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Georgio Cambriae Principi

VALE INDIA DICIT

—x—
E felix patriae reviset ora,
Clara magnanimum propago avorum,
Nostrum delictum Britanniaeque:

Me desiderium tui tenebit
Insanabile temporis medela!
Fortunata nimis! Fuit videre
Coram, nota mihi diu, futuro
Dotes ingeniumque digna Rege,
Tanto cum studio meae salutis.
Ast ecquid fuit haec mihi voluptas?
Eheu! quale die occidente lumen.
Ibis tu procul: at tamen suave
Mecum nomen, honos, tuaeque laudes
Vivent innumerabiles per annos.
Ibis tu procul: at tamen manebit
Dum tigris fera, dum est columba mitis,
Fixus pectori amor fidelitasque.
Quam idem credere de benignitate
In me Principis optimi iuvabit!
Hoc dum mens recolit revivet aegra,
Tamquam flosculus igne semiustus
Solis, quem reficit benignus imber.

IN COLL. ALOISIANO, KAL. MART.

L. Zerbinali, S. J.

THE APOSTLE OF THE
NATURAL METHOD
IN EDUCATION.

Johann Heinrich Pestalozzi, the founder and apostle of the 'Natural Method' in Education, and the idol of modern Pedagogics, was born at Zurich in the year 1746. His was, indeed, a chequered career. Divinity, law, farming, a class of agriculture, and the political platform engaged in rapid succession the restless activity of his youth; but the best part of his long life of eighty-one years was spent in the class-room among the children of the poor, whose education and moral regeneration was, as it were, the very breath of his nostrils, and the passion of his heart. Though not a theorist like Rousseau, yet Pestalozzi was too fleetingly imaginative to be really practical. He lacked the clear head, the grasp and business-like qualities of the organizer and born reformer, who not only forms good plans but knows exactly how far to proceed in the application of even the soundest of principles. No man had a more profound knowledge of men than Pestalozzi, no man knew less than he to handle them. Lavater once remarked to Mrs. Pestalozzi: "Were I a prince, I would take Heinrich's advice in whatever concerned country-folks and the betterment of their condition; but I would not entrust him with a half-penny." Pestalozzi's utter incapacity in financial matters was proverbial. Hence the sad failure of his various enterprises, though undertaken with unswerving and disinterested devotion to the cause of popular education. The years immediately following on Bonaparte's invasion of Switzerland were hard times for the poorer classes. A large number of homeless and starving orphans were roaming about the Swiss towns and hamlets. The fatherly heart of Pestalozzi was cut to the quick by the wretched condition of the little ones. He gathered together a number of them first in an abandoned convent at Stanz; but as the place was soon after requisitioned by the invaders for a hospital, he next opened a school at Burgdorf, then at Munchenbuchsee, and finally in 1805 at Yverdon on the lake of Neufchâtel, where for the space of twenty years he carried out his cherished system. But he was obliged to close his establishment every-

where, and after some years of weariness and sorrow, he withdrew to Neuhof, the home of his youth, to muse on the ruin of his beloved scheme, and to pen the sad tale of his adventurous life in his last work, "The Song of the Swan."

With the causes of his failures and his vagaries we are not directly concerned here, nor even with his personal traits, except in so far as they are reflected in his teaching and in his educational system. Praised sky-high and encouraged by many of the celebrities of his age, he was regarded by others as a faddist at best, whilst his school was described as a veritable Babel. But to the modern pedagogist, Pestalozzi is the pioneer who first set in motion the gigantic educational machinery known as the 'Nature System' or experimental objective teaching. His theories are 'the thing' nowadays, and to the main characteristics of his theory and practice, we will devote our attention in this paper.

Pestalozzi holds a middle place between Froebel and Rousseau. From the author of 'Emile' he derived many an idea, and tried to formulate a theory which Froebel his one-time pupil afterwards expressed with greater precision and fulness. With Rousseau he held that 'teaching ought to be according to nature' and likewise condemned 'mere book-knowledge and the storing up of dry facts that have no bearing on the interests of life'; but he openly disavowed the irreligion of the French philosopher together with the pernicious notion that the child's nature is wholly good and that all restraint is harmful.

It must be admitted at the outset that Pestalozzi's views are somewhat hazy. They are elaborately expounded in his various works, but chiefly in his masterpiece, 'Leonard and Gertrude,' a somewhat tedious and rambling story, illustrating the influence of home-education and the gradual reformation, first of a household, and then of a village by the efforts of a good mother. The fundamental principles of his philosophy can be briefly summed up by stating that man is a being endowed with a threefold nature. "We can distinguish, as it were, three men in every individual—the animal, the social, the moral man. The first of these predominates in the infancy of the individual and of the race, and is the work of nature. In this state

man is a slave to sense-pleasure, is heedless of the morrow, kindly, simple, and straightforward in his ways. The social man is not the product of unaided nature, but he is in addition and to a much greater degree, the product of Society which moulds him into what he is, limiting his liberty and subjecting him to rules, customs and opinions. Boyhood and youth may be taken as typical of the social man, for it is upon the boy and the youth that teachers and professors in School and College, lay their hands to fashion and mould them. The animal man is restless under the hands of the social man; hence it is that the social state, which has done so much for order, security, science, art and industry, is powerless to better the heart of man. The moral man is, therefore, the work of himself alone. A man's progress will be real, and his activity will be of value to himself, his family and to society, only when man is self-formed: for then and then alone is all that he possesses really his own with a distinct individuality, with heart and mind no longer slaves to animal instincts and the prejudices of society." Pestalozzi's favourite maxim and the key to his philosophy was that 'the moral man is self-formed.' Again, all individual moral development is self-development by and for himself, and education merely aids this development: the educator's work lies in the constant benevolent superintendence of the child in order to call forth all its natural qualities. All real knowledge, useful powers and noble sentiments are but extensions of one's own individuality, a development of innate tendencies, and an assimilation of elements supplied from outside. For this purpose there exists a natural and necessary order, but too often neglected in the school.

Truth and error are strangely intermingled in this conception of the threefold man. Rousseau's fallacies will be found lurking here. Pestalozzi is right when he says that man must become the master of his animal instincts in order to realize his higher nature; but he errs when he looks on society influences as mere prejudices, limiting individual freedom and independence. Again, Pestalozzi is right when he says that all real development is self-development, and true education is self-assimilation, but he ought to have qualified it as conscious and purposive self-development and self-assimi-

lation. Let the process be natural, right, and true, but it cannot be merely organic as in the case of a plant. Because the life of mere nutrition and bodily growth of the child is similar in kind to that of a plant, we are not justified in identifying with it the process of mental and moral life. This is an error common to Pestalozzi, Froebel, Rousseau, and in part to their forerunner Comenius. Though formed of the dust of the earth, man is not wholly earthly, his mind does not grow and ripen like a plant "rooted in the soil." Human development is not conditioned merely by the reaction of the organism to the circumstances of his environment. Reason differentiates man from the rest of creation. He is governed by ideas, and not merely by blind laws. Man understands, and he can alter and control his environment to suit the end and purpose of life. Not all our tendencies are innate, nor is all our knowledge germinal. Self-consciousness bears undeniable witness to our possessing a supersensuous, immaterial, living, energizing, self-guiding principle, by which we intelligently and purposively assimilate the extra-mental world, which again is the outcome not only of cosmic forces but of a divine intelligence and human reason. In this process of assimilation the rôle of the teacher is not that of an inactive spectator or benevolent superintendent. It is he who puts the child in possession of his rightful inheritance, the established religion, knowledge, laws and customs of the community, which are the conditions necessary for the attainment of the moral and social life here below and a blissful life hereafter. In the right school and in the hands of the right teacher the child will be trained to exercise his reason, to make ethical principles his own, to shape his mind and character accordingly, to form good moral habits, to act on principle, to make a motive of duty—in a word, the child will be educated. "The moral man will be the work of himself," inasmuch as one's habits and character must be one's own work.

Pestalozzi attaches great weight to moral and religious education, which, he never tired repeating, "is more important than mere intellectual education. On the throne and in the cottage, man has equally need of religion. Trustfulness in God sanctifies and strengthens the bond between children

and parents, subjects and rulers. In the idea of religion lies the secret of governing a nation. Forgetfulness of God undoes morality, and extinguishes the light of wisdom." But Pestalozzi's religion was a kind of undogmatic Christianity, a Christless regeneration, the reign of the spirit over the flesh.

A peculiar aspect of Pestalozzi's system was the great stress he laid on home education. He idolized the family circle. This enthusiastic affection for home was but the crystallization of his own intense love for his mother at whose feet he had been first trained. Here are some of his maxims:—"The Mother is the true saviour of humanity; the Mother is the first and natural teacher of the child, harmonizing her teaching with its real circumstances; the model teacher should imitate the mother and bring his teaching to bear upon the present interests of the child, and rear on them future interests of worth, and since the earliest practical interests are those of the home, the first development of a child's power should come in participation of the work of the home—the household work of home-life best affords the first exercises in practical skill. Home is, therefore, the true basis of the education of humanity: it affords the best moral training for public and private life. Domestic virtues determine the happiness of a nation. Public education should base its method, organization and discipline on the best home-life. The ideal school will partake of the nature of a good home." Remarkable sayings are these, and well worthy of the consideration of educationists, especially of such as are engaged in the training of girls. In the days of Pestalozzi, trades and manufactures, such as weaving etc., were carried on chiefly in the home. Modern commercial competition with its numberless mills and factories tends to weaken and undermine home-life. We have houses that are no homes.

Sorrows, disappointments and failure did not destroy Pestalozzi's unbounded faith in what he called the almost divine efficacy of education, and in the good results which, he believed, would accrue to society if only people at large were rightly educated. But if Pestalozzi's ardent zeal for the reclaiming of youth is a sweet memory, his practical method of primary education has made him quite the idol of modern times. His does not claim to

have reached the one true method, but he does characteristically strive to approximate to it. His inmost conviction was that the true method must coincide with the eternal law of human development. "Nature shows in its created beings which way the art of forming the mind must follow. Let us, therefore, follow nature and we shall not err. Now, the life of the mind begins with quite confused ideas. Our knowledge proceeds step by step from confusion to definiteness, from definiteness to clearness, from clearness to brightness. The means to attain to brightness out of confusion are form, number, language; hence the true method of primary education must be based on measurement, reckoning and speech. The form supplies the notion of accidental points of likeness between things, number the notion of quantity, and languages provide words." He would have the child led slowly and by its own effort, from the easier, concrete sense-impressions to the more difficult abstract concepts, from the individual to the universal. He would have us begin with observation, pass on from observation to consciousness, and from consciousness to speech. He would never have the child taught words until it had perceived the thing, for 'to have knowledge of words and no distinct ideas of the thing which they represent, commonly increases the difficulty.' Thus as an introduction to geography, Pestalozzi saw to it that the topography of the school was thoroughly mastered. The children were made first to observe closely, then to state what they had seen, and finally they were encouraged to formulate definitions of what they had seen and observed. They next reproduced on sand, or in clay, or on a slate, or on paper, what they had observed. Later on, entire days were devoted to excursions far from the school that they might see the sources of rivers and lakes, the outlines of hills and valleys, and the map came only as the final stage. History was taught on the same sound principles. He based his teaching of this branch of knowledge on the history of the village. Thence he proceeded to the canton, and so to the history of Switzerland itself. A similar method was insisted on in the teaching of other branches, so as to rouse the child's interest and evoke his constructive power by referring its knowledge to things which were of

immediate value and which commended themselves as true to his budding genius.

The teacher made after Pestalozzi's own heart was one who would be ever ready to be a co-worker with his pupil, to solve his difficulties and direct him in the acquisition of knowledge, and in a word, to learn along with his pupil rather than to teach him after the manner of one invested with authority. All this imparting of facts and figures was based on sense-intuition, that is, the perception resulting from direct personal experiment both physical and moral. "Let the child see, feel and taste for itself."

It must, however, be added that a good many of these practical rules insisted on by Pestalozzi are not quite so original as they appear to be, but are as old as the hills. They are, in fact, based on the right understanding of mind-development. The principle underlying them had been enunciated by Comenius, two hundred years before. Indeed, they were held almost in the light of axioms by the mediaeval Schoolmen and Psychologists. Nothing is more frequently met with in the *De Anima* of Aquinas, who, after Aristotle, teaches that "mens procedit a minus universali ad magis universale," and emphatically affirms that "nil est in intellectu nisi prius fuerit in sensu." But Pestalozzi's peculiar merit lies in having transformed into a vivifying force a principle well-nigh forgotten in an age and country where "teaching was mere empty verbiage and mechanical memorizing." His method has proved invaluable in elementary teaching and is especially applicable to naturalistic studies. It would, however, be a serious mistake to look upon it as the be-all and end-all of Pedagogics. For our knowledge indeed does begin, but does not end with sense-impressions: there are supersensuous impressions as well, truths which, though not founded on the science of numbers, are equally approved of by the mind and the heart. Again, the principle of causality, of which Pestalozzi makes no mention, is an essential element of consciousness, whereas association of ideas founded on purely accidental relation is the characteristic of a shallow and superficial intelligence. Let the child be taught to think and arrive at knowledge by himself as far as possible. Other things being equal, self-obtained knowledge, the direct result of one's own experience,

is of more value. The student who is forced to make up a chemical compound for himself learns Chemistry more quickly and surely than the student who looks on while the teacher works. But in spite of all this, there will always be a vast amount of necessary knowledge which will have to be gained by the child only indirectly, and one of the aims of education is precisely to put the child in possession of the accumulated treasures of past ages. When a child is born with the right to the crown, we do not wait to speak to him of his title-deeds until he shall have found it out by his own unaided efforts. Especially is this remark true of moral knowledge. Who will, let the child "feel and taste" where a first mistake might be quite irreparable? Who will not rather shield the child, believing there are experiences the child should never, never have? Truth does not cease to be truth simply because the child cannot fathom all its bearings. There are truths physical and truths moral, which the child, and for that matter children of a larger growth, must at first take, as it were, on trust, until his mind is ripened to comprehend them and make them his own by giving them the conscious approval of mature reason.

