." This is especially the case with the surroundings of one's childhood. The simple scenes of the 'Deserted Village' had more charms for Goldsmith than the rest of the world. It is, however, a mistake to carry the principle too far; for many objects must win the approval of the severest aesthetic critic, independently of any extrinsic relation which they may possess.\*

Of the objects that must charm men of every age and clime on account of their intrinsic worth, Milton enumerates a few in the following celebrated lines:

Sweet is the breath of morn, her rising sweet,  
With charm of earliest birds; pleasant the sun  
When first on this delightful land he spreads  
His orient beams, on herb, tree, fruits and flower,  
Glist'ring with dew; fragrant the fertile earth  
After soft showers; and sweet the coming on  
Of grateful evening mild; then silent night  
With this her solemn bird and this fair moon,  
And these the gems of heaven, her starry train.

On the beauty of such objects all are agreed. They easily strike the imagination, delight the intellect and stir the feelings. But there are objects

\* Ruskin thus concisely states the flaw in the case of the advocates of *Associationism*: "Their arguments invariably involve one of these two syllogisms: 'Either Association gives pleasure and Beauty gives pleasure, therefore Association is Beauty; or the power of Association is stronger than the power of Beauty, therefore the power of Association is the power of Beauty.'"

the intrinsic beauty of which does not so readily reveal itself. Owing to their immateriality, they delight only when they are presented to the intellect through the laboured phantasm of the imagination. Witness certain oratorical arguments, certain truths poetically exposed, and in general supersensible beings of a purely spiritual nature. It is the task of the skilful artist so to lend them enchantment with light and colour that the immaterial beings of heaven may be brought within the reach of mortals on earth. In this, however, he should be mindful of the Horatian precept to let alone what he despairs to clothe with beauty, or else confess with Dante:

Here vigour fail'd the towering phantasy.

## IV.

We are now in a position to consider the elements of the Beautiful. From our very definition of the Beautiful it follows that that is to be set down as an element which immediately contributes to the giving of contemplative delight. Now from what has hitherto been said, it appears that such delight is due to completeness of the whole (*integritas, perfectio*), harmonious relation of parts or unity with variety (*debita proportio, consonantia*), and a certain definiteness, clearness, lustre or splendour (*claritas*). These are, in fact, the three elements of beauty enumerated by St. Thomas. Modern writers on *Æsthetics* have sometimes added to their number. Thus Hogarth in his *Analysis of Beauty* finds altogether six elements of beauty: (1) Fitness of the parts to some design; (2) Variety in all possible ways, thus, in form, length and direction of line, shape and magnitude of figure, etc.; (3) Uniformity, regularity, or symmetry, which is beautiful only when it helps to preserve fitness; (4) simplicity or distinctness, which does not please in itself, but enables the eye to enjoy variety with ease; (5) Intricacy which provides employment for our active energies; (6) Quantity or magnitude, which draws our attention, and excites our admiration. Burke in his *Philosophical Inquiry into the Origin of our Ideas of the Sublime and Beautiful* would seem to make a departure from the generality of philosophers. In his view the elements of the Beautiful

are: (1) Smallness of size; (2) Smoothness of surface; (3) Gradual variation of direction of outline, by which he means gentle curves; (4) Delicacy or the appearance of fragility; (5) Brightness, purity and softness of colour. It would hardly be within the scope of this essay to discuss the relative merits of the various opinions held on the subject. Suffice it to say that philosophers generally hold the most universal feature in the different kinds of beautiful objects to consist of unity amid variety. This notion is applicable to all orders of beauty from the highest to the lowest. It may be studied in the humble daisy of the field and it may be studied in the Creator of the Universe. The greatest philosophers and theologians have put forth their best endeavours in describing the *one amid the manifold* as it exists in Divine Beauty. In the language of Cardinal Newman: "Order and harmony are God's very essence. To be many and distinct in His attributes, yet after all to be but one—to be sanctity, justice, truth, love, power, wisdom—to be all at once each of these as fully as if He were nothing else but it, and as if the rest were not; this implies in the Divine Nature an infinitely sovereign and utterly incomprehensible order, which is an attribute as wonderful as any, and the result of all the others. Such is the unity and consequent harmony and beauty of the Divine Nature."

## BE FUNNY.

If your temper isn't sunny  
And your disposition punny,  
If you can't be very funny,  
Be as funny as you can.

Do not cry a wet day wetter,  
Do not be a gloom begetter;  
Try to make this old world better—  
Be as funny as you can.

If your heart or tooth is aching,  
If you're not much pleasure taking,  
And you can't enjoy fun making,  
Be as funny as you can.

For the world neglects its sages,  
But for fun it gives good wages;  
Get a cinch upon the ages—  
Be as funny as you can.

NEW YORK HERALD.

## CONCERNING THE MANGO.

Fructu non foliis arborem æstima. *Phæd.*

It was in no friendly spirit that a hasty tourist described the flavour of the mango as a mixture of turpentine, carrots and molasses, with a dash of strawberry, peach and honey in it. There are mangoes and mangoes, and betwixt the fruit that is fit for the Prince's feast and its distant kinsman that is just good enough for the peasant's curry and rice, there is as much difference as there is betwixt the Prince and the peasant. As a vindication of its merits and as an explanation of the great variety of the specimens, an Indian Pandit deeply versed in the ancient lore of the land, used to affirm that the mango in its pristine condition was the food of the gods. When in tract of time, it was transplanted to sublunary soil, its identity was in many instances obscured. So, indeed, the eternal fitness of things demanded. For, as the same sage informs us, the gods were exceeding loath that the celestial mango should either be very plentiful or very easy of acquisition among mortals.

To turn from myth to matter of fact, it were an endless task even so much as to enumerate the varieties of the garden mango as distinguished from the jungle mango. Of the former class the most notable ones are the product of Goa, Bombay and Malda. Among the fruits hailing from Portuguese India, the Affonças and Piries, named after two well-known Portuguese celebrities, deserve the highest praise. Malueças, Malcuradas, Carreiras, Monserrates and Fernandinas are in honour in the land of their birth, though they do not seem to enjoy the same favour abroad. The Mazagongs of Mazagaon were once celebrated, and there was magic in its very name which fetched fabulous prices from fruit-fanciers. Archâees and Kheera Chotas from Bombay are fruits of first-rate excellence. Of Malda mangoes the Large Malda, a middling-sized fruit of an olive-green colour, must be pronounced to be not only the finest in the district but also in India. Slightly smaller than this is the Kyaspatee with a rich, exquisite flavour. The Gopâl Bhôg, of moderate size, of a deep amber and orange colour when ripe, possesses a peculiar aroma; while the Chuckchukea and Fero-

ghabunee are found in great abundance but are poor specimens of Malda's plantations.

How highly the mangoes of Goa were esteemed in bygone days may be gathered from a quaint account given by the Carmelite Friar Vincenzo Maria di S. Caterina da Siena in his *Il Viaggio all' Indie Orientali*, 1672. "In Goa," he writes, "the mango grows to perfection, and so the Portuguese of the place rank it higher than any other fruit in the world, and sometimes pay more than a Testone (an old silver coin) for a single mango. In other places in India, it is rather wild and sour, and has a characteristic unpleasant odour. In the above-mentioned island alone is it very estimable; for not only is it endowed with a very refreshing and almost aromatic flavour, but, barring the stone lodged in the middle of it—a stone which is full of a white, hard and tasteless substance, and is of the size of a peach—the mango presents a homogeneous whole, vermilion in colour, and so tasteful and savoury that it is like the most delicious of marmalades. It possesses such a satiating capacity that one single fruit, if it be of the larger sort, can content a man. In its green and unripe condition, it is preserved in vinegar with salt and spices, and forms the pickle usually taken with rice, and serves as a powerful promoter of appetite. Hence the poor who live on nothing else but insipid rice boiled in water without salt, use the wildest kind of mango as sauce and condiment for their meal. The fruit heats the blood, it opens the pores of the skin, and consequently when eaten to excess it brings on fever and dysentery. The plant grows to an extraordinary height, and its trunk and branches are strong and full of thick, viscous, white juice resembling milk, which oozes out very copiously when an incision is made. Out of the trunk the Indians make boats which are very long and sufficiently broad, and also make other articles and utensils, in which even well-tempered iron is consumed with wonderful rapidity. The corrosiveness and force of the viscous sap which never wholly dries up in the wood acts upon the iron. The leaves with which the plant is loaded are numerous, long, pretty broad, nervous, solid, and resounding like a scroll of parchment. They are a little serrate on the edges; when fresh they

are of wine-colour; when ripe, they assume a deep green; when pressed, they give forth an odour like the leaves of the cedar. The country physicians reduce them to powder, which they knead with toddy (palm juice) and make use of to ripen abscesses. In the months of January and February the mango tree puts forth flowers, which blossom in a cluster and are gathered on some twigs which often hang down from the branches. The flowers are as sweet as they are small and are sometimes coloured yellow and sometimes red. When they fall down, the heathen gather them in large quantities, season them with salt and vinegar—a composition which they call *Amba*, and use all the year round as a delicacy."

Since the above flattering testimony was put on record, the reputation of the Goan mango has been somewhat on the wane. It is not easy to tell what causes have in the course of ages contributed to bring about the deterioration of the Goan article in the market. A number of Indo-Portuguese papers have recently been discussing the matter, and there is doubtless some justice in the charge of untimely plucking and careless packing of the exported fruits. Be this as it may, it is certain that with the aid of more modern methods of arboriculture the Goan mango could be restored to its former rank in the market and in the estimation of connoisseurs.

The mango may be easily propagated from seed. But the experience of the present writer tends to show that the produce of the seedling mango is uncertain in pleasing properties, and that under normal conditions, very few of such trees produce good fruit. To improve matters, the native gardener commends a recipe whereof it is hard to see either rhyme or reason. For seed he would have you first carefully skin the fruit, so as to leave all the pulp adhering about the stone, and soak it in cow's-milk for the space of three days and three nights, and then take it out and plant it. But by far the best mode of propagation, according to Mr. Thomas Firminger, a very high authority on Indian Gardening, is by inarching. "Stones are sown at the time the fruit is in season, and the plants raised from them are potted off into single pots to be inarched upon on the setting in of the rains in the second year after. At the close of the rains

the union between the graft and the stock will be complete; and the plants should then be separated and removed to some shady spot, where it is well to keep them till the following rains, that they may become thoroughly established before planting out. Grafted mangoes come into regular bearing when about five years old."

