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THE UNIVERSITIES COMMISSION REPORT.

The Report, all interested in Education in India were so anxiously awaiting when my last article in this Magazine was written in July, has now been for some time before the public. That the Report has answered all the expectations formed of it would be to say too much. Disappointment in some quarters there must be, for all do not think alike and perfection is not to be looked for here below. But of cram, the evil to which my last article referred, as forming the subject of unanimous complaint from all the educational experts who appeared as witnesses before the Commission throughout India, the Commission not only acknowledge its existence but recognize its force and prevalence and make several valuable suggestions for its removal, which, if not very original, are at any rate sound as far as they go. It is not supposed that any reasonable being anticipated that we were going to be presented with a measure that would promptly extinguish a glaring defect of the dimensions which cram has assumed. To devise a means for arresting so extended an evil, permeating, as it was shewn to do, the habits of the student world throughout the length and breadth of this vast peninsula, fostered and perpetuated as it has been by overwhelmingly powerful influences, rendered persistent by motives that reason has been impotent to stem, flowing onwards in a mighty current before the strength of which the repeated efforts of educationists have been confessedly unavailing, was, it must be admitted, a problem not very easy of solution. The Report, however, shews that the

Commission have fairly grasped the magnitude and the bearings of the difficulty and have duly appreciated the velocity and volume of the stream to counteract which they were invited to devise a scheme. The Commission are certainly to be felicitated on the steps proposed. They have foreseen that drastic measures would be unavailing. As the character of the evil would naturally suggest, the remedy is directed against the cause and not against the effect. It is in diminishing or cutting off the stream at its source that hope of deliverance lies; in removing the temptation, that disappearance of the fault must be sought. In speaking of the actualising of their recommendations in general, and therefore of those relating to cram in particular, the Commission prudently remark (p. 56, art. 196):—"We desire it to be understood that the process of improvement must be gradual; and that all existing interests, whether of teachers or students, must be carefully respected." The success of the measures now proposed must therefore depend in a great degree on the tact and discretion of those into whose hands the effectuating of them will be committed, and if, as it is hoped will be the case, the remedies are firmly and carefully applied, the recommendations of the Commission, taken as a whole, bid fair to attain their end.

What then has been suggested? The Commission begin by laying their finger on the original source of the evil when they say, at the outset of their remarks on "Teaching," that "In a rightly governed University, examination is subordinate to teaching; in India teaching has been made

subsidiary to examination." Students are said for the most part to rely only for such lectures as treat of points on which questions in the Examination are likely to turn, and study, not books prescribed by the University, but cribs and keys which "present a bald outline of the original, together with notes on passages or phrases likely to be set." The Commission express a hope therefore that the use of such keys and notes will be discouraged by Colleges and that University teachers will not lend themselves to encourage a vicious system by composing such notes. There are however notes and notes. Good notes are a great help to the study of literature, and it is not against these the Commission plead, but against notes such as we used to have in such prolific abundance in the days of the Matriculation Text, notes written to aid cram and of little or no value once the examination was past; notes, in large part consisting of explanations and hints that it is the province of the teachers to impart and the dictionary to provide, which insolence would sometimes throw in a teacher's face if they differed from his teaching; disquisitions on things European, recklessly offered to the student by men whose inexperience and ignorance led them into grotesque errors, and who carefully avoided obscurities of meaning just when a little light would have been useful. Not less but rather more mischievous still are the cheap pestilential keys to General English, to the spread of which the abolition of the Matriculation Text in this Presidency lent an impetus; keys which profess to furnish model replies to every question on Grammar, Idiom or Conversion and Analysis of Sentences that is likely to be asked, generally inaccurate, often wrong; and "Model Essays" to be learned by heart, the memorizing of all which, while it deteriorated the study of English, unhappily enabled the candidate to pass, with the notorious result that now in many schools the reading of any English Text is said to be altogether neglected in favour of this pernicious "Made Easy" mode of instruction. The condemnation of such notes and keys is therefore none too forcible and, happily, as I think, the Commission are of opinion that a return to the Text would be only to exchange one evil for another. The true remedy suggested, with which, I too, heartily

agree is to examine in a way to make cram useless for securing a pass. It will doubtless be objected that their proposals are admirable in theory but difficult to reduce to practice, and it cannot be denied that there is force in the objection. The answer is that experience goes to prove that there is no other better method of obviating the inconveniences complained of. The recommendation of the Commission is that greater care be bestowed on the preparation and ~~valuing~~ of examination papers. "Catch questions and questions which can be answered at second-hand" are to be avoided. It is said with truth that "a good examination paper is a work of art, and it is above all things necessary that the examiner should be able to look at his questions from the candidate's point of view, and that he should frame them so as to give the latter a series of opportunities of shewing how far he possesses an intelligent and first-hand knowledge of the subject-matter." "We consider," the Report goes on to say, "that easy questions are best suited to the purpose. Such questions enable a really good scholar to distinguish himself, while the average student puts down what he knows without waste of time." Now it is just here the real difficulty lies. After all it is often the appreciation of each examiner that is to decide what is easy, what will best give a candidate the desired opportunity of shewing his powers, etc. The Commission are not unmindful of this objection and propose to remedy it by referring all papers to a Board of Examiners; but this has been done for some years in Madras and yet has not prevented complaints. The fact is, it is always easy to find an objection to any proposal. It is necessary to have an ideal standard, and this is all that the Commission attempt, and their ideal standard they have, as far as general terms will admit, fairly well indicated. All that we could look for from them is a well-considered rational suggestion, and this they have given. If only "the voluntary co-operation of all who are interested in Higher Education" can be secured, there are good grounds for hoping that by steadily aiming at the standard of paper the Commission point to, a healthier state of things may in course of time, though by slow degrees, be established and cram may disappear. Another antidote to cram,

so far as the English of the Entrance or Matriculation Examination is concerned, that has been suggested is, that the Entrance Course should be "described in general terms, a list of books being given so long as to exclude the possibility of all of them being committed to memory." While it may be very desirable to describe the course in general terms, it is not very clear what purpose is served by prescribing a list of books that would be equally well attained without it. It is presumed the object aimed at is to secure the candidate's acquaintance with English standard works as well as an intelligent understanding of what he reads. But would not this be equally well attained by the information that his power of understanding English will be tested by passages of the required difficulty taken from standard English authors, and that his knowledge of English, its idioms, figures of speech, etc., will be gauged by his power to explain such passages? This, with original composition, of a character to render "Model Essays" valueless, would surely be effective in destroying keys and cribs in course of time and would ensure a study of English authors.

This vice of cram is not prevalent in the same form in the higher classes, but in other shapes it is admitted to exist with perhaps aggravated virulence, which is attributed partly to the mode of teaching, partly to the kind of information accepted by Examiners, to both of which the Commission are opposed. They consider that the practice of dictating notes in lieu of lecturing, inclines students to trust to these rather than to reading and reflecting for themselves, and, more particularly, we are told that "the acquisition of second or third-hand information through the medium of texts is to be deprecated, and that books dealing with the history and criticism of literary works, which the student has no opportunity of reading, should be excluded."

English, though it does not monopolise the process of cramming, is the subject that is most important by reason of its effect on other subjects, and it is therefore in reference to it that remedial measures are chiefly insisted on. To go through all the details of the Report would be tedious, not to say impossible. I propose therefore to take up

such other points of the Report as chiefly concern us in this Presidency.

In respect of teaching English the Commission say that the defect commences long before the student reaches College, and consider that a boy should not be allowed to commence the study of English "till he can be expected to understand what he is being taught," that "classes should be of a manageable size," and that "teachers, whose mother-tongue is not English, should be passed through a training College where they may be tested in elocution and expression by an Englishman before they are given certificates to teach." Now, these ideas were ventilated in the Madras Conference of December 1899, and it was then decided that English should not be commenced before the Third Standard, though some were for not making it compulsory in Native Schools till the Fourth Form, if I remember right; while others were for making the Vernacular the First Language even up to and including Matriculation. In our Madras schools, if this advice of the Commission were acted upon, English would probably commence about the First Form. It is doubtful how far this would tend to improve the study of English unless a superior class of teacher be insisted on in the Lower Secondary classes; but in regard to the last suggestion about the training of teachers, it is recommended in another place that they should be specially exercised in correct pronunciation. The training of teachers is not new in Madras. It cannot however be said, so far as pronunciation is concerned, that the training has been always productive of anything approaching to perfection even in the Secondary Collegiate grade. Unquestionably, the great want in the lower schools is teachers who are capable, not only of pronouncing correctly, but of otherwise speaking and writing with that attention to grammar which is eminently desirable in a language teacher. This want is one prime cause of the defect of English, and until it becomes the custom to employ better qualified teachers in the lower Forms, I fear this defect will continue to stand in our way.

There is one change the Commission are desirous should be made in our Madras courses, and that is the exclusion of the Vernaculars and Modern

languages from the curriculum of the University. This step is not likely to be popular in Southern India, but the reasons given by the Commission are weighty and merit the patient consideration of those who are now opposed to the measure. The Commission say very truly that the admission of Vernaculars to the curriculum of Higher Studies in Madras has not served the purpose put forward by those in favour of the measure, but rather the contrary, for the evidence before them tends to shew that Vernacular language and literature have advanced more rapidly in Bengal and Bombay, where Vernaculars are excluded, than in Madras. In urging the exclusion of Vernaculars in favour of Classical languages, the Commission are careful to shew that they are far from desiring to discourage the study of the Vernaculars. On the contrary they insist on a deeper study. Nay, unless an M. A. candidate be a good Vernacular scholar it will be impossible, in the event of the Commission's recommendations being enforced, for him to pass that Examination. At the same time they consider that the teaching of Classics requires improvement, and that teachers of Sanskrit ought "to have a critical knowledge of the subject and be acquainted with Western methods of study." French, however, is to be left as a concession to the ladies, for which it is hoped they will be proportionately grateful.

The study of Science is recommended to be cut out of the Matriculation course for several reasons put forward, which may be summed up in the one consideration, that it can be more advantageously carried on after a student enters College. Personally I cannot regard this otherwise than as a happy move. Strenuous but unavailing efforts were made in the Madras Senate two years ago to effect it, and it is to be hoped that the present suggestion will meet with better success at the hands of the Imperial Government.

The First Arts Course, which, it is suggested, should be called for the sake of uniformity the Intermediate Course, is to consist of four subjects. Physiology or Physiography as well as History being omitted, and a choice given between Physics and Chemistry or Deductive Logic and Elementary Psychology. It is proposed to split the B. A. Course into two—B. A. and B. Sc.; the former to

consist of English, a Classical Language and Philosophy, with an option of Mathematics or History and Political Economy; while the latter gives an option of two groups: (1) Mathematics, Physics and Chemistry, and (2) Physics, Chemistry and Natural Science. There are suggested further, the Post Graduate Courses of M. A. and M. Sc. and of Doctor in Literature and Doctor in Science. The main feature of the recommendations in regard to these courses is the care that has been taken to insist that the instruction imparted shall be practical and thorough, so as to prevent, as far as possible, mere cramming of notes and learning by rote. As regards the changes in the Undergraduate Courses, they are for the most part in accord with what has of late been contemplated in the Madras University, where a separate B. Sc. Course failed to receive the sanction of the Senate only because it was deemed desirable to await the result of the Commission's enquiry, and it has long been wished that Logic be introduced into the F. A. Course, so that, except as regards the Post Graduate Courses, the changes, if effected, will not greatly affect this University. The Commission then proceed to discuss the studies in Law, Medicine, Engineering, Agriculture, Commerce, and Teaching. But it is unnecessary to enter into what they say here, though the views of the Commission on these matters are full of interest. I will pass therefore to the question of examinations.

In general the Commission are of opinion that the Matriculation Examination should be made more difficult, and that two years should elapse before the Intermediate and the Degree Examinations respectively; while for one who, having graduated in Science, desires to graduate in Arts, or vice versa, a further time of two years of study, from which no exemption is to be given, should be required. The Matriculation Examination is then discussed at length.

Admitting as the result of their enquiry that the present Matriculation Examinations are "inadequate and uncertain," they propose two ways of improvement:—(1) by drawing away those who ought not to appear, and (2) by raising the standard. As regards the latter the proposed standard is practically that already adopted at

Madras and will not therefore affect us. With reference to the former, the proposal is to limit the age to fifteen, or, in other words, to require that before a candidate appears for Matriculation he must be fifteen. The chief reason put forward in favour of this, is that, before that age, a boy is thought unfitted for a Collegiate life. If this meant merely residence in Hostels, it would be losing sight of the fact that in this country a College student brings, in many cases, his little brothers with him to share his room and to be a protector to them, and thus the reason would scarcely hold good. But the Commission mean more than this. They suppose, indeed urge, that before the age of fifteen, a boy is not old enough "to appreciate the advantages and understand the responsibilities of his new life." The Commission are referring to the proposals made in an earlier part of the Report, that "in the larger towns something should be done," by providing places and occasions such as libraries, reading and conference rooms, etc., "to bring men of different Colleges together," under the ægis of the University. This, however, cannot be hoped for for some years, and this reason does not, on the whole, therefore, seem very forcible under present contingencies. A better reason which they give is, that the pressing forward of a boy at so early an age tends, as they have themselves observed, to produce deplorable results in the physique of precocious boys. This is no doubt very true. But is it not, on the other hand, interfering with a parent's discretion? May not this evil be reasonably left to right itself? It is said that Cardinal Wolsey took his Degree at Oxford when he was only fifteen! Another recommendation is that, as a rule, no one should be allowed to appear for Matriculation more than three times. The Commission evidently want to reduce the number of Matriculates and to provide another opening for those who will be shut out, and they do not hesitate to say so. There is, moreover, a proposal that will affect our students here in Madras far more than anything that has gone before. It is that regarding Private Students. The Commission recommend that for Matriculation, no school-student should be allowed to appear in private, nor any private student without a certificate of fitness from the Inspector

of Schools of the Circle in which he resides; while it is recommended that the Headmasters who give certificates of fitness to their pupils too liberally should be made liable to lose the privilege of recognition. This, if enforced, ought to put a stop to the "failed Matriculate"—a consummation devoutly to be wished—and ought to do away with the fanciful claim that a student has a right "to have a try" at passing. Nor is this all. The Commission further recommend that no one who has failed for the Intermediate or the B. A. shall be allowed to present himself for re-examination without a fresh certificate from some College, leaving it to the College to judge whether he should go through the whole or part of the course again. As regards the vexed question of the Matriculation Examination being a test for the Government Service, the Commission are averse to it; and recommend the institution of another, unconnected with the University, to be called a School Final Examination. They express a hope that this might be made to serve the purposes even of an Entrance Examination to the University. This, however, is a delicate and very difficult question, upon which they have spoken with that certain degree of reserve that was to be expected. So far as the Government Test is concerned, there is no doubt they are right in principle, but the matter is so beset with difficulties that it is more than doubtful whether the Government of India will find themselves in a position to give effect to it.

