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BASSEIN.

NEXT to Goa, the cities of Dabhol, Chaul and Bassein were the important emporia of trade on the North Western Coast of India during the sixteenth and seventeenth centuries, when the trade of the East was to a great extent, if not wholly, in the hands of the Portuguese. We have already read in this Magazine a succinct description of Chaul, with its historical ruins and interesting inscriptions. Bassein was the largest and the chief city of the North in relation to the capital city of Goa; for it had become the resort of the most prosperous fidalgos and the richest merchants of Portuguese India, so much so that it was customary in those times to dub a great man *Fidalgo (ou Cavalheiro) de Baçaim*. It abounded with sumptuous edifices, both public and private, civil and religious, which latter, besides the *Matriz* or Cathedral, consisted of five convents, thirteen churches and one *Misericordia* or asylum for orphans and maidens, the ruins of which serve at this day as an eloquent epitaph of departed greatness.

The island of Bassein is one of the Heptanesia of the Greeks and lies between $19^{\circ} 24'$ and $19^{\circ} 28'$ North Latitude and $72^{\circ} 48'$ and $72^{\circ} 54'$ East Longitude. This group once consisted of the islands of Bassein, Dharavi, Versova, Salsette, Trombay, Mazagon, Mahim, Varli, Bombay or Mumbai, Old Woman's Island, Colaba, Elephanta or Gharapuri, Butcher's Island, Gibbet or Cross Island, Caranja, Heneri, Keneri, and other small rocky islets. Many of these are now joined up with the Island of Bombay. The island of Bassein, like Bombay, is trapezoidal in form, has an area of 35 square miles

and lies 29 miles to the north of Bombay. Its original name was Vasai, meaning "a residence," from the Sanskrit *vas* "to dwell," and is still so called by the natives. It was changed into Basai by the Mahomedans, Baçaim by the Portuguese, and Bassein by the English. The river Vaitarni runs on the north of Bassein and separates the island from the mainland. In the description of Jambudvipa (India) given in the Mahabarata, Bhishmaparva, Chapter 9, the Vaitarni is mentioned as one of the four sacred streams, the others being the Mandakini, the Kosha, and the Mahanadi. According to the Puranas bathing in the Vaitarni cleanses all sins. Ancient Hindu geographers included Bassein in the Varalata, one of the seven divisions of the Parasurama Kshetra, viz.—Kerala (Malabar), Tulanga or Tuluva (Canara), Gaurashtra (Goa), Konkana (Konkan proper), Karahata, Varalata, and Berbera—the Sapta-Konkanas, corresponding to the seven tribes of Brahmans inhabiting the territory. According to Gerard Mercator, the island of Bassein was known to the Greeks as Borace; but the Borace of the Periplus and the Baris of Ptolemy (the name of a river) is supposed by D'Anville to be the channel that separates the province of Bardez from the island of Goa. The author of the Periplus states that long before his time the Greeks traded with Kalyana, for Saraganos of the Chalukya race, who in the second century of our era was king of the country of which Kalyana was the capital and Bassein the chief entrepôt of foreign commerce, was friendly towards the Greeks. Situated between Bassein and Kalyana are the caves of Kanheri, in which there is an inscription alluding to Bassein. The inscription has been translated by the Rev. Dr. Stevenson as

follows:—"The charitable establishment of a place for the distribution of water by Sateraka, the minister in the Bassein province of the Satrap". The date of the inscription cannot be ascertained with precision, as the caves themselves are dated by Dr. Stevenson about the fifth century, while others place them in the first or second century of the Christian era. Kalyana had as active a trade as ever in the reign of Justinian; for Cosmas, the Egyptian merchant who, on account of his voyages to India, received the surname of Indicopleustes, informs us, in his *Topographia Christiana*, which he wrote after his return in the seclusion of a monastery to which he had retired, that he had been in Kalyana about 530 A. D. and that it was a place abounding with Christians who were subject to a Persian Bishop of the Nestorian sect. The Arabian geographers who fill up the time from Cosmas to the eleventh century, make no mention of Bassein, though Supara, near Bassein, and other towns are spoken of. Srasthanaka (Thana) was the seat of a reigning family called Silahara in 1017 A. D. From inscriptions discovered near Bassein we learn that it passed from the Silahara family into the hands of the Yadavas between 1272 and 1290 A. D.* Marco Polo, the celebrated Venetian traveller, was at Thana in 1285, and describes the inhabitants as idolaters under an independent sovereign. But in 1311 A. D. the Mahomedans under Malik Kafur, the general of Allaudin, conquered the country including Bassein. It was under the Mahomedan rule that Supara in the neighbourhood of Bassein became famous by the burial there, by the Friar Jordanus, of the bodies of the four Franciscan missionaries Thomas of Tolentino, James of Padua, Demetrius (a Georgian) and Peter of Senna, who suffered martyrdom at the hands of the Mahomedans on April 1, 1322, at Thana, according to the *Acta Sanctorum* of the Bollandists.

According to Faria y Souza, the coast of Bassein was first visited by the Portuguese in 1509 by Dom Francisco Almeida. In 1530 Antonio de Silveira made the first descent upon the coast and burnt Bassein. In 1531 Captain Antonio de Saldanha

*The theory that the Kalyana of Cosmas is the modern Kalyanapura near Udipi, about 38 miles north of Mangalore, has been exploded by Colonel Yule and others. (*Indian Antiquary*, Vol. I. p. 321, and Vol. II. p. 273.)

again set fire to it in order to punish the Sultan Bahadur, King of Gujarat, for refusing to cede Diu to the King of Portugal. It was, however, General Nuno da Cunha that attacked Malik Tokan in the fort of Bassein, with a fleet of 150 ships manned by 4,000 men, half of whom were Portuguese and the rest Canarese and Malabarese, on January 20, 1533, took the fort by storm and razed it to the ground. This led to a treaty of peace signed on December 23, 1534, by which the Sultan Bahadur Shah ceded to the King of Portugal the sovereign right to Bassein with all its dependencies, and a site at Diu to build a fortress. The Mogul however tried to expel the Portuguese from Bassein, but Antonio Galvão, the author of the *Discoveries of the World* (Hakluyt's Publications), gallantly defended it and was thereupon honoured by Nuno by being asked to lay the corner-stone of the fort. Garcia de Sá was appointed the first Captain or Governor of the Fort of Bassein, and on the death of Dom João de Castro was proclaimed Governor of India, his place at Bassein being taken by Jorge Cabral. After the death of Garcia at Goa in 1549, Jorge Cabral became Acting Governor until 1550, when the Viceroy Affonso de Noronha came out to hold the reins of the Portuguese Empire in Asia. Nuno da Cunha, the founder of Bassein, died near the Cape of Good Hope on his way home in February 1539, uttering with the indignant Roman the words *Ingrata patria, ossa mea non possidebis*; and when his will was opened it was found that he desired the King to be paid for the iron chain with which he would be buried in the sea, for he had incurred no other debt.*

The Portuguese were in possession of Bassein for about two hundred and ten years, during which period it gradually rose to a state of grandeur and opulence surpassed only by that of Goa. Albuquerque, when he established custom-houses (*mandovins*), fixed one also at Bassein, and a city factor

*In *The Rise of Portuguese Power in India 1492-1550*, by R. S. Whiteway, Bengal Civil Service (Retired) is the following version of Da Cunha's burial:—"By his own special orders he was buried at sea with two chambers of a falcon tied to his feet, and equally by his orders, the king was paid for the two used,—the king deserved the scorn of the order. At Terceira the ship was boarded by a royal officer with a set of irons, and orders to bring the late governor home in them. Failing even the body of their master, his servants were imprisoned and not released for many months.—*Editor's Note.*"

(*veador*), a treasurer and magistrate (*ouvidor*) who decided all civil and criminal cases. Appeals lay before the Supreme Court or *Relação* at Goa and later on before the *Descambargador* (district judge) of Bassein. In 1552, *i. e.*, long before the introduction of district judges, the judicial establishment at Bassein consisted of one *ouvidor*, one officer of police (*múrinho*), one King's Solicitor, two administrators of intestates, one sea-bailiff and ten peons. Several travellers from Europe visited Bassein during its palmy days. Diogo do Couto in 1603 speaks of it as the largest city and as comprehending more territory than all the other cities of India. François Pyrard, a French traveller who was in Bassein in 1607, says that the town exported the best timber for the building of houses and ships, the greater number of the latter being built here, as is the case even at the present day. The building stone of Bassein, which is fine and as hard as granite, he says, supplied material for all the churches and sumptuous palaces of Goa. The ruins of the palacial buildings in Bassein that have withstood the ravages of so many centuries are built of this stone. Dellon, another French traveller, was in Bassein in 1674. Dr. Fryer, who visited Surat and Bombay in 1674, was invited by John de Mendos, the Captain of Bassein, to treat his daughter. He describes the city as encircled with a stone wall with a "gate for each wind," where only the Christians reside, the Banias living in the suburbs. There were in his time six churches, four convents, and two colleges, one of the Franciscans and another of the Jesuits, the latter possessing a fine library of commentaries and works on history and morals. The Jesuit college had also fine square cloisters with cells on two sides, a spacious refectory and a goodly church. During the long term of the Portuguese occupation, the principal disturbers were the Mahomedans and the Mahrattas. Chief among the causes of the decadence of Bassein, in fact of the Portuguese power in Asia, were the religious intolerance of the Government and the prevalent laxity of morals. While the persecution of the Portuguese had forced many Hindus, Mussulmans and Parsees to abandon their homes and settle in the territory of Shah Jehan, where they had liberty of conscience, the Portuguese luxury, corruption and depravity of manners brought on a degeneration

which took away the very sap of the administration of Portugal in India. In spite of these depressing causes, the apparent prosperity and grandeur of Bassein was still preëminent, for we read that as late as 1720 the population was 60,499, of whom 58,131 were Native Christians and the rest Portuguese. The resources of Bassein were derived from the seven districts under it, viz:—(1) the island of Bassein, exclusive of the Fort, (2) the Caçabe or town of Thana, (3) the island of Salsette, (4) the island of Caranja, (5) the island of Belapur, with the Pragaña Panechana and its 30 villages, (6) the Pragaña Manora with 42 villages, and (7) the Pragaña Asserim with its 38 villages. In 1686, the revenue was reported to be 172,920 Xeraphims (a Xeraphim = 186 d. according to Col. Yule); in 1719, 310,779 Xeraphims and in 1729, 914,125 Xeraphims. A sum of 14,357 Xeraphims was allotted to the Ecclesiastical Department, besides the revenue the clergy derived from their church ministrations.

Now we come to the painful epoch when the Portuguese were driven by the Mahrattas from Bassein. The conduct of the Mahrattas was marked by duplicity. Not daring to approach the Fort of Bassein, they took a small fort on the opposite side of the river, named Arnalla. Goa itself being hard pressed by the Bhonsles could not send any aid, and the English in Bombay gave no assistance in spite of constant representations. The Mahratta General Chinnaji Appa, the brother of the Peshwa Baji Rao, having cut off all means of assistance, pressed on a siege for more than three months, with such vigour that the garrison, which fought bravely, worn out with famine and fatigue and having lost the flower of its officers and men, held out a white flag and offered to capitulate on May 16, 1739. The Mahrattas lost about 12,000 men, while the Portuguese loss is said not to have exceeded 800.

Under the Mahrattas, Bassein did not lose much of its lustre as a city, as it was made a *Sar Sabha*, *i. e.*, the chief place in the section extending from the Bankot river to Damaun. The victors, however, did not long remain in possession. In 1768 the East India Company began to covet the possession of Bassein and Salsette. In 1773, Broach, Fort Victoria and Rajapur were offered to the Mahrattas in exchange, but were not accepted.

In 1774, the Portuguese, who were still devising means to recover the lost province, sent a formidable armament from Brazil and Europe. William Hornby, the then Governor of Bombay, however, forestalled them and seized the island for the English. The Viceroy of Goa protested against the action of the English as a breach of faith, but to no avail.

In 1801 Jaswant Rao Holkar with a large number of freebooters won a complete victory over Scindia and the weak Peshwa, who had to run for his life to the Fort of Singhur and then to Revadanda (Chaul), where he found an English ship to take him to Bassein. This crisis gave the English a capital opportunity to break the power of the Mahrattas. By the famous treaty of Bassein, signed by Baji Rao on December 31, 1802, the English had a large tract of country assigned to them for their undertaking to replace him on the "Musnad" at Poona; which they did on May 13, 1803.

The history of the Christian Missions and of the Christians, together with a description of the stately ruins of Bassein, is reserved for a subsequent issue.

BOMBAY.

J. M. Saldanha.

MY BEADS.

Sweet blessed beads! I would not part
 With one of you for richest gem
 That gleams in kingly diadem;
 Ye know the mystery of my heart.

For I have told you every grief
 In all the days of twenty years,
 And I have moistened you with tears,
 And in your decades found relief.

Ah! time has fled, and friends have failed,
 And joys have died; but in my needs
 Ye were my friends, my blessed beads!
 And ye consoled me when I wailed.

For many and many a time, in grief,
 My weary fingers wandered round
 Your circled chain, and always found
 In some Hail Mary sweet relief.

Ye are the only chain I wear—
 A sign that I am but the slave,
 In life, in death, beyond the grave,
 O Jesus and His Mother fair.

Father Abram J. Ryan.

ST. JOSEPH'S COLLEGE, TRICHINOPOLY.

II. TRICHINOPOLY, 1882-1903.

Sixteen years had passed away since the affiliation to the Madras University of St. Joseph's College at Negapatam. The working had been brought into complete harmony with the requirements of Government. The staff was very efficient and the results of the University Examinations were highly creditable. But the number of candidates sent up for these examinations was small, and the two or three graduates whose names were beginning to appear annually in the *Fort St. George Gazette* made an insignificant showing among the forty or fifty graduates credited to the colleges in Madras and other places. It was not the quality but the quantity of the material that was wanting. Nor had this escaped the notice of Mr. Bradshaw who, while speaking favourably in his report of the Jesuit College, expressed his regret that there was not enough material to work upon in Negapatam. The Catholic population, too, loudly complained that Negapatam was a most inconvenient position for the only First Grade Catholic College in the Presidency. A crisis was at hand, and it became growingly manifest to the Superiors of the Mission that they must face the dilemma of keeping up an expensive establishment and spending their labour on an unfruitful soil, or of removing the College, at whatever cost, to Trichinopoly, the headquarters of the Mission, the centre of a Catholic population of over 35,000, and a place of very easy access owing to the fact that several lines of railway from the neighbouring districts converged there. Many were the obstacles in the way of the transfer, but the Mission was at the time ruled by a man whose iron will no difficulties could daunt, and whose tact and foresight were equal to the most trying emergency. The late Rev. Father Leo Barbier, who was for so many years the light and life of St. Joseph's College, and whose death last February every Jesuit in Madura still sadly mourns, decided on the transfer of the College to Trichinopoly.

To the difficulties of obtaining the consent of Government and the University, was added the strenuous opposition of the Trichinopoly members of the Society for the Propagation of the Gospel.

