

# THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College.

VOL. II.

MANGALORE, MICHAELMAS, 1902.

No. 7.

ABUNDIO CAVADINI S. I.

MANGALORENSIUM EPISCOPO.

**S**ALVE, Lololidum decus,  
Indorum columen, gloria Bergomi!  
Laetis te numeris canam,  
Cui mitrae bifidae cingit honor caput;  
Quem Petrus comitem sibi  
Solvendis pelago retibus addidit.  
At non hic honor otia  
Defert, sed trepidas sollicitudines.  
Te Mangalorico iuvat  
Insudare gregi; septa recentibus  
Implevisse ovibus; lupos  
Amandare procul; pascua debitis  
Circum claudere sepibus,  
Vitamque, est ut opus, pro grege fundere.  
At te nobilis erigit  
Virtus, cui Superi praemia conferunt.  
Sponsum te docet integrae  
Sponsae, qui digitis cernitur annulus,  
Custodemque gregis pedum,  
Sceptro nobilius. Solliciti refers  
Iam Pastoris imaginem,  
Gestaturus oves ipse humero tuas.  
Figamus, Socii, pia  
Figamus, memores oscula dexterarum.  
Vos ne torreat insolens,  
Quis nunc induitur, splendor amictuum.  
Amplum denotat Infula,  
Sed praefert animi candor amabilem.

*O. Cagnacci S. I.*

THE INDIAN EDUCATIONAL CRISIS.

There is disquiet in the Educational world that speaks the English tongue. The atmosphere of England itself is heavy with rancorous sayings and doings, with threats in respect to the new Education Bill that has been introduced into Parliament. American circles are discussing the important question of woman's education, Australia considering how she may improve her Universities and, here in India, the Indian Universities Commission has just closed its sittings and sent in its report with commendable dispatch, considering the breadth of its inquiry and the varying and sometimes conflicting mass of evidence that has been laid before it. With Lord Curzon at the helm we may be assured that the good ship Education will be managed with tactful skill and steered safely through and past the dangers that have surrounded it into safe waters where with a fair wind and clear sky, it may be hoped, it will make its way over the billows of the Future in better trim and with surer course. While, then, we await, not without impatience, the final disposal of the most important issues the Government of India has now to discuss and decide, it will not be profitless to look around us and take a survey even if it is of only one corner of the situation.

As we have so often been told of late, half a century has now nearly elapsed since the famous Dispatch of 1854 gave the first impetus to Western Education in India, and nowhere has it been more eagerly and widely sought after, or taken advantage of than in this Presidency. The rapidity with which Western learning has spread over the land, the ever increasing development of existing and the springing

into life of new educational institutions of every kind for imparting it, has been phenomenal and without precedent in the history of education. The Halifax Dispatch of 1854 found a certain number of schools sparsely scattered over the country, some of them Government institutions and some of them supported by Missionary bodies, which, added to the indigenous pyal schools, numbered in all 13640 with 204856 scholars, but of these only 120 with 6124 scholars, were what we should now call recognized, whereas the last Report of Public Instruction enumerates 47 Colleges, 863 Secondary and 20305 Primary Schools in which Western knoweldge is being imparted to 731,207 scholars, while Vernacular institutions aggregate as many as 5711 with 119,017 scholars. Even allowing for the increase in the population of the Presidency, no one can dispute the vast comparative, as well as actual extension of educational establishments and of the numbers who frequent them. No one can say but that the measure inaugurated in 1854, so far as it has given an impetus to education, has realized the most sanguine hopes of its projectors, far away and beyond the utmost limits of success that the wildest dreamer could have predicted; not only are the educated classes among the Natives of this Presidency and all over India becoming a very appreciable quantity in regard to mere numbers, but they are naturally acquiring an ever increasing influence in the State. Not only have schools sprung up and multiplied all over the face of the country but India reckons no fewer than five Universities (and is already talking of adding to the number) which confer degrees in Arts, Law, Medicine, Engineering, Classics, the Sciences, Teaching, and even Agriculture. There is no lack of intellectual gymnasia for imparting Western Science, nor of academical honours to be gained; and still less of aspirants to contest them. To an outside casual observer all would seem to be as prosperous as could be wished. That much remains to be desired, however, in the system that has grown up in these fifty years has become more and more evident of late to those entrusted with the working of the machine, to those who have their hand at the helm. The laudable efforts of the present Government of India to get at the root of the complaints

that are heard on every side have culminated in the recent Indian University Commission, which is a further sign, if any were wanted, that all is not so bright as seems at first sight. A dark spot exists on the surface, indicative of something not all right beneath. Nor, when we reflect on the rapidity of its growth, is there any great matter for surprise that in so vast a concern as our educational system there should be some flaws that are now found to interfere with its advancement, some defects here and there, the results of ill-considered measures forced on by the necessity for immediate action or that have evolved themselves out of the force of circumstances as time has progressed.

The complaint I propose to take up is that the education imparted has been superficial and that instruction has been received, not with a view to education but to obtain a certificate in some form or other, and with the view, once this has been obtained, to forget as speedily as possible the disjointed waifs and strays of knowledge, acquired at the cost of so many years' time and labour, that may be found hanging to the memory. Of course, it is not pretended that this is more than a general charge. It is everywhere admitted that there are found distributed over the country many brilliant exceptions, men of superior talents who have made the right use of the knowledge imparted to them and whose training and culture is a credit to those who have been entrusted with it. If however this general charge has any widespread foundation, and the evidence before the Commission tends to show that it has, the conclusion remains that the whole system is gravely defective and that it is none too soon to think of a salutary reform.

Now, with regard to this Presidency, it has long been apparent to the most casual observers that the effect on the multitude, of the instruction imparted in our schools and colleges, has been very far from satisfactory, very far from being proportionate to the time and work expended upon it. The power on the part of the educated natives to understand and express themselves in English has often been commented on adversely. It has been found that while their intelligent knowledge of English is far from satisfactory, they are quite as wanting in anything beyond a mere colloquial

knowledge of their own vernaculars. They have been remarked to possess a merely mechanical power of rapid calculation, while in point of intellectual capacity their grasp of Mathematics is said to be feeble; and as to other accessories, got up for their Examinations, all trace of them soon disappears. The gravity of such a state of things cannot be over-estimated. That it is a true bill of indictment against the system as worked in Madras, is clear from the unanimity of opinion and the increasing frequency with which of late years it has been urged in the public journals, in the Senate of the University and in the fact that the Government of Madras deemed it advisable to assemble a Conference of experts in 1899 to discuss and advise upon it. In the *Christian College Magazine* for October 1899 there is a paper on the "Deterioration of South Indian School Education," from which in confirmation of my statement I make the following extract, parts of which I have italicised to draw attention to them. After saying that some Matriculates (for it is school education upon which he is animadverting) are as good now as any that have ever been produced, the writer goes on: "But the average has greatly fallen and is *still falling*. As regards their power of speaking and still more of *understanding English*, as regards interest in their ordinary studies, as regards general intelligence, general information, and the *power of using and applying such knowledge* as they have, the common mass of the Under-graduates of to-day are conspicuously inferior to the Under-graduates of 15 or 20 years ago." Naturally preoccupied with our own interests, and searching for the cause of our failure and its remedy at home, we have been so absorbed with our own affairs that we have been inclined to throw the blame on local defects and to seek for local remedies for what was felt to be a very crying evil and one for which how to apply the remedy is even yet not very clearly seen. Everyone saw or fancied he saw where the evil lay, and had his own panacea for it, but there was much divergence of opinion as to the mode of rectification. Some amelioration of acknowledged faults has been tried and not without a partial good result. It has been left for the evidence before the Indian Universities Commission, however, to dis-

close that this superficiality is by no means confined to Madras, and to emphasise how widespread and deep-seated the evil that we thought to be, chiefly at least, our own, really is. This superficiality which we conceived to be corroding our local system is found to be common to every part of India and to permeate more or less every department and phase of instruction. The evil therefore would seem to have its roots, not in any local arrangements or circumstances, but to be inherent, partly, in the original system that was inaugurated in 1854, and partly, in the local circumstances of each geographical division of the Empire. So widespread is it, so varied in its incidents, its effects and causes that when the last witness before the Indian Universities Commission, Mr. Harkishen Lal, a Cambridge graduate, representing the Government College Union at Lahore, began his evidence with the tragi-comic announcement "I will astonish you." Dr. Mackichan replied, "I don't think you will. Not *now*. We have heard too much to be astonished at anything," and yet, after hearing the information that was to astonish the Commission, Dr. Mackichan was fain to allow "That is a new conundrum I admit; we have seen and heard some strange things but we have not seen that before." Now this superficiality is everywhere largely attributed to "cram." Mr. Stephen, Officiating Principal of the Duff College, defines what is meant by "cram," so aptly that I venture to reproduce that part of the evidence here in order to make clear what is the evil so universally admitted or condemned. The word "has," he says, "two legitimate meanings. In one sense it means committing to memory without any exercise of intelligence, and for a temporary purpose, information which we have no interest in and try to forget as soon as the purpose is served. In this sense of the word we have had a great deal of "cram" in the study of English. In another and still more objectionable sense, it means learning by rote phrase and formulæ which we do not even understand, for the purpose of reproducing them at an Examination. In this sense we have had a great deal of it in another subject which I may be allowed to refer to." Now there is also a very legitimate, useful "cram" that may be beneficial to a youth *after* he

has made his studies, which a man in England avails himself of in preparing for some particular competitive Examination, such as that for the Army or Indian Civil Service, to supply which there is even a class of professional "crammers." This, however, as one of the witnesses remarked, is not what is meant here. The evil we are suffering from in India, and which is the cause of superficiality, is what Mr. Stephen so aptly describes and energetically condemns. Against it there has been a universal "Tolle" by nearly every professor of the sister Presidencies who has given evidence before the Commission. To "cram," with scarcely a dissentient voice, they all ascribe the superficiality of Indian Education.

Such unanimity of opinion the Government of India could scarcely afford to overlook, even if they desired, but they were already aware of the existence of this "cram" before the sitting of the Commission, for on para 14 of their Resolution on Mr. J. T. Cotton's Quinquennial Review of Education, the Government of India say: "There is a strong impression in many influential quarters that the present system fosters cramming in the earliest years of a boy's education and subordinates educational work almost from the first to Public Examinations. This is a matter that calls for most serious consideration." Not only has "cram" been forced upon professors and teachers by circumstances which they have found it impossible to control, much less to mitigate, but it has so grown into the habits of students, who are likewise victims of the system, that they do not see that it is an evil and have no desire therefore to be free from it. "Cram" has associated itself with their interests. Mr. Robson, Principal of the Government College, Lahore, in a written statement appended to his most interesting and outspoken evidence, says in illustration of this:—"A College which thought only of educating its students in the best sense of the word and not at all of *cramming* them would soon be left with empty benches. The causes are many. The students themselves and their parents care only about passing. The students become restive if the Teacher goes beyond the Text-book, they object that 'This is not in the course' or ask 'Shall we be examined in this? It is unreasonable

to blame students. They must think first of making their living and supporting their families, and the necessity of trying to secure good appointments by passing must take precedence of all other considerations."

We may feel assured, then, that this grave defect is one of the points which the Government of India will anxiously consider and endeavour to rectify. That "cram" is eating into the very vitals of Indian Education is clear enough, but how it is to be overcome is, as we have already said, by no means so clear. None of the witnesses even ventured to make any definite suggestions on the subject, and several spoke of reform in terms of desponding hopelessness. Any measures therefore that may be taken will demand the most careful consideration and will have to be well thought out before being adopted. Nor is this all. Considerable skill and tact in applying the measures will have to be brought into play if the evil is to be checked without at the same time giving a serious check to the progress of education throughout the country. The evil, we are told, has been brought into existence by various causes, and it will not be amiss to probe some that have been urged before the Commission as productive of and helping to maintain it.

Within the limits of an article like this I cannot quote, as I could wish, from the evidence that is before the Indian Universities Commission. Coming as it does from such a select body of experts in Education drawn from all parts of India, men of learning and great experience, their words would naturally carry greater weight than can be derived from a summary with my own comments and illustrations, such as is all I have space to enter upon. All that I can do therefore is to place on record my impressions of the evidence as to the causes to which this system of "cram" has been traced by a great number of the learned and able men who have spoken on the subject, such as Messrs. Macmillan and Jackson of Bombay, Stephen of Calcutta, Robson, Ewing, and Portman of Lahore, and others. If the question was not dwelt upon by the Madras witnesses, it is not because the evil does not exist in Madras, but because local measures, as I have noticed, have already been taken against it, and the subject was therefore not

so prominently before their minds at the time; but even here the lamentable defect of English, which is one of the consequences of "cram," was noticed by several witnesses.

I may say then "cram" has been attributed chiefly to three among other causes:—(1) to University Tests being inseparably mixed up in the public mind with tests for the Public Service; (2) to the unhealthy rivalry between schools and colleges excited by statistics and the Pass lists of public examinations; (3) to the multiplicity of subjects candidates are required to master for each successive Examination. We will take them in turn.

Desirable as it may be, and right, to make entrance to the Public Service dependent on certain educational attainments, it must surely now be recognised that it was a serious injury to education to set before the people entrance to the Public Service as a stimulus to education, and yet this is what the Dispatch of 1854 expressly did. "We believe," it says, "that the numerous vacancies of different kinds which have constantly to be filled up may afford a great stimulus to education. The first object must be to select persons properly qualified to fill these situations; secondary to this is the consideration how far they may be so distributed as to encourage popular education." These were unfortunate expressions, and perhaps were not intended to be interpreted to mean what has been understood by the successive Governments of India, for in other places the appointment to the Public Service of educated persons is spoken of in a healthier and less dangerous way. Practically what has been done has been to make a University Degree or Certificate a "sine-qua-non" condition of entrance to the Public Service, and to such an extent has this been carried, that, where there has been a difficulty in securing candidates for employment, some departments, we are told, have actually been content to accept the University Registrar's receipt for the application fee for University Examination, as equivalent to a pass. This certainly must have been one of "the strange things" the Commission heard in the course of its inquiries. This is giving a value to a "Failed Matriculate, F. A. or B. A." with a vengeance, in a quarter one would least expect. This however is by the way.

The evil is that there being no entrance to the "El Dorado" of Government Service but through the University gate, it is not surprising that education has come to be looked upon by needy parents with intelligent, and often with unintelligent sons, as a necessary evil to be undergone at considerable expenditure of money, trouble and time, in order to gain the promised land of wealth and influence that, in hope at least—and how hopeful our students are!—a pass makes them eligible to enter. While as to Western Education, for its own sake, it has not acquired that value in the eyes of India's people that we so fondly hoped for. Obviously the straightest, shortest, most ready-to-hand method is what self-interest must dictate as the best to the aspirant to academical honours; and that has been found in "cram."

