

# THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College.

VOL. II.

MANGALORE, CHRISTMAS, 1903.

No. 12.

## MOUNT ST. MARY'S, BANDRA.

Built on a rock it stands secure,  
Tho' threatening billows wash the shore,  
With walls so dazzling bright and pure,  
So it has stood since days of yore,  
And there unaltered may it stay  
Till time itself has passed away.

LIFE would be robbed of many of its charms if the unexpected never happened. For years it had never occurred to me that I was destined to see Bombay and all its glories, but one fine day, by a mere freak of circumstances, I found myself in the roads of Mangalore on board the SS. *Indravati*, bound for the *Urbs Prima in Indis*. But it is not of Bombay with its roaring mills, crowded docks, and ghee-fed halwas that I am going to speak. Fain would I slip away from the dim of the busy city to where, perched upon a gentle eminence, is a peaceful shrine that attracts thousands of devout worshippers to its annual wake during the second week of the month of September.

The Chapel of Nossa Senhora de Monte, for that is the objective of my pilgrim steps, lies in the Municipality of Bandra, within easy reach by rail from Bombay. Twenty-five minutes on the Bombay, Baroda and Central India Railway from the Grant Road Station, supplemented by a brisk walk of about the same duration, brings one to the foot of the mount. The very name of Bandra recalls historic memories that take you back to the palmy days of Portuguese dominion in the East. It is designated at the present day Bandora by the Portuguese residents, and Vandriam by the Goanese. The city with its shrine was, in days gone by, an

outpost, civil and religious, of a maritime empire that stretched her arm around the broad belt of ocean from the Cape of Good Hope to the Moluccas. The policy of Portugal seems to have been to select places of strategical value that could serve at once as centres of commerce and of religion. Once that a fort was erected and a chapel built in a cosy corner hard by the sea, the further transformation of the place was comparatively easy. Portuguese adventurers soon penetrated to the courts of neighbouring rajahs, and Portuguese missionaries carried the tidings of the Gospel to the natives of the interior. By degrees the place became a mart, and the mart in turn developed into a city. Where those cities have fallen into decay, the ruins of a chapel and a fort silently point to the nature of the original settlement. Bandra is only one of a batch of sister cities that rose with the rise of Portuguese power and threatened to sink with its fall. The city of Bombay was originally a settlement of the same standing, and we have evidence that goes to prove that only two centuries ago Bandra was of greater importance than the island of fishing folk ceded to the English as part of the dower of Queen Catherine. However, if there was a balance of prosperity in favour of Bandra prior to 1666, the whole aspect of the situation was changed when English enterprise sought to concentrate the trade of the northwest at Bombay. There was no love lost between the two rival nations brought by a cross destiny into such close touch with each other. The Portuguese, wroth against a people whose neighbourhood boded them no good, tried in vain to oust them from their stronghold of Bombay. The English in turn wreaked vengeance on their helpless Catholic subjects and

their pastors, 'overthrowing the churches,' as Navarrete says, 'and cutting to pieces the pictures on the altar.' On one occasion a bomb was thrown into the College of St. Anne, Bandra, with the result that several of the religious were killed.\*

The descent of Arab corsairs on the coast made matters worse for the Portuguese, whose fortunes had by this time fallen to a very low ebb. The first visitation of these marauders in 1688 was followed by a second in 1694, which was marked by barbarities the most revolting. Everywhere along the coast the country was devastated, churches looted and burned, and hundreds of the inhabitants carried into captivity. The feeble state of the Portuguese invited aggression and the Mahratta completed what the Arab had begun. A wave of invasion flowed from Poona, and by the year 1740, well-nigh overwhelmed the Christianity of Bandra, Salsette, Thana, and Bassein. The College of St. Anne, formerly the mark of English hatred, was levelled to the ground. Not a vestige of it remains save a cross, which some pious hand has transplanted to the compound of the old Jesuit church of St. Andrew. Several churches shared the same fate, the little chapel of Mount Mary not escaping their fury. Some of these have been rebuilt, but by far the greater number are mouldering in the dust. Bandra itself would have become a city of the dead like Bassein and Chaul, had it not been for its close proximity to Bombay, which arrested its decay. In course of time a new city, yet distinctly Portuguese, rose on the ruins of the old. Even now, Bandra is Portuguese to the core, despite the efforts of the go-ahead Britisher and the moneyed Parsi to make of it a fashionable resort for the elite of Bombay.

These are some of the historical memories of Bandra. But what makes it most interesting to the outsider is the religious calm that pervades it. The

\*The earliest mention we find of the Society of Jesus in Bandra is in Juvency's *Epitome Historiae Societatis Jesu*, vol. iii., p. 38, where he says: "Erant obnoxia et subdita Collegio Bazaiensi minora quatuor domicilia, sive ut vocamus residentiae: Tanaensi, S. Trinitatis, S. Joannis et Bandonensis." The residence of St. John has been identified with Parel. Subsequently, this house became the residence of the Governors of Bombay. The chapel was perverted into a durbar hall, and the former sanctuary into a billiard room.—*Editor's Note.*

link of connexion between the old city and the new is preserved in the numerous crosses set up after the old Portuguese fashion, some of them decked by the pious zeal of the children of their ancestors with wreaths of marigolds, which greet the visitor's eye at every turn. That the supernatural may not be wanting, a charming legend hangs about the Chapel and sheds a devotional halo around the Madonna over the altar. The statue of Our Lady holding her Divine Babe in her arms, we are told, was in days of yore the figure-head of a gallant Portuguese galleon that was wrecked on some rocky islet of the distant main, and was subsequently set up in the chapel used by the coast garrison. When evil days came and the forts along the shore fell into alien hands, despite the many favours vouchsafed by Our Lady to her votaries upon the Mount, no hand interposed to save her shrine from the desecrating hands of the overpowering Mahratta. Small wonder then that the infidel demolished the building and flung the image into the sea. But the "Star of the Sea" guided it safely some months later to a port of safety, and it fell into the hands of some pious fishermen who essayed to convey it inland to a place where it should be secure from further outrage. When, however, they reached the original spot that had been so long hallowed by its presence, the image became immovable, which was interpreted as a desire on the part of the Queen of Heaven to reign there once more. The chapel was soon rebuilt, and there Our Lady has ever since granted to the deserving favours in plenty.

The legend, quaint as it is, does not constitute the whole charm of this sunny spot. The situation itself is enchantingly picturesque. On one side the deep blue sea dashes its waves against the granite boulders, black with age and worn into gullies, at the base of the ruined citadel on the promontory of Land's End just a few yards below; on the other, detached villas are seen nestling in clumps of palm-trees; and beyond the narrow strait rise the tall chimneys of Mahalakshmi with the faint outline of the Western Ghauts blinking in the background. Nature's rich colouring and tropical luxuriance are not here; but the air is light, the sky clear, and the breeze fresh both by day and night. In sooth the Mount is a Christian Parnassus, and it needs a

poet's pen to celebrate its glories in numbers worthy of the theme.

Apart from this romantic surrounding, there is nothing in the Chapel itself to differentiate it from many a similar building consecrated to the worship of the Most High. At the time of my visit it was undergoing repairs that were sorely needed after the rough usage of wind and weather for a full century and a half. The altar and the stuccoed ceiling immediately above it were the only portions left intact. Notwithstanding this its veteran chaplain still conducted divine service, and the meek eyes of the Virgin beamed compassion and love on the simple dalesfolk assembled under the protection of a cadjan bower. Here too, at odd times of the day, might be seen the bent form of a timid woman prostrate before the altar, pouring forth the supplications of her heart. The great majority of petitions, however, are reserved for a special occasion, the week in September marked by the occurrence of the feast of the Nativity of the Blessed Virgin. Long before "the lavrock wakes the merry morn," the little oblong building, gay with bunting and floral decorations, is packed with a living mass of humanity, assembled there from all quarters. The festival reaches its climax on the Sunday within the octave of the feast day, when, from early morn till dewy eve, a living stream of people moves as in an endless eddy and circles round the chapel which is the centre of attraction. What surprises the stranger from afar is the heterogeneous character of the congregation. Iranis, Moslems, and Hindus—all that medley of life to be found in a great Presidency town—in their distinctive turbans and caste-bands, press forward, all drawn by a common attraction. Nor is the variety among the Christians less marked than among the heathens. The fisherman with his shaven crown, the Malabari with his knotted *kudumi*, and, conspicuous above the rest, the Goan "Senhor Caetano," resplendent in sable swallow-tail coat and baggy trousers. In short you behold here all sorts and conditions of men, whom, from external appearances, you would never suspect of being Christian. The women form perhaps a still more motley band. The majority, however, are decked out in brand-new red *saris*, flaming out from beneath the all-enveloping white *vol*, pinched to a peak on

the forehead. With their massive *carabs* and *fugadors*, they form a compact phalanx in the nave of the chapel, filling the heavy air with a buzz of half-suppressed *Aves* and *Paters*. The first Mass begins at five, and the Chapel bell keeps ringing merrily away at intervals summoning relays of worshippers till noon, when the day's services close with High Mass, Sermon, Procession, and Benediction, which ordinarily last from two to three hours. Benediction, however, does not form the last item of the day's celebration. The devout worshipper will not depart without leaving some tangible token of his gratitude behind him. For an hour and more, one throng presses about the altar, where a white sheet lies spread out to receive the bounty of the charitable, while another gathers round the sacristan of the Chapel, who receives the votive offerings of Our Lady's clientele. Come later in the day, and you find that the crowd within the sacred precincts has dispersed; but a babel of voices from below tells you that it is not far distant. The booths and stalls at the foot of the Mount are then a scene of life and bustle, and as the shades of night are gathering in, the last of the stray revellers wend their way homewards, casting a last lingering look on the Chapel of the Mount which has furnished a day of rest and repose for the soul in the midst of 'life's fitful fever.'

MADRAS,

AUGUST 15, 1903.

Henry L. Saldanha.

### ROOM AT THE TOP.

Never mind the crowd, lad,  
 Or fancy your life won't tell;  
 The work is the work for all that,  
 To him that doth it well.  
 Fancy the world a hill, lad;  
 Look where the millions stop,  
 You'll find the crowd at the base, lad:  
 There's plenty of room at the top.  
 Courage and faith and patience,  
 There's space in the old world yet;  
 The better the chance you stand, lad,  
 The further along you get.  
 Keep your eye on the goal, lad,  
 Never despair or drop;  
 Be sure that your path leads upward:  
 There's always room at the top.

“WHEN WE WERE BOYS.”

1879-83.

(Concluded.)

So much has been said about games and trips and picnics that I fear some of my young readers have jumped to the conclusion that in those good old days of *Alma Mater* it was all “jest and youthful jollity.” Such an inference, however, would be unjust both to Professor and to pupil. Were I allowed to institute a comparison, I should say that the Professors of those pioneer days had a harder time of it then than their worthy successors in later times. Not only were they few in number and new to their work, but the class hours were longer, as at that time the working-hours were six. Thus in the Fifth Class, for instance, the whole work, Canaresé alone excepted, fell to the lot of one man, which meant full five hours of teaching with many additional hours of hard preparation. We students used to wonder why teachers should toil so hard as we saw them do, over preparing their daily lessons. Little did we imagine that knowing a thing for oneself and imparting that knowledge to others, are two quite different things. Speaking of English Composition, what scrupulous care was taken to point out every solecism, to recast the language in a way intelligible to the little writer, to make sure that the correction was understood, and to see that the same errors were not repeated in subsequent compositions! In this matter the exercises that passed through Father Ryan's hands were models of painstaking labour. As regards speaking correct English, this Father was so particular that he made out a list of all the specimens of “Concany English,” current especially in the play-ground, and substituted their equivalents in Queen's English—King's English we should call it now. And that this might not remain a dead-letter, copies of it were placed in the hands of some of the leading lights of his class, whose duty it was to put their playmates on the right track whenever these should happen to go astray.

Impelled by so much precept and example, it goes without saying that we too had not an easier time of it then than our juniors have now. True, we had not so many lessons to con, so many books

to tackle, as fall to the share of the schoolboy of to-day. But of hard, serious study there was enough and to spare. For us, in particular, who under our former masters had been accustomed to take things easy—who would see the inside of a book only at the eleventh hour when there was the annual examination to grind for—for us, I say, the new regime was a bitter pill to swallow. But there was no help for it. What with the rigid exaction of daily lessons, and what with the monthly tests and quarterly examinations, it was impossible to shirk duty without being sooner or later brought to book for it. But what kept us going more powerfully than the fear of punishment, was the Honours List that was drawn up month after month and left hanging in the classroom to stare in the face those whose names were conspicuous on it only by their absence. This list was certainly made much of in those days. It served not only as a potent factor for promoting study, but occasionally also as an efficacious remedy for breaches of discipline. I need recall but one instance in which a serious violation of good manners was punished by degrading the delinquents in the Honours List of that month. Their names were struck off, and a small footnote was appended which told the reader the why and the wherefore. And I can assure my readers that that punishment was felt more than a flagellation black and blue would have been.

In fact, corporal punishment was hardly ever resorted to in Father Willy's time. That venerable Principal had other ways of persuasion which one had not the heart to resist. His long experience in India had taught him where ‘to find’ the son of India's soil. I may cite an instance in point. The interval between the forenoon and the afternoon classes was much shorter then than now, and anxious, no doubt, to make the most of this precious time, four worthies of the Matriculation class had unconsciously got into the habit of digesting their hasty meal over an innocent game of cards in a neighbouring vacant house. The five minutes' bell was the signal for the club to break up, and for a long time it was always heard and obeyed. One day, however, as bad luck would have it, no bell was heard, with the result that they came to class rather late. To make confusion worse confounded,

they found that the tale-bearer had travelled ahead of them. The clouds that lowered on the Professor's countenance presaged a terrific storm, and there was no help for it but to strike sail and weather it out. The storm did indeed burst, but the worst was yet to come. The crime was considered too serious a one to be taken cognisance of by the Lower Court; the prisoners were committed to the Sessions! But when the trial was over, they had reason to thank their stars that their cause had fallen into the hands of so equitable a Judge. An open confession was good for soul and body, and they were rewarded with an honourable acquittal. The gentle warning that was added went a longer way with them than severity would have done. In fact, although the game itself was not expressly interdicted, they of their own accord dissolved the club, so favourably disposed did they feel to carry out even the slightest wish of such a Principal.

To return to my subject. What gave fresh impetus to study, such as we had never experienced before, was the Distribution of Prizes. The first Distribution was held on December 18, 1880. It goes without saying that both in the number and the value of the prizes awarded and in the matter of stage appliances, this first Distribution cannot compare with the grand doings of subsequent years. But in the pains taken by the boys themselves to make this event a success, I believe it stands unrivalled. Under the genial superintendence of Father Mutti, who never did things by halves, the boys did up the old Library Hall in grand style. It was all a labour of love; not a coolie was allowed to set foot within the Hall. Nor were the Catholic gentry of Codialbail behindhand in contributing their share towards the success. All the furniture that was used on the occasion, rich sofas and carpets and table-covers, all came from their homes. Parents and sons thus vied with one another in making this first entertainment worthy of the new College.