With these provisos, we admit the advantages and the worth of the Pestalozzian system and method. His theories have undoubtedly produced a mighty transformation in the whole educational system of Europe. As Fichte prophesied, on the ruins of old Germany a new generation has arisen instinct with life and energy, the fruit of the application of 'the natural method.' But, to use the words of another celebrated German historian, Dr. J. B. v. Weiss, "It is likewise to be regretted, that those who come forward to carry out and apply the theories of Pestalozzi often lack his love and persevering sympathy for the welfare of children. Many believe themselves born organizers; but far from possessing learning, trustfulness and a spirit of self-effacement, they bring to the class-room only shallow and superficial training, self-conceit, pretentiousness and egotism, and thus they are unable to awaken the spirit. Unfortunately, it is but too true that his followers are enamoured only of the defects of Pestalozzi."

Scholasticus.

ADVICE TO TRAVELLERS.

(From the German of H. Allmers.)

I.

If thou hast lined thy purse with gold,
 Wouldst of Society lay hold—
 Thou must go first class, traveller bold.

 Wouldst be as dull as ox or ass,
 In dreariness thy journey pass—
 Take my advice: go second class.

 And wouldst thou hear the people's voice,
 And in rough company rejoice,
 Then third-class is thy proper choice.

 But wouldst thou study man's true worth,
 Then, traveller, be it south or north,
 Take insect-powder and go fourth.

II.

To show thou art in first-class style,
 Travel in silence, mile on mile,
 And men will court thy word, thy smile.

 In second class thy speech may bring
 An answer without life or swing.
 Hence, give thy words no friendly ring.

 In third, however, all men speak,
 And Jew and Gentile, Turk and Greek
 Can teach thee things which wise men seek.

 In fourth class speech is still more free;
 It will, if thou a learner be,
 Reveal strange matters unto thee.

Westminster Gazette.

THE BEAUTIFUL IN LITERATURE.

(Concluded.)

V.

To sum up the conclusions already arrived at, the three constituent elements of the Beautiful are: completeness of the whole, unity with variety, and a certain clarity or splendour. No object is better suited for the study of this triple element than the human body—the noblest form of earthly beauty. Regarding the first requisite of completeness or integrity, it is certain that no man will be looked upon as beautiful, unless he is endowed with all the parts which go to make a perfect individual of the human race. His soul must be gifted with all its powers, and his body with all its organs. Life, perception, sensation, intelligence and liberty should be his. For these are the endowments which raise man to a level higher than the rest of created things and constitute him lord of the universe. The various limbs and organs of the body must occupy their natural positions, such as order and symmetry require. Artists are acquainted with the canons which rule the respective dimensions of the various organs of the body. On this subject St. Augustine makes some interesting observations, which may find a place here. "Three noses disposed longitudinally should make up the length of the face. The semicircles of the two ears put together should equal the circumference of the mouth when open. The same should be true of the two eye-brows taken together. The length of the nose should be equal to that of the lip as well as that of the ear. The length of eight heads should make up the height of the body. The length of the arms on either side should be equal, as also that of the legs and the feet."

Secondly, the human body will be endowed with clarity or splendour, if the soul residing within and informing the body, manifests itself to the outer world, shines forth through the eyes, blends its rays, as it were, with the softness of colour, so that the face and the whole exterior of the body become a mirror of the mind. "To every movement of the soul," says Cicero, "there has been assigned by nature its own look, tone and gesture: the face is

the image of the soul." And the Wise man says in the Proverbs: "In the face of the wise man, shines forth wisdom." Indeed, in the countenance of the wise man and, most of all, in his eyes, may be read the wisdom and virtue of the soul within, while the countenance of the fool betrays the levity of heart and mind. The most beautiful man that ever lived was undoubtedly He of whom Holy Scripture speaks as "beautiful among the sons of men;" and what share the adorable Soul of Christ had in beautifying the human frame is best left to the devout contemplation of the reader. There is not a single phase of His life which is not supremely beautiful. "Christ," says St. Augustine, "is beautiful in heaven, beautiful on earth, beautiful in His miracles, beautiful in His flagellation, beautiful on the Cross, beautiful in the sepulchre." Next to Him in beauty came Mary, His Blessed Mother. The beauty of her soul revealed itself through her features to such a remarkable extent that Denis the Areopagite says that on first seeing her, he would have adored her as a goddess, had he not known that she was but a mortal creature. Even when nature has not been lavish of her gifts or charms, a heroic soul can lend such lustre to the body as to redeem the vulgarity of its features. But if all virtues contribute their share of beauty, none does so more than virginal purity. The Christian artist can impart to his portraits of a Stanislaus or an Agnes an exquisite grace which one misses even in the masterpieces of antiquity. On the other hand, how much does an otherwise beautiful body suffer from an ignoble soul! There may be prettiness, good looks, even fascinating charms without virtue; but true beauty without virtue there cannot be. Adapting a celebrated line from Lamartine, we might say, *La beauté ne peut être où la vertu n'est pas*. Even when nature has done all that was in her power to do, every grace must fade prematurely at the scathing touch of vice.

VI.

The Beautiful has been defined as that which causes contemplative delight. But the nature of this particular kind of delight still remains to be discussed. According to Aristotle, delight or pleasure in general, is an efflorescence of activity. Every kind of pleasure is, in truth, the effect of

a particular kind of act. The pleasure caused by the Beautiful, results from the act of perception. Aquinas expresses it thus: "The Beautiful has reference to the cognitive powers, for those things are called beautiful which please when perceived." All pleasure, therefore, is the effect of the normal exercise of our faculties. It postulates a certain conformity between the faculty and its object. The Angelic Doctor asserts the same in other words: "The Beautiful consists in due proportion, for the sense is delighted with things duly proportioned, as with things similar to itself." It follows, therefore, that an object causes pleasure in so far as it favours the normal exercise of the faculties brought to bear upon it, producing in them a maximum of activity with a minimum of fatigue.

The characteristics of the pleasure caused by the Beautiful are thus enumerated by Kant: "The Beautiful is the object of a satisfaction which is disinterested, universal and necessary." The satisfaction is disinterested, inasmuch as it exists not with the desire of possession but of admiration. It stops at the sole contemplation of the object, without an eye to the utility of the object. It is universal, because it is not exclusive as other sentiments are. The individual that experiences it is only too happy to share it with others. The poet would enjoy a beautiful starry night a great deal more in the company of kindred poets than he would in solitude. Hence the sympathetic and sociable character of the delight engendered by the Beautiful. Lastly, such delight is necessary in the sense of being inevitable. It is not left to man's free will to admire or not to admire a thing of beauty. Every soul quickened by a sense for the Beautiful must needs be swayed by it when brought into its presence.

To the characteristics pointed out by Kant may be added that of spirituality. It must, however, be admitted that the delight caused by the Beautiful presupposes the action of the senses and in its turn redounds on the senses. But as only those objects are called beautiful which please by their contemplation or cognition, the pleasure in question pertains directly to the contemplative faculties, and most of all to the intellect to which the rest are subservient.

Here the question may naturally be asked why it is that the contemplative faculties are delighted at the perception of order, unity and harmony. To sum up in brief the admirable answer given by St. Augustine, the human soul has been so fashioned by its Creator that it ever aspires after the fruition of the sublimest order and unity, which is God Himself. Hence it is that our soul cannot but find delight in every adumbration of the highest Order and Unity. The mind of man, destined one day to contemplate the divine Unity, cannot but perceive as conformable to itself the faint vestiges of that unity which is visible on the earth. Now these vestiges recognisable in things created, appeal in a special way, to intellects illumined by the knowledge of the true God. For the man that knows not the Creator of whom creatures are but the poorest imitations, may indeed be pleased at the entrancing vision on account of the innate constitution of his soul; but he will not realize their immeasurable inferiority to the divine essence, and may easily mistake the ray for the very source of Light inaccessible.

VII.

The Beautiful may be divided into the corporeal, the incorporeal and the psychological. The Beautiful corporeal is that which falls under the eyes, and is the resultant of harmony, proportion and the agreeable blending of colours. It may exist both in the animate and in the inanimate world. "All the wide kingdoms of God's creation are fair to look upon," says Faber. "There is not a single province of it which is not so beautiful as to fascinate the mind and heart of man. It is no wonder men fall into such an idolatry of science." To those accustomed to take a Wordsworthian view of nature, the inanimate world can speak a wonderful language. Witness the octave of the celebrated sonnet:

It is a beauteous evening calm and free,
The holy time is quiet as a nun
Breathless with adoration; the broad sun
Is sinking down to its tranquillity;
The gentleness of heaven is on the sea;
Listen! the mighty Being is awake,
And doth with his eternal motion make
A sound like thunder everlastingly.

The mineral world is surpassed in beauty by the vegetable, which, again, is surpassed by the animal. But nothing in the range of visible objects can compare with man, the masterpiece of creation. Milton saw much that was beautiful in the Garden of Eden, but what ravished his poetic soul most of all was the vision of—

Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad,
In naked majesty, seemed lords of all;
And worthy seemed, for in their looks divine
The image of their glorious Maker shone.
Truth, wisdom, sanctitude severe and pure—
Severe, but in true filial freedom placed,
Whence true authority in men.

The Beautiful incorporeal lies in the sphere of the supersensible. It cannot be the object of delight to man unless it is presented to him in a way suited to his mode of contemplation. Hence arises the necessity of such an object being clad in a sensible garb. A few examples will be enough to show to what objects this incorporeal beauty belongs and how it is rendered conspicuous. First of all, it is inherent in mental cognition. Thus we often speak of a beautiful truth or a beautiful doctrine. Epigrams and witticisms are generally beautiful after this fashion. But moral virtues and actions possess this kind of beauty in a still higher degree. It is in particular the characteristic of justice. Men are better agreed in their estimation of moral beauty than in that of physical. There is no deed of self-sacrifice or heroism but is voted beautiful by the mass of mankind. On the other hand, certain ignoble actions contrary to the light of reason and the natural law are universally stigmatized as morally deformed. They may satisfy the low cravings of some particular faculty, but will never afford true delight to the higher faculty.

It may seem superfluous to say that the beauty of which it is question here is the special endowment of supernatural beings, and an essential attribute of God, the ocean of all perfection. Divine Revelation has opened up new realms of beauty, which were closed to the poet and the painter of old, but which have been thrown open to the Christian artist. The well-known Conferences of Père Felix on the 'Progress of Art through Christianity' are a magnificent proof of the fact that there is nothing

in the Catholic Church that is not calculated to help on the development of the Fine Arts. The grandeur of the Catholic Church itself, considered from a purely human point of view, so impressed even the prejudiced mind of Macaulay that it extorted from him the celebrated eulogy which every school-boy delights to commit to memory. But the believer discerns a great deal more in the Church. Faith that is purpled with the blood of millions of martyrs, Hope that whispers peace and consolation in the direst trials, Charity that uplifts the soul to God and unites all men into one brotherhood—these can inspire sentiments beyond the reach of genius divorced from religion. It is a great mistake to fancy that the supernatural can help but little to fire the imagination of man. For it is to the supernatural that poets like Dante, Klopstok and Milton owe their highest inspiration. Of late years it must be admitted, some have sung but tamely of piety and religion. But their mediocrity is no more to be wondered at than the impotence of that crowd of pigmy poets that essayed to climb the heights which giants of old had climbed and kept.

The Beautiful psychological lies in the vivid representation of the interior life of the soul. This life of the soul, of which each one is conscious, has its own vicissitudes of joy and sorrow, peace and conflict, success and failure. Its history, were it faithfully recorded, would make no less interesting reading than the history of nations and that of the human race. The difficulty of analysing the affections and emotions of the soul and following them in their manifold stages, and of throwing light on them as they lie hidden in their recesses, accounts for the paucity of writers who have attained distinction in this department of literature. Among the Greeks we can scarcely find a single name eminent in the art. The Greek and the Roman superstition was a slave to the senses, and was engrossed in the material world. With their eyes closed, as it were, to the inner sanctuary of the soul, they fixed their gaze on sensible nature alone, and poured out their sympathies on the world outside themselves. Their heroes figure as being ruled by the iron law of fate rather than as men endowed with freedom of will. Thus the ancients had little scope for characterization which plays an important part in the modern

Drama. They could, perhaps, depict the sentiments of a soul in the presence of Venus or Bellona; but the throes of the human heart battling between Virtue and Vice they could not delineate. The religion of Christ with its sublime teaching led the vagrant mind back into itself and made it thoughtful. The novelty and the sublimity of a new Revelation created a yearning in the heart of man for an appropriate outward expression of the new feelings that rose within him, and of the new relations that sprung up between God and man, and between man and fellow-man. In the bright, clear light of the Gospel, man began to see as never before he had seen. No wonder, then, that a Chrysostom should fathom the heart more profoundly than a Demosthenes. What pagan writer can be compared with Augustine when in his *Confessions* he sounds the depths and the shallows of the human soul? The *Divina Commedia* abounds in illustrations drawn from the psychological state of the speaker, and in minute observations on the interior movements of the soul, such as are never to be met with in ancient literature. To quote but one instance from Cary's exquisite translation:—

As a man that dreams of harm
Befallen him, dreaming wishes it a dream,
And that which is, desires as if it were not;
Such then was I, who, wanting power to speak,
Wish'd to excuse myself, and all the while
Excused me, though unweeting that I did.

INFERNO, CANTO XXX. 135-139.

There are, however, two rules that should guide the artist in his expression of the Beautiful psychological. He should first remember that the soul is liable to states of feeling which the laws of propriety forbid him to unveil. Whatever might be harmful to purity of morals if transferred to the glowing canvas should be suffered to lurk where it was. The evil which a certain class of novelists and dramatists do to their fellow-men by the neglect of this rule is incalculable. Secondly, in the shaping of character, human liberty must not be allowed to overstep its bounds. The artist must be mindful of a Divine Law swaying every department of the universe, and the hero of his creation must be aware of an all-wise Providence guiding his ways and comforting him in the direst of calamities.

MANGALORE, 20TH JAN. 1906.

M. M. C.

LIFE OF THE
VENERABLE FATHER JOSEPH VAZ,
Apostle of Ceylon.
CHAPTER V.
JOURNEY TO CEYLON.

(Continued.)