Secondly. The continual call for statistics and the exaggerated and often false value given to percentages of passes in rival schools has tended to excite a most unhealthy rivalry between schools, and the merit of a school or college has come to be gauged, not by the useful men it turns out or the sound education it imparts, but by the percentage of passes it obtains in the University Examinations. The result has been most baneful. A most unhealthy rivalry between schools has been generated and though the day has happily passed away now, it was no uncommon thing, if we may rely on the reports that have floated down to us from olden times, for a Principal and Manager of even an influential institution, in those days, to watch the pass lists and write all over the country to tempt those who passed high in other schools to transfer their allegiance to his own, with a view to a good result for the next examination. More than one witness complained that the Department of Education calls for returns from each college or school of their annual Examination results, and animadverts on them publicly and obviously with the same fatal consequence—unhealthy rivalry. Many spoke against this rivalry and urged that a school that paid no attention to these results would go down in the public esteem which looks to Government for its cue. Hence that the system that secures the highest percentage of passes is the system that is forced on it and this has been found to be "cram."

Thirdly. Throughout the evidence the same complaint has everywhere been raised that is implied in Mr. Stephen's double definition of "cram." The "absurd custom" which is accepted everywhere of treating a subject, say English, for instance, as though it were several distinct subjects, has come from the system of our Examinations, which, though Dr. Miller seems to think these "are about what they should be," does not meet with the same approval by the majority of witnesses who have spoken on it. Thus we find English, in the Madras University, to take a home case, split up in Matriculation into (a) Text and Grammar, carrying 70 marks; (b) Composition and Paraphrase, carrying 50 marks; (c) Translation with its 30 marks. Of course these are popularly regarded as three separate subjects, and the candidates and teachers commonly speak of them as distinct and separate, and so with the rest. Hence in Matriculation we have no fewer than twelve subjects; and, to touch another point so frequently spoken of in the evidence, in the Texts that are appointed, whether by the University or by the schools, we find the same result in another form crops up. For example, for History and Geography, in the Madras Matriculation, we have usually—*i. e.* in all good schools—Texts for English History, Indian History, General Geography and the Geography of India—four Texts, written, as was said in reference to a similar case in Bengal, in language often unavoidably more difficult than the English Text of which, admittedly, the candidates, even after it has been explained to them, have not an intelligent understanding. It needs no argument to prove that there is no time to teach any subject thoroughly and that the market is flooded with any number of "Made Easy" series of cribs and notes which supply students with cut and dried information on the points on which they are likely to be questioned; and it is these and not the Texts appointed that are eagerly crammed by the candidates. What wonder is it, then, it is asked, that the kind of knowledge imparted to them is superficial and worthless as education? It has not given the students "any power of using and applying" knowledge; but it has enabled them to store up in their memory certain dry unconnected items of

knowledge which have helped them perhaps to score the minima of marks required to pass, which it is not wonderful that they have neither grasped nor seen the practical utility of, and which they hasten to drop out of their memory as soon as the hateful necessity for retaining them has ceased to compel them.

Such is a very brief summary of the evidence on these points, of men of experience as Teachers in India. It is a sad picture, but it points persistently to a gigantic evil that cries aloud for reform; and we look forward with hopeful anxiety to the publication of the measures which the wisdom and prudence of our Rulers shall dictate for the purpose.

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

#### MINICOY.

"The land where woman is lord of all she surveys" was the caption of a paragraph in *Answers* which caught my eye last December as I whiled away the hours under the awning of the R. I. M. S. *Canning* in the harbour of Aden. Little I thought at the time that in two months I should visit that interesting land, but so it came about. A gynococracy in real life and actual existence rouses a deal of natural curiosity, and no matter how deeply embowered is the nest one desires to spy it out, even though it were hidden

Where the wild spice-trees waste their fragrant stores  
In leafy islands walled with madrepores

And lapped in Orient seas,

Where all their feathery palms toss, plume-like, in the breeze.

The island of Minicoy lies between the two archipelagos of the Laccadives and Maldives, about a hundred and fifty miles west of the coast of Malabar. It is a solitary island separated from the most southerly of the Laccadives by the Nine Degree channel (so named from the latitude), which is a hundred and eight miles wide, and from the most northerly of the Maldives by the Eight Degree channel, which is only sixty-nine miles. For purposes of government it is, like the Laccadives, under the Collector of Malabar. The island is of coral formation and about two miles square in area. It stretches out about seven miles in length in the form of a crescent, varying in breadth from

half a mile to a few yards. Between the two horns is an atoll enclosing a lagoon varying from a quarter to four fathoms in depth and covering an area of about thirty square miles. A landing can be effected only from the western or lagoon side, and even there with difficulty on account of the hidden coral reefs. Our ship had to feel its way, taking soundings as we moved along. At one place the leadsman tried a line of sixty fathoms without finding bottom, whereas another cast a few feet from the same place gave four fathoms. Five miles off shore our ship dropped anchor, and the rest of the way had to be made in a dingey accommodating from six to eight passengers. The fare is fixed at Rs. 5 each way, and not a jot will the boatmen bate for any consideration I am aware of. A long canoe painted with loud colours and manned by from twelve to sixteen rowers, but carrying no passengers, takes your dingey in tow and in about two hours pulls you ashore. The sensation in one of these dingey is the reverse of pleasant, for you are tossed about as in a cockle shell. With a hot sun beating down upon you, your most serious attention is occupied keeping your equilibrium, for should you lose your hold the chances are that the next moment would see you floundering in the water. I made the trip with the Collector, but the sea is no acceptor of persons and buffeted us most rudely for two mortal hours from ten to noonday, while the sun poured on our backs its most torrid rays.

As I had five hours at my disposal I started off after tiffin to see the sights. The first thing that impresses you on meeting the natives is that middle-aged men are conspicuous by their absence, while women are very much in evidence. The sterner sex is represented by children and boys under fourteen, and those "in the sere, the yellow leaf" verging on a second childhood. The explanation of this is very simple. The boys follow their fathers to sea at an early age, serving by preference as lascars on British merchantmen. The usual term of service is two years, after which they return to Minicoy for three months before going off again. The port of engagement is Colombo, to which these men get a free passage in the lighthouse tender SS. *Ceylon*. Lieutenant H. S. Brown, R. N. R., late

Port Officer of Mangalore, bears the following testimony to their character as seamen in his *Ports of India and Ceylon*:—"They generally make up a whole ship's company, and are patronized principally by the Asiatic Steam Navigation Company and man several of their fine steamers, and the captains speak very highly of their efficiency and steady conduct."

In other islands of the archipelago we observed that the people lived scattered here and there, whereas in Minicoy they are congregated in four villages. This may be due to the fact that the people of this island are a mixture of Malay and Mauldi, quite a different race from the Moplahs of our West Coast who prevail elsewhere. Monogamy is the rule, the women appear in public freely and take the lead in everything except navigation. Towns in India lag far behind the villages of Minicoy in their sanitary arrangements, which though primitive, are rigidly observed. The streets or lanes are straight and kept scrupulously clean. A place is set apart at a short distance from each village where all refuse and rubbish must be deposited. Latrines are provided for the use of the people, and such a thing as committing a nuisance in public or along the seashore, a very common abomination in India, would be a nine days' wonder in Minicoy. Tanks for drinking-water and for bathing are all built of masonry and kept free from pollution. An isolated place at one end of the island is set apart for smallpox and quarantine cases, and at the other end is a similar place for lepers. The beauty of it is that the whole island is organised and controlled by women. Instead of headmen we have headwomen here. The revenue is collected by them and handed over to the Government officer (*Monegar*). In visiting a house it is not my host but my hostess that does the honours, in which she is ably assisted by the young ladies of the household. Although we could not understand their language (Mauldi), they signified to us that it was their will and pleasure that we should make ourselves at home. Hospitable and affable they are every inch of them, and it does not seem to matter in the least whether you understand them or not, for they jabber away all the same. They are as well built as the Pathans. Their dress

resembles that of the Bedouins of Arabia without the purdah or mask. In jewelry they are much more sparing than their Indian sisters. The few men I saw on the island were of good physique and wore the dress of the ordinary seaman of the British India Company's boats. In religion they are Mahomedans, having become followers of the Prophet, according to Ibn Batuta, about the year 1200. Notwithstanding this polygamy is unheard of, which is all the more wonderful when we consider that out of a population of about 3,000 there are five women to every four men. In the matter of forming matrimonial alliances we are told the women, with characteristic independence, often choose to remain spinsters, while as a rule they vindicate to themselves the choice of a husband, every year being a leap year to them. It is no great wonder then that the men so readily leave home and court death in such numbers in our treacherous seas.

The island on the whole is very fertile. The cocoanut palm preponderates, but owing to neglect is not so productive as on the West Coast of India. Bread-fruit trees and yams are to be found, and various Indian vegetables are cultivated, but solely for home use. Rice imported from Colombo or sent from Calicut by Government in exchange for coir and cocoanuts is the staple food. Minicoy, unlike other islands of the archipelago, does not pay in kind but in cash, and coir is not a Government monopoly as elsewhere. The chief trade is in dried bonito fish, known in Mangalore as *Kong-gool-mas*. At first sight you might mistake it for mackerel, but upon closer acquaintance you notice the difference in size and colour. The bonito is from eighteen to twenty-four inches long by from six to eight in thickness. As it is a deep-sea fish broad flat-bottomed boats 30×15 ft. are employed in the fishing. In this boat a kind of tank is placed with holes in the bottom through which the sea-water enters for the benefit of a species of small light-red-coloured fish used as bait. A handful of this bait is lowered into the water in a small Chinese net and immediately the bonito is attracted and netted. Each boat has a crew of about twenty men. The sails are made of a kind of matting manufactured on the island, and the average speed

is from two to three knots an hour, which is a consideration since the boats have to go out to sea for miles.

As soon as the bonito is caught it is decapitated and disembowelled and then put by in a compartment destined for the purpose. The average catch is from fifty to sixty. As soon as it is brought ashore it is handed over to the ladies of the isle who boil it in sea-water for six hours. The bonito is then cut in two and each half is further divided into four parts, irrespective of the size of the fish, and exposed to the sun to harden and dry. When freshly cooked the fish is red and tough. It sells when dry at one *codufuthii* (two annas) per fish, and four pieces sell at the same sum.

As navigation in this archipelago is very perilous owing to the coral reefs the duty of succouring shipwrecked mariners is impressed in every way on the islanders. Very little fault is to be found with them in their behaviour in this respect. On account of its position between the two archipelagos Minicoy has been therefore selected by the Imperial Government as the site of a grand lighthouse, one of the best in the East, 122 feet high and flashing a white light every half minute at an elevation of 150 feet above high-water level. This is a great boon for mariners, for Minicoy has an evil reputation for shipwrecks. At the time of my visit I saw the hulk of a large boat stranded.

As it was getting late I had to make haste to catch the Collector's boat. I missed it, but fortunately the lighthouse tender was just shoving off and I had time to jump into it. As the wind was against us and it was very desirable that we should be clear of the lagoon before dark, we had to pull very hard to gain the open sea. It was then plain sailing, and we boarded our vessel at 7 P. M. and brought a very interesting visit to a close.

FEBRUARY 19, '02.

E. J. C. P.

#### THE PASSING.

A little joy;  
A little strife;  
Hope, fear, hate, love—  
And this is life.

A little pain;  
A shortened breath;  
Ease, rest, peace, sleep—  
And this is death.

The song, the sigh,  
The evening call—  
Thus live, thus die,  
Thus pass we all.



THE ORIGIN AND GROWTH OF KONKANI.

(Continued.)

11. We have divided the languages of the world according to the resemblances of their roots into five main families, namely, Aryan or Indo-European, Semitic, Hamitic, Scythian or Turanian, Malayo-Polynesian and American. It has been impossible to find any resemblances between the original stock of words of these families, though many connecting links have been traced among the races speaking the languages of these several families, in respect of physical characteristics, religion, and civilization. If no common ground exist between these families of languages, the fact can perhaps be accounted for by the occurrence in the early history of mankind of a dreadful moral or religious catastrophe, which had the effect of confusing their once one language and giving birth to new languages entirely differing from one another and from their old one language, a theory which finds confirmation in the account given in the Holy Scriptures. It is therefore perhaps a hopeless task to attempt to connect our Konkani with every language of the world, but its connection with the languages of the Aryan or Indo-European family has been clearly established. Yet the divergence between Konkani and any other language of this family will be found on many points to be very great. We find varieties even between the Konkani spoken in different localities and communities, and between the Konkani of the seventeenth century and this century. These varieties in different periods, localities or communities are caused in four ways, as shown by Professor Whitney, namely, (1) alteration in the outer form of words, (2) alteration in the inner content of words, (3) loss of words, and (4) addition of words.

12. The first mode of change is called phonetic decay or corruption and is going on continuously in every language. It is due (1) either to the tendency to save as much labour as is consistent with the necessity of making oneself understood, the process being called the law of economy or laziness, or (2) to the desire to be more distinct than the sounds of a word allow, which process is called the law of

emphasis. The alteration in the outer form of words proceeds along the plane of least resistance, seeking the easiest and most natural combination or utterance of sounds. When two syllables are joined together, or a single syllable is shortened, or for sake of emphasis other sounds are allowed to steal in, alterations take place by interchange or assimilation of sounds with sounds of the same class or an allied class according to the organs used in uttering them.

13. The process of phonetic corruption should be carefully distinguished from the process which goes by the name of Grimm's Law. The former is a process of derivation by shortening syllables, assimilating sounds or adding letters. The latter is a divergence in different directions, subject to laws of euphony, of what were originally indistinct sounds. It is not a case of corruption but of distinct pronunciation. The process of Grimm's Law is used only with reference to consonants. A similar process is observable sometimes in case of vowels under certain combinations in Konkani as compared with some other Aryan languages in India, for instance, we find that (a) words beginning with *kā* in Konkani change into *kā* (*ā* as in English *bat*) in Marathi; (b) the syllable *vo* in Konkani changes into *o* or *ho* in Marathi, and (c) nouns ending in *o* in Konkani end in *ā* in Marathi. There are of course exceptions. The following are a few interesting examples:—

KONKANI.	MARATHI.	KONKANI.	MARATHI.
kāṅṭalo (disgust)	kāṅṭala	vanṭo (share)	vanta
kāpur (camphor)	kāpur	dāgo (deceit)	daga
kāmp (tremor)	kāmp	dāryo (sea)	dārya
vojeṅ (burden)	ozeṅ	goḍo (horse)	goda
vónk (vomit)	ónk	ukod (boil)	ukāl
vólók (recognition)	ólók	lailaum (auction)	lilaum
vói (yes)	hoi	lip (hide)	lāp
vónt (lip)	hónt	fol (fruit)	fāl

14. The second process in operation in the growth of languages is the alteration in the inner content of words. This is brought about by the use of false analogies. For instance the Sanskrit word *prāthvi* (broad) is now used in Aryan vernaculars for "earth"; the word *tap* (heat) in Sanskrit is used by us for a particular kind of heat, namely fever; the word *duhitu* (one who milks) means with us "daughter" and is shortened to *dhu*.