Passing by, then, in succession "Subjects" of examination, which I have already noticed; "Honours Examinations," which are thrown out; "Mutual recognition of Examinations by Indian Universities," which is advocated, and "Dates and Places of Examination," on which nothing very new is said, I note that the Commission enter upon a consideration as to whether Teachers should examine in the subjects they teach, and come to the conclusion that with certain provisos the practice is unobjectionable. I remember to have heard that at Oxford, at least, when a Teacher is appointed examiner he ceases to lecture until the examinations are over. Doubtless, in this case, he is compensated for any pecuniary loss he may suffer, an arrangement which our finances would make impossible. There

is much to be said on both sides of the question; but, on the whole, the existing system in Madras, which allows of teachers examining in the subjects they teach, is generally thought to have been attended with less inconvenience to all than the opposite system.

The methods of examinations recommended, I have already adverted to, and shall merely note here that the Commission are opposed to our Madras plan of allowing a B. A. candidate to take up his three subjects in three successive years or in any order he pleases. They bring this portion of their remarks to a close by drawing attention to the misleading practice of estimating the value of an Institution by the percentage of passes it produces in the Public Examinations, and hope that both the Syndicates and the Directors of Public Instruction will bear this in mind.

Thus far I have referred only to such resolutions of the Commission as affect the questions raised in my article on the Indian Educational Crisis, but there is a very large amount of very important matter preceding it which it is necessary briefly to mention.

The Constitution of the Universities is the first subject taken up by the Commission, and the recommendations thereon are very much in harmony with the views of the majority of experts who have given evidence before them. The Senate, it is recommended, should be reduced to the number of 100 in the larger Universities, and 60 in the smaller, 90 p. c. of that body being nominated by the Chancellor, and the remainder elected by graduates. The Staff of Colleges should, it is thought, be fairly represented on it, while, generally speaking, none but men academically qualified should be appointed. It is further urged that the Professorial Staffs of Colleges should form a majority of the Syndicate, and certain cases are mentioned in which the decision of the Syndicate should not be submitted for revision to the Senate. These recommendations, except in regard to strength, will very little affect the present constitution of the Madras Senate or of its Syndicate.

The affiliation of Colleges and Institutions holds the next place in the Report, and an endeavour to bring about a greater common interest among the

various affiliated Colleges and the University, than has existed in the past, is counselled. The Commission desire to see the staff of outlying Colleges taking their share in the general administration of affairs, and in regard to the equipment of Colleges they desire that a high standard of efficiency should be set up and maintained. To this end they propose that the members of the Syndicate should be authorized from time to time to visit the several Colleges of the University, not with a view to making a formal inspection and official report, but so that, when any question about a particular College shall come up before the Syndicate, that body may have the benefit of first-hand information from one who has seen and is acquainted with what is being done there. At the same time, when a College is suspected of being "below par," the Syndicate should, it is thought, have the power of ordering a formal inspection, and, if it be needful, of disaffiliating such a College. They urge that adequate accommodation should be provided in every affiliated College, and speak favourably of the Madras regulations about the discipline and residence of students. On the subject of fees the Commission wish for a return to a common minimum fee-rate for all Aided and Government Colleges, with certain concessions in favour of Colleges founded for giving a cheap education; but the fees in Unaided Colleges are to be fixed by the Syndicate in communication with Managers. In this one point, however, I must crave permission to strike a note of dissent from the ordinarily correct conclusions of the Commission; for I hold their arguments not convincing enough to justify the contemplated change. The opinions of Mr. Justice Gooroo Doss Bannerji on this matter are, to my mind, far more in harmony with sound views and good policy than are those of the Commission.

Second Grade Colleges are doomed if the recommendations of the Commission meet with the approval of the Supreme Government. What is recommended is, that those which can do so, should develop into First Grade Colleges, and those which cannot, should be extinguished. Now, while personally I can quite understand and sympathize with the point of view from which the Commission regard this matter, and can feel that men whose prejudices

have been formed by their own College life look upon the Degree as the natural term of the Undergraduate career, it seems to me that they have scarcely given sufficient consideration to the circumstances that have called Second Grade Colleges into existence. So long as there is a large number of Government appointments and openings to other careers in life, for which an F. A. certificate is still a requisite, sufficient opportunities must be afforded to the numerous individuals scattered over a wide range of country, who desire to qualify for them. It is this very want that has called these Second Grade Colleges into existence, and, that it is a real want, as things are at present, appears indubitable. The demand for First Grade Colleges is as yet not sufficient to warrant such an extension of them as would meet the requirements of F. A. students. To close Second Grade Colleges therefore would be a hardship to many a student whose slender means enable him to attend a local Second Grade College but would debar him from going to a more distant First Grade one, and thus cut off all prospects of his attempting the F. A. Examination. Before the recommendations of the Commission on this subject can therefore fairly be actualised, the necessity for and use of Second Grade Colleges must disappear.

The Report concludes with the subject of Finance and makes the disquieting statement that "unless by Government aid or otherwise the financial position of the Universities can be materially strengthened, the prospect of any thorough change for the better must be indefinitely postponed." This, however, is quite in conformity with the dictum laid down elsewhere that the higher forms of Education can be provided for only at great expense, and are everywhere dependent on large endowments or liberal Government aid, and that this must be the case in a country like "India, where many of the College students are poor," and herein lies one great difficulty with which Lord Curzon will have to reckon.

It remains now for our rulers to work out from the Report such a plan as may conduce to bring about a reform that may place Education in this country on a solid basis. There is of course a great deal of tall talk going on about the decision at Simla having been taken before the Commission

was instituted, but no reasonable person is likely to believe or be affected by such vapourings. Whatever reform, however, is decided upon, one thing is certain, viz., if cram is to be destroyed and sound education set afoot, it must begin at the roots among the schools and thus work its way up gradually. Then may we look for its fruit in due time in the higher branches of the tree of learning, when the renovated organization that it is now desired to give to our Universities will have become stable and have provided for students a training that will place the educated class of India on an intellectual level with their fellows of the West.

OCTOBER, 1902.

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

WHAT IS LIFE?

Punctum est quo vivimus!

—ST. AUGUSTINE.

Il passato non è, ma se lo pinge
 Fervida rimembranza:
 Il futuro non è, ma se lo finge
 Desiosa speranza:
 Il presente sol è, ma in un baleno
 Fugge del nu'la in seno:
 Sì che la vita è appunto,
 Una memoria, una speranza, un punto.

Praeteritum haud est, mens repetens solum id
 sibi fingit:

Neque futurum est, spes cupiens solum id sibi
 fingit:

Praesens est solum, at vanescit fulguris instar:
 Ergo quid vita? Heu! meminisse est, spesque,
 momentum.

L. Z., S. J.

The past is not, the mind its image paints;
 Nor time to come, hope longing for it faints;
 The present lives, a moment brings it death:
 What then is life? A memory, hope, and breath.

Catch, then, O catch the transient hour;
 Improve each moment as it flies;
 Life's a short summer—man a flower—
 He dies—alas! how soon he dies!

Johnson's "Winter."

CHAUL.

There are few places within easy reach of Bombay that afford more objects of interest to the historian and antiquary than Chaul, or Revdanda, as it is sometimes called. It and its sister city of Bassein were two of the earliest settlements of the Portuguese in India, and both attained under their dominion to a very high pitch of wealth and power. They rose with Portugal's rise and fell with her fall. Both stand to-day veritable Cities of the Dead, but at the same time bearing eloquent testimony to the power and the glory, the zeal and the piety of the Portuguese when their pennant flew supreme on Indian seas.

Chaul lies in the Colaba Collectorate, thirty miles to the south of Bombay, and seven in the same direction from Alibagh, once the headquarters of the notorious Angria Pirates. It was known to Ptolemy, A. D. 150, as Symulla or Tymulla. From the earliest times it traded with Egypt, Arabia, and the Persian Gulf. After passing under the sway of successive Mussalman and Hindu rulers, it came under the Crown of Portugal about the middle of the sixteenth century, and soon rose to an astonishing height of prosperity. Long before Bassein came to be "the Capital of the North," Chaul was the principal emporium of Portuguese trade in this part of India as well as their chief naval station and arsenal. No place on the coast of Western India at the time had greater trade with Ormuz, the Red Sea, and the various ports east and west of the Arabian Sea, while her merchants were well known in the marts of Cambay, Sind, and Bengal. Rice, indigo, opium, iron, borax, glass beads, silks of all tissues, and an infinite quantity of cotton goods were the staple of her trade. In 1634 the Fort enclosed two hundred Portuguese and fifty Native Christian houses, all substantial upper-storied buildings of stone and mortar. In addition to these were the Cathedral, the Hospital or Misericordia, the Jesuit church and college, and the churches and monasteries of the Dominicans, Franciscans, and Augustinians, all superb structures in their way. Moreover, outside the Fort were three other churches, one dedicated to St. Sebastian, another to St. John, which was a parish church, and the

third to the Mother of God, in charge of the Capuchins. In this quarter resided five hundred married men, Christians and pagans, some of whom were skilled craftsmen, and others Chaudris, who did the work of our modern toddy-drawers. These had helped the Portuguese in their wars against the Mussalmans. In 1672, Upper or Mussalman Chaul was reduced by Shivaji and finally taken possession of by him. Lower or Portuguese Chaul began to lose its trade and wealth as soon as the English established themselves in Bombay in 1666. With the decline of Portugal's power a feeling of insecurity began to prevail at Chaul, which soon told in favour of Bombay. Efforts were made to induce the silk-weavers and other skilled craftsmen to migrate to Bombay, where the first street built there was to receive them. Their descendants, split up into several castes, are the present-day copper-smiths, weavers and carpenters, known in Bombay as Chevulis, from the name of their old home. In 1739, after the fall of Bassein, the Portuguese offered Chaul and the Korle Fort to the English, as they were unable to protect them any longer. The English accepted the offer, and by way of gaining the goodwill of the Maharattas ceded both places to them by a treaty signed October 14, 1740, when all the Christians who could afford to move went to Goa. It remained in the hands of the Maharattas till the overthrow of the Peshwa Baji Rao in 1818, when it reverted to the British.

Chaul may be reached either by land from Alibagh or by sea. The drive from Alibagh is over a road running along the coast about half a mile or a mile inland, through shady palm groves and beautiful orchards. Approaching it from the sea, you behold a line of white sandy beach backed by a deep fringe of palms, with the low, broken range of the Jangira hills in the distance, the Korle rock-built fort to the south, and the great seven-storied tower of the fortified Franciscan church of Santa Barbara peeping through the coroneted palms. The place affords a pleasant refuge for one who seeks a cool and shady retreat from the dust and din of Bombay, while ample matter for study and reflection will be found in the ruins of its ancient grandeur by one interested in the storied past. Except the large ruined castle, all the remains of

Portuguese buildings are hidden away in a great grove of cocoa and betel palms, mixed with plantains, custard apples, and mangoes, at intervals overtopped by huge banyan and pipal trees.

The Fort was built by the Portuguese in 1524. It had originally only two gates, the North Gate on the land side and the South Gate giving on the sea. To these a third has been added to admit the Alibagh road. The walls have a circuit of a mile and a half, are ten feet thick at the base and six feet at the top, the average height being twenty-five feet. About thirty yards north of the Sea Gate stands the Castle or Factory of Chaul, which dates back to 1516, and is the oldest Portuguese building in India outside of Goa. It is known as the "Chavkoni Burnj" or Four Cornered Tower. Like the Tower of London, it served all three purposes of palace, fortress, and prison. The prison is still known as "Turung," the Portuguese "Tronko," now a common Indian word. In two conspicuous niches on either side of the gateway are figures of St. Peter and St. Paul. The royal arms of Portugal and a Maltese Cross are carved in alto-rilievo directly over the gate, the whole being surmounted by an ordinary cross. To the east end of the Castle, much overgrown with trees, the ruins of a magnificent church stretch out one hundred and fifty yards east and west. No traces of the roof exist, but the remains of the chancel and the altar are still to be seen. This was once the Cathedral or "Mátriz" of Chaul, built in 1534 by the famous Franciscan Friar, Antonio do Porto. It stood on the eastern bank of the river and was known as "Igreja de Nossa Senhora do Mar," or Church of Our Lady of the Sea. In 1623 the famous Italian traveller Pietro Della Valle visited Chaul and recorded that the first thing that attracted his attention when he landed was this great church. He went to hear a sermon in it and afterwards made the acquaintance of the Bishop and his Vicar who had been lately driven from Ormuz.

At some distance to the north of the Cathedral and the east wall of the Fort, was a building with a circular doorway surmounted by a cross. The architecture was plain, the windows large and the roof vaulted. This was the House of Mercy or the "Misericordia," one of the earliest hospitals built

by the Portuguese. The state contributed money and rice for its maintenance and salaried the physician, the surgeon, and the barber. It was at first under the charge of the Franciscans, but passed from them to the Jesuits in 1580. It is now a complete ruin, the vaulting fallen in, the walls crumbling away, and the whole overgrown by rank vegetation. An underground cellar is still to be seen, which served probably as a store-room, but is now the haunt of bats and the slimy things of darkness. The visitor who is in quest of the place has but to ask the native for the "Misri" or "Misri kot;" for such is the phonetic clipping to which the sublime name "Misericordia" has been subjected.