Among things not generally known is the fact that the mango flourishes best in Jamaica where it is an exotic. Its native land is India and from the East Indies it was by a novel train of events taken to the West Indies and there destined to play an important part in the feeding of the vast cooly population that fattens upon the luscious fruit. In 1872 H. M. S. *Flora*, which was one of Lord Rodney's Squadron happened to give chase to and capture a French vessel sailing from Mauritius to Hayti which at that period was a French possession. On board this unfortunate ship, there was discovered a large quantity of valuable plants and seeds which the French Government wished to introduce from their Eastern to their Western possessions. Among this prize, there was a collection of young mango-trees carefully numbered. On the arrival of the ship at Jamaica, the botanical collection was placed in a garden at Gordon Town, which eventually became the Government Botanic Garden. But amid the vicissitudes of voyage, capture, landing, and moving to and fro, the numbers came to be either hopelessly mixed up or lost with the exception of a single case which retains its original Number Eleven. Here, indeed, was an instance of the survival of the fittest destined to possess both a local habitation and a name!

Passing from grave to gay, a natural association of ideas leads us to the "mango-trick" of the Indian juggler, whereby out of no pre-existent material by rapid processes of evolution he pretends to produce the mango plant and fruit. Of course, in most of the cases met with in Indian bazaars, the trick is so clumsily perpetrated, that one is inclined to put it down as an impudent imposture. But in the hands of the skilled exponent of the art, the procedure is so dexterous that it defies detection.

*Agricola.*

To grow rich, earn money fairly, spend less than you earn, and hold on to the difference. The first takes muscle; the second self-control; the third, brains.

## THE PEN'S SOLILOQUY.

The fleeting thought which mortal mind  
Desires to other minds convey  
Through me takes form and life and grace  
Then silently moves on its way.

And secrets of much grave import  
In confidence are breathed to me:  
I send the word, I write the line  
Which makes or mars man's destiny.

To-day an eager lover's hand  
Me onward moves with words which thrill,  
To-morrow midst dissent and strife  
I trace those bitter words that kill.

A father's tender thoughts are sent,  
A daughter who has brought him joy,  
A mother's trembling form is bent,  
While writing to her wayward boy.

The violet's breath steals o'er me, when  
Miladi writes in boudoir gay;  
But I know well a tear-drop fell,  
On that fond message sent away.

And joy! when tiny dimpled hands  
In tight embrace are round me pressed,  
And word is sent to dear papa,  
His little daughter loves him best.

Sometimes it is a fortune bright,  
Which merrily I sent away,  
Sometimes I write of deeds of might,  
Sometimes I sign a life away.

And once, I'll ne'er forget the day,  
Two nations met in bitter strife,  
War was declared, I wrote the word,  
Which cost my country many a life.

So thus, throughout existence span,  
I wield a power for good or ill,  
By fate designed to serve mankind,  
My pleasure is to do his will.

And if the words I ofttimes write,  
Could be recalled, how sweet 'twould be,  
But, the time is past, they're hurried fast  
Into the great eternity.

E. A. MACDONNELL, *in the Boston Pilot.*

## The Late Rev. J. B. Berardi, S. J.,

THE REV. FR. J. B. BERARDI, S. J., Vicar of Holy Trinity Church, Cannanore, Malabar, died of pulmonary affection at St. Martha's Hospital, Bangalore, on Tuesday, July 18. The funeral took place the same day. A solemn Requiem High Mass was sung in the Cathedral, and the remains were thence conveyed to the Sacred Heart Church, where they were interred. The Very Rev. A. Basle, Vicar-General of the Diocese of Mysore, officiated and was assisted by a large gathering of the clergy.

Fr. Berardi was born at Romano in Lombardy on October 1, 1854. He entered the local Seminary at an early age and after the usual course of studies was ordained. Soon after, he was appointed Parish-Priest of Gavarno. Desirous of serving God yet more closely, he entered the Society of Jesus for the Province of Venice on October 11, 1886. He volunteered to come out to Mangalore, where after a year of teaching in St. Joseph's Seminary, Jeppoo, he was appointed assistant Vicar of the Cathedral. Here he remained but a year, at the end of which he was, owing to declining health, removed to Cannanore. After a year he was recalled to the Seminary to be Spiritual Father, a post eminently congenial to his tastes. In 1901 when he could bear the strain of more active work, he was once more sent to Cannanore, where he continued as Vicar until shortly before his death.

Such is the brief account of Fr. Berardi's life. The chief characteristics of that simple and unostentatious life were patience and an uniformly cheerful resignation to God's will. These virtues shone particularly in his last illness and it was very touching to see the suffering man forgetful of self, yet solicitous to manifest his gratefulness for the tenderest care of the kind sisters of the Good Shepherd and the Fathers of the Foreign Missions. He will be very much missed at Cannanore. His friends knew him as the gentle and genial Father. His patient, unaffected piety had made him an object of veneration all over his parish. He was, indeed, a spiritual man, in the highest sense of the word. His was not the superficial spirituality, but one that went deep down into his very nature and permeated his life of self-denial and self-immolation. R. I. P.

# THE MANGALORE MAGAZINE.

MANGALORE, MICHAELMAS, 1905.

*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.

A good many correspondents have expressed their genuine interest in this Magazine by suggestions calculated to widen its sphere of influence and utility. Excellent suggestions for the improvement of its size and shape have been pouring in with such gentle insistence that we nearly succumbed to the cogency of their reasonableness, when the inexorable printer reminded us that the projected changes would materially interfere with the format of Vol. III, whose numbers, having begun in a certain fashion, must, according to the laws of book-printing terminate in the same. However desirable a metamorphosis may be at this advanced stage of our existence, we must in the present circumstances put it off to a future day. The next suggestion comes in the shape of an urgent appeal to descend into the arena of philosophy and theology and to break a lance in the cause of Truth and Religion. The sanctity of the end proposed to us is indubitable, but, knowing as we do, that this end is already so worthily served, we begin to have serious doubts about the expediency of handling such subjects in our columns. The masterly articles that appear week after week in *The Examiner*, treat of the religious and social questions of the day for the benefit of the whole of India, while *Counsel*, a monthly recently started under the auspices of St. Joseph's College Association, Trichinopoly, is rendering similar service to Southern India. We, therefore, ask ourselves if it really be worth while

for a quarterly to attempt anything in this direction. True it is that the work would not militate against the cardinal ends of a College paper; but we fear that the efforts of a quarterly Magazine would at best supply belated solutions to problems which may possibly have ceased to possess actual interest. And in matters of controversy, timeliness is, of all things, most desirable.

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A way out of the difficulty would be to turn the quarterly into a monthly. Oliver Twists, eagerly asking for more, are mainly responsible for this piece of advice. They further assure us that with the experience of the past to build upon, the Editor would be abundantly justified in taking this step forward. While we thankfully acknowledge the good-will of sympathetic friends, and admit the soundness of their arguments, we regret our inability just at present to act on this advice, but will, however, with the honest Areopagites of old say: "We will hear you again concerning this matter."

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We accord a hearty welcome to "The Lamp," which is the latest addition to our American Exchanges. It hails from Graymoor, Garrison, N. Y. It is an Anglo-Roman monthly devoted to Church unity, and true to its motto: *Ut Omnes unum sint*, it aims at demonstrating to Anglicans that the only Church Unity possible for a distracted Christendom is a return of all Christians of every name, to communion with the Bishop of Rome. May *The Lamp* daily grow in brightness till its kindly light spreading far and wide dispel the darkness that has enveloped Truth, and its mild warmth soften the hearts of separated brethren.

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The Editor acknowledges with thanks the receipt of the following exchanges since June:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Clongowinian, The Dial, The Pilot, The Fordham Monthly, The Beaumont Review, The Xavier, The Malabar Quarterly Review, The Harvest Field, The Cochin Argus, O Vinte e Tres de Novembro, Catholic Opinion, La Revista Catolica, O Anglo-Lusitano, The Bombay East Indian, The Concanim Magazine, The Spring Hill Review, The Holy Cross Purple, The Stylus, The St. Ignatius Collegian, The Edmundian, Malabar Herald, The Madonna, The Lamp, Our Alma Mater, The Mountaineer.*

## College Chronicle.

**July 16th, Sunday.**—The following officers of the Junior Students' Sodality for the Second Term were elected to-day:—Prefect, John Coelho; First Assistant, Henry Lobo; Second Assistant, Monte Sequeira; Secretary, Basil Fernandes.

**July 22nd, Saturday.**—The Bishop's Holiday was granted to-day. The boys turned it to good account by playing a whole-day match with the Mangalore Cricket Club.

**July 23rd, Sunday.**—John Tellis, a pupil of the Fifth Form, met with a sudden death by drowning. The funeral was conducted this very evening, and was largely attended by the boys, among whom the deceased was a universal favourite.

**July 26th, Wednesday.**—Brother Thomas Sinnapen, who had served the Lord long and well in holy simplicity of life, went to his reward to-day. The whole College attended the funeral in the afternoon.

**July 27th, Thursday.**—Feast of BB. Rudolf Acquaviva and CC., MM. The Aloysian Cricket Team tried conclusions with the Ex-Aloysians, and drew the match.

**July 29th, Saturday.**—At 9 A. M. there was Requiem High Mass for the repose of the soul of John Tellis.

**July 31st, Monday.**—Feast of St. Ignatius Loyola, Founder of the Society of Jesus. Solemn High Mass was celebrated by Rev. Father Rector, assisted by Fathers Noronha and Gioanini as Deacon and Sub-Deacon. In the afternoon, after Solemn Vespers, Father Ghezzi preached the panegyric of the Saint. Solemn Benediction was given by His Lordship the Bishop. Shortly afterwards the boys assembled in the Exhibition Hall for a Variety Entertainment, which lasted two hours.

The total rainfall for the month, as registered by the College rain-gauge, was 28.47 in., making 89.79 in. for the season.