15. The third mode in the growth of languages takes place by the loss of words and grammar. Loss of words is caused by the disappearance of the conceptions expressed by them as a result of retrograde march of a people in civilization or their change of religion or habits of life; for instance the Konkani Catholics have given up the use of the word *guru* and have adopted in its place the word *padri*, derived from Latin through Portuguese. The loss of grammatical terminations is generally due to the disintegration of a language caused by foreign aggression, as in English which lost the greater portion of its inflexions after the Norman invasion. So has Konkani lost its inflexions for expressing the comparative and superlative, which existed in the original Indo-European language, and a few others.

16. Addition of words is the fourth mode by which language grows and changes. It is found necessary for expressing new ideas or new shades of ideas, that are given birth to as a people make forward march in civilization, especially when this happens by contact or intercourse with a foreign people. New ideas or shades of ideas may be expressed, (1) by borrowing words from a foreign language, as many of our religious terms introduced by Christianity, *anj* (angel), *sakrament*, (2) by composition of roots, for example, *sarvopvedar* (almighty), *borepon* (goodness), and (3) by use of imitative expressions, for example, *bārbār* (murmur).

17. We have seen to what family of languages Konkani belongs, and what forces have been in operation in the growth of Konkani and the allied languages. We shall now see what events have brought about the working of these forces. The cradle of

the Aryan race is believed to be the region in Central India between the Oxus and Jaxartes. Two branches of this race, the Iranians and Aryas travelled to the south, one of them settling in Persia and the other on the banks of the Sindhu or Indus, which gave birth to the name "Hindus." The Aryas or Aryans were a well-built race, fair-complexioned, handsome and highly intelligent. Bold and enterprising, they by no means believed the earth too big for them, as some of their successors do, by prohibiting the crossing of the Kalapani. They boldly marched onward, carried everything before them, conquered nations, reduced to slavery those who were too proud to yield or who were too low in their civilization to be worthy of intercourse with them, and freely mixed and intermarried with those people who were equally civilized with them and easily came to terms. Unlike the Jews, the Aryans had but a dim conception of an Almighty Power, who "in the beginning created Heaven and Earth," nevertheless they were a religious people deeply imbued with a sense of their dependence on the forces of nature and the elements, which they worshipped reverently, composed hymns in their honour and added an elaborate ritual to their worship. Being endowed with a quick intelligence and a powerful imagination, they early began to speculate and rationalize on the origin of the universe and man, their relation to the gods and on the eternal existence of things. The religious fervour and speculations of the early Aryans have found expression in the compositions, remarkable indeed for their age, called the Vedas, of which there are four, the Rig-Veda, the Yajur-Veda, the Sama-Veda, and the Atharva-Veda, each of them being divided into three parts, viz., the Hymns or *Mantras*, the *Brahmanas* or ritual, and the *Upanishads* or philosophic systems. Though there are monuments of much earlier and higher states of civilization reached by other nations than that ever reached by the Hindus, we possess in the *Samhitas* of the Rig-Veda perhaps the earliest record in language of the intellectual feats of human genius. They were written at least 2000 years B.C., just after the Aryans had crossed the Indus. Dr. Bhandarkar divides the Vedic period of the Sanskrit language into two, which were followed by the classic period

of its literature. "We have thus," he says, "three distinct periods in the development of Sanskrit. First we have the *Vedic* period, to which the Rig-Veda Samhita, the Mantra portion of the Yajur-Veda, and the more antiquated portion of the Atharva Samhita are to be referred. Then commences another period at the threshold of which we have the Brahmanas, which so to say look backwards to the preceding, that is, present the Vedic language in the last stage of its progress towards Panini's *Bhasha*; and later on we have Yaska and Panini, this may be called the period of *Middle* Sanskrit. And last of all, there is the *Classical* period, to which belong the epics Ramayana and Mahabharata, the earliest specimens of Kavyas and dramatic plays, the metrical smritis and the grammar of Kalyayana."\*

18. The first period of Sanskrit literature corresponds to the period of the Aryan settlements in India. *Brahmavarta* (abode of the gods) between the Drishadvati and Sarasvati; the second with the period of their settlements in *Brahmarsidesa* the country thence as far as the Ganges and *Madhyadesa*, the middle country, as far as the junction of the Ganges and Jamna. The third period occurred after the Aryans had settled in *Aryavarta*, corresponding to the modern Hindustan, and had gone even further down in the south. The sphere of the epic poem Ramayana is, according to the opinion of Lassen, geographically limited to the *Aryavarta*. This is the sacrificial country of the Aryas according to Valmiki.† Manu extends the sacrificial region much further south. As regards the Mahabharata Lassen observes:— 'If we sum up these enquiries we perceive a considerable progress in the propagation of the Aryan religion and dominion towards the south, when compared with the state of things portrayed in the Ramayana. The Brahman cult had spread from Surashtra (Gujera and Kathiawar) to Gokarn in Kanara; on the eastern coast not only as far as the mouths of the Ganges, but as far as those of the Godavari;

and even beyond them the Kings of Manipura and Kalinga obeyed the laws of the Aryan warriors. No Aryan empire is mentioned on the west coast to the south of the Surashtra. The hermitages of the Brahmins and the seats of the gods extend as far as Gokarn; and thus far were pilgrimages undertaken. But no Aryan nation is mentioned. Gokarn is now the southern limit of the domain of the Sanskrit tongue. At the time of Ptolomey (about 150 A. D.), this coast and the interior country above it were called *Aryaka*, and hence it must have been occupied by Aryans. Consequently the immigration of the Aryans into this part took place later than the time of the Pandavas, and Brahmins appear only as precursors of Aryan possession." Dr. Bhandarkar fixes the date of the Aryan settlement in Western India approximately in the seventh century B. C. If this date is correct, the advance of the Aryans into Kanara and Southern India may be fixed between the seventh and the third century B. C.\* At any rate it may be safely asserted that, at the commencement of the Christian era, the Aryans had settled in large numbers and had profoundly affected, and been affected by, the Dravidian and other primitive tribes of the Dekkhan, Konkan, Kanara and the districts adjoining the Tungabhadra, in respect of race, religion, and language. In estimating the extent of Aryan influence in shaping the races, religions, and languages of India, it must be borne in mind that our Aryan ancestors found no difficulty in freely mingling with the aboriginal tribes and even in contracting marriages with any but the most degraded classes: many of the Smritis and Shastras permit connections of the twice-born with the women of lower castes in addition to the most approved form of marriage.† The extent and influence of Aryan colonization in India varied in proportion to the superiority of their numbers, martial spirit, and civilizing power over those of the people among whom they proceeded to settle. As the late Justice Ranade puts it in his valuable work, *The Rise of the Maratha Power*, "In Northern India, the element of the Aryan race has predomi-

\* Vide Wilson Philological Lecture on the development of the Sanskrit, Pali and Prakrit languages, by Dr. Bhandarkar, Ph. D. (Vienna).

† Vide Mandlik's Introduction to the *Vyavahara Mayukha*.

\* Vide *Early History of the Dekkhan*, by Dr. Bhandarkar, and the *Outlines of the History of Kanara* in the *Mangalore Magazine*, Vol. I. p. 47.

† Vide *Yajnavalkya* § 56

nated to an extent which dwarfed the aboriginal races and drove them to the hilly parts of the country. In the Southern Peninsula the Dravidian races have retained their predominant position, the Aryan element being not powerful enough to impress its stamp upon the population generally. By reason of its position between the two divisions now mentioned, the table-land of Maharashtra has been inhabited by a population in which the Aryans and the Dravidians have been mixed in due proportions, so as to retain the good points of both without exaggerating their defects."\* The Konkani-speaking people were one of the first batches of Aryan colonists that settled in the south-western corner of the Maharashtra, where a cosmopolitan population of Dravidian settlers and immigrants from across the seas readily coalesced with the new-comers, probably superior to them in martial prowess and civilization, if not in numbers.

19. How then did their language take the shape in which we find it?

Growth of the Prakrit and vernaculars.

In the early Vedic times we find that side by side with the literary language, there existed what is called by Panini and other grammarians, the *basha* or language of the people. It was a *variety* of Sanskrit, not a separate dialect. As the Aryans spread over northern India, the distance between the literary language and the *basha* tended to increase day by day. As long however as the Aryans preserved themselves intact without intermixture with the aboriginal tribes or foreign invaders, the hold of the literary language over the people was powerful enough to prevent much disintegration. Another powerful factor was added three centuries before Christ as a preservative force in the formation of a rich literature in the Pali language, one of the varieties of the *basha*. But the Aryan colonists including even the Brahmins, as we have seen, did not preserve themselves from contamination. As the Aryans began to mingle with aboriginal and foreign peoples, the current of corruption set in with full force in their language, and there grew up gradually a new dialect called the *Prakrit*, embracing four main varieties (i) the *Maharashtri* spoken in Maharashtra, (ii) the *Magadhi* spoken in Maga-

dha, modern Behar, (iii) the *Shurashena*, spoken in the territory round Mathura, and (iv) *Paishachi* the language of the Pishachas or barbarous hill-tribes.

20. Marathi and Konkani have grown out of the Maharashtri Prakrit. It is believed that Marathi, Konkani and other Aryan vernaculars of India began to assume a distinctive character about the tenth century. That Konkani was a distinct dialect about this time is proved from the fact that the Mussulmans, called Navayats (new-comers), who settled on the Kanara coast about the eighth century, adopted the language of the country, which we find to be Konkani, though somewhat corrupt. Another interesting fact that throws light on the state of our language about this time is that the Konkani-speaking Brahmins, who are believed by such an eminent authority as Dr. Bhan Daji, to have been a colony of Gaud Sarasvat Brahmins of northern India that settled in Southern Konkan (Goa or Gomantak) about the tenth century, seems to have adopted as their language the dialect of Konkani, differing as it did little at that time from their own Prakrit. It has been suggested that the Konkani-speaking Brahmin seems as a matter of history to be the offspring of immigrant Brahmins and local women of other castes, and that this fact accounts for their having so easily adopted Konkani as their language. That is a point which I hope to deal with on a future occasion without at present committing myself to any particular opinion.\*

(To be continued.)

J. A. Saldanha, B. A., LL. B.

All languages were originally united in one, and the separation between them must have been occasioned by some violent, unusual, and active force, sufficient to account at once for the resemblances and the differences.—*Cardinal Wiseman*.

\* The writer will be thankful for any information on this point.—Address—Sangamner, Ahmednagar District.

\* Cf. *Mangalore Magazine*, Vol. I., p. 47.

THE HISTORY OF THE DIOCESE OF  
MANGALORE.

## APPENDIX B.

## THE KARWAR OR SUNKERY MISSION.

(Continued.)

Father Francis Xavier of St. Anne came in 1800 to restore the Sunkery Mission. He belonged to the very respectable family of the Pescetti of Genoa, where he was born on April 25, 1771. He entered the Carmelite Order in the monastery attached to St. Anne's Church in his native city in 1789, and there made his novitiate and studies. In 1798 he went to Rome and received the necessary faculties from the Propaganda to proceed as a missionary to India. On his way to Leghorn he stopped at Sienna to receive the blessing of Pius VI., who was then in that city, Rome being at the time under the Provisional Government established by the French. From Leghorn Father Francis sailed in a neutral Ragusan vessel for the Levant, hoping to escape molestation by the Powers then at war, but he was soon captured by a privateer with French letters of marque. Being carried to Porto Ferrajo, in Elba, he was liberated by order of the French consul and allowed to proceed to Cyprus. When off the coast of Malta his vessel was stopped by the French frigate *Artemisia* and brought to Malta for fear that it might bring intelligence to Egypt of the great naval armament Napoleon was preparing. Father Francis finally succeeded in being landed by a Turkish fishing boat at the foot of Mount Carmel. Thence after many trials and perils he made his way to Aleppo, Bagdad, and Bussorah, where an English sea-captain consented to take him on credit to Bombay, but on the way the missionary and the captain became so attached to each other that the captain not only declined to take the promised passage-money, but insisted on the missionary taking a present of £ 10. Father Francis reached Bombay on August 22, 1799, being then 28 years, 3 months and 28 days old. In the following year he was sent to Sunkery by the Vicar Apostolic of Bombay, but when he reached Goa he was taken as a spy of the French by the English agent there, who prevailed on the Governor

to refuse the passport to reside in Sunkery. Before returning to Bombay the Archbishop furnished Father Francis with a certificate to the following effect:—“We certify that the Mission of Karwar and Sunkery was always administered by the Discalced Carmelite missionaries of the Propaganda Fide subject to the Right Reverend Vicar Apostolic, in which mission he resided for many years without any contradiction of the Governor of this state, of the Prelates of this Diocese, or the people of that Circuit. It appears to us that there will be no difficulty in that Christian community being instructed by the same Discalced Carmelite ministers of the Propaganda Fide in the same manner that was observed up to the extinction of the mission of Canara belonging to this Diocese, excepting the two above-mentioned populations, in truth whereof we pass this signed by us.—Palace of the Primatial See of Goa, January 24, 1800. (Signed) Fr. Manuel of St. Catherine, Archbishop, Primate of the East.”

From Bombay Father Francis went to Malabar and on his return met Mr. Alexander Read, Collector of Canara, who at first declined to assist him in any way, for the Governor of Goa at the request of the Archbishop had written to the British authorities to refuse admission to all missionaries not sent from Goa. When Father Francis produced the declaration furnished by the Archbishop, the Collector issued orders to the Tahsildar of the District to protect him, helped him to regain possession of the church property, and even gave him additional ground. On March 22nd Father Francis visited Anjediva to reclaim from Father Mendes the goods of the church kept in safety there. This, however, was not an easy task, for the Portuguese Government had secured a list of the articles and laid an injunction on Father Mendes not to deliver them up until duly authorised. By express orders from the Governor of Goa the Captain of Anjediva even forbade mariners and menial servants to row the boat for Father Francis or to accompany him. The missionary secretly provided all that was requisite for the celebration of Mass and left the island on April 13th. On the following day he celebrated Mass in a small thatched mud hut in Sunkery, and so an altar was raised once more in the desolate mission. It is worthy of remark that the mission of Sunkery was

founded by Father John Baptist of St. Teresa, a Genoese Carmelite, and it was restored by another of the same Order. It was then finished in April, and was now restored in April. It was then founded by the assistance of the English, the masters of the garden *Totti*, and it was now restored by the English become masters of the whole territory. Finally, it was founded when the Portuguese persecuted the Carmelite missionaries, and it was restored when the Portuguese offered so much opposition to the Carmelite Father Francis Xavier.