It was hardly to be expected that the directors of a Protestant Second Grade College who for twenty years had regarded Trichinopoly as an educational preserve, should welcome the advent of a rival First Grade Jesuit College. It would be tedious to recount all the opposition that was made. "Happily for us," says Father Sewell in his 'Retrospect of Fifty Years,' read on the occasion of the Golden Jubilee of St. Joseph's College in 1895, "there was at the head of the Educational Department at this time a man of large heart and liberal views who had the courage of his opinions. To him this College must ever be grateful for the high-minded straight forward line he took and for the firmness with which he withstood and overruled the strong opposition that was raised to the proposal of the transfer, and it is a melancholy satisfaction to have this opportunity of thus recording our deep sense of obligation to the late Mr. H. B. Grigg, whose sudden and premature death all his friends are now deploring. To him, under God, we shall always feel we owe the successful issue of the conflict. Happily too, Sir Mountstuart Grant Duff, a statesman free of any petty prejudice of race or creed, held the reins of Government, so that in him Mr. Grigg's powerful motives and trenchant words found an echo that enabled justice and common-sense to triumph."

December 1882 saw the last Distribution of Prizes at Negapatam, and in January of the following year work was begun in Trichinopoly. But the buildings of the new College were far from being completed. Such was the lack of accommodation that the Fathers, who were ten in number, were quartered two and three in a room, while the Scholastics had to put up in a mat shed. It is hard to realise how the Fathers and the boarders lived in those days, but by degrees things righted themselves. During the Rectorate of the Rev. Father Faseuille a new piece of ground was finally purchased, after many difficulties had been overcome, partly from the Municipality and partly from Government, through the kind help of Sir Mountstuart Grant Duff and of Mr. Le Fanu, Collector at Trichinopoly. To-day St. Joseph's comprises a number of spacious edifices which can compare favourably with those of any college in the Presidency.

At the foot of Malekottay, the far-famed Rock of Trichinopoly, which rises in the centre of the quarter known as the Fort, is a rectangular piece of ground about two acres in extent, and surrounded by buildings. In these are held the classes of the School Department. To the south of the rectangle is a large study-hall, which also serves the purpose of class-room. To the west lies a still larger building, two-storied and divided into a number of apartments, most of which are used for class purposes. On the ground-floor is the *Mandapam*, a spacious hall in the form of a triple nave, the columns, the entablature and even the ceiling of which are made of monoliths sculptured after the fashion of a Hindu temple. In the centre of the edifice stands the house which, if tradition speaks true, was once inhabited by Lord Clive. However this may be, this part of the College is named after the celebrated English general and Irish peer. Behind the building are seen the gymnasium, a tank, and a number of sheds let out to pagan students.

About 200 yards west of Clive's, and separated from it by the large tank of Teppakoulam, lies an expanse of some twelve acres well shaded by cocoanut trees. It is known as the *Toppou*, a Tamil word signifying "a place planted with trees". Here is the house where the Fathers reside, a fine four-storied structure crowned by a belvedere. Near it, towards the west, are situated in parallel lines the wardrobe, the store-rooms, the printing press, the infirmary, and the Sodality Chapel; farther on are the tank where the boarders go to bathe, the stables, the garden and some rice fields. To the north stretch out in one line a pair of two-storied buildings. One of these is the Boarding-house, and the other the College Department. In the latter the classes are held on the ground-floor, while upstairs are found the Laboratory and the Museum. Between the two buildings is the Students' Library.

To the south of the Fathers' house stands the beautiful church of Notre-Dame, one of the glories of the Catholic religion in India. Dedicated to Our Lady of Lourdes, it reproduces both in its interior and exterior, the style, the general form and the dimensions of the famous Basilica at the foot of the Pyrenees. From the vestibule of the church open two side-chapels, the one to the right being devoted

to the Baptistery, and that on the left to a reproduction of the rock and the grotto of Massabielle with the Immaculate Virgin appearing to Bernadette, while the miraculous fountain is sending up its limpid waters. The side-aisles of the church are formed by a double row of five chapels, communicating one with the other. The interior presents a thousand artistic details of Gothic windows, arches that span the immense vault, and a forest of clustered columns separating aisles from nave. Its exterior presents a no less imposing spectacle. Lofty, elegant and bathed in the light of the sun, it contrasts strikingly with the low, heavy and gloomy pagodas where the spirit of darkness is worshipped. Its facade is an assemblage of towers and turrets tapering to a point. In the centre and above the porch, the main tower soars into the sky, bearing aloft a dazzling golden cross planted on its summit. Amid the statues of the Apostles, figures prominently the statue of the Immaculate Mother of God, facing the Rock of Trichinopoly, that old temple-crowned citadel of Satan, giving striking expression of the eternal enmity between the Woman and the Serpent in what was once the undisputed stronghold of his power.

While the premises of the College were thus widening, the number of students on its rolls was likewise on the increase. It is true that, two days after work was begun at Trichinopoly, the boarders had to be sent home owing to the appearance of cholera. But day-scholars dropped in in sufficient numbers to enable the Fathers to go on with teaching. When the boarders returned a month later, they found a larger supply of school-fellows awaiting their return than they had ever known at Negapatam. The number of students at Negapatam never exceeded 420. Before March 31st, 1883, St. Joseph's counted 781 pupils. These numbers have gone on increasing, and stand to-day at 1,630.

With such an increase, St. Joseph's was brought from obscurity into the bright light of public notice. Year after year the College saw an ever growing number of Matriculates, F. A.'s, and Graduates. To mention only the B. A. results, St. Joseph's at Negapatam during twelve years turned out fourteen Bachelors of Arts, whereas during the following twelve years St. Joseph's at Trichinopoly had the

satisfaction of seeing 212, or fifteen times as many take their degree.

It is not surprising that such returns should have made an impression on Government and the Madras University, who have in various ways shown their appreciation of the services rendered by St. Joseph's. No Governor of Madras visits Trichinopoly but is welcomed with enthusiasm at the College, and congratulates the Fathers on their success. Every year a number of the professors of St. Joseph's College are chosen as examiners to the University of Madras. The honour already conferred on Father Jean at Negapatam, has been bestowed on Father Sewell at Trichinopoly, and the College now numbers two Fellows of the University. And when, on the occasion of the Delhi Durbar, Father Sewell was awarded the Kaiser-i-Hind Gold Medal, all India was made aware in what esteem this great educationist and the institution to which he belongs are held in high quarters.

But all this material prosperity would reflect but little credit on a Jesuit College if its moral tone were not equally high. As to the Catholic youth of Southern India, it is not easy to estimate the extent to which St. Joseph's has helped to regenerate it. The utmost solicitude of the Fathers in the spiritual formation of their pupils is amply repaid by the fruit produced in their youthful hearts. The discipline and the spirit of piety that reign among them, and especially among the boarders, are such as to make a lasting impression on the visitor. Greater praise could hardly be merited than has been bestowed on the Boarding-house by the author of *L'Inde Tamoule*. "Without falling into exaggeration," says Father Peter Suau, who visited India in 1899, "I can affirm that no European college—and I know a certain number of them—has offered to me the spectacle of fervour presented by the Catholic Boarding-house of St. Joseph's. . . . The Commission of Inquiry charged by our Chamber of Deputies to reform public teaching heard last year a great many depositions. A thousand methods were indicated to regenerate the French youth, to make it healthy, intelligent, resolute, enthusiastic. A modification in the programme will never cure the evil from which it is suffering. The example of Trichinopoly would perhaps furnish the man who

would know how to follow it the secret of a total resurrection." The secret, according to the writer just quoted, lies especially in the frequent Communion practised at the College. Out of nearly 400 boarders, more than 200 communicate daily; the others do so several times a week. The influence of the boarders is felt all over the College, and to be on the rolls of St. Joseph's is generally a certificate in itself of the moral conduct of a boy.

The limits of an article only permit a passing allusion to the flourishing state of the confraternities of the Apostleship of Prayer and the Sodality of the Blessed Virgin, the celebrations of the Months of the Sacred Heart and of Our Blessed Lady, the annual Academy in honour of the Immaculate Mother of God. Nor is the piety of the students limited to their college-days. An admirable *esprit de corps* binds them together after they have left College, and as members of the Association of Catholic Former Pupils, they continue their relations with Alma Mater through life. Placed under the patronage of the Most Rev. Ladislaus Zaleski, the Delegate Apostolic, and the Right Rev. J. M. Barthe, S. J., Bishop of Trichinopoly, the Association counts 700 members, scattered all over India and beyond it. The high positions held by some and the upright conduct of all have greatly contributed to the reputation of St. Joseph's.

The work of conversion to the Christian Faith is the dearest of all works to the heart of a missionary. At the College, however, no direct attempt is made to convert the pagan. The influence of Catholicism on him is silent and slow. It undermines the ideas of heathenism, and makes educated pagans blush at a religion fraught with the most shameful practices. Whereas they leave Protestant schools as sceptics or atheists, convinced of the inanity of the Vedas, they carry away with them from Catholic schools the vague notion of a religion which appals and subdues them. The collective sentiment in the nation is too strong to be without its effects, and tends to verify the words of Rev. Father Alfred Weld. On the eve of his departure from India, where he had been sent in 1883 by His Holiness Pope Leo XIII. to treat with Lord Ripon on matters of grave importance, he wrote to the then Rector of St. Joseph's: "In fifty years, when educated men

will be ashamed of idolatry, the decision they will take will depend on the degree of influence exercised on them, on the one hand by the teaching of religion and faith, such as is imparted by word and example in the Colleges of the Society, and on the other by the naturalistic principles or the doctrine of an independent morality, which they imbibe in Protestant or Government schools. It is my opinion that none of us understands sufficiently to what extent we might influence the future only by our respect for revealed religion and truth, a respect which it is in our power to communicate to our pupils without even speaking to them directly of the Christian Faith."

Already a movement has been set on foot and Trichinopoly possesses a nucleus of Brahmin converts. It is well known what ties bind the Brahmin to paganism. It is easier for him to die than to tear them asunder. Though many had evinced their sympathy for the Catholic religion, not a Brahmin was converted till 1891. But that year was marked by the baptism of two Brahmin students, and the days of De Nobili and Beschi seemed to dawn again. Their example was followed by others, and some twenty-five Brahmins have already been converted. The heroism displayed by the converts under the fierce persecution of relatives, has shown—if evidence were needed—that the Indian too has the stuff of the martyr in him. Had Abbé Dubois lived to see this hopeful movement, he would probably have spoken less despondently than he does in his 'Letters on the State of Christianity in India': "Let the Christian religion be presented to these people under every possible light, the time of conversion has passed away, and under existing circumstances, there remains no human possibility of bringing it back."

The Mission has provided for the Brahmin converts. In the centre of the town a large piece of land has been bought and converted into a regular village, with neat little houses and an elegant chapel. The *Toppou* of the Brahmins is poor, but it breathes the calm and freshness of Heaven. Pagan Brahmins pay their visits there and are surprised to find that their brethren retain the nobility of their caste, while they have thrown off its errors. In any case, the gallant band has made a breach in

the wall so long looked upon as impregnable, and the event has made a sensation all over the country.

Such is a brief and imperfect account of St. Joseph's College, justly looked upon as the rampart of Catholicism in Southern India. In concluding we may well ask in the words with which Father Sewell winds up his 'Retrospect': "If all is not perfect—and what is there in this world that is perfect?—much at least has been done, and with the assistance and good will of its many sons, that are its heritage, scattered over the country in positions of more or less importance, will any one think me rash if I conclude by prophesying a yet brighter future, in the history of the Education of the Hindu youth of this Presidency, for St. Joseph's College, Trichinopoly?"

SHEMBAGANUR.

M. C.

"IF WE KNEW!"

Could we but draw back the curtains

- That surround each other's lives,
- See the naked heart and spirit,
- Know what spur the action gives,
- Often we should find it better,
- Purer than we judge we should;
- We should love each other better
- If we only understood.

Could we judge all deeds by motives,

- See the good and bad within,
- Often we should love the sinner
- All the while we loathe the sin.
- Could we know the powers working
- To o'erthrow integrity,
- We should judge each other's errors
- With more patient charity.

If we knew the cares and trials,

- Knew the effort all in vain,
- And the bitter disappointment,
- Understood the loss and gain—
- Would the grim, external roughness
- Seem, I wonder, just the same?
- Should we help where now we hinder?
- Should we pity where we blame?

Ah! we judge each other harshly,

- Knowing not life's hidden force;
- Knowing not the fount of action
- Is less turbid at its source;
- Seeing not amid the evil
- All the golden grains of good;
- Oh! we'd love each other better,
- If we only understood.

"WHEN WE WERE BOYS."

1879-83.

In the Easter number of this Magazine Father Sergeant urged old students of the College to contribute reminiscences of the early days of their *Alma Mater*. He led the way and now expects those who once sat at his feet to tread in his footsteps. His word was law to us once and a prompt response to his call will show that, even after the lapse of a good score of years, it has not lost its force since. Let this much serve as an apology for venturing on this small-beer chronicle.

The ground over which I have to travel covers the first four years of the College, during which I had the happiness to be one of its students. But to do justice to my subject, I must retrace my steps a little backwards. The memory of the auspicious December 2, 1879, the day when Father Willy, the first Rector and Principal of the College, landed in Mangalore is as fresh to my memory as if it were only yesterday. Ever since the arrival of the pioneers of the new Jesuit Mission on the last day of the year 1878, we boys were eagerly looking forward to the day on which the College would be opened. The question of ways and means was to us quite irrelevant. What was uppermost in our minds was that the one great object of their coming was to open a College for us, a College that was to throw all existing institutions into the shade. Such was the talk of the boy in his home, such was the talk of the boy in the street. When, therefore, we saw that the year '79 was drawing fast to a close and yet there was no sign anywhere of a new building springing up to harbour us within its walls, naturally enough we felt extremely disappointed and began to give way to that acute sickness with which hope deferred affects juvenile hearts. On the part of the Fathers nothing was done to relieve our anguish. In fact it was only when Father Willy left Bombay that it was given out that he was to be the founder of the new College. With that came the cheering news that other Fathers were to arrive in January and that classes would be held in Mrs. Mary Magdalene Coelho's house in Codial-bail. December 2nd was a school-day for us at the Government College, and like right good students

we were in our places in time. But when, just as the 10 o'clock bell was about to go, we saw Father Mutti driving to the Bunder to receive Father Willy, the temptation to follow him was a little too strong for us, so half a dozen of us took French leave and flew across the Maidan to arrive at the Bunder not a minute too soon to see the Father landing. But we dared not put ourselves forward. Father Mutti observed us, and the peculiar smile playing on his lips made us feel that we were truants. However thankful we should have been for a kind introduction, we could not pluck up courage to ask for one. What was our joy and relief when the venerable Father Willy himself came to the rescue. He instinctively seemed to recognise in us his future scholars, spoke to us very kindly, asked us a number of questions, even excused the curiosity that had led us away from school and then dismissed us with such a show of affection that it made us long most intensely for the day when we should be under his charge and care.

On January 12, 1880, the new College opened with three classes, the Lower Fourth, the Upper Fourth, and the Fifth, comprising in all nearly one hundred and forty boys. There were only two teachers available till the 28th, when Fathers Ryan and Sergeant arrived from Europe. In the meantime Father Maffei lent what aid he could. An incident connected with him during this time is perhaps worth recording. Strict disciplinarian though he was, he found it hard to manage a few urchins that were as yet unused to the yoke. Other measures having failed, he pulled out his note-book and peremptorily called for the names of the offenders. They, however, were equal to the emergency, and turned Anabaptists for the nonce, christening themselves anew. After class, one of the malefactors was prompted by the others to inquire of the Father what he had taken down the names for. "It's only to pray for you" was the reply, and then all were sorry that they were to appear before High under false names.