**August 2nd, Wednesday.**—Classes were closed to-day at 4.25 P. M., to enable students to be present at Church Service in connection with the Feast of the Portiuncula.

**August 6th, Sunday.**—Transferred Feast of St. Ignatius kept up in Codialbail by the Sodality

of the Immaculate Conception. Father Ghezzi sang High Mass. The College Sodalities went to Codialbail in the afternoon for Solemn Vespers. Father Gilbert Saldanha preached the panegyric. Solemn Benediction was given by Rev. Fr. Rector.

**August 11th, Friday.**—Requiem High Mass for the repose of the soul of Brother Thomas Sinnapen.

**August 12th, Saturday.**—Preliminary Examinations begin in the Matriculation and University Classes.

**August 13th, Sunday.**—The election of officers for the Senior Students' Sodality of the B. V. M. took place to-day, with the following result:—Prefect, Victor Saldanha; First Assistant, Salvador Aranha; Second Assistant, Martin Coelho; Secretary, Bonaventure Pais.

**August 15th, Tuesday.**—Feast of the Assumption of the B. V. M. Father J. Sampaoli, Minister of the College, pronounced his Last Vows at the Mass celebrated by the Very Rev. Father Frachetti. Father Polese came up from Codialbail to direct the choir. The sermon in the afternoon was preached by Father Ghezzi.

**August 22nd, Tuesday.**—Eve of the Rector's Day. The customary addresses were read in the Hall at 4.30 P. M.

**August 23rd, Wednesday.**—The Rector's Day, a full account of which appears elsewhere in the present number.

**August 24th, Thursday.**—Rector's Day Match, College Eleven v. the Mangalore Cricket Club.

**August 25th, Friday.**—The Inter-School Gymkhana Committee met in the Principal's Office of the Government College to consider the advisability of reviving the Inter-School Competition which had been in abeyance for some years past.

**August 28th, Monday.**—The Madras University Commission arrived here at 10.30 A. M. The Commission consisted of the following gentlemen—Mr. A. C. Mitchell, M. A., D. SC., F. R. S. E., Principal of the Trivandrum College; Rev. E. M. Macphail, M. A., B. D., Professor, Christian College, Madras; Mr. H. J. Bhaba, M. A., Inspector-General of Education, Mysore; Mr. S. Sathianadan, M. A., LL. D., Professor of Philosophy,

Presidency College; and Mr. N. B. Ramanathan, M. A., B. L., L. T., Professor of English, Pacchappa's College, Madras. The Hon'ble Dr. A. G. Bourne, F. R. S., Director of Public Instruction, and President of the Commission was unfortunately detained at Kasaragod by fever caught on the journey hither. Dr. Sathianadan gave an erudite lecture at the Canara High School at 6.30 P. M. The lecture was on "The Survival of Human Personality after Death," and was largely attended by an appreciative audience.

The rainfall for the month was 29.38 in., making a total of 119.17 in., for the season since April 1st.

**September 6th, Wednesday.**—Notice was received specifying the dates of the various items of the Inter-School Gymkhana Competition to be held this year: Cricket in the last week of September; Gymnastics on October 12th; Athletic Sports on October 13th and 14th; Lawn Tennis in the last week of December.

**September 7th, Thursday.**—A Cricket Match was played with the Government College Team. St. Aloysius' College Eleven won by an innings and 54 runs.

**September 21st, Thursday.**—The Inter-School Gymkhana Competition opened to-day. The College Cricket Eleven played the Canara High School team on the Parade Ground to-day. Play commenced at 10 A. M. Canara High School scored 20 and 27 in their two innings, and the College 64, thus winning by an innings and 17 runs.

**September 22nd, Friday.**—The College Juniors and the Canara High School Juniors met to-day for a whole-day Cricket Match. The latter ran up a score of 54 and 46 in their two innings. The College scored 41 in their first innings. When their second innings stood at 54 for 3 wickets and needed only 6 runs for victory, with over an hour to score them in, the Canara High School Juniors retired from the field.

**September 25th, Monday.**—The Michaelmas Holidays began to-day.

The applications for this year's University Examinations were dispatched during the course of the month. The College sent up 34 for Matriculation, 10 for First Arts, and for B. A. 7 in English, Second Language and History.

CECILIAN AND PHILODRAMATIC SOCIETY.

Two entertainments were given by our amateur actors and musicians. The audience on both these occasions was well up to the mark in numbers and also appreciation, which certainly was well-deserved. Appended are the Programmes:—

FEAST OF ST. IGNATIUS LOYOLA.

1. Piano Solo ..... *Rossini*  
JOHN FERNANDES.
2. Recitation 'Don Ignacio's Vigil'  
JOHN NAZARETH.
3. Recitation 'St. Ignatius'  
AL. MASCARENHAS AND L. PINTO.
4. Chorus Hope *Rossini*  
COLLEGE CHOIR.
5. Recitation "Excelsior" *Longfellow*  
M. VAS.
6. Song 'The Cottage by the Sea' *Thomas*  
CALLISTUS SALDANHA.
7. X & Y
8. Song "Beautiful Isle." *Thomas*  
GREG. CASTELINO.
9. Violin duet "Cavatina"  
CALLISTUS & THEOBALD SALDANHA.
10. Chorus 'Holiday' *Bartolini*  
COLLEGE CHOIR.  
COX AND BOX  
*A Farce in one act*  
CHARACTERS.  
John Box (*a Journeyman Hatter*) . . . . M. LOBO  
James Cox (*a Journeyman Printer*) . . . . AB. ABREO  
Mr. Bouncer (*a crafty Landlord*) . . . . JOS. COELHO  
GOD SAVE THE KING.

RECTOR'S DAY, AUGUST 23RD.

1. Overture ..... PIANO SOLO.
2. A Scene from Donizetti's *Elisir d' Amore*.  
Dulcamara ..... GREGORY CASTELINO.  
CHORUS OF RUSTICS.
3. 'The Cottage by the Sea'. CALLISTUS SALDANHA.
4. THE BLIND BEGGARS.  
*Operetta in one Act*  
by H. B. FARNIE & OFFENBACH.  
Mr. Zachariah Morgan . . . . LOUIS VAS.  
Mr. Buffles . . . . . LAWRENCE GONSALVES.  
A PEDESTRIAN.  
GOD SAVE THE KING.

## THE RECTOR'S DAY.

The first Rector's Day of our new Rector, Rev. Father Perini, was celebrated with all the éclat which is associated with the brightest of days at the College. On the eve all the students assembled in the College Hall to present their greetings to him. The appearance of Rev. Fr. Rector in the Hall was the signal for an outburst of applause which showed no signs of abatement for full two minutes. Hardly had he taken his seat on the dais when he was literally besieged with bouquets of flowers, while the profusion of garlands which were thrown round his neck by loving hands, must have suggested thoughts of suffocation. Our veteran Pandit, Mr. Ramakrishna, came forward with a Canarese ode which he sang as usual with all the energy of youth. The address on behalf of the Catholic students was read by Mr. Victor Saldanha, Prefect of the Senior Sodality. This was followed by another on the part of the Hindu students. Year after year, they undertake of their own accord to join in the celebration of the Rector's Day in right Indian fashion, thus giving a sense of completeness to the festivities. The presentation of sweets and fruits, the sprinkling of rose-water, garlanding, *ud-batties* etc., are some of its essential features. This year some very pretty Sanskrit verses were also sung. Rev. Father Rector thanked the students for all the kind things they had said of him, and assured them that during the nine months that he had charge of them, their intellectual and moral advancement was ever uppermost in his mind. He thanked the staff for the able support he was receiving from them in the arduous task he had in hand. He exhorted the students to be dutiful and loyal sons of their Alma Mater and to strive after that manliness of character which never gives way under disappointment. Father Rector's speech was followed by a musical Farce, which elicited peals of merry laughter from the youthful audience. As the students filed down the steps of the Hall, they were regaled with sweetmeat balls—a thing which goes a long way towards keeping the memory of the Rector's Day green in the mind of the small boy.

A very attractive programme of games and sports was gone through on the Rector's Day. The

chief item of the morning was the Rounders match between the College team and the strongest Ex-Aloysian team that was ever put in the field. The College won the toss, and decided to bat. The brilliant fielding of the Ex-Aloysians, however, soon dispatched them with 53 runs. But now a real difficulty presented itself. That the Old Boys would win the day was a foregone conclusion; but the dark clouds that now began to gather, threatened to give them no chance of batting at all. Mr. Julian Mathias, the energetic Captain of the Ex-Aloysian team, urged his men to run up 54 before the coming rain should force them to decamp. To their credit be it said, that in less than a quarter of an hour they scored fifty-four runs, when play had to stop on account of the heavy downpour. Three ringing cheers were then called for the Old Boys who had won the match under such exciting circumstances. At 11.30 A. M. all adjourned to the gymnasium in order to witness the acrobatic feats of our youthful gymnasts.

In the afternoon a sumptuous treat was given by the students of the College Department in honour of Father Rector, who was present at it together with the other members of the faculty, as well as the Old Boys who had taken part in the morning's match. After music and refreshments, speeches were made by Messrs. Ambrose Castelino and Salvador Aranha on behalf of College students Past and Present respectively. The success of the entertainment is mainly due to the efforts of the manager Mr. Stanislaus Coelho. The guests largely contributed to the general enlivenment by spontaneously joining in Konkani songs to the accompaniment of the violin.

In the evening the Old Boys mustered strong to greet the Rector. Mr. A. P. P. Saldanha, B. A., B. L., was their spokesman. This was followed by a musical and dramatical entertainment in the College Hall, which was honoured by the presence of the European ladies and gentlemen of the station. The programme was a highly attractive one and was capably carried out by capable actors and musicians.

William Noronha.

## Personal Paragraphs.

SISTER Beatrice, on her return from Edinburgh, has taken charge of the Convent School, Ernakulam. She is probably the first case, at least in recent years, of a nun receiving the degree of Master of Arts in a British University. We wish her a brilliant career in the noble cause of female education in Travancore.

Mr. B. R. Vyasarayachar, B. A., B. L., is undergoing his apprenticeship to qualify himself to be Madras High Court Pleader under Mr. John Adam, Bar-at-Law, the Crown Prosecutor, Madras.