The Vicar Apostolic of Bombay and Father Francis both petitioned the Governor of Goa to restore the mission property kept in Anjediva, but to no avail. Mr. Read then wrote to the Captain of Anjediva for the restoration of the articles in question. The latter reported to the Governor of Goa, who at once ordered the Captain to hand them over to Father Francis, and wrote to the Vicar Apostolic to inform him of what had been done. On May 30, 1801, all the articles in deposit with Father Mendes came into the hands of Father Francis. On the 8th of September following the first stone was laid of a new church to be dedicated to the Blessed Virgin Mary under the title of her Immaculate Conception. The site of the new church was near the ruins of the old church which had been destroyed during the Captivity, but on higher ground because of the great dampness during the monsoon rains. On May 22, 1803, Father Francis solemnly opened and blessed the new edifice. The ground occupied by the old church was converted into a cemetery, because the former one had been desecrated by the burial of a Protestant German belonging to the factory. In 1804 Father Francis bought a piece of waste land from the Government, upon which he built some huts for poor Christians. About four years later he was prosecuted by Vittal Shenoy, the adopted son of Babu Shenoy to whom the English of the Factory had given the original deed of grant, because he made use of the stones of the abandoned German factory to build his church without obtaining permission. The case was settled in favour of Father Francis on April 19, 1809. This same year being the centenary of the foundation of the mission the event was celebrated with a great deal of solemnity and a great concourse of people.

In August 1812 Father Francis began to receive a monthly pension of Rs. 35 which Mr. Read obtained for him from the Madras Government. This was paid till September 1821, when the Hon'ble Mr. Thomas Harris, Collector from 1816-1822, had it increased to a life pension of Rs. 50. Mr. Harris also procured exemption from taxes for the Sunkery church landed property, and in 1820 a grant of Rs. 1,000 from the Madras Government for the repair of the church. In 1816 Father Francis built a new house, as the old one was not large enough. This house was further enlarged in 1821 when Archbishop Galdino fled from Goa to Sunkery, where he remained till October 19, 1823. This was on account of the military rebellion that broke out on September 16th of that year, which deposed and imprisoned the Viceroy Dom Diogo de Souza, and upturned the Government. In 1827, after several days of violent storm, the roof of the church fell but no one was injured. Mr. John Babington the Collector procured Rs. 800 from the Madras Government for the repair of the damage.

We have seen in the account of the mission of Coorg that Father Francis was sent to that country as Visitor by the Vicar Apostolic of Bombay in 1803 (other accounts say in 1805). In 1816 he went to Malabar to settle some differences that had arisen there among the Carmelites. On July 7th of the same year Bishop Raymond, Vicar Apostolic of Verapoly, died and Father Francis was appointed his successor by Brief from Rome. He declined the proffered dignity, and Father Myles Prendergast, an Irish Carmelite, was appointed instead. In 1831 Pope Gregory XVI. obliged him to accept the mitre and become Vicar Apostolic of Verapoly. The consecration of the new Bishop took place in Bombay on December 14th, on which occasion the Madras Government increased his pension to Rs. 70 a month. In 1840 he was elevated to the higher dignity of Archbishop of Sardis, for some particular reasons connected with the ancient establishment of Christianity in Cranganore. His long and laborious career came to an end on Saturday, December 7, 1844, in Verapoly.

Bishop Francis Xavier left behind him a History of the Old Testament printed at the Royal Press in Lisbon, a learned treatise on the Indian Calendar

printed in Italy, a Konkani-Italian and a Portuguese-Konkani Dictionary, a Konkani Grammar, a Latin History of the Canara Mission, and some minor works. During his thirty-one years in the Sunkery Mission he baptised 341 children and 9 infidels, blessed 126 marriages, and gave Christian burial to 204 persons.

## CHAPTER V.

## CANARA UNDER VICARS APOSTOLIC, 1837-86.

27. The Goanese Schism\* of 1837 was the occasion of the separation of Canara from Goanese jurisdiction. It was the cause of untold evils all over the District on account of the way it broke up parishes, villages, and even families into factions, causing incalculable ruin to souls wherever it spread. The origin of this unfortunate Schism was the Portuguese *Padroado* or Patronage, whereby the Holy See granted to the Crown of Portugal, then the paramount power in the East, a monopoly of the patronage of the missions in the Indies. This *Padroado* granted the Most Faithful King a voice in the founding of new bishoprics, and the right to present candidates for ecclesiastical dignities and benefices. Moreover, no missionary was allowed to embark for the Indies without the Royal licence, which was granted to those only who declared themselves subjects of Portugal and sailed in a Portuguese vessel. The granting of these extensive privileges was fully warranted in the sixteenth century, when the Church in the East needed a powerful protector against the attacks of pagans and heretics, and the Crown of Portugal was both able and willing to further missionary enterprise. By a Concordat with the Holy See the Most Faithful King bound himself to protect the Catholic religion and strive to propagate it, to provide revenues for Bishops, their Chapters and Seminaries, and to present worthy candidates for ecclesiastical preferment. It must be confessed that very soon the Holy See had reason to regret having made

these concessions to the Crown of Portugal, which never met its obligations very faithfully. The See of Goa was founded in 1534 and was raised to Metropolitan rank in 1557, receiving as suffragans as time went on the Bishoprics of Cochin in 1557, of Malacca in 1558, of Cranganore in 1600, and of Mylapore in 1606. With the exception of Goa none of them received any subsidy for their Chapters or Seminaries, and some Sees were left vacant a length of time for want of funds. The See of Malacca was very unfortunate in this respect. With the dawn of the seventeenth century Portugal began to lose her prestige in the East and it soon became apparent that the terms of the Concordat could be no longer observed. The Dutch began by utterly refusing to tolerate a Portuguese priest within the Dutch territories and spheres of influence in India. The Propaganda was therefore constrained to send to India Vicars Apostolic and missionaries of nationalities other than Portuguese. The King of Portugal resented this and even disputed the power of the Pope to derogate from the Concordat. The dispute began when the first Carmelite missionaries arrived on this coast, and lasted more than two hundred years with immense damage to the interests of the Church in India. It was gradually settled by new Concordats and the establishment of the Hierarchy in 1886. The *Padroado*, then, was the remote cause, the fount and origin of the Goanese Schism. The immediate cause was the state of political turmoil existing in Portugal.

The kingdom of Portugal was distracted for years by two rival parties, one siding with Dom Miguel and the other with Dom Pedro, regent for Queen Doña Maria da Gloria II. In 1832 Pope Gregory XVI. appointed to Sees in India some Bishops who were partisans of Dom Miguel. This brought a protest from Dom Pedro, who in the Queen's name nominated, September 20, 1836, Antonio Feliciano de Santa Rita Carvalho as Archbishop-elect of Goa, the See having been vacant since 1831. Carvalho proceeded to Goa, without any authorisation from the Holy Father, and took possession of the See on December 2nd, being acknowledged by the Chapter as Archbishop-elect and Vicar-Capitular. The Christians of Canara

\* The word "schism" throughout this chapter is used in a broad sense for "misunderstandings and disturbances," as they are termed in the Concordat of February 21, 1857 and in the Brief *Ad reparanda damna* of March 12, 1861, which were designed to put an end to them. Neither of these documents uses the word "schism."

acknowledged him also as their lawful Bishop, but having been informed by Bishop Fortini, Coadjutor to the Vicar Apostolic of Bombay, of the illegality of his election, they withdrew their adherence and compelled the two priests of Mangalore, who were not willing to reject Carvalho, to do the same. Great confusion and excitement arose among the Christians over this affair. Appeals were directed one after the other to the Vicars Apostolic for guidance, and the counsel received was to submit to the nearest Vicar Apostolic until the Holy See should order what was to be done, or matters should be satisfactorily settled in Goa. The Christians of Canara accordingly determined to put themselves under Monsignor Francis Xavier, Vicar Apostolic of Verapoly, but not without first making overtures to the Archbishop to set himself right with the Holy See. Carvalho having indignantly rejected their proposals, the following parishes transferred their adherence to Verapoly:—Rosario and Milagres of Mangalore, Kumbala, Ullal (in part), Omzoor, Bantwal, Agrar, Mogarnada, Bidrem, Kirem, Mulki, Pejar (in part), Karkal, Coondapoor, Gangoli, and Sunkery. The following parishes, however, either wholly or in part clung to Goa:—Sirva, Milagres of Kallianpur, Udyawar, Barkur, Honore, Kumpta, Chandor, Ankola, Benighen, Soudien, Chatakol, and Fajir. Thus sides were taken and schism established all through Canara. Not all the parishes are named here, because records are wanting to show how they sided. The Verapoly Catholics in the course of time established churches of their own at Urwa, Bojape, Calvar (near Pejar), Gazni, Sirva (St. Francis Xavier's), Bidrem, Gaddai, Borimar, Puttur, Kallianpur (Rosario), Honore, Sadashigarh, and Karwar. In Mangalore Father Avellino J. Fernandez fought the good fight single-handed for three years, but before he completed his course he fell away and became a rock of scandal to the faithful for whom he had laboured so well. He had to leave Mangalore for Goa, where it is said he repented before dying. In November 1838 Pope Gregory XVI. authorised by rescript the Vicar Apostolic of Verapoly to exercise jurisdiction over Canara. This was a great comfort to the Catholics, who about the same time were in danger from two emissaries sent by Carvalho to draw them into

the schism and to create discord among them. Not succeeding in this, the Goanese Prelate appealed to the secular arm and as acting Governor strove through the intermedium of the Collector to gain his end, but the Collector answered ascribing all the trouble to himself and his agents. Carvalho died, it is said by poison and without the Sacraments, on February 1, 1839, without having been consecrated. The Chapter then proceeded to the election of a Vicar-Capitular, which resulted, after a good deal of dissension, in the appointment of Antony John d'Athaide, October 6, 1839, who governed till March 7, 1844.

28. To put an end to the unhappy state of affairs that existed in Canara, the people of Mangalore sent a petition to the Holy See in 1840 to have the District erected into a separate Vicariate Apostolic. This movement was headed by Father Joachim Pius Noronha and Messrs. John Joseph Saldanha, Sub-Judge of Sirsi; Nicholas John Saldanha, Munsif of Mangalore, and Joachim Joseph Fernandes, Head Sheristidar of the Collector's Office. It seems that they were encouraged to take this step by Bishop Daniel O'Connor, Vicar Apostolic of Madras, who visited Mangalore in that year and advised the people to ask for a British-born Vicar Apostolic independent of Verapoly. They had before them the examples of Vicariates erected in Madras in 1832, Bengal in 1834, and Ceylon in 1836, all erected without the consent of the Crown of Portugal. In 1844 Cardinal Franzoni, Prefect of the Propaganda, answered in a letter to the Catholics of Mangalore that, though it was the ardent desire of the Holy See to comply with their request, there was an obstacle in the way, upon the removal of which the Pope would grant their petition. It seems that the obstacle here alluded to was the opposition of the Carmelites, who were against having a new Vicariate, perhaps belonging to another Order, wedged in between their two Vicariates of Bombay and Verapoly. That the Holy See was fully inclined to accede to the request made by the people of Mangalore appears from the fact that the Right Reverend Dr. Hynes, a Capuchin who was Bishop first of Zante and Cephalonia and afterwards transferred to British



Guiana, was appointed Vicar Apostolic in 1841, which appointment was countermanded on account of the objections raised by the Carmelites.

29. Meanwhile the Schism was doing its evil work, in spite of the action taken by Pope Gregory XVI., which should have put an end to it had not the malice of men circumvented his beneficent designs. On April 24, 1838, the Pontiff, by his Bull *Multa praeclare*, practically abolished the Sees of Cranganore, Cochin, Mylapore, and Malacca and united them to the Vicariates Apostolic recently established by him. This was the signal for a furious outbreak on the part of the Portuguese clergy, who had the boldness to assert, among other things, that the Bull had been fabricated by the Vicars Apostolic at Malta. The calumnies uttered against the Vicars Apostolic strengthened the schismatic Catholics in their opposition, and considerable harm was done by one Neves, the Dominican ex-Bishop of Cochin, who went about proclaiming that the Pope had issued his orders simply for political reasons, that the Bull was subreptitious, that two Portuguese Bishops were already on their way to India, and other fictions of the kind. As all these allegations did not produce the fruit he intended, it is said that he gained over to his cause the Dewan of Travancore with a bribe of Rs. 5,000, who gave orders that all should submit to Neves. The British Resident, correctly informed by the Catholics, now intervened and prevented the Dewan from enforcing his commands. There came, however, from Europe a Goanese ex-Franciscan (Reformed) named Joachim de Santa Rita Botelho, appointed Bishop-elect of Cochin by the Queen of Portugal despite the Pope's Bull of 1838. He never took possession of the See but died Vicar-Capitular of Goa in 1859 without episcopal consecration. It was during this time that the famous distinction between Pope and Propaganda, so much abused during these unbecoming disputes, was first paraded. At last, tired of so many troubles, the Queen proposed Jose Maria da Silva Torres as Archbishop of Goa, and Pope Gregory XVI. confirmed him in the *Metropolitan* See of Goa on June 19, 1843, by letters patent in the same form as that used in favour of his predecessors, but by a Brief of July 8th restricted the exercise

of his jurisdiction to Portuguese territory. The Archbishop was consecrated with great pomp in Lisbon on October 8, 1843, by the Papal Nuncio Monsignor Capuccini. On the 8th of November he embarked at Lisbon and travelled to India by the new overland route through Egypt and Red Sea, being the first Archbishop of Goa to travel by that route. He was installed in Goa on March 7, 1844, and immediately proclaimed himself a staunch supporter of the disputed claims of the Padroado, asserting that he had jurisdiction over all India quite as much as his predecessors and denying the receipt of the Brief. The upshot of this was that many priests of Canara, which was no longer under Goanese jurisdiction, submitted to him. Their flocks, however, did not follow them, but built for themselves chapels where they performed their religious duties the best they could. Negotiations were opened between Pope Pius IX. and the Crown of Portugal, which resulted in a Royal decree being issued on November 20, 1848, nominating Archbishop da Silva Torres Coadjutor with right of succession to the Archbishopric of Braga, the second ecclesiastical dignity in the kingdom. In the Consistory of December 22nd following, the Pope translated him to the Archbishopric of Palmyra, *i. p. i.*, but confirmation in the coadjutorship was withheld till he should make amends for his opposition to the Indian Vicars Apostolic. The Archbishop resigned the government of the See of Goa on March 26, 1849, into the hands of Joachim de Santa Rita Botelho as Governor of the Archdiocese, and proceeded by the overland route to Lisbon, where high honours were bestowed upon him by the Queen. Among other dignities he was made Commissary of the Bulla Cruciatu, but it was not till the Consistory of February 17, 1851, that he was confirmed by the Pope as coadjutor to the Archbishop of Braga. He did not succeed to the Archbishopric, for he died before his chief in November 1854, in the fifty-fifth year of his age and his twelfth in the episcopacy.