Hardly had the ship weighed anchor and got clear of the port of Tuticorin, when a violent hurricane began to blow. Contrary winds continued for days and retarded their progress so much that what usually was a matter of three or four days occupied them as many as twenty. The vessel finding it impossible to cast anchor off Jaffna found a safe harbour at Manaar. Insufficiency of food for a period of twenty days had begun to tell on the bodily constitution of the missionary. He had not provided himself with any provisions, but, relying, as he always did, on divine Providence, had hoped to stave off the extremes of hunger with what the charity of fellow-passengers would bestow upon him. For the first few days, things went sufficiently well. Both sailors and passengers had laid in a store of provisions to last them for at most a week. But now that the voyage was protracted beyond all expectation, they had hardly enough for themselves, and could spare nothing for the Father. No wonder then that, when, after some days of actual starvation he had to go ashore at Manaar, he was scarce able to move about unaided.

Manaar is an island, four leagues in circumference, situated to the north of Ceylon. It has merited the title of the Isle of Martyrs on account of the six hundred martyrs who sanctified it with their blood, shed for the Faith of Christ about the year 1544. Arrived at this hallowed spot, his trust in Providence was destined to be once more put to the test. On his voyage to Ceylon he had found on board the ship a Portuguese gentleman who promised him that on their arrival at Jaffna he would direct him to a Catholic house which would serve him as his sanctuary, whence he could carry unmolested the comforts of our holy faith to all who stood in need of them. This gentleman, however, now failed him when the need was sorest. Left thus in a strange land with no other support

than the companionship of young John, Father Vaz spent a few days in Manaar to recruit his enfeebled health, and then crossed over to Jaffna, where our Blessed Lord had in store for him new triumphs amid fresh trials and sufferings as we shall see in the following chapter.

CHAPTER VI.
WORK IN JAFFNA.

Father Vaz had now reached the goal of his ambition. Though he was still suffering from the effects of the privations he had undergone in the course of his eventful voyage, and a longer stay in Manaar would have restored him to better health, still his burning zeal for souls would not allow him to continue longer in a place which could afford no field for its exercise. He, therefore, availed himself of the first opportunity to cross over to Jaffna, and arrived there after a voyage of some twelve leagues. Here the prospects were by no means bright. After having knocked at many a door for some kind of resting place for his shattered frame, he at last found one in the house of a poor woman, who allowed him the use of her *mandu* for the night. It was a thatched shed, exposed on all sides to the inclemencies of the weather. But Fr. Vaz welcomed it with a grateful heart, deeming it an honour to be thus privileged to resemble in some sort his divine Master, who, failing after repeated knocks to obtain better accommodation, was at last forced to seek shelter in the cave of Bethlehem.

But even here he was not permitted to remain long. The protracted starvation which he had endured during the voyage, added to the unwholesome food which alone he could obtain by begging, brought on an utter derangement of the bowels, which ended in an attack of acute dysentery. It was unfortunate that this disease was considered a contagious one by the Ceylonese. As soon as it got abroad that the stranger who had arrived in their midst was suffering from that disease, the whole neighbourhood was in a state of ferment. They bitterly remonstrated with the good woman for having given him hospitality, insisted upon his immediate removal from the village, had him carried on a bamboo contrivance to a neighbouring jungle and deposited there on the bare ground, exposed by

day and by night to the mercies of the weather. Little did the perpetrators of this cruel deed imagine that this very man whom they were now turning adrift would one day shelter them in his own house, would carry on his own shoulders their bruised bodies; that he whose life they were now exposing to certain death would one day be the liberator of numberless lives!

It does seem somewhat strange to human thinking that an all-loving God should permit such bitter afflictions to befall one who had devoted himself heart and soul to His service and to the good of souls. Such, however, are God's ways. As gold is purified by fire, so are God's elect purified by means of trials and tribulations in this world that they may be raised to a higher degree of glory in the next. It is thus that God wishes to bring home to worldlings that the path of the just is full of thorns, and that their own path which is strewn with roses is not the royal road that leads to heaven.

To fill the cup of affliction to the very brim, John, his faithful companion, the only source of solace left him in this world, himself took ill with the same disease. They were now both in a sad plight indeed! Abandoned by others and unable to help themselves, there they lay nailed as it were to the soil, roasting by day in the scorching rays of the sun, shivering by night in the damp atmosphere of the woods, with not a soul near them even to whisper a word of comfort in their agony, or to close their eyes in death. Father Vaz, in particular, began to sink very fast. Believing that his last hour had actually come, he cheerfully resigned himself to the will of God, and began to prepare for death. His greatest consolation in these trying circumstances seems to have been the consciousness that he was, like his divine Master, privileged to die in the midst of extreme poverty and total dereliction.

While he was thus lying, as he thought, far removed from the reach of all human aid, Providence came to his rescue in a manner which looked as marvellous as it was unexpected. A poor woman who was gathering firewood in the forest happened to miss her way, and, as God would have it, arrived at the very spot where the two patients were lying at death's door. The ghastly sight

moved the compassionate woman to tears. Hastening home immediately, she boiled a little rice and with the *Conji* fed the dying men. Wonderful to say, one single potion of this common drink without any other remedy revived the dying men, and restored them to health and vigour to such an extent that Father Vaz interpreted this sudden cure as an unmistakable sign of God's will that he should enter upon the duties of his apostolate immediately. Falling on their knees, they poured out their soul to God in thanksgiving for His loving intervention in their behalf and forthwith set out back for Jaffna in search of Christians.

Under existing circumstances, it was by no means an easy task to discriminate the Catholics from the Protestants. Not only had they adopted one common mode of living, but for fear of persecution, had even put away, at least in public, those ordinary tokens and practices which are looked upon as distinctive marks of Catholicity. To observe the people, therefore, more closely, Father Vaz went about the town mingling freely with them while they were at work, entering into familiar conversation with them, lending them occasionally a helping hand, and watching all the time for any signs or expressions which might help him to make the discovery he had in view. One such sure sign of the Protestant spirit that animated some of these workmen was found in the rudeness and insults which he soon experienced at their hands. Conjecturing from his queer dress and still more from the beads which he openly wore round his neck, that he was perhaps a priest in disguise, they began to vent their bigotry upon him. From rudeness it went to insult, from words to deeds. But the Priest of God bore all this with invincible patience and even cheerfulness.

It was in the course of his wanderings from door to door in quest of alms that he finally made his first discovery of a Catholic household in Jaffna. This was a family of some standing in the village. Noticing certain traces of old Catholic habits in one of the inmates, he began to frequent this house more often than the others under pretext of asking for alms, and succeeded in making on the inmates a favourable impression. Taking advantage of the friendly relations thus established, he made bold

one day to ask of the master of the house incidentally whether in the event of an illness he would not like to have the services of a Catholic Priest. The only answer given at the moment was that he did not consider himself worthy of so great a grace from the divine mercy. But the query set him thinking. Some time later it occurred to him that under the shabby garb of the beggar there might be lurking the Priest of God, as certainly his grave manners and modest demeanour seemed to indicate. Hesitating in his mind as to the course of action he should follow should his conjecture prove to be right, he turned for counsel to a friend of his, another well-to-do Catholic in high favour with the Dutch. This pious Christian set at once to ascertain the truth. Finding out the beggar, he told him who he was and what he had come for, and represented to him that if really he was a Priest as he seemed to be, he would do well to make himself known. By doing so he would be able not only to minister to the spiritual wants of those few Christians who had retained their faith in the midst of trials and persecutions, but also to bring back to the fold the many who had fallen away from it and had relapsed into paganism. As to the Dutch Protestants, the Father need not fear them, as he would lodge him in his own house and safeguard him against detection. The message was like a godsend to the Missioner. He not only declared himself a priest, but as a proof of his sacred mission, he produced his letters-patent from the Archbishop of Goa. He was then conducted to the Catholic house, where he met with a hearty welcome. Here he experienced for the first time after long wanderings the comfort of living in the midst of his own children and of ministering to their spiritual wants. By day, however, he could do little. It was only at night time that the little flock of the village could meet together in that house, and it was then that instruction was given, mass was said, and the Sacraments were administered. When the consolations of religion had been dispensed to all the members of that little community, it was thought advisable that the father should be removed to some other village, lest any detection on the part of the heretics should endanger the safety of both flock and pastor. The village which they thought

best suited for the purpose was Sillale. Thanks to its distance from the Dutch colony and to the staunch Catholicism of its influential inhabitants, it still contained a flourishing community of Christians whose piety and steadfast faith had merited for it the name of "Little Rome." It could still point with pride to its little Chapel of Portuguese times as the only one in Jaffna which the Dutch had not dared to desecrate for fear of an insurrection on the part of the inhabitants. To this village, therefore, Father Vaz was led by his host, and it became thenceforward the headquarters of his mission, from which he could make occasional excursions into neighbouring villages.

It is needless to say that, though the number of Christians in this village was pretty large, their Christianity had suffered a good deal through want of priests. To supply this deficiency as well they could, the Sillalese had made it a rule to elect from among their own elders certain officials called *mordomas* whose duty it was to instruct their brethren in Christian doctrine, to solve their doubts, to settle their disputes and quarrels, and in general to enforce order and discipline. Under one of these officials Father Vaz placed himself until such time as he should learn the language and the customs of the Sillalese. So subservient did he make himself to the very wishes of this official that he would not discharge even his ministerial functions except with his permission and under his guidance. Naturally enough, it not infrequently happened that this lay *mordoma* failed to discern spiritual wants where they really existed, and in consequence would often throw difficulties in the way of their being supplied. Pained though the Father sorely was at these restrictions, he made it a point as far as possible to bow to the wishes of his self-imposed superior, patiently abiding God's own time to give freer scope to the exercise of his own ardent zeal.

To extend the sphere of his usefulness, he would frequently make excursions into Jaffna, to carry aid to the Christians dispersed in the villages. Here again it was only by night that he could discharge his sacerdotal functions; and the opportunities that presented themselves for regular meetings were so few that it was more by example than by preaching that he made the numerous conversions

with which God was pleased to console him. Indeed, in this land steeped in vice and infidelity, his apostolic virtues could not fail to shed a very brilliant lustre. His voluntary poverty, in particular, stamped his mission with a heavenly character. So perfect was his detachment from the good things of this world, that even of the barest necessities of life, which he procured by begging, he would not accept for himself but what was absolutely necessary for his present needs. Money he would neither receive nor even handle; and if any was forced upon him by importunate friends, he would invariably direct them to the *mordomas* or other responsible persons to have it distributed among the poor under their supervision. No wonder, then, that attracted by such supernatural virtue, people began to look upon him as a true man of God and flocked to him for instruction and baptism.

A remarkable change had now come over the Christians of Jaffna. Their houses, hitherto the haunts of vice and superstition, became the abode of virtue and piety. Every night one could hear the singing of prayers and canticles where formerly were heard high words and filthy language. Men who had ceased to practise their religion even in private now made bold to profess it openly. In short, the change was so remarkable that it did not fail to attract the notice of the Dutch. Not being aware of the presence of Father Vaz, who did most of his ministry by night, they, as a matter of course, concluded that there must be in their midst some Jesuit or other who was moving about in disguise to escape their notice. They had observed that meetings of Christians were being held by night now in one house, now in another, and they thought that the surest way of laying hold of this Jesuit would be to take one of these meetings by surprise. Accordingly they determined upon the coming Christmas night as the fittest occasion for putting their design into execution.

The organizer of this campaign against the Catholics was a certain Henry Van Rhèe, the Commissary-General of Ceylon and other Dutch colonies in the Indies. He seems to have come out to India more to spread the Lutheran heresy than to rule and govern the country. He had done his

very best to put down Catholicism all along the coast. But his attempts having proved mostly abortive, he vented his baffled rage and fury on the Christians of Jaffna. Gathering, therefore, a troop of Dutch and native soldiers, he communicated to them his design and ordered them to hold themselves in readiness for the appointed day.

On the Christmas night of 1690, arrangements were made to have the three masses said in three different houses, so as to afford opportunities for as many as possible to attend, giving at the same time the least cause for suspicion to the neighbours. A goodly number of the worshippers had already gathered in each house, and were employed in various devotions, awaiting the arrival of the priest, when suddenly the soldiers surrounded these houses, demolished the improvised altars, tore down and desecrated the sacred pictures and other objects of devotion, and carried away as prisoners the whole of the congregation, men, women and children, numbering in all about three hundred souls.*

The next morning, the prisoners were placed before the iniquitous judge, Van Rhèe, to receive their sentence. To be rid of the burden of having to feed these prisoners, he let go all the women and children, and also most of the men whom he mulcted only with a fine. Eight men, however, who were found to be the most influential of the Christians, were retained as prisoners, and as the first penalty for their crime of being Catholics, they were condemned to be scourged. Among them there was one, Don Pedro by name, who had in a special way incurred Van Rhèe's displeasure by having abjured Lutheranism and gone over to the Catholic Church. To wreak his vengeance upon him, Van Rhèe had him scourged so cruelly that the poor man died under the torture, bearing it all heroically and never ceasing to exhort his fellow-prisoners to constancy in suffering for their holy religion. The remaining seven were then thrown into prison, and their goods confiscated. Loaded with chains, they were compelled to carry such heavy stones and other burdens for the fortress which was then under construction, that, before long, they one after another fell victims to this

*One authority gives the number as 30, another as 300. We have preferred 300 as more in keeping with the context.

inhuman treatment and gained the palm of martyrdom.

Though the destruction of the flock was thus wellnigh complete, the pastor was still at large. Finding himself balked of his prey, Van Rhèe redoubled his efforts to get at the priest, placing spies all over the country to find out his hiding-place. But Providence watched over the servant of God and frustrated the designs of his enemy by leading him away from the scene of persecution.

Of these events we have a succinct account from the pen of the Very Rev. Father Andrew Freire, S. J., the Provincial of Malabar, in a letter addressed to the Governor of Portuguese India, which may serve as a fitting conclusion to this chapter:—"Father Joseph Vaz, who, some years ago, was sent from Goa to cultivate the Lord's vineyard in Jaffna, is reported to be working there with such zeal and devotion to duty that he is revered by all as a saint. He exercises his ministry not only for the Indians but also for the Catholic Europeans. He moves about with such caution and circumspection that so far he has successfully evaded the pursuit of the heretics who are constantly on the look-out for him; for like a Proteus he knows how to transform himself under a variety of disguises. At the time of my writing he is reported to have escaped with a few Christians into Kandy on the outskirts of the kingdom. May the Lord preserve this heroic missionary for the guidance and consolation of those persecuted Christians who have been receiving from his hands so many blessings."

