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JOSEPHO · COLGAN

ARCHIEPISCOPO · MADRASPATANO

ADSTATORI · AD · SOLIVM · PONT · MAX.

LX · DIE · ANNIVERSARIO

EIVS · IN · INDOS · ADVENTVS.

MAGNA parens altrixque virum Juverna piorum,
Quae me nascentem gremio, tua cura, receptum
Sedula fovisti, teneris et ab unguibus unum,
Terris posthabitis udis, mihi causa fuisti
Deperiisse Deum verbis, longaque atavorum
Obiecta serie, ut quid ego, ipso in flore iuventae
Te liqui numquam posthac te forte videndam?
Cur ego, tot spretis terraeque marisque periclis,
Gentes ignoto petii sub sole repostas
Non vestris dulces quondam fruiturus amici
Amplius alloquiis, licet his quae pectora saepe
Sollicitant curas leniri posse sciebam?
Hoc Regi placuit summo. Sic Indica tellus,
Didime, terra tuo pulchre rubicunda cruore,
Atque operoso culta tuo, Francisce, labore.
Haec mihi nunc Patria est, hanc et complexus amore
Semper honoratam, dum vita supersit, habebo.
Quos mihi commisit pridem divina potestas
Summi Pastoris Romana in sede locati,
Assidue pascam dociles hic pervigil agnos.
Juvernae subit at quoties mihi dulcis imago,
Et repeto quot ibi juvenis percara reliqui,
Nunc quoque amara genas humectat gutta seniles.
Pallida mors animae ut primum subduxerit artus,
Fasque illi coelo genitae arces scandere coeli,
Salve, o vera mihi, clamabo, Patria salve!

Hic divi exoptata beabunt ora Parentis,
Vosque amplexabor dulces aeternus, amici.
Evenient, centum at totos cum expleveris annos,
Auspiciis Superum divino et Numine sospes,
Integer, ignorans longaevae damna senectae,
Tempore plura licet sint praeclare acta priore,
Mandatum in populum, meritis majoribus auctus.
Has dum delicias, Pastor dulcissime, tota
Mente manes, certaue capis spe munera, salve!
Nonne vides? Medium transcendit Aquarius axem
Coeli, sena tibi referens bis lustra serenus,
Ex quo Dius Amor, patria, carisque relictis
Omnibus, Eois Calaminae te appulit oris.
Fortunata dies, albo signanda lapillo!
Quis bona verba neget? Nullus non sponte fatiget,
Omnibus precibusque Deum, queis, optime Praesul,
Addat et ingenuis celebret tua facta camenis!
Hic memoret forti toleratas pectore curas.
Pascua at ille Gregi laudet jam tuta luporum,
Hic canat instructam studio ac pietate juventam,
Partaque Virginibus bona, Te duce, parta maritis.
Te plebs ima colit Patrem, te summus honorat
Delicium gentis, columenque tuae et decus Urbis.
Pectora vincit Amor! Quis non testatur amorem?
Te...! Strepit icta fides. Positis te, Praesul amande,
Poplitibus veneror, jungoque sacrae oscula dextrae.

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OUR MARTYRS.

I. FATHER ANTONY CRIMINALI,
PROTOMARTYR OF THE SOCIETY OF JESUS.

On August 15, 1534, St. Ignatius of Loyola and his six companions, St. Francis Xavier, Blessed Peter Faber, James Laynez, Alphonsus Salmeron, Nicholas Bobadilla, and Simon Rodriguez, met in the church of Our Lady of Montmartre, Paris, and laid the foundation of the Society of Jesus. "It was not without significance," writes a modern historian, "that it first saw the light on a spot watered by the blood of the apostle of France [St. Denis], a fitting birthplace for an Order whose records bear on every page the crimson stain of martyrdom." The first name on the glory-roll of seven hundred and forty of its sons who have sealed with their blood their faith or the love of their vocation was a missionary in Southern India named Father Antony Criminali, whose career it is the purpose of these pages to sketch.

To Sissa, a village in the Duchy of Parma, Italy, belongs the honour of being the birthplace of the protomartyr of the Society. The date of his birth is given as April 7, 1520, and the names he received in Baptism were Peter Antony. His parents, who were well-to-do landed proprietors, were singularly pious and very popular with their neighbours. They were blessed with a large family of sons and daughters, of whom the subject of this sketch is the best known to us. The legal profession seems to have been a hereditary calling in the family, and it is to this that some ascribe the origin of the family name, since as judges and advocates, they had a good deal to do with those who had put themselves on the wrong side of the law.