Humble indeed were the beginnings of the St. Aloysius' College of to-day. Not only was it poor in the number and strength of its classes, but it was poorer still in the matter of the furniture and accommodation. But on this point I need not enlarge, for

Father Sergeant has told us already about it. A word or two, however, may be added on the subject of games, which were of a primitive character, but, considering the limits of our playground and the number of the players, I have no hesitation in saying that more games were played then and with greater zest and enthusiasm and freer play of limb and muscle, than the present generation can claim, in spite of being so thoroughly equipped with all the means for Badminton, Tennis, Cricket and Football. Prisoner's Base, *Suadi*, Rounders, Hop-sotch, Marbles, and even the rustic *Kutti*, were all indulged in in turn with greater or less enthusiasm while the season for each lasted. What added increased interest and mirth was the way some of the Fathers joined us in them. To those of us who had come from the Government College this was a new experience, for it was rarely, if at all, that we had ever seen the teachers joining their pupils at play. Here we had them taking an active part, even in such as are looked upon as puerile. Two grave English Fathers captans of sides at Marbles was no uncommon sight, and even the venerable Rector himself would sometimes descend from his sanctum and laying aside his dignity for a time, would brave the clamours of the opposing camp and effect the release of those in duress, vile in Prisoner's Base. And yet, to my certain knowledge, not one of them lost a whit in our esteem and reverence. On the contrary, it was a great object lesson to us that such condescension is not incompatible with gravity of manners.

The Father who took the liveliest interest in our games was our Prefect, Father Godet. His sprightly French character and amiable ways soon made him the idol of all. Prisoner's Base was his favourite game. Young though we were and light of foot, and wild and reckless into the bargain, this nimble Frenchman could beat the fastest runner among us. I well remember once giving him chace, and just as I neared him he dexterously eluded me by turning a corner, whereupon I went slap up against a wall, and in trying to save my head smashed my fingers. The sight of blood was too much for his tender heart. Immediately, he brought out arnica and linen and himself dressed the wound. The game continued, but he would not take any.

further part in it that day. His favourite term of endearment, 'my boy,' pronounced with French accent and modulation, was current among us for many a long day even after he had left Mangalore for Calicut. The good Father's premature death in Calicut, April 28, 1886, caused a sensation among his young friends in the College.

The playground was not the only place where teachers and pupils were brought into familiar contact with one another. The many long walks, both in and out of town, that we enjoyed in the company of one or other of the Fathers were highly prized by us. Occasionally these walks took the shape of picnic parties. On one occasion about a dozen of us got up such a party and were gathered at the Bunder ready to cross over in a boat to the sea-shore, when to our very pleasant surprise two Fathers alighted on the spot, bound for the same destination. We went over to the sand-spit together, where after having bathed in the sea, we invited the Fathers to join us in discussing the contents of a tiffin basket, and they did us the honour. But the time that we had the company of the Fathers all to ourselves were the midsummer holidays, which were spent by them for the first two years in rented bungalows in town. The presence of a noisy set of boys must have been naturally a bore to them, nevertheless free access was allowed to all. A good part of the mornings and nearly the whole of the afternoons the premises teemed with rampant life, and to contribute to our greater amusement a variety of indoor games were placed at our disposal. The third year the holidays were spent by the Fathers at Monte Marian, whither of course we could not easily go. But even there they would make us welcome. The news of an invitation for a day's picnic spread like wildfire through the town, and on the appointed day, in spite of the long nine miles and the midsummer sun, a formidable number of hungry-looking boys mustered on the hill. Our caterer for the day was the late Mr. Thomas Coelho, and from the way he provided for us we could easily see that he had once been a boy himself and knew well what a boy was capable of on such an occasion. When we had dared and done all that boys could do we were dispatched in time to reach home before dark. Four of us who had been

acting as stewards of the feast, in reward I suppose for our services, were detained by the master of ceremonies, Father Sergeant, and carried home about half way in the house bandy, which then returned to Monte Marian laden with our very best thanks.

I may mention here another trip which we boys had to the same place, though the occasion of it was different. Father Alfred Weld, S. J., the organiser of the Zambesi Mission, visited Mangalore early in 1883, and as he took a lively interest in everything native, there was a kind of exhibition held in the old Library Hall at Codialbail of native costumes and ornaments. He saw there how we dressed, and to gratify a similar desire of his to see how we ate we owed a second trip to Monte Marian. So at least we were told. What impression the Reverend Father bore away from this interesting spectacle, I have not been able to ascertain, but this much I can warrant, that if his Reverence failed to observe that the Mangalorean boy owns a capacity for enjoyment not inferior to any that might have come under his notice in his long and varied career in many lands, that certainly was not our fault.

(To be continued.)

* * *

THE LITTLE SEED.

A little seed lay in the ground
And soon began to sprout:

"Now which of all the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And, then, its fashion's old.

"The violet is very well,
But not a flower I'd choose;
Nor yet the Canterbury bell—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers, beside;
The primrose only blooms at night,
And peonies spread too wide."

And so it criticised each flower,
This supercilious seed,
Until it woke one summer hour
And found itself a weed.

St. Nicholas.

DELAGOA BAY.

Delagoa Bay, with its port of Lourenço Marques, has been for many years a place of international importance on account of its unique position on the East Coast of South Africa. This importance has been heightened in a marked degree by the political changes which have taken place recently in the Transvaal, from the frontier of which the Bay is about only sixty-five miles. It is a town with an active present and a promising future. The population to-day is set down as about seven thousand, and it needs not a prophet or the son of a prophet to foretell that in a few years it will be multiplied tenfold. The lines upon which the future city is to be built are remarkably well laid out. There is an excellent water supply, a fine electric light plant, and an overhead electric tramway system is under construction. The Delagoa Development Corporation is a public-spirited company fully alive to the great interests that are at stake, and from the information that has been allowed to transpire, there seems to be no doubt that the British and the Portuguese Government are in thorough accord as to the mutual benefit which both countries are to derive from the development of this important seaport. The recent visit of Lord Milner to the Bay, and of the Governor of Mozambique to Johannesburg, meant, to all intents and purposes, more than a mere exchange of courtesies.

It is announced that a new direct line of railway is to be constructed from Delagoa Bay to Johannesburg. This railway will skirt the northern part of Swaziland, continuing in a south-westerly direction through the Transvaal to the terminus of the Ermelo-Machadodorp, at present under construction, and from there to Johannesburg *via* Springs. This will effect a saving of sixty or seventy miles in the journey between the port and the Gold Reef City. Great improvements are being made in the Bay City itself. A long stretch of quay with berths for twenty vessels is nearing completion, and an extension of the railway from the present terminus to run alongside the new quay is to be begun immediately. The possibilities of commercial expansion of the town are apparently very great. Seventeen years ago Johannesburg was but a name, and despite the fact that three years of growth were

stolen from it by the late war, it stands to-day a magnificent city. From the turn things have taken since the war enthusiastic South Africans predict that in a few short years Delagoa Bay, now that the deadening effects of the Boer regime are no longer felt, will earn its right to be styled the Liverpool of South Africa. English opinion has changed marvellously of late with regard to the present condition of the port, its potentialities as a great centre of commerce, and the relations between the two Governments most interested in it. A time there was—and that not so very long ago—when the estimate of everything concerning the existent conditions and prospects of the port were, to put it mildly, not too flattering; whilst, as to our climate, Delagoa Bay was a hotbed of the most deadly fever. But times have changed since then. The estimate formed and expressed to-day of the actual existing state of affairs and the possible and certain developments in the near future, has undergone a most wholesome and cheering change. Even the deadly climate has vanished into thin air, not leaving a rack behind, before the stubborn facts and figures that every day furnishes.

The process of repatriation is lending a powerful stimulus to business here just now. During the last few weeks different Government departments have imported to the town, *en route* for the Transvaal, vast numbers of cattle, mules and donkeys. The harbour is very busy and daily crowded with shipping. Traders are doing better business than they have done for many years past. The transit duty on goods for the Transvaal has been removed, and this should speak for itself in conjunction with the spirit of the present administration. Add to this the great interest that is being manifested locally in gold-dredging. Most of the rivers are already pegged off into claims by the Mozambique Company, the East Africa Dredging Syndicate, and other companies, which have engineering staffs busily occupied in prospecting for gold-bearing deposits. Portuguese territory is benefiting materially from the commercial expansion now in progress in South Africa. Already in and about Lourenço Marques there is a "boom" in land and gold-digging. Land values at the Bay have never been higher.

DELAGOA BAY,
MAY 23, '03.

S. G. Thomas Vas.

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER V.

CANARA UNDER VICARS APOSTOLIC, 1837-86.

(Continued.)

47. The agitation for the transfer of the Mission from the Carmelites to the Society of Jesus subsided during the time of Bishop Mary Ephrem, but on the very day of his death (April 10, 1873) the following telegram was dispatched in the name of the Catholic Committee to Bishop Meurin, S. J., Vicar Apostolic of Bombay:—"Bishop Ephrem died this afternoon [*sic*]; assist petition to transfer Mission to the Jesuits." Another telegram was forwarded direct to Pope Pius IX. himself by Mr. Joachim J. Rebello, Secretary of the Committee, on May 2nd. The charges on it were Rs. 59-4 As. and it was to the following effect:—"Your Holiness's children lament Bishop's death. Deign pity their educational and other wants and grant Jesuits prayed in several memorials. Memorial following." The promised memorial was dispatched on July 5th, along with copies of four former memorials (one in English and three in Latin) to serve as appendixes. The parcel weighed 16 $\frac{6}{8}$ oz. and the postage and registration fees amounted to Rs. 14-10-8, the whole being addressed to the Honourable and Right Reverend Monsignor Stonor, Private Chamberlain to His Holiness the Pope. It should be borne in mind that this agitation was the work of only a part of the people, the great majority holding aloof from it and remaining either neutral or devotedly attached to the Carmelites. It should be noted also that those who were most steadfast in their allegiance to the Carmelites became as loyal to the Jesuits when the Holy See finally sanctioned the transfer. For fear that Carmelite rule might be perpetuated, another memorial was forwarded to the Pope in the month of January 1874 protesting against the appointment of Father Mary Victor (Peter Beyt) as Vicar Apostolic, which was believed to be about to take place at that time. Cardinal Franchi, Prefect of the Propaganda, was memorialised to the same

effect in July, and this was supplemented by a letter from Mr. J. J. Saldanha in the month of August. Three months later another letter of protest was forwarded to Monsignor Stonor when the rumour was spread that Father Victor of St. Antony (Verleure) was likely to be appointed to succeed Bishop Mary Ephrem as Vicar Apostolic. When things came to this pass the adherents of the Carmelites asserted themselves and began to hold meetings and send counter-memorials, with the result that the Holy See sent out the Capuchin Monsignor Persico from Rome to examine and report on the state of affairs in the Mission. Monsignor Persico arrived in Mangalore on February 13, 1877, and having obtained the required information, left for Rome a week later. Father Victor of St. Antony, Pro-Administrator Apostolic and Vicar General for Bishop Mellano, happened to be just then at Karkal on his Pastoral Visit. When he realised that finally the Holy See was about to take action in the matter of the transfer, in company with Father Martelli, he followed Monsignor Persico to Rome, on March 21st, to oppose it. He wrote and published in French a pamphlet in defence of the Carmelite cause, but failing to effect anything in the Eternal City he returned to Mangalore on December 15th of the same year. Soon after his departure from Mangalore the anti-Carmelite party sent a long telegram to Pope Pius IX. apprising him of the object of Father Victor's mission and adding various particulars connected with the affair. His Holiness, after taking all the memorials and the report made by Monsignor Persico into consideration, expressed his determination to transfer the Mission to the Society of Jesus, but before he could carry this into effect he was taken away by death on February 7, 1878. His successor Pope Leo XIII. took the matter in hand very soon after his elevation to the Chair of St. Peter, and on September 27, 1878, issued a Brief separating the Vicariate of Canara from Verapoly and assigning it to the care of the Jesuit Province of Venice. This Brief was received in Mangalore on October 30, 1878, and by the same post Father Nicholas Mary Pagani, S. J., who was then in the Bombay Mission, received a letter from Cardinal Simeoni appointing him Pro-Vicar Apostolic of Canara. In the various

memorials and letters forwarded to the Holy See by the agitators for this transfer, Jesuits of no particular Province or nation were sought, beyond the fact that Spaniards were mentioned at one time and Germans at another, because it was believed that Fathers of these Provinces were more easily obtainable on account of the dispersion they had been recently subjected to by the Governments of Spain and Germany.

When it became definitely known that the transfer of the Mission had been effected, preparations were set on foot to give a grand reception to the first members of the Society of Jesus who should arrive in Mangalore. A congratulatory telegram was sent to the new Pro-Vicar Apostolic in Bombay on November 15th, to which he replied on the following day. On the twenty-fourth of the same month a meeting was held in Milagres, with Father Pius Noronha in the chair, and a Reception Committee of six persons was appointed to make the necessary preparations. Three days later Fathers Angelo Mutti, Angelo Maffei, Augustus Muller and Quintin Sani, along with the lay-brothers Francis Zamboni and Matthew Meneghetti, embarked at Naples for Bombay on board the Rubattino SS. *Sumatra*. On the voyage out they had for fellow-passenger a French merchant who had been for a long time annually visiting Mangalore, and who interested them exceedingly by the account he furnished of their destined field of labour. The greatest difficulty, he assured them, that they would have to encounter would be to do all that the people of Mangalore expected of them. The party arrived in Bombay on December 19th, where they assisted at the funeral obsequies of Bishop Michael, who had many years before predicted the transfer of the Mission to the Society, and who had died but the day before their arrival, as has been already noted in the estimate of his life and character. On December 27th the Fathers left Bombay for Goa by the SS. *Alabama*, a vessel chartered by the Portuguese Government to carry pilgrims to witness the exposition of the body of St. Francis Xavier which took place that year from December 3rd till the feast of the Epiphany of the year following, it being the third exposition of the

kind that had taken place since the translation of his remains to the Church of the Bom Jesus. In company with them travelled Fathers Urban Stein and Otho Ehrle, two members of the Bombay Jesuit Mission who had been lent to start the new Mission of Mangalore. When they arrived in Goa they met with a very enthusiastic reception from the hundreds of Mangaloreans who had gone there on pilgrimage and who had been apprised of their coming by telegram from their compatriots in Bombay. In Goa they found Father Pagani, the Pro-Vicar Apostolic and Superior of the Mission, and with him and some three hundred Mangaloreans they continued their journey on board the British India SS. *Khandalla*. The steamer dropped anchor in the roads of Mangalore on the morning of December 31st, when a gaily decorated launch came out to take the Fathers ashore. A splendid *shamiana* had been erected on the Bunder, where Father Victor, accompanied by a large assemblage of clergy and laity, Catholics and Hindus, received them when they landed. Mr. Alexander E. C. Vas read an address, which was then presented in a handsome sandalwood case to the Pro-Vicar, who responded in fitting terms. The Fathers then entered carriages that were in waiting, and preceded by the Confraternities and people on foot, went in procession to the Cathedral, where the formal handing over of the Mission took place, which was followed by the singing of the *Te Deum* and Benediction of the Blessed Sacrament given by the Pro-Vicar. Father Victor, the Pro-Administrator, and Father Irenæus, Vicar of the Cathedral, were the only Carmelites remaining in Mangalore at this time. They left for Verapoly on February 18th, and had as companion of their journey as far as Cannanore the Pro-Vicar, who went thither on his first Pastoral Visit of North Malabar.