(To be continued.)

ST. JOSEPH'S SEMINARY, JEPPOO.

Denis Luis.

SELF-IMPROVEMENT.

Be careful to avoid with great diligence those things in thyself which do commonly displease thee in others.

Gather some profit to thy soul wheresoever thou art; so that if thou seest or hearest of any good examples, thou stir up thyself to the imitation thereof.

But if thou observe anything worthy of reproof, beware thou do not the same. And if at any time thou hast done it, labour quickly to amend thyself.

As thine eye observeth others, so art thou also noted again by others.—*Thomas à Kempis.*

TALES OF AN ANCIENT MARINER.

II. A YARN.

This is a true sailor's story, or I should say a sailor's true story.

This distinction seems to me necessary as most of my readers are landsmen to whom a sailor's story means that the teller has drawn freely from his own imagination, though in my own experience I have never found my nautical brethren less truthful than those who are fortunate enough to live on land.

How I could have possibly imagined that a sea life was a desirable one in any way, I cannot now, after nearly thirty years experience, conceive; but so it was, and as a child my greatest delight was to be allowed to go to the coast-guard station and there sit for hours and listen with bated breath to the wonderful stories of hairbreadth escapes at sea and on land in all parts of the world which these good fellows, the coast-guard men, poured into my boyish ears. Besides this they taught me to swim, and sail a boat, and splice, and filled my poor little head with so many yarns all showing how vastly superior a sailor is to his fellowmen that at the age of thirteen I declared I would go to sea with or without the paternal permission.

My good father, too, I think helped my nautical friends in their designs upon me; for he persuaded me that I was meant for the sea by telling me stories of an ancient relative who had distinguished himself in the Navy and had risen to be an admiral and a K. C. B., (his sword and medals I have with me now), when I would proudly declare that an admiral I would be and nothing less should satisfy my ambitious desires.

Alas! how are the would-be mighty fallen!

The result of all this boasting was an excursion to London with my father, and soon I found myself duly apprenticed and bound to the firm of Messrs. Dago & Co. with orders to join the clipper ship *Swiftsure* in three days' time. I was not particularly impressed by the appearance of my future employer and master, and the more I knew of him the less I liked him.

I cannot understand how it is that parents are so easily gulled into paying sums of money from £50 to £200 to shipowners for the sake of

apprenticing their sons, or I should say for their sons to be styled apprentices for they learn nothing whatever on board but what they pick up themselves, and that is often anything but beneficial to them in after-life.

The masters and mates are sometimes men of no education whatever, and, what is worse still, of no moral standing either. If the unfortunate apprentice happens to be the son of a gentleman and carefully brought up, so much the worse for him—he only gets harsher treatment and is made to do all the most menial work in the ship. I was once with a master who delighted in making me as miserable as possible, as a means as he said, of taking the “d—d gentleman” out of me; but of him more by and by, I only wish this might catch his eye—I wonder whether he would recognize himself.

It would be far better in my opinion to let a boy rough it as a forward hand even. He would then have the satisfaction of getting paid for his kicks and his hard work.

Happily things are somewhat better now. Many of the masters and mates are better educated and, let us hope, more humane; but even now I am afraid the apprentice's life is anything but a happy one; and useful as it may be that a youngster should rough it and learn to be independent, it is certainly not necessary for him to do all kind of menial work to develop into a good sailor and commander. This is a matter which requires to be carefully looked into not only for the present bringing up of the boys but also for the future when those same boys will command our merchantships and steamers, of which we as Britons are so justly proud.

If the Board of Trade would devote themselves to this question instead of arguing as they are doing at present, with regard to the manipulation of beef and pork etc. on board British ships, it would do some real good. But I am digressing.

After my interview with Mr. Dago and having sold myself body and soul to that worthy for four years, I went to say good-bye to my own people, and with some considerable boyish pride arrayed myself in brass buttons, badge, cap and such like decorations.

All my old favourite haunts had to be visited, every boat and coast-guard man had to be said fare-

well to individually, and brave as I imagined myself, it was a hard struggle to get away from them all without breaking down.

So my last holiday as a landsman ended, and from that day to this only once have I regretted my going to sea. On Xmas Eve we left the docks and proceeded down the river in tow of the steam-tug *Cambria*, on a bitter cold day, the forward hands all more or less drunk, and the poor little apprentices looking very cold and miserable, myself amongst the number, though trying hard to look as though I liked it.

We anchored for the night at Gravesend, and by evening of the next day we had said good-bye to the tug, the last link with England and home, for many long weary months, and were bounding along down Channel with a fine fair wind, at least so I was informed afterwards; for brave as our hearts may have been, our stomachs betrayed us and not a member of the apprentices' room was seen on deck that day.

How shall I describe the life at sea? Every day seems much the same as the last. One day lots of wind, the next perhaps very little. Our greatest excitement was a ship in sight and perhaps close enough to be signalled to. I must confess I was very disappointed and found everything very different from what I had expected. Not that I minded work one bit; but the kind of work I had to do was what I objected to. Nor was it pleasant or encouraging to find that the very persons put in authority over you, and to whom you would naturally desire to look up to and take as a pattern and learn from, were men whom you could not but easily discover to be beneath you in every respect in education, manners, by birth, and in the ordinary little things of everyday life. Indeed I could see no difference between the master and the mate on the one hand and the common sailors on the other, except that the one lived in the cabin and the other in the fore-castle. To me they were both equally repugnant. Mind I am speaking of one ship only that came under my own experience thirty years ago.

And here allow me to make a few suggestions that might easily be carried out to the advantage of both the youngsters going to sea and the owners of

those ships which the youngsters will eventually command, and lastly to the benefit of the nation at large.

It is often remarked how much need for improvement there is amongst our sailors. But how can they be expected to do so until their officers are improved?

The Britisher is very fond of boasting of his Naval power and goes into eulogies over his seafaring brethren but does nothing whatever to improve their lot.

As matters stood thirty years ago, and stand even now to a great extent, the apprentice pays a large sum of money to the owner for which he receives positively nothing. On the contrary, the owner engages fewer paid hands and indirectly perhaps, but none the less responsibly, through the master and mates of the ship, makes the apprentice do not only more but the most menial work in the ship. In an old diary, I have come across a few doggerel lines written in my misery *a propos* of this subject:

'Twas "Boy, come here!" and "Boy, go there!"—
 The Boy was wanted ev'rywhere.
 Not much of ease did I enjoy
 When first I sailed as 'Prentice Boy.
 The knives and forks to clean, and scour
 The brass work, and the cabin-floor,
 Down on my knees to scrub and wash
 With holystone, sand, swab and brush.
 The Captain calls, "Boy, clean my shoes!"
 This job I never dared refuse.
 "You Boy, come here!" sings out the Mate—
 Reluctantly on him I wait.
 Each dirty job 'twas mine to do
 In cabin and in forecastle, too—
 But most of all I could not brook
 To serve as menial to the Cook.
 Yet must submit to his control—
 To wash his dishes, fetch his coal.
 Each sailor I must strive to please:
 When Jack cries, "Boy, bring me some grease!"
 For it I go. Then Tom would call
 "Come here, you Boy, and pass the ball."
 "I want a marline-spike," says Dick.
 Quoth Jim, "Bring me a tar brush quick,
 And heave ahead a little faster;
 Or else I'll show you which is master.
 Then bear a hand, hitch up your breeches
 And none of your palavering speeches."
 Thus from the mast-head to the hold,
 By one and all am I controlled.
 From taffrail to the jib-boom end
 I had on all hands to attend.
 Thus ceaseless care did me annoy
 When first I sailed as 'Prentice Boy.

Nowadays a great many boys go to the *Worcester* and *Conway* training ships; but on the other hand there are a great many whose parents cannot afford to send their sons to these excellent schools.

First, let me say a word for the former. These boys should be kept up in their navigation, and taught its uses practically as also the sailing and handling of a ship and should have daily instruction. Indeed this should be a clause in the boys' indentures; otherwise the boy will forget if not all, a great deal of what he was taught in the training ship.

These boys who have not been so fortunate and have had no previous teaching, should be taken in hand at once and made to attend so many hours school every day so that they may become acquainted with the theoretical and practical knowledge at the same time, and also be able to know something and encouraged to keep on the quarter deck.

I know many boys who knew no navigation whatever till the time came for them to pass an examination, which after a month or so with a crammer they managed to do successfully; but I venture to assert that a month after the examination was over, they were no wiser than when they first went to the worthy crammer. There are many other things, too, which might be altered for the good of our rising generation of officers in the Mercantile Marine without making them drawing-room sailors.

MANGALORE, 15TH MARCH 1906.

H. S. B.

RULES OF CONDUCT.

Inquire thoroughly and conscientiously into the particulars of the business you propose to engage in.

After careful thought come to a definite decision, go ahead bravely, and never be discouraged.

Do not burden yourself with useless acquaintances. Do not be snobbish. Be polite to all.

Do not use intoxicating drinks. Pay your debts promptly. Invest your money safely, and trust neither to chance nor to man.

Stand up for your rights, and advance your interests sturdily but honourably.

Be steady and arduous in your work, and success will come.—*Anselm Rothschild*.

A MODEL MISSIONARY AND LINGUIST
FATHER HENRY ENRIQUEZ, S. J.*

The following interesting account of Fr. Henry Enriquez, a noteworthy companion of St. Francis Xavier on the Fishery Coast, is taken from the "Annual Letters of the Jesuit Mission on the Fishery or Coromandel of India" for 1600.

Father Henry Enriquez, who died here this year, was the oldest Father in the whole Province. He was honoured with the Diaconate when Master Simon Rodriguez † admitted him into the Society on 8th October 1545. After beginning his Novitiate in Coimbra, he sailed in the following year for the Indies and remained in Goa till February 1548, when he was given to Francis Xavier of holy memory as a missionary for the Fishery coast. Father Francis assigned him as a companion to Father Criminale, then Visitor of the whole coast from Cape Comorin to Paumben.

He was with Father Criminale when he was arrested by the Budages ‡ and when instead of saving himself by flight, as he might have done, he preferred to face a noble death rather than desert the crowd of defenceless women and children who were on the shore, with their lives and faith in great danger. The witness of such a grand example of self-devotion, Father Enriquez continued to guide himself by it for the remaining fifty years of his life during which he was tried by many privations and dangers. On one occasion, for instance, being captured by the same Budages who were at war with the Christians, he underwent all kinds of ill treatment at their hands. They shut him up in a narrow prison, tied him to their carts and dragged him from place to place keeping him without food all the time and even attempting to impale him. By the Divine help, however, he escaped with his life; for Almighty God had a great work for him to do in his Master's vineyard. The first to benefit by his labours were those of Ours who were sent to work in the same field with him. He composed a

Grammar and a Dictionary of the Tamil language to aid them in learning it more easily. He translated into Tamil the more important chapters of the Christian Doctrine and added to it a method of teaching it by way of question and answer generally followed in Portugal in instructing children. He wrote also in the same language a Manual for confession and penance. All these works he had printed in native characters from type manufactured on the spot by one of Ours. The utility of these publications for Ours as well as for outsiders cannot be overestimated. In addition to this he built many churches, and choultries for the poor and infirm. Such neophytes as he noticed to be particularly inclined to the practice of virtue he gathered into congregations or confraternities wherein they were trained to proficiency in the ways of God and holy things.

All through his career he led a most irreprehensible life, and in all he said or did, showed himself master of himself. Such was his self-control that amid the many and difficult cares that came upon him he was never known to have said an unkind or hard word to any one. Once, a man acting under the mistaken persuasion that some six thousand gold fannams were due to him by the Christian fishermen as proceeds of the pearl fisheries of previous years continually harassed the Christians, till one day after a private interview with Father Enriquez, the man was so moved by the kindly way in which the Father explained the matter to him and so convinced by his arguments that he frankly acknowledged he was in error, asked pardon for having complained so bitterly of his wrongs and begged the Father to hear his confession. In this way he secured his interests far better than did another man who, having sorely calumniated the Father, refused either to retract or repent and was not long after visited by God with a singular punishment. Whenever he attempted to speak, a growth of flesh in his mouth hindered his articulation and prevented his being understood.

So great was Father Enriquez's delicacy of conscience that he used to examine himself frequently and opened his mind to his Superiors with the simplicity of a novice. He was in the habit of confessing twice a week and during the last twenty

* St. Francis Xavier always considered him a saint. See Life of St. Francis Xavier, by Fr. J. M. Cross, Vol. I, p. 386 and Letters of St. Francis *passim*.

† Fr. Simon Rodriguez was one of the first companions of St. Ignatius and the first Provincial of the new Society in Portugal. He was like the other companions of the Saint, a Master in Theology of the University of Paris.

‡ Or Vadughers, as the soldiers of the Madura Nayakka were then called.

days of his life he even confessed twice daily. For the two last years of his life, when he could no longer say Mass, he had himself carried to the Church on Sundays and Festivals in order to receive there the Most Holy Eucharist. Even then he never omitted the Divine Office till bidden by his Superiors to do so eight days before his death.

When at last the end was felt to be drawing near, although our dear Father seemed so well disposed to meet it, he nevertheless implored the bystanders to remind him often of the goodness and mercy of God, and deemed himself unworthy of eternal salvation. More than once he was heard to say that it was only through the excessive mercy and goodness of God that he could hope to escape eternal damnation.

He died at Punikael on the 22nd February, 1600, in the eightieth year of his age, and the fifty-fifth of his life in the Society. He was Professed of three vows which he always observed with great care. He was such a lover of holy poverty that he seemed in this respect to go to excess. For instance, even when he was in poor health, he used to insist on any morsels of bread that he did not eat at one meal being kept for the next and so on till sometimes what remained was so hard as to be uneatable. Both the bedding and clothing he used were always of the poorest, and he was in the habit of carrying about a needle and thread to stitch up a rent at once. He was a perfect observer of chastity, as our rules require, living truly like an angel among men. He became so proficient in intellectual obedience that every one used to wonder, and not without reason, how such an old and prudent man could so easily conform his views to those of his superiors. Indeed so readily did he at once accept the mind of his superiors that it seemed as if he had neither mind nor will of his own.