The first public examination for which the College presented its pupils was the Matriculation of '81. No small anxiety, I remember, was felt at the time as to the results of this examination, for there were not wanting at the time some minor prophets who predicted the worst things for the College in this first venture. The event, however,

gave them the lie. I have no data at hand of the percentage of passes, but the results were so far creditable that I distinctly remember the Principal was able to tell the public in the following year's Report that "they might judge of the tree by its fruits." Among the successful candidates Lucian Noronha was placed in the first class, and, if my memory does not play me false, he was also first in the District. The F. A. results two years later were also creditable. The examination that year was avowedly a stiffer one than usual. There were very few first classes in the Presidency; in our own District there was not one. But here again Lucian carried off the honours, for he won the fourteenth place in the second class.\*

The examinations remind me of the feasts that were held in thanksgiving. These were got up by the successful candidates on their own initiative and at their own expense. The thanksgiving service consisted of a High Mass with sermon, at which the passed candidates approached the Holy Table. The first year the Rector sang the Mass and Father Sergeant preached from the text, "Wisdom will not enter into a malicious soul." A controversy, if I may call it so, that rose in connexion with this first celebration may interest my readers, as it throws light on the views and tastes of the Mangalorean boy on that knotty question of Altar lights which has lately been exercising the minds of the English Rubricists in the columns of the *Tablet*. Having in view, as usual, a *grand* feast, the subscribers had loosened their purse-strings generously. Now, in the Mangalorean liturgical opinion—so it was at least in those dark ages—the grandeur of a feast was gauged by the profusion of lights and the racket of crackers. But our English Rubricist—Father Sergeant was the general Master of Ceremonies—was dead against all such waste. He would

\* The following extract from Mr. Garthwaite's report about the College after its first inspection in November 1882 bears interesting testimony as to its standing at that time:—"The school is under the management of the Jesuit Mission in Mangalore. It appears to be a well-conducted school and the general tone is good. There was a liveliness and interest shown in each class that would, to an experienced educationist, at once make evident that the teaching was of a superior quality. This was not so apparent in the senior classes where the pupils had come to the College with their intellectual habits fully formed."—*Editor's Note.*

not permit more than eight Altar lights, and as to the surplus money, he would have it devoted to the Poor Boys' Fund. This, however, we thought was a little too much of a good thing. It was, besides, going counter to long established usage, and we would not betray our ancestral trust. In fact, the matter took such a serious turn that it was referred to Father Willy for decision. Without pronouncing on the soundness or the unsoundness of our rubrical views, he decided that the Feast Fund was to be spent according to the intentions of the donors. Need I say that the Altar was all ablaze with lights that morning and we woke the echoes in sleepy Codialbail?

A corporal feast, as was but natural, followed in the wake of the spiritual. It took the shape of a general treat for which the confectioner's art and talent were heavily laid under contribution. The first year's entertainment was held on the grounds behind the Bishop's house. The whole teaching staff graced the occasion by their presence. The proceedings opened with a neat little address in which the heroes of the day thanked the *Alma Mater* for the lion's share that was deservedly hers in the success they were celebrating, and expressed their grateful appreciation of the paternal kindness that had induced the Rector and the other Fathers to take part in our juvenile rejoicing. The rest of the programme was done justice to in a manner that can be easier imagined than described.

The treat of two years later was held on the cricket grounds of the new College Building, then in course of construction. It was of course more sumptuous, as the Matric. and F. A. students went shares in providing it. An error connected with the Matric. results of this year must have taught the future generation not to count their chickens before they were fully hatched. Among the candidates were two students who owned the same surname, and the wired results included one such name. Rather than wait for the official list, the Feast Committee took it upon themselves to decide the question by giving the benefit of the doubt to the one who, in their opinion, had a better chance of success, and to include him among the hosts of the day. But alas! they found they had reckoned without their host when the official results reversed

their decision. Condolences did indeed pour in on the unlucky wight from all sides 'like oil poured out,' but the wound healed only a year later when a second attempt was crowned with success.

My connexion with the College as a student ceased with this treat, and with it also shall these reminiscences be brought to a close. A new and brighter era dawned on *Alma Mater* when the next year she reared her head atop of Edyah Hill. She has since brought forth sons who do honour to her name wherever their lot is cast, and to one or more of such sons shall I look forward with eager expectation for a chronicle that will give us an insight into her glorious record of subsequent years.

C. P. G.

### BIDE YOUR TIME.

When fortune treats you slightly  
And everything goes wrong,  
Remember that you still are free  
To labour and be strong.  
To him who bravely does his part,  
Misfortune is no crime,  
Just hold your grip and keep up heart  
And learn to bide your time.

The surest road to greatness lies  
Through hard and patient work,  
The glorious name that never dies  
Comes not unto the shirk.  
Fame sits upon the eminence,  
A pinnacle sublime,  
He who would win must seek her thence,  
Strive on and bide his time.

The man of hope and energy,  
Who keeps one goal in sight,  
Who goes his way with constancy,  
Will sometimes win the fight.  
The man whose life a glory lends  
To every age and clime,  
Is he whose purpose never bends,  
Who works and bides his time.

Go onward. O'er the future's hills,  
The dawn falls cool and sweet,  
Go onward. He can win who wills  
And bows not to defeat.  
Go onward, though your path may lie  
Through calumny and slime,  
The day will brighten bye and bye,  
Go on and bide your time.

And when the fight at last is o'er,  
The toil at last is done;  
When standing on life's farthest shore,  
Beneath her setting sun;  
Beyond the future's unbarred gate,  
The bells of heaven chime,  
And justice, love, and glory wait  
For him who bides his time.

## ETHNOLOGY OF KONKANI COMMUNITIES.

(Continued.)

12. The Konkani Brahmans, who must be distinguished from the Konkanasth or Chitpavan Brahmans, are known by the names of Gaud Sarasvats, Sarasvats, or Goan, Gomantaki or Konkani Brahmans. Claiming as they do to be chips of the Gaud Sarasvat Brahmans of Northern India, they trace their descent from the early pure Aryan colony that settled on the banks of the Sarasvati, a river identified by some with the Sarasvati of modern times (Sarsuti, near Thaneshwar in the Panjab), but as described in the Rig Veda identified by some with the Indus or even the Haracwati of the Avesta (modern Helmond, whose shifting course occupies at present the attention of the Seistan Boundary Commission).<sup>\*</sup> The Sarasvati Brahmans form the subject of an interesting episode in the Mahabharata. It is related in the Gada Parva of that famous epic that there lived on the banks of the Sarasvati a son of the Rishi Dadichi named Sarasvat, while a dreadful famine raged in India for twelve years and carried away thousands of people. Some Brahmans had recourse to Sarasvat and were entertained as his disciples. They numbered 60,000 or *Satsahastra*. Sarasvat Rishi, it was found, was enabled to bear the famine by living on the fish of the river Sarasvati, and his disciples also took to the fish diet as the only means of saving their lives. Whatever be the truth of this legend, it cannot be denied that a large number of Brahmans made free use of meat even in the times of the Mahabharata, a practice which many Northern India Brahmans still adhere to. With the Aryan colonization of Northern India, the Sarasvat Brahmans settled in various parts of the country, Sind, Rajputana, Tirhoot, Bengal (or Gaur) and other provinces. How and when they settled in Western India is related to us in the *Shahyadari Khand* of the Skanda Purana, *Mangesh Mahatmya*, *Konkan Khyana* and other books, which have recorded the traditions current among the people of their origin and settlement, with their

own versions of the events, which must be taken for what they are worth. Parashram ("Ram with the axe"), it is related, having reclaimed the land below the Western Ghats from the sea by hurling down his powerful axe, brought with him ninety-six *Shahanav* families of Brahmans from Tirhoot with their family gods, and granted them the most fertile and beautiful province in this land, namely, Gomantak or Gomanchal (Goa). They were distributed over sixty-six villages of the southern district, hence called *Shahashasti* or *Sashti* or *Salsette*, and thirty villages of the island (Ilha), or *Tisvadi*, altogether ninety-six (*Shahanav*) villages. The Brahmans spread themselves over the northern districts of *Bardesh* (twelve villages), *Kudal* and *Padne Mahals* and other parts of the Goa province. The Brahmans were called by the names of the villages in which they had settled as *Kushasthalis*, *Kelosikars*, *Bhalvalekars*, *Maynkars*, and also by the names of their districts as *Sasasthikars*, *Bardeshkars*, *Kudaldeshkars*, *Shenvis*, the last name being derived by some from the ninety-six (*Shahanav*) villages in which the ninety-six families of Brahmans were distributed.<sup>\*</sup> Each village constituted a complete self-contained corporation with all professional castes, the highest of whom were the Brahmans, entitled to special privileges in the control of the village administration and in certain perquisites or incomes from the village corporation lands.<sup>†</sup>

13. The original colony of Gaud Sarasvats is said to have received, as related in the *Mangesh-mahatmya*, further accession of immigrants of Brahmans from Kanya-Kubja or Kanouj, led by (1) Devasharma of the Vatsa gotra, (2) Lomasharma of the Kaundinya gotra, brother-in-law of Devasharma, and (3) Shivasharma

<sup>\*</sup> The other derivations given are:—1. From *Sheni* or *Shanbhog*, meaning writer or accountant, since the Gaud Sarasvats were largely employed in that capacity; but it may be that the word *Sheni* is derived from *Shahanav* and the meaning writer or accountant came to be attached to the word from the fact that the *Shahanav* Brahmans were employed largely as clerks. 2. From *Shahan* = wise and clever. No doubt the Sarasvats are wise and clever, but it is doubtful whether they can claim that quality as a monopoly.

<sup>†</sup> An exhaustive account was published by the Portuguese Government in 1526 in *Foral de Uo e Costumes*.

<sup>\*</sup> See *Vedic India*, of the "Story of the Nations" series, by Professor Ragozin.

of the Kaushika gotra, cousin of Devasharma. The first two settled in the village of Kushashthali, and the last in the village of Keloshi. It is said that they had been on their way to Rameshwaram, but that they were so struck with the beauty and spirituality of the place and so much enchanted by the hospitality of the people during their halt in Goa, that they converted their halt into permanent residence. The memory of Sharmas is preserved by means of figures placed before the images of the god Mangesh and the goddess Shantadurga, which the Sharmas are supposed to have brought from Tirhoot. This second colony of Northern India Brahmans seems to have greatly influenced the future destinies of the Kushasthalis and their kinsmen the Keloshikars, the effects of which are seen even in these days.

14. The Gaud Sarasvat Brahmans brought by Parashuram, as told by Shaha-yadari Khand, belonged to the following ten gotras:—

Exogamous and hyper-gamous subdivisions.

Bharadvaj, Kaushika, Vatsa, Kaundinya, Kashyapa, Jamadagni, Vasistha, Vishwamitra, Gautama and Atri. In addition to these, five more have founded their way into the community, viz., the Dhananjaya, Gargale, Stiankaping, Asha and Narshavya. Each gotra forms an *exogamous* subdivision, that is a group from which its male members cannot take their wives. There are not any subdivisions of the Gaud Sarasvats in Western India, as among some of their kinsmen in the north, of *hypergamous* nature, that arise from the custom which forbids a woman of a particular group to marry a man of a group lower than his own, and compels her to marry in a group equal or superior in rank.

15. The claim of the Konkani Brahmans to be the progeny of Northern India Brahmans brought to the Western Coast by Parashram should not be accepted without some caution. Parashram, the so-called incarnation of Vishnu, is supposed to be the author of several remarkable feats, the principal of which were (1) the reclamation of the coast lands below the Ghauts from the sea, a fact which is vouched for by the flora of the country, though it required no human agency; (2) the invasion of this part of the country

by the Aryans; and (3) the formation of the Brahman caste out of the people found there. It is probable that among the more advanced of Dravidian and other pre-Aryan peoples of India, there existed, as among the ancient British, Irish, Egyptian and Jewish nations, priestly as well as military classes. The earliest Aryan colonists, including Brahmans, having received these elements within the pale of Hinduism, could have found no difficulty in engrafting them on their own social system and in intermarrying with them, when marriage with strangers was not so strictly prohibited as now. The offspring of such marriages, when the parties were of more or less equal social rank in their own respective tribes, must have maintained their hereditary rank without degradation. Out of these elements there arose the majority of the Panch Dravid Brahmans. Their religious practices were profoundly affected by the Jainism which was paramount in Western and Southern India for several centuries before and after Christ, resulting in their adopting the rule of rigorous abstinence from the use of all animal food and other rigid rules of life prevailing among the Jains to an extent which has never entered into the habits of life and religious practices of the Northern India Brahmans. Now if Parashram is connected with the early invasion of Western India by the Aryans, which must have occurred some centuries before Christ, it would be preposterous to make him also the leader of the Gaud Sarasvat Brahman colony on the West Coast. If they had come with the earliest immigrants, how could they escape the influence to which the rest were subjected, as in the eating of fish, which under the name of sea-vegetable enters largely into the diet of many of them? Had they come with the early immigrants, they would probably have merged with the Maharashtra and other Dravid Brahmans. It must be borne in mind that the division of Brahmans into Panch Gauda and Panch Dravida is a modern one, being based on the modern geographical distribution of these communities. Had the Sarasvats stood out as a separate community from ancient times, their presence would probably have been marked in the distribution of the Brahmans. Moreover if Parashram had brought them at such an early date as is claimed, for the purpose



of performing sacrifices, how can we account for the little hold they have maintained as a priestly class over the lower castes, especially those of Goa? As a matter of fact there is not found a single Vaishya, Kshatriya, Shudra, or other lower caste, who have for their purohits or bhats a Konkani Brahman. On the contrary many Konkani Brahmans employ other Brahmans as their bhats. That the Konkani Brahmans have largely taken to wordly professions does not sufficiently explain their entire dissociation from the lower castes, who speak the same tongue. The only conclusion we can come to therefore is that the Gaud Sarasvats were a late importation to the West Coast, and as held by the late Dr. Bhau Daji, a great Shenvi scholar, not of much earlier date than seven or eight centuries ago.

16. It is asserted by some that the Konkani Brahmans have had some connexion with Bengal because of similar tendencies in certain sounds in both Bengali and Konkani, *e. g.*, nouns ending in *a* in Marathi and Hindi end in *o* in Bengali and Konkani, as *goda, godo*; both Bengali and Konkani incline to the *sh*, while Marathi inclines to the sound *s*. It is suggested by Beames, in his *Comparative Grammar of the Aryan Languages*, that these tendencies may be due to climatic influences of low-lying lands. This reason, however, hardly explains the facts. It has been also suggested that the tendency towards broader sound like *a* is due to Dravidian influences on the Sanskrit or Prakrit dialects from which Marathi and Hindi are derived, for in Sanskrit the termination of words like *goda* is *o* as in Konkani. Whatever the explanation may be of the facts, they cannot surely be due to any particular connexion between Konkani and Bengali; for Konkani has so much more in common with Marathi than with Bengali in the matter of inflexions and roots, that Konkani and Marathi should be regarded in the light of twin sisters, while Bengali is a distant cousin of Konkani. The error probably arises from identifying all the Konkani people with the Konkani Brahmans, whereas the Konkani non-Brahmans constitute the majority of the people speaking that tongue. The fact appears to be that Konkani had been long in process of formation among an Aryan people settled

in the South Konkan before the progenitors of the present Konkani-speaking Brahmans came to Western India and adopted that language, differing as it did then little from their own Northern India Prakrit dialect.

Further confirmation of the legend of Parashram's bringing the progenitors of the Goa Brahmans from Bengal or Tirhoot is sought in the facts that they, like the Bengalis, freely rub their heads with oil and also like them are fond of rice gruel, *pej*, and that the honorific 'bab' is probably corruption of 'Babu' in Bengali, and "Mangesh," the name of their well-known family god, is derived from "Monghya." But the use of *pej* and the practice of rubbing heads with oil and calling others by the title 'bab' out of respect or in endearment are very common along the Western Coast among other castes who needed no examples from Bengal to follow. It is also possible that the worship of Mangesh and other deities was adopted from the Konkani people of Goa, who had preceded the Sarasvat Brahmans.\*

Though many of the reasons assigned to prove the Bengal or Tirhoot origin of the Brahmans cannot hold water, the deep-rooted traditions among the Brahmans, confirmed by their habits and their physical characteristics, go far to prove that they hail from the north and are a branch of the Panch Gouda Brahmans that immigrated into Goa some centuries after Christ.