About midway between the South Gate and the newly-made breach in the wall on the land side are the lofty and striking ruins of the Jesuit church. Dr. da Cunha, in his valuable *History of Chaul and Bassein*, notices that the facade is similar to that of the Jesuit Church of the Holy Name in Bassein and the Jesuit Church of the Bom Jesu at Goa, and that all three are on the same lines as their famous mother church of the Gesù in Rome. It was built in 1580 and was dedicated to St. Peter and St. Paul. As early as 1552 the people of Chaul, who already had the Franciscans and the Dominicans among them, prayed St. Francis Xavier to found a college for them. It was not possible to grant their request at the time, for there were then only thirty Jesuits in India. The first Jesuits to settle in Chaul were Padre Christovão de Castro and Padre Miguel Leitaõ, who arrived with two lay-brothers in 1580 and were put in charge of the "Misericordia," where their preaching soon drew crowds. The jealousy of the older Orders for a time excluded them from the pulpit of the Cathedral, and threw so many obstacles in their way that their ministry was hampered on every side. At last the Prior of the Dominicans proved their friend in need, and Father Christovão was enabled to collect funds to build a house, to which before long a church and college were added. Their chief benefactor was Sebastião Pinto, Knight of the Order of Christ, whose portrait is still to be seen in the house attached to the church of the Bom Jesu at Goa. The number of Fathers was increased from two to seven, and the College was divided into two sections, the upper

which taught Humanities, Logic and Theology to forty youths, and the lower which taught some three hundred boys Grammar in Portuguese, Music, and the Christian Doctrine. The plain ruined building across the road from the church was in all probability the original Jesuit residence. When Della Valle visited the church on April 1, 1623, he remarked that, like the Jesuit churches in Damaun and Bassein, it was dedicated to St. Paul. Dr. da Cunha notes that Jesuit churches in India were called after St. Paul because it was on the feast of St. Paul's Conversion, January 25th, that the foundation-stone of the first Jesuit church at Goa had been laid. This day was probably chosen because they were first established at St. Paul's in Goa, whence they were known for a long time as Paulists, and the fact that St. Ignatius of Loyola and his first companions took their vows as professed members, after the formal establishment of the Order by Pope Paul III., April 22, 1541, at an altar of St. Paul's Basilica in Rome, had possibly something to do with this predilection for the Apostle of the Gentiles.

For about eighty-five yards west of the North Gate, the road runs close to the wall of the Fort. It then turns to the south, where, about thirty yards to the left, are the remains of an immense pile of two-storied buildings over forty feet high. These were the church and monastery of the Augustinians. The church was built in 1587 by Fray Luis de Paraiso under the invocation of "Our Lady of Grace." The monastery had accommodation for sixteen friars. In 1740, when Chaul was made over to the Maharattas, the Augustinian church was one of its best preserved buildings. To-day it is not only ruined but profaned. The chancel is still traceable, and the little oval niche over the sanctuary is broken through to admit an irrigation pipe; but what is most shocking to Catholic sentiment is to see the pedestal hard by, that once evidently supported a crucifix, now converted into a Hindu altar to the "Tulsi." Hard by is a new Hindu temple with its "dipamahars" or light pillars, having its sacred pipal tree on one side, and on the other a well with a flight of well-preserved stone steps leading to the bottom. In front of these ruins are the ruins of the old Court-house of Chaul, which was seemingly a pretentious building in its time.

Opposite a wide breach on the west wall of the Fort, stands the great seven-storied tower "Satkhani Buruj," the centre of the Franciscan buildings. The tower is about twenty feet square inside and ninety-six feet high, and the walls seem strong and in good order. There are traces of buildings that jutted out from it on the west and south faces, and about forty paces to the east, are discernible traces of the large fortified church and monastery of the Franciscans, which played an important part in the great siege of Chaul in 1577. The church was begun in 1534 by the great Antonio do Porto and was dedicated to Santa Barbara. According to Mr. Hearn, as late as 1847 the church was perfect, and many little figures of the Incarnation, Crucifixion and Ascension stood out in relief from the roof. By 1854, however, it was a complete wreck.

About sixty paces to the east of the south-west corner of the Fort are the ruins of the church and monastery of the Dominicans. These were built in 1549 by Fray Diogo Bermudes and dedicated to Our Lady of Guadalupe. The monastery was the largest and richest religious house in Chaul, having from thirty to forty friars, besides novices. The Prior held the high and honorific title of "Father of Christians" in Chaul. A portion of the church building is still roofed, being the only one of the larger conventual establishments that is so well preserved. The walls are forty feet high and the vaulted roof, divided off into square panels, rises ten feet higher. The cloisters stretched out sixty or seventy yards to the east and are now completely ruined.

About fifty yards to the east of the Dominican monastery are the ruins of St. Francis Xavier's Chapel. It is a plain building, scarcely larger than a vestry room, with remains of a vaulted roof. Its chief point of interest is an inscribed tablet of white marble 4' x 2'. 9" over the east doorway and emblazoned with a coat of arms. The inscription is to the following effect:—"St. Francis Xavier having lived in this place on his way to the north, this Chapel was built by Dom Gilianes Noronha, Captain of the Fort, to the memory and praise of the Saint, in the year 1640." Close to this was another chapel dedicated to St. Ignatius, but no trace of it is left.

These are all the buildings and ruins inside the Fort. Of the buildings outside, the chief were the Custom-house and a church of St. Sebastian built in the seventeenth century, somewhere between Upper and Lower Chaul. In this church, in April 1674, the English envoys who went to see Shivaji crowned at Raygad, passed the night, as they could not enter the city because the gates were shut and the watch set. The ruined church about two hundred paces east of the Sea Gate was probably the one dedicated to the Soldier Saint. The roof is gone but half of the walls remain. Of the other two churches outside the walls scarcely a trace remains.

Besides these ruins of Portuguese Chaul, there are other objects of interest in the vicinity that will repay a visit, such as the Dancing Girls' Palace and Someshwar Temple about five miles to the north-east, the Buddhist Caves and the modern shrines of Hinglaj and Dattatraya on the east spur of the Chaul hills, and the Mussalman tombs, baths, and fort in Upper Chaul. A pleasant afternoon may be spent in a water trip to Korle Fort and village on the opposite side. The Korle hill is 271 feet high and was the scene of several severe struggles between the Portuguese and the Mussalmans. From its summit an excellent panoramic view can be enjoyed of the sea, the city of Bombay and its suburbs. The fort was built in 1594 by Burhan Nizam II., King of Ahmednagar. A little modern church dedicated to Our Lady of Carmel at the foot of the Korle promontory is the nucleus of a small Native Christian community. Steam ferries owned by Messrs. Sheppard and Co., ply between Bombay and Chaul twice daily, making the round trip in six hours. Visitors will very likely find Chaul a cold harbour, and so should come provided for contingencies.

BOMBAY, MAY 25, '02.

P. V.

There is an inscription over an almshouse in Hull, dating as far back as 1668:—

*Da dum tempus habes; propria sit manus haeres:
Auferet hoc nemo quod dabis ipse Deo.*

Give while you yet have time; be your own heir;
That will be always yours which you with God will share.

THE ORIGIN AND GROWTH OF KONKANI.

(Concluded.)

21. Ancient geographers divide the country lying below the Western Ghats from the Tapti to Cape Comorin, which was reclaimed by Parashuram from the ocean, into seven parts, viz., Barat, Varat, Marat, Konkani, Haviga, Tuluva, and Kerala. Of these parts Konkani, extending for about a hundred miles from Devgad in the north to Sadashivgad (near Karwar) in the south and corresponding to the present known province of south Konkani (including Goa), was the country where the Aryans settled, and coalescing with the people there, gave rise to the new vernacular Konkani. The aboriginal Konkans are believed to have been partly Turanians and partly pre-Turanians. It is difficult to estimate the extent to which the Aryans coalesced with them, but the new settlers maintained the supremacy of the Sanskrit element as far as the grammatical forms are concerned and to the extent of nine-tenths of the vocabulary. This is a distinct advantage to Konkani; for deriving as it does its resources so amply from the richest language of the world, when it refreshes itself a little at its fountain head, it may, as has been said of Marathi, "be held capable of meeting any exigency in social life, or in literature, science, or religion."*

The Sanskrit words in Konkani are divided into *Tātsama* (words preserved in their integrity) and *Dādbhāva* (corrupted words). The process by which these corruptions take place has been already explained. The non-Sanskritic element is of three kinds:—(1) *Deshaj* (indigenous), words derived from the language of the aborigines, e. g., *doḷo* (eye), *poṭ* (belly), and most of the words beginning with *jh* or *z*, e. g., *zād*, *zād*; (2) Imitative particles, e. g., *gād-bād*; and (3) *Anyā-deshaj* (foreign), words imported from Persian, Arabic, Portuguese, and English. How this happened will be shown presently.

22. The development of Konkani has been greatly influenced by the Governments under which the province of south Konkani (including Goa) has passed. From the begin-

The growth of Konkani in Goa.

* Molesworth's *Marathi English Dictionary*.

ning of the Christian era down to the middle of the fifteenth century several local Hindu Chiefs ruled the province under the suzerainty of the dynasties of Hindu kings already mentioned in the writer's *Outlines of the History of Kanara*.^{*} They were as follows:—

- I. The Andrabhrhityas (100 B. C. to 400 A. D.).
- II. The early Kadambas (400-600).
- III. The Western Chalukyas of Badami (578-767).
- IV. The Rashtrakutas of Malkhed (754-973).
- V. The Western Chalukyas of Kalyani (973-1189).
- VI. The Hoyasalas of Darasamudra or Ballala Rajas (1103-1300).
- VII. The Yadavas of Devagiri (some years in the 12th and 13th centuries).
- VIII. The Vijayanagar Kings (1336-1469).

The most notable of the local chiefs were the Silharas of Goa, and after them the Kadambas of Goa. During the fifteenth century the Bahmini kings, Mahomedans in religion, made three efforts to conquer south Konkan. The third expedition closed with the capture of the fort and island of Goa in 1469; but the dominion of the Bahmini dynasty was short-lived, for in 1500 we find that the commander of Goa agreed to acknowledge Yusuf Adil Khan of Bijapur as his sovereign. In 1510 Goa was taken by the Portuguese, and the island of Goa with the surrounding country from a little to the south of Vingurla in the north to the Sadashivgad in the south passed under their sovereignty. The portion of South Konkan north of Vingurla remained under the Mahomedan Sultans of Bijapur until the middle of the seventeenth century, when it passed under the Mahrattas. In 1812 it was annexed by the British.

The government of the Hindu sovereigns for centuries in the Konkan contributed no doubt towards maintaining the predominance in Konkani of their religious and literary language Sanskrit. Many of the dynasties, such as the Ballala Rajas and the Vijayanagar kings, were Kanarese in race; and their official language being Kanarese, many words of that language found their way into Kon-

kani, *e. g.*, *akkāi* (paternal aunt, from *akka*, sister). Under the fostering care of the Hindus Konkani became a flourishing tree, but scarcely had it brought forth its first fruit when the country, where its roots were deepest, passed first under the Mussalmans and then under the Portuguese, who neglected it and allowed it to wither. Of literature in the shape of poetry, much less of prose, very little could have existed; for even Marathi before the sixteenth century could boast of only four poets—Mukund Raj (A. D. 1200), Dynaneshwar (1269), Namdeva (about the same time), and Shridhar (1500). But while Marathi can delight modern generations with its magnificent poetical literature (mostly religious), commencing in the seventeenth century, Konkani can make a display of only one poetical composition, the *Puran*, a metrical version of the Life of Our Lord, and that the work of a foreigner, Father Thomas Stephens, S. J., a countryman and contemporary of Shakespeare, who died in Goa in 1619. Some ballads, odes and hymns, of which only a few are collected and published, and several recent translations of religious books and of one or two from the Portuguese complete the list of our vernacular literature. The policy followed by the Mussalman Sultans and by the Portuguese tended little to encourage a vernacular literature. The growth of a Konkani literature was in fact nipped in the bud when Goa, the very centre of the language, ceased to be under the Hindu Raj. One good effect of the Mussalman dominion was the profuse introduction into Konkani of Persian and Arabic words, for instance, the Persian suffixes *gar* (gunegar), *dār* (subedar), *bānd* (nalbānd), *var* (umedvar), *stan* (Hindustan), and the Persian words *durbīn*, *sarkar*, and the Arabic words, *hukum*, *layāk*.

23. The Mussulman dominion probably resulted in large numbers of Goān Hindus being converted to Mahomedanism: but on the capture of Goa by the Portuguese, every vestige of Islam was swept away. Among the Hindus the Portuguese Missionaries gained whole populations to the fold of Christ. Their extraordinary success was due more or less to the same causes which led to the conversion of hundreds of thousands of Hindus in Southern India

^{*} Cf. ante Vol. I., page 76.

under the sway of the native Rajas from the sixteenth to the eighteenth century, and can hardly be attributed to persecution or force, as has been done by some authorities.* That the conquest of Goa was followed by a large exodus of the Goan Hindus to Kanara and other places is a historical fact; but it was not confined to the Hindus, the Christians migrated as well. This was due to the incursions of the Mahrattas into Goanese territory, which rendered life and property insecure, and to the decline of Portuguese power, which spread poverty and distress throughout the land. The tide of emigration is still in full flow, so that the Konkani-speaking sons of Goa are now found in hundreds and thousands in Kanara, Bombay, and elsewhere throughout India, while not a few have cast their lot in Burma, Ceylon, East Africa, the Straits Settlements, and China, everywhere carrying with them the stamp of religion and civilization which the Portuguese brought to India. To these two influences Konkani owes no small portion of its religious and social vocabulary, borrowed from Latin and Portuguese, for example, *sacrament*, *sacrad*, *padri*, *fidalg*, etc. Under the influence of the English education we now receive, we behold an inrush of a flood of English words into our language at a rate so rapid, that it is often difficult to make out whether our schoolboys speak Konkani or a jargon of English. Borrowing has its advantages, but not the reckless use of foreign words which arises from indifference to our language.

24. Among the languages of importance spoken

in Western India from the Gulf of Cambay to Mangalore, such as Marathi, Gujerati, Hindustani and Kanarese, the last alone has no kinship with Konkani, while the others are closely allied to it in various degrees of affinity. Marathi claims the closest relationship, so much so that a comparison of its grammar and lexicon makes it stand in the light of a twin sister. The following table will show this relationship better than a long explanation:—

KONKANI	MARATHI	KANARESE	GUJERATI	HINDUSTANI
undir	undir	ili	undār	chiva
mazar	mazar	bekku	biladi	billi
kombi	kombadi	hennu	mārgi	murgi
tambdo	tambda	kempu	lal	lal
lahn	lahan	sāṅṅa	nanuñ	chota
aik	aik	keḷu	sambal	sunno
gelo	gela	hodonu	gāyo	gaya

Konkani, on the other hand, discloses peculiarities that are very striking, as will appear from the following list:—

KONKANI	KANARESE	SANSKRIT	MARATHI	GUJERATI
avuñ	nanu	aham	mi	huñ
asañ	iruthene	aseñ (Prak.)	astoñ	chuñ
maka	nāñage	mahyam	māla	māne
udak	niru	udākā	pani	pnai
khāiñ	elli	kva	khute	khyañ
(h) anga	illi	iha	yetheñ	hyan
dóvór	haku	dhār	tev	darav
apāi	kari	avha	bulav	bolav
luvñ	koi	lu	kap	lān
vómp	bithu	vāpā	per	vav
lagiñ	samipa	samipā	zāvāl	najik
bhitār	voḷage	ābhyāntār	ant	āndārnu
chedo	huduga	batu	pór	chokro

These words and hundreds of others go to prove that there are abundant materials peculiar to Konkani which are not shared by Marathi. The singular permutation of consonants and vowels in independent directions exhibited by both languages have been noted.* These striking features of Konkani are, it may be remarked, borrowed either directly from Sanskrit or Prakrit, or from sources other than any known variety of Marathi. The only inference that can be drawn from these facts is that Konkani is not a dialect of Marathi, but that both have grown side by side from the same stem. This view is supported by several

* See *Catholic Missions in Southern India* by Father Strickland, S. J., and T. Marshall.