His extraordinary zeal for souls, his wonderful charity for his neighbour and his burning love for God, his Creator, not only enabled him to effect all the great deeds we have related but roused in him an insatiable thirst for suffering for God's sake. This love of suffering he used commonly to inculcate in all his conversations with his inferiors, asking them often whether they did not wish and desire to suffer something for God's love.

His death was the cause of intense grief to his neophytes as well as to the older Christians dwelling in those parts. It is well known that many in Punikael were so overcome by his death that for two or three days they could not be prevailed upon to taste food. Workmen refrained from work, the shops were closed, and these signs of mourning were manifested not by the Christians alone but by the pagans and Muhammadans also.

When the body was taken from our house to the Church at Punikael, the concourse of people of both sexes was so great and the crowd so excited that the utmost diligence was necessary to preserve order. Every one wanted to obtain possession of and carry away some relic of the deceased, and as this was prevented by the armed followers round the bier, the people tried to compensate themselves by touching the body with their rosaries.

As our residence at Tuticorin is only nine miles from Punikael, it was decided to have the body of the venerable deceased brought for burial to Tuticorin and to have it conveyed secretly by sea. This was done at daybreak but the people of Tuticorin having got wind of what was being done, sent six large boats crowded with people to meet the funeral convoy, and when the moment of landing came, the same difficulties occurred at Tuticorin that had attended the removal of the body to the Church at Punikael. The wailing and tears were most distressing and it was not without great trouble that the body of the Father was conveyed to the Church of Our Lady of Snows within the precincts of which he was buried with great pomp. But so great is the opinion conceived of the sanctity of Father Enriquez that his tomb is continually surrounded by an incessant flow of pious votaries desirous to obtain the favour of his intercession.

It may interest our readers further in this holy missionary to know that he was for twenty-five years Superior of the Mission, and it is worthy of note that one of the last letters from St. Francis Xavier to St. Ignatius was to ask him, only two years after the martyrdom of Father Criminale and while Father Enriquez was therefore still a young missionary, to send Father Enriquez a special letter of commendation for his great zeal and activity in his missionary work, and that St. Ignatius complied with the Saint's request.

TRICHINOPOLY, MARCH 21, 1906.

J. C., S. J.

MORE ABOUT THE PURAN.

WAS FATHER STEPHENS'S PURAN
WRITTEN IN MARATHI OR IN KONKANI?

Among the students of the Puran there are some who hold that the language in which it is written is Marathi and not Konkani. The main grounds on which they base their assertion are, first, that Father Stephens himself calls the language of his poem Marathi, and secondly that the language itself reads more like Marathi than Konkani.

The cogency of the first ground suffers not a little if we bear in mind that the Puran was written in an age when the relation existing between Marathi and Konkani was yet undefined, and such terms as Konkani, Bramana, Bramana-Maratha, and Canarine were considered synonymous. Further, the author himself tells us in his vernacular Introduction (appended hereto) that his work is written "yea dvpichea bhasenu", *i. e.* "in the language of this island." Now, the island referred to is Salsette of Goa, and the only language current in that island from the earliest Portuguese times down to the present day has been not Marathi but Konkani. In his notes to Mr. Molesworth's Marathi-English Dictionary (1857) p. xxiv, Dr. Wilson defines the boundaries of the Marathi language thus: "To a good extent we have been able personally to trace the present boundaries of the Marathi language. On the west they are formed by the Indian Ocean from the Portuguese territories of Damaun on the north to the Portuguese territories of Goa on the South, *where the Konkani, an allied tongue, commences.*" Moreover in Dr. Wilson's list of authors who wrote in Marathi, Father Stephens' name is conspicuous by its absence. That such an important poem as the Puran, written by a well-known Englishman, should be excluded from the list of Marathi works by Dr. Wilson is hardly reconcilable with the supposition that it was written in Marathi.

Considering the writer himself, is it at all probable that a man who made a life's study of Konkani, who composed several other works in that language, who wrote this very poem for the benefit of his Konkani-speaking flock, should have chosen for its language Marathi and not Konkani? Further, the Puran had become as it were the heirloom of the Konkani-speaking Christians wherever they

were found. If this famous work has been saved from being lost, the credit is due to the Konkani Christians among whom only this Puran is so popular, as the translation of Padre Francisco Vaz de Guimarães' Puran in the Koli Marathi is popular among the Christians of Bombay Salsette. Laboriously made copies of Father Stephens's Puran were to be met with not only in Goa and Swantwadi, in North and South Canara, but also among the Konkani Canara Christian captives at Seringapatam, where the reading of it proved to them their greatest consolation amidst the untold horrors of a long captivity. Is it probable again that this Puran should have attained such vast popularity among these Konkani Christians, in the supposition that it was a Marathi composition? Especially when it is remembered that Marathi is not known to the Konkani Christians?

The second ground—that the language of the Puran reads more like Marathi than Konkani, though true to a certain extent, is not true enough to warrant the conclusion drawn from it. The language does *read* like Marathi, but yet it is *not* Marathi. Between this Marathi and the Marathi of Father Stephens's contemporary poets there is the widest difference which a mere comparison of the two languages would at once bring to light. In what sense then is it true that the Puran *reads* like Marathi? In this that, though the material used is pure Konkani, the form in which it is cast is Marathi?

To understand this, it must be borne in mind that at the time when the Puran was written, the Konkani language had not attained that degree of cultivation which Marathi had. Being only the spoken language of a people far inferior to the Mahrattas in political power, Konkani was far less perfect in its Grammar and even vocabulary than was the Marathi. On the other hand, the Puran was intended for the use mainly of the Canarine Christians of Goa and its adjacent countries, whose language was Konkani. Moreover, the Maharattas themselves knew more of Konkani than the Canarine Christians knew of Marathi. To supply therefore the grammatical and other shortcomings of the Konkani language on the one hand, and on the other, to extend the usefulness of the Puran also to the Marathi Christians, Father Stephens seems to have hit upon the ingenious plan of dressing up Konkani in a Marathi garb, borrowing for his pur-

pose not only word and phrase but also the grammatical form and construction from the Marathi language. Philologists are also of opinion that in the 17th century, the difference between Konkani and Marathi was not so marked as at present as to enable the people of Goa, among whom Konkani was acquiring a separate and distinct existence, to appropriate only one name for their language. Hence the confusing names for Konkani, and also the similarity between the language of the Puran and that used by the Marathi Poets, Mukteswar, Dyanoba and Ramdas. As Father Stephens himself tells us in his Introduction that he has written the work in Marathi, not the difficult language of the early poets but in the easy current language, using freely words and expressions from Konkani, there is conclusive reason to call the Puran Konkani; and he would have called the language Konkani if it had acquired then a distinctly separate existence and its present name.

There is another very important feature in the language of the Puran which goes a long way to confirm our view. It is the prominence given in the Puran to the nasal sounds and endings. In Marathi, the nasal sound (*anuswar*) is to be heard not in the Desh but only in the Konkani, and even there its use is more or less free. In this connection Mr. Molesworth says on p. xv of his preface to the Marathi-English Dictionary (1857) that "By a large class of readers, writers and speakers alike, the using or the non-using of the *anuswar* is a case exempt from the regulation of rule or reason,—a case of mood or humour—a matter of the merest accident." On this account, Mr. Molesworth has in his own dictionary left the nasal unnoticed in many cases. But in Konkani, one of the chief characteristics of the language is its nasality; and the fact that Father Stephens has invariably used the nasal forms wherever they should occur is sufficient proof that he wrote Konkani and not Marathi. It is the frequency of this nasal sound that gives the language of the Puran its familiar Konkani resonance. But for it the Puran would have lost most of its lingual charms for the Konkani reader.

The fact that Father Stephens wrote the Puran in the Roman characters and not in Devnagri goes also to show that the work is Konkani and was

written for Konkani Christians who spoke only Konkani and did not know Marathi or cared to learn the Devnagri characters. If the language of the Puran was Marathi, Father Stephens would certainly have written his most important work in Devnagri characters, as no Marathi work in India has ever been written except in Balbodh. To say that the Roman characters were chosen because there was no Devnagri type at the time would be to give importance to a circumstance which in no way influences authors and poets. Why then do all the poets before and after Father Stephens write their Marathi works in Balbodh? Besides we do not find a single printed copy extant. If the Puran has been preserved to us, it was by the patient Konkani Christian copyists in manuscript. Father Stephens chose the Roman characters because Balbodh was not familiar to the Christians as it is so even to this day. A Christian Puran written in Balbodh would have defeated its own purpose and would have been lost, as the Mahrattas have never cared for the work. Besides Father Stephens' Puran, there are other Christian Purans written in Goa in the 17th century and are known to, and used by the Konkani Christians only. The language is exactly like that of Father Stephens' Puran. All these Purans are included among the Konkani works of the 17th century. It would be futile to call them Marathi, meaning by Marathi the language spoken in the Desa or Konkani.

In conclusion I quote the opinion of Professor H. M. Bhadkamker, B. A., professor of Sanskrit in Wilson's College, Bombay, and who is the lecturer of Wilson's philological lectures this year at the University Hall, Bombay, to whom I submitted the above disquisition of mine and the Puran. The learned philologist says:—"I agree with you in holding that the Purana, intended as it was for the inhabitants of Salsette, must be in a language intelligible to them, and the zeal with which it is preserved in those districts well assures us that it was looked upon with peculiar sanctity in those parts, and we may well style it as Konkani Purana on this account."

BOMBAY, 16TH MARCH '06.

Jos. M. (Victor) Saldanha, B. A.

The following is a faithful copy of the elaborate Introduction prefixed by Father Thomas Stephens to his Puran. The only Manuscript which, so far as can be ascertained, contains this precious document is at present in the possession of Messrs. Dunbar Bros. of Parel, Bombay. This priceless treasure, for indeed such it is, had never up till now been permitted to be carried out of Goan territory, and it was only by special arrangement and under an escort that Mr. Dunbar kindly had it sent to Bombay and thence to Mangalore in the interests of the Puran, which is being printed by the Codial-bail Press. The Introduction contains such a strong corroboration of the views expressed in the article, that it has been thought advisable to print it in its entirety.

BHAUARTHİYAM CHRISTAUM SAMASTANSSI
PADRI THOMAS ESTEUAM UDANDDA
AYUXE BHOXE VA PARAMESUARACHI
CRUPA BHAQUITAYE

Bhauarthiya barauya Christauano, hea Purannantu Suamiya Jesu Christa Taracachy Catha lihily ahe, to caissa manuxu hounu saunssari ala; anny cauanna cariyassi ala tea yennecha viuecu quela. He catheche dona bhaga athaua doni Purannē quelī hati. Pailea Purannantu saunssara rachane tthaī arambhu carunu, udanddy utamy caranniya Deua Suamiyana apula yecuchy putru saunssari patthauinneache adī queliya tea caranniyanchy veuasta niropitō. Dussarea Purannantu Jesu Taracachē yennē sangunu, to manuxu hounu zalmala tāua veri va suarga prauessu cary pariyenta teyachi yecatri catha quely ahe, tiye cathe varaunu samastanssi sateuanta Paramesuaru va teyachea yecachi putra Jesu Christachy vollaqhi houaueya, zeya Jesu vanchonu anniyeca nāua zeache varaunu pranniyassi mucty zodde aissē suarga qhalutē namelle.

Hea sateuanta Paramesuarachiya maha vastu barauya zannaueya carannē va teyachea pauitra xastracha satearthu samastanssi drusttantu houaueya, hē sarua mullarambhī lagunu sangauē aissē manī hontē. Mhannaunu adī sanguitalē ze caissy Paramesuarana suarga prathuuichy rachana carunu suarguī deuada rachileya uparantē bhumiuaicuntthī amancha adipurussu Adaō apulea pratisua-

rupa sariqha rachunu tea vari thori crupa quely; uparantē sanguitalē zē to caissa pataca paddala anny teya papa passuata Paramesuarachy crupa teyassi antaraly anny to pataca va deuacharācha dassu zahala. Maga tiyechi tthaī sanguitalē ahe caissa amancha suamy Paramesuaru crupallu va carunnacaru amanche soddauannessi pretnu chintū lagala, anny apanna amanssi soddauunssi saunssari yeina mhannaunu Patriarchā va Prophetanssi bhassa didhaly; mhannaunu teya Patriarchachy va Prophetanchy catha sangunu, tantanche vartunnuque bhitori suamiya Deuana udanddy apuruy caranniya saunssari queliya yetuquia adi Purannantu sanguitaliya hati. Anny hē yetuquē sunttauē deqhunssi va Christāuapannachi adi buneady utamy drustty paddunssi, pauitra Escriturachiya bahutequi vastu va santā Prophetanche saqhiuada ze hea cariyassi upega yentati te hea Purannantu lihunu dauile hati.

Yennē pramannē anniyequy utamy Paramesuarachiya vastu veuegalliya carunu tumī Christāua hea Purannantu deqhala caissa Paramesuaru sateuantu yecuchy anny Deuapanni tega zanna hati. Anny caissa tochi Paramesuaru zē apuliye aparampari praptina rachilē tē sada apulea ananta gneanana chalauitaye va apulea barauemannana sambhallunu pratipallitaye, anny caissa to papiyanssi siqhea launu apula niti dharmu daunu dentaye va praschita caritaleya manuxassi pataca bhagassunu apuly carunna praghata caritaye. Maga seqhī tumī deqhala caissa Paramesuaru apuleā utarā tthaī bhaqhapallacu va caranniyā tthaī saruagneani, saruapraptu, anny apuleā bhactā tthaī pratapauantu; yetuque Paramesuarache utama gunna tumanssi drustty paddaty.