The new Fathers soon found work for their hands to do. Father Mutti became Secretary to the Pro-Vicar and Procurator of the Mission; Father Stein was appointed Vicar of the Cathedral, a post which he filled till his death from sunstroke on October 21, 1888; Fathers Muller and Sani took charge of the parish of Calicut; Father Ehrle was made Superior of the Seminary at Jeppu, and Father Maffei was professor there for a time till he went

to the Cathedral as Assistant Vicar. The Seminary had been closed for nearly a year, as all the seminarists had been sent to their homes and nearly all the movable property, even the church plate, had been sold to relieve the prevailing distress caused by a famine that had lately visited the District. Ten seminarists returned at the call of the Fathers, only two of whom could support themselves, the rest being at the cost of the Mission. Fathers John Baptist Rossi and Augustus Diamanti arrived from Europe on February 25, 1879, and Father Thomas Gallo and Brother Louis Doneda arrived on June 9th following. Father Gallo was stationed in Cannanore as military chaplain. On his way out he was wrecked off Leghorn and lost all his luggage and about Rs. 6,000 in cash, the alms which generous benefactors were sending to the Mission. Father Joseph Antony Willy, of the Bombay Mission, and the Scholastic George Postlewhite, of the English Province, arrived on December 2nd. Further assistance was received on January 28, 1880, by the arrival of Fathers Abundius Cavadini, Edward Lazzarini, Louis Zerbinati, John Baptist Sergeant, Hugh Ryan, and Brother Philip Volpini. Fathers Sergeant and Ryan were lent by the English Province, which thus rendered invaluable service to the new College during the first decade of its existence.

49. One of the first cares of the new missionaries was to establish in Mangalore the Sodality of the Blessed Virgin Mary, which has proved so successful for centuries all over the world in leading Christian souls to the frequentation of the Sacraments and the practice of Christian virtue. Father Stein took the matter in hand and prepared the way by a series of five conferences in the month of March 1879, in which he explained the nature, scope and benefits of the institution. These conferences were held in Codialbail Chapel, and on October 19th of the same year, the Sodality was canonically erected there under the title of the Immaculate Conception and under the patronage of St. Ignatius of Loyola. The diploma aggregating it to the *Prima Primaria* in Rome had been signed by the Very Rev. Fr. Peter Beckx, General of the Society of Jesus, on September 8, 1879. Two years

afterwards it was divided into two sections, one of which, for the students of the College, began its separate existence under the direction of Father Sergeant on June 21, 1881, the feast of St. Aloysius Gonzaga, Patron of Youth. At first it numbered but seventeen members, but in course of time it was found necessary to divide it again into two, one for the senior students under the title of the Presentation B. V. M. and the other for the juniors under the title of the Assumption. The latter was put under the direction of Father J. B. Polese, who has remained at its head till the present day. A branch of the Codialbail Sodality was established in Coondapoor on June 21, 1893. While these new confraternities were being established and propagated, the old ones existing in the time of the Carmelites were in places set on a better footing, notably that of Rosario Cathedral, the canonical erection of which had been doubtful.

50. One of the chief arguments urged by the people of Mangalore when petitioning the Holy See to transfer the Mission from the Carmelites to the Society of Jesus, was the need in which they stood of a Catholic College for the education of the youth of the District. The first meeting to arrange the preliminaries for the founding of this College was held on April 6, 1879. A second meeting was held in July, at which the committee on ways and means formulated the rules for Founders and Benefactors. It was laid down that those who should contribute Rs. 1,000 should be considered Founders, and donors of Rs. 500 Benefactors. Should any one contribute Rs. 5,000 he was to have the privilege of a free place in the College for a member of his own or of any other family, whereas Founders, in case of adversity, were to be entitled to have two of their sons educated free at a time, and Benefactors to enjoy the same privilege for one son. Founders and Benefactors were, moreover, to have the benefit of a certain number of Masses said for them annually, and on the feast of St. Aloysius' Gonzaga, Patron of the College, to receive a candle presented during the celebration of the Solemn High Mass. These privileges were to continue perpetually in the families of both Founders and Benefactors, descending in

St. Aloysius' College,
Mangalore, 1880-1903.

the male line according to primogeniture. Should a Founder or Benefactor die without male issue, the respective titles and privileges were to devolve on any person whom the Founder or Benefactor might appoint by will or other formal declaration, and in the absence of any such will or declaration the same should devolve on the next senior male branch of the original Founder's or Benefactor's issue and so on, according to primogeniture. It was further resolved that any one might become a Founder or a Benefactor after the opening of the College by paying respectively Rs. 2,000 or Rs. 1,000, and that the names of the Founders and Benefactors should be inscribed on marble tablets set up in some public place in the College.

The following are the names of those who became Founders and the amount contributed by each:—

	Rs.
1. Her Highness Mary Beatrice of Bourbon	4,350
2. Madame Destibaux	4,144
3. The Count of Chambord	3,250
4. Mary Anne Empress of Austria	1,000
5. The Marchioness of Champagné	1,000
6. Madame Diamanti	1,000
7. The Count de Nedonchel	1,000
8. Mr. Manuel Lobo	1,200
9. Mr. Ignatius P. Fernandes	1,050
10. Mr. J. E. Saldanha, Bolloor Coffee Works	1,000
11. Mr. Martin Pais	1,000
12. Mr. Joachim Alva, Udipi	1,000
13. Mr. Philip Fernandes, Udipi	1,000
14. Mrs. Mary Magdalene Coelho	1,000
15. Mr. B. A. Brito	1,000
16. Mr. J. M. Brito	1,000
17. The Rev. Sylvester Fernandes	1,000
Total—Europe, Rs. 15,744; S. C., Rs. 10,250—25,994	

The Benefactors contributed as follows:—

	Rs.
1. The Marquis of Bute	809
2. The Marquis of Ripon	500
3. The Abbé Charnacé	500
4. The Very Rev. A. J. Coelho, Bantwal	500
5. The Rev. Balthasar Rebello, Urwa	500
6. Mr. P. C. Rosario (now Fr. Rosario, S. J.)	500
7. Mr. Piedade F. Fernandes	500
8. Mr. Joseph Lobo	500
9. Mr. Eugene Saldanha	500
Total—Europe, Rs. 1,809; S. Canara, Rs. 3,000—4,809	

In a general meeting held in Mangalore it was determined that a tax to the amount of a twelfth part of the annual income of each wage-earner should be levied on the whole Catholic Community, the same

to be collected by the Vicars of the different parishes. In many cases, however, a remission or a reduction of this tax had to be made. The following amounts were realised from this source:—

	Rs.	As.	P.
1. The Cathedral Parish, Mangalore	6,894	3	6
2. Milagres Parish, Mangalore	4,498	6	6
3. Other Parishes of the Vicariate	1,328	3	6
Total	12,720	13	6

Summing up the amounts received from all sources we have the following statement:—

	Rs.	As.	P.
Founders and Benefactors in Europe	17,553	0	0
Founders and Benefactors in S. C.	13,250	0	0
Collected throughout the Vicariate	12,720	13	6
The V. Rev. Fr. Peter Beckx, S. J.	31,817	5	9
A Loan raised in Europe	47,218	0	0
Grant from the Madras Government	15,000	0	0
Sundry benefactors in Europe	7,292	15	4
The Hindu Community	67	0	0
Total	1,44,919	2	7

On December 19, 1879, Father Willy, who had been appointed Superior of the new College, issued a prospectus announcing that, on January 12th following, classes would be opened in Codialbail in a large bungalow lent for the purpose by Mrs. Mary Magdalene Coelho, but that for the present they would be limited to the Fifth, the Upper Fourth, and the Lower Fourth. About a hundred and fifty students, among whom were a dozen or so of Hindus, attended on the opening day, and schools were inaugurated by a Solemn High Mass of the Holy Ghost celebrated by the Rev. Father Pagani, Pro-Vicar Apostolic. The Matriculation class was added in 1881 with thirty-five students, and the following year the College was affiliated to the Madras University as a second grade institution. Five years later it was raised to the first grade, by which time the attendance had reached three hundred, and there was the full complement of classes from the First Form to the Senior First-in-Arts. It was not, however, till the end of the scholastic year 1888 that the College presented its first four candidates for the B. A. Degree examination, with History as the Optional Branch.

As soon as classes were opened at Codialbail, the Superiors of the Mission set to work to secure a proper site and build a permanent structure for the accommodation of a complete College. Of all the sites proposed Edyah Hill, overlooking Codialbail, was deemed the most eligible for many reasons,

Its owner, Mr. Lawrence Lobo Prabhu, granted the site, after protracted negotiations extending over two years, on condition that he should be interred in the College Chapel, where a High Mass should be celebrated annually for the repose of his soul on the anniversary of his death, and that the first-born son of his direct descendants should be educated free in the College. Mr. Lobo died on June 9, 1883, and was interred in the College Chapel, where his resting place is marked by a mural tablet bearing the following inscription:—

CINERIBUS ET MEMORIÆ
LAURENTI LOBO PRABHU
 QUI
 AREAM COLLEGIO ÆDIFICANDO
 MUNIFICENTISSIME DONAVIT
 SODALES SOCIETATIS JESU
 GRATI ANIMI ERGO
 POSUERUNT

Work was begun early in 1882 on the digging of the foundations for a two-storeyed building, 500 feet long, designed somewhat after the model of the Oratory of St. Philip Neri in Rome. The Chapel at one extremity and the Hall at the other are 118 × 50 feet. On June 29th, the feast of the Apostles Saints Peter and Paul, the corner-stones of the Chapel and the College were solemnly laid by the Pro-Vicar Apostolic, as is attested by the following document, drawn up by Father Willy, a copy of which was inserted in both corner-stones along with the other customary memorials:—

A. M. D. G.

ANNO A REPARATA SALUTE MDCCCLXXXII
 DIE PETRO ET PAULO PRINCIPIBUS APOSTOLORUM SACRA
 LEONE XIII. CHRISTI IN TERRIS VICARIO
 VICTORIA ANGLIÆ REGINA INDIS FELICITER IMPERANTE
 NICOLAUS M. PAGANI S. I.
 ECCLESIAE MANGALORENSIS PRO-VICARIUS APOSTOLICUS
 SACELLI ET COLLEGII SUB AUSPICIIS SANCTI ALOYSII
 ADJUVENTUTEM LITERIS ET BONIS MORIBUS EXCOLENDAM
 LAPIDEM PRIMARIUM SOLEMNI RITU POSUIT
 JOSEPHO ANTONIO WILLY S. I. RECTORE PRIMO
 CAETERISQUE COLLEGII SODALIBUS
 FAUSTA FELICIA QUAEQUE
 A DEO LARGITORE BONORUM ADPRECANTIBUS
 DONATORI MUNIFICO LAURENTIO LOBO PRABHU
 QUI SITUM COLLEGIO AEDIFICANDO GRATIS CONCESSIT
 VITO FERNANDEZ MOLIS EXTRUENDÆ ARCHITECTO
 CAETERISQUE TANTI OPERIS BENEFACITORIBUS
 L. D. S.

This interesting ceremony, so long sighed for by the people of Mangalore, took place at six o'clock in the evening, in the presence of about six or seven thousand spectators. When the Pro-Vicar was about to preach at the end of it, a violent monsoon storm burst over the hill and scattered the people right and left to the shelter of their homes. In spite of this the young men who had charge of the fireworks that were to wind up the proceedings, persisted in carrying out that part of the programme, but all their endeavours only ended in smoke. This proved no unhappy augury, however, for building was carried on steadily from that day, in the face of many difficulties, by Mr. Vitus M. Fernandes, the architect, assisted by Mr. J. M. D'Mello, and under Father Mutti's supervision. Three years later, on February 15, 1885, classes were opened in the schoolrooms on the ground-floor of the new College and the rooms overhead were occupied by the members of the community. A great many details remained to be completed, which have occupied the attention of successive Rectors down to the present day. In 1899-1900, owing to the steady increase in the number of the students, a new two-storeyed building 85 × 36 feet was erected at the cost of Rs. 11,000 for the accommodation of the classes of the College Department, which were thus completely separated from the School Department. The corner-stone was solemnly laid on the afternoon of Sunday, July 23, 1899, with the following record from Father Zerbinati's pen inclosed in it:—

A. M. D. G.

LEONE . XIII . PONT . MAX . XXII . ANN . REGNANTE
 VICTORIA . INDIAE . IMPER . LXIII
 ABUNDIO . CAVADINI . E . SOC . JESU . ANTISTITE
 X . KALENDAS . AVG .
 ÆDIBVS . LYCEI . ALOISIANI
 GYMNASIVM
 ET . CONCLAVIA . IN . VSVM . DISCIPLINARVM
 NVMERO . CRESCENTIVM
 ADDENDA . CVRAVIT
 ÆGIDIVS . FRACHETTI . E . S . J . SODAL . PRÆPOS .
 IDEMQVE . IN . DIOECESI
 VIC . POTESTATE . FVNGENS
 AVSPICALEM . LAPIDEM . RITE . DEMISIT
 J . M . D'HELLO . ARCHITECTO

For this last building Government kindly sanctioned a grant that covered one-third of the outlay. In the case of the building of the College itself Govern-

ment refused at first to grant more than Rs. 8,000, because the building had been begun before its sanction had been obtained, against the provisions of the Grant-in-Aid Code. Objections were raised also on other grounds, but later on Mr. Garthwaite, Inspector of Schools, made a report to Government, and on the strength of his representations an additional grant of Rs. 7,000 was made. It may be remarked here that not all the property at present belonging to the College was included in Mr. Lobo's donation, for the lower playgrounds and a little strip of land running round the spur of the hill behind the College were of subsequent acquisition.

From the foregoing it will be seen what a handsome outlay of capital has been required to build, equip and keep in repair the College to the present day. Had it not been for the generosity of benefactors in Europe the people of Mangalore would have had to content themselves with an altogether humbler structure, for the amount realised in South Canara was out and out inadequate to provide more than a common High School, and this when there was question of an institution that appealed to their most generous support. The success of the enterprise was due to the way Father Mutti laboured for it both here and in Europe, and it was a happy thought that inspired Mr. Martin Pais, a few years ago, to put up at his own expense a mural tablet of Carrara marble in the College vestibule inscribed with the name of one who deserves so well to be remembered with gratitude by the Catholic community. During the year 1880, which Father Mutti spent in Europe in quest of funds to build the College, he succeeded in collecting over Rs. 7,000 from various benefactors, but had it not been for the generous subsidy by the General of the Society of Jesus and the loan of 100,000 francs raised in Europe, the lines upon which the plan of the College was laid out would of necessity have been very contracted. It may interest readers of these pages to know that besides a debt of gratitude there is a capital of debt resting on the College, upon which His Lordship the Bishop of the Diocese is paying about Rs. 2,400 a year interest. Now, however, that the College is built and kept going, very few give a thought to the burden its maintenance is to those who are responsible for it.