(To be continued.)

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

#### NO ROOM AT THE INN.

No place is there at the inn,  
Each room is filled with a guest,  
No place for the Holy Child,  
No room for Mary to rest.

Your heart, O man, is an inn!  
Oh, have you ever denied  
A room for the Holy One,  
A place for the Crucified!

—Grace Hibbard, in "California Violets."

\* *Bombay Gazetteer, Kanara, Vol. I. p. 139.*

## THE HISTORY OF THE DIOCESE OF MANGALORE.

### CHAPTER V.

CANARA UNDER VICARS APOSTOLIC, 1837-86.

(Continued.)

55. For several years after the transfer of the Mission to the Society of Jesus there was a good deal of trouble in connexion with the Administration of the Tellicherry Church. Father Louis Noronha, who had been Vicar there since 1877, became unpopular with some of the members, in consequence of which the Administrator sent in his resignation, whereupon a new Administrator was elected without reference to the ecclesiastical authorities. As this was against the rules of procedure in such cases, both the Vicar and the Pro-Vicar Apostolic entered a protest, but in vain. Father Noronha was then removed from the Parish and Father Stein was sent down from Mangalore in 1880 to set matters to rights. He succeeded in effecting a compromise, but the settlement was of short duration. Father Peter J. Baptist was then appointed Vicar, and he succeeded in having a new Administrator elected according to ecclesiastical rules. Before long, however, this new officer, who was a good man, resigned and a certain Mr. D'Cruz was elected in his stead. The new Administrator was a man of a different stamp, who began by asserting his independence of control on the part of his superiors in the management of the affairs of the church. The Vicar was soon made to feel that he had to be subservient to the Administrator, who held the keys of the almirahs and boxes and acted as if he were the master over all. This after a time became intolerable, and there being seemingly no help for it, the Vicar filed a suit in the Munsif's Court for the possession of the keys. The Munsif at the time happened to be one who had already given clear proof that he was unfriendly both to the Vicar and his party. The Pro-Vicar Apostolic meanwhile visited Tellicherry early in 1884, and called a meeting wherein he formally deposed the Administrator and appointed two Joint Administrators to act in his stead. The case

against the ex-Administrator had become very complicated on account of certain acts of his with regard to church property which were done in defiance of the Vicar. To check his contumacy and that of his abettors, the Pro-Vicar Apostolic excommunicated them, which had the effect of making them bolder. The case before the Munsif's Court seemed likely to be decided against the Church party, when fortunately a new Munsif was appointed who gave a decision on the merits of the case in favour of the Vicar. An appeal was carried before Mr. Lewis Moore, the District Judge, and the Pro-Vicar Apostolic was also proceeded against for criminal intimidation on account of his sentence of excommunication; but the Judge gave judgment again in favour of the Church party. Beaten there, an appeal was made to the Collector, Mr. Henry T. Ross, who declined to interfere. The case was then carried before the High Court of Madras, which confirmed the decision already given. After this the appellants gradually quieted down and many made their submission, among others the leader D'Cruz, at the approach of death, when by the grace of God people are generally brought to a sense of their duty.

56. When Father Dominic Torri, S. J., was Vicar of Milagres Church, Mangalore, from 1881 to 1886, he formed the design of instituting there a branch of the Sodality of Christian Mothers. This association was first formed in Lille, France, in 1850, and spread so rapidly that six years later the centre of the organisation was formally established in Paris. The Primary Association, united with that of Paris, has its headquarters in the Church of St. Augustine in Rome. The work of introducing it into Mangalore in 1882 met with a good deal of apathy and a fair amount of opposition, but after a year of patience and perseverance a sufficient number enrolled themselves as members to warrant affiliation with the Primary in Rome. The diploma giving it a canonical institution was signed in the Eternal City, February 12, 1883, and was obtained from His Grace the Archbishop of Tyre, Secretary to the Propaganda, through the Very Reverend Father Pacificus A. Neno, Commissary General of the Order of St. Augustine. The

Pro-Vicar Apostolic of Mangalore gave his formal approval of the foundation in Milagres Church on December 17th of the same year. The first President of the Sodality was Mrs. Juliana Coelho, who was ably assisted by Mrs. Regina Vas and Mrs. Josephine Saldanha. The growth of the Sodality has been slow but steady, its number rising from one hundred to another, till now (1903) there are in all three hundred and fifty on the rolls. A small side altar in Milagres Church served at first for their devotions, but early in 1887 the Junta of the Church, with the requisite sanction of the Bishop, granted them by registered deed a fine site 75x75 ft. to the south of the church upon which to build a chapel of their own. The plans were immediately drawn up by Mr. V. M. Fernandes and about Rs. 7,000 were soon raised to defray the cost of the building. The work was pushed on so rapidly that on the feast of St. Monica, May 4, 1887, the chapel was solemnly blessed by the Bishop of the Diocese. The funds were contributed chiefly by three Founders—Mrs. Josephine Saldanha, Mrs. Anne Mary Coelho, and Mr. Casimir S. Brito—who gave Rs. 500 each, and by the following Benefactors who contributed Rs. 200 each:—The Rev. John S. Abreo, Mr. Lazarus Domingos, Mesdames Sabina Teresa Coelho, Sabina Rego, Jane Albuquerque, Frances Abreo, Rose Brito, Seraphine Brito, Severine Brito, Anne Coelho, Mary Magdalene Coelho, Seraphine Domingos, Anne Esperança Gonsalves, Juliana A. Lobo, Natalie Lobo, Anne Frances Saldanha, Catherine Saldanha, P. F. Martha Saldanha, Seraphine Saldanha, Natalie Vas, and Miss A. M. Alice Saldanha.

A beautiful altar was erected nine years later, the most conspicuous feature of which is the altarpiece representing the Baptism of St. Augustine, which was painted specially for this chapel by the Italian artist Guadagnini, whose work on the cupola of the Cathedral of Bergamo has won him deserved celebrity. The unveiling of the painting was made the occasion of a grand demonstration by the Christian Mothers. It took place on March 19, 1896, and was graced by the presence of the Right Rev. A. Cavadini, S. J., then Bishop-Elect of the Diocese. The late Father Maffei, Rector and Principal of St. Aloysius' College at the time, delivered an appropriate lecture on the occasion.

The chapel is furthermore adorned with the following epigraph from the pen of the celebrated Father Angelini, S. J., of Rome:—

MONICAE · PATRONAE · COELESTI  
SACELLUM  
SOCIETAS · MATRUM · CATHOLICARUM  
A · FUNDAMENTIS · EXCITAVIT  
OMNIQUE · ORNATU · EXCOLUIT  
A · D · MDCCC · LXXXVII.

The following is a list of the Presidents of the Sodality from its foundation to the present time:—

1. Mrs. Juliana Coelho, elected February 12, 1883;
2. Mrs. Josephine Saldanha, elected October 26, 1884;
3. Mrs. Sabina Teresa Coelho, elected December 18, 1891;
4. Mrs. Mary Christine Saldanha, elected December 18, 1893;
5. Mrs. Juliana Coelho, re-elected December 18, 1895;
6. Mrs. Regina Vas, elected October 2, 1897;
7. Mrs. Juliana Lobo, elected June 21, 1899;
8. Mrs. Anne Frances Saldanha, elected October 2, 1901;
9. Mrs. Mary Christine Saldanha, re-elected October 2, 1902.

Since the establishment of this Sodality in Mangalore twenty years ago, great benefit has accrued from it to the whole Catholic community. "The hand that rocks the cradle rules the world," a well-known saying of a not so well-known American author, William Ross Wallace, aptly describes the part the mother plays in the affairs of the world. To make the Catholic mother the minister of the Church with regard to her children, she must be trained herself in the practice of Christian virtue. She will then become helpful in the formation of the character of her children and able to make her home that school for heaven in which she is the oldest and most approved teacher. The two noble Roman ladies, Princess Teresa Borghese, Duchess de la Rochefoucault, President of the Sodality in Rome, and Princess Altieri, Marchioness Teresa Patrizi, Vice-President of the same, have by their gifts and letters given great encouragement to the Christian Mothers. And when His Holiness Pope Leo XIII. was requested to bless the medals intended for the Sodality, he said with much feeling: "O yes, let me also touch those beautiful medals; may God bless the Catholic Mothers of Mangalore who will have the privilege of wearing them, and may they have the happiness to see all their fellow-citizens become Catholics."

## CHAPTER VI.

## CANARA UNDER THE HIERARCHY, 1886-1903.

57. On September 1, 1886, Pope Leo XIII. issued his Apostolic Letter *Humanæ Salutis Auctor* establishing a Hierarchy in India. The official proclamation was made in the Council of Bangalore, January 25, 1887, where the Bishops of Southern India assembled under the presidency of Monsignor Antony Agliardi, Apostolic Delegate and Archbishop of Cæsarea. According to the first arrangement Mangalore was a suffragan See, along with Trichinopoly, Mysore, and Coimbatore, of the Province of Pondicherry. This lasted till October 2, 1893, when it was attached to the Province of Bombay, along with Poona and Trichinopoly, this whole Province being under the charge of the Society of Jesus. Canara from 1887 ceased to be a Vicariate and took its place in the Hierarchy as the Diocese of Mangalore, its Vicar Apostolic becoming Bishop of Mangalore, as it is the rule to name dioceses after cities, generally the city where the Bishop resides. When Bishop Pagani returned from the Council of Bangalore in the month of February he was accorded a splendid reception by his flock. Soon after his return he appointed his Diocesan Council or Episcopal Curia, consisting of a Vicar General, the Very Rev. J. B. Rossi, S. J., Superior of the Mission; a Chancellor, the Rev. E. Frachetti, S. J.; a Fiscal Advocate, the Rev. J. B. Polese, S. J., and four Councillors, the Revv. A. Cavadini, S. J., T. Gallo, S. J., S. Zanetti, S. J., and J. A. Coelho, Vicar of Bantwal. In the beginning of 1888 the Diocese was divided into the three Varados of Bantwal, Pejar, and Kallianpur, over each of which was set a Vicar of Vara, which is another term for a Vicar Forane.

58. It has been seen how Goanese jurisdiction in India was affected by the Concordat and the Apostolic Letter *Humanæ Salutis Auctor*. In the Council of Bangalore a decree was issued on January 25, 1887, declaring that jurisdiction to be extinct in South Canara, which when published in the Diocese was received loyally in all

the parishes save Udyavar and Milagres, Kallianpur.\* The parishioners of Udyavar submitted after a short time and were rewarded by the Bishop, who built the facade of their church at his own expense. The majority of the parishioners of Milagres Church, however, clung to Goa, and appealed to the Holy See, the Archbishop of Goa, and the King and Queen of Portugal, to be allowed to remain under the Padroado. This opposition on the part of British subjects to a transfer from the jurisdiction of the Padroado to that of the Propaganda was singular, and has been attributed in part to the indiscretion of the Vicar, Father David Pereira, for the rest a good and respectable priest, who, already before the publication of the said documents, had notified his parishioners of the impending change and held out hopes to them that an exception might be made in their favour. Several of the leading parishioners who held church property which they were not inclined to give account of, much less surrender, and whose interest therefore lay in a continuance of the old regime, put themselves in open revolt as soon as the decree was published. Their first act was to close the church, whereupon Father David, who seemingly remained neutral, retired to Udipi for a few days. When he returned and found that the parochial house was also occupied, he withdrew and left for Goa soon after, leaving the church, house and all its appurtenances in the hands of the parishioners. Father Albert D'Souza, who had been appointed Acting Vicar, then arrived on the scene, but could not effect an entrance into either church or house. Mr. Ignatius Francis Luis, Muktesar and Administrator of the church property, thereupon filed a suit in the

\* The following is the text of the decree issued from Bangalore by the Apostolic Delegate, Monsignor Agliardi: "Omnibus et singulis præsentibus Literas inspecturis declaramus et decernimus vigore constitutionis SSmi. Dni. Nostri Leonis divina providentia Papæ XIII., quæ incipit "*Humanæ Salutis Auctor*" et Concordati initi S. Sedem inter et Regem Fidelissimum Portugalliæ, in tota regione seu Collectoratu Meridionalis Canara ex hac die in futurum extinctam esse jurisdictionem R. P. D. Archiepiscopi et Patriarchæ Goani, ac proinde omnes et singulos Christifideles et presbyteros a jurisdictione præfati Archiepiscopi et Patriarchæ jamdiu in ea dependentes, modo ab eadem esse exemptos, et ex nunc obligari ex obedientia S. Sedi debita et sub pœnis a jure statutis ut jurisdictioni R. P. D. Episcopi Mangalorensis subjiciantur."

Munsif's Court of Udipi, which dragged on from March to November 1887, when the rebels made a compromise and agreed to allow the priest to enter the house and church. It cannot be said, however, that he was in peaceful possession, for a number of the malcontents continued to make riotous demonstrations about the premises. While things were in this state it was announced that the Bishop of Mangalore was on his way to make his Pastoral Visit at Kallianpur, and Father Albert went as far as Moolky to meet him and report how affairs stood. When the rebels became aware of the Bishop's approach they profited by the temporary absence of the Assistant Vicar to occupy the house and church, the keys of which they had all along retained. The Bishop arrived and was aided by the police to enter the church, where he administered the sacrament of Confirmation notwithstanding the hostile attitude of the rebels, who, upon his departure, remained practically masters of the situation. The faithful party, on the strength of an injunction issued by the Magistrate, tried to oust them from the church and house, but did not succeed. Some time after, however, under the direction of Mr. Nicholas Brito, Magistrate, and Mr. Babu, Inspector of Police, the locks of both church and house were broken and possession secured. Meanwhile another injunction was granted at the instance of Mr. Luis to retain seventeen persons named from interrupting Divine Service in the church, but as this had no effect upon persons not named, a suit was filed in the Subordinate Judge's Court on April 16, 1888, against one Philip Luis and 558 others named, praying, first, for an injunction to restrain the defendants from preventing the lawful Vicar from residing in the parochial house and performing his duties; second, for a declaration to the effect that the defendants had forfeited their status as parishioners; and, third, for suitable relief, with costs of the suit. Mr. J. W. Best, the District Judge, on appeal granted a temporary injunction on December 12, 1888. The High Court on revision held that he had no power to do so, upon which he had the whole case transferred to his own Court and granted a second injunction on January 24, 1889. On February 11th Mr. Sujaet Ali, Head Assistant Collector, came from Udipi and declared the faith-

ful party to be in actual and exclusive possession, the legal effect of which declaration was to render aggression on the part of the malcontents an offence punishable under the law. For better security, however, a posse of police that had been posted about the premises was retained.