Panna Deuachea apramitā gunnā bhitori teachy cacullaty varistty houni mirauataye. Mhannaunu Dussarea Purannantu cae quelē: tatha teya Purannantu sanguitalē zē conny pramannē suamiyana amanssi apulea suarupa sariqhe rachile tē napure hounu apula yecuchi putru Jesu Christu amanche soddauannessi patthauila, to manuxā carannē manuxu zahala, tetissa varussē pariyenta saunssari honta, mucticha margu sicauila, seqhī amanssi mucty deunssi apannapē Cruça vari samarpilē apulē amolica racta, mola, palatta deunu dossalrunna qhanddilē, muctiche dariuatthe adi dossa

passunu ddhampile honte te ughadde quele anny apuleã seuacanssi suarguĩ righaua didhala.

Hẽ yetuquẽ anny hea hounu *adhica* tumĩ *Christãua* heã dõ Purannantu *aicaxala*. Panna teya mazi yeca *sanguitalẽ zẽ tẽ* tumĩ *barauẽ carunu* mana anna. *Mhannaze saunssara rachana pari-yenta Visuataracu patthauina mhannaunu Paramesuarana Patriarchanssi bhaqha didhali honti; anny tochi yennaru mhannaunu Prophetĩ apuleã pustacantu lihilẽ hontẽ; seqhĩ tochi Christu Taracu aleya uparantẽ chougã Vangelistĩ teyachiya apuruy caranniya lihunu, zo Prophetĩ yennaru mhannaunu lihilẽ hontẽ tochi prataqhe ala mhannaunu aisse sunttaue drusttanta dauile qui teachea yenneacha dubhauo cauanna yecacheana prastaĩ manĩ na dharaue. Anny teachi Paramesuarachea putrana zetuquiya vastu to carila mhannaunu Prophetĩ sanguitalẽ hontẽ yetuquiya tennẽ saunssarĩ yeunu sidhy patauileya, Deua Bapachy bhassa pallily anny apanna nizu Taracu mhannaunu saruã tthai praghatta quelẽ.*

Hẽ sarua Maratthiye bhassena lihilẽ ahe. Hea dessincheã bhassã bhitura hy bhassa Paramesuarachea vastu niropunssi yogue aissy dissali mhannaunu panna sudha Maratthy madhima locassi nacalle deqhunu, hea purannacha phallu bahutã zananssi suphallu hounssi, cae quelẽ, maguileã cauesuaranchĩ bahutequẽ auaghaddẽ utarẽ sandunu sampucheyã cauesuaranchiye ritu pramannẽ anniyequẽ sompĩ Bramhannanche bhassechĩ utarẽ tthai tthai missarita carunu cavitua sompẽ quelẽ; ya pary Paramesuarache crupestãua udandda locachẽ arata purna hoila, anny ze cauanna yecade vellã puruileã cavituancha srungaru va barauy bhassa adeapĩ atthauatati te hẽ cavitua vachunu santossu manity anny phaue to phallu bhoguity: cã maguileã cavituanchea sthanĩ anniyecca cavitua dentõ teyã hounu phallasta suphalla. Anny maguileã cauesuarancheã lattiqueã utarã va suapnã variye sateuanta Paramesuarachẽ sateuanta xastra va parama suqhacha margu, parama bhacty sica-uitõ, ziye sicauanne nimitĩ teyanchea anny amanchea xastra bhitori queuaddẽ antara ahe tẽ samastanssi tthauquẽ hoila, zituquẽ antara uzuuadda va andharassi, satea va latticassi, vaincunttha va yemacondassı, Paramesuara va deuacharassi, ahe. Yetuquẽ amanchea xastra anny anniyecca xastra

bhitori antara ahe aissẽ mhannaunu samasta deqhaty. Mhannaunu amĩ hea amanchea Purannantu teanchẽ xastra lattica anny amanchẽ sate aissẽ mhannaunu daqhaunssi nahĩ casttauatõ: cã tẽ apaissẽ samastanssi drustty paddataye. Christauanchẽ xastra apannapẽ sobhataye, mirauataye, va tenchi barauẽ mhannaunu apannapẽ daunu dentaye; vachileya aikuileya pure.

Zaisse ratrice prahara saraleya suryu udeuo carunu apulĩ quirannẽ dahi dissã vistaritaye tãua calloqha hounu uzuuaddu baraua cae aissẽ cauannui napusse, manĩ dubhauo nadhary, taissenchi santa Vangelacha uzuuaddu samastanche drustty phuddã aissa nittallu, zhagazhaguitu, niscallancu dissataye qui zo cauannu teyachẽ teza nadeqhaueya apule ddolle balliuaddẽ ddampita nahĩ to sadrustta deqhaila anny muqhẽ ucharila; teyache upamena anniyequi vastu aissi barauy, nirmally, pauitry, utamy saunsarantu namelle; mhannaunu yeri cadde connui pranny queuaddai nennaru, murqhu, alpamaticha zahala tari tennẽ hea dessincheã Purannantu ziya abadhy, lattiquy vastu lihilea hati tiya yequy velle aikuileya vari cauanna mullachea nipa-zaliya tea niuadunssi auaghadda nhauaila.

Mhannaunu Christãua tumĩ udandda carunu Paramesuarassi arguẽ dea anny upegu mana, cã tumanssi yemacondichea margache va anabhauarthiyanchea andhacarantule caddunu Christãuapannã bhitori mellassẽ quelẽ. Teachea utama xastracha uzuuaddu bhogunssi amĩ zẽ carye carunssi adharilẽ tẽ Paramesuarache crupestãua amanche alpa sacty sangadde sidhy paualẽ; dõ Purannancha abhangu quela; teyã mazi cahĩ utaranchy chuquy zahaleya vari ty tumĩ qhema cara. Maza yetuquẽ ahe pure: zari zẽ tumanssi hẽ Puranna saralẽ deqhunssi arata hontẽ tenchi atã tẽ vachunssi tumanssi arata hounu teyacha phallu zari bhoguxala tari tẽ daiuã mazẽ. Tumĩ dinẽ dinu *adhica* *Christãua* bhacti carunu sate bhauo manĩ drudda dharunu seuattu pari-yenta punne purussarthache marguĩ chala aissẽ mhannaunu tumã carannẽ Paramesuara passĩ vinaty caritõ.

Man dwells apart, though not alone,
He walks among his peers unread;
The best of thoughts which he hath shown,
For lack of listeners are not said.

—Jean Ingelow.

THE MANGALORE MAGAZINE.

MANGALORE, EASTER, 1906.

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

The Editor's Chair.

The announcement of the death of the Rev. John Moore, S. J., within the short space of a year since leaving our Indian shores for the far West, came to us as a surprise and a shock for which we were little prepared. Especially is his demise a matter of deep mourning to the *Mangalore Magazine*; for but for him it would never have seen the light of day, and to it he devoted every spare moment he could snatch from an otherwise well-filled day. To all outward seeming he left us in the best of health, and in high hopes of doing yeoman's service in a portion of the Lord's vineyard whither holy obedience summoned him. But God's ways are not our ways, and He is often content with the good will instead of the deed, measuring the recompense not so much by outward achievement as by fervour of inward desire. This Magazine, which owes to the dear, departed Father a debt of gratitude too deep for words, offers its heart-felt condolences to the Superiors of the Mission of California as well as to his relatives and friends in old Erin.

* * * * *

The Report of St. Aloysius' College for the Scholastic year 1905 has been according to its own account a remarkable one in the history of the institution. In the first place it opened with the celebration of its Silver Jubilee, an account of which has been published before now. The average

number of students on the College rolls for the whole year was 449 as against 440 of the previous year. In the University examinations, the College fared very creditably, the Matriculation results especially being the best for years past, that is, 46 per cent. higher than the Presidency average. The students displayed equal ardour also in the Inter-school Sports. They fought for and wrested from their youthful rivals six handsome trophies, the merited reward of their proficiency in English games. Considerable improvements were made during the year in the College Library. A new departure worthy of the highest praise is the inauguration of *The Poor Students' Fund*. It is also pleasing to note that Rev. Fr. Frank Pereira, Vicar of Milagres, collected a decent sum to found a prize in memory of the late Fr. Moore.

* * * * *

According to the accounts submitted at a meeting of the College Silver Jubilee Committee, held on April 7th, the receipts amounted to Rs. 1,557-8-0 and the cost of the Cenotaph to the memory of the Rev. Fr. Joseph Willy, Founder and First Rector of the College, was Rs. 362-12-0 which together with incidental charges brought the expenses to Rs. 392, leaving a balance of Rs. 1,155-8-0, which will go to found a Scholarship to be known as "The Silver Jubilee Scholarship."

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

Resurrexit Sicut Dixit.

(From Fr. Stephens's Purana, Part II, Canto 52, Stanzas 13—34).

And now the souls endowed with right
To Heaven, all eager wing their flight
And follow Jesus, out of sight
Of Limbo's vacant gloom.

The thraldom of five thousand years
Is o'er: Ah, how God's vision cheers
Them now! How deep the bliss appears
After so dire a doom!

Angels and Saints in grand array,
Like two great armies, throng the way
On either side; nor stop nor stay
Their earthward progress knows.

Thus sped they on with joy profound,
To heavenly music's meetest sound,
Until the Sepulchre they found
That sealed their Lord's repose;

Then, hovering round the hallow'd grot,
A show'r of bloom and fragrance wrought;
With tripping feet the magic caught
Of many a dulcet strain.

"This is the Day of days," they sing,
"The day of Him, our Heavenly King;
"And joy presides o'er everything;
"Let naught our mirth restrain."

Ah! 'tis not these alone rejoice:
The myriad hosts the Lord employs
In His own mansions, with one voice
Chant praises of the Day.

But lo! the victor-spirit bright
Of Jesus, entered with His might
The closed tomb, where, hid in night,
His lifeless Body lay.

Forthwith he uttered: "Framework fair,
"Companion of My pain and care,
"A little while didst torments bear,
"But now shalt happy be.

"And blest, beyond the touch of death
"Shalt e'er remain." While thus He saith,
Behold! new-filled with life's warm breath,
The Form shone beautifully.

As prince his stately palace-hall
Enters with step majestic,
So entered He, the Prince of all,
His Frame, with living light.

When shot thro' by the sun's bright rays,
Spreading their sheen a thousand ways,
The low'ring cloud aloft displays
A dark-blue splendour bright:

The Soul returning, even so
The Sacred Body seemed to glow;
Not death itself could ever show
A trace of what had been.

All glorious in His victory,
From out the tomb arisen, free,
With Form that shone resplendently,
Of men was Jesus seen.

Like patriarch Joseph, who, of old,
Triumphant changed his prison-hold
For Egypt's piles of grain and gold,
And pow'r unheld before;

Like Jesse's young and valiant son
By whom Goliah was undone
In combat o'er that giant won,
Whose sever'd head he bore;

Like Samson who for Israel fought,
But whom to kill, his foes still sought
And once, at Gaza, well-nigh caught
Within the close-watched town;

Yet who, before the break of day,
Sundered the city's gates away,
And, on a neighbouring hill, his prey
Defiantly cast down.

E'en like to each of them and all,
Mighty o'er Death and Satan's fall,
A Conqueror, from His seeming thrall,
Burst forth the Lord most fair.

The lion couchant in his cave
None dare arouse, however brave:
Himself, as need or whim may crave,
He wakes and leaves his lair:

Yea, thus arose, by God's own grace,
The Lion great of Judah's race,
When He had lain the destined space
Within the tomb's dark night.

And thus, what things had been foretold,
In Him fulfilled, did men behold:
E'en as He said, from out the mould
He raised Him with His might.

Joseph Saldanha.

College Chronicle.

1905.

December 29th, Friday.—Rev. Fr. Rector returned from Madras whither he had gone in the interests of the College.

December 31st, Sunday.—Fr. Gilbert Saldanha left for Bantwal to preach a mission together with Fr. Colaço, the Minister of St. Joseph's Seminary, Jeppu.

1906.

January 1st, Monday.—New Year's Day. Fr. Denis Fernandes went to Kankanadi to preach a five days' Retreat to the staff of Infirmarians and Nurses attached to Fr. Muller's Charitable Institutions.

January 2nd, Tuesday.—A solemn Triduum of High Masses and Benedictions of the Blessed Sacrament commenced to-day in the College Church to commemorate the Beatification of the three Hungarian Martyrs—Canon Mark Stephen Crisinus, Stephen Poncracz and Melchior Grodecz, S. J., who were cruelly put to death for the Faith at Kasova on September 6, 1619, and raised to the honours of the altar by His Holiness Pope Pius IX.

On the first day of the Triduum, Solemn High Mass was sung by Fr. E. Frchetti, late Vicar-General and Superior of the Mission, assisted by Frs. Noronha and Chatagnier. Rev. Fr. Frank Pereira, Vicar of Milagres, preached the panegyric in the afternoon, after which Solemn Benediction was given by Rev. Fr. Rector.

January 3rd, Wednesday.—Solemn High Mass was celebrated by Rev. Fr. Rector, assisted by Frs. Ghezzi and Gioanini. The Bishop's Choir executed Haller's *Missa Tertia* under the baton of Fr. Polese. The afternoon panegyric was delivered by Fr. Macry, Vicar of the Cathedral, and the Benediction was given by Rev. Fr. S. Vas.

January 4th, Thursday.—Last day of the Triduum. Solemn High Mass was sung by the Very Rev. J. B. Rossi, S. J., V. G. and Superior of the Mission, with Frs. C. P. Gonsalves and C. Perazzi as Deacon and Sub-Deacon respectively. General Communion, at which little brochures containing the life of the three new Blessed were distributed to the communicants. The best musical talent was

engaged for the occasion and placed under the guidance of Fr. J. B. Polese, while Fr. Macry accompanied on the harmonium.

In the afternoon Fr. Marian Fernandes presided at the Solemn Vespers; Rev. Fr. Buzzoni, Rector of the St. Joseph's Seminary occupied the pulpit, and Solemn Benediction was given by Very Rev. Fr. J. B. Rossi, S. J., to a kneeling multitude such as rarely, if ever before, had been compressed between the walls of our beautiful College Church.

The decorations of the Church and especially of the sanctuary were simply superb, as befitted the glorious and unique occasion. Long may the memories of these festivities linger in the hearts of those that witnessed and took part in them in a spirit of deep faith and holy exultation, and may the three Blessed, whose likeness we enthroned on our altars, intercede for our College, for our town and for our diocese, from their bright thrones in heaven!