Mr. M. Babu, B. A. '03, has been appointed Canarese Pandit in the local Government College.

Mr. Buntwal Sitarama Rao, B. A., B. L., is practising in the Madras High Court.

Mr. Mangalore Venktappa, B. A., is the Head Accountant of the local Police Office.

The Debating Club, which has been started in connection with the Literary and Social Association of Bandra, was opened formally on Sunday last at 7 P. M., when there was an unusually large gathering of members and well-wishers including a strong contingent of ladies. Mr. Robert Conceição, the President of the Association, who declared the Club open, made a few felicitous remarks and earnestly exhorted the members to avail themselves of the opportunities which would be afforded by it. Mr. F. L. Silva then addressed the assembly on the advantages of debate and of debating clubs, showing how they lead to enlargement of the mind, as well as the acquisition of truth. When the speech was ended, the President referred to it in terms of high praise, and proposed a vote of thanks to the speaker which was accorded with cheers.—*B. E. I.*, July 22.

The following extracts from the *Fort St. George Gazette* refer to Old Aloysians:—

D'Sa, Mr. B., Forest Ranger, 5th grade, North Malabar Division, is granted privilege leave for two months from 15th August, 1905.

The following promotions in the Ranger's class are ordered by the Board of Revenue:—

Noronha, Mr. M. S., Ranger, 2nd grade to 1st grade, acting sub protem. Saldanha, Mr. A. F. X., Ranger, 2nd grade, to 1st grade, acting sub protem.

On July 31, at the Cathedral, the marriage was solemnized of Mr. Marian George Brito of Fern Villa, and Miss Mary Grace, eldest daughter of the late Rao Sahib Salvador F. Brito of Bolar. The ceremony was performed by the Very Rev. Fr. E. Frchetti, S. J., assisted by Frs. Frank Pereira, Vicar of Milagres, and Aristides Macry, S. J., Vicar of the Cathedral.

Mr. Denis D'Souza has been able to secure a permanent post in the Public Works Department Secretariat, Bombay, and his elder brother Louis F. D'Souza is at present employed in the National Bank of India in the same city.

On August 30th, at St. Stephen's Church, Ootacamund, Mr. Eyre B. C. Palmer, son of Mr. E. B. Palmer of "The Retreat," Bantwal, was married to Miss Ella Lilian, elder daughter of the late Mr. C. C. Flanagan, M. A., Inspector of Schools.

Dr. Paul Fernandes, who has been recently through a special course of training at the Parel Laboratory, has been appointed Assistant Surgeon on the Inoculation Staff organised by the Government of Bombay.

Mr. L. W. Pereira having to proceed to join his appointment as acting Assistant to the Medical and Sanitary Officer, Kurnool, Mr. P. F. Mathias, B. A., M. B., C. M., is appointed to act in a similar capacity in South Canara, until further orders.

Mr. Basil Saldanha, whose cricket feats are fresh in the minds of Aloysians, has more than justified our expectations. Playing against M. U. C. Club, he made 65 runs, the top-score on his side, and is credited with the rare performance of five boundary hits in a single over.

In the Hall of the Canara Catholic Association, Bombay, on September 2, a very interesting lecture was delivered by Mr. Joseph M. Saldanha, B. A., on "Canara, as an asset of the British Empire." Another well-known Ex-Aloysian, Mr. F. L. Silva, Superintendent of the Accountant-General's Office was in the chair.

An event of vital importance to the landed gentry of South Canara was the meeting of landholders convened by our esteemed Collector Mr. MacIver on September 7. In his introductory speech, he explained the object of the meeting, which was to form an Association to be called the

Mangalore Divisional Agricultural Association to further the interests of owners of land, and to improve the existing systems of cultivation. Mr. N. Subba Rao, the popular Chairman of the Municipality, in a telling speech dilated on the manifold advantages that were sure to accrue from the establishment of such an institution. A number of resolutions were framed for the practical working of the Association. The following office-bearers were named at the meeting:—Dewan Bahadur A. Pinto, Vice-President; Messrs. U. C. Krishna Bhat and A. Vasudeva Pai, Honorary Secretaries; and a strong Executive Committee made up of the representatives of the various sections of the landholders.

The very many who have been ministered unto in one or other of "the thousand natural shocks that flesh is heir to" will be glad to hear excellent news of Dr. Lawrence P. Fernandes. He left Mangalore for Bombay last May on his way to Europe. The five years of close application to medical studies in the Grant Medical College, where he consistently held one of the highest places in every branch, and the subsequent two and a half years of ceaseless professional work in Fr. Muller's Charitable Institutions at Kankanady, had somewhat undermined his health, never too robust. Our readers are, doubtless, aware that Fr. Muller's Institutions comprise a Plague Hospital, a Hospital for men and women, a Poor House for the aged of both sexes and a large Dispensary, to all of which Dr. Fernandes had to attend as Fr. Muller's right-hand man. No wonder, therefore, that the good Father noting the Doctor's failing strength, should bethink himself of allowing him the benefit of a sea-trip. The Bishop of Mangalore, too, cordially approved of this decision. Though the financial pressure was great at the time owing to the erection of several buildings necessitated by the growing needs of the place, the extra expense which would be incurred would, it was thought, be amply justified by the vast advantages of a voyage to Europe which would at the same time afford the Doctor exceptional opportunities to add to his knowledge and skill in Surgery, Homœopathy and particularly Ophthalmatology, a specialty of his. How completely these expectations have been

realized is evident from his letters from London. He tells us that he has been able to make the acquaintance of the foremost authorities in medicine, both allopathic and homœopathic. His introduction notably to St. Bartholomew's Hospital, to the famous Homœopathic Hospital in Ormond Street and the Moorfield Eye Hospital in London will stand him in good stead when he returns and resumes his labour of love at Kankanady. He will leave England for Leipzig in October and visit the farfamed establishment of Dr. Wilmar Schwabe, one of the oldest and most reliable Homœopathic pharmacies in the world, from which Fr. Muller has been receiving the major portion of his supplies for the last twenty years. From Leipzig, Dr. Fernandes will proceed to Milan and various other places in Northern Italy. Thence he will go to Rome to obtain the Pope's blessing on his future career of beneficence, and leave Naples by Rubbatino's boat towards the end of October.

The parishioners of Milagres are to be congratulated on the possession of a lovely High Altar in their parochial Church. Thanks to the piety and generosity of Father Frank Pereira, the Vicar, the painting and adornment of the Altar have been completed in a brief space of time. The devout worshippers that kneel before it will feel entranced by the vision of form and symmetry and beauty that go to make the dwelling-place of the Lord less unworthy of His majesty.

The Rev. Ladislaus Rasquinha, who was a student of the College in the early eighties, was ordained Priest at Alleppy on September 23rd. We are informed that arrangements have been made at Mangalore for his First Mass, after which he will return to the Diocese of Cochin, which he has chosen as the scene of his future labours in the Lord's vineyard.

A visitor from afar is the *Mangalore Magazine* from the land of the Rajahs. We are always glad to welcome it after its long and wearisome journey, more especially since it is always a literary treat. The Easter number opens with a Latin poem which is distinguished for classic grace and modern directness. *The Fleur-de-Lis*, ST. LOUIS UNIVERSITY.

## The Cricket Season.

ALTHOUGH in my suburban residence I have but few, if any, chances of enjoyment that I experienced in past days in watching the matches in which the College took part, yet I trust the Students do not suppose for one moment that I have lost interest in themselves or the Institution to which they belong. I have observed in the Home Magazines that Cricket now forms a frequent portion of their contents and Cricket stories seem acceptable to their readers. In this small contribution I purpose to amuse and I hope to edify the readers of this section of the *Mangalore Magazine*, which is intended rather for students than for the general public.

I hope many of our Catholic community have heard of that holy man, Rev. Father Heraudeau, the Apostle of Daily Communion. I have seldom received more edification than in attending his Mass, to see such devotion to duty in one who must have suffered very much in endeavouring to make a genuflection. I had the pleasure of meeting him at a cricket match in St. Joseph's College, Bangalore, where Mr. Shabas Fernandes was making a good stand at the wicket and the Father and myself were cheering his every effort. The runs he made for himself and his companion were many and he was the recipient of constant cheers. When at last he got out, the Professors and myself were sorry, but I was surprised to hear a Father cheer him most lustily. I found it was my friend Father Heraudeau who, being a Frenchman, of course knew little of cricket. I asked him if he was glad Shabas was out. "Yes, poor fellow, he must be dreadfully tired out." His extreme charity had evidently overcome any feeling of "esprit de College."

It was always a pleasure to me to see how delighted the College team were with Mr. Dawson's play. I myself know little of cricket, but love it though not as an enthusiast. I knew that the chief factor in Mr. Dawson's play was his short-sight. He played cricket on the same principle as Lawn Tennis, that is, when he saw a ball, he knew it was time to strike, and he seldom failed; but as the game went on he stepped forward to meet the ball. Slog was his motto.

This reminds me of a yarn told me by a clergy-

man of the Anglican persuasion. He said that a young fellow training for the Church was short-sighted, but was a wonderful catch, and on that account used to be invariably stationed at point in every cricket match he played. One evening, play happened to be somewhat late and the swallows were flying low. A hit was made,—point bent down and, as he supposed, caught the ball. He threw it up with a squeaky cry of "How's that, Umpire?" But to his surprise the laws of gravitation seemed suspended for the nonce, and the ball did not descend to earth, but flew away and away. He had caught a swallow and whether the yarn was true or not, I swallowed it and now disgorge.

As for the periodically discussed question—whether cricket stands in the way of a man's success in life, facts certainly are against it. Some of the most successful men of our time have been excellent cricketers—Lord Harris, the Hon. Mr. Lyttleton, Baden Powell and many others. The student who loves the game and has leisure for it need not necessarily desert his studies, as the recreation tends to make him more fitted for them. Generally, in the English-speaking world, the best of good-fellows is a cricketer, and cricket has taught him patience, dogged determination and self-sacrifice, when it is for the benefit of his side. Certainly some students give too much prominence to cricket—at least it was so in my time—and their enthusiasm caused loss of charity to the opponents. This should never occur at cricket, success in any individual is deserving of applause, be he for or against you.