Antony spent the years of his childhood and adolescence in the bosom of his family in his native village. We are told that he had received from nature a temperament of perfect peacefulness and equanimity, which made him naturally amenable to the supernatural impulses of grace. He soon became noted for those virtues which adorn the lives of saintly youths, being especially remarkable for his devotion to the Blessed Virgin Mary, to whose sanctuary, about half a mile from Sissa and known to this day as the "Santuario della Madonna delle

Spine," he was often a devout pilgrim. His early education was received at the hands of two priests who were friends of the family, and as soon as he was able to apply himself to more systematic studies he was sent to Parma, which city had lately been ceded by the French to the Holy See, its civil administration being in the hands of Pier Luigi Farnese, while the ecclesiastical vested in Cardinal Guido Ascanio Sforza. In his eighteenth year he put his foot irrevocably within the sanctuary, by receiving the order of subdeaconship. Just at this time an event took place in Parma which had much to do in shaping his future career.

Towards the middle of 1539, Cardinal di Sant' Angelo Annio Filonardi was sent by Pope Paul III. as Apostolic Legate to Parma and Piacenza. He was accompanied by Fathers James Laynez and Peter Faber, two of the first companions of St. Ignatius, who improved the occasion by preaching a very fruitful mission and giving the Spiritual Exercises to a number of well disposed persons. A good priest, Pezzani by name, introduced the young Antony to Father Faber, under whose direction he made the Spiritual Exercises. In the November of next year Antony went to Rome as a pilgrim, alone and on foot, and was received by St. Ignatius into the house of the Society on probation. When about to see the crown of his desires to be admitted into the Society, his mother died, and his father, to whom he was very dear as the Benjamin of the family, called him home. St. Ignatius counselled him to go, but in a few days he so gained over his father that he was allowed to retrace his steps to Rome to enter the Society. In the month of April 1542 he was admitted as a novice and soon gave such proofs of sterling virtue that he was chosen by St. Ignatius to be sent out to India in the wake of St. Francis Xavier. He had however first to complete his studies, and for this purpose he was sent to Coimbra along with Father Lancilotti and three other Jesuits. The party travelled on foot as pilgrims through the north of Italy into Savoy and thence to Avignon, having in their company the afterwards celebrated Peter Ribadeneira, then a lively youth of fifteen years of age, who was on his way to Paris with another companion. From Avignon those destined for Coimbra journeyed along

the foot of the Pyrenees into Spain and Portugal, where they were welcomed by the Superior, Father Simon Rodriguez, on August 29th. The time that elapsed before sailing for the East was spent in the study of theology, and on January 6, 1544, Father Criminali was raised to the priesthood. In the spring of that year five Indiamen, fitted out by Ferdinand Perez Noronha, were to leave Lisbon for Goa, on one of which, the *Burgalesa*, Fathers Criminali and Lancilotti were booked to sail. The flotilla dropped down the Tagus on April 22nd, and started on its long and perilous voyage of twelve thousand miles. The voyage from Lisbon to Goa in those days generally took six months, and was attended with danger from pirates in addition to the ordinary perils from the calms on the Guinea Coast and the storms in the rough-blown seas about the Cape of Good Hope. Ships were dispatched but once a year and sailed in company. They carried a motley multitude of Government officials, soldiers, merchants, and adventurers of every sort, many of whom left their country for their country's good. Scurvy and other diseases attendant on long voyages played awful havoc among the crews and passengers, so that it was a common practice for those who cared about a decent burial to carry a winding-sheet with them. Of the five vessels mentioned one foundered, one stopped at Zanzibar and another at Cochin, while the *Burgalesa* abandoned the voyage and returned to Lisbon, leaving only one that succeeded in making the port of Goa. Father Criminali was soon back in Coimbra, where Father Rodriguez, to test his courage, offered him his choice either to return to Italy or venture on another voyage to the Indies. The Father humbly answered that he was ready for one or the other, but that he considered himself unworthy to labour on the Indian Mission.