* Cf. *ante*, Vol. II., page 201.

philologists of note, such as Dr. Gerson da Cunha, Dr. Wilson, and Father Maffei. Referring to Konkani Dr. Wilson writes:—"By this designation is not meant the very slight dialectic difference which exists between the language [Marathi] of the British Dekkhan and the corresponding country running between the slopes of the Ghauts and the Indian Ocean, forming the British Konkan, but the language of the country commencing with the Goa territory and extending considerably to the south of Karwar and even Honawar. The speech of this district differs from Marathi as much as Gujerati differs from Marathi. It is manifestly in the main formed on the basis of Sanscrit."

25. In concluding these outlines of the origin and growth of Konkani, I hope I shall find time in future to devote to the study of the history of some of the Konkani-speaking communities, especially of the Brahmans. About the Christians, whose history is now amply treated in the columns of this Magazine, there is little left to say. As to the history of Konkani literature, past and present, it is hoped that an abler pen than mine may be employed in the near future to do justice to the subject.

Conclusion.

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

JUDGE NOT.

Judge not; the workings of his brain
 And of his heart thou canst not see;
 What looks to thy dim eyes a stain,
 In God's pure light may only be
 A scar, brought from some well-won field,
 Where thou wouldst only faint and yield.
 The look, the air, that frets thy sight
 May be a token that below
 The soul has closed in deadly fight
 With some infernal, fiery foe,
 Whose glance would scorch thy smiling grace,
 And cast thee shuddering on thy face!
 The fall thou darest to despise—
 May be the angel's slackened hand
 Has suffered it, that he may rise
 And take a firmer, surer stand;
 Or, trusting less to earthly things,
 May henceforth learn to use his wings.
 And judge none lost; but wait and see,
 With hopeful pity, not disdain;
 The depth of the abyss may be
 The measure of the height of pain
 And love and glory that may raise
 This soul to God in after days!

Adelaide Ann Proctor.

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER V.

CANARA UNDER VICARS APOSTOLIC, 1837-86.

(Continued.)

31. On February 17, 1845, the Holy See finally complied with the ardent wishes of the Catholics of Canara and erected the District into a new Vicariate with jurisdiction over North Malabar as far as the Ponani river, Coorg, and that portion of the Nagar Division which lies west of the Tungabhadra river. On the death, however, of Father Joseph M. Nunes, Vicar of the Church of St. Anne, Virarajenderpett, at the beginning of 1850, the Nagar Division and Coorg were made over to the Mysore Mission under the care of the Fathers of the Society of Foreign Missions, Paris. On May 12, 1845, Monsignor Bernardin was appointed Coadjutor to the Vicar Apostolic of Verapoly and Pro-Vicar Apostolic of Mangalore, as the establishment of the new Vicariate was not a definitive measure. He was consecrated at Verapoly on the 5th of October by Bishop Louis of St. Teresa, assisted by Father Bernardin of St. Teresa and Father Peter Paul of the Holy Family, Rector of the Cochin Seminary. The new Bishop arrived in the roads of Mangalore on the evening of Saturday, November 8th, in company with Messrs. Peter V. Coelho, Clement Vas, Francis M. Mascarenhas, Lawrence Adrian Coelho, Leo Tellis, and Ignatius Brito, members of the deputation sent to Verapoly by the Catholics of Mangalore to assist at the consecration. On the following morning he was received at the Bunder with great solemnity and conducted to the church of Our Lady of the Rosary, where a Pontifical High Mass was celebrated, after which an address was presented by the Catholic community.

Prior to his departure for Verapoly Monsignor Bernardin addressed the following letter dated August 17th, to Archbishop da Silva Torres of Goa:—"I have the honour to send to Your Excellency this my first letter as the forerunner of many future communications, for since the Holy See has been pleased to appoint me Prelate and Pastor in the

neighbourhood of Your Excellency's Diocese, I desire to live in good harmony and friendly correspondence with Your Excellency. I offer myself to you and hold myself entirely at your service, confiding in your goodness that you will receive this letter with a mind free from preoccupation. My object in writing is no other than to communicate to Your Excellency the new arrangements made by the Apostolic See regarding the better regulation of the Indian Vicariates, over which Your Excellency claims Metropolitan, nay even Diocesan jurisdiction. If the well-known Brief *Multa Praeclare* and other successive Apostolic Decrees, if the Briefs which His Holiness time and again addressed to Your Excellency, declaring to you that you have no authority over the places and peoples confided to the Vicars Apostolic, have been insufficient to disabuse and convince Your Excellency and make you lay aside such pretensions, I trust that the new arrangements from Rome, whereof I am going to speak, may completely convince Your Excellency. Omitting what concerns other Vicariates I come to that relating to the Vicariate of Malabar. The Sacred Congregation, in a general session held on February 17th of the present year, thought fit to divide the extensive Vicariate into three parts, viz., that of Quilon, that of Verapoly, and that of Mangalore, so that the first, reaching from Cape Comorin to Paracaud, is bounded on the east by the Ghauts and on the west by the sea; the second, that of Verapoly, is bounded on the east by the Ghauts and on the west by the sea, by the mission of Quilon on the south, and by that of Mangalore on the north. To this latter, reaching from the Ponany to the boundary of the Goa Diocese, was assigned all the territory between the Ghauts and the sea above Verapoly, the Civil Collectorate of Canara as far as Seevashwar, and that part of Mysore which is separated from the west of that state by the Toongabudra river.

"From the government of the Mission of Quilon, by order of the said Holy See, one of the missionaries subject to the Vicar Apostolic of Verapoly, Father Bernardin of St. Teresa, has been appointed by His Lordship with the title of Pro-Vicar Apostolic, for the time being without episcopal character. But as regards the Mission of Mangalore, His Holiness

has been pleased to constitute me Bishop of Tanen and Coadjutor Vicar Apostolic of Malabar to govern the said mission bounded as above. In view of all the foregoing and further instructions communicated in the letter of the Sacred Congregation of May 12th, which accompanied the Papal Briefs of my promotion and appointment, Your Most Reverend Excellency will easily see what right or pretension you can have over the above mentioned three missions of the Malabar Vicariate, and what steps you are bound to take to the end that all men who glory in the name of Roman Catholic may acknowledge and obey the jurisdiction which the Sovereign Pontiff of Rome holds over the whole Catholic world. The same Vicar of Christ who constituted Your Excellency Archbishop of Goa, has likewise constituted me the only immediate Prelate of Canara and of the Mission of Mangalore, in which, as there are some recalcitrant Goanese priests exercising ecclesiastical faculties without my permission and authority, I confide in Your Excellency's exalted wisdom, prudence and zeal for peace and the salvation of souls, that you be pleased to command the said recalcitrant Goanese priests either to recognize and obey me as the one lawful Prelate and Pastor of this Mission, without faculties from whom they cannot exercise any religious act, or, if unwilling to do this, to return forthwith to Goa.

"As Your Excellency is one of the chief Prelates of the Ecclesiastical Hierarchy, I have no doubt you will perform this act of justice and religion, which will merit for you esteem and praise before both God and men; for by one simple command you will secure the cessation of all disturbance and dissension among those who profess the same Faith, prevent the nullity of many Sacraments administered by priests without jurisdiction and save many souls from the way of perdition.

"Confiding in your goodness and in the justice of my plea, I await a kind and friendly reply. Meanwhile I have the honour to be, with all sincerity, profound veneration and respect, Your Most Reverend Excellency's most humble and obedient servant, Fr. Bernardin of St. Agnes, Bishop-Elect and Coadjutor."

The Archbishop neither answered this letter nor acknowledged its receipt. Had he vouchsafed a

reply, it would in all probability have been in similar terms to those employed a year earlier when Mr. John Joseph Saldanha, Sub-Judge of Sirsi, on behalf of himself and his co-religionists, addressed him a letter, dated October 6th, requesting him not to trouble the people of Canara who were under the jurisdiction of Verapoly. The Archbishop, through his secretary, Fr. J. A. D'Rozario, replied on the 18th of the same month, and the following sentences from his letter show the position he took in defence of the Padroado:—"His Excellency can admit no other law for his jurisdiction save the Bulls wherewith His Holiness confirmed him. This new castle raised by the imposture and ambition of the Propagandists on the basis of a Brief contrary to the Bulls falls to the ground, since the Holy Father is still to be considered as a man who is guided by good sense or some principles of Gospel morality. This has been satisfactorily proved by the publications which have been printed and continue to be printed here. I have the honour to send you some of them that you may set your conscience to rights and free yourself once for all from the bad faith of the Propagandists. I will say no more for the present. The sanctity of the Sovereign Pontiff and the justice of the British Government will put an end to the evils and the violence in that part of the Diocese of Goa."

As may be easily imagined, this answer did not satisfy Mr. Saldanha, who, on the 6th of February following, forwarded to Goa a long and scathing arraignment of the Archbishop and his claims. This Mr. Saldanha seems to have been the leader of the Catholic community at the time. It was to him that Cardinal Franzoni, in 1844, addressed a letter in Italian in reply to the petition of the Catholics of Canara for a separate Vicariate Apostolic.

Between 1845 and 1848, a bungalow in the compound where St. Ann's Convent now is, which was occupied at the time by Mr. Evans, Civil Surgeon, was bought for Rs. 4,000 and handed over to the Bishop, who forthwith moved into his new residence. The people were eager to erect a cathedral and provide a new cemetery with a chapel in it, but the Bishop's first care was for a new Seminary, which he opened in his own residence and confided to the direction of Fathers Casimir Salvador Serrão and

Victorin Lobo of Verapoly. From accounts it appears that Father Pius Noronha had opened a Seminary at Monte Mariano about the year 1843, which was moved to Milagres in 1845 and united with a small Seminary existing there. Father Serrão afterwards became chaplain of Codialbail Chapel, where he died in 1862. He was succeeded as Superior of the Seminary by Father Louis of St. Dominic (Luigi della Vedova), a Carmelite from Venice.

Bishop Bernardin issued a Pastoral Letter in which he prescribed the Carmelite Calendar for the priests of the Vicariate, and arranged the holydays of obligation and the days of fasting and abstinence according to the usage which prevailed in Goa up to 1888. In 1849 he opened an English School in Mangalore, which he entrusted to the care of Mr. John Edward Fitzgerald, an Irishman, and Monsieur Dupret, a Frenchman. In the following year, on April 16th, Rosario Church was raised to the rank of a Cathedral. As the Goanese priests refused all these years to acknowledge his jurisdiction, Bishop Bernardin was compelled, as a last resource, to formally excommunicate them. In 1852 his health was so unsatisfactory that he left Mangalore for Rome, where he was appointed Vicar Apostolic of Quilon, but died in the Eternal City in the following year, on Saturday, March 13th, and was buried in the Carmelite Convent of Our Lady of Victory on Monte Cavallo.

32. After the departure of Bishop Bernardin the Vicariate* was administered by Father Louis of St. Dominic as Delegate Apostolic. During his year of office he divided the Seminary into two sections, one of which was placed at Sunkery under Father Cyril of St. Teresa, and the other in a new building at Jeppu under Father John Colombino (Luigi Lenzi). On March 15, 1853, Canara was separated by the Holy See entirely and definitively from Verapoly, and the Carmelite Father Michael Antony of St. Luis Gonzaga, Vicar General to the Vicar Apostolic of Bombay, was appointed Vicar Apostolic of Mangalore. He was consecrated Bishop in Bombay on Whitsunday, May 15th, by Bishop Anastasius Hartmann, O. D. C., Vicar Apostolic of Patna, then acting as Administrator Apostolic of Bombay and

Bishop Michael, Vicar Apostolic, 1853-70.

Poona. The sermon on the occasion was preached by Father Maurice, O. D. C., Chaplain of Fort Chapel. The new Bishop left Bombay on Monday, August 22nd, landed in Mangalore on Saturday morning, September 3rd, and was received at the Cathedral the following day. Bishop Michael belonged to the old and respectable family of the Anfossi of San Remo, which town has of late years become one of the most famous winter-resorts of the Italian Riviera. His long incumbency of seventeen years was marked with crosses and tribulations from beginning to end.

33. The first care of Bishop Michael was to provide proper schools for the better education of the youth of Mangalore, those that had existed hitherto having proved quite inadequate. Several meetings were accordingly held, the result of which was that on June 10, 1856, the Bishop, Peter V. Coelho and Peter Vas signed an agreement to provide a fund for the maintenance of an Anglo-Vernacular or General Catholic School for Mangalore. The Bishop engaged himself for Rs. 4,000, while the Catholic community was pledged to contribute Rs. 5,126, of which sum Messrs. Coelho and Vas stood security for Rs. 2,000 and Mr. J. B. Noronha for Rs. 1,126. The remaining Rs. 2,000 collected by Messrs. Coelho and Vas was to be invested in lands or lent out at interest by the School Committee. The Bishop and the above-mentioned gentlemen bound themselves to stand responsible for the several sums, to pay the monthly interest of the same at not less than eight per cent., and to discharge the respective sums for which they had gone security within three years. This was all very well on paper, but on January 6th of the following year we find Messrs. Coelho and Vas writing to the Bishop to know whether he meant to support the school any longer, and requesting him to pay the interest of his Rs. 4,000 to enable them to pay the schoolmaster, Mr. J. E. Fitzgerald, whose salary had not been paid since October. During the previous months the Bishop had been paying independently over Rs. 50 a month from the Mission funds. He was requested now either to continue his subsidy or to return the money and deed of Rs. 4,000, then in possession of Father

Andrew as superintendent of the school, in order that other means might be devised for the permanent maintenance of the school and for obtaining a Government grant. On April 6th another letter was addressed to the Bishop complaining that he had still withheld his subscription and had not permitted Father Andrew to act as superintendent of the school. From a subsequent letter of the 24th of the same month it appears that Father Andrew had not put his foot in the school for the previous seven months. Matters became more complicated a little later when a girls' school was opened in the compound of Milagres Church on May 24th. A few weeks after, on the 12th of June, Father Augustine Gonsalves, Vicar of Milagres, forwarded to the School Committee an order from the Bishop to close the school at once, with a threat of excommunication if this was not done by the following day. The school was accordingly closed and its twenty-six pupils sent to their homes—a rather severe check to the first attempt at female education in South Canara.