To meet current expenses the College has to depend mainly on a monthly Government grant, school fees and private charity. His Lordship the Bishop contributes a handsome sum annually for the education of poor and worthy students, and considerable aid is received from scholarships founded for the same object. The most valuable of these latter are likewise due to the generosity of benefactors in Europe. Those that deserve first mention are the two founded by an Austrian gentleman, whose name, in deference to his express wish, is not made known. They are both of the value of Rs. 1,728 and were founded in 1895 and 1896 for students in the B. A. course. Another of the value of Rs. 1,339 was founded by that great benefactress of the College, the Countess Caroline de Villavicencio, in 1896, for the student who passes highest in the first class in the Matriculation examination and continues his F. A. studies in the College. This scholarship is known as "The Scholarship *du Sacre Cœur*," so called because it was founded in memory of her deceased daughter Madame Mary C. de Villavicencio, a nun of the Congregation of the Ladies of the Sacred Heart. Here in Mangalore, Mr. B. S. Saïdanha, head of the firm of Messrs. A. J. Saldanha and Sons, Bolloor Coffee Works, gave Rs. 1,000 to found "The Leo XIII. Jubilee Scholarship" in memory of the Sacerdotal Jubilee of the late Pontiff in 1887. It is awarded to the student who passes highest in the first class in the F. A. examination in this centre and continues his studies in the College. About the same time Mr. Saturnin Mathias, of Karkal, gave Rs. 1,000 towards founding another scholarship in the B. A. course. In 1884 and 1887 Mr. Manuel Lobo gave another Rs. 1,000 towards founding "The Lawrence Prabhu Scholarship" and "The Victoria Jubilee Scholarship" for students in the F. A. and High School classes. For many years Mr. Antony Francis Cyril Rebello, Justice of the Peace for the City and Island of Bombay, has been giving Rs. 50 to be awarded to a poor student in the F. A. course. Another scholarship of the same kind, worth Rs. 90, was awarded in favour of a Hindu student by the late Chief of Dharmastala, Dharmapal Heggade, but it was discontinued in 1890, shortly after his death. Besides these scholarships three annual Prizes have been

founded with Rs. 250 each, by the Catholics of Codialbail in memory of Father Willy in 1885, by the Catholic community of Mangalore in memory of Father Mutti in the same year, and by Mr. Manuel Lobo in 1890 in memory of the Carmelite Father Andrew of Jesus and Mary, the pioneer of Catholic education in the District. In 1880 the Catholics of Codialbail founded a Prize with Rs. 200 in memory of Father Ladislaus Desloges, who had been so long their Chaplain. In 1888 the Dewan Bahadur N. Shiva Rau endowed another Prize with Rs. 200 to be awarded to a Saraswat Brahman student, and, to complete the list, Messrs. I. P. Fernandes and Joseph Lobo a few years ago founded two other Prizes with Rs. 150 each.

Since 1881, 359 students have passed the Matriculation examination of the Madras University from the College; since 1883, 153 have passed the First-in-Arts examination; and since 1889, 106 have passed the B. A. Degree examination in the English Language Branch, 118 in the Second Language, and 98 in the Science (History) Division. The number of students on the rolls at the end of the first term of the scholastic year, March 1903, was 454, of whom 383 were Native Christians, 13 Eurasians, 33 Brahmans, 21 Non-Brahman Caste-Hindus, 3 Mahomedans, and 1 Parsee.

The succession of Rectors and Principals of the College, from its foundation to the present day, is as follows:—RECTORS:—1. Fr. Joseph A. Willy, Nov. 4, 1880, to May 14, 1885. 2. Fr. Abundius Cavadini, May 14, 1885, to Dec. 3, 1891. 3. Fr. Angelo Maffei, Dec. 3, 1891, to Sept. 8, 1896. 4. Fr. Ægidius Frachetti, Sept. 8, 1896, to July 5, 1900. 5. Fr. John Moore, July 5, 1900. PRINCIPALS:—1. Fr. Joseph A. Willy, 1879 to 1885; 2. Fr. Joseph Hoene, 1885 to 1888; 3. Fr. Henry Kemp, 1889 to 1891; 4. Fr. Angelo Maffei, 1891 to 1898; 5. Fr. John Moore, 1898.

51. The first years of the Jesuit Mission were years of unremitting toil for the new missionaries. The Pro-Vicar Apostolic laboured hard to organise thoroughly the administration of the Vicariate, while his Secretary and Procurator of the Mission, Father Mutti, was actively employed in

Europe and here raising funds for the building of the College and supervising its erection. Father Urban Stein, as Vicar of the Cathedral, organised a new Board of Administration there and founded the Sodality of the Blessed Virgin at Codialbail. Father Willy meanwhile was doing yeoman's work in the College, shaping and moulding it into the successful institution it soon became and afterwards remained. Perhaps the most versatile labourer was Father Maffei. He was first appointed to be professor in the Diocesan Seminary, Jeppu, where he applied himself so assiduously to the study of Konkany that, when he was sent in April to be Assistant Vicar for a time in the Cathedral, he was able to give a month's mission at Cullur, a little church about four miles north of Mangalore which was served from the Cathedral. The Christians there belonged to the Gaudi caste and were so backward in the practice of their religion that they had to be sought out by a house to house visitation. Father Maffei laboured so zealously among them that by degrees they were induced to come daily to the church for instruction, and by the time of the patronal feast of St. Antony of Padua, which was celebrated on May 13th, nearly all of them were prepared to approach the Sacraments. From that time forward a notable change for the better took place among those simple folk, which has continued down to the present day. The next important charge Father Maffei received was to be Vicar of Milagres Church, Mangalore. The people of that parish petitioned Monsignor Pagani very soon after the transfer of the Mission for a European Vicar. He placed as a condition that they should first build a decent parochial house, as the old one was very incommodious and out of repair. A fine new house was accordingly built at a cost of upwards of Rs. 4,000 and Father Maffei took possession on February 2, 1881. On the 1st of May in the year following Father Maffei began a missionary excursion to Udipi, Kallianpur and Karka from which he returned in the following August. In November he revisited Udipi and made excursions to Narol and the island of Kodi, off Kallianpur, meeting many disappointments and indifferent success, till he was recalled in April 1883 and sent to be Vicar of Cannanore. During all this time he

laboured at the composition of a Konkany Grammar and Dictionary, which two works were afterwards printed at the expense of the Madras Government.

In 1880 a Catholic Library and Reading Room was opened in Codialbail in a hall on the ground-floor of the Bishop's residence. The object of this was to supply good reading to the Catholic community, for hitherto nothing in the shape of a Catholic library existed in Mangalore, and a great number of books were being circulated that were positively prejudicial to faith and morals. The Library was also made the medium to circulate good literature in the way of magazines, reviews, and newspapers. The Mission contributed funds to the amount of Rs. 3,000 to start the Library, and about Rs. 2,000 more were subscribed by the Catholic community, Mrs. Mary Magdalene Coelho alone contributing Rs. 500. In 1886 it was transferred to St. Aloysius' College, where a billiard room was added to it along with a lawn-tennis court for outdoor exercise. At the beginning of 1902 the billiard table and a part of the library were removed to the Catholic Union Club Hall at Hampankatta, which had been opened on August 1, 1897, as the Sodality Recreation Hall and took its new name on its union with the Jubilee Club in September 1901.

In 1882 another valuable adjunct was made by the establishment of the Codialbail Press, which has had a very successful career of usefulness in promoting the Apostolate of the Press by printing Catholic books and pamphlets in English and the Vernacular, and in giving employment in a town where industries are practically limited to coffee-curing and tile-making.

52. On the feast of the Epiphany 1883 a Novitiate was opened in connexion with St. Joseph's Seminary, Jeppu, for the reception of native candidates into the Society of Jesus. Father S. Zanetti, S. J., who arrived from Europe on March 4, 1882, was appointed Master of Novices, a post which he held till 1895, when the Novices were sent to the general Novitiate for the whole of India established at Shembaganur, Madura District. During these thirteen years thirteen Scholastic and four Lay-brother Novices were received, all of whom persevered and are alive

to-day, with the exception of Brother Francis Pinto, a Coadjutor Brother, who died at Jeppu after a year's noviceship, on May 30, 1886. In the same year that saw the opening of the Novitiate a Catechumenate was opened in the Seminary grounds on a larger scale than the old one that had been maintained by the Carmelites in a house that stood on the property that was afterwards ceded by the Mission to the late Mr. Jacob Brito in exchange for a strip of ground given by him to the College. The object of the Catechumenate is to provide a refuge for poor Hindus who are desirous to become Christians, and after Baptism if they are unable to shift for themselves. Some poor Christians are also maintained with them in a number of huts built for their accommodation, and a hospital is provided in case of sickness. Some charitable people in Mangalore contribute on an average about Rs. 70 monthly, which of course goes only a short way towards the maintenance of four hundred souls. After some time the Catechumenate changed its name to "St. Joseph's Asylum for the Sick and Poor," and its doors were thrown open to the needy of every caste and creed who might flock to it to receive religious instruction or relief in their necessity. In addition to this an Orphanage was opened for boys and girls and a refuge for poor widows. In 1885 a Leper Asylum was added, which soon numbered about fifty inmates. All the inmates of these institutions who are able to work are made to do so and thus contribute to their own support. The children of the Orphanage are employed for some hours every day in outdoor work. They have also their regular school hours, during which they are taught English, Canarese, Arithmetic, practical Geometry, Drawing and Music, according to their ability and the occupation they are destined for in after life. The girls spend a part of the afternoon in needle and fancy work. A number of workshops have been set up for the teaching of trades, such as carpentry, black and white smithing, shoemaking, and the like.

53. In answer to petitions sent from Mangalore the Holy See raised Monsignor Pagani to the dignity of Bishop of Tricomium, *i. p. i.*, and Vicar Apostolic of Canara. The Bulls were

Institutions at Jeppu, 1883.

The Pro-Vicar Apostolic consecrated Bishop, 1885.

expedited on February 21, 1885, and the consecration took place in Mangalore on October 25th following, the consecrating prelate being the Delegate Apostolic, Monsignor (now Cardinal) Antony Agliardi, assisted by Bishop Caprotti, Vicar Apostolic of Hyderabad (Deccan), and Bishop Bardou, Vicar Apostolic of Coimbatore. The Cathedral was decorated in gorgeous style for the occasion under the direction of Mr. Vitus M. Fernandez, and everything was done to mark the event of the first consecration of a Bishop that ever took place in Mangalore. The clergy assembled from all parts of the Vicariate. There were five hundred reserved seats in the church, to which admission was by ticket. The number of persons present was estimated at about three thousand five hundred. After the ceremony the newly-consecrated Bishop received several addresses that were read under a splendid pandal erected in front of the church. A fine emerald ring was presented by the Catholic community. The other notable presents were a chalice and pectoral cross and chain. The Apostolic Delegate, Bishops, and clergy were subsequently entertained at dinner at St. Aloysius' College. In the evening the new Bishop went to Milagres Church where there were ceremonies and addresses, concluding with splendid illuminations and fireworks. From there he was conducted in procession to his residence at Codial-bail where another address was read and Benediction given. The Apostolic Delegate, during the few days he remained in Mangalore, visited the various institutions in it and then took the steamer for Colombo, carrying away with a most excellent impression of all that he had seen in the Mission, especially of the Seminary and the Catechumenate, which he spoke of many times afterwards in terms of high praise.

54. Since the settlement of ecclesiastical affairs by the commissioners who visited Mangalore under Monsignor Salvatore Saba de Orsieri in March 1863, Goanese and Propaganda jurisdiction existed side by side in many parishes of the Vicariate of Canara. In 1884 Pope Leo XIII. made an attempt to abolish this double jurisdiction wherever it existed in India. The King of Portugal, however, clung so pertinaciously to the old rights of the Padroado that the Sovereign Pontiff yielded

and concluded a new Concordat on June 23, 1886, which on the whole was far more favourable to the jurisdiction of the Padroado than to that of the Propaganda. The Vicariate of Canara, differently from other Vicariates in India, rather gained; for an end was put to double jurisdiction within its limits by the cession to Goa of North Canara with its nine churches, fifteen chapels, and 10,574 Christians, in return for which it received the eleven Goanese parishes of South Canara. Karwar made strenuous opposition to being put under Goanese jurisdiction, but to no avail. Rev. Father Reis, Goanese Vicar General in South Canara, with all his priests acknowledged Bishop Pagani's jurisdiction on February 16, 1887. All the priests were left free to return to Goa or remain under the jurisdiction of the Vicar Apostolic. Father Reis exhorted them all to remain, and they did so, but he himself, on account of failing health, retired to Goa. The only difficulty that arose from this transfer was in the case of the church of Milagres, Kallianpur, about which more later on. By a singular item of the Concordat the Bishop of Mangalore, except the first, was to be confirmed by the King of Portugal. Perhaps this was the result of a compromise in the terms of the final settlement, for rumours had been afloat that by the Concordat South Canara would be given also to Goa, leaving nothing but North Malabar to the old Vicariate. The people of Mangalore became greatly exercised over this, and a general meeting of the parishes of Rosario, Milagres and Urwa was held at Milagres on July 26, 1885, presided over by Mr. Ignatius Marcel Coelho, Deputy Collector, to petition the Holy See not to place South Canara again under the jurisdiction of Goa. The next day a telegram to that effect was sent to the Pope, and a memorial followed signed by 555 persons and endorsed by Mr. J. Sturrock, Collector of the District, certifying the authenticity of the signatures. Between the date of the Concordat, June 23, 1886, and that of the Apostolic Letter *Humanae Salutis Auctor* of September 1st of the same year, evidently some further agreement took place between the Holy See and the Crown of Portugal; for in the establishment of the Hierarchy of India Mangalore was assigned to the Province of Pondicherry and not to Goa.

(To be continued.)

QVOD · FELIX · FAVSTVMQVE · SIT
 PIO · X̄ · PONT · MAX ·
 LABORANTI · ECCLESIAE
 IN · SPEM · BEATORIS · ÆVI · DIVINITVS · DATO
 MANGALORENSES
 ANTISTITE · ET · KLERO · PRÆEVNTIBVS
 ALACRES · LÆTIQVE · PLAVDIMVS
 QVAM · FIDEM
 RECTORI · ET · MAGISTRO · CATHOLICI · NOMINIS
 DEBEMVS
 CERTI · INTEMERATAM · SEQVI

Habemus Pontificem!

GAUDIA quanta electridis en scintilla per orbem,
 Christiadi eventus nuntia fausta, movet!

Exsultant felices quos fert Itala tellus,
 Hispanus pugnax, accola gens Ligeris:

Quique bibit Rhenum, quem culta Britannia nutrit,
 Insula et hiberna nomen adepta nive.

Cumque Australiade Afer gestit, gestit et Indus,
 Et Populus gæza dives et arte potens.

Et nemora et colles festiva voce resultant,
 Qua sol exurgens occiduusque micat:

Ecce novus Pastor, quando fuit alter ademptus,
 Mittit mandatum in pascua laeta gregem.

Euge! PIO meritos cuncti celebremus honores;
 • Mensuram complet nominis, euge, PIUS!

At festos inter plausus cur perstrepat aura
 Clamore absurdo, terrificisque minis?

Impia turba PIUM solio furialiter acta
 Ausu conatur pellere sacrilego.

Si Patri interitum haud intentat perfidus hostis,
 Servitium at quovis durius interitu.

Angele bellipotens, Petri qui compede rupto,
 Infestae adstabas duxque comesque viae,

Quid cessas? Descende, Pii sacra jura tuere,
 Immeriti frangens impia vincla Senis.

Aspice, sollicitant secretae pectora curae,
 Blanda renidet pax semper in ore licet.