The Schism in Canara meanwhile held its evil course, its protagonists being the six Goanese Vicars Eusebius Antony Barracho of Pejar, Feliciano de Silva of Bantwal, Isaias Damian de Souza of Agrar, Jacob Furtado of Mogarnad, Manuel Salvador de

Costa of Bidrem, and Eleutherius Mark da Costa of Kirem, all of whom had reverted to Goanese jurisdiction on the appointment of Archbishop da Silva Torres. After the death of Father de Silva Bantwal submitted to the Vicar Apostolic. Father Barracho, the leader of the rebels, was decorated by the King of Portugal for his services in a bad cause. He died in Mangalore in 1870, when he was on the point of leaving for Goa. According to the testimony of a respectable Goanese priest he repented before death. However that may be, he did not receive Christian burial in Mangalore but was brought by boat to Pejar, where at first they declined to bury him in consecrated ground, but finally consented and buried him with the usual ceremonies. Besides Father Avellino Fernandez, already mentioned, the following priests were the leaders of the adherents of the Vicar Apostolic of Verapoly:— Father Leaõ Dias, who was appointed Delegate of the Mission of Canara by the Vicar Apostolic. He died on November 21, 1843, and was succeeded by Father Vincent Marian Barreto, a good Goanese Canon who refused to acknowledge Archbishop-elect Carvalho and came to Canara in 1838, where he used his influence to withdraw the people from Goanese jurisdiction. After a short time he resigned his charge as Delegate and died at Codialbail on August 3, 1847, in the forty-seventh year of his age. Father Augustine Gonsalves dos Chagos e Doris, the successor to Father Barreto, handed over the Mission to Monsignor Bernardin in 1845 and laboured in Canara till his death at Karkal on January 23, 1868.

30. The Vicar Apostolic of Verapoly now determined to make a new effort to quell the schis-

Two Commissaries from Verapoly come to Canara.

matics and check the Goanese ascendancy. For this purpose he deputed his

Coadjutor, Bishop Louis of St. Teresa (Martini), as his Commissary to visit Canara. The Bishop arrived in Mangalore on August 28, 1844, and immediately excommunicated the principal defenders of the Padroado and was excommunicated in turn by Father J. Francis Barreto, Vicar of Sirva, under orders from the Archbishop of Goa. Nothing daunted by this harmless thunderbolt, the Commissary determined to employ vigorous measures

against the leaders of the revolt. Accordingly, on September 22nd, he set out for Pejar in company with Father V. M. Barreto, Father Gonsalves, Deacon (afterwards Father) M. S. Vas, and some people from Mangalore, to take possession of the church. This proved a more difficult enterprise than he had calculated, for he found the place held by a strong force of men armed with clubs under the leadership of Father Barracho. Supported by Mr. Seshagiri, Assistant Superintendent of Police, the Bishop tried to force his way into the church, but was successfully repulsed by Father Barracho's club-men, who mustered, it is said, eight hundred strong. Mr. Robinson, the Assistant Magistrate, then came forward and summoned the rebels to open the church. No heed being given to this, the forces of law and order camped under the walls of the church for the night, and when morning broke Father Barracho came out and entered a protest against the action of the Commissary. The Bishop thereupon withdrew to Mangalore, where he remained comparatively inactive till his return to Verapoly at the end of March in the following year. On December 7th he became Vicar Apostolic of Verapoly on the demise of Bishop Francis Xavier of St. Anne. Some months before his departure a new Commissary arrived in the person of Monsignor Bernardin of St. Agnes, a Neapolitan Carmelite who had been Delegate Apostolic in South Travancore under the Vicar Apostolic of Verapoly.

(To be continued.)

#### FRIENDSHIP.

Make new friends, but keep the old,  
Those are silver, these are gold.  
New-made friends, like new wine,  
Age will mellow and refine.  
Friendships that have stood the test,  
Time and change, are surely best.  
Brow may wrinkle, hair turn grey,  
Friendship never owns decay;  
For 'mid old friends kind and true  
We once more our youth renew.  
But, alas! old friends must die—  
New friends must their place supply;  
Then cherish friendship in your breast,  
New is good, but old is best.  
Make new friends, but keep the old,  
Those are silver, these are gold.

# THE MANGALORE MAGAZINE.

MANGALORE, MICHAELMAS, 1902.

*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.

FATHER Denis Fernandes, S. J., writes from

Kurseong anent certain statements made by Father Sergeant in the letter published in our last issue. "My old Professor," he writes, "has been taking me to task for that little paragraph which you sheltered in the first issue of your Magazine. He will, no doubt, have Civilians and Barristers to support him. Have they or any others written to you in defence of Father Sergeant? Here are a few plain statements for which my authority is Father Colaço, whose long memory is as good as a Dictionary of Dates, and who was in the College Department at the time. Father Colaço tells me Father Sergeant's account is 'somewhat exaggerated.' The MS. Magazine, he thinks, was very short-lived indeed, and as far as he remembers, reached No. 2 and no further; he does not remember reading any chapter of Humanath's serial beyond Chapter I. Moreover, Father Sergeant's health began to fail in August 1885, and though he taught the Senior F. A. Class, he did not do much in any other quarter. The Magazine was started in June or July, with F. X. D'Souza for Editor and Cyprian Noronha for Sub-Editor. Father Gonsalves contributed an article on Jeppoo, but whether that article ever saw the light of day, I know not. I may

add that the College had no sort of journal when I was in the F. A. Class. As for 'the articles written during two whole years,' they were in the almirah belonging to the Sodality Library. But I fear Father Kemp or one of the Sodality Librarians consigned the bundle of papers to the sweeper's waste-paper basket, and he did the rest. I remember coming across one solitary leaf containing the Prospectus and the opening lines of the serial. But of the two whole years, there seem to have been only three months of Magazine work. What was the 'second journal' that was in full swing for several years, and was flourishing when he left *i. e.* in March 1886?"

\* \* \* \* \*

The Report of the Indian Universities Commission was signed in Simla on June 9th and given to the public on August 2nd. It is a great feather in the cap of the Madras University to find that its recommendations tend to level up the general standard of education in India to that which prevails in the Madras Presidency. In fact it is said that one of the Madras representatives at the Simla Conference last year remarked, when he saw the trend matters were taking, that a copy of the Madras University Calendar might well have spared the delegates from Southern India the trouble of attending. In the light of the findings of the Commission it is interesting to read Father Sewell's paper in our present issue. It will be seen how closely he is in touch with the movement for the bettering of higher education.

\* \* \* \* \*

We have to acknowledge with thanks the receipt of the following exchanges sent to us since our June issue:—*The Stonyhurst Magazine, The Notre Dame Scholastic, Tha Dial, The Fleur-de-Lis, The Pilot, The Fordam Monthly, The Edmundian, La Revista Catolica, The Stylus, Indian Education, The Ratcliffian, The Beaumont Review, The Clongownian, The Spring Hill Review, The Harvest Field, The Baeda, The Malabar Quarterly Review, The Cochin Argus, O Vinte e Tres de Novembro, Catholic Opinion, The Times of Malabar, The Bombay East Indian, The Madonna (Melbourne), Our Alma Mater (Sydney).*

## College Chronicle.

**June 21st, Saturday.**—Feast of St. Aloysius Gonzaga, Patron of the College. The V. Rev. J. Abreo celebrated the Solemn High Mass at 7 o'clock, at which there was General Communion of the students. At the afternoon service Father Corti preached the panegyric of the Saint after Solemn Vespers, and Solemn Benediction was given by His Lordship the Bishop. Telegrams were received during the day from the Aloysian Alumni Association in Bombay and from Dr. C. Fernandes, President of the Kanara Catholic Association.

**June 25th, Wednesday.**—About 4 o'clock in the afternoon word was brought to the College that a telegram had been received from Simla announcing the serious indisposition of the King-Emperor and the putting off of the Coronation indefinitely. When confirmation was received of the truth of this bad news the holidays and celebrations arranged for the following two days were countermanded.

**June 27th, Friday.**—In the afternoon at 4-30 o'clock His Lordship the Bishop attended in the College Hall, where an address of felicitation was read on the part of the students by Louis Mathias, Prefect of the Senior Students' Sodality, this being the eve of the sixth anniversary of His Lordship's consecration as Bishop of Mangalore. The students who hold scholarships through His Lordship's bounty afterwards assembled to express their gratitude, Paul Gonsalves acting as their spokesman.

**June 29th, Sunday.**—Feast of SS. Peter and Paul, Apostles. Twenty years ago the foundation stone of the College building was laid.

**July 17th, Thursday.**—About 6-30 this morning the facade of the gabled projection of the College building between the portico and the church fell with a terrible crash. The disaster was due to the crushing of two laterite pillars caused by the heavy rains which totted up more than eighty inches since the beginning of June. Three days of cyclonic weather with violent gusts of wind hastened the ruin of the building before means were taken to secure it. The damage done to the inner walls was not great. Luckily there was no loss of life. John Mathias, a student of the Second Form, had a very

narrow escape. Had the morning been finer many might have been in danger, as the annual High Mass of Requiem for the late Lawrence Lobo Prabhu was set for this morning and was celebrated by Father Colombo. Less than an hour after the disaster the College grounds were crowded with spectators. A force of coolies cleared off the debris inside two days and in a few days more a temporary structure of areca poles, bamboos and cadjans was erected to protect the inner walls from the monsoon rains until the weather settles and rebuilding can be begun in September.

**July 19th, Saturday.**—*The Fort St. George Gazette* brought the announcement that the following students passed the Book-keeping Examination (Elementary Grade) held in April last:—Adur Krishnaya, Stephen Bernard Mathias, Francis C. Minezes, Denis Salvador Monteiro, and John Antony Saldanha. The following students of the Commercial Night School passed also in Book-keeping:—Martin Miranda (Elementary Grade), Albert Sequeira, Jerome S. D'Souza, and Piedade Rebello (Intermediate Grade). In Commercial Correspondence (Elementary Grade) the following passed:—Albert Sequeira (first class), Julian Martin D. Vas, Martin Miranda, Hilary D'Souza, Sylvester F. Noronha, and Jerome S. D'Souza.

**July 26th, Saturday.**—Father Colombo preached at St. Ann's Convent in the afternoon at the profession of one of the Sisters.

**July 31st, Thursday.**—Feast of St. Ignatius Loyola, Founder of the Society of Jesus. The Solemn High Mass at 7 o'clock was sung by Father Polese, at which there was General Communion of the students. In the afternoon after Solemn Vespers, Father Baizini preached the panegyric of the Saint, and Solemn Benediction was given by Father Rector.

**August 3rd, Sunday.**—The feast of St. Ignatius was kept to-day by the Sodality of the Blessed Virgin Mary in Codialbail. The members of the College Senior Students' Sodality attended in the afternoon, when Father Basil Rosario preached the panegyric of the Saint after Solemn Vespers. At 6 P. M. there was a meeting of the principal members of the Catholic community at Milagres to concert measures for providing a Plague Hospital and an Observation Camp. Father Muller

was chairman of the meeting and it was unanimously agreed to build a Hospital at Kankanady capable of accommodating twenty-four patients.

**August 9th, Saturday.**—There was a holiday to-day in honour of the Coronation of the King-Emperor. In the afternoon there was a cricket match on the Maidan between the College Eleven and the Town Eleven, a team made up of old College students and members of the Mangalore Union Cricket Club. The College Eleven was defeated by 102 to 78.

There was a solemn *Te Deum* in the Cathedral, which was largely attended. At its close Mr. Martin Pais, with his well-known open-handed charity, gave a dole of rice to over two thousand poor of all castes and creeds.

**August 12th, Tuesday.**—Applications of fifty-seven candidates for the Lower Secondary Examination were dispatched to-day.

**August 15th, Friday.**—Feast of the Assumption of the B. V. Mary. Father Minister celebrated the High Mass at 7 o'clock. Father Cavaliere was the preacher at the afternoon service, and Solemn Benediction was given by Father Rector. The examinations of the competitors for the Victoria Jubilee Scholarships were held in the forenoon in the Government College.

**August 18th, Monday.**—Owing to the increase and spread of the Bubonic Plague in town, the Director of Public Instruction telegraphed permission to close the College for four weeks from date. This affects chiefly the Hindu students who live mostly in the infected quarter. The Junior B. A. class is the only one actually closed, the other College classes being able to continue, though with diminished numbers. So far only about a dozen students of the School Department have been withdrawn, although the Government College, the Canara High School, the German Basel Mission High School, and the Victoria Girls' School have been closed for some weeks.

**August 20th, Wednesday.**—There was a Solemn Pontifical High Mass of Requiem at the Cathedral at 7 o'clock for His Eminence Cardinal Ledochowski, late Prefect of the Propaganda. The College was represented by Fathers Polese and Lucchini.

**August 26th, Tuesday.**—This being the eve of the Rector's Day, the students assembled in the Hall at 4-30 P. M. to offer their felicitations. The address was read by Louis Mathias, Prefect of the Senior Sodality, who offered in the name of his Catholic fellow-students a Spiritual Bouquet of 821 Masses, 653 Rosaries, 579 Communions, and 985 Visits to the Blessed Sacrament. After this a little play, "The Solid Educationist," written for the occasion by Mr. Clement Vas, was acted by Peter Minezes, Julian Saldanha, John Rasquinha, Louis Pais, Michael Alvares, and Columban Pereira. The College choir under Father Paternieri rendered in excellent style some pieces of music, one of which was *Santa Lucia*. Immediately after the reception in the Hall the students who hold the Rector's Scholarships assembled to express their gratitude, Francis Lobo, of the Senior F. A. Class, being their spokesman. At 6-30 o'clock the members of the Aloysian Association met in the Hall to offer their felicitations. Mr. Joseph Fernandes, in the absence of Mr. A. J. Lobo, B. A., B. L., delivered the address.

**August 27th, Wednesday.**—THE RECTOR'S DAY. The celebration of the day began at 6-30 o'clock in the College Church, where the Catholic students assisted at Father Rector's Mass. The morning's programme of athletic sports was sadly interfered with by the rain, but everything went well after 10-30 o'clock, when the Gymnasium was the scene of a grand military tournament set off with gymnastic and acrobatic feats under the direction of Mr. Gregory Davis, the Gymnastic Instructor. The afternoon turned out fine and was given up to matches of Cricket, Rounders, and Banners.