This school, it should be observed, had been opened without the Bishop's consent, but it evidently had some kind of countenance from Father Andrew and Father Gonsalves, both of whom visited it frequently during its brief existence. A difficulty arose in finding a qualified Catholic schoolmistress, so for want of a better a Hindu Brahman neophyte was engaged. Mr. A. J. Saldanha undertook the chief superintendence of the school, which was just at the gate of his compound, and a Catholic widow of high respectability and with a tolerable knowledge of Canarese, at the request of the Committee, lent her services gratis to keep watch and ward over the school during class hours. The Canarese school books used were those approved by Bishop Charbonneau, Vicar Apostolic of Bangalore. Notwithstanding all this the Bishop would have none of it. It seems that he took exception to the employment of a Hindu schoolmistress to teach Catholic children, for we find that the Committee a little later on found a Catholic mistress to teach Canarese in her stead, but she had to be retained for her accomplishments of knitting and needlework, which seem to have been lost arts among the grandmothers of the present generation. The school

was reopened after a time, for we find that an application was made on May 12, 1859, to Father Andrew for some of the newly arrived Brothers and Nuns to take charge of the Milagres Anglo-Vernacular Boys' and Girls' School.

The reason assigned for the Bishop's withdrawal of his allowance for the Boys' School was because the Committee had appointed masters without consulting him. This happened when Father Andrew, its superintendent and headmaster, had been withdrawn and sent to Malabar, and another master had resigned to take employment in the public service. It soon became urgently necessary to fill their places, since an official notification had been published that the Right Honourable Lord Harris, Governor of the Presidency, was about to visit Mangalore and would inspect the various institutions. The Committee professed their willingness to dismiss the teachers they had engaged, provided the Bishop would procure new ones, but the irritating letters they had addressed to him had done their work and he was no longer in a mood to come to terms with them. From what we know of him the Bishop was a man of strong character who could ill brook opposition from or self-assertion in those who should be subordinate to him. His spirit of independence manifested itself when the Government allotted Rs. 65 a month for the Boys' School and Rs. 8—5—4 for the Girls', which he was for rejecting, perhaps to be free from the control exercised by the Educational Department over aided institutions. The schools continued in existence under the management of the Committee till the withdrawal of the Government grant at the beginning of 1868. Only one other notable incident we find recorded in its history and that in a letter or memorial to Monsignor Bonnand, Visitor General of India, on May 29, 1860, in which the Committee complained that the Bishop had forbidden the Sacraments to its teachers and pupils, a hundred and fifty in all, for using "prohibited books." It seems that he took exception chiefly to a Canarese geography on account of some objectionable passages it contained, a very common fault with books of the kind written by non-Catholics. The Committee defended themselves by maintaining that the offensive passages had been duly

expurgated, that it had been in use already for three years in the school, and that it was also in use in the Catholic School of Honore. That the Bishop should now lay teachers and pupils under censure they ascribed to his opposition to the school from the outset, which led him to seize upon every opportunity to upset it.

34. When Bishop Michael first broke with the Committee of the Milagres School he determined to commit the education of youth of Mangalore to religious. For this end he sent his Vicar General, Father Andrew, to France to secure the services of the Brothers of the Christian Schools.* Father Andrew left Mangalore on September 27, 1857, and returned on March 13, 1859, bringing with him the two Carmelite Fathers John Louis of the Holy Family and Athanasius Mary of Jesus, and the Brothers John Nepomucene, Refeire, Pastoris, and Berchmans, of the Institute of St. John de la Salle. Soon after their arrival the Brothers opened St. Mary's English School in temporary quarters at the Cathedral, where the Bishop began a building specially designed for the purpose. Immediately an outcry was raised against this, on the ground that the place was not sufficiently central, and the Bishop was petitioned on August 31, 1860, to stop the building, pending an appeal to the Holy See. The Brothers themselves were in favour of building the school in a more central place, but the Bishop, for one reason or another, insisted on having it near the Cathedral. In the course of time branch schools were opened by the Brothers at Cannanore, Tellicherry, Mahé, and Calicut; but there was always a certain amount of friction between them and the Bishop, which in the end led to the closing of the school at the Cathedral on April 7, 1868, and the leaving of the Mangalore Brothers for Colombo on the 18th of the same month. They abandoned Mahé later on, and then

* Father Andrew of Jesus and Mary, to give his full name, was a Carmelite and had formerly belonged to the Bombay Mission. He is justly regarded as the pioneer of modern Catholic education in Mangalore, and it was to perpetuate his memory as such that Mr. Manuel Lobo presented in 1890 Rs. 250 to St. Aloysius' College to found an annual Prize in his honour. He laboured zealously in the Mission till his death, September 26, 1860.

Cannanore in 1883, and Calicut in 1884, because of some regulations, especially as regards the inspection of their schools, which they considered adverse to their Rules.

Besides the Brothers, Father Andrew was commissioned by the Bishop to bring out with him from France a foundation of Sisters of St. Joseph of the Apparition to take charge of a girls' school. Four French nuns from the Dioceses of Lyons and Rodes and an English nun named Mackenzie from Malta arrived along with the Brothers and were lodged in the compound where the fine Convent of St. Ann's now stands. In addition to a small school they managed a large orphanage. After some time their house and chapel fell, fortunately without any casualties, and the community was removed to Jeppu. Branch convents were opened at Cannanore and Calicut, but as they could not rely on a regular supply of Sisters from Europe, they began to admit Native postulants into their Sisterhood. When Bishop Michael saw how well this experiment was succeeding he formed the design of establishing here congregations of Native Carmelite Friars and Nuns who should depend on him as their Superior. As the Nuns of St. Joseph soon realised that their existence here stood somewhat in the way of his carrying out this plan, and as their relations with him had not been at all times harmonious, they withdrew to Cannanore in 1868, and two years later their communities were broken up, a good many of them joining the Carmelite Tertiary Nuns, who were introduced about that time, and four leaving the Mission.

The first novices of the new Sisterhood founded by Bishop Michael were selected mostly from among the orphans and boarders under the charge of the Sisters of St. Joseph, and were lodged in a separate wing of the Seminary at Jeppu. The Bishop himself resided in another wing and acted as the immediate Superior of both seminarists and nuns, to whom the church was common. He laboured earnestly to form them in the habits of virtue proper of true Carmelites. In his goodness and simplicity he even went so far as to join them in the recitation of the Divine Office in the choir. So earnestly did they apply themselves to acquire the virtues of their state that the Bishop had to

check rather than urge them on, especially in the practice of austerities. They were to be Carmelites of the First Order, but a modification of the Rule was made to enable them to occupy themselves in teaching school. For the rest they kept enclosure and the other observances of regular Carmelites. A branch convent was established after a time in Tellicherry, where it continued till the Carmelites of the Third Order came.

In like manner Bishop Michael established a monastery of Native Carmelite Friars at Jeppu. His idea was to have no priests in his Vicariate but Carmelites. Accordingly all the seminarists were called upon to take the usual vows of Carmelites and live in community under the Bishop as their immediate Superior. It seems that all complied with the wish of the Bishop in this respect, except Father Martelli, who is at present (1902) a priest on the mission at Bunbury, Western Australia. These foundations were destined to be short-lived, for when Bishop Mary Ephrem succeeded Bishop Michael he promptly abolished them, many of the nuns becoming Tertiaries, while the priests assumed the status of secular clergy.

35. As may be gathered from the foregoing, the course of affairs did not run very smoothly in the Vicariate during Bishop Michael's incumbency. The points of disagreement were many and appeals to the Holy See not infrequent. In 1858, therefore, Pope Pius IX. appointed Bishop Charles Hyacinth of St. Elias (Emmanuel Valerga), Vicar Apostolic of Quilon, as Visitor Apostolic of the Canara Mission. The Visitor arrived in Mangalore in the same year, and after examining into the state of affairs made his report to the Propaganda. What the contents of this report were and what came of it, is not known. Very likely nothing satisfactory was concluded, for two years later, on May 15, 1860, another Visitor Apostolic, Monsignor Bonnard, Vicar Apostolic of Pondicherry, arrived in Mangalore. He was accompanied by Monsignor Claud Mary de Pommier, afterwards Vicar Apostolic of Coimbatore, and Monsignor Laouënan, afterwards Archbishop of Pondicherry. On the very day of his arrival the Catholics of Mangalore presented him with a lengthy memorial, signed by one hundred

Two Visitors Apostolic come to Canara, 1858 and 1860.

course of affairs did not run very smoothly in the Vicariate during Bishop Michael's

and eighty of the principal members of the Catholic community, in which they laid before him the whole history of the Mission and rehearsed in feeling terms the long story of their grievances. As a remedy to their "Iliad of woes" they appealed to him to recommend to the Holy See the transfer of the Mission to the Society of Jesus, the chief motive of this appeal being that the Jesuits would supply their educational needs. Monsignor Bonnard left Mangalore on June 22nd, leaving behind him a memorial of twenty-two clauses for the guidance of the Vicar Apostolic.

36. The Goanese Schism, which had gained so much strength after the appointment of Archbishop da Silva Torres, little by little lost its force. Here and there occasionally a little jet of flame showed that it was slowly burning itself out beneath its ashes. In 1858 some dissensions arose in Calicut between the parishioners and the Vicar, which became so aggravated that in 1860 several formally renounced their adherence to the Vicar Apostolic and put themselves again under Goa. A priest was brought down from Goa who was probably a fitting pastor for those misguided people, for he at least should have known that this was against all ecclesiastical procedure. A private house belonging to a Tiyan family of Madatel Kunhi Korn was converted into a conventicle and called Santa Cruz from a stone cross which had stood there from time immemorial. This unhappy secession lasted for two years, when Father Mary Ephrem (afterwards Bishop) brought back the dissidents to obedience to their lawful pastor. In 1857 a Concordat between Pope Pius IX. and the King of Portugal regarding the Padroado put matters on a better footing. On March 5, 1863, a commission arrived in Mangalore to carry out its provisions in Canara. The Papal commissioners were Monsignor Salvadore Saba de Orsieri, Archbishop of Carthage, *i. p. i.*, late General of the Capuchins; Monsignor (afterwards Cardinal) Henry Edward Howard as Secretary, Father Hyacinth de Penacherrada, a Spanish Capuchin, as interpreter; and Monsignor Claud Mary de Pommier. The Portuguese commissioners were Senhor Joachim Helionora Rivara, Secretary to the Viceroy of Goa; Senhor Bernard Joseph da Silveira, Secretary; and Senhor Augustus de Castillo, English interpreter. The boundaries

between Goa and Canara were first settled, giving the whole of North Canara to the Vicariate of Mangalore, with the exception of certain parishes which were left under the jurisdiction of the Archbishop of Goa. In South Canara, Pejar, Kirem, Fajir, Mogarnad, Agrar, Udiawar, Sirva (N. S. de Salute), Barkur, Milagres of Kallianpur, and Hospet were also assigned to the Archbishop. This arrangement remained in force till February 16, 1887, when a new Concordat concluded between the Holy See and the Crown of Portugal on June 23, 1886, went into effect. On the 16th of March the commissioners left for Malabar, and a short time after Monsignor Saba died at Ootacamund, May 29, 1863.

(To be continued.)

HOLY INNOCENTS.

Speed o'er thy journey, bright prince of the morning,
Be far in the west before noon,
For a tragedy dark shall to-day be enacted,
And I would you had set ere 'twere done.
Rosebuds still in the leaflets' embrace shall hang lifeless,
Fair lilies be crushed ere they blow;
Fruits of promise be scattered while yet in the blossom,
Crystal rivulets checked ere they flow.
But hush—o'er the plain comes a loud cry of wailing,
Has the work of destruction begun?
Can Galilee's monarch have really accomplished
His intention of vengeance so soon?
Ah! yes—it is Rachel—the daughter of Rama.
She mourns as no mourner before;
Full well may she wail and reject consolation,
Her lov'd one she'll cherish no more.
His blood's on her hands, on her face, on her garments,
The ground that she treads on is red;
E'en winter's white flow'ret, which droops by the doorway,
Carnationed repeats,—"He is dead!"
"O strong Lord of Hosts," cries the heart-broken mother,
"God of Israel—mighty, yet just!
Why take from my bosom the darling Thou gav'st me?
Why give him if take him Thou must?"
"My babe from my sheltering arms is wrested,
He lies in the cold tomb's embrace;
The light of my life, my sole joy's now departed,
Never more may I gaze on his face."
Peace, sorrowful mother—sad daughter of Juda,
Thy boy is not dead, he but sleeps;
His spirit has flown to find angels for playmates
In the land where no eye ever weeps.
Thy infant has left this dark valley of sorrows
(Which had thirsted to drink his pure blood),
For the House of his Father, the Coop of his Maker,
A bright Cradle—the Bosom of God.
* * * * *
Sad Rachel has peace, all her griefs have departed,
Yet tears of affection still roll;
But they're pearllets of love and of grace to Jehovah
For the joys which entrance th

M. W. S.

THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 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.

THE Mangalore celebration of the Delhi Coronation Durbar is planned on a scale worthy of the great event that is to come off on New Year's Day, when the ancient city on the bank of the Jumna that has shared in so many of the great events of Indian story will flame anew with Imperial gear at the Proclamation of Edward VII. as King-Emperor of the Empire of India. Our local festivities are to begin on the last day of the year with a treat to all the school children, to be followed in the evening at 6 o'clock by the representation in the College Hall of the sacred drama "Sedecias, the Last King of Judah," written by Father John Granelli, a Genoese Jesuit of the eighteenth century, and translated into English by the late Father Richard Whyte, S. J., of Santa Clara College, California. On New Year's Day the poor of the city, irrespective of creed and caste, will be gathered about Mr. Martin Pais, who will keep open house for them on that day and feed and clothe them with a bounty seldom if ever equalled before in Mangalore. The solemn reading of the Proclamation will take place on the Maidan in the Durbar Pandal, planned and erected under the direction of Messrs. J. S. Albuquerque and S. D. Saldanha, and illuminations of the public offices and a display of fireworks will bring the

day to a close. The two following days will be given up to athletic sports, races, etc., on the Maidan and a regatta on the backwater arranged by Lieutenant H. S. Brown, R. N. R.