Relligio quoque flet passis miseranda capillis,
 Quae nescit turpi flectere colla jugo.

Fallor? Delapsa e sublimi vertice coeli
 Vox reddit precibus verba secunda meis.

Eventura petis. Quando? tu forte requiris:
 Uni arcana nefas pandere nota Deo.

Oh mora nulla siet! Detur et tibi, summe Sacerdos,
 Alma diu pacis munera posse frui.

Interea sit moeroris quodcumque levamen,
 Hanc oram celeri visere mente, velim.

Fertur ab Indo hic mentitum qui numen adorat,
 Heu pudet! a natis saepe negatus honor.

Floribus hic Virtus veluti depictus agellus
 Auras usque virens fundit odoriferas:

Utque pharos fulget nigra in caligine mortis,
 Securamque Fides signat ad astra viam.

Haec venerari Te Regem certumque Magistrum,
 Complecti illa docet semper amore Patrem.

L. Z., S. J.

College Chronicle.

June 26th, Friday.—The King-Emperor's Birthday was kept to-day in India as a general holiday. The College Cricket Eleven took advantage of the King's weather to play the Government College Eleven on the Maidan. The result was an easy victory for the College by a score of 93 to 3 in the first innings.

June 27th, Saturday.—The students assembled in the College Hall at 4.30 P. M. to felicitate the Right Reverend A. Cavadini, S. J., Bishop of the Diocese, this being the eve of the seventh anniversary of his consecration. Paul Gonsalves, of the Junior B. A. Class, read the address on the occasion. Immediately afterwards the students who hold His Lordship's scholarships met in another apartment, where Salvador Aranha gave expression to their united sentiments of gratitude and felicitation.

July 7th, Tuesday.—The Inter-School Gymkhana Committee met in the afternoon at 5 o'clock in the Principal's Office of the Government College to arrange the Cricket competitions for the season. Mr. P. S. P. Rice, I. C. S., Collector of the District, acted as chairman. This College, the Government College and Canara High School entered for the senior competitions. The Basel Mission High School entered only for the junior. It was settled by lot that the College was to play the Canara High School before the end of the first week of August, and then the Government College for the final some time in September. In the junior competitions, for youths under sixteen years of age, the College was pitted against the Government College, and the two High Schools against each other.

July 21st, Tuesday.—The news of the death of the Sovereign Pontiff Pope Leo XIII. was received in the College at 6.15 P. M. The sad event took place at 3.56 P. M. (Roman time) yesterday, and the news was received about 10 A. M. to-day in Madras, at noon in Calicut, and here nearly six hours later.

July 24th, Friday.—A general meeting of the Catholics of Mangalore was held in the evening at 6 o'clock, in the Catholic Union Club Hall, to pass resolutions in connexion with the demise of the Sovereign Pontiff. His Lordship the Bishop of the Diocese was chairman.

July 26th, Sunday.—Fr. Zerbinati preached at St. Ann's Convent in the afternoon, the occasion being the profession of Sister Mary Denis (Elizabeth Woolger).

July 27th, Monday.—A Solemn Pontifical Mass of Requiem was celebrated this morning in the Cathedral, at which the College Faculty and the College Sodalities assisted. The sermon was preached in Konkany by the Very Reverend E. Frachetti S. J., Vicar General and Superior of the Mission. All the Catholic schools and many places of business in town were closed for the day.

July 31st, Friday.—Feast of St. Ignatius of Loyola, Founder of the Society of Jesus. Father Repetto was celebrant of the Solemn High Mass in the morning, and Father Gilbert Saldanha preached the panegyric of the saint in the afternoon, after which Solemn Benediction was given by Rev. Father Rector.

August 5th, Wednesday.—The news of the election of His Eminence Cardinal Sarto, Patriarch of Venice, to succeed Pope Leo XIII. as Pope Pius X. was received in the College a little before 10 A. M. The bells of all the churches in town were tolled for a whole hour after the Angelus at noon.

August 6th, Thursday.—The College Cricket Eleven played the Canara High School team on the Maidan to-day. The wickets were pitched at about 10 A. M. and the College scored another easy victory. In the afternoon the College Juniors crossed bats with the Government College Juniors, and after an exciting little game, won by a score of 65 to 47.

August 8th, Saturday.—At 4 P. M. the *Te Deum* was sung in the College Church in thanksgiving for the election of the Sovereign Pontiff Pope Pius X., after which Benediction of the Blessed Sacrament was given.

August 9th, Sunday.—The Fathers from the College and the members of the College Sodalities went to the Cathedral in the afternoon to assist at the Solemn *Te Deum* and Benediction of the Blessed Sacrament in thanksgiving for the election of the new Sovereign Pontiff.

August 13th, Thursday.—To-day the Maidan was the scene of what promised to be one of the most closely contested Cricket matches of the season, when the College Eleven took the field

against the Mangalore Youths' Club. The first innings gave the Youths a score of 81, but when the College was pulling up to it, a dispute arose over the decisions of one of the umpires, who no-balled a bowler for throwing instead of bowling the ball, and the game was not played to a finish.

August 15th, Saturday.—Feast of the Assumption of the B. V. M. The Mass at 7 o'clock was celebrated by the Very Rev. E. Frachetti, S. J., at which Father Basil Rosario and Father Gilbert Saldanha made their Last Vows. Father Repetto was the preacher at the afternoon Service, and Father Gilbert Saldanha gave Solemn Benediction of the Blessed Sacrament.

August 16th, Sunday.—The election of officers for the Senior Students' Sodality B. V. M. took place to-day, with the following result:—Prefect, Francis Lobo; First Assistant, Shabas Fernandes; Second Assistant, William Noronha; Secretary, Liguori Castelino.

August 25th, Tuesday.—This being the eve of the Rector's Day all the students assembled in the Hall at 4.30 P. M., where, after the usual garlanding, Francis Lobo, Prefect of the Senior Students' Sodality, read an address and presented a Spiritual Bouquet, "culled from the sweet garden of Catholic devotion," consisting of 1355 Masses, 1398 Rosaries, 633 Communion, and 1821 Visits to the Blessed Sacrament. Then followed a Canarese song, composed and sung by Mr. Ramakrishnayya, the Canarese Pandit, and garlanding anew by the Hindu Students. "Practical Science," a little drama written for the occasion by Mr. Clement Vas, was next put on the stage and entertained the audience for nearly half an hour. This was followed by an address by Rev. Father Rector, after which, as the Catholic students filed out of the Hall, they were presented with sweetmeats by their Hindu fellow-students. The students who hold scholarships in the College by favour of Father Rector assembled immediately afterwards in another hall, where Marian Fernandes, of the Senior F. A. Class, voiced their sentiments of gratitude for the great benefit they are receiving from the College. By the time this was over there was a gathering of the members of the Aloysian Alumni Association assembled in

the College Hall, where Dr. P. Mathias, Assistant Civil Surgeon, read an address.

August 26th, Wednesday.—THE RECTOR'S DAY. The day's celebration began with attendance at Mass at 6.30, after which the hours were filled in with athletic sports in the playground till eleven o'clock, when the gymnasium became the centre of attraction. Mr. Gregory Davis, the Gymnastic Instructor, carried out there a series of gymnastic and acrobatic feats, in which the small boy figured most conspicuously. The programme was enlivened by comic songs in character, and at 12.30 P. M. Mr. F. Gregory, Engineer of Azikhhal-Mangalore Railway, took a group photograph of all the performers. The afternoon was given up to Cricket, Football and Rounders, good weather favouring the sports the whole day.

August 27th, Thursday.—The College grounds were deserted the whole day, for the Maidan was the centre of attraction, as the Ex-Aloysians were trying conclusions with the College Cricket Eleven. The College won again, by a score of 111 to 68.

August 31st, Monday.—The following has been the rainfall for the season up to date, as registered by the College rain-gauge:—May 9.53 in., June 28.94 in., July 47.49 in., August 22.28 in., making a total of 108.24 in. On July 8th the rainfall was 6 in., and on August 19th 4.10 in.

September 17th, Thursday.—The College Cricket Eleven played the Government College Eleven to-day on the Maidan and won by a score of 155 to 37 in the first innings. By this victory the College retains the silver cup awarded for the senior competitions of the Inter-School Gymkhana. A detailed account of all the notable Cricket played by the College during the season will appear in the Christmas issue.

September 21st, Monday.—Schools closed to-day for the Michaelmas holidays. The number of candidates sent up by the College for the various examinations at the end of the year are as follows:—Lower Secondary 64, Matriculation 28, First Arts 15, Bachelor of Arts (in all three Divisions) 7. The total rainfall for the season, from April 1st to date, as registered by the College rain-gauge, has been 116.76 in.

Personal Paragraphs.

DR. Paul Fernandes returned from the Grant Medical College, Bombay, on August 18th, having passed the L. M. & S. examination which was held there last June. He has joined his brother Dr. Lawrence Fernandes on the medical staff of the Kankanady Hospital.

The Rev. Raymond Mascarenhas, late Assistant Vicar of Milagres Church, Kallianpur, has been appointed successor to the Rev. Apiritius Loyola Dinis, of the Church of St. Francis Xavier, Udyavar. Father Dinis will retire to his native place in Goa.

On Ember Saturday, September 19th, His Lordship the Bishop of the Diocese conferred Holy Orders in the Diocesan Seminary, Jeppu, upon the following Seminarists:—Sub-deaconship on the Revv. Francis D'Souza, Casimir Fernandes, Robert Meyers, William Pinto, Emmanuel Rebello, Leander Saldanha, and George Woolger; and the Minor Orders of Ostiarius and Lector on the Revv. Francis Aranha, Peter D'Souza, Piedade D'Souza, Denis Luis, Salvadore Mathias, Casimir Menezes, Joseph Pajs, and Antony Suares.

The Rev. Gregory D'Souza has been transferred from Sirva to replace Father Mascarenhas at Kallianpur, and the Rev. Dominic R. Goveas has gone to Coondapoor from Udipi to take the place of the Rev. Lawrence Menezes, gone on six months' leave to Cochin. Udipi will be attended from Udyavar in the meantime.

Mr. Jerome Antony Saldanha has been lately transferred from Sangamner, Ahmednagar District, to be Sub-Judge (second class), at Sirsi, N. Canara.

On Tuesday, September 15th, Mr. Lawrence D'Souza, of Urwa, student of the F. A. Class of '97, was married in the Cathedral to Miss Mary Teresa Menezes, eldest daughter of Mr. Manuel Menezes, teacher in the College since 1881. The ceremony was performed by the Very Rev. E. Frachetti, S. J., Vicar General and Superior of the Mission, assisted by the Rev. Father Rector of the College and Father Corti, Assistant Vicar of the Cathedral. The bride and bridegroom left Mangalore on Friday, September 18th, for Akyah, where Mr. D'Souza holds an appointment in the Government Telegraph Department.

Mr. Thomas Vas is having a varied experience of life in the Dark continent, which is now emerging into very bright light. He is clerking for Messrs. Breyner and Wirth, General, Financial and Estate Agents, Delagoa Bay. In a letter dated July 25th, he gives the following interesting account of the truly Catholic manner in which the Portuguese authorities acted when the news of the death of Pope Leo XIII. was received:—"It was with great regret, though not with surprise, that the local community heard of the death of His Holiness the Pope. As soon as the news had reached the Governor-General, His Excellency dispatched a messenger to stop the playing of the band in the square. Requiem services have been held in the Catholic church, and on Friday morning a special service was held at which the Governor-General and staff, together with the military, naval, and civil officers, were present in full uniform. Guns at the Fort have been fired continuously at intervals since the sad event. On Wednesday, flags were flown half-mast both on the shipping in the port and in the town, and were in that position for full three days, during which period guns were fired at regular intervals of 15 minutes. All Government offices were closed for three days, and by other means respect was shown for the memory of one of the most notable of the long line of Pontiffs."

Father Alfred Weld, S. J., whose name occurs twice elsewhere in this issue, was born at Leagram, Lancashire, on August 5, 1823. He entered the English Province of the Society of Jesus on October 21, 1842, and died at Grahamstown, South Africa, on July 24, 1890. He was Assistant to the General of the Society for the English-speaking Provinces from 1873 till 1879, when he went to South Africa, to establish the Zambesi Mission, which cost so many valuable lives, among others that of Father Augustus Law, S. J., who met a very tragic end at Umzilas Kraal, on November 25, 1880. Fr. Weld arrived in Mangalore by the British India steamer from Bombay, on January 1, 1883, and left for Cannanore on the 13th of the same month. The excursion to Monte Mariano took place on the 11th. In Father Sergeant's diary, now preserved in the College archives, we find the following

entry: "Excursion to Monte Mariano. All went except Father Cavadini, who is giving Retreats. As many boys [went] as could be get together in so short a time. Tahsildar Brito lent carriages and gave provisions. Mr. Thomas Coelho's tenants brought provisions. Excursion great success. All well pleased." The next day's entry is as follows: "Father Weld lectured to a large audience on Christianity at 6 P. M. Lecture excellent and listened to most attentively," Father Weld was the author of a very valuable historical work entitled *The Suppression of the Society of Jesus in the Portuguese Dominions*, which was published in the Quarterly Series edited by Father H. J. Coleridge, S. J.

In the Easter issue is chronicled the death of the Right Rev. Dr. Bardou, Bishop of Coimbatore, which took place on February 7th. On May 23rd the late Pope Leo XIII. nominated the Rev. J. Denis Peyramale, Parish Priest of Coonoor, to the vacant See. The Bishop-Elect took charge of the Diocese on July 6th, and his consecration by the Most Reverend Joseph Colgan, Archbishop of Madras, was set for Sunday, August 23rd. This, however, has unfortunately not come off, for he died at Coonoor, just a week previously, of an attack of bronchitis that developed into pneumonia. The deceased came to India in 1870 and was in his fifty-ninth year. For nineteen years he had been stationed at Coonoor, where he was known and loved by everyone under the familiar name of Father Denis. R. I. P.

Since the death of Pope Leo XIII., who was consecrated Archbishop of Damietta, February 19, 1843, the sole survivor of the Bishops nominated in the time of Pope Gregory XVI. is the Most Reverend Daniel Murphy, Archbishop of Hobart, Tasmania. This distinguished prelate was born in 1815 in Kilmurry, Co. Cork, Ireland, and made his ecclesiastical studies in the Royal College of St. Patrick, Maynooth, where he was ordained in 1840. He joined the famous Irish Mission of Madras in 1842, and having been nominated Bishop of Philadelphia, *i. p. i.*, December 16, 1845, as Coadjutor to Bishop John Fennelly, Vicar Apostolic of Madras, was consecrated on October 13, 1846, in the parish church of Kinsale, Co. Cork, by the Right Rev. John Murphy, Bishop of Cork. He was appointed Superior of the Mission of Hyderabad

(Deccan), and resided at Secunderabad, where he built the handsome Gothic Cathedral of St. Mary's, principally by means of the contributions of the Catholic Irish soldiers of the large Cantonment there. When Hyderabad was erected into a separate Vicariate, May 20, 1851, he became its first Vicar Apostolic, and remained there till 1864, when he was obliged to leave India on account of failing health. In 1865 he was nominated Coadjutor to the Right Rev. R. W. Wilson, O. S. B., Bishop of Hobart Town, Tasmania, and on that prelate's resignation in 1866, he succeeded as Diocesan Bishop of the See. In 1888 Hobart was created an Archbishopric. *Ad multos annos!*

Monsignor Ignatius Persico, who visited Mangalore in February 1877, was born in Naples, January 30, 1823. He entered the order of Capuchins at an early age and was sent on the foreign missions, first to United States, where he was for a time Bishop of Savannah, Georgia, and then to the Agra Mission in India. Having returned to Italy, he was sent by the Holy See on a special mission to Canada and afterwards to Mangalore. For eight years he governed the Diocese of Sora, Italy, and was created titular Archbishop of Damietta on March 14, 1887, when he was sent to Ireland to report on the state of affairs there during the Home Rule Agitation. On January 16, 1893, he was made Cardinal, with the title of San Pietro in Vincoli, and was Prefect of one of the Roman Congregations till his death, December 7, 1895.