I should have played more cricket myself, but on a memorable occasion I made 22 not out, and since that day seldom more than a duck, and curiously I have always been bowled out by a ball which broke from the off or the on, touched my pad, was a grass-cutter and when the bails were taken off clean. And if from none of these afore-said causes, then it was, as the golfer pleaded for not holing out, *that* dark—which no one else could see. Of course the Umpire was always wrong in my case. I am afraid everybody always understood why I got out, as I began too late in life.

BANTWAL, AUG. 1, 1905.

E. B. Palmer.

I. COLLEGE C. C. v. M. C. C.

Played July 22nd—College lost.

Owing to rain, the players could not take the field till 10 A. M. The College lost the toss, and was sent in to bat on what proved to be a disastrous wicket, and the first item of a long chapter of accidents was recorded early in our innings. Emmanuel Vas and Louis Rebello who got in first, held their ground for a brief time. Rebello was run out and Vas retired with but 6 runs to his credit. The rest fared no better, almost all having fallen victims to Mr. Bhavani Rao's excellent bowling. The total was only 45 at the fall of the last wicket. The M. C. C. then began its innings and got ahead of us by 22 runs. Quite different was the complexion of the game when we went in for our second innings. Emmanuel Vas, by his valuable defensive tactics wore out the bowlers, Denis Castelino by his vigorous hits fagged out the fielders. When the score stood at 107, we declared our innings closed. There was the barest chance of a victory on the merits of two innings, but the morning's toil had been too much for us, and the utmost our bowlers could accomplish was the capture of 3 wickets for 33 runs.

COLLEGE C. C.

<i>First Innings.</i>		<i>Second Innings.</i>	
E. J. Vas, b N. Bhavani Rao . . . . .	6	not out . . . . .	25
L. Rebello, run out . . . . .	4	b N. Bhavani Rao . . . . .	11
L. Gonsalves, b N. Bhavani Rao . . . . .	1	b N. Bhavani Rao . . . . .	10
S. Coelho, b N. Bhavani Rao . . . . .	2	b N. Bhavani Rao . . . . .	15
D. Castelino, b N. Bhavani Rao . . . . .	0	not out . . . . .	25
F. Pereira, b N. Bhavani Rao . . . . .	0	did not bat	
Th. Soares, c R. Ray, b N. Bhavani Rao . . . . .	4	b N. Bhavani Rao . . . . .	5
J. Rasquinha, b N. Subba Rao . . . . .	0	b N. Bhavani Rao . . . . .	1
Bon. Pais, b N. Bhavani Rao . . . . .	7	b N. Bhavani Rao . . . . .	11
L. Vas, b N. Bhavani Rao . . . . .	6	did not bat	
M. D'Souza, not out . . . . .	6	did not bat	
Byes 8, w 1 . . . . .	9	Byes 2, 1 b 1, n b 1 . . . . .	4
<i>Total</i> . . . . .	<u>45</u>	<i>Total</i> (6 wkts.) . . . . .	<u>107</u>

MANGALORE C. C.

<i>First Innings.</i>	<i>Second Innings.</i>
Ed. Fernandes, run out . . . . .	0
G. Shiva Rao, c and b S. Coelho . . . . .	15
R. Tauro, b S. Coelho . . . . .	5
H. O. D. Harding, b S. Coelho . . . . .	5
N. Subba Rao, c D. Castelino b S. Coelho . . . . .	0
K. Bhavani, Rao c F. Pereira b S. Coelho . . . . .	14
Lig. Sequeira b D. Castelino . . . . .	1
R. Ray b D. Castelino . . . . .	0
N. Bhavani Rao c L. Gonsalves b S. Coelho . . . . .	5
R. Reccani b S. Coelho . . . . .	4
D. Sequeira not out . . . . .	6
Byes, 6, 1 byes 6 . . . . .	12
<i>Total</i> . . . . .	<u>67</u>
	c L. Gonsalves b M. D'Souza . . . . . 6
	not out . . . . . 14
	c F. Pereira, b E. J. Vas 3
	b S. Coelho . . . . . 8
	did not bat
	did not bat
	did not bat
	did not bat
	c S. Coelho, b D. Castelino 0
	Byes 8, w b 2 n b 1 . . . . . 11
	<i>Total</i> (4 wkts.) . . . . . <u>42</u>

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

Played July 26th—Drawn.

As the first match played against the past students of the College had ended in a draw, a second whole-day match was arranged for. Having lost the toss, we were sent in to bat. But the matting was almost unplayably wet, on account of the heavy down-pour of rain in the morning. Still Mr. Thomas Castelino, a bowler of considerable note, did effective work in our camp. In the afternoon, however, the field appeared to advantage when Denis Castelino scored 25 runs in less than half an hour. He was caught out from a skier he attempted. Our players managed to pile up 86 runs. Only six of the Ex-Aloysians played, scoring 48 runs, when the game was abruptly closed by a torrential shower which continued for a very long time and forced us to retire wetter and wiser men.

COLLEGE C. C.

Law. Gonsalves, b Lig. Sequeira . . . . .	12	S. Coelho, b Th. Castelino 3
J. Rasquinha, b Th. Castelinho . . . . .	13	B. Pais, c M. Tellis, b B. Saldanha . . . . . 2
L. Rebello, c L. Vas, b L. Minezes . . . . .	9	D. Castelino, c L. Saldanha, b B. Saldanha . 25
F. Pereira, b Th. Castelino . . . . .	0	Th. Soares, b B. Saldanha 14
E. J. Vas, 1 b w, b Th. Castelino . . . . .	1	L. Vas, b B. Saldanha . 2
		M. D'Souza not out . . . . . 1
		Byes 2, n b 2 . . . . . 4
		<i>Total</i> . . . . . <u>86</u>

EX-ALOYSIAN C. C.

A. Castelino, b S. Coelho	7	W. Vas, not out	5
Th. Correa, b E. J. Vas	27	L. Saldanha, not out	3
V. Castelino, b S. Coelho	5	L. Sequeira, did not bat	
B. Saldanha, b S. Coelho	2	L. Minezes, did not bat	
M. Tellis, c B. Pais, b S. Coelho	1	L. Vas, did not bat	
Th. Castelino, b S. Coelho	4	L byes 2	2
		Total (6 wkts.)	55

III. COLLEGE C. C. v. M. C. C.

Played August 24th—Drawn.

Winning the toss by a rare occurrence, we chose to field. Our bowlers had a trying experience with Messrs. Latham and Tauro, who stuck to the wicket. Mr. Latham played a most attractive innings for 31, while Mr. Tauro hit brilliantly and scored fast. The M. C. C. put on a score of 155 runs, Messrs. Latham, Harding, Subba Rao, and Tauro being entitled to the honours of the day. At about 5 P.M. the College began to bat away in right earnest. The partnership of Louis Rebello and Lawrence Gonsalves contributed the greater part of a total of 99 runs. Things went on smartly enough for a time, but the end was not of a piece with our initial efforts, and seven of our players were out, when time was up to draw the stumps.

MANGALORE C. C.

H. A. Latham, b M. D'Souza	31	G. Shiva Rao, b D. Castelino	3
R. Tauro, b D. Castelino	41	H. Hart, c Th. Soares, b L. Gonsalves	1
K. P. Vittal Rao, b M. D'Souza	6	M. Nowroji, not out	
H. O. D. Harding, b E. J. Vas	22	K. Bhavani Rao, did not bat	
N. Subba Rao, not out	30	N. Bhavani Rao, did not bat	
B. L. Cumberland b D. Castelino	3	Byes 9, 1 b 7, n b 2	18
		Total (7 wkts.)	155

COLLEGE C. C.

L. Rebello, b N. Subba Rao	27	Th. Soares, b N. Bhavani Rao	0
S. Coelho, b N. Bhavani Rao	1	Bon. Pais, b H. A. Latham	5
L. Gonsalves, 1 b w, b H. A. Latham	26	J. Rasquinha, not out	5
D. Castelino, c Harding b R. Tauro	12	L. Vas, did not bat	
E. J. Vas, not out	19	M. D'Souza, did not bat	
F. Periera, b N. Bhavani Rao	4	Byes 4, 1 b 1, n b 1	6
		Total (7 wkts.)	105

IV. COLLEGE C. C. v. GOVT. COLLEGE C. C.

Played September 7th—College won.

A match of more than a year ago with the Govt. College had left, for the first time in our cricket annals, a somewhat hideous blot on our 'scutcheon, which we were very anxious to wipe out. Hence we were exceedingly glad of the chance offered us to retrieve our lost honour. Our College batted first and ran up a score of 99 runs, which we should consider poor as against our adversaries. But it was due in great measure to their good, straight bowling and also to their faultless fielding. Marian D'Souza's full-pitch clean over the boundary was loudly applauded and constituted the hit of the season. The batting of the counter-team opened sadly and continued so to the end. The board showed only 18 runs when the last man retired; nor was the follow-on much better. The finish was dramatic in the extreme, the last wicket falling just at 6.30 P.M., thus giving us a victory by an innings and 45 runs.

COLLEGE C. C.

L. Rebello, b T. Ananda Rao	1	J. P. Sequeira, c K. Gopala Rao b T. Ananda Rao	6
A. Abreo, c K. Gopala Rao b K. Ramachandra Rao	17	B. Pais, b K. Ramachandra Rao	14
L. Gonsalves, run out	12	M. D'Souza, b K. Ramachandra Rao	9
E. J. Vas, b K. Ramachandra Rao	20	Th. Soares, b K. Ramachandra Rao	0
S. Coelho, b K. Ramachandra Rao	11	L. Vas, not out	2
D. Castelino, b T. Ananda Rao	0	Byes 6, n b 1	7
		Total	99

GOVERNMENT COLLEGE C. C.

First Innings.