* * * *

By a singular coincidence another celebration that will appeal to as large a body of people will follow soon after, when His Holiness Pope Leo XIII. will complete the twenty-fifth year since his elevation to the Chair of St. Peter on February 20th, 1878. On March 2nd will be his ninety-third birthday, and on the following day will be the twenty-fifth anniversary of his coronation. The Catholic Church numbers at present close upon three hundred million members, or about the same as the population of India, and the rare event of the celebration of a Papal Silver Jubilee will evoke no ordinary demonstrations of loyalty and devoted love. Of the two hundred and sixty Pontiffs that have sat upon the Chair of St. Peter, it seems only two have attained a longer span of life than Pope Leo, and he has been exceeded only by St. Peter and Pope Pius IX. in the length of his Pontificate. May he see the "Years of Peter" in spite of the old distich:—

*Sint licet assumpti juvenes ad Pontificatum,
Petri annos potuit nemo videre tamen.*

* * * *

It is a subject of congratulation that with the ceasing of the monsoon rains, contrary to expectation, the Bubonic Plague gradually disappeared from Mangalore and it is hoped that the city will soon be declared free from the pest. The prospects are therefore bright of an uninterrupted year of school work next session.

* * * *

We have to acknowledge with thanks the receipt of the following exchanges sent to us since our Michaelmas issue:—*The Notre Dame Scholastic, The Stonyhurst Magazine, The Dial, The Fleur-de-Lis, The Pilot, The Fordham Monthly, La Revista Catolica, The Stylus, Indian Education, The Beaumont Review, The Harvest Field, The Malabar Quarterly Review, The Cochin Argus, O Vinte e Tres de Novembro, The Western Star, The Times of Malabar, Catholic Opinion, The Bombay East Indian.*

College Chronicle.

September 7th, Sunday.—The half-yearly election of officers of the Senior Students' Sodality of the B. V. M. was held to-day. Julian Saldanha was elected Prefect with Paul Gonsalves and Louis Coelho as Assistants, and William Noronha as Secretary.

September 17th, Wednesday.—The S. W. monsoon being unusually long this year, the first Sheppard Steamer from Bombay arrived only to-day.

September 30th, Tuesday.—The Michaelmas holidays, which began on the 20th, terminated to-day and classes were resumed in all departments of the College.

October 2nd, Thursday.—Feast of the Guardian Angels. Father Lucchini celebrated the Solemn High Mass at 7 o'clock. In the afternoon at 4 o'clock Father Paternieri preached the sermon after the Rosary, and Father Rector gave Solemn Benediction of the Blessed Sacrament.

October 27th, Monday.—Work was begun to-day on the reconstruction of the part of the College building that collapsed on July 17th. Mr. J. D. Mello is the architect, Mr. Mona Shetty contractor for the masonry, and Jeppu Workshops provide the woodwork. Some alterations will be made in the original design which will increase the strength and solidity of the building.

October 29th, Wednesday.—Work on terracing and grading the upper playground, which was begun on November 15th last year, was finished to-day. Our students are under great obligations to Mr. Palmer for his bounty in financing, and Brother Ferrari for engineering, this great improvement which has considerably enlarged their grounds for cricket practice and for lawn-tennis and Badminton courts. The blocks of laterite stone cut out of the removed embankment serve admirably for revetments and parapet walls for the terraces. Some further improvements in the lower grounds are in contemplation when another generous benefactor comes forward with "the sinews of war." Among the *Aurea Dicta* in the *Irish Monthly* lately was a sentiment by the Editor which may be quoted in this connection: "A good employer is a

true philanthropist. Well earned wages is the best alms."

November 1st, Saturday.—All Saints' Day. The students of the Matriculation class made their annual pilgrimage to the shrine of Our Lady of Pompeii, Urwa, to implore the aid of the Queen of Heaven in their approaching examinations.

November 12th, Wednesday.—Term certificates were dispatched to Madras to-day for thirty-nine candidates for the Matriculation examination, twelve for the First Arts, and five for the Bachelor of Arts.

November 16th, Sunday.—There was an entertainment in the evening at 6 o'clock in the Catholic Union Club Hall, the principal item of which was a lecture by Father Rector of the College on "The Hague Arbitration Court and its First Case." After remaining a court without a cause for three years the first case brought before The Hague Tribunal was that of the California Pious Fund, which, in virtue of a treaty between the United States and Mexico last May, it was agreed to submit to arbitration.

November 23rd, Sunday.—The titular feast of the Sodality of the Presentation of the B. V. M. was celebrated to-day. Father Lucchini celebrated the Solemn High Mass at 7 o'clock, and Father Marian Fernandes, S. J., of Jeppu Seminary, preached the sermon at the afternoon service. Solemn Benediction was given by Father Rector. The Codialbail Sodality of the B. V. M. joined in the afternoon service.

November 25th, Tuesday.—Mr. T. T. Logan, Inspector of Schools of the Western Circle, inspected the classes of the School Department to-day, along with his assistant Mr. P. G. Vanchi Aiyer, B. A., L. T., Sub-Assistant Inspector of Schools, Udipi Range.

December 1st, Monday.—The F. A. examinations began to-day in the College Hall. There are only 47 candidates this year in this centre, of whom 12 are from this College, 21 from the Government College, and 14 appear as private candidates. The Matriculation examinations began at the same time in the Government College, with 39 candidates from this College, 32 from the Canara High School, 18 from the Government College, 17 from the German Basel Mission High School, 16 from the

Udipi Christian High School, 8 from St Ann's Convent School, and 23 as private candidates.

December 3rd, Wednesday.—Feast of St. Francis Xavier, Apostle of the Indies. Father Minister was celebrant of the High Mass at 7 o'clock, and Father Perazzi preached the sermon at the afternoon service. In the afternoon at 5 o'clock there was a seance at St. Joseph's Diocesan Seminary, Jeppu, on "Sacred Chant," after which the Distribution of Prizes took place.

December 8th, Monday.—Feast of the Immaculate Conception of the B. V. Mary. Father Colombo celebrated the High Mass in the morning, and Father B. Rosario, S. J., preached the sermon at the afternoon service, which concluded with the *Te Deum* and Solemn Benediction of the Blessed Sacrament. The Distribution of Prizes which took place immediately afterwards in the College Hall, was limited to the founded prizes, and the play usually acted on this occasion was held over to form part of the local Delhi Coronation Durbar celebrations on New Year's eve. The Lower Secondary examinations began in the Government College to-day. There were 110 candidates, of whom 59 were from the College. Last night there was a very heavy shower of rain that lasted about an hour and registered 2.13 inches in the College rain-gauge, making a total of 148.11 inches since April 1st and 3.21 inches for the month of December. The town rain-gauge registered 1.32 inches for last night's storm, making a total of 150.15 inches for the season. The number of students on the rolls at the close of the second term of the scholastic year was 416, of whom 370 were Native Christians, 11 Eurasians, 24 Brahmans, 10 Non-Brahman Caste-Hindus, and 1 Parsee. At the end of the first term there were 470 students, of whom 396 were Native Christians, 15 Eurasians, 39 Brahmans, 18 Non-Brahman Caste-Hindus, 1 Mahomedan, and 1 Parsee.

December 14th, Sunday.—Fathers Corti and Baizini left by the British India SS. *Scindia* to-day for Cannanore and Calicut to give retreats. The members of the Senior Students' Sodality B. V. M. went to Codialbail in the afternoon for the celebration of the Feast of the Sodality there. Father Minister (Perini) preached.

Personal Paragraphs.

LAWRENCE Patrick Fernandes, B. A. '90, returned from the Grant Medical College, Bombay, on Sunday, December 14th, after passing his L. M. & S. examination. He will immediately take up work in the Homœopathic Poor Dispensary, Kankanady, relieving Dr. Silva who retires to Goa. Dr. Silva was the recipient of a handsome testimonial from the people of Mangalore prior to his departure.

Peter A. Vas, B. A., B. L., has resigned his position of Latin Teacher in the Madras Christian College and is now practising Law in Tellicherry. His *sanade* or certificate extends also to Calicut and Mangalore.

Martin E. C. Mascarenhas, Matriculate of '83, Extra Assistant Conservator of Forests, has been gazetted District Forest Officer, South Canara, during the absence on leave of Mr. Latham. *Alma Mater* cannot but be proud of one of her sons elevated to so responsible a position.

Henry Saldanha, F. A. '86, has been recently promoted from the post of Head Accountant, Police Office, to that of School and Court Inspector. The appointment is a temporary one, but we hope it will be confirmed.

Some of our old students hold high offices in Karwar in various Departments. J. N. P. Roche, Matriculation class of '82, is Head Clerk in the District Judge's Court; Matthew M. Farrell, Matriculation class of '92, is in high command in the Kanara Police; Piedade Gonsalves, Matriculation class of '82, is Secretary to the Karwar Municipality; George C. Saldanha, Matriculate of '84, has lately been transferred from the Forest Department, Karwar, to Belgaum on promotion, and Cyprian D'Souza, of the Upper Fourth of '89, is Agent of Messrs. Shepherd and Co.

Joachim Saldanha, B. A. '98, who began in the General Post Office, Bombay, is now a full-fledged Postmaster at Colaba, Bombay. This rapid promotion is no surprise to those who know him.

Marian Gonsalves, Matriculate of '95, has severed his connexion with the National Bank, Bombay, and joined the Royal Indian Marine Service.

Lawrence Noronha, Matriculate of '86, of the Government of India Telegraph Service, who had been transferred four years ago from Calcutta to Bombay, has been retransferred to Bengal as Deputy Telegraph Master, Narayanaganj, Dacca District. He is placed on the staff told off to serve at Delhi during the Durbar.

L. F. B. D'Sa, who recently passed the Examination for Superintendents of Post Offices, has been appointed to act as Superintendent for the Ahmednagar and Sholapur Circle.

Father Angelus Luchi, S. J., left Mangalore by the B. I. S. N. SS. *Kerbela* on Monday, October 6th, *en route* to Bombay, whence he sailed for Europe by the Rubattino SS. *Raffaele* about the middle of the month. Father Luchi arrived in the Mission on the 23rd of December last, since which time continued bad health has been his lot. Brother Moscheni, S. J., accompanied him to Bombay, whither he went to plan the painting of a new church. He returned to Mangalore on November 26th along with Father C. Gonsalves, S. J., who is to be stationed in Calicut next year.

On Rosary Sunday, October 5th, His Lordship the Bishop of Mangalore conferred the Order of Deaconship on the Rev. Casimir Pereira, of the Diocese of Mangalore, and the Revv. Cruz Siluvy and Paranchody Mariadas, of the Diocese of Trichinopoly. The ordinations were held in the Diocesan Seminary, Jeppu.

Fathers Tatlock, Repetto, and Gilbert Saldanha will be on the College staff next year, and Fathers Lucchini and Gioanini will go to the Diocesan Seminary, Jeppu, to be professors respectively of Theology and Philosophy. The Rev. E. D'Souza will go to St. Mary's Seminary, Kurseong, to complete his studies for the priesthood.

On Thursday, December 18th, the Very Reverend Fr. E. Fracchetti, S. J., Vicar General and Superior of the Mission, accompanied by Father Sani, late Vicar of Cannanore, Father Taltock, S. J., and Rev. J. B. Galanda, S. J., booked to sail from Genoa for Bombay by the Rubattino SS. *Balduino*. They may be therefore expected in Mangalore about the middle of January.

In our present issue mention is made of some of the teachers who were employed in the Catholic

schools opened in Mangalore half a century ago. Among them was a Mr. John Curran, who was brought here from Bangalore by Bishop Michael in 1853. After teaching for a year and a half in the school that was where St. Ann's Convent now is, he resigned his position at the Bishop's request because the people were clamouring to have an Englishman for schoolmaster. This Mr. Curran was a native of Dublin, where he was born in 1825. In 1841 he came out to Madras to better his worldly prospects, and there he had the good fortune on his arrival to make the acquaintance of Bishop Fennelly, who took him to the Cathedral in Armenian Street, the day being Holy Thursday. Mr. Curran was a Protestant at the time, but that very day he resolved to become a Catholic and was soon received into the Church, of which he was ever after an edifying member.

The Hon'ble James Chisholme St. Clair, who was District Judge of South Canara from May, 15, 1869, to May 7, 1869, died on September 23rd at the Royal Bath Hotel, Bournemouth, England, in the sixty-fifth year of his age. During his term of office here he and the Collector Mr. H. S. Thomas had a good deal to do in settling the disputes that arose out of the burial of the relict of Mr. Basil Coelho in the Milagres Cemetery in 1867. The deceased Judge was the brother of Lord Sinclair and of the Hon'ble Lockhart Matthew St. Clair. For twenty years previous to his death he had been suffering from diabetes, which greatly affected his eyesight and memory. The immediate cause of his death was a dose of cloudy ammonia taken, according to the verdict of Coroner's jury, by misadventure.

In a letter to the Editor, dated November 1st, Thomas Vas gives some interesting details of the state of affairs at Lourenço Marques (Delagoa Bay), which we offer no apology to our readers for reproducing here:—

Business is increasing here by leaps and bounds. Delagoa Bay is now the declared port of the Transvaal. Lord Milner was here a month ago to interview the Portuguese Governor-General in this connection. He was given a very grand reception by the local Government and the public, as per cable advices from the authorities in Lisbon who advocated the same. Lourenço Marques is a very big city, com-

paring in many respects with Bombay, and it is now the greatest seaport in South Africa. It has an excellent harbour and docks, which are being improved, and every week about a dozen steamers call here. The buildings are very fine too, and there is a decent church with two chapels served by five Portuguese priests. The streets and most of the buildings are lit by the electric light. An electric tramway is under construction and the trains will be running in a few months. The city is only a day from Pretoria by rail. By special arrangement with the Portuguese Railway, which will shortly be bought out by the British, through trains run into the Transvaal. When Lord Milner was here there was great commotion among the Portuguese folk when the rumour spread that he had come to buy out Delagoa Bay itself. The King is reported to be willing to sell it, but the people are against it. The white population is large, and the place is just now crowded with people of every nation, about three thousand of whom are detained here pending the opening of the Transvaal. All the South African ports south of Delagoa Bay have been up to this under martial law, which made entry and leaving very difficult, but now only those bound for the Transvaal and the Orange River Colony require a passport. The British Consulate is daily besieged by hundreds of people seeking passports. A little incident occurred here lately which served to keep them in fear of the law. Six Italians who were stranded here without money enough for their railway fare or to maintain themselves until the passport was forthcoming, started on foot for the Transvaal, but when they tried to cross the frontier they were captured by the police and clapped into prison, where they are now putting in their nine months. The Portuguese authorities have since put in force certain regulations to check and relieve the congestion at this port. Whenever a steamer arrives now with passengers the Port Captain goes aboard and exacts a deposit of £20 from each one who wants to land. The newcomer has then to report himself for eight days, and should he be found to be without work or means to maintain himself, he is shipped back out of his deposit money by the first available steamer. The repatriated Boer prisoners from India are arriving here by the steamer load on their way to their old homes. They seem to be very much dejected at the loss of their independence, and it is touching to see them at the railway station when they catch sight of a railway carriage that belonged to the late republic. On account of the devastation of the Boer farms during the recent unpleasantness, meat and breadstuffs have gone up in price both in the Transvaal and here. Food and lodging cost about double what they did before.