The Father Pius Noronha who presided at the meeting at Milagres in November 1878, to form the Reception Committee to prepare for the arrival of the pioneers of the Jesuit Mission, was one of a band of priests who were ordained by the Right Rev. Francis Xavier of St. Anne (Pescetto), Vicar Apostolic of Verapoly, in the year 1838. His full name was Joaquim Pio de Noronha, and the other priests ordained with him were Fathers Francis Xavier Saldanha and Pascoal da Annunção Brito, natives of Mangalore, and Fathers Joseph Michael Rebello and Lawrence Fernandes, natives of Kallianpur. They all studied Latin and Portuguese in Mangalore, and then went to Goa for their ecclesiastical studies. Fr. Noronha, who died November 6, 1883, at the age of 73, was the last survivor of the band, and was a native of Mangalore.

The Right Rev. Daniel O'Connor, O. S. A.,

Vicar Apostolic of Madras, visited Mangalore in 1840, on his way from Dharwar to Verapoly. He had been nominated Vicar Apostolic of Madras on April 21, 1834, but his right to administer the affairs of the Vicariate was disputed by the Portuguese Acting Bishop of Mylapore. His claims were recognised by the British Government, January 24, 1837, and confirmed by the Court of the Directors of the East India Company, in their letter dated July 10, 1839, published in Madras on September 28th following. The Apostolic Brief *Multa Præclare*, of April 24, 1838, suppressed the Indo-Portuguese Sees of Mylapore, Cranganore, Cochin and Malacca, subjecting their territories to the jurisdiction of the nearest Vicar Apostolic as their only legitimate Ordinaries. It abolished at the same time the Metropolitan authority exercised by the Archbishop of Goa, as Primate of the East, over the suppressed Dioceses. Dr. O'Connor resigned his Vicariate in 1840, and left Bombay for Rome in the December following. He was created Assistant at the Pontifical Throne on February 15, 1842, and resided in the Augustinian Convent, John's Street, Dublin, until his death, which occurred on Wednesday, July 10, 1867, at his temporary residence in the South Circular Road, Dublin, at the advanced age of eighty-one years. He was interred on the following Sunday in Glasnevin Cemetery. When Dr. O'Connor was in Mangalore he lodged at Milagres, where the chief members of the Catholic community waited on him and asked his counsel in the difficulty they were then in between Verapoly and Goa. His advice was that they should apply to the Propaganda for a British Bishop in British India. Acting on this advice a petition was forwarded to the Sacred Congregation, and the result was that the Right Rev. John Hynes, a Capuchin and a native of Cork, Ireland, was appointed Vicar Apostolic of Canara in 1841, but this appointment was countermanded, and Bishop Hynes returned to his old mission of British Guiana as Vicar Apostolic instead.

Mr. Joseph Joachim Saldanha, who died at Sirsi, on September 13, 1872, as a Pensioned First Class Sub-Judge of Dharwar, took a very active part in this agitation, along with Father Pius Noronha and Messrs. Nicholas John Saldanha and Joachim Joseph Fernandes of Mangalore. The following is a translation of a letter forwarded to Mr. J. J. Saldanha by the Cardinal Prefect of the Propaganda

with reference to their petitions for the establishment of a separate Vicariate:—

MOST ILLUSTRIOUS SIR,—Your repeated solicitations and those of other respectable Catholics of your District which have just now come to hand, have furnished me with argument both of pleasure and regret. Of pleasure, proving as they do your constant adhesion and devotion to the Holy Apostolic See; and of regret for not having been as yet able to satisfy your desires, though you are provisionally assisted by a Vicar Apostolic deserving in every respect of the highest esteem.

I can, nevertheless, assure you, and through you the others whose signatures are affixed to the said remonstrances, that the Sacred Congregation of Propaganda has not lost sight of—nor does it lose sight of—your desires above alluded to.

Exhorting you to look forward to the fulfilment of your wishes, as soon as certain difficulties, which are the sole cause of the delay, shall have been removed, I pray the Lord to grant you every blessing.

Rome, from the Propaganda, May 11, 1844.

Yours most affectionately,

JOHN BRUNELLI,

Secretary.

I. PH. CARD. FRANSONI,

Prefect.

To Mr. J. J. Saldanha,

Verapoly for Mangalore.

Mr. Saldanha was a man who had a very distinguished career during his long and active life. He joined the Judicial Department of the Madras Presidency before North Canara became a part of the Presidency of Bombay in 1862, and was for some time Munsif of Honore. Before he was long in service he attracted the attention of Government by his ability, uprightness and industry, which led to his appointment to the high post of Sadr-Amin, or First Class Sub-Judge. In this capacity he was at Sirsi for several years. Upon his arrival there the place was without church or priest, and it was his first care to secure for it both one and the other. From Sirsi he was transferred in turn to Dharwar and other cities in the Bombay Presidency. He retired from service in 1872, but on his way to Honore he fell ill at Sirsi and had the blessing to be buried in the church which he had helped so much to build and maintain, and where a marble slab now marks his, the only grave within its sacred precincts. Among his other benefactions he left a

large sum of money for the maintenance of the priest of Sirsi, and his name is still held in benediction there.

The late Mr. D. Saldanha, a relative of the former, was another son of Mangalore who left his mark on Sirsi, where he was for many years an enterprising and upright merchant. As Municipal Commissioner and President of the Municipality for twelve years he did yeoman's service in building up the place. The fact that after his death in 1901, Sirsi lost the privilege of having its own President, speaks volumes for his public spirit and eminent services. To his enterprise is due the large and beautiful Municipal building which bears his honoured name. We are glad that Mr. Jerome A. Saldanha is now in Sirsi to keep up the high traditions of his family. Another Mangalorean, by the way, Mr. Dominic R. Mascarenhas, a Matriculate of '87, has also lately been made custodian of law and order there as Chief Constable of the Taluka of Sirsi.

In the *Malabar Quarterly Review* for September there is an article from Mr. Saldanha's pen on "The Origin of the Konkani Christians of Kanara, Malabar and Coorg" which is a great improvement on many of the historical articles that find a place in that enterprising Review. We are sorry that the continuation of his article on "The Ethnology of Konkani Communities" has been received too late for insertion in this issue of the Magazine.

In the Easter number of this Magazine there appeared an account of Codialbail Chapel in the instalment then published of the *History of the Diocese of Mangalore*. At least two important inaccuracies have been detected in this account, and we are under obligations to Mrs. Mary Magdalene Coelho for the following interesting statement which she has furnished with regard to her husband, Mr. Joseph Coelho—"Father Mary Ephrem was Chaplain of Codialbail Chapel in the early part of the year 1863, when His Excellency Monsignor Saba, the Papal Delegate, visited Mangalore. He left Mangalore for Mahe [March 16, 1863] along with the Delegate and Lord Howard. While the latter was in Mangalore Mr. Joseph J. Coelho promised him that he would give a donation of Rs. 60,000 for the purpose of educating the Catholic youth of Mangalore, on the distinct understanding that Lord Howard should provide the required number of clerical professors for the insti-

tution. The proposal submitted by Mr. Coelho was reduced to writing and was fair-copied by Mr. J. J. Rebello. Lord Howard, who was already pleased with the munificence and magnanimity displayed by Mr. Coelho in building Codialbail Chapel, was now immensely delighted at the further proposed liberal donation, and earnestly requested the then Lord Bishop Michael Anthony and Rev. Father Ephrem to recommend Mr. Coelho to Rome to obtain for him the dignity of knighthood. The Lord Bishop and Father Ephrem were pleased with the idea and profited by the occasion to put in also the name of Mr. George M. Coelho, who was a thick friend of theirs. His Holiness Pope Pius IX. thereupon sanctioned that knighthood should be conferred upon these two gentlemen. In the meantime His Lordship Bishop Michael asked Mr. J. J. Coelho to make over the Chapel to him, so that he might have absolute right over the same without leaving any voice to the co-founders and people. Mr. Coelho flatly declined to do this, his co-founders being quite averse to such a transfer of their worthy rights to the Bishop. That the knighthood came to be conferred on Mr. George Coelho only, was due to the fact that Mr. J. J. Coelho declined it on account of his constant illness, owing to which he could not attend regularly to the duties of knighthood.

"Father Martelli succeeded Father Ephrem as Chaplain in 1864, and during his incumbency or thereabouts, Bishop Michael came unexpectedly to reside in the chapel-house. All the founders, with the exception of Mr. G. M. Coelho, assembled and unanimously resolved to close and lock up the chapel-house, at the same time writing to the Bishop, who happened to be away from Codialbail, that as some disputes had arisen among themselves about the chapel affairs, they had locked up the house for the time being. The house was closed for the period of a few hours, from 9 A. M. to 4 P. M., when the Bishop with the assistance of Mr. G. M. Coelho opened the doors and went in.

The statement that Mr. G. M. Coelho came forward and paid Rs. 40 out of his own pocket to cover the arrears of contributions to the chaplain's monthly stipend, is quite false, for he had died on February 14, 1870, prior to the time of that difficulty. In the November of that same year Father Ephrem came to Mangalore as consecrated Bishop, and

remained here till his death in April 1873. It was some time after his death that Father Ladislaus closed the chapel on account of the heavy arrears in the contributions; and it was Mr. J. J. Coelho who then came forward and took upon himself to pay the monthly fees so that daily Mass might be said regularly in the Chapel."

The Rev. George Postlewhite, S. J., who arrived with Father Willy on December 2, 1879, and laboured in the College from its beginning till the time of his return to England on February 22, 1884, was born at Preston, Lancashire, November 29, 1857, of a worthy Catholic family. His early studies were made in the Preston Grammar School, conducted by the Jesuit Fathers, where he distinguished himself by his diligent application and superior talents. From there he went to the Jesuit College of Mount St. Mary's, near Chesterfield, where these qualities were equally conspicuous. He Matriculated in the London University from Stonyhurst, and joined the Novitiate of the Society of Jesus at Roehampton, near London, September 7, 1875. At the end of his two years of noviceship he began the study of Rhetoric, and shortly afterwards was attacked by a serious illness, which left him so weak after his recovery that it was thought well to send him to India. He did excellent work here and recovered his strength so well that he was judged able to return to England for his higher studies. Hoping to return some day to Mangalore, and knowing the great importance attached here to University distinctions, he took the degree of B. A. at London, gaining Honours both in the Intermediate and Final Examination. After this he went to Stonyhurst for Philosophy, at the successful close of which he went to St. Beuno's, North Wales, in September 1888, for his Theology. Shortly after his arrival there his health began to decay rapidly, but his high spirits and gaiety of disposition concealed from many that the end was so near. On January 28, 1889, he died, suffocated by a hæmorrhage of the lungs. His amiable disposition and cheerful temper endeared him to all and caused him to be deeply regretted. This and his passionate love of study were the salient features of his short and well-spent life. One of his brothers, James, also a Jesuit Scholastic, died a similar death in Kingston, Jamaica, August 23, 1881.

Varia.

IT is not generally known that Mangalore has contributed a word to the English language which has been as much in people's mouths of late as the article it stands for has been on people's backs. Khaki is the word and khaki has become the only wear, for soldiers in the field at least. In a pamphlet recently issued by Dr. Robson, Moderator of the Free Church of Scotland and an old Indian missionary, occurs the following interesting paragraph concerning the *Missions-Handlungs-Gesellschaft*, or Basel Industrial Mission, which has proved a great commercial success and rendered remarkable auxiliary service to the German Basel Mission:—

In the present prosperous company, we have the result of a growth of nearly sixty years. The seed was planted in a series of mistakes and failures; but when once it took root and sprouted, the subsequent growth was secured by careful attention to experience, by business sagacity and enterprise, and by fidelity to the missionary aim. The first attempts to organise agricultural and other industries, which might provide a livelihood for the converts, were made by the missionaries of the Basel Missionary Society on their own responsibility in the forties; and these attempts came to grief for reasons which may be easily guessed. The first successful attempt was the starting of a printing-press in 1851 in Mangalore, which was followed in course of time by a book-binding establishment and a book-shop. In the same year, there was sent out to Mangalore a skilful master-weaver named Haller, who did much to procure for the Basel Mission textiles the superior excellence which came at length—for it was a long time before this industry became profitable—to be recognized and imitated in the Indian market. Haller was the discoverer of the fast khaki colour, which he obtained from the rind of the *Semecarpus anarcadium*, and to which he gave the Canarese name of khaki. The police in Mangalore were the first to be clad in khaki cloth. When Lord Roberts was Commander-in-chief in India, he incidentally visited the Basel weaving factories on the coast, and this visit led to the introduction of the khaki uniform into the army. In 1852 a carpentry establishment was begun in Calicut, and in subsequent years tile-making, weaving, and other industries were introduced and successfully carried forward in other stations.

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How fast to change colour were the khaki uniforms supplied to the troops in South Africa, we learn from the correspondent of an English news-

paper writing from Bloemfontein:—"The sun has taken the colour from the gay badges on our various helmets, and sun and rain have turned our uniform khaki to scores of hues. Mostly the khaki serge has turned to grey, but now and again it has been transformed into a bright cinnamon yellow, and in one case to quite a vivid pink." To this we owe the following skit on "Our Kit":—

Just a line from the front to inform you
How delighted we are with our kit!
Made expressly to freeze you and warm you,
It is all that we want, every bit!
'Tis a shade that is muddily mellow,
Like an earthenware scullery sink—
When it isn't a cinnamon-yellow,
Or a healthy and beautiful pink!

It affords me supreme satisfaction
To relate, with an invalid's breath,
That my clothes, in my very first action,
Did their best to encompass my death.
Though I danced like a mad Punchinello,
Though I dodged behind stones in a wink,
'Twas in vain—for a cinnamon-yellow
Is a prominent hue: so is pink!

I am sending these lines from the heaven
Of the sweetest of hospital cots;
Of my fingers the Boers have had seven,
So you'll pardon the writing and blots!
Now and then I've occasion to bellow,
Which upsets me—as well as the ink!
And I'm legless ('twas cinnamon-yellow!),
And I'm blind in one eye (that was pink!).

Give my love to the men who supplied us
With our khaki-dyed sloppery, pray!
How I wish we could have them besides us,
If 'twere only for one little day!
But we can't; so to each dear old fellow
Give our blessing, and say that we think
That there's nothing like cinnamon-yellow,
Or a bright and conspicuous pink!