Imam Sahib, b D. Castelino	0
Bhandari, b D. Castelino	1
Madava Naik, b S. Coelho	1
Padmappa, h b	0
M. Ananda Rao not out	8
K. Ramachandra Rao, b D. Castelino	0
T. Ananda Rao, b S. Coelho	1
Anand Bhat, b S. Coelho	2
K. Gopala Rao, b S. Coelho	0
C. Gopala Rao, b D. Castelino	0
H. Subba Rao, b D. Castelino	0
Byes	5
Total	18

Second Innings.

c L. Gonsalves, b S. Coelho	0
b D. Castelino	1
b D. Castelino	0
c Ab. Abreo, b D. Castelino	0
c Ab. Abreo, b D. Castelino	2
c L. Vas, b D. Castelino	7
b S. Coelho	6
c b S. Coelho	6
c b D. Castelino	0
not out	
b S. Coelho	0
Byes	5
Total	27

DENIS CASTELINO,

Secretary.

## CRICKET IN BOMBAY.

The Kanara Catholic Association had 12 fixtures on their Card this season of which 6 were played, 5 abandoned and one still remains to be played. It is very creditable to record that of the six played, 3 were won, 2 lost and 1 was drawn. Of the matches looked forward to with the greatest interest, one was with the Real Instituto Luso-Indiano and the other with the Imperial Cricket Club. The former is a Catholic Club made up entirely of the Anglo-Portuguese residents in Bombay and is of many years' standing. The K. C. A.'s score of 126 runs for 9 wickets against these was admitted by all as an excellent performance. The next most interesting match was with the Imperial Cricket Club, a strong Parsee team. Against such opponents, the fact that the K. C. A. piled up 82 runs against their 29, should be voted as a record performance of theirs. Mr. Correa's 6 overs of 5 maidens, 5 runs and 7 wickets merit special mention. The players who did the best service with the bat were Messrs. Ben. Lobo, A. Correa, R. Pinto, S. Aranha, J. M. Tellis and L. D'Sa. The following are the scores of the matches played:—

## P. W. D. C. C. v. K. C. A. C. C.

Played July 15th.

## K. C. A. C. C.

A. Lobo b Hogan . . . 7	L. D'Souza stumped out . . . 1
A. Tellis b Hogan . . . 21	b Lynn . . . 1
A. Correa b Lynn . . . 4	J. M. Tellis b Hogan . . . 4
B. Lobo b Oliver . . . 7	J. Castelino b Lynn . . . 1
R. Pinto b Lynn . . . 12	J. Gonsalves not out . . . 1
Leo D'Souza b Hogan . . . 13	L. D'Sa b Hogan . . . 0
	Extras . . . 3
	<i>Total</i> . . . 74

## P. W. D. C. C.

M. D'Mello b B. Lobo . . . 2	Oliver b B. Lobo . . . 14
J. B. Cullen b Correa . . . 0	E. C. Hogan b Correa . . . 3
Madhava Rao J. b B. Lobo . . . 2	J. P. Pinto b Correa . . . 6
R. J. Kent b B. Lobo . . . 4	W. Smithiro run out . . . 9
P. C. Hogan b Correa . . . 9	J. M. Pavry not out . . . 3
E. S. Lynn b Correa . . . 16	Extras . . . 3
	<i>Total</i> . . . 68

## K. C. A. C. C. v. CURZON C. C.

Played August 6th.

## K. C. A. C. C.

A. Tellis b Shroff . . . 13	R. Pinto b Driver . . . 3
M. Vaz b Shroff . . . 3	Leo D'Souza b Driver . . . 2
B. Lobo run out . . . 2	John Tellis not out . . . 8
A. Correa b Shroff . . . 16	J. Gonsalves b Driver . . . 0
A. Lobo b Shroff . . . 8	D. Monteiro b Driver . . . 1
H. Pinto b Driver . . . 0	Extras . . . 4
	<i>Total</i> . . . 60

## C. C. C.

Dodachaiyi, b B. Lobo . . . 0	Shroff B., stumped Lobo . . . 7
Barucha N., run out . . . 0	Daruwalla F., b Correa . . . 0
Kharas A., b B. Lobo . . . 5	Sanjana, b Lobo . . . 30
Motivala, b Correa . . . 20	Kavarava, b Correa . . . 0
Driver J., b Correa . . . 6	Daruwalla, M. not out . . . 6
Dalal, stumped B. Lobo . . . 12	Extras . . . 15
	<i>Total</i> . . . 101

## K. C. A. C. C. v. CORONATION C. C.

Played August 13th.

## K. C. A. C. C.

A. Tellis, b Oodawadia . . . 0	J. M. Tellis, b Bulsara . . . 0
A. Lobo, b Oodawadia . . . 24	Leo D'Souza, b Oodawadia . . . 7
B. Lobo, b Bulsara . . . 1	wadia . . . 1
A. Correa, b Parakh . . . 43	D. Monteiro, not out . . . 1
M. Vaz, b Bulsara . . . 5	L. D'Sa, stumped out b Oodawadia . . . 1
R. Pinto, 1 b w b Billimoria . . . 10	Extras . . . 16
Luis D'Souza, b Bulsara . . . 23	<i>Total</i> . . . 131

## C. C. C.

Billimoria, b Correa . . . 1	Parewala, b B. Lobo . . . 0
Daver N. J., run out . . . 0	Dastoor, b Correa . . . 11
Oodawadia, b B. Lobo . . . 1	Master M., c B. Lobo . . . 1
Bulsara, b Correa . . . 0	Parakh, run out . . . 0
Howaldar, M. b Pinto . . . 13	Dubash, not out . . . 0
Bharucha, b B. Lobo . . . 4	Extras . . . 20
	<i>Total</i> . . . 51

## M. I. C. C. v. K. C. A. C. C.

Played August 20th.

## K. C. A. C. C.

M. Vaz, b Vaz . . . 26	L. D'Souza, c Vaz . . . 4
J. M. Tellis, b Vaz . . . 22	H. Pinto, b Vaz . . . 7
A. Tellis, b Rodrigues . . . 3	G. Monteiro, c Vaz . . . 3
A. Correa, b Vaz . . . 0	L. D'Sa, not out . . . 2
R. Pinto, c b Vaz . . . 0	G. D'Souza, b Vaz . . . 0
L. Castelino, b Vaz . . . 0	Extras . . . 10
	<i>Total</i> . . . 77

## M. I. C. C.

A. X. Vaz, b Pinto . . . 11	A. Rosario, b Correa . . . 5
R. Moore, run out . . . 7	E. Fernandez, b Castelino . . . 0
S. Aranha, b Correa . . . 33	D. Sequeira, b Castelino . . . 3
A. Ambesta, b Castelino . . . 15	P. D'Cruz, not out . . . 16
J. Rodrigues b Castelino . . . 25	P. Summons b Castelino . . . 0
J. L. Lobo, b Castelino . . . 0	Extras . . . 10
	<i>Total</i> . . . 128

## R. I. L. I. C. v. K. C. A. C. C.

Played September 3rd.

## K. C. A. C. C.

A. Tellis, b Braganza . . . 4	J. M. Tellis, b Saldanha . . . 5
M. Vaz, b Ferrao . . . 6	R. Pinto, b D'Mello . . . 7
B. Lobo, not out . . . 44	L. D'Souza, b D'Mello . . . 1
A. Correa, b Braganza . . . 16	Leo D'Souza, b D'Mello . . . 1
A. Lobo, b Saldanha . . . 0	L. D'Sa not out . . . 10
S. Aranha, b Fernandez . . . 21	Extras . . . 11
	<i>Total</i> . . . 126

R. I. L. I. C. C.

A. D'Silva, b Correa . . . 1	C. Fernandez, b S. Aranha . . . 7
B. B. D'Costa, b Correa . . . 8	Braganza, not out . . . 1
M. Saldanha, not out . . . 31	Extras . . . 4
M. D'Mello, b A. Correa . . . 5	Total (4 wickets). . . 47

K. C. A. C. C. v. IMPERIAL C. C.

Played September 17th.

K. C. A. C. C.

First Innings.	Second Innings.
A. Tellis, c Oolpadawalla b Chinnoy . . . . . 0	Stumped b Metha . . . . . 2
A. Lobo, b Soornawalla . . . . . 2	c Oolpada b Metha . . . . . 2
B. Lobo, run out . . . . . 21	c Mulla b Metha . . . . . 5
A. Correa, c Mulla b Chinnoy . . . . . 7	b Chinnoy . . . . . 1
S. Aranha, c Chinnoy b Polishwalla . . . . . 8	b Metha . . . . . 3
J. M. Tellis, c Mulla b Polishwalla . . . . . 0	run out . . . . . 3
R. Pinto, not out . . . . . 26	b Metha . . . . . 2
H. Pinto, b Chinnoy . . . . . 3	Metha . . . . . 8
Luis D'Souza, run out . . . . . 0	c Mulla b Chinnoy . . . . . 4
Leo D'Souza, b Polish- walla . . . . . 2	run out . . . . . 2
L. D'Sa c & b Polishwalla . . . . . 3	not out
Extras . . . . . 10	Extras . . . . . 4
Total . . . . . 82	Total . . . . . 36

I. C. C.

First Innings.	Second Innings.
D. F. Mulla, b Correa . . . . . 0	b Aranha . . . . . 11
D. H. Oolpadawala, c Pinto b Lobo . . . . . 4	b Correa . . . . . 0
K. L. Polishwalla, b Lobo . . . . . 9	b Correa . . . . . 1
D. H. Patel, run out . . . . . 3	b Lobo . . . . . 2
S. J. Soonawalla b, Correa . . . . . 0	b Correa . . . . . 0
F. P. Mettha, b Correa . . . . . 0	Not out . . . . . 6
F. M. Mulla, not out . . . . . 8	c Pinto b Correa . . . . . 0
T. B. Mistry, b Correa . . . . . 0	b Correa . . . . . 0
F. C. Chinnoy, b Correa . . . . . 0	did not bat
R. N. Gagrat, b Correa . . . . . 1	did not bat
Bennett, b Correa . . . . . 0	did not bat
Extras . . . . . 4	Extras . . . . . 7
Total . . . . . 29	Total . . . . . 27

BOMBAY, 24TH SEPTEMBER 1905.

HILARY PINTO.