More Notes on Punctuation.

By THE REV. MATTHEW RUSSELL, S. J.

“I have read your little history with keen pleasure, all except the punctuation. That subtle mechanism for shading off one's written thought—how can you bear to entrust it to clumsy, careless printers, who, even if they had the skill and the will, cannot afford time to weigh and compare the different possible meanings of a clause and to indicate the right meaning by the marks of punctuation? You leave yourself at their mercy by your lavish use of the dash which you force to do service for comma, semicolon, and everything. The author of a real piece of literary work ought carefully to determine each individual comma, and to pronounce between the conflicting claims of colon and semicolon in the middle of certain sentences. But forgive this tirade—which, before going further, I will use as an introduction to a long delayed article on punctuation——”.

Or rather the long delayed continuation of an article on the subject which appeared in this Magazine [*The Irish Monthly*] in August 1894.* Before attacking the subject seriously, let us get out of the way these verses by an American lady, Miss Julia Colton:—

Six little marks from school are we,
Very important, all agree,
Filled to the brim with mystery,
Six little marks from school.

One little mark is round and small,
But where it stands the voice must fall.
At the close of a sentence, all
Place this little mark from school: [.]

One little mark, with gown a-trailing,
Holds up the voice, and, never failing,
Tells you not long to pause when hailing
This little mark from school: [,]

If out of breath you chance to meet
Two little dots, both round and neat,
Pause, and these tiny guardsmen greet—
These little marks from school: [:]

When shorter pauses are your pleasure,
One trails his sword—takes half the measure,
Then speeds you on to seek new treasure;
This little mark from school: [;]

* Reproduced in this Magazine, Michaelmas '01.—Ed. M. M.

One little mark, ear-shaped, implies,
 "Keep up the voice,—await replies ;"

To gather information tries

This little mark from school : [?]

One little mark, with an exclamation,
 Presents itself to your observation,
 And leaves the voice at an elevation

This little mark from school : [!]

Six little marks! Be sure to heed us ;

Carefully study, write, and read us ;

For you can never cease to need us,

Six little marks from school.

Thomas de Quincey has some characteristic remarks about punctuation in his essay upon Style in the tenth volume of the Edinburgh edition of his Works, page 195. "Punctuation was the product of typography,* and it is interesting to trace the effects upon style even of that one slight addition to the resources of logic. Previously a man was driven to depend for security against misunderstanding upon the pure virtue of his syntax. Miscolocation of related words disturbed the whole sense. Punctuation was an artificial machinery for maintaining the integrity of the sense against all mistakes of the writer." And in a foot-note—though the very next page proposes Charles James Fox's doubt whether the practice of foot-notes is reconcilable with the laws of just composition—the Opium-eater adverts to the instructive fact that lawyers tolerate no punctuation in legal documents. The wording must tell its own meaning without the aid of semicolons and commas. Hence a fire dying out was compared to a lawyer's brief because it wanted a colon or two (not a coal or two on, remember!)

As we have chanced to mention the colon, let us discuss its functions before its proper time, to show that we have no pedantic reverence for method and order. Commas, semicolons, and full stops occur constantly; the last in every sentence, unless one that ends with a note of exclamation or of interrogation; the first in every sentence except a very short and simple one; and the semicolon in every long sentence consisting of two or more long clauses. But whole pages might be written without requiring the aid of the colon.

* Yet its invention is attributed to Aristophanes of Byzantium two hundred years before Christ. Its use was not general till books came to be printed.

A colon is chiefly used when a clause is repeated in terms almost equivalent, or before a quotation, which in reality is the *alter ego* of the clause introducing it. For instance, in the story "A Modern Achates" which begins with excellent promise in *The Month* for September 1895, these words occur at the top of page 110. "I have been your friend, Edmund; be his, for my sake: it is my last charge to you." The last clause puts the preceding one in another form. The two might be interchanged thus: My last charge to you is *Be his friend for my sake.*" This interdependence is well denoted by the colon, though some would use a full stop. But in another page of the same Number, reviewing cleverly and favourably Mrs. Diehl's three-volume novel "A Woman's Whim," the writer (surely not the printer) punctuates in this way the opening of his last paragraph. "The whole story is informed with humour: it is well told, in a style marked by considerable distinction: if its thread is slight, it is of gold: the love passages bear the imprint of reality: the incidentals of scenery and environment are all excellently portrayed." Four colons, where there ought to be none at all. The first and fourth ought to be semicolons; the second and third, full stops. From the same brief notice I may extract two other samples of right and wrong punctuation respectively. "She is no puppet; but breathes and is alive." Wrong. Either that semicolon ought to be reduced to a mere comma, or "breathes" ought to be promoted into having a nominative of its own. "Her character is in reality a fine one: its seriousness is relieved by touches of exquisite womanliness and the truest humour." That colon is quite right; the second clause is merely an expansion of the first, and the absence of a conjunction is an additional reason for using a colon rather than a semicolon.

Another (yet almost the same) function of the colon is to separate two statements, of which the latter is a sort of deduction from the former. The last sentence of Cardinal Newman's dedication of "Verses on Various Occasions" to Mr. Edward Badely is thus punctuated. "We are now, both of us, in the decline of life: may that warm attachment which has lasted between us inviolate for so many years, be continued, by the mercy of God, to

the end of our earthly course and beyond it!" Many would make this concluding wish a sentence by itself, putting a full stop after "life;" but accurate punctuation requires you to indicate by the colon the closer kinship that exists between the first statement and the prayer it inspires.

These words of the Cardinal's dedication of one of the most precious of his books illustrate another little matter which may be touched upon now, though it does not concern the colon. We hold that the Cardinal was right—if we may claim his personal authority for these minute mechanical (yet not merely mechanical) details of his writings—we hold that he was right in putting a comma after "years," though it was not quite necessary and is only justified by the length of the clause which in reality is the full nominative to the verb. But it would be a mistake to place a comma after "attachment," for commas before and after that relative clause, "which has lasted etc.," would imply that it might almost be omitted without injury to the sense, like a clause within parentheses. If "our warm attachment" had been used instead of "that warm attachment," a comma might have been placed after "attachment," but not as the Cardinal wrote the sentence.

It is on record that the misplacing of a comma has more than once very nearly caused the loss of thousands of pounds. For instance, if you are able to refer to a file of *The Times*, you will find that in 1817 the Corporation of Liverpool invited contracts for the lighting of the city, and in their advertisement they said: "The lamps are at present 4050 in number and have in general two spouts each, composed of not less than twenty threads of cotton." The contractor made his estimate accordingly, but it was perceived that this reached only half the usual quantity; for the comma ought to have been before "each," not after it. "Two spouts, each composed of not less than twenty threads of cotton." The contract was annulled and a new advertisement issued, paying proper regard to punctuation.

Nay as late as last year, in the American Tariff Bill a mistake about the position of a semicolon exempted diamonds from a certain rate of taxation which the Legislature intended for them; but there was no remedy, for a bill to amend this error would

have given the opposition an opportunity of moving other amendments and ruining the measure.

A less serious proof of the importance of a comma is the old witticism: "Why is a man upstairs beating his wife a very good man?" "Because he is above doing a bad action." The omission of the comma after "above" transforms an accusation into a compliment, asserting that the gentleman in question is superior to the commission of any wrong deed. A change of meaning in the opposite direction happened to that unfortunate Methodist minister who was reported as saying in his sermon: "Why, only last Sabbath, in this holy house, a woman fell off one of those seats while I was preaching in a beastly state of intoxication." In such cases, however, it is often advisable not merely to supply the comma but to recast the form of the sentence.

A very slight change in the construction of a sentence may justify many changes in the punctuation thereof. Frederick Marshall, writing of *Glory* in *Blackwood* for December 1874, cites many definitions of his theme. "Montaigne says it is the world's appreciation of great actions: Voltaire adds that it presupposes grave obstacles surmounted; La Fontaine supports this last opinion by asserting that 'aucun chemin de fleurs ne conduit à la gloire;' and Corneille confirms it in his famous line—'à vaincre sans péril, on triomphe sans gloire.'" If we substituted "finally" for the "and" before Corneille, these clauses might stand alone, and the semicolons might give way to full stops.

Here is another little nicety in punctuation. In an excellent story published in our own pages, "Miss Packe," the heroine was described in manuscript as "a loyal loving faithful little woman." Though the clever writer punctuates very well, she had sprinkled no commas here. Ought there to be two or three? Only two—after "loyal" and after "loving." To add a third after "faithful" would be a mistake, exalting "little" to the same level of importance as the three other epithets: whereas Miss Packe's small stature comes in here only incidentally, and the storyteller wants to tell us that her little woman was loyal, loving, and faithful.

The last words that we have written suggest the question whether there ought to be a comma after "loving"—and take notice that the indirect

question which we have just proposed must not end with a note of interrogation. Yes, there ought to be a comma after "loving" when it is the second of three epithets, though there would be no comma if there were only a brace of adjectives, describing the little woman as "loving and faithful."

I have heard an excellent authority repeat with a certain degree of approval a dictum of the Rev. Matthew Kelly, D. D., professor of English Rhetoric in Maynooth College some thirty or forty years ago: "there ought to be some mark of punctuation for every five or six words." In spite of my respect for the speaker and his reporter, I think this gives us no help. And although proper punctuation is a great assistance to a person reading aloud, I think that the marks of punctuation do not denote the pauses that a judicious reader should make, but only the logical and grammatical grouping of the words and phrases. A good reader will often make a marked pause at places where it would be quite wrong to place even a comma.

There are subtle complications sometimes in the punctuation of the conversations of a story. In the current chapters of "Peter Hunter's Heiress" Lady Hetherton's remarks to dear Mr. Hunter are sometimes reported *in obliquo*; the third person is used instead of the second, but yet the dowager's own words are given. Even so, it seems to us that such parts of the conversation ought to be given without inverted commas, which ought to be reserved to enclose such observations as are reported in the person and in the very words of the speaker. This view, like many other views, is not always acted upon in practice. For instance, old Peter Hunter's talk is very emphatically his own, even when translated into the historical third person, and it seems to need quotation-marks, even when thus reported.

A contributor of experience and taste made me understand the propriety of one point in the printing of verse which I had not previously adverted to. In returning the proof-sheet of a poem in Pope's heroic metre, he said: "The only distressing thing is dividing a couplet, so as to put the lines in different pages, which strikes me as like expecting a couple to waltz in different rooms." I am converted to this opinion, yet I doubt if it is always carried

out. I have just examined an excellent selection of verse called "Five Minutes," by Mrs. Sydney Lear, published by Rivingtons. In very many places, wherever there was an opportunity, the couplets are divided without scruple, forming the last line of one page and the first line of the next. In a much more carefully printed book, Palgrave's "Treasury of Sacred Song," I can detect no example of the fault which Mr. Allies condemns; but the opportunity for such a division occurs more rarely in a volume of lyrics. A better test is Judge O'Hagan's admirable translation of "The Song of Roland," which had the additional guarantee, we believe, of the personal supervision of the publisher, Mr. Kegan Paul, a man of no ordinary literary taste. Of this volume we have made a thorough search: in only two instances does a rhyme stand solitary at the bottom of a page, and in both instances the line is not the first of a couplet but of a triplet.

Some critics have a spite against foot-notes, which ought indeed to be as far as possible confined to mere reference and not used as a slovenly expedient for stowing away matter which has a right to be worked into its own place in the text.

Dr. Samuel Johnson denounced the use of the parenthesis, and he practised as he preached. Dr. Whately, answering him, says that he in reality constructs his sentences in such a way as to need parentheses, and that a lame man will not hobble along any better for throwing away his crutches. This supposes that only a lame and halting sentence will need such a support. But in spite of Dr. Johnson's antipathy parentheses must be used sometimes, whether represented by dashes, or by curved lines before and after the parenthetical clause, or merely by commas. In a little tale called "Miss Mary," with which Miss M. E. Connolly entertained our readers, one sentence ran thus in her careful and most legible manuscript. "It kept snowing steadily for some days, and the houses, streets and fields, there were no trees, wore magic robes of white, while the sea in contrast was an inky black." That little clause "there were no trees" is jerked in so very parenthetically that it certainly requires to be marked off from the rest by dashes or curved brackets: "the streets and fields (there were no trees) wore magic robes of white." Another example

of the use of the parenthesis may be taken from *The Quarterly Review* of October 1875. "The History of Drink, to call at once by that much-importing monosyllable—which has come to designate those forms only of beverages which possess the prerogative of making drunk—is full of curious facts and lessons." The dashes ought surely to parenthesize the whole clause inserted in the middle of the statement that the history of drink is full of curious facts and lessons; and therefore the first of the dashes ought to be placed after "drink," while after "monosyllable" should be placed merely a comma or nothing.

What books may be profitably studied from the conscientious punctuator's point of view? Very many great writers have been careless about such matters. One who is known to have been scrupulously careful about the mechanical finish of his printed pages is Lord Macaulay; and Lord Cockburn lets us know that the first editor of *The Edinburgh Review*, who prided himself on his skill in punctuation, took extraordinary pains with the proof-sheets of the History of England, which has therefore in this respect the double authority of Lord Macaulay and Lord Jeffrey. Gladstone, in that fine appreciation of Macaulay which is the opening article of *The Quarterly Review* of July 1876, says:—"His grammar, his orthography, nay his punctuation (too often surrendered to the printer) are faultless. On these questions, and on the lawfulness or unlawfulness of a word, he may even be called an authority without appeal."

But, looking for models nearer home—as I have generally done through the course of this article—I am able to certify to the immense pains taken with commas and semicolons by Father Edmund O'Reilly, S. J., when his "Relations of the Church to Society" was passing through this Magazine. He was the meekest of men, yet after the lapse of some years he complained of an editor who, in publishing a theological essay of his, had rolled two paragraphs into one. If our own paragraphs were not drawing to a close—though certainly we do not "sheathe our sword for lack of argument"—we should like to attempt some slight discussion of the subtle art of paragraphing; that is, not the writing of spicy paragraphs but the grouping of our

sentences together so as to mark the subdivisions of our subject. When a new branch of the subject is begun, we make this clear to the eye by not filling up the last line and by leaving a little blank at the beginning of the new paragraph. There is room for the exercise of considerable judgment in striking the proper mean between a French journalist, who makes every sentence a separate jerky paragraph, and a certain writer who is rebuked by a Saturday Reviewer for giving paragraphs of two or three pages each. "Again and again, as we open the book, our eye is confronted by two absolutely full and undivided pages." "A long paragraph," says Dr. Joyce, "is to a reader what a long straight road is to a traveller; but short paragraphs are like the windings of a green lane that relieve the sense of weariness by a gentle and pleasant variety."