**August 28th, Thursday.**—At early morning Father Colombo pitched his tent on the Maidan and took the field against the best cricket team the town could get together. Some heavy showers of rain interfered with the match during the day, but the College Eleven had time to score a victory before stumps were drawn at 6-30 P. M.

**August 31st, Sunday.**—The rainfall from the 1st of April, as recorded by the College water-gauge, was as follows:—April 27, May 277, June 2810, July 6093, August 1851, making a total of 11058 inches, as compared with 9462 inches for the same period last year.

## Personal Paragraphs.

FATHER John Ross, S. J., who lately came from England to serve on the staff of the new Santa Cruz College, Cochin, is expected in Mangalore before Christmas. He is engaged to deliver a lecture at the annual meeting of the Mangalore Aloysian Association.

The Rev. John Abreo, late Vicar of Vara, Bantwal, has volunteered to act as chaplain of the new Plague Hospital at Kankanady, and the three Infirmarians, Antony Fernandes, Piedade Souza and Marian Lobo have courageously offered their services for the same post of danger.

Mr. Clement F. Vas, who recently put in a year in the Training School, Calicut, secured a First Class Trained Teachers' Certificate of the Upper Secondary Grade.

Mr. J. A. Saldanha, B. A., LL. B., Sub-Judge, Sangamner, Ahmednagar District, is engaged as a volunteer in collecting information for the Superintendent of the Ethnographic Survey, Bombay, on the following points among others:—1. The extent of the survival of castes among Native Christians of Kanara. 2. The origin of the Konkani-speaking Brahmins of Kanara. Any information on these points will be thankfully received by Mr. Saldanha.

Mr. Pascal C. Lobo, B. A. '97 (Latin and Science), was called to the Bar (Gray's Inn) during the Easter Term 1902. He is the son of the ex-Munsif Mr. Joseph Lobo, one of the Benefactors of the College.

Mr. Mahabala Heggade, B. A. '96, passed his First Examination in Law of the Madras University held in May last.

Messrs. Alphonsus L. Mascarenhas, B. A. '00, Pascal D'Souza, B. A. '01, and Joseph Paul Rego, B. A. '01, were appointed recently to the post of Amins in the District Judge's Court, Mangalore.

Mr. Palmer's place in Mangalore, we regret to say, knows him no longer. About the middle of July he abandoned "The Retreat" and betook himself to Bantwal, where he is putting up in the bungalow in which the late Very Rev. Antony John Coelho, Vicar of Vara, spent the closing years

of his life. His son, Mr. Fred Palmer, went Home shortly before the monsoon and so no attempt has been made to organise the Mangalore Cricket Club this year.

By letter of August 4th we learn that our enterprising townsman, Mr. Thomas Vas, has resigned his post at Kota-Kota, British Central Africa, with the intention of starting business on his own account in the Transvaal. As the latter place is not yet open to the general public he is temporarily engaged as book-keeper by the firm of Messrs. Bell, Bell and Company, P. O. Box 229, Lourenço Marques (Delagoa Bay), Portuguese East Africa.

The Madras *Educational Review* is now edited by Mr. A. J. Grive, B. A., Professor of English in the Central College, Bangalore. Its late Editor Mr. Mark Hunter, M. A., is Acting Principal of Rajahmundry College. A new monthly, *Indian Education*, edited by Mr. J. Nelson Fraser, M. A. (Oxon.), of Deccan College, Poona, and published by Messrs. Longmans, Green & Co., Bombay, is the latest addition to our exchange list.

At Manipoor, South Canara, the wife of Mr. Joachim Alva, one of the Founders of this College, died of apoplexy on the 9th of August in the sixty-third year of her age. The deceased led a very exemplary life and is deeply mourned by all who knew her. The funeral took place at 6 o'clock in the evening of the same day, when she was laid to rest in the church of Our Lady of Dolours, Udipi, of which Mr. Alva was the chief Founder. R. I. P.

On Wednesday afternoon, July 23rd, Father Henry Bochum, S. J., so long identified with St. Francis Xavier's College, Bombay, died. He was born, March 29, 1841, at Grevenbroich, a small village near Cologne, where his father was burgo-master. Having received his early education in his native village and in Cologne, he entered the novitiate of the Society of Jesus at Friedrichsburg, near Munster, Westphalia, on February 14, 1856. After the usual course of study and teaching in the Society he was ordained priest on Christmas Day in 1870, and then spent two years as professor of Philosophy in Stonyhurst College, England. In 1872 he was transferred to St. Francis Xavier's College, Bombay, where he spent the succeeding ten years in lecturing, teaching, and preaching, until

failing health compelled him to return to Europe. Two years spent partly in Italy and partly in Germany so far restored him that, on November 22, 1884, he was again at work in Bombay, this time as Secretary to Bishop Meurin and parish priest at Fort Chapel. On June 1, 1887, he was appointed lecturer on History and Philosophy at St. Francis Xavier's, and for the rest of his life laboured most zealously both in the College and out of it for the advancement of religion and education. For the Catholic students of the College he erected and directed a Sodality of the Blessed Virgin Mary, and for the non-Christians he delivered a series of lectures on the *Ethics* of Aristotle. Among the Parsis he was widely known and esteemed on account of his researches into the Zoroastrian religion and the way he contriduted to the introduction into the Bombay University curriculum of Zend and Pehlvi, the sacred languages of the Parsis. As Fellow of the University he took a leading part in the discussions of the Senate, and it was mainly through his endeavours that Aristotelian Philosophy was introduced a few years ago into the M. A. course. He served the University also for many years as Examiner in Logic and History. Two years ago his health began to fail again, and successive changes to various places having proved ineffectual, Father Bochum returned to the scene of his labours to close among his religious brethern a life well spent in the services of God and His Church. R. I. P.

### Roses and Thorns.

"Life," say some, "is made of sorrow,  
Life yields naught but crop of woes;  
As to-day so shall to-morrow  
Bring its thorn without its rose."

"Life," say some, "is made of pleasure,  
Knowing neither grief nor pain;  
Life is mirth in endless measure,  
Bringing laughter in its train."

Life has thorns and roses, brother;  
Both to man are wisely given.  
Take the one and take the other  
In the measure dealt by Heaven.

SHEMBAGANUR.

M.

### On the West Coast.

BY FATHER SEWELL, S. J.,  
IN "OUR ALMA MATER."  
(Concluded.)

MANGALORE TO PANJIM.

The *SS. Indravati* was a new one commanded by Captain C. N. Mahomed, a very pleasant man and a shrewd bright-eyed sailor, who piloted his good ship with admirable skill amidst the dangerous passages between pretty tropical islands, speaking of sunken rocks, up to the fine harbour of Marmagao, which we reached on 28th December at 4 A. M. As the *Indravati* was taken alongside the quay, I had only to step ashore to find the Railway train close at hand, in which my companion Fr. Gonsalves took his seat for Belgaum, while I made a little tour through the Goanese territory and rejoined him at Londa on the 31st December. The *Indravati* had taken two Goanese priests on board at Kumpta, who were going to make a retreat in Salsette, and they most obligingly undertook to conduct me to the church of Donna Paula where I could say Mass. A sail of one and a half hours carried us across the broad estuary from Marmagao to Donna Paula, and a short drive from the quay brought us to the door of a little old church, where I received a hearty welcome from the Parish Priest and had the privilege of saying Mass. After Mass and a breakfast which the hospitality of the good priest provided me with, I bade adieu to my host and my two friends and fellow-voyagers and left for Panjim, where the Patriarch, to whom I had letters of introduction, resides.

Panjim is a small town with clean well-kept streets and neat-looking houses built on a low hill rising almost from the river bank. Save the Patriarch's palace—which is a mile out of the town—the Governor's residence and the public buildings, there were no houses of any great size; but there is a large handsome church with a very elaborate ascent by several flights of steps and an imposing façade. As you mount the steep hill road on your way to the palace, your attention is attracted by a *Via Crucis* leading up a steep and somewhat winding path from the road to the palace. The palace itself is an extensive two-storied building with a handsome church at the east end. I was most cordially and hospitably received by the Patriarch and invited to remain with him during my stay, which was the more kind as he was himself obliged to quit Panjim on his visitation that evening. I was very grateful for the invitation, and after dinner His Excellency was good enough to ask me to accompany him on his visitation of Santa Cruz parish, which was only four miles off.

## A VISIT TO SANTA CRUZ.

At about 5 P. M., a Portuguese official and two gentlemen in evening dress arrived as a deputation from Santa Cruz and formally invited the Patriarch to visit their parish. The Patriarch led the way to the church and, followed by his chaplains and the deputation, made a short visit to the Blessed Sacrament, after which the party descended the handsome staircase in the same order, and entering the carriages awaiting us, left for Santa Cruz. It was pleasant to see how the inhabitants of Panjim were waiting for the Patriarch to salute him as he passed their houses. A short hour's drive brought us to Santa Cruz at sundown. The clergy, some fifteen or twenty in number, in surplices, received the Patriarch and conducted him to a raised platform, where he was presented with an address and then a speech was made. The grounds of the church were crowded with people, through whom the procession, which was then formed, made its way to the church, where, after the solemn reception of the Patriarch and the congregation had been blessed by him, we all went in procession to the cemetery for the blessing of the graves and finally returned to the church, where Benediction of the Blessed Sacrament was given by the Patriarch. It was touching to see how the people crowded on the Patriarch to kiss his ring, and the patience and gentleness with which he allowed himself to be victimised. The clergy were most kind and amenable to me, and very desirous that I should stay, but as that was impossible, I returned with the Patriarch's Secretary, Fr. Campos, to Panjim for the night.

## OLD GOA.

Next day, Sunday, I left for Old Goa in a carriage at 8-30 A. M., after bidding adieu to Fr. Campos, and reached the church of the Bom Jesu in about an hour. Calling on good Canon Lopes, who was far from well, I obtained leave to say Mass at the shrine of St. Francis, and then returned to breakfast with the Canon; after which he sent a guide with me to show me the Cathedral and to direct me to the chamber that was to take me to Rachol. I must, however, before leaving Goa say something of what I saw. Goa is entirely denuded of houses. It is a large plain dotted with churches. Of the town, once so flourishing, populous and celebrated, the churches alone remain. Of the houses there is, to all appearance, no trace or vestige whatever unless it be their foundations, but if these exist there is no sign of them above ground. The site of Old Goa is a maidan decked with churches, of which all that I saw are in a high state of preservation in strange contrast to the desolation around. The Bom Jesu is a grand church with a vault some 60 feet from the floor,

about 50 feet wide, some 150 feet long, and cruciform in shape, the transepts being about 50 feet deep. The view, as one stands at the bottom of the church and looks towards the altar, is one of splendour, and one feels almost blinded by the mass of gold covering the end walls from base to ceiling, and the elevation of the altars six or eight feet above the floor of the nave, as is usual in Portuguese churches, adds to the effect. In the transept to the right as you look at the altar is the shrine of St. Francis Xavier, a monument of art and richness worthy of the great Saint who reposes in it and of the princely donors who gave it to the church. It is of precious marbles inlaid with bronze bas-reliefs of scenes in the life of the Saint and surmounted by a silver sarcophagus, highly wrought and positively sparkling with gems, in which the incorrupt body of the Saint reposes. The marble base on which the sarcophagus rests is in three parts. The lowest one, of white marble and reaching almost across the transept, is tomb-shaped with an angel carved out of the marble at each corner, and relieved by other carvings in each panel. On the side facing the church is the altar dedicated to Saint Francis with a large statue richly gilt, which screens off the tomb from the nave. On the other sides, the ledge of the upper surface of this part forms three large altars, so that four Masses can be simultaneously said at the shrine. These altars are generally occupied—at least they were so on the day I visited the shrine and said Mass there, which was an ordinary Sunday.

On this lowest part, which is some six feet from the ground, stands a solid rectangular cube of coloured marble with *lapis lazuli* let in, and bearing in the centre of each side the large bronze bas-reliefs spoken of above. This block is about fifteen or twenty feet high, and on it rests a third tier of marble with silver bas-reliefs let into it all round, with a marble railing running round the top, some eight or ten feet high, enclosing the silver shrine which rests on the upper tier. The silver shrine appears to be about eight feet long by four or five feet wide, with sides five or six feet high, rising in the centre to a cone surmounted by a jewelled cross, the top of which must be some fifty feet from the ground. The whole is under a rich silk and gold canopy descending from a golden crown attached to the roof, splayed out and caught up in festoons over the four corners of the shrine. The effect is most impressive. The treasury of St. Francis in the adjoining former residence of the Jesuits contains many *ex votos*, some of considerable value.

## THE CATHEDRAL.

The Cathedral of Old Goa is another grand pile. When I went in on that Sunday morning, the Canons—two on one side and one on the other in the stalls—were chanting one of the Offices, while a



fourth ecclesiastic was accompanying them on the organ. Beyond these four priests there was not a soul in the vast church. The effect was depressing and strange. It was a city of the dead. All had passed save the glory of its churches. These remain a witness, and a grand one, of the piety and devotion of the Portuguese in India and of the ancient city of Goa. The Cathedral, like the Bom Jesu, is highly decorated with gilding at the altar end. It has, if I remember well, a nave and two aisles on each side, which must be, from outer wall to outer wall, some 150 feet wide at least, possibly 230 feet long and 78 feet high from floor to roof. I had not time to see all the churches, nor to see thoroughly those I did see, but certainly the impression of Old Goa left on my mind is one of magnificence with regard to its churches, and this is, in its degree, true of other churches which I saw in Portuguese territory. They did not and do not grudge their money in decorating the House of God. All is on a scale of grandeur; the sacristy of the Bom Jesu is as large as an ordinary church in other parts, say the church of the Holy Redeemer [in Trichinopoly] or the Madras Cathedral, and all the furniture is in keeping. The doors of the vestment cupboards are ornamented with inlaid floriated brass work, with the words "casulæ" or "dalmaticæ," as the case might be, in the same metal. The plate is gold and everything about the church costly and finished. I was told by a Portuguese official that every church in Goanese territory is richly endowed and that the Government administer the funds, which accounts no doubt for the contrast between the splendour of the church and the neat and well-to-do but unostentatious decoration of private houses.