Another motive for precaution at this time was the danger the church was in of being made over to a suspended Goanese priest named Antony Francis Xavier Alvares, who had arrived in Mangalore from Colombo on December 31, 1888. This unfortunate man was born in Salsette, Goa, in 1837, and had been educated by the Jesuits in Bombay, where he was ordained priest in 1864, and for four years laboured as a zealous priest in the Bombay Mission until he got transferred to Goanese jurisdiction. After a time pride got the better of him and he aspired to ecclesiastical dignities, the episcopal mitre being the goal of his ambition. He was put under the ban of the Church by the Archbishop of Goa for his diatribes against ecclesiastical authority published in certain Goanese newspapers. When the Concordat and the Apostolic Letter *Humane Salutis Auctor* were published he went to Ceylon, where he lent his aid to some Goanese Catholics who refused to abandon the Padroado. For a time he set up an ecclesiastical establishment of his own and styled himself Prefect Apostolic of Ceylon, India and other parts, with the design to found a Catholic international Indian Church, independent and in no way connected with European clergy. He afterwards sought episcopal consecration from the Jacobite Mar Dionysius, Syrian Metropolitan of Malabar, who appointed him Prefect Apostolic, without episcopal consecration, on August 15, 1888, and commissioned him, in answer to the solicitations of the rebel parishioners of Kallianpur, to be "the pioneer of the Syrian Catholic and Apostolic Mission in Canara." He left Colombo on December 15th and arrived in Mangalore on December 31st. It happened that on the same day Father Hoene, S. J., who had been Principal of St. Aloysius' College and Director of the Sodality in Codialbail, was returning to Bombay, and a number of Catholic gentlemen and of the students of the College were assembled at the Bunder to bid him farewell. Just as they were awaiting the

Father's arrival from Codialbail, the boat bearing the fortunes of the Prefect Apostolic and the Syrian Church approached the landing-place and met with so hostile a reception that its occupant thought it prudent to land elsewhere. He then went on foot to Balmatta, where he was lodged by the Basel Mission, and began a series of long conferences with the leaders of the revolt in Kallianpur. A part of his plan of campaign was to create a schism in Mangalore, but that failed utterly, thanks to the obedience paid by both clergy and laity to the circular issued by Monsignor Pagani on December 31st, warning them to have nothing to do with him. This was followed up by a Pastoral Letter on February 7th, declaring that the intruding priest had been suspended some years back by the Patriarch of Goa, and declared excommunicated by the Archbishop of Colombo on November 28, 1888; that, furthermore, by submitting to the Jacobite Mar Dionysius he had become a schismatic and as such was deprived of all jurisdiction in the Catholic Church, consequently that the absolutions he might dare to pronounce or marriages to solemnize were null and void, and all his ecclesiastical functions sacrilegious. The faithful were therefore forbidden under divers pains and penalties to have any intercourse of a religious nature with the schismatic priest, or to give him any help by either deed or word in any schismatical attempt. To this Alvares, in his quality of "Prefect Apostolic of Ceylon, Goa and India," replied by a Pastoral, dated from his residence at Barkur on February 15th, in which he complained that "it hath concerned Us much to learn that Rev. N. Pagani, styling himself "Bishop of Mangalore," hath assumed to himself an authority of which he is not possessed, and hath had the temerity to publish decrees of excommunication against Our person and against Our authority."

The first overt act towards assisting the rebels took place on February 28th, when Alvares moved to Bramhavar, a village near Kallianpur, in company with some members of the German Basel Mission and some of the rebels of Kallianpur. Monsignor Pagani had taken the precaution to petition the Head Assistant Collector at Udipi, Mr. Sujaet Ali, to bind him over to keep the peace, so no actual attempt was made to occupy the church at Kal-

lianpur. A temporary chapel was raised at Nilavar, where for a few months Alvares exercised various ecclesiastical functions. As the rebels did not enter into his views to his entire satisfaction, he left the place in May for Cochin, leaving a certain Zephyrin Noronha, a priest who had come from the Archdiocese of Goa without leave of his Ordinary, to carry on the bad work. This newcomer was first warned by Monsignor Pagani on June 4th, to desist from his contumacy, but not heeding the warning, he was formally excommunicated on July 4th following. Some time afterwards another ecclesiastic from Goa associated himself with this schismatic priest. About the beginning of August 1889 Alvares was consecrated Archbishop, as Mar Julius I., of Goa, India and Ceylon. In January or February 1892 his followers in Kallianpur beheld him again among them, on which occasion he administered Confirmation to about two hundred and encouraged them to make new efforts to gain possession of the church.

Monsignor Pagani all this time made repeated efforts to win over the rebels. As they complained of Father Albert D'Souza, he offered them another excellent parish priest who, before the Concordat, had belonged to the Goanese Mission, but to no avail. Fathers Basil Barreto and Louis Fernandes were sent to Kallianpur in December 1888, and in January 1889 Father Martin Coelho was sent from Mangalore to induce them to submit, but all in vain. There were individual submissions, but the great mass remained obdurate, which was due chiefly to the way the leaders flattered the common people that Rome would grant their request to be restored to the Padroado or that the decision pending in the Civil Court would be in their favour. The same leaders, not satisfied with involving one parish in revolt, as early as 1887 sent emissaries to other parishes, notably Pejar and Agrar, to gain them over to their cause, but the zeal of the parish priests, especially of Father Basil Barreto, frustrated their efforts. A small paper in Bombay called *O Anglo-Lusitano*, edited by a certain Dr. Lisboa Pinto, was condemned by the Holy See on December 21, 1888, for the part it took in sowing dissension and keeping up opposition to what had been determined by the Sovereign Pontiff. Two sentences of the letter from the Secretary of State, Cardinal Rampolla, deserve

quoting here for the sake of the plain statement contained in them on the duty of loyal children of the Church towards the decrees and decisions of the Sovereign Pontiff. "Every one," says the letter, "knows that in the Catholic Church it is not permitted to laymen to mix themselves in discussions regarding religious matters, and to raise protests, even in the shape of petitions, against acts emanating from the Holy See and by it declared definitive after long and careful deliberation. To pretend to instruct the Bishops and the Supreme Pontiff Himself in what they should do for the good of souls and to preserve justice; to say that the Supreme Pontiff was not well informed when He prescribed certain rules of conduct to the faithful; to declare that the acts of the Supreme Pontiff determining the exercise of ecclesiastical jurisdiction were issued without knowledge of places and circumstances of time, and in violation of the rights of others, or that they are not binding on the consciences of the faithful, is a crime of intolerable presumption and shows a manifest will to ignite the flame of discord in the Church."

After the temporary injunction granted by Mr. Best on January 24, 1889, restraining the rebels from interfering with Father Albert D'Souza and his associates in the performance of religious worship in the church and cemetery and residing in the house, and from introducing into the charge any person calling himself a priest or otherwise who was not appointed by the Bishop of Mangalore, it was thought best to refrain from prosecuting the case any further, and it was consequently withdrawn in the month of March. But that the rents of the church might not be lost, four tenants were proceeded against in the Udipi District Munsif's Court. The case was transferred, by consent of both parties, to the District Court of South Canara at Mangalore, on the ground of the general importance of the case, and because it was in some respects a continuation of the former proceedings. After a postponement at the instance of the defendants, the case came up for hearing before Mr. W. J. Tate, on October 15, 1890, and was pleaded on the 25th of the same month, but was held over for consideration till December 31st, when judgment was delivered in favour of Mr. Luis, the Muktesar of the church.

The defendants having prayed for a revision of the case, it came up again on March 20, 1891, but judgment was reserved. On June 1st following, the day Mr. Tate left Mangalore for Coimbatore to be Acting Collector, he gave judgment reversing the one first passed, on the ground of some want of formality in the plaintiff's appointment. A new Junta of the Kallianpur Church elected Mr. Luis Muktesar, and the tenants were proceeded against anew before Mr. U. Babu Rao, District Munsif of Udipi. Judgment was given on August 1, 1892, again in favour of the plaintiff, but with a rider that Mr. Luis should give security before collecting the rents. The security was given, but an appeal against it was entered by the plaintiff before Mr. S. Subbayar, Sub-Judge of Mangalore, who set aside the security clause on February 17, 1893.

A month before this decision was given, the rebels had filed a more important suit in the same Court for the recovery of the church, the parochial house and the cemetery. The case was tried for the greater part of the year, until, on November 3rd, Mr. O. Chandu Menon, Subordinate Judge of South Canara, found for the defendants as follows:—

"I. that Kallianpur Church is a very ancient Roman Catholic Church dedicated as a trust for worship of God according to the tenets of the Roman Catholic religion and in communion with the Church of Rome;

II. that the plaintiffs having denied their communion with the Church of Rome by refusing to act in accordance with the *Concordat* promulgated by His Holiness the Pope and His Majesty the King of Portugal, have ceased to be the parishioners or any part of the congregation of the Kallianpur Church, and thereby lost their right to any possession, use or custody of church fabric, &c., or to any participation in the management of the temporalities of the church;

III. that the Kallianpur Church, according to the terms of the *Concordat* of 1886, has been placed under the Bishopric of Mangalore and that the Bishop of Mangalore is the proper authority to appoint Vicars of the Kallianpur Church;

IV. that according to the usage in Kallianpur Church and other churches in this country, the right of supervision and control of the management

of the temporalities of a Roman Catholic Church, as proved in this case, is vested in the Bishop of the diocese to which the church belongs;

V. that the right of management of trust property which the plaintiffs claim cannot, under any circumstances, be recognised when it is found that the exercise of such right would defeat the very object of the trust; and

VI. that the right of selecting office-bearers to a church by whomsoever exercised, the usage proved shows most clearly and emphatically that all such appointments were subject to the 'veto' of the Bishop of the diocese to which the church is attached.

Upon these findings I dismiss this suit with all costs."

An appeal was in due course carried before the High Court of Madras, where it was heard before the Honourable Sir Arthur J. H. Collins, Chief Justice, and the Honourable Mr. Justice Parker. It was before the Court on the 18th, 25th and 26th days of February 1895, and the following judgment was delivered on March 1st:—

"The plaintiffs sue under Section 30 of the Civil Procedure Code, claiming to represent the body of parishioners of the Milagres Church at Kallianpur, to recover possession of the Church, the Parochial house and cemetery, the property which they allege to be vested in them as it is an endowment made by their ancestors. They allege that up to 1887 and as far back as memory can carry, the Archbishop of Goa as representing the King of Portugal has appointed priests to the church, but by the Concordat of 1887 between the Pope and the King of Portugal the ecclesiastical and spiritual jurisdiction over the church has been transferred to the Bishop of Mangalore and that a Vicar appointed by that Bishop is now in possession. Plaintiffs allege that they have never consented to the Concordat and that the fabric and the properties of the Church are vested in them, but the Head Assistant Magistrate, under Section 145 Criminal Procedure Code, has declared the Vicar to be in possession. Hence the suit.

"The defendants deny that the Church and its properties belong to the parishioners, and allege them to be trust property dedicated for ever to the

worship of God according to the doctrine and discipline of the Roman Catholic Church, and point out that plaintiffs who have ceased to be Roman Catholics can have no title to the property and no control over the endowment.

"Complaint was made that the issues framed by the Subordinate Judge did not meet the requirements of the case,—but it is clear that the first three issues sufficiently raise the question of the plaintiffs' title. The Subordinate Judge has found against that title and if he is correct in that finding it is not necessary to go further.

"The plaintiffs have called nine witnesses including the 1st plaintiff and the 1st defendant. The testimony of the last witness, the 1st defendant, is entirely against their claim, and beyond the bare assertion of the other witnesses that the church fabric *etcetera* belongs to them there is absolutely no evidence of title. Documentary evidence there is none, and it is not even shown in whose name the church properties are registered in the public accounts. The plaintiffs are evidently uneducated people and densely ignorant. They state that they are now Syrian Christians, and say that they receive ministrations from some priest under the jurisdiction of the Patriarch of Antioch, who is the spiritual head of the Syrian Church,—but in the same breath they, one and all, declare that they belong to the same religion as the Padroado, namely, the Archbishop of Goa and the burden of their complaint is that they have been transferred to the jurisdiction of a Bishop appointed by the Propaganda. They clamour loudly to be retransferred to the jurisdiction of the Padroado Archbishop of Goa, and are apparently not aware that the Archbishop of Goa is a Roman Catholic Bishop deriving his spiritual authority from the See of Rome, and that their own evidence makes it clear that the church, of which they seek possession, has been from time out of mind a Roman Catholic Church, and that the endowments thereof are impressed with a trust for the worship of God according to the doctrine and discipline of the Church of Rome. The cross-examination of the plaintiffs' witnesses shows the most hopeless ignorance, and contradicts their own case over and over again. It is urged by their counsel that the church, which dates back to the sixth century,



must originally have been a Syrian Church,—but of this there is no evidence. Even if the fact be so, the character of the trust has long ago changed (See *I. L. R. II Mad.* 295). It is clear from the evidence of the plaintiffs themselves that as far back as memory can carry, it has been a Roman Catholic Church and under the jurisdiction of a Roman Catholic Bishop. There is still a Roman Catholic congregation, and whatever rights the “junta” appointed by that congregation may have in conjunction with the Vicar to manage the temporalities of the Church, it is evident that the plaintiffs can have none. Their exclusive proprietary title has not been proved; nor in any case could they have any title not subject to the burden of the trust, and as long as they repudiate the object of that trust they have disqualified themselves as members of the congregation from any right to participate in its management.

“The truth appears to be that the plaintiffs, who are very ignorant people, have been tools in the hands of others. Advantage has been taken of the old animosity of the Goanese party against the Roman Propaganda to fan the dispute, and the plaintiffs, while calling themselves Syrian Christians, really want to be under a Roman Catholic Bishop of their own choosing: No such liberty of choice can be exercised by them,—and the plaintiffs, if they accept the spiritual jurisdiction of the See of Rome, must also conform to the discipline of the Roman Church. As far as this congregation is concerned there is no shadow of a grievance, for if any benefit attaches to the patronage of the Royal House of Portugal the Bishop of Mangalore enjoys it equally with the Archbishop of Goa.

“We think the plaintiffs’ case has wholly failed, and dismiss the appeal with costs.”

59. In 1887 Father Stein laid the foundations of an institute that grew and prospered and effected great good in Mangalore. Seeing

The Ursulines, 1887-1903.

that there were many young women in Mangalore who for one reason or another remained single in the world, he formed the design of uniting them in a religious organisation after the fashion of the Ursulines founded by St. Angela Merici in Italy. The chief object of this institution is to give its members an opportunity to lead a kind of religious life in the world, to be nuns at home, and thus

obviate the dangers that are likely to beset young women left to themselves without an object in life and without the safeguards necessary to keep them in the path of virtue. Another object is to make them helpful in the performance of works of zeal and charity that come within their sphere. They render invaluable assistance by teaching Christian Doctrine in the churches and villages, attending to the neatness and decoration of the churches, visiting the poor and sick in their houses, and looking after waifs and strays wherever they are found. They are united under a Superioress whom they call the Mother of the Company, and meet once a week to listen to an exhortation from the priest who acts as their Director. They are generally dressed in black, with no ornaments or jewellery, and have no other distinguishing mark save a crucifix and ribbon. Those who wish to be admitted must make a year’s noviceship, after which they make a vow of virginity. Though the institution is primarily intended for maidens, widows are admitted in exceptional cases, and these take a vow of chastity. Their centre is at the Cathedral, where they meet weekly for their devotional exercises. With funds collected by them here and there they have built a pretty large two-storeyed house in the compound to the rear of the Cathedral, in which several good works are conducted. First among these is a day-school for poor girls, attended by more than a hundred pupils who would otherwise be left to their own devices to grow up in ignorance of all that is good and in family surroundings not always favourable to morality. The two Ursulines who have charge of the school reside there under good religious discipline. On Sundays they gather the poor children from the neighbourhood and teach them the Catechism. Furthermore, in the chapel attached to the same house, they have organised a sodality of the Children of Mary specially designed for the spiritual advantage of the class of children who frequent the school. The Superioress of the Company from the beginning has been Miss Nympha Fernandes, and she is just now thinking of devoting her whole time to the extension and consolidation of the work carried on by it. Every day proves more and more what a large and fruitful field there is for its zeal. The organisation has shown during the last sixteen years the amount of good it can accomplish and that there is a place for it in the

Diocese. It began at Easter 1887 with Seraphina Noronha, Martha Saldanha, and Juliana Rego, the last of whom afterwards entered the Carmelite Convent at Quilon. Two others, Sisters Mary Noronha and Josephine Coelho, passed from the Ursulines to the Sisters of Charity at the Jeppu Orphanage, and one, Sister Johanna Castelino, joined the sisterhood of the nurses in the Kankanady Hospital. Sisters Isabella Miranda, Paulina Minezes, and Sabina Coelho have gone to receive the reward promised to those who instruct many unto justice. The Ursulines at present number twenty-two.