If any reader should feel aggrieved at not finding some particular point taken up by us on which he wished for information, let us suggest two possible excuses for the deficiency. The first is that perhaps that particular point was already discussed in the paper of which the present is a continuation; the second is Boileau's line:

Le secret d'ennuyer est celui de tout dire.

Scarpology.

How much a man is like his shoes!
 For instance, both a soul may lose;
 Both have been tanned; both are made tight
 By cobblers; both get left and right;
 Both need a mate to be complete,
 And both are made to get on feet.
 They both need heeling, oft are sold,
 And both in time will turn to mould.
 With shoes the last is first; with men
 The first shall be the last; and when
 The shoes wear out they're mended new,
 When men wear out they're men dead too!
 They both are trod upon, and both
 Will tread on others, nothing loath;
 Both have their ties, and both incline,
 When polished, in the world to shine,
 And both peg out. Now, would you choose
 To be a man or be his shoes?—*Ex.*

Quarry the granite rock with a razor or moor the vessel with a thread of silk, then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passion and the pride of man.—*Cardinal Newman.*

Varia.

THE Secretary of State for India has sanctioned the construction from State funds, but by the agency of the Madras Railway Company, of a prolongation of their West Coast Calicut-Azikhhal Line from Beliapatam to the port of Mangalore, a distance of about 78 miles, at a cost of Rs. 1,08,63,000. This is another link in a future Malabar or West Coast Railway to Bombay, but which will probably take many, many years to mature on account of the physical difficulties that the country offers, and from which the East Coast between Madras and Calcutta was comparatively free for a Railway. The construction operations of the Azikhhal-Mangalore section are to be taken in hand at once.

* * * *

Mr. O. F. Happy wrote to the London *Standard* of August the 8th :—"May I point out an interesting fact about the date of the second Coronation Day, Saturday next, the 9th instant. At 1. 1. 1. A. M. (1 minute 1 second past 1 o'clock A. M.) we shall have the second second of the second minute of the second hour of the second day of the second week of the second month of the second half of the second year of the second tenth century. None of all men alive now has lived to see a similar date, and none will live to see it again." By what happy chance the Coronation was set for that date we know not, but Mr. Happy would have gone it one better had he set his clock twelve hours nearer the actual time of the Coronation, when he might have given us "the second half of the second day."

* * * *

It is greatly to the credit of Mangalore that it has taken the lead of all the cities of Asia in raising a voice against the infamous action of the French Government in expelling the nuns from France. The following spirited protest, signed by over three hundred members of the Society of Christian Mothers, was printed last October and spread over the whole Christian world, everywhere meeting the commendation of lovers of religious freedom:—

We, the members of the Society of Christian Mothers of Catholic Mangalore, unite heart and soul in sympathy, in prayer, and in protest with our Catholic sisters of France, struggling to protect their

altars and their homes. Our hearts burn with shame at hearing of the unholy war that is being waged in a country of such proud Catholic traditions, the Eldest Daughter of the Church, the Evangeliser of Nations, against the holy Religious whose lives are spent in ministering to the wants of Christ's poor, bringing the wayward back to the path of virtue, and guiding the footsteps of youth in the way that leads to Heaven. This wanton persecution by the present infidel Government of France is in defiance of all liberty and justice, an outrage on the most sacred rights of conscience and on the right and duty of parents to bring up their children in the fear and love of God. While we condemn this iniquitous conduct of the French Government we desire to add our tribute of praise of the action of the noble General Frater, Colonel de St. Remy, and Major Ladurie, who showed themselves true sons of Catholic France by refusing to take hand, act or part in this cruel war against helpless women and children. All honour to the brave Christian soldiers who had the courage to obey God rather than men.

* * * *

The following sentence is a celebrated punctuation puzzle, and if properly punctuated makes good sense:—"If Moses was the son of Pharoah's daughter then he was the daughter of Pharoah's son." In addition to Miss Cotton's verses quoted in Father Russell's article we append the following "Ballad of the Printer Man" from a more tragic muse:—

Young Jenkins was a printer man,
A likely youth, but rash;
He thought he ought to shine in life,
And tried to cut a —

He loved his master's daughter; she
Adored him, so he thought,
But oh! the ways of womankind!
His love it came to o

He wrote a note, in which he let
His doting fancy frisk;
She cried, "oh what a risk to run!
And what an *

Now in the note he cried, "If you
Don't to my pleading hark,
I'll die! I'll die!"— but she did not
His !

She put the note straight in the fire.
The flame but slowly stole on;
She broke another coal in two,
And put a ;

And so the note was burned and she
Retired to bed, quite weary;
Meanwhile poor Jenkins waited for
The answer to his ?

It never came. His mind gave way,
And fairly went to rackets;
One rope-end he tied round his neck,
The other round some []

For once, although teetotal, he
 Allowed himself a drop;
 And, quite cut up, he, when cut down,
 Had come to a

* * * *

The following letter on "Neglected Words" appeared in the columns of *The Pilot* for September 6th, and it is given a place here as it is worth preserving. *The Pilot* is the very high-class London weekly that suspended publication on November 8th after one hundred and forty-one issues. The universal regret expressed at its sudden demise has encouraged its editor, Mr. D. C. Lathbury, to take his place once more at the helm, and with all lovers of good literature we wish him the encouragement and success he so well deserves:—

SIR,—Every living language is, we know, in a state of continual flux and change. Even when the written word remains unaltered, accent and pronunciation undergo variation. Our great grandmothers said "tay" where we say "tea"; George the Third and John Kemble said "oblege" with a French sound of "i" that most of us still retain in "oblique" and "profile." Within the lifetime of many of us the accent has shifted from the third to the first syllable of "interested" and from the second to the first of "laboratory."

Sometimes the language gains by changes; sometimes it loses; sometimes it merely drops a term that has grown superfluous. "Nor," for instance, though still written, is seldom or never spoken, and, since the distinction which in theory it served to mark, is marked already in every case by the preceding negative, its disappearance leaves the poorer only by a symbol and not by a distinction. But sometimes a dropped word leaves a gap behind. This is the case with "whither," "hither," "thither"; "whence," "hence," "thence," all words of which the careful writer feels the need, words whose death leaves our language the poorer. For, alas! in the spoken tongue they are absolutely dead, although, as recently as the days of Sandford and Merton, Tommy Merton could be described, when he desired to cultivate the friendship of a pigling, as summoning it in the words: "Pig, pig, come hither, little pig." The demise of "hence" and "hither" has thrown upon "here," of which the proper meaning was "at this place," work beyond its own department. Not only has "come here" superseded Master Merton's more accurate phrase, but "from here," once impossible, and still displeasing to the fastidious ear, is fast establishing itself.

"Hither" and its congeners are gone beyond recall, but perhaps there is still time to save "into" from being entirely replaced by "in." Any person who will take the trouble to observe the speech of the young will find that "into" forms no part of the vocabulary of the schoolboy and schoolgirl. They will say, "I came in the room"; they will even say, "I fell in the pond." I believe this dismissal of "into" began with the expression "put it in your pocket," which may be found in the writing of the usually careful Miss Edgeworth, and that it spread thence by way of such phrases as "put it in the fire." But our uninflected tongue can ill afford to lose the preposition that marks motion, and while there is yet time, the wise will resolve steadily to employ and to inculcate "into."

"Whether," again, is rapidly giving place to "if." For children of the Board school class "whether" simply does

not exist. Ask a small boy to join you in some expedition; he will answer, "I don't know if I can." Offer an invitation of any kind to a working man; he will reply in the singularly ungracious phrase which habit has softened into a mere formula, "I don't care if I do." The "City man" of all grades uses "if" in precisely the same manner. "Whether," indeed, has retreated into purely professional circles, and perhaps its sole chance of survival would lie in an awakening of the elementary schoolmaster to its existence and its value.

Very curious, in some instances almost inexplicable, is the way in which some one word will suddenly begin to elbow another out of use. Thus, within the last few years, "start" has begun to usurp the functions of "begin." Yet the difference between them are quite well marked; while "begin" is a general term, "start" implies the beginning of active motion. "Start, to move suddenly," says Mr. Skeat. To say (as, alas! a majority of our fellow-countrymen have no hesitation in saying) "she started talking" does not mean "she began to talk"; it means "she set out, talking as she went." People do not "start to laugh" or "start laughing." For some occult reason, the plain word "begin" is distasteful to the comparatively illiterate; when they cannot possibly say "start" they will say "commence." And since changes generally originate in the lower strata of the tongue and spread upward, it appears but too probable that a period will come in which "begin," the simplest, the most useful, and the best descended of such terms, will have been hustled out of existence altogether, and in which we shall all "start" to eat our breakfast and "commence" the perusal of our newspaper.

Absolute correctness is beyond the reach of speakers of a living language; we can but choose such forms of incorrectness as we find personally least offensive, and do our best to retain those weakening words ignored by the illiterate but still needed by our language.

C. BLACK.

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It is remarkable what a number of Doctors of the Church wrote verses. St. Thomas Aquinas, St. Bernard, St. Alphonsus Liguori, and others occur at once to the memory. The three English Cardinals, Wiseman, Newman, and Manning, indulged in the same pious recreation, but Cardinal Vaughan, to the best of our knowledge, has not yet unlocked his heart in other than plain prose. It may surprise many to learn that Cardinal Manning practised the gentle art of verse-making, still two or three hymns of his composition stand to his printed account. In the following extract from a sermon on the exclusiveness of truth, preached in the summer of 1890, he introduced a couplet of his own manufacture, which however did not add a cubit to his stature as a poet:—

"There are two lines which I have no doubt every one of you will remember to have heard, for they are quoted continually:—

For modes of faith let graceless bigots fight—
 He can't be wrong whose life is in the right.

Well, let us paraphrase those lines, and say:—

For charts and compasses let senseless bigots fight—
He can't be wrecked who steers the ship aright.

Certainly, but who is it that can steer aright without charts and compasses? If there were no charts and compasses, the shores of the whole world would be strewn with wrecks. There is only one person who can without charts and compasses steer the ship, and it is He who by His word commanded the winds and the waves, and who guides His own Church. It is perfectly true that the Catholic Church is the most exclusive and most dogmatic of all authorities on the face of this earth, and that is because it knows that in the deviation of a hair's breadth from the truth, as it is in Jesus Christ, is a wandering from the way of eternal life."

Has any of our young poets noticed that the first line of his Eminence's couplet is an Alexandrine, which can hardly be allowed, however it might be with the second line? The following would conform to the ordinary rules of prosody:—

For chart and compass let dull bigots fight—
He can't be wrecked who steers the ship aright!

But, lest the unwary reader should neglect the prose commentary, we warn him that this is "wrote sarcastic," as a *reductio ad absurdum* of Pope's Bolingbroke-inspired liberalism in religion.

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In 1867, Pope Leo XIII., then Cardinal Archbishop of Perugia, wrote the following Latin verses on Photography. They have often been translated, but perhaps never so felicitously as in the subjoined by the Reverend H. T. Henry, of Overbrook Seminary, Philadelphia, U. S. of America:—

Expressa solis spiculo
Nitens imago, quam bene
Frontis decus, vim luminum
Refers, et oris gratiam.

O mira virtus ingenî,
Novumque monstrum! Imaginem
Naturae Apelles aemulus
Non pulchriorem pingeret.

Sun-wrought with magic of the skies,
The image fair before me lies:
Deep-vaulted brain and sparkling eyes
And lip's fine chiselling.

O miracle of human thought!
O art with newest marvels fraught!
Apelles, Nature's rival, wrought
No fairer imaging

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OBITUARY.

FATHER JACOB COELHO died at his residence, Falnir, Mangalore, on Monday, October 20th. The deceased was born in Mangalore, May 4, 1839, and entered the local Diocesan Seminary when he was sixteen years of age. Having completed his studies in Philosophy and Theology he was raised to the priesthood by Bishop Michael in July 1862. The first three years of his sacred ministry he spent as assistant to Father Antony Cardo, Vicar of Milagres, and he subsequently served in Gangoli, Kallianpur and elsewhere in South Canara. The chief work of his life was done in Karwar, which then belonged to the Diocese of Mangalore. Father Jacob laboured there for seventeen years, during which he built the present church of the place. Upon the transfer of Karwar to Goa in 1887, he returned to Mangalore and lived for the remainder of his life in close retirement at his home in Falnir. He was laid to rest in the Church of Milagres on the day following his death.

MR. LAWRENCE D'SOUZA died in the parochial house, Kulur, on Sunday evening, November 16th, the Feast of the Patronage of the B. V. M. The deceased had reached the patriarchal age of eighty-six and had been throughout all his long and laborious life a model for his deep religious spirit, his fortitude and constancy under trials and sufferings, and the conscientious discharge of the duties of his state. He was a member of the Third Order of St. Francis of Assisi, and proved himself a worthy follower of the Seraphic Saint by his simplicity of life, his spirit of self-sacrifice, and his detachment from the things of this world. Almighty God proved His servant with many afflictions, among others that of seeing five of his children, one of whom was the Reverend N. J. M. D'Souza, Vicar of Sirva, precede him to the grave. He had, however, the consolation of spending the closing years of his life under the same roof with another son whom he had given to the service of God's Church, the Reverend J. M. D'Souza, Vicar of Kulur, where he made his home near the Tabernacle and passed his days in exercises of piety in preparation for death. The end came peacefully on Sunday evening at 7.20 o'clock, and he was interred in the church in the afternoon of the following day, his funeral being attended by eleven priests and a large concourse of people who assembled to testify their reverence and respect for the good old man.

SALVADORE E. MASCARENHAS and PETER MASCARENHAS, students respectively of the Fourth and Second Forms of the School Department, were carried off by typhoid fever within a few days of each other on Monday, October 6th, and Thursday, October 9th. The deceased were first cousins and were nineteen and fifteen years of age at the time of their death. Our readers may remember that three other members of the same family, John and Paul Mascarenhas and Louis D'Souza, were drowned in the Cauvery, May 29, 1900, when on a vacation trip from St. Joseph's College, Trichinopoly.

R. I. P.