#### GOA TO RACHOL.

I must now return to the little steam launch that took me to Rachol. There was a crowd of natives on board, mostly Christians (all Catholics—I never saw a Protestant while I was in Goa) on the deck. In the cabin at the stern I found myself in company with two most agreeable and well-informed persons from Goa—one a Portuguese official and the other a Priest and Professor in the smaller Seminary. I passed a most pleasant and profitable three hours in their company and learned a great deal of the country, its churches, manners, customs and history. At 1 P. M. I bade them adieu with regret and went on alone to Rachol, which was reached at 2 P. M. Here the launch drew alongside of a little wooden jetty and I landed. On the jetty was a Portuguese guardian of the peace in a neat uniform, who promptly took up his station at the gangway, manifestly to protect passengers' luggage, for behind him was a crowd of women seeking loads to carry, and the policeman was very autocratic with them. They

were, however, one too many for him, for the boat had hardly touched her moorings, when, as the officer turned with eyes of fire upon some of those on his right, others had deftly turned his left and were, before he could face round, handing my three articles of luggage out to their sisters on the bank. The whole thing was done in a minute and the baffled bobby had to grin and bear it. Asking where they were to go and ascertaining it was to the Seminary, these amazons started off at a trot in front of me, and in ten minutes were climbing up the broad flight of steps leading to the Diocesan Seminary. Sending in my card to the Rector, I was shown upstairs into a large handsome reception room, where in a few minutes the Rector, the Rev. Fr. Rebello, accompanied by Fr. Saavedra, S. J., joined me and gave me a hearty welcome, and, while a room was prepared for me, a substantial luncheon. It was arranged that next morning Fr. Rector, a native of Goa, should accompany me to Cuncolim, the scene of the martyrdom of Blessed Rudolf Aquaviva and companions, and I was then left to occupy myself looking about till the hour of the evening meal at 8 P. M.

#### THE RACHOL SEMINARY.

The College, as it is called, of Rachol, an old College of the Society of Jesus, but now the Diocesan Seminary, is a large quadrangular two-storied building standing on a rising ground overlooking the river, and about a quarter of a mile from the village of Rachol. It has a frontage of some 250 feet with a handsome façade approached by a flight of some sixty or seventy steps along the front. To the left as you face it and forming part of the building is a very large and handsome church with a fine sacristy; on the right is a large library and a refectory capable of dining some 200 people at a time. Around the College there are remains of fortifications thrown up in former times to protect it against the incursions of the Mahrattas. Entering the building you find yourself in a large hall ornamented with ancient frescoes with a door on the right leading to the refectory and the offices or servants' quarters, and on the left leading to a fine staircase which lands you in a large corridor extending along the four sides of the building and lighted by windows looking into a large courtyard, with a cistern in the middle, which had once been used as a vinery, of which many of the columns and some of the scantlings remain. The walls of these corridors are decorated with mural paintings of scenes in the lives of the Saints of the Society of Jesus or their portraits. On the side of the corridors opposite to the courtyard are the rooms, of which I calculated there were ninety on the upper floor. I presume there is at least an equal number below. I was told the Seminary

accommodates 500 Seminarists. At the other end of the wing from the refectory upstairs is the domestic chapel, where I said Mass one morning and which was seated for some 300 persons. In the same corridor, but built out at right angles to it, is a spacious infirmary for the sick. In the centre of the corridor which runs along the front rooms is a large square reception or guest room with seats and tables and ornamented with pictures, conspicuous among which is one of the founder, a king of Portugal, whose name, if my memory serves, was Don Sebastian. At the time I was there most of the Seminarists were absent as it was vacation time, but it will give some idea both of the size of the place and the strictness of the retreat for the clergy which was then being conducted by FF. Campos and Saavedra, S. J., when I say that, though there were eighty exercitants, I do not think during the time I was there I saw half a dozen of them moving about the house. At 8 p. m. I was summoned to dinner, which was prepared at the end of the southern corridor, to which Father Rector and we three Jesuits sat down. That ceremony over, we retired for the night to prepare for the next day's pilgrimage to the scene of the martyrdom of Blessed Aquaviva and his companions at Cuncolim, about twelve miles distant.

#### CUNCOLIM.

Father Rector had most kindly arranged to go with me, and so next morning after Mass and a cup of coffee, we left in a carriage and pair of ponies and after a three-mile drive entered the neat clean town of Margão, where we stopped to see the church, which like all the other churches was large and handsome. It was about eight when we arrived there, and, of the eight altars in the church, five were occupied, and seeing it was a week-day and somewhat late, there was a fair congregation of devout worshippers. Proceeding on our way along an excellent road to a village with a big church about seven miles off, we rested awhile to breathe the little nags and then continued our journey, but now the road was no longer good and there was much of glare due to the white dust and arid country, of which salt appeared to be the main product. At length we reached Cuncolim and were welcomed by the Parish Priest, who at once offered to accompany us. A few minutes' walk brought us to the scene of the martyrdom, which is now marked by a little chapel; otherwise the scene around us is from its appearance but little, if at all, altered from the day on which the five martyrs laid down their lives for Christ on this hallowed spot. It seems there was a pagoda at the time of the tragedy on the spot now occupied by the Martyrs' Chapel, and it was here the people, who had been expecting the party who had come over

from Rachol for the day, set upon them and killed them. At about a hundred yards from the chapel is a stone with an inscription, marking the place where Father Berna fell. We then walked to the other side of the village to see the well into which the bodies were thrown. This well is now enclosed in a chapel dedicated to St. Francis Xavier and is not far from the Parish Church. The altar is built over the well, and in the centre of the *predella*, on the ground line of the front of the altar, is a little trap-door which, being lifted, shews the well. A Portuguese gentleman of the place who accompanied us was well acquainted with all the circumstances of the event and most kindly served as our cicerone on the occasion. Having satisfied our devotion we returned to the presbytery, where we were hospitably served with light refreshments; and after a short rest, Father Rector and I took leave of our kind host and set off on our return, reaching Margão at about 2 p. m. Here Father Rector proposed that we should stay and have some tiffin with his brother—a proposal I very gladly accepted, for the drive and glare had been fatiguing. I was shewn into a nice, clean, well-furnished bedroom where I was glad to get a snooze while tiffin was preparing. The luncheon was served in a spacious and airy room, and Mr. Rebello, the Rector's brother, who speaks English fairly well, was most kind and entertaining, giving me a great deal of information about churches and their revenues, of which he is the Official Administrator in Margão. At about 5 p. m. we left once more for Rachol, and a pleasant evening drive brought us to the door of the Seminary at night-fall. I should be ungrateful not to speak of the kindness and charity of the Rector after all the trouble he took on my account. He is a native of Goa, of about forty and an extremely well-informed polished man, speaking English, French, and Portuguese all apparently equally well.

#### MARGAO TO CASTLE ROCK AND LONDA.

Next morning Father Saavedra and I left at a timely hour to catch the 7 A. M. train at Margão and travelled together up the beautiful ascent to Castle Rock, passing through no less than nineteen tunnels. The ascent is made in an ever-ascending circle round a kind of natural basin formed by the hills. You see the railway track beneath and above you as you mount, and the scenery is constantly varying and opening out perhaps some of the most picturesque hill scenery in India, and forming a delightful termination to one of the pleasantest expeditions that it has been my fortune to make. At Londa Father Saavedra and I parted, he leaving for Belgaum, and I for Bangalore, having been rejoined by my former pleasant travelling companion and friend, Father Gonsalves. We soon found ourselves in

the familiar Deccan scenery—the beautiful had vanished.

## GENERAL IMPRESSIONS.

I have purposely left to the last my impressions of what I saw in Goa. First, as regards the clergy. His Excellency the Patriarch had, I found, only one European priest with him in Goanese territory besides two or three of European descent—one educated in Europe and the rest in Goa. With these exceptions, the clergy—some 800 in number—are natives of the country. Of course, in a four days' visit I could not come in contact with many, but those I did meet impressed me most favourably as men of exterior polish of manner, self-possessed, dignified, reverent in demeanour, affable without being forward, men of learning, devoted to their work, and most courteous. That there are no exceptions is not, I suppose, to be expected of them any more than of any other class of persons in any part of the world, but so far as I could judge from their bearing in church and when saying the Divine Office, I was greatly edified. I was especially struck with the humility and modesty of the few Seminarists I saw at Rachol and with the careful training they had had in serving Mass, as well as by their quiet, unassuming reverence of manner. I need not speak of the hospitality and kindness of the Patriarch here, as I have already spoken of it, nor of the attention and kindness of his Secretary, Father Campos, with whom I drove to Santa Cruz and afterwards returned to Panjim; but I may say here what I heard on all sides that this state of things is in a large measure due to the untiring exertions of that true pastor of souls, the venerated Patriarch, who setting an example of apostolic piety in his household requires every priest to make a retreat once in three years, and many, I was told, do so annually. Where this is the case, it is not surprising that the people love and are attached to their religion; and so far as a mere passer by could judge from chance words and actions and such information as could be gleaned by casual enquiries, this was not a mere nominal attachment but a deep reverence for religion in their hearts that manifested itself by their external piety and simplicity of manners. The population of the Goanese territory are nearly all natives of India, but they are so Europeanised in their dress, manners and habits that it is difficult to realize that they are natives. The houses are like European villas—neat, clean, and furnished in good taste. I speak, of course, of the well-to-do classes. Perhaps the most striking feature of the little territory of Goa and Salsette is the total absence of any signs of other religion than the Catholic. One felt one was in a Catholic country. Not a pagoda, not a *pullaiyar*, even, is to be seen, but in their place, a wayside cross or the shrine of a

saint; and from enquiries made, I learned that, as a matter of fact, only about three per cent. of the population of these two districts are non-Christians, and they are not encouraged to make a display of their worship. Portugal may be a small country and now shorn of much of her former power, but her territory of Goa is as lasting a monument to her glory of how she could Christianize the lands she conquered, as the churches in her territory are of her Catholic instincts and of her care and solicitude for the maintenance of a becoming decorum in Catholic worship. Much, alas! of the pious work of Portuguese missionaries in the East has been undone, but if we may judge by what remains on the West Coast and in the territory of Goa, there are still left abundant signs of the piety and zeal of the Portuguese Crown.

There is nothing more of special interest to record after bidding farewell to Father Saavedra at Londa; for a rapid journey through a country desolated by plague, of which the traveller is constantly reminded, brought me in two days back to St. Joseph's College, where I put an end to my travels and found myself once more at home amidst the old and now familiar scenes of Trichinopoly life.

JANUARY 2, 1902.

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

## The Little Field-Preacher.

Nature's foundling, tiny flower,

How dear your converse is to me;

Cheering me in danger's hour

And warning in prosperity.

Low your seat, unsheltered too,

You brave the scorching noontide ray;

Death in every step you view,

Yet smiles beam in your face all day.

But when busy day is done,

And gentle eve with chiding hand

Exiles the unfriendly sun,

And strikes the sky with magic wand;

When every foe of Daisy sleeps:

'Tis then she hangs her head, and weeps.

M. W. S.

## Nought and Too Much.

SIX years ago a translation of the now well-known verses of M. Léon de Montenaken, entitled "Peu de chose," was given as the subject for the Puzzle Prize in *Truth*. The prize was divided between two competitors who contributed the following translation:—

How vain is life!	Our life is vain:
Of love a ray,	Love's short, sweet spell,
A little strife,	Hate's short, sharp pain,
And then—good-day;	And then—farewell!
How brief life seems!	Our life is short;
Of hope a mite,	Hope's little light,
A few short dreams,	A dream's brief sport,
And then—good-night!	And then—good-night!

Our readers may remember some more translations that were printed in this Magazine from the *Irish Monthly* in the June issue last year. The lines were written in 1880 and intended for a song. "More than twenty years older," wrote the author on May 22nd last, "than I was when the first two stanzas were written, a longer experience of life has now inspired me the addition of another stanza, which—being unpublished at the present date—might afford the novelty of the complete little poem." Here is the complete poem along with the author's own translation of it. M. de Montenaken says that the translation is his first endeavour to rhyme in a language not his own:—

La vie est vaine :	Life is but play :
Un peu d'amour,	A throb, a tear ;
Un peu de haine—	A sob, a sneer . . .
Et puis—bonjour !	And then—good day !
La vie est brève :	Life is but jest :
Un peu d'espoir,	A dream, a doom ;
Un peu de rêve—	A gleam, a gloom . . .
Et, puis—bonsoir !	And then—good rest !
La vie est telle	Life is but such
Que Dieu la fit ;	As wrought God's will :
Et, telle quelle—	'Tis nought, and still . . .
Elle suffit !	'Tis oft—too much !

The author has written a second poem entitled "La Mort," which he says seems in some way the complement of the foregoing. The Editor of *Truth* offers the autograph manuscript of the poem to the author of the best translation forwarded to

him, provided always that the best be a fairly good one. Here is the poem to give a chance to some of our budding poets to distinguish themselves. The sentiments however would be vastly improved by giving them a less pagan turn:—

### LA MORT.

La mort glace le sang des veines;  
Le cœur ne bat plus, c'est fini.  
Plus de rodomontades vaines,  
Plus d'escalades d'infini,  
Ne plus de tâches surhumaines !  
La mort tarit les pleurs des yeux ;  
L'âme ne sent plus, ni ne souffre ;  
Plus de combats silencieux,  
Plus d'angoisses au bord du gouffre,  
Plus de douleurs, ni plus d'adieux !  
La mort fige l'effort des moelles ;  
Le cerveau cesse de songer :  
Plus de symboles, plus de voiles,  
Plus de mystères où plonger,  
Ni plus d'éclans jusqu'aux étoiles !  
La mort broie : elle anéantit ;  
Elle écrase ; elle annihile :  
C'est radicale et c'est subit—  
Le corps, c'était un peu d'argile :  
Un peu de vent, c'était l'esprit !

Of College Magazines the excellent and well printed MANGALORE MAGAZINE has reached us. It contains, as usual, historical and scholarly articles of great interest, including one on the Konkani language. There are Latin lyrics, too; a rare luxury in India.—*Indian Education*, September.

Father Sewell is well to the front in the June number of the *Mangalore Magazine*. His address on 'The Formation of Character' is concluded and there is reprinted from *Our Alma Mater* the first part of an account of his interesting visit to the West Coast in December last. In an article on 'The Origin and Growth of Konkani,' Mr. Saldanha proves its close relationship with Marathi and consequently its right to a place among the Sanskritic rather the Dravidian languages. The 'History of the Diocese of Mangalore' is continued. We are most interested however in Mr. Vas's article on 'Educational Unrest in India' and that mainly because of his quotation from Mr. Porter's Convocation address in Madras in 1872—thirty years ago.—*The Educational Review*, August.

## American versus English.

MR. Pembroke Marshall addressed the following letter from Brussels on August 10th to the Editor of *Public Opinion*, the well-known London weekly:—

SIR,—After being thirty years a regular reader of "Public Opinion," I regret to see it gradually adopting, like almost all English journals, American in place of English. I see frequently "over the signature of \_\_\_\_\_." This is not English. Webster, himself an American, says: "'over his signature (or name)' is a *substitute* for the idiomatic English form, 'under his signature—his hand and seal' the reference in the latter form being to the authority under which the writing is made, executed, or published, and not to the place of the autograph." In the older editions of Webster the case is much more strongly put. The American expression is the result of ignorance and a childish attempt at reasoning. If this "reasoning" were carried to its legitimate end it would be proved absurd, as the expression would be incorrect and untrue, except the writer wrote his signature to start with, and wrote his letter afterwards. Again, frequently a letter in a newspaper is commenced in one column and finished in the one following, terminating with the signature above the letter.