60. Pope Leo XIII. was ordained priest on December 23, 1837, by Cardinal Odeschalchi, and so 1887 saw the celebration of his Golden Jubilee in the Sacred Ministry. In Mangalore the event was celebrated with a good deal of enthusiasm. Some months before the end of the year a committee was appointed to arrange the details of the local celebration and to collect objects of interest to be sent to Rome for the Vatican Exhibition. A goodly sum of money was also collected and forwarded to the Holy Father along with a Spiritual Bouquet of Masses, prayers and good works, which must have been very grateful to the Common Father of all the Faithful. The day chosen for a grand display of Catholic loyalty in Mangalore was Sunday, January 1, 1888, when a Pontifical High Mass was celebrated in the Cathedral in the forenoon, concluding with the *Te Deum* and Solemn Benediction of the Blessed Sacrament. In the evening the people assembled in their thousands before the Cathedral and formed into a torchlight procession, which wound part of its way through the Bazaar and around the Maidan to Milagres Church, where a platform was erected in front of the church, from which Solemn Benediction was given once again after the chanting of the *Te Deum*. The military band was in attendance, and the way was gaily decorated with evergreens and triumphal arches, all the Catholic houses being illuminated. The following day a grand fete was held on the Maidan for the benefit of some 2,500 children of both sexes, who were entertained round a number of marquees set up there. To mark this great event in the life of the Sovereign Pontiff, Mr. B. S. Saldanha set up a more enduring memorial by founding the Leo XIII. Jubilee Scholarship in St. Aloysius' College.

(To be continued.)

## SINE LABE CONCEPTA.

(Golden Jubilee of the Promulgation of the Dogma of the Immaculate Conception of Our Lady, December 8, 1903.)

Since first by wrathful Heaven's decree,  
Primeval man was doomed to bear,  
From his conception, taint and be  
The child of sin and Satan's heir;

And sons of Adam, yet to be,  
Were all, for his sin, thus enslaved,  
Nor e'er could hope God's face to see  
Unless by "cleansing waters" saved;

For thee alone the mortal doom  
Has been reversed, for "Wisdom built  
Herself a house", wherein no room  
Could be for touch of primal guilt.

Ay, ere the endless years began,  
God saw, conceived immaculate,  
The Mother of the Son of Man,  
The Virgin-Queen that changed man's fate.

O Miracle surpassing thought!  
O Gift beyond the heart's desires!  
O Mystery the Lord hath wrought,  
Which ev'n His mystic mind admires!

Through thee has flowed Salvation's stream  
To sinful man; through thee the gate  
Of Heaven is oped; through thee the dream  
Of God fulfilled to perfect state.

And Faith undimmed by restless doubt,  
And burning brighter every day;  
And longing Hope still seeking out  
Fresh certainties to cheer her way;

And Love, for the Beloved's sake,  
Finding, in all she loves, her trace;  
The Mystery, as proven, take,  
Of thy Conception full of grace.

And half a hundred years are past  
Since Christ's own Fold that Truth maintained,  
Though blind-eyed Heresy still cast  
The stain on thee, the one unstained.

And time shall roll; but as to-day,  
The splendour of that Mystery,  
Grown brighter, stronger, still shall sway  
Our hearts unto thy love and thee.

O. R.

# THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 1903.

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

## The Editor's Chair.

THE last day of the dying year will be the twenty-fifth anniversary of the arrival in Mangalore of the nine pioneer Jesuits who came to take over charge of the Mission from the Carmelites. Since then eighty-one European Jesuits have joined the Mission, of whom forty remain working for it in India and twenty have gone to eternal rest. Of the nine pioneers, the Right Rev. N. M. Pagani, Fathers Maffei, Mutti, and Stein are dead; Father Sani and Brother Meneghetti returned to Europe; Father Ehrle returned to the Bombay Mission in 1880 and is now parish priest at Dharwar, while Father Muller and Brother Francis Zamboni alone remain in the Mission to keep its Silver Jubilee.

With this issue the Magazine closes its second volume and the sixth year of its existence. Those who have preserved the twenty-four numbers possess a record of persons, places and things connected not only with the College but also with Mangalore, the District of South Canara, and many other places in India, which will prove of interest and service in the near and distant future. Although primarily intended as a record of the College, the Magazine has taken as its province all that concerns the country in which its alumni are destined to play an important part. Another service it has

always striven to render has been to encourage those who have gone forth into the world to employ their leisure time in self-improvement by the use of their pens and to train and form them to write passably correct English. A good deal has been done in this respect, and it is hoped that the future career of the Magazine may be even more prolific of good. The amount of labour entailed by the bringing out of a little periodical of this kind is known only to those who have ever put their hand to the work. Whatever success has been attained is due mainly to the hearty cooperation of those whose names are familiar to the readers of the Magazine and to the generous support given it by advertisers and subscribers.

\* \* \* \*

Since last June only one addition has been made to the Father Willy Memorial Fund, which stands at a figure ten rupees higher than was published then. It would be a fitting acknowledgment of the great service rendered the College by its first Rector and Principal if, on January 12, 1905, which will be the twenty-fifth anniversary of the opening of the College, a memorial tablet were unveiled in the College Chapel. Several old students have signified their willingness to contribute and we hope to announce in the Easter issue a substantial addition to the Fund.

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We regret that the continuation of Mr. J. M. Saldanha's interesting historical sketch of Bassein reached us too late to find a place in this issue. It is held over along with some other papers to begin the first number of our third volume.

\* \* \* \*

We beg to acknowledge the receipt of the following exchanges since Michaelmas:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Redwood, The Dial, The Pilot, The Beaumont Review, The Fordham Monthly, The Victoria College Magazine, The Harvest Field, The Cochin Argus, The Anglo-Lusitano, O Vinte e Tres de Novembro, La Revista Catolica, The Bombay East Indian, The Madonna, Catholic Opinion, The St. Ignatius Collegian, The Fleur-de-Lis, and The Malabar Quarterly Review.*

## College Chronicle.

**September 30th, Wednesday.**—Classes reopened to-day after the Michaelmas holidays. The last two matches of the Cricket season were played during these days. On Saturday a very interesting half-day match came off with the Mangalore Cricket Club, which resulted in a draw. On Monday the College Eleven met a combination team from all the other schools in town, and put another victory to its credit. The prolonged monsoon this year was very favourable to Cricket, but quite the reverse for the owners of paddy crops that could not be harvested on account of the continuous rain. The College rain-gauge registered 123.42 for the season up to date, and 15.41 in. for the month.

**October 2nd, Friday.**—Feast of the Holy Guardian Angels and patronal feast of the Junior Students' Sodality B. V. M. Father Repetto celebrated the Solemn High Mass in the morning at 7 o'clock, at which there was General Communion of the students, and preached at the evening service. Solemn Benediction of the Blessed Sacrament was given by Father Baizini.

**October 16th, Friday.**—Mr. P. Messinier, Acting Inspector of Schools of the Western Circle, visited the College and inspected the classes of the School Department along with his Sub-Assistant Inspector, Mr. P. G. Vanchi Aiyar, B. A., L. T., Udipi Range.

**October 18th, Sunday.**—There was a meeting at 6 o'clock in the evening in the Union Club Hall, with Rev. Father Rector in the chair, to listen to a very interesting lecture delivered by Mr. Jerome A. Saldanha, Sub-Judge of Sirsi, on Father Stevens' *Purana*. The author of the *Purana* was Father Thomas Stevens or Stephens, S. J., a member of a respectable Wiltshire family who entered the Society of Jesus in Rome in 1575 and came out to India in 1579. He was the only Englishman who is known for certain to have come to India up to that year. A detailed account of his life and labours in Salsette, Goa, appeared in this Magazine for Michaelmas '98 and June '99. The *Purana* is founded on the Old and New Testament and is written in a higher dialect of the Konkani language,

in which Padre Estevão, as he was popularly known, was a proficient. The work was finished in 1614, five years before its author's death, and was dedicated to Dom Fr. Christovão de Sá e Lisboa, Archbishop of Goa and Primate of the East, on April 29, 1616. It was approved by Father Francis Vieira, Provincial of the Society of Jesus at Goa, on June 22, 1615. It is divided into two *Puranas* or Treatises, the first of which contains licences, dedication, introduction and 36 cantos. The second is divided into four parts and 59 cantos. The whole work contains 11,018 strophes of four lines each, 4,296 of which belong to the first *Purana*, and 6,722 to the second. Editions of it were printed in 1626, 1649, and 1654. In 1647 it was revised by Father Gaspar of St. Michael, O. S. F., and in 1722 Father Pascoal Gomes de Faria, Priest of the Order and Habit of St. Peter, Prince of the Apostles, a native of Bathim in the parish of N. S. de Guadalupe of the Island of Goa, added 237 strophes to cantos 45, 46, 47, 48, 49, 50 and 51 of the second *Purana*. Strange to say not a single printed copy is known to be in this District or in North Kanara. The copies available are all in manuscript of about a thousand pages folio, which are treasured as heirlooms in several families. At the conclusion of the lecture the chairman proposed to the audience to have the *Purana* printed here in Mangalore, and met with a hearty response on the part of Mr. Martin Pais, who generously offered to guarantee the amount necessary to have a thousand copies printed in the format of this Magazine by the Codialbail Press.

**October 25th, Sunday.**—The annual Votive Procession to the Church of the Sacred Heart, Kankanady, took place in the afternoon at 4 o'clock. The usual time for this Procession in former years was the Sunday within the octave of Corpus Christi; but as the monsoon rains interfered with it year after year, it was resolved to change the time to the Sunday on or after the feast of Blessed Margaret Mary Alacoque, October 25th. The Sodality of Codialbail joined with the Faculty and students of the College, and everything went well till the end of the devotions in the church, which consisted of a sermon by Father Joseph Gioanini, of the Diocesan Seminary, Jeppu, and Solemn Benediction of the

Blessed Sacrament by His Lordship the Bishop. Just as the congregation was filing out of the church a violent storm broke that gave over half an inch of rain in a short time. The total rainfall for the month of October was 10.02 inches.

**November 12th, Thursday.**—Schools were held to-day as yesterday was a holiday on account of the Cathedral Parish Feast. The newspapers from Madras brought the sad news of the death there, early on Monday morning, of the Honourable G. H. Stuart, Director of Public Instruction, and the College Department was closed out of respect for his memory.

**November 15th, Sunday.**—The students of the Matriculation Class made their annual pilgrimage to the shrine of Our Lady of Pompei, Urwa, to obtain the help of the "Seat of Wisdom" in their examination, which is to begin on the 1st proximo in the Government College. At about 10 P. M. a heavy rain storm blew from the direction of the Western Ghats and registered 1.30 in. in the College rain-gauge in a very short time.

**November 18th, Wednesday.**—To-day the first mails since Saturday were received from Madras, the delay having been caused by numerous breaches in the railways and consequent isolation of that city. The storm that visited Mangalore on Sunday night was evidently part of that which damaged the railways on the East Coast.

**November 19th, Thursday.**—Sixty-four candidates from the primary schools presented themselves for the entrance examination for the First Form next year. To-day the College received from the Government of Madras a set of the four volumes of *The Scir Mutaqherin; or Review of Modern Times: being an History of India, from the year 1118, to the year 1194, of the Hedgrah.* By Seid-Gholam-Hoosein-Khan.

**November 21st, Saturday.**—Feast of the Presentation of the B. V. Mary and titular Feast of the Senior Students' Sodality. The Rev. Casimir Pereira, Assistant Vicar of the Cathedral, celebrated the Solemn High Mass at 7 A. M. and the Rev. C. J. Rego, Vicar of Urwa, preached the sermon in the afternoon. Solemn Benediction was given by Rev. Father Rector. When all was over the Band played.....

**November 24th, Thursday.**—Father Tatlock left Mangalore in the afternoon by the SS. *Bahaduri* for Marmugão, en route for Belgaum, to spend some weeks there for the benefit of his health.

**November 30th, Monday.**—Fathers Diomedes Gioanini and James Sampaoli arrived this morning from Bengal by the Shepherd SS. *Indravati*. The total rainfall for the month has been 3.70 in. and for the season 137.14 in.

**December 1st, Tuesday.**—The University Examinations began to-day. The F. A. candidates number 52 in the centre, and the Matriculates 154. Miss Greta Fernandez, daughter of Mr. J. L. Fernandez, Mangalore, appeared for the First-in-Arts Examination, the first instance of a female candidate from this District. For Second Language 30 took Canarese, 11 Latin, 9 Sanskrit, one Tamil, and one Telugu. Two took Physiography instead of Physiology.

**December 2nd, Wednesday.**—The Distribution of Prizes in the Diocesan Seminary, Jeppu, took place this evening at 6 o'clock. "St. Peter and Simon Magus," a historical drama in two acts, written for the occasion, was represented by the Seminarists. The Very Rev. E. Frachetti, S. J., in the absence of His Lordship the Bishop on his Pastoral Tour in Malabar, gave away the Prizes.

**December 3rd, Thursday.**—Feast of St. Francis Xavier, Apostle of the Indies. The Mass at 7 o'clock was celebrated by Rev. Father Rector. At the afternoon service Father Baizini was the preacher of the panegyric of the Saint, and Father Zerbinati gave Solemn Benediction. Father A. M. Colaço, S. J., arrived from Bombay this morning by the Shepherd SS. *Satrunji*.

**December 8th, Tuesday.**—Feast of the Immaculate Conception B. V. M. Father Sampaoli celebrated the Solemn High Mass at 7 o'clock. In the afternoon the *Te Deum* was sung, and Solemn Benediction was given by Father Minister.

**December 9th, Wednesday.**—PRIZE DAY. The twenty-third Annual Distribution of Prizes took place this evening at 6 o'clock, with Mr. E. B. Palmer as Chairman. In the first part of the programme the College Choir rendered in fine style, under Father Polese's baton, Auber's "Labourers' Chorus" from "Masaniello," Gounod's "By Babylon's Wave,"

Verdi's "Assassins' Chorus" from "Il Trovatore," and Battistel's "Triumph." After distributing the Prizes the Chairman delivered a short address on the work done by the Jesuits during the last twenty-five years in the Mission of Mangalore, and spoke of the inconvenience the B. A. students of this District are put to by having to go to Madras for their examination. The second part of the programme was taken up with "Sir Thomas More," a tragedy in four acts, in which the following was the cast of characters:—

HENRY VIII., *King of England*.....S. J. FERNANDES.  
DUKE OF NORFOLK, *Prime Minister*.....ELIAS COELHO  
SIR THOMAS MORE, *Lord Chancellor*.....EMMANUEL VAS.  
WILLIAM, *More's Son*.....MARK NORONHA.  
CROMWELL, *A Courtier*.....FRANCIS LOBO.  
SIR ALFRED ALLERTON, *Judge of the King's Bench* A. CASTILINO.  
*Sons of More, Judges, Witnesses, Citizens, Guards.*

## Be Kind to Each Other.

Ah! be kind to each other!