One vice is one too many.  
 Don't fell a tree to kill a bee.  
 An aimless man hits nothing.  
 A man in debt—a bird in a net.  
 He that's at sea must sail or sink.  
 Don't make two fires to boil one egg.  
 More are cured by diet than by lancet.  
 Even in the forest don't waste firewood.  
 He is rich enough who wants nothing.  
 Muddle at home makes husband's roam.  
 He who does most is one to do more.  
 Fly from pleasure that bites to-morrow.  
 The worst pig may get the best potatoes.  
 Every day a thread makes a skein in a year.  
 You may win your case, yet loose your cash.  
 He bears sorrow best who hides it the most.

—Spurgeon's Proverbs.

Book Notices.

ILLUSTRATED BIBLE HISTORY OF THE OLD AND NEW TESTAMENTS. BY DR. I. SCHUSTER. REVISED BY MRS. J. SADLIER, *Freiburg: B. Herder.*

Any words of ours in approbation of the new edition of this Illustrated Bible History seem to be superfluous, after the brilliant array of testimonies in its favour on the part of the Episcopate of the English-speaking world. The most tangible proof of its merits lies in the fact of its being a general favourite both in the class-room and in the home circle. The simple yet fresh and pointed style is certain to commend it strongly to the young for whose benefit it is primarily intended. We may safely predict that it will hold its own as a companion volume to the "Universal Catechism" now in contemplation in the highest ecclesiastical quarter.

SHAKESPEARE: KING LEAR. EDITED BY K. DEIGHTON. CHAUCER'S SQUIRES TALE AND KNIGHT'S TALE. EDITED BY A. W. POLLARD. LAMB'S ESSAYS OF ELIA, FIRST SERIES, BY HALLWARD AND HILL. *London: Macmillan & Co.*

The well-known series of Deighton's Annotated Shakespeare for Indian students is brought up to date and strongly bound in red cloth. *King Lear*, however, must be instanced in particular, as its value is greatly enhanced in the eyes of the student by a useful Appendix chokeful of things that will stand him in good stead in the examination-hall.

CHAUCER'S SQUIRES TALE AND KNIGHT'S TALE, edited by A. W. Pollard with Introduction and Notes, are models of what such works should be. He tells us in the Preface to the latter work that he has tried to illustrate Chaucer's methods as a story-teller at a particularly interesting stage of his career, and in doing that to show in some detail what was the degree of his indebtedness to Boccaccio's *Teseide*.

LAMB'S ESSAYS OF ELIA, First Series, edited by Hallward and Hill. A valuable introduction gives us in four sections Details of the Author's Life, the Qualities which have endeared him to the heart of the nation, Nature of the Essay, and the

peculiarities which characterize his writing as illustrated in the Essays. The third section will prove of great utility to students. The notes, which are of equal length with the text, are not spun out merely with the aid of the Dictionary, but supply a true need in the perfect understanding of this eclectic writer that stands apart from others in a glory all his own. There is an index of notes of over twenty pages.

MILTON'S PARADISE LOST, BOOKS I-II. EDITED BY M. MACMILLAN, B. A., OXON., *London: Macmillan & Co.*

Even after the learned researches of Dr. Bradshaw in the field of Milton's works, there was enough left for Mr. Macmillan to glean in a limited part of the same field for the benefit of the school-going world. The annotator exhibits an intimate knowledge of the peculiar needs of the Indian student, both as to what he sets before him, and withholds from him. His notes leave nothing to be desired. In the very readable Introduction which he prefixes to the work, the writer compares the Miltonic, the Dantean, the Tassonic and the Valmikian idea of Satan and gives the palm to the first. The poetic vigour with which Milton portrays the daring defiance which Satan hurled in the face of heaven, though it does not find an echo in the Christian heart, is yet of such a character as, despite ourselves, to compel our highest admiration. But Dante's Lucifer, the "Emperor of the dolorous kingdom," is clothed with symbolism which to the serious student reveals a happy blend of poetry and philosophy such as, perhaps, was possessed by no other genius that the world has produced.

THE TALE OF TROY. BY AUBREY STEWART. LONGFELLOW'S SHORTER POEMS. BY H. B. COTTERIL. ESSAYS FROM ADDISON. BY J. H. FOWLER. *London: Macmillan & Co.*

These three booklets belong to the series of "English Literature for Secondary Schools," published by Macmillan and Co., London. The volumes already out admirably serve the purpose intended. The idea of a Glossary of all the unfamiliar words ranged in alphabetical order at the end of the book, has the merit of avoiding the common pitfall of encouraging laziness in the young student. This may be brought about in two ways,

viz., either by grouping the difficult words immediately before or after each lesson, or by sending him to the Dictionary every time he stumbles upon a hard word. This latter alternative the average youth has a convenient way of shirking: he simply thrusts the Dictionary aside altogether.

Though the series is primarily intended for English boys between the ages of twelve and sixteen, it may be usefully put into the hands of Indian students of a proportionately higher age. "The Tale of Troy" would be read with advantage even by the grown-ups of the College Department. They would, in consequence, be better equipped to understand the frequent allusions to things classical found scattered in their English text-books; while the select Essays from Addison would place before young writers of English the brightest and best models for imitation.

A KANNADA GRAMMATICAL PRIMER, BY P. MANGESH RAU, B. A., L. T., *Mangalore: Basel Mission Book and Tract Depository. Price 2 As. and 6 Ps.*

The writer of this book is personally known to the reviewer as a gentleman of considerable linguistic attainments, which he had a good opportunity of cultivating as Teacher in the local Government Educational Institution. By this his first attempt at making the dose of Grammar, as served out to the small boy, less nauseous, he has laid the latter under great obligation to himself. To begin with a definition may be the most logical method of imparting knowledge of any subject; but those who have had some experience with the juveniles of the lower forms know only too well that on account of its dryness and its inherent difficulty, it is not the most palatable. The author has therefore struck out a new plan by which he has succeeded in minimizing the evil. By first throwing out examples calculated to give the young student a concrete idea of the abstract definition, he proceeds to a formal wording of the latter. Another feature of the present work is the body of questions appended to each lesson, by means of which the pupil can satisfy himself that he has fully grasped the contents of each lesson. We sincerely hope that this very successful début before the educational world will encourage the author to persevere in his useful

labour and to follow up his first work with others in the same direction.

POMPEY SAIBIN OR OUR LADY OF POMPEII IN KONKANI. BY REV. A. J. D'SOUZA, *Mangalore: Codialbail Press.*

This, the latest production from the indefatigable pen of the Rev. author, is also the largest and the most important of his publications. It contains not only a full history of Our Lady of Pompei and all the devotions connected with it, but also an amount of devotional literature most of which is new to the Konkani reader. The following selections deserve special mention. The Goan version of the *Via Sacra* in actual use among the people—Preparation for a good death—Devotions to St. Gratian, the new Patron of the Diocese—the parts of the Ordinary of the Mass that are sung, the Vespers of the B. V. Mary and other liturgical prayers in the original Latin but in Kanarese characters. Though much of this may seem foreign to a book called after *Our Lady of Pompeii*, none will be found to gainsay the great need and utility thereof to the devout Konkani in the present dearth of religious Konkani literature. The author deserves all praise for his noble efforts at enriching the Konkani language with many much-needed words of a religious complexion. He was well advised in appending as foot-notes the English equivalents of the new coined words at their first introduction into the language.

In view of a second edition which will soon be called for, we take the liberty of making a suggestion or two. In the prayer of our Holy Father Pius X. in honour of the Immaculate Conception, the words referring to the occasion when the prayer was composed are in future to be deleted that it may serve for all time. The Indulgence of 300 days is continued. Since the Roman pronunciation of Latin is laudably aimed at by the author in the liturgical prayers, it would be better to adhere to it in all its details, as far as it is possible.

G. C.

There is so much good in the worst of us,  
And so much bad in the best of us,  
That it hardly behoves any of us  
To talk about the rest of us.

## Varia.

ANYTHING that adds to the world's knowledge of Jesuits and Jesuitry is sure to be hailed with delight. Reviewing a made-in-Germany book on the Revelation of Character, the *Westminster Gazette* contributes some clever remarks to a question which is not likely to grow stale. "You watch him at table, and the way he eats and drinks tells you all you require to form a distinct opinion, and one that does not err on the side of tolerance and leniency, of what manner of man he is. But progress in this particular branch of science seems to be rapid, for we have now come upon a further source of information in a new German book, entitled "Biographical Miniatures," in which, amongst much else that is astonishing and entertaining, we find the following gem. In discussing "religious physiognomies," the writer explains that "perhaps there is no face among them which is more easily recognisable than that of the Jesuit. Jesuit eyes have become proverbial. And, indeed, I could easily detect a Jesuit not only by his eyes but also by the shape of his head. Whatever dress he might wear, his eyes and the outline of his head would tell the practised student of physiognomy what he is. There are three special features by which the student may be guided—namely, the forehead, the nose, and the chin. The forehead is nearly always large and massive; the nose large and aquiline; the chin large, though not fat, and protruding. The eyes are always half-closed, the mouth firm. Curiously enough, among all the learned Jesuits there is hardly ever a head which denotes a philosopher."

But a paragraph such as the above ought to be quite sufficient to give to some members of the Order a distinctly philosophic turn. For instance, nothing would be easier or more natural, after the reading of the above paragraph, than to turn to proverbial philosophy—said to be the sanest and safest of all philosophies—and to enlarge upon the proposition that "it is not the cowl which makes the monk."

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Mental discipline is not 'a hardening of the linguistic fibre.' By mental discipline such as the

classics ensure, we mean the harmonious development of all the mental faculties of the pupil. His memory is exercised and strengthened by acquiring a new vocabulary—which, by reason of its kinship with one-half of the words of our own language, aids him in a more intelligent study of his mother-tongue. His budding intellect is unfolded and matured by the strict application of a system of rules which have been styled 'a short and practical course of logic.' His imagination is awakened and stimulated by the author's masterly and vivid portrayal of men and deeds and scenes such as must appeal to the lively and buoyant spirits of the young. His æsthetic sense is cultivated and his literary taste developed inasmuch as an attentive and sympathetic study of the literary masterpieces of antiquity conducts him into the fellowship of the great Greek and Roman minds. Thus the pupil's memory, intellect, imagination, æsthetic sense, in a word, all his faculties are called into energetic play, and that in a manner most befitting his youthful grasp. Moreover, the daily routine, without which a mastery of the classics is not conceivable, calls for serious and persevering application on his part: this again cannot but produce the most beneficial results in the development of his character.