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Apropos of a recent unpleasantness in the Cricket field we reproduce here part of a sensible article on "Bowling and Throwing" which appeared in the *London Critic* in April 1898:—

Of course, it is not in the interest of cricket that throwing should be tolerated. Throwing is far easier than bowling in two senses—it is less fatiguing, and it can be made more deadly with less skill. So it gives the bowler an undue advantage over the batsman if the former be allowed to throw. The latter might just as fairly use a bat half as broad again as is legitimate. Secondly, throwing is dangerous on

account of the tremendous pace of which it is capable, and also because it is, at the same time, very liable to be erratic. Thirdly, it is against the rules of the game. And to have a carefully compiled code and disobey one of its chief injunctions is absurd.

The conclusion is that throwing ought to be most rigorously put down. There is no room for doubt. As a matter of fact, umpires are very lax on the point, and a certain amount of throwing goes on, even in first-class cricket. Indeed, umpires, curiously enough, do not understand the rule. The rule says that the ball shall be bowled, and not thrown. But it gives no definition of either bowling or throwing. The umpire is merely instructed to no-ball any delivery that raises a suspicion in his mind. So that he has not got to decide whether a delivery is a throw or not. He has merely to judge whether or not a delivery raises any suspicion in his mind. This being so, there is no need to define throwing. Every umpire has in his time both bowled and thrown, and he can have no doubt that the two actions are absolutely different. Every delivery must strike him as the one or the other. The truth is, that umpires think they have got to judge whether a bowler is throwing. There are very few who, if asked why they did not no-ball so-and-so, will not answer pat that they were not quite sure he was throwing. They think this is a reason against no-balling. Whereas, it is the only reason the law gives for doing so. Now, it is practically impossible to tell whether a man is really throwing or not. The arm action is very quick, and no bowler fails to put a very large appearance of "bowl" into his action, however outrageously he may be throwing. On the other hand, any sane man can decide whether or not he has a doubt in his own mind. So umpires give themselves trouble, and fail in their duty. Apart from this unnecessary indecision, which, of course, prevents them from no-balling, there are two reasons why umpires are loth to no-ball. First, they naturally shrink from condemning a brother professional, whose bowling is his bread. Secondly—and this point is connected with the misunderstanding above mentioned—they have much hesitation in no-balling an amateur, because they feel they would be impugning his honour. Of course, this feeling would be reasonable, if to say "no-ball" meant "you are deliberately throwing." But it does not. It means nothing more than "you may be bowling honestly enough, but your action has raised a doubt, a technical doubt, in my mind." If umpires understood the letter of the law, and followed it, there would be an end to throwing. For a throw cannot be entirely disguised. Indeed, any tendency to throwing gives, as it were, an exaggerated impression of its degree.

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Is there a standard of pronunciation in English? That is the question which the "Literary Digest" of New York propounds, incited by the uncertainty of Prof. Lounsbury, of Yale University. Differences even among educated people are common enough, and the two sides of the Atlantic have never agreed as to the syllable emphasised in "advertisement," or whether "schedule" should be "shedyul" or "skedyul;" even in London there is no agreement about the aspirate in "hotel." There is no standard, we fear, but the best usage, and there was a time, when Walker was young, at which "cucumber" was admitted to the best circles with "sparrowgrass." Germany—in spite of the boast of Hanover that its pronunciation is the purest—recognises the usage of the stage, which knows neither North nor South, Berlin nor Hanover. We cannot recognise the English stage as the standard-maker. And failing that, there is no other but such general usage as we encounter in our vicinity. It depends on latitude and longitude whether we say "waughter," "wotter," or "watter" when we want a bath.—*The Academy*.

What is the origin of the word Madras? As the capital of the Presidency is the seat of a University one naturally thinks of the Arabic *madrassa*, a college, and that derivation is favoured by Yule and Burnell. The learned German Lassen considers the name to be a corruption of *manda-rājya* ("Realm of the stupid"). Mr. David Leighton, in his *Vicissitudes of Fort St. George* (Madras and Bombay, Combridge & Co.), tells us that in 1639 Mr. Francis Day secured a tract of land immediately north of San Thomé, measuring five miles in length along the sea-shore, and one mile in width inland, upon which he built Fort St. George. Round the Fort a town arose called by the Portuguese Maderas, which Mr. Leighton suggests may possibly be from *madeiras*, a timber depôt. If this derivation is at all permissible, it will be preferred by Madrasses to the one made in Germany. The native name of the city is Chennapapatnam, or shortly Chennapatnam. Madraspatam is another name that was already in use before Mr. Day's coming, as we know that there was a hamlet by the seaside clustering around the still existing church dedicated to the "Madre de Deus." The Tamils would pronounce these words *Mádaradásu*, which would naturally abbreviate into *Mádarás*. This derivation is the "favourite," if we may be pardoned the sporting

term. The old Madredeuspatam is the square now known by the uninviting name of Black Town, the corners of which are at the beginning of Popham's Broadway, Tucker's Chapel, the Post Office and Parry's Corner.

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The Editor acknowledges with thanks the receipt of the following exchanges since last June:—*The Georgetown College Journal, The Notre Dame Scolastic, The Clongownian, The Stonyhurst Magazine, The Dial, The Pilot, The Redwood, The Fordham Monthly, The Xavier, Indian Education, The Malabar Quarterly Review, The Harvest Field, The Cochin Argus, The Anglo-Lusitano, O Vinte e Tres de Novembro, Catholic Opinion, La Revista Catolica, The Bombay East Indian, The Madonna, The Holy Cross Purple, The Fleur-de-Lis, The Spring Hill Review, The Edmundian, The Stylus, Our Alma Mater.*

ENIGMAS.

I.

We reign within our kingdom, lords,
Above all heads we lift our own,
But 'tis by deeds and not by words
We win a name to millions known.
To feed and shelter man's our task,
And naught but healthful toil we ask.
Strike off our head—we yet proclaim
The works we do—our spirits live
In deeds of love; so mortals name
Such benefactions as they give.
But few by living men are fed,
And fewer housed by them till dead.
And next our root lop off, and place
Beside our head; behold we rise
(If man be gifted with the grace
Of gratitude, to lift his eyes
From earth to heaven, whence all proceeds)
To sanctify his greatest deeds.

29, VIII, '03.

H. S. B.

II.

Dulcis amicitiae sanctum et venerabile foedus
Quí certo possis noscere, Celse, rogas.
Fit quamvis obscurus qui brevis esse laboret,
Responsum paucis reddere fert animus.
Vulgatae vocis casum, sis, quære Latinum,
Agnosces signum quo experiare fidem.
Ordine dematur tibi nunc a voce reperta
Prima, hac posterior, litera pone sequens:
In falsis ut sincerus cernatur amicus,
Triplex te nomen cetera signa docet.
His Celsi est spectata fides mihi tempore longo:
His tibi semper erit cognita nostra. Vale.

L. Z., S. J.

Answers to the Enigmas in the June number:—

I. Troubles; II. Pilus-a-um; III. El-em-en-tum.

Pope Leo's Last Poem.

THREE copies of verses have been going the round of the magazines and newspapers, said to have been written by the late Pontiff on his death-bed. The first of these, entitled *Nocturna Ingemiscientis Animae Meditatio*, is the one that has claimed most attention and has been mostly widely translated.

Fatalis ruit hora, LEO; jam tempus abire est,
 Pro meritisque viam carpere perpetuam.
 Quae te sors maneat? caelum sperare jubebant,
 Largus contulerat quae tibi dona Deus.
 At summae claves, immenso pondere munus
 Tot tibi gestum annos, haec meditare gemens:
 Qui namque in populis excelso praestat honore,
 Hei misero, poenas acruis inde luet.
 Haec inter trepido dulcis succurrit imago,
 Dulcior atque animo vox sonat alloquii:
 "Quid te tanta premit formido? aevique peracti
 Quid seriem repetens, tristia corde foves?
 "Christus adest miserans: humili veniam roganti
 Erratum, ah fidas! eluet omne tibi."

Of the scores of translations of these "Night Thoughts of an Anxious Soul" we select the two following, the first being from Father Matthew Russell, S. J., Editor of *The Irish Monthly*, and the second from the Rev. Hugh T. Henry, Editor of *The Dolphin*:—

I.

Leo, your hour draws nigh. 'Tis time to speed
 On your long journey to receive your meed.
 What lot awaits you? All the graces given
 By God's large bounty bade you hope for heaven;
 But of the Keys the power supreme—for years
 You've borne that burden: think of it with tears!
 For he who doth in loftier honour live
 More rigid reckoning, alas! must give.
 Frightened with thoughts like these, a vision sweet
 With voice yet sweeter comes the soul to greet:
 "Why doth such fear oppress you? Why thus nurse
 Sad thoughts while you the bygone years rehearse?
 Jesus looks on with pity; humbly call
 To Him for mercy—He will pardon all."

II.

Leo, it runs apace—the fatal hour
 That summons thee to tread the endless path
 Thy merits fashioned. What the aftermath
 Of thy long sowing? Sure, a heavenly bower
 God destined for thee in the bounteous dower
 Of His great gifts! But oh, what joyance hath
 The memory of the Keys, weighted with wrath,
 Perchance, tho' moulded first for mercy's power?
 And yet, amid thy anxious dreams, a Face
 Divinely sweet looks on thee, and thy ear
 Harkens a Voice the very heavens obey.
 Why dost thou fear? O trust His tender grace,
 Who gave thee all! The pitying Christ is near,
 In His dear Blood to wash thy stains away.

The second of the poems attributed to the dying Pontiff is entitled *Deo et Virgini Matri Extrema Leonis Vota*. It runs as follows:—

Extremum radiat; pallenti involvitur umbra
 Jam jam sol moriens: nox subit atra, LEO,
 Atra tibi: arescunt venae, nec vividus humor
 Perfluit; exhausto corpore vita perit.
 Mors telum fatale jacet; velamine amicta
 Funereo gelidus contigit ossa lapis.
 Ast anima aufugiens excussis libera vinclis,
 Continuo aetherias ardet anhela plagas;
 Huc celerat cursum: longarum haec meta viarum;
 Expleat oh clemens anxia vota Deus!
 Oh caelum attingam! supremo numere datur
 Divino aeternum lumine et ore frui.
 Teque, o Virgo, frui; matrem te parvulus infans
 Dilexi, flagrans in sene crevit amor.
 Excipe me caelo; caeli de civibus unus,
 Auspice te, dicam, praemia tanta tuli.

Once when quite young, and again eight or nine years ago, the dead Pontiff wrote in a similar strain. Here is a translation that appeared in 1895:—

The setting sun at this thy close of day,
 On thee, O Leo, sheds its parting ray,
 Within thy withered veins, thy wasted frame,
 Slow, slow, burns downward life's expiring flame.
 Death's arrow flies, the funeral veil unfolds,
 The cold remains, the grave her conquest holds.
 But swift the panting soul, her fetters riven,
 Spreads her free wings, and seeks her native heaven.
 The long and toilsome road has reached its end—
 Thy holy will, my Saviour, I attend;
 And if so great a grace Thou canst accord,
 Receive my spirit in Thy Kingdom, Lord.

The third copy of verses claimed to be the Sovereign Pontiff's last effort is the following *De S. Anselmo, Archiepiscopo Cantuariensi, Praeclaro Ecclesiae Doctore*:—

*In Monasterio Beccensi, sub Herluino abate
 observantissimo et Lanfranco viro doctis-
 simo, Anselmus tantum profecit....ut
 doctrinae et sanctitatis exemplar ab omni-
 bus haberetur."*

(21 Apr. BREV.)

Puber Beccensi cupide se condere claustris
 Patricia ANSELMUS nobilitate parat.
 Sub duce LANFRANCO studiosus et acer alumnus,
 Sub patre HERLUINO crescit et usque pius.
 Florentem ingenio iuvenem, ad caelestia natum
 Quem non perficiat tale magisterium?...
 Hinc pastor; Fidei divino hinc munere Doctor*
 Sublimi in Superis vertice conspicuus.

*Renuntiatus Ecclesiae Doctor a P. M. Clemente XI.
 an. 1702.

IN MEMORIAM:

POPE LEO THE THIRTEENTH.

Born, March 2, 1810. Died, July 20, 1903.

There in the hushed Cathedral's holy calm,
Dim lights about him, and the dome above,
He sleeps—immortal by the spirit-balm
Of universal love.

Still over lips and brows where life has passed
Lingers the smile of faith serenely fair;
The hands that blessed the world are folded fast
As in the act of prayer.

The long day closes, and the strife is dumb—
Thither he goes where temporal loss is gain,
Where he that asks to enter must become
A little child again.

And, since in perfect humbleness of heart,
He sought the Church's honour, not his own,
All faiths are one to share the mourner's part
Beside the empty throne.

High Guardian of the mysteries of God,
His circling love enwrapped the human race;
For every creed the Pontiff's lifted rod
Blossomed with flowers of grace.

The nation's peace he had for dearest cause;
Kings from his counsel caught a starry sign;
Christlike, he fostered loyalty to laws,
These earthly, those divine.

—*Owen Seaman, in "Punch."*

With ardent genius and with burning pen,
By noble deed, kind word, and jewelled thought,
God's reign of law to stablish among men—
For this he wrought.

Outlasting bronze, his monument secure
Shall be love's golden gospel that he gave.
Death cannot touch him, for the good and pure
Defy the grave.

And down the years, from God's supernal sky,
His memory, a guiding star shall flame;
And men shall gather inspiration bright
From Leo's name.

—*P. J. Coleman, in the "Messenger" (New York).*

Thou light in Heaven, beyond the rim
Of human ken still pinnacled
In loftiest ether dim,—
With voice indeed unskilled

To sing thy praise, we yet can pray:
Shine still on us from Heaven afar,
With undiminished ray,

• O ever-friendly Star!

—*Rev. Hugh T. Henry, (Philadelphia).*



OBITUARY.

MR. J. M. D'MELLO, who was Assistant Architect at the building of this College, and who served as Architect to the Mission ever after, died in Mangalore on the morning of Wednesday, September 2nd, after an illness of a few weeks. The deceased was a retired officer of the D. P. W. and had seen the allotted three score and ten years of life. He was highly esteemed by a wide circle of friends, who assembled in large numbers to testify their respect when he was laid to rest in an aisle of the Cathedral at 6 P. M. on the day of his death.

FRANCIS B. BRITO, B. A. 1902, son of the late Mr. B. A. Brito, one of the Founders of the College, died in Madras of Typhoid Fever, on July 18th. Francis was a young man of promise and was preparing for the Provincial Civil Service Examination at the time of his death. It was only last December that he passed his B. A. Examination in Madras, gaining the distinction of being first in the Presidency in Latin. He was about twenty-one years of age.

LOUIS J. D'SOUZA, Matriculation Class 1900, brother of Mr. Marcel D'Souza, the College Writer, died in Bombay on July 31st, after an illness of several months, the result of an attack of Pneumonia that prostrated him in Margão, Goa, last April. Louis was a young man of enterprise and energy, and like his three companions mentioned in this column, had just reached man's estate at the time of his death. It is perhaps worthy of remark that he, Francis Brito and Bernard Rego joined the College in the First Form in January 1893, and their names appear on the same page of the Admission Register.

BERNARD REGO, Third Form 1897, son of Mr. Peter Rego of Derebail, was accidentally drowned in a tank at Coondapoor, on August 6th. He was a clerk at the time of his death in the local Police Inspector's Office and was about twenty-one years of age.

LOUIS MATHIAS, Fourth Form 1900, died of Consumption on September 2nd. He was the son of Mr. Joseph Mathias of Bijey, and was also about twenty-one years of age at the time of his death.

R. I. P.