For little ye know

How soon ye may weep

The sad tears of woe,

For a brother, a sister, a friend loved and dear,  
Reposing in stillness on death's sable bier.

Be kind to each other!

For little ye know

How soon ye may weep

O'er a desolate home,

Or yearn for forms that have long passed away  
To dwell in the light of a happier day.

Be kind to each other!

And strive day by day

To render some kindness

To soften life's way;

And remember that friends the last ones should be  
To sneer at the faults in each other they see.

Be kind to each other!

For short is life's span;

We must crowd in its compass

All the good acts we can.

Each hour should recall as it passes away,  
Some being made glad by love's kindly sway.

## Personal Paragraphs.

THE Most Reverend Joseph Colgan, D. D., Archbishop of Madras, will celebrate the Jubilee of his sixty years on the Madras Mission on February 4th. His Grace has done more than yeoman's service during those three score years as Missionary, Military Chaplain, Director of the Diocesan Seminary, Vicar General, Vicar Apostolic, and Archbishop. Nominated in Private Consistory, May 1882, Bishop of Aureliopolis, *i. p. i.*, and Vicar Apostolic of Madras, he was consecrated in the Cathedral of Madras on August 24th of the same year. On November 25, 1886, he was promoted to the dignity of Archbishop and proclaimed at the Council of Bangalore, January 25, 1887. On the occasion of His Grace's Golden Jubilee, February 4, 1894, he was nominated Assistant at the Pontifical Throne by the late Sovereign Pontiff Leo XIII. *Ad multos annos!*

On Saturday, November 28th, Mr. Victor Lobo, grandson of Mr. Lawrence Lobo Prabhu, donor of the site of the College, was married in the Cathedral to Miss Anne Mary Albuquerque, daughter of Mr. J. S. Albuquerque, Fabriqueiro of the Cathedral and Municipal Councillor. The Very Rev. E. Frachetti, S. J., Vicar General and Superior of the Mission, assisted by the Rev. H. Buzzoni, Rector of the Seminary, and the Rev. J. Moore, Rector of the College, performed the ceremony and celebrated the Solemn High Mass. The sermon was preached by the Rector of the College.

Another of our old students, Mr. Antony Francis Theodore, was married in St. Teresa's Church, Girgaum, Bombay, on November 23rd, to Miss Mary Ann Correya.

Mr. Gregory Davis, Drill and Gymnastic Instructor in the College, gave a hostage to fortune on November 25th, when he was married to Miss Catherine Patrão, in the Church of the Immaculate Conception, Urwa, Mangalore.

Dr. P. F. Mathias, B. A. '94, Assistant Civil Surgeon, Mangalore, has been lately transferred to Vellore. Dr. L. W. Pereira has returned from Cochin to take his place.

Father Aristides Macri, S. J., arrived in Mangalore from Europe on Thursday, September 24th,

and is for the present stationed in the Diocesan Seminary, Jeppu. He is the ninetieth European Jesuit who has come to the Mission since the transfer a quarter of a century ago.

Father N. Vallet, of the Society of Foreign Missions, Bangalore, was a guest in the College on December 12th, along with Father M. Lunazzi, S. J., lately returned from Bengal.

On Wednesday, October 28th, His Lordship the Bishop of the Diocese ordained the following seven Seminarists Deacons in the Diocesan Seminary, Jeppu:—Rev. Francis D'Souza, Casimir Fernandes, Robert Meyers, William Pinto, Emmanuel Rebello, Leander Saldanha, and George Woolger.

On Rosary Sunday, October 4th, His Grace the Most Rev. Bryce Mueleman, S. J., Archbishop of Calcutta, raised to the priesthood sixteen Jesuit students of Theology in the House of Studies, St. Mary's, Kurseong, Darjiling. This is the greatest number ever ordained there at a time. The following are the names of the newly ordained and the Missions to which they respectively belong:—Fathers Casimir Saldanha, Vincent Newton, Francis Bertrand, Emil Caulet, Augustus Haas, George Gross, Aloysius Gnanapragasam, Marcellinus Turian, and Edward de Iturbide, of the Madura Mission; Fathers James Power, Francis Opdebeek, Louis Van Hoek, Camillus Van Hecka, Edmund Van Tichelen, and Francis X. Borsu, of the Bengal Mission; and Father Michael Chatagnier, of the Mission of Mangalore. Fathers Alphonsus M. Colaço, Diomedes Gioanini, and James Sampaoli have returned from Bengal after finishing their studies. They will be on the College staff next year along with Mr. Francis Tovini, S. J., who is back from the House of Studies, Shembaganur (Kodaikanal). Father Denis Fernandes will stay a year longer to pursue some historical researches in Calcutta.

The Mr. Lucian Noronha, mentioned elsewhere in this issue as a brilliant student of the first Matriculation and F. A. Classes that appeared from this College, died on April 7, 1884, at the early age of twenty-two years.

Mr. Piedade S. Alva, Matriculate of '87 and son of Mr. Joachim Alva, one of the Founders of the

College, has resigned his appointment in the District Engineer's Office, South Canara, and has taken up a large contract to keep the King's highways in order in the Udipi Taluk. He has also been appointed agent for this District for the emigration of Indian coolies to Natal, the first batch of whom is to be shipped to South Africa in January.

The Hon'ble Mr. G. H. Stuart, M. A., Director of Public Instruction, Madras, died at 12-20 A. M. on Monday, November 9th, after an illness of a fortnight's duration. The deceased was only fifty-one years of age at the time of his death. He was educated at Bishop Stortford School, among his schoolfellows being the late Mr. Cecil Rhodes. In 1870 he proceeded to Emmanuel College, Cambridge, where he took his degree of Master of Arts in 1874, and was elected Fellow of his College. Before coming out to India he became a Barrister-at-Law and was for a time Professor with Messrs. Wren and Gurney. His first appointment in the Madras University was as Principal of Kumbakonam College, which he held for three years, till he was appointed Acting Principal of the Presidency College. Besides being Principal, he was Professor of English Literature till 1890, when he became Professor of Mathematics, a post for which he was well fitted, as he was a Smith's Prizeman and a fifth Wrangler of Cambridge. In 1895 he became Principal of the Presidency College, and in March, 1899 he was appointed to act as Director of Public Instruction, in which appointment he was confirmed in the following November. Dr. A. G. Bourne, F. R. S., Professor of Biology in the Presidency College, has succeeded Mr. Stuart as Director of Public Instruction.

The Right Reverend John Gabriel Leo Meurin, S. J., Bishop of Ascalon, *i. p. i.*, Vicar Apostolic of Bombay and Poona, elected April 1, 1867, and proclaimed on June 4th following, was consecrated on February 2, 1868, in the Cathedral of Nossa Senhora de Esperança, Bombay, by the Right Reverend John Mary Tissot, Vicar Apostolic of Vizagapatam. He was born in Berlin, June 23, 1825, of a family originally from Boulay, near Metz, and having made his studies at Cologne and Bonn, was ordained priest on September 3, 1848, in Cologne, by Cardinal Von Geissel, Archbishop

of that city, who immediately appointed him his Private Secretary and Vicar of the Cathedral. Having entered the Society of Jesus on April 8, 1853, he laboured for some years in Germany before setting out with Father Joseph A. Willy for the Bombay Mission. He arrived in Bombay on October 27, 1858, and was successively military chaplain at Poona, Vicar of Candolim (Island of Salsette), Superior of the Bandora Seminary, Principal of St. Francis Xavier's School, Cavel, which eventually developed into St. Francis Xavier's College on the Esplanade. When Bishop Walter Steins, S. J., was created in 1867 Archbishop of Bosra, *i. p. i.*, and Vicar Apostolic of Western Bengal, Bishop Meurin succeeded him as Pro-Vicar Apostolic of Bombay and Poona, until September 10, 1867, when he received the Papal Bulls appointing him Bishop of Ascalon and Vicar Apostolic. From May 19, 1869, to December 10, 1870, he was in Europe attending the Vatican Council, and from April 22, 1876 to October 2, 1877, he was Visitor Apostolic of the churches of the Syrian Rite in Malabar. Father Nicholas Clarke, S. J., accompanied him as Secretary on this mission. On July 27, 1886, Bishop Meurin left Bombay for Rome, whither he had been summoned by Pope Leo XIII. in connexion with important questions concerning his Vicariate. On August 26th he had an audience with the Holy Father, and shortly after the publication of the Apostolic Letter *Humanae Salutis Auctor*, September 1, 1886, it became known that he was to return to Bombay no more, for he was created Archbishop of Nisibe *i. p. i.*, and Bishop of Port Louis in the Island of Mauritius. He arrived at Port Louis on November 8, 1887, and laboured there zealously till his death on June 1, 1895. Bishop Meurin was a very active worker. When stationed at Cavel he established a branch of the Society of St. Vincent de Paul and the Bombay Catholic Debating Club for the defence of Catholic Doctrine. The *Pastoral Gazette* for the use of the clergy was founded and edited by him, and to his initiative was due *A India Catholica*, for the Portuguese section of the community, under the editorship of Father Nicholas Clarke. In 1884 he began the *Indian Messenger* of the Sacred Heart. His mission to the Malabar was a signal success, for he

brought about the conversion of two congregations, many individuals, seven priests and that of the Chaldean Bishop Mar Jacob Abraham, *alias* Philip Jacob, who had been coadjutor to the notorious schismatic Bishop Elias Mellus. In December 1877, Bishop Meurin was empowered by the Holy See to absolve Bishop Mar Jacob, who had accompanied him to Bombay, from the excommunication he had incurred by his irregular consecration and schismatical invasion of Malabar. Bishop Mellus too made his submission to Rome in 1889, and was absolved from the excommunication pronounced against him by Pope Pius IX. and from other censures he had incurred. In 1879 Bishop Meurin preached at the consecration of the Cathedral of Allahabad. It was in this Cathedral that his successor, the Most Reverend George Porter, S. J., First Archbishop of Bombay, was consecrated on February 27, 1887, along with the Right Reverend B. Biederlinden, S. J., First Bishop of Poona, by Monsignor (now Cardinal) Agliardi, Delegate Apostolic in the East Indies. In 1891 there was issued from the Examiner Press, Bombay, a volume of over six hundred pages of Archbishop Meurin's lectures delivered before the Bombay Debating Society, along with controversial discussions with Dr. Mylne, Anglican Bishop of Bombay, and the late Rev. Luke Rivington, at that time a Protestant clergyman. In the same year he published in Port Louis a valuable little work on Ethics, a new edition of which would be welcomed in India and elsewhere.

The statement made in the Michaelmas issue of this Magazine that the exposition of the body of St. Francis Xavier in 1878 was the third of the kind that had taken place since the translation of his remains to the Church of the Bom Jesus, Goa, seems not to be correct. The Saint died on Friday, December 2, 1552, in the forty-sixth year of his age, on the island of Sancian, off the coast of China. On the Sunday following his body was buried in quicklime, and was exhumed on February 17, 1575. It was conveyed to Malacca the same year, and when it arrived on March 22nd the plague, which had been raging there for some time, suddenly ceased. About nine months after it was on its way to Indies. The ship called at Batticaloa and Cochin, and on March 15, 1554, anchored half a league from



Goa. The sacred remains were then brought to the Church of St. Paul with great honour and exposed to the veneration of the people for the first time. The coffin was opened two years latter for the first time, and again sixty years after, in 1615, when Father Claudius Acquaviva, General of the Society of Jesus, ordered the right arm that had baptised so many thousands, to be amputated and brought to Rome. Fresh blood flowed from the wound, which was reverently gathered and sent to Philip IV., King of Spain and Portugal. The arm was set in a silver case and kept in the Gesù in Rome, where it blackened and dried. It is said that the body lost much of its freshness after this, but Dr. Fryer attested in 1675 that it was then fresh and soft. After the Saint's canonisation in 1622, the body was exposed every year till 1686, when the practice was stopped on account of the indiscreet devotion of the people. In 1624 it was translated to the Bom Jesus, but it was not till 1655 that it was placed in the grand shrine of silver and precious marble given by the Grand Duke of Tuscany. The rich vestments in which it is clad were given in 1693 by Maria Sofia, Princess of Bavaria and Queen of Portugal. On April 2, 1755, a Royal Decree prohibited the opening of the casket without express leave from the Court of Lisbon. In 1774, by permission of John IV., King of Portugal, the Marquis Castello and the Archbishop of Goa examined the body, and both declared there was no sign of corruption. In 1782, on account of an idle story that the body had been stolen and hidden elsewhere, the casket was opened and the body was exposed for three days. The official report says it was much dried, was diminished in size, that the flesh and skin were much reduced, but that there was no sign of decay. After 1782 the body was not touched till 1859, when the first exposition in the nineteenth century took place. The number of pilgrims that flocked to Goa from all parts of India on that occasion is variously estimated at from two to three hundred thousand. An equal if not a greater number visited it in 1878, when a commission of medical men and surgeons declared that the body was in practically the same state as in 1782. The last solemn exposition took place in December 1890.

## The Cricket Season.

THE various College Cricket teams organised early in June, and for the four months of an exceptionally long and heavy monsoon they bowled and batted on every available occasion. Forty regular matches were played, either with outsiders or among the College teams themselves, and the total number of runs made passed forty centuries. What was most cheering to an observer of young Mangalore at play was to see the number of promising young bowlers that signalled themselves among the junior teams. There will be no lack of hands to hold high the College pennant if Ligory Sequeira, Thomas Suares, Bruno and Isidore Saldanha, Albert Abreo and Ligory Monteiro realise the promise of their youth. That there was cheering progress made by the different teams during the season was evinced by the fact that towards the end the scores were much higher than they were at the beginning. In the following pages account is given only of the matches played by the College Eleven against outsiders, in which it will be noticed that of the eight games played not one was lost. This signal success was due in great part to the excellent tooling of the team by Father Repetto, successor to the late Father Colombo as Prefect of Games. The Captain, N. Krishnappa, ably seconded by his adjutants Frank Lemerle and Shabas Fernandes, did all that was not done by Thomas Castelino and the rest of the team.

COLLEGE C. C. V. GOVERNMENT COLLEGE C. C.

*Played June 26th—College won.*

The King-Emperor's Indian Birthday was marked by the first match played with the Government College. It was a half-day match; wickets were pitched at 2.30 P. M., and having lost the toss as usual we were sent to bat. The ground was favourable to the bowlers, who, notwithstanding, took two hours to dispose of us for a score of 91, a third of which was run up by Shabas Fernandes, with a 'bat in hand' to his additional credit. The Government College then went in to bat, but Thomas Castelino and Krishnappa had them all retired to the tent at 5.20 P. M., with three runs to their credit. A 'follow on' was given them, in which they did better, putting up a score of 28 for six wickets.

Score:—

COLLEGE.

R. Tauro, c Keshava Rao, b Ramachandra . . . . .	19	M. Tellis, c and b Rama- chandra . . . . .	3
L. Castelino, c and b Ra- machandra . . . . .	2	N. Krishnappa, b Uma- nath Rao . . . . .	2
S. Coelho, c Soans, b Ra- machandra . . . . .	40	J. Moran, b Umanath . . . . .	0
S. Fernandes, not out . . . . .	31	D. Castelino, run out . . . . .	11
T. Correa, l b w, b Ra- machandra . . . . .	3	T. Castelino, b Karat . . . . .	1
F. Lemerle, b Umanath Rao . . . . .	2	Extras, b l, l b 4, n b 2 . . . . .	7
		<i>Total</i> . . . . .	91

GOVERNMENT COLLEGE.