January 6th, Saturday.—Feast of the Epiphany. At 6 P. M. a Dramatical and Musical Entertainment was given by the College Cecilian and Philodramatic Society in honour of the Very Rev. J. B. Rossi, S. J. It was attended by a large and appreciative audience, and the high expectations formed of the play were more than realized by the event. A detailed account of the whole entertainment will be found elsewhere in this issue.

Fr. J. B. Chatagnier left us to go to the Episcopal Seminary, Jeppu.

January 7th, Sunday.—Konkani sermons were resumed, Fr. Th. Noronha having opened the series to-day. Fr. Colaço came to the College to work on the staff.

January 8th, Monday.—Schools were re-opened to-day with the Mass of the Holy Ghost at 9 A. M., which was followed by the solemn Proclamation of Promotions in the College Hall.

January 15th, Monday.—The F. A. results were out: 6 out of 10 passed:—Lawrence Gonsalves (I Class), Denis Castelino, Martin Coelho, U. Kannappa, Bonaventure Pais and Neri Rebello.

January 20th, Saturday.—A half-holiday was granted to enable our pupils to be present at the Inter-School Gymkhana Competition in Lawn-tennis.

January 22nd, Monday.—The Second Year University Class was formed to-day. Fr. Coelho left for Kandy to enter upon his divinity course.

January 24th, Wednesday.—The landing of their Royal Highnesses, the Prince and the Princess of Wales at Madras. In the afternoon there were sports on the Maidan, in which our boys also took part. When all was over, Mrs. H. O. D. Harding gave away the medals to the winners in the Inter-School Gymkhana Competitions.

January 26, Friday.—Half-holiday to allow the boys to enjoy the sumptuous Treat provided by the benevolent Mr. Martin Pais to the student population of the town in honour of the Royal Visitors.

January 31st, Wednesday.—The results of the Matriculation Examination were received to-day. The College passed twenty-four out of thirty-four candidates, thus securing the highest percentage of passes since 1887. The following are the names of the successful students:—Aloysius Albuquerque, Denis Albuquerque, Pascal Albuquerque, Titus Coelho, Marcel D'Souza, Martin D'Silva, Alban Mascarenhas, Dominic Mathias, Santan Menezes, A. Narsapaiya, Mark Noronha, Alexander Pais, John Rego, John Z. Saldanha, Eusebius Rodriguez, John Sequeira, Thomas Suarez, Louis Vas, Pascal Vas, Henry Vernem, Michael Alvarez, Victor Alvarez, John Correa and John Mathias.

Out of fourteen candidates sent up by St. Ann's High School, the following eight were successful:—Christine Fernandes, Mary Lemerle, Agnes Menezes, Ursula Rego, Celestine Souza, Marcelline Souza, Benhilda Tellis and Bolar Thungamma.

February 3, Saturday.—The B. A. Second Language results were known to-day. All the five Latin students passed:—George Albuquerque, John B. D'Souza, Maurice D'Souza, James Fernandes and John Fernandes. The two Canarese students were unsuccessful.

February 8th, Thursday.—The B. A. History results were out: two out of seven were successful:—George Albuquerque and Paul Gonsalves. In the English Division, out of seven students, five passed:—John Fernandes (II class), John B. D'Souza, Maurice D'Souza, James Fernandes and Augustine Saldanha.

February 9th, Friday.—The First Year University Class was formed with 24 pupils.

February 13th, Tuesday.—Fr. Corti came to the College to recruit his health.

February 17th, Saturday.—The Distribution of Prizes took place in the evening. Mr. H. Malim, M. A., Principal of the local Government College, as Chairman, delivered an instructive address on educational matters.

March 3rd, Saturday.—No schools in the afternoon on account of the Boys' Retreat. Fr. D. Fernandes gave the retreat to the seniors, and Fr. Colaço to the juniors in the Hall.

March 4th, Sunday.—Rev. Fr. Rector and Fr. Ghezzi went on a two days' trip to Bojape, where they were hospitably entertained by the Rev. Vicar, Fr. Antony Colaço.

March 10th, Saturday.—A Solemn High Mass of Requiem was sung by Very Rev. Fr. J. B. Rossi, S. J., for the repose of the soul of Rev. Fr. John Moore, S. J., who died at San José, California on Jan. 27. Rev. Fr. Rector preached an impressive funeral oration.

March 19th, Monday.—Feast of St. Joseph. Solemn High Mass was celebrated by Fr. Th. Noronha, assisted by Frs. Saldanha and D. Fernandes. In the after-noon, Sermon by Fr. Jos. Gioanini and Benediction.

March 25th, Sunday.—Feast of the Annunciation B. V. M. Mass at 7 A. M. Rosary and Benediction at 4 P. M.

March 31st, Saturday.—The total rain-fall registered in Mangalore during the past twelve months amounted to 144.66 inches.

April 8th, Palm Sunday.—Five members of the College Staff were engaged in the duties of the sacred ministry in the parish churches during Holy Week. Fr. A. M. Colaço in the Sacred Heart Church at Madiantar, Fr. Th. Noronha at Cordel, Frs. C. Gonsalves and G. Saldanha at Milagres Church, and B. Rosario at the Cathedral.

April 11th, Wednesday.—The term closes with 512 students on the rolls, classed according to their different denominations as follows: 441 Christians, 36 Brahmans, 28 Non-Brahman Caste-Hindus, 5 Mahomedans, and 2 Parsees.

College Notes.

LITERARY AND DEBATING SOCIETY.

Before proceeding to the election of officers for the year, the Rev. Ch. Ghezzi briefly reviewed the work of the past year and cordially commended the earnestness and vigour with which the members had entered, heart and soul, into the preparation of the papers and speeches. He referred to the unusually large influx of members due mainly to a strong First University year, and expressed the hope that with increased members, there would be increase in the quality and quantity of work achieved. The following officers were elected for the current year:—

- Mr. E. J. Vas, (IV Y. U. Class), *Vice-President*.
 „ D. C. Castelino, (III Y. U. Class), *Secretary*.
 „ U. Shama Shetty, (IV Y. U. Class), *Asstt. Secretary*.

COMMITTEE MEMBERS.

Messrs. Marcel Lobo, Bonaventure Pais, Abundius Abreo and Michael Alvares.

Two important subjects, viz., *Madras University Reform* and *Monarchical versus Democratic form of Government*, were very warmly discussed in the first term. The fact that the latter subject occupied three sittings testifies to the great interest taken in the work of the association.

We must heartily thank Mr. Thomas F. G. Vaz, of Delagoa Bay, for the handsome prizes awarded to the best debaters of the year. We hope that other friends and well-wishers will come forward and encourage this branch of a liberal education by offering medals to the best speakers.

DENIS D. C. CASTELINO,
Secretary.

COLLEGE GYMKHANA.

Though there is hardly any justification for the existence of this column at this time of the year, we may mention that our four Tennis courts and five Badminton courts are vigorously patronized, and that a good deal of 'unseasonable' Cricket is indulged in by the irrepressible youngsters of the Lower Forms, who do not seem to know that everything under the sun, not barring Cricket, hath its season. The Lawn Tennis Tournament which

came off on January 20th, when the College was successfully championed by Messrs. Lawrence Gonsalves and John Peter Sequeira, was only a belated item of last year's Inter-School Sports.

CECILIAN AND PHILODRAMATIC SOCIETY.

The President of this popular Society firmly believes that among the means which furnish students with opportunities of 'facing the public,' the College stage is unrivalled. Emboldened by the successes of last year's dramatic entertainments which, though experimental from the very nature of things, were yet pronounced to be distinctly an achievement, Father Ghezzi conceived the idea of having a Nativity Play at Christmas-tide. Among the distinguished guests of the evening were His Lordship the Bishop of Mangalore and Khan Saheb M. Azizuddin Saheb Bahadur, the Collector of South Canara.

Bethlehem, a Nativity Play by Mr. Lawrence Housman, was performed for the first time with music by Joseph Moorat, under the stage-direction of Edward Gordon Craig, in the London University Buildings, in December 1902. With the kind permission of the author the play was staged in St. Aloysius' College, Mangalore, on January 6th of this year.

The curtain rose on a group of shepherds that had taken up a variety of sleeping attitudes under the star-bespangled dome of heaven, while one of the fraternity, more in a sitting posture, softly crooned to himself snatches of a song to lull sheep and shepherds to sleep. On a sudden they were awakened and startled by the glorious vision of a bright angel clad in a shining garment, picked out with gold. In the moonlit stillness of the night, his sweet voice rang out soft and clear, and he delivered himself of the "tidings of great joy" in a manner that pleased everybody. Master Marcel D'Souza, the oldest of the shepherds, and the centre of the group, when confronted by the dazzling celestial messenger, acted in a manner that was deservedly admired. He bowed his head low, shaded his eyes with the left hand lest they should be blinded by the dazzling splendour, while the right trembled violently as it hung low down.

When the little angel had done speaking, a multitude of the heavenly host most daintily dressed, with wings of exquisite workmanship springing out of their shoulders, appeared in another corner of the sky, with a halo of light glimmering behind them, and their feet hidden in clouds of glory. On their glorious appearance a French gentleman present at the drama remarked that the *mise en scène* was simply lovely. The army of little angels chanted the old, old hymn that sings "Glory to God in the highest" and brings "Peace on earth to men of good will."

Of the young shepherds, Masters Basil Fernandes and Stanislaus Coelho deserve special mention for the manner in which they entered into the spirit of the play, thereby showing that they have in them the making of good stage-players. When the simple shepherds heard the errand and the music of the angelic choirs, they felt reassured and marched in a body to Bethlehem singing as they went.

The scene in which the Magi entered Jerusalem with all the pomp of oriental magnificence was one which fairly took the spectator's breath away. The stately procession in which the kings and their imposing retinue took part, stamped itself indelibly in the minds of the beholders. Archangel Gabriel as personated by Master Titus Coelho, who was arrayed in a costume that well became him, with his brows encircled by a gold diadem, presented a striking figure. The Archangel met the Magi to direct them to Bethlehem.

In the meantime the shepherds arrived at the Grotto, where they found the Child with Mary His Mother, the latter breathless with adoration—all exactly as described by the angel. Near the manger were the traditional ox and ass. A dog and a sheep, too, lay asleep. All these fine figures were moulded in clay by a talented young sculptor, an Old Boy of the College, that promises to be a splendid artist. The shepherds fell in adoration, then surveyed everything around them and offered to the Mother bread, cheese, a wicker-box of nuts and a flagon of wine. One of their number placed at the feet of Jesus a live little kid which he loved as the apple of his eye, but with which he parted for the sake of his dear friend, the Child Jesus. He

had all the ado in the world to keep the little thing from bleating, lest the cry should just at the wrong moment excite the risible faculties of the juvenile part of the audience.

While the shepherds were paying their simple homage to Jesus as love knew best how, and in turn engaged in sweet converse with the Maiden-Mother, the Magi with their splendid retinue came upon the scene and formed an inner circle round her and the crib, rejoicing that their quest was at last over, that their eyes rested upon the Expected of the nations, and that to them was vouchsafed what had been for long ages denied to Patriarch, King and Prophet. As they bent the knee low, or fell prostrate at the feet of the Saviour of the world, the ample folds of the royal robes, gleaming in gold and crimson, gracefully swept the ground. While they presented their emblematic offerings, the simple shepherds, in no way disconcerted by the brilliant equipage, joined from behind in the same act of homage. The curtain fell upon the tableau engaged in the most solemn worship of the Most High, by the highest and the lowest of His creatures—by the majestic Magi, by the simple unsophisticated shepherds, and by the bright angelic spirits.

The play followed closely the Gospel story, without being marred by human fiction. Altogether, it reflected great credit on the stage managers and on the histrionic talent of the young actors.

COLLEGE SODALITIES.

The Junior Students' Sodality had its election of Officers on Sunday, January 14, with the following result: *Prefect*, Albert D'Sa. *Assistants*, John Coelho and Louis Pais. *Secretary*, Basil Fernandes. Fr. A. M. Colaço, late Minister of the Diocesan Seminary, and now on the College Staff, has been appointed Director of the Junior Sodality.

The Senior Sodality held its half-yearly election of Officers on February 4. *Prefect*, Martin Coelho. *Assistants*, George Coelho and Bonaventure Pais. *Secretary*, Marcel Lobo.

The following letter has been addressed to all the members whose address could be made out from our ancient records. But as there is an atmosphere of un-up-to-datedness about them, it is feared that

a few at least of our distinguished alumni have been overlooked. We hope that they may come across the present appeal. A brief message from them with a token of their continued interest in the College Sodality, will rectify our lists and give us an opportunity of making or renewing our acquaintance with them.

MARTIN COELHO, PREFECT.

*St. Aloysius' College,
Mangalore, February 16, 1906.*

DEAR SIR,

The twenty-first of June eighteen hundred and eighty-one marked an era in the annals of St. Aloysius' College and of the town of Mangalore, for on that day seventeen youths led by the Reverend Father John Sergeant, S. J., knelt before Our Lady's Altar to consecrate themselves to her as their Patroness, Queen and Advocate. That was the nucleus of the Sodality of the Presentation, which has been flourishing ever since; and we, its present members, rejoice to think of the large number of those who preceded us and who, now dispersed all over the British Empire, are gaining for themselves laurels in various fields of labour and doing credit to the land of their birth, under the auspices of the august Mother of God.

The twenty-first of June of the current year will consequently be the twenty-fifth anniversary of the blissful event. Ours is an age of Jubilee-celebrations. Why should we not, then, solemnize, and perpetuate the memory of the Silver Jubilee of our Sodality? The very mention of it awakens in us all the tenderest feelings of loyalty and love.

This, then, is the object of the present circular, to invite you, dear Sir, to join us in carrying out the plan we have formed to honour our Heavenly Mother.

The date of the Feast will be fixed later on and shall be duly communicated to you. In connection with the festival it is proposed to present a suitable souvenir to each of the members, past or present, whose name figures in the Sodality register.

To this end we, the undersigned, call on you, dear Sir, to join us in the celebration and help forward the pious object by forwarding your contribution to the Secretary. A copy of the list of subscribers will be published and sent to you in due course.