"Oh! for the well of English undefiled." The "Times" used to be written in English; now, alas, no longer. Imagine "Leaders" with the expression that so-and-so's reply was "non-committal." This atrocious and non-reasoning word I have seen in "Times" leaders several times in the last few years. Also, I ask why the said journal should foist upon English-speaking people the non-reasoning changes it adopts. As an instance, "in the circumstances." "Under the circumstances" is good English, is familiar, and certainly as correct as "in." The circumstances are not necessarily horizontal; they may be perpendicular. It is the untrained reasoning of that abomination, "over his signature."

This effusion elicited a rejoinder the following week from Mr. George Washington Moon, Hon. P. R. S. L., who goes for Mr. Marshall with the old-time vigour with which he went for Dean Alford's *Queen's English* in his *Dean's English*:—

SIR,—I cannot but smile at your correspondent Pembroke Marshall, having written from Brussels to condemn the "Times" for using the expression "in the circumstances." He says "under the circumstances" is good English, is familiar, and certainly as correct as "in." For this positive assertion he does not give even one particle of proof.

Allow me to prove to your readers that the "Times" is correct, and that we ought to say "in the circumstances," and not "under." The word "circumstance" comes from the two Latin words "circum" and "sto stans," to stand; and means "a standing around." Therefore it is only by a very forced construction that it can be held to mean something over our heads. Hence the impropriety of saying "under the circumstances."

The *Historical English Dictionary* makes a distinction that should satisfy both parties. "Mere situation," Dr. Murray says, "is expressed by 'in the circumstances,' action affected is performed 'under the circumstances.'" This stands to reason, and a reviewer of a book recently in the *Academy* found fault with the author because he was always "under his circumstances."

## Why Do We Wait?

Why do we wait until ears are deaf  
 Before we speak one kindly word,  
 And only utter loving praise  
 When not a whisper can be heard?  
 Why do we wait till hands are laid  
 Close-folded, pulseless, ere we place  
 Within them roses sweet and rare,  
 And lilies in their flawless grace?  
 Why do we wait till eyes are sealed  
 To light and love in death's deep trance—  
 Dear, wistful eyes—before we bend  
 Above them with impassioned glance?  
 Why do we wait till hearts are still  
 To tell them all the love in ours,  
 And give them such late meed of praise,  
 And lay above them fragrant flowers?  
 How oft we, careless, wait till life's  
 Sweet opportunities are past,  
 And break our "alabaster box  
 Of ointment" at the very last!  
 Oh! let us heed the living friend  
 Who walks with us life's common ways,  
 Watching our eyes for look of love,  
 And hungering for a word of praise!

—The New York Tribune.

Cricket.

ON Wednesday, June 4th, the Cricket season was formally opened by the election of the College Eleven. It was with some misgivings the College mustered its forces, for some of the crack players of last year's team no longer answered the roll-call. There was no prospect of heavy work before the Eleven, however, as there appeared to be little likelihood of the Inter-School Gymkhana being organised this season, owing to the way the schools in town began to suffer on account of the scare and exodus caused by the spread of the Bubonic Plague. The following are the games played with outside teams up to the time of going to press:—

COLLEGE C. C. v. GOVERNMENT COLLEGE C. C.

*Played June 26th—College won.*

The first match of the season was played with the Government College team. It was a half-day match, and play began at half-past three, an hour behind the stipulated time. The weather and the field were all that could be desired. The College, with its customary indifferent fortune, lost the toss and was sent to field. Half an hour had scarcely elapsed, however, when the telegraph announced the fall of the last wicket for a score one short of a baker's dozen. After a short interval Xavier Saldanha and Ligory Castelino started what promised to be a long-standing partnership. But 'the best laid schemes o' mice and men gang aft a-gley,' Xavier hit to long-off and started to run. It was an error of judgment and he soon saw it. In his effort to regain his crease he executed a tumble that was not on the programme and was measuring ignominiously his length on the ground when the rattle of the bails greeted his ears. The honour of the first boundary of the season was, however, a salve to his wounded feelings. To Ligory Castelino fell the other honours of the day. His capital batting had a style about it worthy of the best traditions of the College team. Half a century was his contribution to a score of 66 for six wickets, when the innings was declared closed. The Government College was sent to bat again and soon showed that there was more play in them than had been fondly

imagined, for by the time the stumps were drawn they had put together 47 runs for four wickets. Score:—

GOVERNMENT COLLEGE.

H. Manjunath, b D. Castelino . . . . .	0	R. Umanath Rao, b D. Castelino . . . . .	1
B. Narayana Rao, b Krishnappa . . . . .	0	K. P. Keshava Rao, c D. Castelino, b Krishnappa	2
Bhujanga Punja, run out.	0	B. Keshava Rao, b D. Castelino . . . . .	1
B. Koosaya, b Krishnappa	0	K. Rama Rao, not out	1
N. Marappa, c T. Castelino, b D. Castelino . . . . .	1	T. Ananda Rao, b Krishnappa . . . . .	1
B. Ramnaya, b D. Castelino . . . . .	2	Extra, 1 b 1 . . . . .	1
		<i>Total</i> . . . . .	<u>12</u>

COLLEGE.

X. Saldanha, run out. . . . .	5	F. Lemerle, b B. Keshava Rao . . . . .	0
L. Castelino, not out. . . . .	50	M. Tellis, c Manjunatha, b B. Keshava Rao . . . . .	0
Ros. Tauro, b Umanath Rao . . . . .	1	T. Correa . . . . .	} did not bat.
L. Saldanha, b B. Keshava Rao . . . . .	6	J. Moran . . . . .	
N. Krishnappa (Capt.), b B. Keshava Rao . . . . .	2	T. Castelino . . . . .	
		D. Castelino . . . . .	
		Extras, b 2 . . . . .	2
		<i>Total</i> . . . . .	<u>66</u>

COLLEGE C. C. v. TOWN ELEVEN.

*Played August 9th—College lost.*

Coronation Day dawned on Mangalore and found the "Happy City" in anything but a happy mood. For three months it had been held in the deadly grip of the Bubonic Plague. With its schools for the most part closed, its streets half deserted, and its Maidan abandoned by all save the rats that, according to popular fancy, hold there a nightly Dance of Death, there was no heart for public rejoicing. It was no small achievement, then, for the remnants of the various cricket clubs in town to pull themselves together and try conclusions with the well-organised and solidly-combined College Eleven. The College, as usual, lost the toss and with it may be said to have lost the game, for the wicket was in capital order at the start and the Townsmen had the benefit of it. A score of fifty was run up before the second wicket fell. Messrs. Vittal Rao and Edwin Fernandez were at the bat and seemed determined to stay there. A change of bowlers was tried, and the

two champions retired with a score of 58. The remaining eight wickets raised that figure to 102. Our turn then came, but not our usual good fortune. What was to be expected when Ligory Castelino and Rosario Tauro handed over their bats after contributing 0 and 2 respectively to a score that needed a century to tie our adversary's? Xavier and Ligory Saldanha and M. Tellis raised our hopes, for at the fall of the fourth wicket the telegraph announced 51. Then came a slump. The remaining batsmen went in determined to run, and run they did, but not the way to run up a score. The last was run out when the score stood at 78. Score:—

TOWN ELEVEN.

K. Bhavani Rao, c Moran,	L. Castelino, c Moran, b
b D. Castelino . . . . 5	D. Castelino. . . . . 6
E. Fernandez, b Tauro . 34	N. Shankarnaraina, l b w,
K. P. Vittal Rao, c T. Cas-	b Tauro . . . . . 0
telino, b D. Castelino. 16	C. Fernandez, b Correa . 9
G. Shiva Rao, c X. Sal-	Dr. Pereira, b Tauro. . . 0
danha, b Tauro . . . . 1	H. D'Souza, run out. . . 10
Basil Saldanha, not out . 12	N. Bhavani Rao, b Tauro 0
	Extras, b 6, lb 2, w 1 . . 9
	Total. . . . . 102

COLLEGE.

R. Tauro, c. K. Bhavani	N. Krishnappa, c K. Bha-
Rao, b Vittal Rao . . . 2	vani Rao, b N. Bhavani
L. Castelino, c K. Bhava-	Rao . . . . . 7
ni Rao, b Vittal Rao . . 0	F. Lemerle, run out . . . 5
X. Saldanha, c Shankar-	Th. Correa, run out . . . 13
naraina, b C. Fernandez 7	J. Moran, not out. . . . 1
L. Saldanha, c D'Souza,	Th. Castelino, b Vittal
b N. Bhavani Rao . . . 19	Rao . . . . . 0
M. Tellis, b N. Bhavani	D. Castelino, run out. . . 0
Rao . . . . . 23	Extra, lb 1. . . . . 1
	Total . . . . . 78

COLLEGE C. C. v. TOWN ELEVEN.

*Played August 28th—College won.*

According to a time-honoured custom the celebration of the Rector's Day is closed with a cricket match with the best team the town can put into the field. This year the only team to the good was the one that plucked the laurel from our brow on Coronation Day. It was determined therefore with grim resolve to try conclusions once more in a whole-day match. The Town Eleven

won the toss once more and went to bat as before. It was soon seen that both sides were on the alert to make the most of their opportunities. The Townsmen played a steady game, batting and blocking till 5 o'clock in the afternoon, when their last wicket fell for a poor score of 66. The time that remained was so short that it seemed likely that the match would end in a draw. To stave off this contingency was the task before us. Ligory Castelino and Rosario Tauro again started our batting, and before the first over was called Tauro was out for 0. The two Saldanhas and Ligory Castelino were not so easily disposed of, but put the score in so safe a condition that Stanislaus Coelho, M. Tellis, and J. Moran had raised it to 83 when the clock told the hour of retiring at 6.30 P. M. Score:—

TOWN ELEVEN.

Edwin Fernandez, c and	L. Castelino, c Coelho,
b Krishnappa . . . . . 0	b D. Castelino . . . . 15
K. Bhavani Rao, b Krish-	C. Fernandez, b Tauro . 0
nappa . . . . . 6	Albert Minezes, b Kri-
R. Ritter, c L. Castelino,	shnappa . . . . . 5
b Krishnappa . . . . . 4	Hilary D'Souza, b Kri-
M. Narayana Rao, b Kri-	shnappa . . . . . 0
shnappa . . . . . 0	N. Bhavani Rao, run out. 13
G. Shiva Rao, b Tauro . 17	R. Reccani, not out . . . 0
	Extras, b 3. . . . . 3
	Total . . . . . 66

COLLEGE.

Ligory Castelino, b N.	Stanislaus Coelho, c N.
Bhavani Rao . . . . . 18	Bhavani Rao, b Nara-
Rosario Tauro, b N. Bha-	yana Rao . . . . . 5
vani Rao . . . . . 0	Marian Tellis, not out . 12
Xavier Saldanha, b Fer-	Thomas Correa, b Nara-
nandez . . . . . 31	yana Rao . . . . . 0
Ligory Saldanha, b N.	Julius Moran, not out. . . 1
Bhavani Rao . . . . . 16	Krishnappa
	Denis Castelino } did not
	Frank Lemerle } bat.
	Total . . . . . 83

In Trust Days.

Little drops of water,  
 Little grains of sand,  
 Made the milk and sugar  
 Sold throughout the land.

## "Tears."

It was an Ancient gardener  
 That worked upon the border,  
 And piled the weeds into a heap,  
 And put the plants in order.  
 I watched him break the clods of earth,  
 And make the ground look neat;  
 And by mishap I saw him crush  
 A plant beneath his feet.  
 I saw him lift the broken stem  
 (He knew not I was near),  
 I saw him sniff its dying scent,  
 And wipe away a tear.  
 "Who is it says that age can dull  
 An old man's heart," thought I,  
 "When here is one who cannot bear  
 To see a floweret die?  
 "A plant it was, no doubt, he loved,  
 Some cherished souvenir,  
 May be some tender little bulb  
 He'd fostered many a year."  
 E'en thus I mused, and down my cheek  
 A trickling teardrop ran.  
 I crossed the gravel path, and stood  
 Beside the good old man.  
 "Old man," I said, "my white haired friend,  
 I have been standing near,  
 And saw thee raise that broken flower,  
 And saw thee drop that tear.  
 "Nay do not feign that wondering look,  
 Nor turn away and smile;  
 Nay do not blush to own the tear  
 I saw thee shed erewhile.  
 "Oh, happy are the aged eyes  
 Whom love can thus o'erpower!  
 But tell me, pray, why 'twas you loved  
 So much that little flower."  
 The old man said "I'll tell you, sir,  
 How 'twas it came about.  
 It seemed to me I'd trodden on  
 A new-set Brussels sprout.  
 "The reason why I smelt at it  
 Was that it looked a funny 'un.  
 The reason why it made me cry  
 Was that it was an onion."

—The Stonyhurst Magazine.



## OBITUARY.

BONIFACE MICHAEL ALBERT REBELLO, a student of the Matriculation Class of 1899, died of typhoid fever in the hospital of Chikmagalur on Tuesday, July 8th, in the twenty-first year of his age. He was a native of Kallianpur and belonged to a very respectable family that has given several priests to the Church. Having received his primary education in his native place, he came to the College and studied up to Matriculation. He then took employment in the firm of Messrs. A. J. Saldanha & Sons, where he was giving every satisfaction and beginning a career of usefulness when he was stricken in his prime. He was a young man of blameless life and a great favourite with all who made his acquaintance. In his last illness he received every attention from Messrs. Sebastian Alvares and M. Pereira, and the last rites of the Church were performed over his grave by Rev. Fr. M. Despature, Vicar of Chikmagalur, and his Assistant.

LAWRENCE PINTO died of typhoid fever at the Residency Dispensary Hospital, Hyderabad (Deccan), at 12.30 P. M. on Friday, August 29th, after an illness of twenty-six days. It was only last October that he went to Hyderabad, in company with the Right Rev. Dr. Viganò, to enter the Seminary there and prepare himself for the priesthood. This year he spent studying in the Matriculation Class of the All Saints' Institution, Hyderabad, before beginning his Philosophy and Theology. Lawrence was a youth without guile, honest and upright in all his ways, and great hopes were centred in him by the Bishop who had adopted him for his Diocese. Only a short time ago a lady in Italy engaged to bear all the expenses of his training for the priesthood. May God reward her for her charity and may Lawrence be her intercessor and patron before His throne in Heaven.

THOMAS MINEZES died at his home in Bolar, Mangalore, on Monday, September 8th. He was a member of the Matriculation Class last year and had sent in his application to appear for the examination in December, but before the time came he was seized by what proved to be pulmonary consumption, from which he slowly wasted away.

R. I. P.