T. Soans, c Krishnappa, b Castelino . . . . .	0	K. Ramachandra, b Caste- lino . . . . .	0
U. B. Subba Rao, b Krish- nappa . . . . .	0	N. Narappa, b Castelino . . . . .	0
B. Ramappa, b Krishnap- pa . . . . .	2	B. Koosaya, not out . . . . .	0
K. P. Keshava Rao, b Krishnappa . . . . .	0	N. G. Ramappa, b Caste- lino . . . . .	0
N. Umanath Rao, b Cas- telino . . . . .	0	H. Karat, b Castelino . . . . .	0
		M. Saroothama Pai, b Castelino . . . . .	0
		Bye . . . . .	1
		<i>Total</i> . . . . .	3

COLLEGE C. C. V. CANARA HIGH SCHOOL C. C.

*Played August 6th—College won.*

The College competed with the Canara High School to-day for the Inter-School Gymkhana Cup. Play began at 10.30 A. M. and by noon the High School team was disposed of for 28 runs. H. Vamana Rao (Captain) and S. Ambruth Rao made a stand for nearly half an hour till Thomas Castelino caught out one and bowled out the other. After this six wickets fell in quick succession to Castelino's splendid bowling. At 2.30 P. M. the College began to bat and quickly ran up a score of 109 for six wickets, Marian Tellis scoring 35 runs with seven boundaries in about a quarter of an hour. The innings was then declared closed and the High School went in and out for a score of 29, leaving the victory to the College by an innings, four wickets and 52 runs. Score:—

CANARA HIGH SCHOOL.

H. Vamana Rao, b T. Castelino . . . . .	5	K. Sunder Rao, b T. Cas- telino . . . . .	1
S. Ambruth Rao, c T. Cas- telino, b Krishnappa . . . . .	3	M. Raghavendra Rao, b T. Castelino . . . . .	2
A. Balakrishna Pai, b T. Castelino . . . . .	2	B. Subraya, not out . . . . .	4
Thiampanna, b T. Cas- telino . . . . .	0	Ragade Vittal Rao, b T. Castelino . . . . .	0
Annapaya Naik, c D. Cas- telino, b T. Castelino . . . . .	3	Timappa Heggade, b T. Castelino . . . . .	0
Iman Sahib, c Tellis, b Krishnappa . . . . .	3	Byes . . . . .	5
		<i>Total</i> . . . . .	28

COLLEGE.

R. Tauro, b Balakrishna Pai . . . . .	13	T. Correa, run out . . . . .	13
S. Fernandes, l b w, b Balakrishna Pai . . . . .	10	M. Tellis, b Ambruth Rao . . . . .	35
S. Coelho, b Balakrishna Pai . . . . .	10	N. Krishnappa, b Bala- krishna Pai . . . . .	23
		J Saldanha, not out . . . . .	5
		Extras, b 2, w b 3 . . . . .	
		<i>Total</i> . . . . .	109

COLLEGE C. C. V. MANGALORE UNION C. C.

*Played August 13th—Abandoned.*

Greek met Greek to-day on the Maidan, which was crowded with spectators to witness the two crack teams of the town at first-class Cricket. The College lost the toss as usual and was sent to the field. Krishnappa and Thomas Castelino shared the honours of the bowling between them, one taking three wickets and the other five. When the sixth wicket fell the score was only 32, but the seventh ran up the figures to three score and ten. The rest added only eleven more. Mr. Shiva Rao carried his bat with 39 runs to his credit. The College went to the bat and seemed to be gone to the bad when its seventh wicket fell, so poor was the score. Marian Tellis then came to the rescue and gave the fielders enfeebling exercise chasing the ball over the boundary line until the telegraph registered 61. While this was going on there was a little unpleasantness brewing which brought the game to a full stop. Mr. K. P. Vittal Rao, who had been bowling from the end where the College umpire stood, after being no-balled twice, changed to the other wicket, where he continued the same style of bowling until the College umpire again no-balled him. To this he objected, but as the rules of Cricket allow either umpire to no-ball any bowler, his objection could not be sustained. His request that the umpire should be changed was not acceded to, as it was not clear that he had failed in his duty otherwise than by not no-balling him from the beginning of the innings; but that was our to own damage. Score:—

MANGALORE UNION.

K. Bhavani Rao, b Krish- nappa . . . . .	1	M. Vittal Rao, run out . . . . .	17
K. Janardhan Shenai, b T. Castelino . . . . .	0	B. Koosaya, c Tauro, b Castelino . . . . .	2
K. P. Vittal Rao, run out Keshava Rao, b T. Cas- telino . . . . .	1	Shankanarayana, b T. Castelino . . . . .	0
G. Shiva Rao, not out . . . . .	39	M. Ananda Rao, b T. Cas- telino . . . . .	1
B. Bunyan, b Krishnappa . . . . .	7	Extras, b 2, w b 3 . . . . .	5
N. Bhavani Rao, b Krish- nappa . . . . .	8	<i>Total</i> . . . . .	81

COLLEGE.

D. Castelino, b K. P. Vittal Rao . . . . . 0	A. Lobo, l b w, b K. P. Vittal Rao . . . . . 6
R. Tauro, st, b K. P. Vittal Rao . . . . . 15	N. Krishnappa, b K. P. Vittal Rao . . . . . 4
S. Fernandes, st, b K. P. Vittal Rao . . . . . 0	M. Tellis, not out . . . . . 21
S. Coelho, b N. Bhavani Rao . . . . . 3	J. Moran, not out . . . . . 2
F. Lemerle, run out . . . . . 5	L. Castelino, did not bat
T. Correa, b N. Bhavani Rao . . . . . 0	Extras, b 2, n b 3 . . . . . 5
	<i>Total</i> . . . . . 61

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

*Played August 27th—College won.*

The Rector's Day found the College Past and Present on the Maidan at 10.30 A. M. The Present as usual lost the toss and was sent to bat at a very dangerous and sticky wicket, where two fairly good bowlers made the most of their opportunity. Rosario Tauro held his ground bravely against many odds till he totted up the highest score made in the game. Antony Lobo, Frank Lemerle, Stanislaus Coelho, Thomas Castelino and N. Krishnappa contributed double figures, and some minor contributions put the score at a safe 111. On the Past side Basil Saldanha and John M. Tellis put up a score of 51 out of a total of 68. The team had been only recently pulled together, so nothing very brilliant could be expected from them. Score:—

COLLEGE.

R. Tauro, b B. Saldanha 31	A. Lobo, b H. D'Souza . 15
L. Castelino, c Tellis, b H. D'Souza . . . . . 0	F. Lemerle, b B. Saldanha 12
S. Fernandes, b B. Saldanha . . . . . 2	M. Tellis, b B. Saldanha 0
S. Coelho, c B. Saldanha, b H. D'Souza . . . . . 12	N Krishnappa, not out . 10
T. Correa, c B. Saldanha, b H. D'Souza . . . . . 1	J. Moran, c Pereira, b H. D'Souza . . . . . 4
	T. Castelino, c Pereira, b Minezes . . . . . 14
	Extras, b 8, l b 2. . . . . 10
	<i>Total</i> . . . . . 111

EX-ALOYSIANS.

S. D'Sa, b T. Castelino . 0	J. M. Tellis, c T. Castelino, b Tauro . . . . . 20
Pereira, c Tellis, b Krishnappa . . . . . 1	T. Sheshappa, b T. Castelino . . . . . 0
V. Castelino, b T. Castelino . . . . . 1	H. D'Souza, c L. Castelino, b Tauro . . . . . 0
B. Saldanha, b Tauro . 31	M. D'Souza, not out . . . 1
E. Fernandes, run out . 3	Byes . . . . . 5
L. Saldanha, c Lobo, b T. Castelino . . . . . 6	
L. Minezes, b T. Castelino . . . . . 0	<i>Total</i> . . . . . 68

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

*Played September 17th—College won.*

The final for the Inter-School Gymkhana Cup for seniors was played to-day. The College won the toss for a wonder and sent the opposing team to the bat. Krishnappa took five wickets and Thomas Castelino four. Only one man succeeded in scoring double numbers, so efficient was the bowling. When our turn came we realised the truth of the saying, that "Cricket is full of glorious chances, and the goddess who presides over it loves to bring down the most skilful players." Six wickets went down for a very poor score, and some emphatic language was heard about the tent. The remaining five players, however, sent the ball flying to all parts and gave no rest and only one catch to any one. The boundaries alone made a baker's dozen. Rain set in towards the end of the game and prevented a second innings. Score:—

GOVERNMENT COLLEGE.

T. Soans, run out . . . . . 4	N. Ramappa, b Krishnappa . . . . . 0
U. B. Subba Rao, c T. Castelino, b Krishnappa . 4	K. Ramachandra, c Krishnappa, b T. Castelino. 1
N. Umanath, b Krishnappa . . . . . 0	H. Karat, b T. Castelino 0
B. Koosaya, b T. Castelino . . . . . 5	Sarathum Pai, b Krishnappa . . . . . 7
K. P. Keshava Rao, not out . . . . . 10	B. Ramappa, b T. Castelino . . . . . 0
N. Marappa, b Krishnappa . . . . . 1	Extras, b 2, w b 2, n b 1 5
	<i>Total</i> . . . . . 37

COLLEGE.

R. Tauro, b Umanath . 6	F. Lemerle, st, b Ramachandra . . . . . 41
S. Fernandes, c Karat, b Ramachandra . . . . . 9	M. Tellis, c Umanath, b Ramachandra . . . . . 18
S. Coelho, run out . . . . . 5	N. Krishnappa, run out 30
L. Castelino, b Ramachandra . . . . . 0	T. Castelino, b Ramachandra . . . . . 5
T. Correa, b Ramachandra . . . . . 7	J. Moran, not out . . . . . 28
A. Lobo, run out. . . . . 1	Extras, b 3, l b 2 . . . . . 5
	<i>Total</i> . . . . . 155

COLLEGE C. C. v. MANGALORE XI.

*Played September 26th—Drawn.*

Play began punctually at 2.30 P. M. with the College at the bat. The M. C. C. put six bowlers to take down the wickets, but they failed to keep

down the score in spite of their best endeavours. Through bashfulness the College refrained from declaring its innings when the century was turned. Had a whole day been given to the match it would have been far more satisfactory. The game was closed at 6.07 P. M. when four wickets were down for a fair score. Score:—

COLLEGE.

R. Tauro, b N. Bhavani Rao . . . . .	10	F. Lemerle, st Schmidt, b N. Bhavani Rao . . . . .	3
A. Lobo, c N. Subba Rao, b Moir . . . . .	11	M. Tellis, b K. Bhavani Rao . . . . .	24
L. Castelino, b Moir . . . . .	4	N. Krishnappa, b N. Subba Rao . . . . .	0
T. Correa, b N. Subba Rao . . . . .	40	J. Moran, b Moir . . . . .	22
S. Coelho, c Nowrojee, b Moir . . . . .	0	T. Castelino, not out . . . . .	22
S. Fernandes, b N. Bhavani Rao . . . . .	2	<i>Total</i> . . . . .	138

MANGALORE XI.

G. Shiva Rao, b T. Castelino . . . . .	0	C. Morgan, not out . . . . .	1
C. Schmidt, b Krishnappa . . . . .	0	T. E. Moir	} Did not bat
H. Latham, not out . . . . .	23	N. Bhavani Rao	
H. Harding, c Fernandes, b Krishnappa . . . . .	1	K. Bhavani Rao	
Major Hazell-Wright, b Krishnappa . . . . .	17	N. Subba Rao	
		Extras, b 5, w b 1, n b 1	7
		<i>Total (4 wkts)</i>	49

COLLEGE C. C. V. GOVERNMENT COLLEGE AND HIGH SCHOOLS.

Played September 28th—College won.

The Inter School Gymkhana Cricket has proved so far a one-sided affair, the College team being more than a match for any single school. A combine was made of picked players from all the schools to try conclusions to-day in a whole-day match with the victorious College team. The College won the toss, which, however, brought no better luck. Electing to bat, a shower came on that made it uphill work. Wicket after wicket fell till nine were down for 30 runs. A 'glorious chance' came now for some one. Marian Tellis and Thomas Castelino saved the situation and put the score at a safe figure before they retired. The Combine went to bat with everything in their favour save the bowlers, who put down all the wickets for 36 runs. The College then went in a second time for the last practice of the season, and ran up a score of 117 for seven wickets. Score:—

COLLEGE.

<i>First Innings.</i>		<i>Second Innings.</i>	
R. Tauro, b Ramachandra	2	b, Ambruth Rao	26
Emm. Vas, run out . . . . .	1	retired injured . . . . .	36
L. Castelino, c N. Ramappa, b Ramachandra . . . . .	10	b Keshava Rao . . . . .	12
A. Lobo, b Ramachandra . . . . .	0	b Ramachandra . . . . .	16
S. Fernandes, c Marappa, b Ramachandra . . . . .	4	not out . . . . .	1
T. Correa, b Umanath Rao . . . . .	2	c and b Umanath . . . . .	8
N. Krishnappa, b Ramachandra . . . . .	1	did not bat	
		c. Umanath, b Ramachandra . . . . .	7
M. Tellis, not out . . . . .	47	b Koosaya . . . . .	2
S. Coelho, c Marappa, b Ramachandra . . . . .	0	did not bat	
J. Moran, run out . . . . .	4	Extras, b 2, l b 3, w b 2, n b 2 . . . . .	9
T. Castelino, c Ambruth Rao, b Ramachandra . . . . .	2	<i>Total</i> . . . . .	117
Extras, b 4, l b 2, w b 1	7		
<i>Total</i> . . . . .	98		

SCHOOL COMBINE.

H. Vamana Rao, b T. Castelino . . . . .	0	N. Ramappa, c Tellis, b Krishnappa . . . . .	3
B. Bunyan, c Fernandes, b T. Castelino . . . . .	2	N. Marappa, b T. Castelino . . . . .	4
B. Koosaya, c L. Castelino, b Krishnappa . . . . .	2	M. Saroothan Rao, b T. Castelino . . . . .	3
S. Ambruth Rao, l b w, b Tauro . . . . .	14	K. Ramachandra Rao, c L. Castelino, b Tauro . . . . .	3
K. P. Keshava Rao, b T. Castelino . . . . .	3	B. Ramappa, not out . . . . .	0
N. Umanath Rao, b T. Castelino . . . . .	1	Bye . . . . .	1
		<i>Total</i> . . . . .	36

BOWLING AVERAGE.

	Overs.	Mdns.	Runs.	Wkts.	Aver.
T. Castelino	130	51	161	54	2.98
N. Krishnappa	103	30	169	27	6.25
R. Tauro	18.5	5	42	5	8.40
T. Correa	9.4	2	8	2	4.00

BATTING AVERAGE.

	Innings.	Runs.	Highest score.	Times not out.	Average.
M. Tellis	9	176	† 47	3	29.40
Emm. Vas	2	37	36	—	18.50
T. Castelino	5	63	† 22	1	15.75
J. Moran	6	60	† 28	2	15.00
R. Tauro	9	134	31	—	14.89
N. Krishnappa	8	77	30	2	12.84
T. Correa	9	98	40	—	10.89
F. Lemerle	6	63	41	—	10.50
S. Fernandes	8	59	† 31	2	9.85
A. Lobo	7	49	16	—	7.00
S. Coelho	9	49	12	—	5.50
D. Castelino	2	11	11	—	5.50
L. Castelino	7	35	12	—	5.00

† Not out.