"The training to correct and orderly thinking, in particular, is most effectively secured by conscientious work connected with translation exercises. It is marvellous what processes of reasoning must be gone through, wherever strictly idiomatic translation is exacted. Slovenly and habitually careless rendering has a truly demoralizing effect upon teacher and pupil alike. On the contrary, the efforts made in grasping an author's thought down to the finest shades of meaning, and expressing it in correct and fluent English, are pre-eminently instrumental in training both the mind and the character. In fact, we hardly know of any exercise in which the outlay of mental energy is so richly rewarded, as in hard and exact translation work.  
—*Irish World.*

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This total unselfishness in self-surrender to another's joy or sorrow is the basis of all loyalty. We can be loyal to a principle, where neither height

nor might can shake our constancy in its observance. We can be loyal to persons—when we are glad of heart in their joys and sorrow in their affliction, and when we place between them absent and traducers present the shield of our own strong defense. A College is a person. It is a moral body. We bestow upon it a tender name and call it Alma Mater. Should not loyalty be shown her? And we show loyalty when we depress any individual aim to uplift her; when we magnify her and grow forgetful of self. This teaching is not of the class-room—yet it must be shown there. The professor must exalt the institution by his teaching that to it be given the honour and the crown. He must show by his sympathy to those under him that the Alma Mater would have the students' hearts and love, and that the training of the mind must not thrust aside the evolution of affection.

What a pleasure to see men battling in life turn collegians again when some great game is on between their Alma Mater's team and some rival College. Whence the spirit? It was from a loyalty that was engendered and fostered in college-days. For them there were no individuals on the field—it was their Alma Mater. It was a lesson conned years ago.

And so we beg our fellow-students to begin now the lesson of Loyalty. You come to the Academic Department and thence to the College from the Grammar School where your youthful spirit has been fired with the lesson of loyalty in your admirable military skill that begets an *esprit de corps*, which is the essence of loyalty. This spirit should not weaken when you enter the higher schools, and droop and die when you have passed from Alma Mater to the outer world. Even then your interests should be bound up with hers. You can turn to her when the world refuses comfort, and she will show consolation. You may turn to her in the hour of success and she will be the mother welcoming her victorious child. Loyalty as love demands the proof of facts—not the empty service of words.

Loyalty to Alma Mater does not mean a meteoric flight of flashing periods at an annual reunion when the heart is aglow and the tongue runs riot. Oftentimes such violent splendour

passes into the night. Loyalty is constancy. It is abiding. And this habit of future days must be acquired now.—*Dr. Hadley on Loyalty to Alma Mater.*

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The new editor of the *Mangalore Magazine* has evidently striven hard, and not unsuccessfully, to diminish the regret that his readers must feel for the departure of the first editor, Father Moore, who has been recalled to California. The new number is a very good one, though it may not boast such a versatile collection of "Varia" as graced some of its predecessors. By the way we ventured to demur to one of these, which attributed to Alaric A. Watts the famous alliterative poem that begins with

"An Austrian army awfully arrayed,

By battery, by battlemen, besieged Belgrade."

Our denial was brought under the notice of Miss Zillah Watts by the daughter of Mary Howitt. Miss Watts disclaims the authorship on the part of her father. The *Mangalore Magazine* has the good fortune to command the services of a Latin poet who can sing *versiculi Catulliani* with a grace and facility that are growing rarer every year. He celebrates the Silver Jubilee of St. Aloysius' College, as does also the English poet of the magazine—but the *villanelle* is a form of verse too artificial for sincerity. The biographical papers on Father Joseph Vaz, Apostle of Ceylon, and Father Rudolph Acquaviva, are the most valuable items of this number.—*The Irish Monthly.*

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The Japanese have struck Edison as a highly scientific nation, and one endowed with vast intellectual potentialities. "The Japs," says Edison, "are making splendid use of wireless telegraphy in the present war with Russia. They are a wonderful little people and are up-to-date in every thing. They will revolutionalise things in the Orient when the war is over, and will spur on China to be more like the Western nations.

"I admire the Japs because they are up-to-date. I don't believe in war and am a man of peace. The only kind of war that interests me is one between the great "captains of industry," in which the one with the biggest brain wins every time. The Japs when once peace is declared will enter

upon an industrial campaign and buy all the improved labour-saving machinery they can. Then they will make things lively for us. The machine nations will lead the world and decide the issues between the other countries. By machine nations I mean those that use labour-saving machinery. In the last analysis the three or four nations of the world will be those that are up-to-date in making and manufacturing goods cheaper and better than any one else, and that are more intelligent and wide-a-wake. Commerce will be the great thing, after all, which nations will strive after. Electricity is still in its infancy, and you will find that the Japs will employ it to still greater uses. I am not in the least alarmed at the yellow peril. I wish I had a lot of Japs in my laboratory."

The following from the *Weekly Scotsman* bears testimony in verse to other characteristics of the wonderful race in the Far East:—

Once I knew a Japanese,  
With a little blue chemise,  
Socks and sandals and a pretty paper fan,  
Lady foot and dandy hand,  
Microscopically planned;  
And he didn't seem at all a fighting man.  
He was neat and he was clean,  
Most delightful to be seen;  
He was spotless; he was spick and he was span;  
He was sugar; he was spice;  
He was everything that's nice;  
And he didn't seem at all a fighting man.  
He would greet you with a smile  
Which would carry half a mile,  
Sweet as summer, and expansive in its plan;  
He would nod his beaming noll,  
Like a polished little doll;  
And he didn't seem at all a fighting man.  
Which is why I'd give a lot,  
Could I camp upon the spot,  
Where he's winning bloody laurels for Japan,  
Just to watch him wading in,  
With that smile above his chin;  
For he didn't seem at all a fighting man.

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Fr. Hillig, S. J. of Buffalo, has devised a number of instruments for use in the physical laboratory and class-room. Two well-known firms, Ernecke, of Berlin, Germany, and Max Kohl, of

Chemnitz, Saxony, have undertaken their manufacture and sale.

The more important of these instruments are :  
 (1) a Pendulum apparatus for measuring simple harmonic motion. The different velocities during one period of oscillation are recorded on a glass plate by means of a spring which is attached to the pendulum. The spring which touches the glass plate all the time is made to vibrate at right angles to the motion of the pendulum, thus writing a zig-zag line on the glass, from the nature of which the velocity of the pendulum can be easily gathered. This apparatus was exhibited at the World's Fair in the German Educational Exhibit. (2) A novel Wave Motion Apparatus for the demonstration of the properties of an elastic medium and of the different kinds of waves and phenomena attending the propagation of waves. It consists of various pieces, the principal one being a large vertical frame containing a net of elastic springs, stretched cross-wise, and bearing little lead balls at the intersections. The waves are set up by simply pulling one of the balls. The advantages of this apparatus over others of the same name are its great simplicity and wide range of application. (3) A new Hydrostatic Balance for measuring the density of both liquids and solids. Instead of weights water is used, while graduated glass tubes replace the scales. The density of the body to be determined is read off on these graduates; viz. height of water column in one divided by height of water in the other. A peculiar feature of this balance is a counter-weight which neutralizes the effect of the receptacle while weighing the body in and outside of the water. (4) A modified Fortin Barometer. When reading the height of the mercury column, the upper and lower levels are screwed into contact with platinum points, thus completing an electrical circuit. The ringing of a small bell indicates that contact is made, whereupon the height of the column is read off on a vernier, which is placed in front of the instrument. (5) An apparatus for demonstrating some fundamental laws of electrolysis. It consists of three cylindrical glass vessels and two inverted V-shaped glass tubes. When filled with the solution and properly arranged, an electric current is passed through the system.



## OBITUARY.

JOHN TELLIS was accidentally drowned on Sunday, July 23. While standing on the brink of the well attached to his compound, the woodwork on which he stood gave way and hurled him headlong into the water. Help was summoned immediately, but before the body could be recovered, life was extinct. The funeral took place at 5 P. M., on the same day and was largely attended in spite of the heavy rain. All the Catholic students were present, the Sodalists wearing their badges; a large number of the Faculty also attended, including Fr. Rector. The remains were interred at the Bijai Cemetery, the Sodalists themselves carrying the coffin to the grave. Though the deceased met with a sudden death, yet it is a sweet consolation to think that it was not an unprovided one, for he had served Mass and received Holy Communion that very morning. John was the only son of the late Mr. Ephrem Tellis, who died but six months ago. Great sympathy is felt for his bereaved mother and sisters, who in the space of a year, lost three members of their family. There were two Requiem High Masses for the repose of his soul, celebrated in the College Chapel; besides, John's classmates had another Requiem High Mass celebrated at their own expense, to show the affection which they entertained for their deceased companion.

BROTHER THOMAS SINNAPEN died of heart disease at his residence, Falnir, on Tuesday, 25th July. He had been ailing for a week, but the end came somewhat suddenly, so that there was no time to administer the last Sacraments. Br. Sinnapen was the brother of the late Dr. Samuel Sinnapen and was born in the early forties. At an early age he joined the congregation of the Christian Brothers, founded by St. Jean Baptiste de la Salle and was for many years engaged in teaching in one or other of their flourishing schools in Mangalore, Cannanore, Tellicherry, Mahe and Calicut. When the Christian Brothers left Mangalore, Br. Sinnapen did not follow them, but went instead to Bombay, where he received a hearty welcome from the late Dr. Meurin and was placed in charge of the orphanages. This was a field of labour most congenial to the good Brother's spirit, and to be sure, he devoted himself heart and soul to his work, being all in all to his young charges. Some time after, he severed his connection with Bombay and went to Hyderabad, but failing health compelled him to return to Mangalore. Here he accepted the post of teacher in the College. Though compelled by circumstances to leave the congregation, Br. Sinnapen never gave up his habit and wore it to the hour of his death. The funeral was attended by a large concourse of the laity, while there were no fewer than fifteen priests, including Very Rev. Fr. Frachetti, S. J., V. G., Superior of the Mission, who officiated. After the usual prayers, the remains were laid to rest in the left aisle of the Milagres Church.

R. I. P.