Hoping that our appeal will meet with an enthusiastic response from each and all, and wishing you the choicest blessings from the Mother of Divine Grace,

We have the honour to be,

Dear Sir,

Yours faithfully in Xt.,

CHARLES GHEZZI, S. J.,

Director.

MARTIN COELHO,

Prefect.

GEORGE COELHO,

Secretary, Managing Committee.

THE ROYAL VISIT TO INDIA.

The dimensions of the entertainment the school-children had in Mangalore on the occasion of Their Royal Highnesses' Visit to Madras, would be adequately described by saying that it was got up—planned and carried out—by Mr. Martin Pais all by himself. For, as every body knows, Mr. Pais's hospitality on such occasions is like an oriental shower: "It never rains but it pours." We cannot, however, resist the temptation of giving to the public some tit-bits from a letter on the subject from one of the boy-guests to a friend of his in Madras. We suppress names not to betray confidence, and just touch up the language to prevent detection.

"You have, doubtless, had grand things in Madras in honour of Their Royal Highnesses; but I doubt if your schoolboys have had anything like the treat that we enjoyed here in Mangalore. Our Committee also drew up for the occasion a grand programme. We schoolboys came in for more than the usual share. For Mr. Pais took us under his own patronage, and when Mr. Pais takes up a thing, you know he never lays it down until he has done it in his own glorious style. I did not count—for I really could not—the number of boys and girls that filled the Coronation Gardens. In fact it was so large that at first I thought that a good many wayfarers must have turned school-children for the nonce, as it sometimes happens on such occasions. But this was not possible as each school was marched in under the strong escort of its own teachers. But where did all the good things come from to satisfy so many? For you know, besides schoolchildren, there were lots of other people. There were many ladies and gentlemen, European and Indian, Christians and Hindoos, and also Parsees and Mahomedans I think. The refreshments came all the way from Bombay, by the Shepherd Steamer of that Thursday. Yes, it was all superlatively jolly and grand. There were two bands in attendance; there was singing and gramophone; and when the gentlemen were having their tea, the Miss Paises played some beautiful pieces of music with piano and violins. Two Fathers also made stirring speeches on Loyalty, Father Macry in English and Father M. Collaço in Konkani. The remembrance of all the good things we had that day will be quite enough for me to remain always a loyal subject."

Personal Paragraphs.

HIS Lordship the Bishop of Mangalore was the recipient of warm greetings on February 5th, his sixtieth birthday. That the Lord may spare him for many years in health and vigour is the earnest prayer of his Diocese and of the Professors and student body of the College.

The Rev. George Bartoli, S. J., late Professor in the College Department, has been delivering a course of lectures on Dante in University College, St. Stephen's Green, Dublin. The first of the learned series was entitled "Dante: the Man and the Poet." Among the audience there were the Most Rev. Dr. Donnelly, Bishop of Canea, the Rt. Rev. Mgr. Molloy and many other distinguished ecclesiastics.

The Rev. D. Vilella, S. J., who is still remembered as a popular lecturer on Physics and Chemistry is now at the antipodes, doing excellent missionary work in Buenos Ayres. We must thank him for a copy of "A Través de las Misiones Guaraníticas," a charmingly written and copiously illustrated record of the mission.

From Prefect of the Catholic Gentlemen's Sodality to Munsif is a rare, though by no means an abnormal transition; and such a transition was witnessed in the case of Mr. A. P. P. Saldanha, B. A., B. L. Before his departure for Puttur where, by the way, his grandfather's name in a similar official capacity is still in benediction, Mr. Saldanha received a cordial send-off from his brother-Sodalists. His successor at the head of the Sodality is Mr. Antony F. Coelho of Codialbail, whom the College may claim as her own, for though not exactly a regular student, he took lessons in Latin from the late Fr. Willy.

On February 11th, there was a large gathering of ladies and gentlemen in the Catholic Union Club to hear Dr. Lawrence P. Fernandes's exceptionally interesting lecture on "From Mangalore to London and Back." We have known the good Doctor in various capacities—as a bright College student, a successful Surgeon, and as a skilful eye specialist; but his first appearance as a lecturer was something of a revelation. He gave us the results of his

observations in pure and polished English, and the remarkable success of the evening has induced the Club to ask him to deliver a lecture on "Rome and its Wonders."

Fr. Casmir Saldanha, S. J., who was with us last December, is now stationed at Palamcottah as Manager of the flourishing High School. He is evidently a man of manifold activities, for besides taking up his own share of scholastic duties, he is the Director of a large Sodality and the President of the Catholic Club.

Mr. Elias Brito writes from Maymyo, Burma, to say that his first year as Headmaster of the Municipal School, has been a very successful one.

Mr. Henry Vaz is now Brother Antony in religion. He is on the teaching staff of St. Paul's High School, Rangoon, the popular educational establishment conducted by the Christian Brothers. His brother Mr. James F. E. Vaz (B. A. Latin Div. '99) after going to Mandalay in 1905, passed the Teacher's Higher Grade Test wherein he headed the list of successful candidates. His services have been secured for the Entrance class of St. Paul's High School, and his work has merited for him high commendation from the Inspector of Normal Schools.

Mr. Nicholas D'Souza, Secretary of the R. C. Provident Fund, Codialbail, kindly sends us a copy of the Seventeenth Annual Report for the year ending 31st December 1905. It is a record of which the Board of Managers may be legitimately proud. The General Balance Sheet shows that the total funds at the end of the year were well over one lakh of Rupees.

Mr. J. P. Nazareth, Forest Ranger VI, has been transferred from S. Canara to S. Malabar.

Mr. M. Venktappa, B. A., has been appointed Manager of the local Police Office. Among the Sub-Inspectors of Police selected for a course of training at Vellore, we notice two Old Boys, viz. Messrs. Felix Pereira and Liguori Saldanha.

Rev. Gregory Sinnapen, for many years the Prefect of the Altar Boys' Society at Milagres Church, has just made his first Vows in the Congregation of the Oblates of Mary Immaculate. He is now a student of Theology in St. Martin's Seminary, Jaffna.

Mr. George Albuquerque (B. A., '06) left us in March to join the Novitiate of the Society of Jesus at Shembaganur, Madura. Among the young Levites in the far-famed House of Studies, the Mangalore Mission counts three, viz., the Revv. M. Barboza, Louis Coelho and Thomas Gonsalves.

Mr. Xavier Colaço who was for some time attached to the Revenue Settlement Office in Mangalore is now Supervisor, No. I Party, Salem.

Mr. John Fernandes (B. A., Language Division, 1906) has not entirely severed his connection with the College, for he continues as Organist. We note with pleasure that he is prepared to give lessons in vocal and instrumental music.

Mr. Martin Coelho is the latest acquisition to the staff of Infirmarians in charge of Fr. Muller's Hospitals. His sister Benedicta has been similarly devoting herself to the voluntary task of nursing the sick and suffering in the Women's wards.

The Training Department attached to St. Ann's High School has been as usual productive of good results. The following have passed the Preliminary Examination for Teacher's Certificate, Upper Secondary Grade (Trained):—Flora Gonsalves, Philomena Pinto and Juliana Vas; while Winifred Green, Delphina Dias, Jane Moore, Josephine D'Souza, Maude Taure, Louisa Nery, Angelina Pereira, Lucy Saldanha, and Florence Pearl have passed the Lower Secondary Grade (Trained).

On February 2nd, a very touching ceremony took place in St. Ann's Church, when three Postulants were invested with the habit of Carmelite Tertiaries. The young ladies were Miss Rachel Luis (Sister Cecilia), daughter of Mr. Alexander Luis of Kallianpur, Miss Pauline Fernandes (Sister Frances), daughter of Mr. Boniface Fernandes of Codialboil, and Miss Teresa Castelino (Sister Josephine) daughter of Mr. Paul Castelino, Tahsildar of Mangalore. The function was conducted by the Very Rev. J. B. Rossi, S. J., Vicar-General and Superior of the Mission, and an appropriate discourse was preached by Fr. M. Fernandes, S. J., brother of one of the nuns.

On Septuagesima Sunday, February 11th, in the Church of St. Joseph, Jeppoo, His Lordship the Bishop of Mangalore conferred Holy Orders on the following students of the Jeppoo Seminary:

Tonsure, Antony Coelho, Denis D'Souza, Julian D'Souza, Victor Fernandes, and James Sequeira. *Lector and Ostiarius*, Stanislaus Bangar, Faustinus Aranha, Gregory D'Souza, Lawrence Fernandes, Reginald Pinto. *Priesthood*, Revv. Francis Aranha, Piedade D'Souza, Peter D'Souza, Matthew Minezes, Salvador Mathias, Joseph Pais, Casimir Minezes and Denis Luis. Only two entered the Diocesan Seminary this year, viz., Messrs. Louis Saldanha and Cyprian D'Souza.

Dr. Paul Fernandes, who was for a time Plague Doctor and Inoculating officer in the Belgaum and Bijapur Districts, has been recently appointed Assistant Surgeon to the Bombay Port Trust.

At Santa Cruz Cathedral, Cochin, on 21st January, Mr. Julian Francis Coelho was married to Miss Rose Lima DeCruz. In the month of February at the Milagres Church, Mr. Salvador J. D'Sa, B. A., Sub-Registrar of Beltangadi, was united in matrimony to Miss Caroline Catherine Lobo, daughter of the late Mr. Lawrence Lobo. In the same month in the Church of our Lady of Dolours, Codialbail, Mr. Cyprian Pais was married to Miss Mary Fernandes, daughter of Mr. Boniface Fernandes. The ceremony was performed by the bride's brother, Fr. Marian Fernandes, S. J., who also preached on the occasion. The marriage of Mr. Manuel Coelho, of Fr. Muller's Homœop. Dispensary, to Miss Mary D'Souza was celebrated at the Milagres Church.

We have received a set of pamphlets from Fr. C. Dias, the valiant champion of Temperance in India. They are reprints of articles contributed at various times to *The Examiner* and the *Catholic Herald of India*. The professional qualifications of the authors of these booklets are a guarantee for the judiciousness of their statements. One is often tempted to set down temperance lectures and temperance tracts as the intemperate outpourings of enthusiasts or faddists. But in the present case, the general tone of the writers is extremely moderate though not a whit the less convincing in argument. In our advertisement columns will be found a complete list of St. Ann's Temperance Society's useful publications, and even though our readers may not personally need the total abstinence Pledge, they would do well to acquaint themselves with the object, aim and practical working of an

Association that is destined to further the interests of the Catholic home in India.

Mr. I. P. Fernandes, Pensioned District Munsif writes to us:—

I have lately read at pages 40-47 of the *History of the Diocese of Mangalore*, a translation of the Canarese narrative of the captivity of the Catholics of Canara in Seringapatam, professed to have been written by a man of Barkur Taluk. As the said history is a transcript of the articles published in the Magazine, I take the liberty to inform the readers thereof that the author of the above narrative was Mr. Ignacio Fernandes of Tonse, the youngest step-brother of my grandfather, Monu Prabhu *alias* Manuel Fernandes, and the first Tahsildar among the native Catholics of Canara and also the first among the five members of the family, who successively rose to that distinction and two of whom were promoted to the then highest post of Head Sheristedar of the Collector of Canara. One of the latter and another member of the same family reached the office of Dy. Collector.

I lent the said narrative and certain correspondence with a few books to the late Mr. F. Mascarenhas for the purpose of composing a history of Canara. I have heard that his son gave them to the College. I also delivered a copy of the narrative to an eminent officer of the I. C. S. at his request.

Mr. Hilary F. Saldanha has kindly forwarded to us the following copy of the letter he has received from the Very Rev. Fr. General of the Society of Jesus:—

Rome, 12th January 1906.

DEAR MR. SALDANHA,

I received your kind letter of December 5, and sympathize with you deeply in the death of your beloved son, Vincent Joseph. Your grief at his loss must have been bitter, indeed, because of the sudden and distressing character of his death; but you have the consoling thought to sweeten the bitterness of the pain, that after a life of such innocence, your child is now safe in the arms of God, there praying for his dear Father and Mother. The printed sketch of his life is greatly edifying, and it must be a great consolation to you to think that you are the father of such a child of predilection. I will remember you in my prayers that you may bear your heavy trial with true Christian fortitude and resignation.

Yours sincerely in Xt.,
(Signed) L. MARTIN, S. J.

At Kankanady, on January 16th, died Mr. Balthasar Noronha, the father of the Rev. Thomas Noronha, S. J. The deceased was a very highly esteemed parishioner of Fajir, which during a long life he had benefited by his counsels and his contributions. The years of his life had gone well beyond three score and ten, and but for partial loss of sight, the good old man was hale and strong in every respect. During his last days he had the comfort of the presence of his son, who also sang the Solemn Requiem Mass for the repose of his soul. *R. I. P.*



OBITUARY.

CAMILLO JULIAN COELHO of the Matriculation class of 1903, died on February 11th. He was the eldest son of Mr. Joseph Francis Coelho, and was from his earliest years a gentle and warm-hearted boy. While at College, he was an athlete of no mean order and his clever feats on the double trapeze on the occasion of Lord Ampthill's visit to Mangalore were very much admired. After leaving College, he proceeded to Bombay to pursue a course of Mechanical engineering, but before many months were over, the symptoms of the disease that was destined ultimately to carry him off, made themselves manifest and forced him to return home. He bore the sufferings of a protracted illness with edifying patience, and passed away peacefully conscious to the last. His funeral was attended by the Gentlemen's Sodality of which he was a devout member.

PIE DADE REBELLO, son of Mr. Joachim J. Rebello of Codialbail, died at Poona on March 11th. After discontinuing his studies in St. Aloysius' College, he attended St. Joseph's College, Trichinopoly, and in November 1902 took up a situation in the Sea Post Office, which he left in June 1905, when he was transferred to the Military Accounts Department. From his father, he had inherited the gift of music in an eminent degree, and he turned his musical talent to good account in Poona where he was a leading member of St. Francis Xavier's Church Choir. A friend of the deceased writes to say that ceaseless work as Auditor must have undermined his delicate constitution, and brought on typhoid fever, which proved fatal. His funeral was largely attended and the officials of various classes and creeds that accompanied his corpse to the cemetery at Hadaspar testified to the esteem in which he was held both in the office and outside.

R. I. P.