## Varia.

THE following hints to young writers are given by Mr. Rowland Hall in a New York Magazine:—

Manuscripts for magazines should be written on white paper, six by nine inches. Never use foolscap. Write only on one side of the paper and do not fasten the sheets together.

It is better to send your manuscript without folding. Enclose self-addressed envelope and sufficient postage to return your manuscript.

Number your pages at the top. The title of the article or story should be written about the middle of the first sheet. Put your name and address in the upper left corner of the first sheet, and the number of words in your manuscript in the upper right corner.

If possible, have your manuscripts typewritten. If pen-written, only black ink should be used.

Do not expect editors to puzzle over poor handwriting. Write plainly. Leave some space between your lines and a small margin at both sides.

Words may be divided at the end of a line and carried over to the next, but a part of a word should not be carried over to another sheet.

It is not necessary to write to the editor a long personal letter. State that your manuscript is for sale at the usual rates of the magazine. It is not a good plan for young writers to set a price on their work.

Do not expect the editor to pass on your work at once. Editors of prominent publications have thousands of manuscripts to read.

Do not feel hurt if your manuscript comes back. Put it aside for a month. Then read it critically, and you will often see that the editor had a good reason for not purchasing. Feel grateful for all criticisms and suggestions.

Short articles find a more ready market than long ones.

Don't write unless you have something to write about. Go right into your subject with the very first sentence. Introductions are rarely necessary; if necessary, they should be very brief.

You will make your work ridiculous if you affect "fine writin'," or use expressions like "lurid glare," "hoarse sob," etc. Avoid useless detail; the history of the Creation was told in six hundred words.

Use clear, simple language. "He had just left" is better than "the echo of his departing footsteps had hardly died away."

Paragraph frequently. Let the points of your article stand out clearly. See that long and short sentences are properly proportioned.

In a news article adhere strictly to facts; leave opinion for the editorial page.

Three things are necessary to successful authorship: a live, interesting topic, the ability to get the most out of your topic in the least space, and judgment in finding a market for your work. Get a copy of a publication and study its purpose before trying to write for it.

Never submit anything for publication on which you don't feel you have done your best. Most successful authors find it necessary to write their articles several times. Even a good article may sometimes be sent to eight or ten publications before a sale is made.

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The following hints to writers come also from New York, copied from some directions given to authors by one of the largest publishing houses:—

A manuscript should not be bound, or the leaves fastened together in any way. A bound manuscript volume is cumbersome, inconvenient, and often very fatiguing to the reader to handle. Let the leaves be properly paged, and allowed to lie loose. The paging should always be consecutive, and not by chapters. *A manuscript should not be written on a sheet larger than letter size; a smaller sheet even than letter is preferable, commercial note being large enough.* A manuscript legibly written on small sheets is in a form most convenient for the reader—and for the printer, should it be accepted for publication.

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These rules for young writers are the late Sir Walter Besant's:—

1. Practise writing something original every day.
2. Cultivate the habit of observation.
3. Work regularly at certain hours.
4. Read no rubbish.
5. Aim at the formation of style.
6. Endeavour to be dramatic.
7. A great element of dramatic skill is selection.
8. Avoid the sin of writing about a character.
9. Never attempt to describe any kind of life except that with which you are familiar.
10. Learn as much as you can about men and women.
11. For the sake of forming a good, natural style, and acquiring command of language, write poetry.

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Lecturing on dictionaries at the Royal Institution, Dr. J. A. H. Murray stated that in the year 1604 was published the first attempt at a purely English dictionary, the *Table Alphabeticall*. The first book with the title of *An English Dictionary*

was published in 1623. These works were mainly compiled for the use of 'women and other unskillful persons.' In the year 1721 appeared the first attempt at a complete dictionary of the English language, remarkable also for the introduction of the etymological treatment of words—the of Nathaniel Bailey. The special feature of Dr. Johnson's dictionary, based on this, was the quotations, all gathered by Johnson himself and copied by six assistants. They were printed without verification or reference, and the proofs were not carefully read; hence many curious errors, the confusion, for instance, of coco with cocoa or cacao. The first marking of the pronunciation of words was due to Dr. W. Kenwick in 1791. With regard to the *Oxford Dictionary*, Dr. Murray explained that two thousand readers all over the world helped, one hundred thousand volumes were laid under contribution, and six million quotations, weighing six tons, were received. It was found that some words really had no existence, and though put in former dictionaries were merely printers' errors. A case in point was found by himself. In one of Stevenson's books he found 'charnel brean.' He could not understand it, and wrote to the author, who in reply said he had never corrected the proof, and that the real words were 'charnel ocean.'—*The Periodical*.

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Sir Courtenay Boyle makes an interesting plea for the purity of "The Coinage of Words" in a recent number of "Macmillan's Magazine." There are, indeed, too many "literary smashers" in the modern world, and there is no philological Mint which can claim that its superscription is essential to the legality of a word. In fact, one has to be wiser than in Horace's day to be certain of the difference between literary coins and counters. Science, as Sir Courtenay Boyle sadly observes, furnishes some of the worst offenders, and we have no desire to defend monsters like "phonolite" and "miocene." Yet such a criticism as that of Sir Courtenay might easily be carried too far. He thinks that it would be possible to ensure that every new term introduced by scientific people should be clearly intelligible from its derivation. "Every general name," he says with Mill, "should have a meaning steadily fixed and precisely determined." But to put this counsel of perfection into practice

seems to involve not only that we should thoroughly understand the thing that we are naming, but also that, if our conception of it changes, the name must change too. When a new scientific term is introduced, we can hardly ask so much as this of its inventors, who usually have to name a thing or a phenomenon before they have much pretensions to know all about it. Argon, for instance, we already know not to be so inert as it was considered when it was named, but are we to rechristen an element every time we discover a new property? Sir Courtenay is not absolutely clear on this point, but his objection to "electricity," as conveying false ideas, makes us think that he would go to a length to which few sensible people would follow him. After all, philology exists for man, and not man for philology—except at a German University.—*Daily News*.

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In regard to the new words of common speech that are always knocking at the door of literature and asking humbly to be admitted to that "sweet inn from pain and wearisome turmoil," as it must seem to them after experience limited to newspapers, history tells us that it is much harder than Sir Courtenay Boyle seems to suppose to be sure that we are rejecting the right words. As Coleridge says somewhere, an interesting essay might be written on all the attempts of past purists to ridicule new words and phrases which nowadays seem to have as good a right as any to the typewriters of the best authors. Ben Johnson, in a famous but not very delicate scene of "The Poetaster," invited his audience to laugh—exactly three centuries ago—at such absurd and unnecessary coinages as "retrograde," "reciprocal," "defunct," "spurious," "clumsy," "inflate," "strenuous," and "conscious," which he put on an equal footing with "ventosity" and "oblatrant." Can we be sure that in refusing "pom-pom," "motoneer"—which is American for the driver of a motor, it seems—and "undies," which is "smart" for what our old friend Ouida would call "lingerie," we are not similarly exposing ourselves to the scoff of a critic in the twenty-third century? Swift was just as angry with "battalions" and "ambassadors"—"polysyllables which will never be able to live many more campaigns"—as Sir Courtenay Boyle is with "quick-firing guns" and "Tommies." By all means let us fight to the

death against blunders like "ovation" for something more than a "triumph," and "transpire" for "happen"; but a popular new word that really expresses a new idea must be very bad indeed before we shall object to it on the ground of its origin.—*Ibid.*

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It seems quite impossible to eradicate some of the most familiar misquotations, which have got so firm a hold on the popular mind that neither dictionaries of quotations nor lectures in the press suffice to set them to rights. The *London Morning Post* says:—

It is curious to observe how many lines and phrases there are which have been habitually misquoted for so long a time that the inaccuracy has become crystallised, and the new form has taken the place of the old, even with people who profess some love for literature. The young person of average education will glibly quote "A man convinced against his will is of the same opinion still," regardless of the fact that conviction is the assent of the will to a particular proposition, and that what Butler wrote was "He that complies against his will is of his own opinion still," which is not, like the stock version, rank nonsense. The Bible does not tell us that "the tongue is an unruly member," but that it is an "unruly evil," or, according to the revised version, "a restless evil; it is full of deadly poison." Portia does not plead, in the words usually ascribed to her, that mercy "falleth like the gentle dew from heaven," but that "it droppeth as the gentle rain from heaven"; and Lorenzo, in the same play, distrusts "the man who hath no music in himself"—not "in his soul," which is the common version. Coleridge did not write "and not a drop to drink," but "nor any drop to drink." Prior's line was not "small," but "fine by degrees and beautifully less." Gray did not describe the "even tenor," but "the noiseless tenor of their way." Even our pastors now and then violate the rubric by putting "just" before "cause," instead of before "impediment," in publishing banns of marriage, and more than one biblical passage might be mentioned as being frequently misquoted. Yet time was when a slip of this kind was held to be almost as discreditable as a false quantity. The familiar misquotations of Milton's "Fresh woods and pastures new," and Pope's "A little learning is a dangerous thing," have been deplored times without number, and can never be got rid of.

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A chronogram is defined by the *Oxford Dictionary* as "a phrase, sentence, or inscription, in which certain letters (usually distinguished by size or otherwise from the rest) express by their numerical

values a date or epoch." Thus in 1666, when a day of national humiliation was appointed in the expectation of an engagement between the English and Dutch navies, a pamphlet issued in reference to the fast-day, instead of bearing the imprint of the year after the usual fashion, had this seasonable sentence at the bottom of the title-page: LORD HAVE MERCIE VPON VS. It will be seen that the total sum of the figures represented by the numerical letters (printed in large capitals) gives the requisite date 1666 (*Athenæum*, No. 2868). The word chronogram is said to have been first used in some verses addressed to the King of Poland in 1575. It is essential to a good chronogram that every numerical letter in the sentence must be counted. The following clever specimen appeared in the *Germania*, a German paper, shortly after the death of Pope Leo XIII.—

† LEO XIII.  
QVI QVINQVE ET VIGINTI  
ANNOS EX VITA FVIT  
PONTIFEX DEI  
IVBILAEI SVI ANNO  
MORTVVS EST  
REQVIESCAT IN PACE!

It consists of 93 letters (the age of the dead Pope), forming 20 words arranged in 7 lines (he died on the 20th day of the seventh month), and the figures added together give the year 1903.

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"What young lady of common gentility will reach the age of sixteen without altering her name as far as she can?" asks Jane Austen in her *Northanger Abbey*. A fine sample of the way she can ring the changes is afforded us by Miss Cyrille Lagrange in the *Rosary* (a New York publication) for October 1894:—

We used to call her Kitty when she crept about the floor,  
Which softened into Katie when she reached the age of four;  
Her wisdom and her manners and her many little tricks  
Made her Kit to all companions at the saintly age of six,  
But she grew so large and rapidly at school (then she was eight),  
That no one failed to call her by the pretty name of Kate;  
At ten her First Communion made her long to be, sweet one!  
Like Prato's dear Dominican, St. Catherine—a nun.  
At twelve, with tears, to convent halls she tearful went away,  
And Katharine, so sweet and good, came back, but with a K.  
Fourteen, and with simplicity of ancient days and style,  
She made it Kathryn—nor did we offend her with a smile;  
She graduates this year, my love! she's sweet sixteen,  
And when she writes, her signature is this: 'your own Kathleen.'

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History repeats itself in France. A little more than a hundred years ago Wordsworth wrote the following sonnet, entitled "Emigrant,"

Clergy," which has a very modern ring about it on account of the migration of so many religious from France to England, victims of the Associations Law:—

Even while I speak, the sacred roofs of France  
Are shattered into dust; and self-exiled  
From altars threatened, levelled, or defiled,  
Wander the ministers of God, as chance  
Opens a way for life, or consonance  
Of faith invites. More welcome to no land  
Than fugitives than to the British strand,  
Where priest and layman with the vigilance  
Of true compassion greet them. Creed and test  
Vanish before the unreserved embrace  
Of Catholic humanity:—distrest  
They came—and, while the moral tempest roars  
Throughout the country they have left, our shores  
Give to their Faith a fearless resting-place.

\* \* \* \*

The other day a gentleman, resident abroad, wrote to the head master of the English school where his son was being educated to say that he would like the boy, who was very young, to decide as early as possible to what occupation he would turn his hand. The master accordingly interviewed his pupil, and asked him to think over the question, and to come and tell him when he had made up his mind as to what he would like to be. Some days latter the little lad came to the head and declared that he had decided the important question. Quite seriously and in perfect good faith he said that he had decided to be—a retired bank manager.

#### ENIGMAS.

##### I.

A long or author does my first betoken,  
By one 'tis written, by the other spoken;  
To do my second both too often venture,  
Regardless this of facts—that free from censure.  
My whole denotes our joining in the practice,  
Or one who, poorly clad, by labour racked is.  
While insects chiefly ply the craft in bushes,  
The power of steam the human calling crushes.

29, x, '03.

H. S. B.

##### II.

Et verbum et nomen voluerunt me esse Latini:  
Ingratus nomen socius sum saepe laboris:  
Vos adeo verbum fingens, hortansque reposcens.  
Divide: diminuis numerum, at pronomine ditas.  
Retrorsum lege: nullo a me discrimine dicto.

L. Z., S. J.

Answers to the Enigmas in the Michaelmas number:—

I. Lealms, Alms, Psalms; II. Amore, More, Ore, Re.



#### OBITUARY.

SISTER M. BARTOLOMEA, one of the Sisters of Charity in charge of the Orphanage and Asylum at St. Joseph's, Jeppu, died on Monday, September 28th, at the early age of twenty-three years. The deceased Sister was one of those who came out to Mangalore last January from Italy. Shortly after her arrival she fell into bad health and the seeds of Consumption quickly developed in spite of all that medical aid could do to arrest them. Major and Mrs. Hazell-Wright were unremitting in their care of the deceased, but all their efforts could afford only temporary relief. The funeral took place on Tuesday morning at 7 o'clock in the Seminary Church, the Solemn High Mass of Requiem being celebrated by the Very Rev. E. Frachetti, S. J., Vicar General and Superior of the Mission. His Lordship the Bishop pronounced the last absolution at the grave in the portico of Mortuary Chapel in the Seminary grounds.

THOMAS LOBO, Matric. '82, son of Mr. Louis Lobo, Udiawar, died at Udiawar, Udipi Taluk, of disease of the brain, on March 13, 1903. At the time of his death he was a teacher in the L. F. Board Middle School, Udipi.

THOMAS D'SOUZA, Matriculate '97, died of Consumption at this residence at Codialbail on October 18th after a lingering illness. He was a clerk in the local Taluk Cutcherry (office). His remains were interred in the cemetery attached to the St. Francis Xavier's Chapel at Bejay, attended by the members of the Sodality of Immaculate Conception, Codialbail.

SYLVESTER MATHIAS died of Consumption at his home in Bejay, on Monday, November 9th, in the sixteenth year of his age. Last year he was a student in the Third Form, and about the time of the Lower Secondary Examinations in December, fell sick and was unable to appear for them. His schoolmates of this year's Fourth Form attended his funeral at Bejay Cemetery.

SEBASTIAN D'ME LLO, Matric. '96, son of the late Mr. J. M. D'Mello, died of Cholera at Trichinopoly on December 21, 1903, at the early age of 27. He was at the time of his death a Probationary Travelling Auditor for the South Indian Railway Company.

R. I. P.