A favourable opportunity offered itself the following year, when "The Lion of the Sea," Don João de Castro, thirteenth Governor of Goa, set sail with a convoy of six men-of-war of the first class. In his company sailed our two Fathers, to whom was added, Father João Beira, a native of Galicia in Spain. The fleet left Lisbon on March 29th and made the voyage in five months, dropping anchor off Mormugão, the ordinary landing place

in those days, early in September. St. Francis Xavier was not in Goa at the time, but his representative, Father Paul of Camerino, welcomed them in the College of St. Paul, which at that time had not yet definitely passed into the hands of the Society. Its first Jesuit staff was made up of Father Lancilotti as Rector and Professor of Rhetoric and Grammar; Father Paul of Camerino as Spiritual Father and Superior of the Mission; Father Beira held a post somewhat like that of Minister, and Father Criminali acted as Prefect of the Church and Prefect of Health.

This arrangement lasted only a few months, for St. Francis Xavier wrote from Malacca on December 16th of the same year, ordering Fathers Criminali and Beira to proceed at once to Cape Comorin to join Father Francis Mancias, whom he had left on the Fishery Coast along with four native priests. Father Criminali was appointed Superior of all those who were labouring on the Coast. In this capacity he traversed every month the two hundred miles of its extent, visiting all the stations established at intervals of about twenty miles. The people among whom the missionaries had to labour were chiefly the Paravers, the real native dwellers of the soil and fishers of the deep. In addition to these there were some fanatical Mahomedans, many of whom had been driven away from Cochin by Albuquerque, and a handful of Portuguese officials and traders. Another class to be counted with were the Badages, a fierce race of mountaineers who had come down from the confines of Vijayanagar and were then settled in the range of mountains running down to Cape Comorin. They were extremely hostile to the Paravers as well as everything Christian and Portuguese. The Paravers were naturally those with whom Father Criminali was most concerned. Though in great part still idolaters, they were not altogether ignorant of Christianity, for there is a tradition that the Apostle St. Thomas founded among them a Christian community. When St. Francis Xavier went to the Fishery Coast there were twenty thousand Christians, which number was doubled during his brief apostolate there, and increased tenfold after Father Criminali's three years of missionary work. An untoward event occurred about the middle of the year 1549 that gave

Father Criminali the coveted crown of martyrdom. Accounts vary in detail as to how this was brought about, but the following seems to tally best with what is narrated by historians of the Mission.

Some Portuguese had been stationed for a time at a place called Badala, now known as Vedalei, which lay at the extremity of the Ramnad peninsula opposite the island of Remanacore, or Rameswaram, between India and Ceylon. There they constructed a redoubt and dug a trench that impeded access from the mainland to a famous temple on the island, which was then and still remains a place of great resort for Hindus from far and near. The garrison consisted of only forty soldiers, under the command of John Fernandez Correa. According to their policy in those days, the Portuguese authorities showed scant courtesy to idols and their worshippers. Relations naturally became very strained between the Brahmins who served the temple and the little garrison. To rid themselves of the troublesome presence of the Portuguese, the priests of the temple secretly invoked the aid of the Badages, who sent down a horde of six hundred men to wipe out the Feringees. Several writers set the number at six thousand, but Father Cipriano, S. J., in his account says they numbered five or six hundred. The smaller number was quite equal to the task, for the little fort was poorly equipped to stand a siege, having scarcely any munitions. Correa therefore resolved to abandon it and take refuge with his men on board a Portuguese vessel. The little garrison was already safe on board and the vessel lay at anchor at a short distance from the shore. Father Criminali, who had been in the neighbouring villages, arrived at the fort at this juncture, and finding it deserted, went aboard the vessel and pleaded with Correa not to abandon the poor Christians to the fury of the Badages. He begged the officer to buy off the enemy, or at least stand by and see the Christians carried out of harm's way in boats to the rocks and islets off the shore. Correa replied that as a Portuguese he would never stoop to beg or buy peace from barbarians, that he would not jeopardise the lives of his men in so unequal a contest, and that Heaven might protect the Christians as it had done so many times before. The soldiers

begged Father Criminali to save his own life by remaining on board with them, but he was determined to die with his Christians if need be. He immediately went ashore to cast in his lot with the Christians who were flocking together and calling for help. The Father, with tears in his eyes, entered a church hard by and after a short prayer set himself to work to save as many as possible. The old men, the women and the children were quickly put aboard the Portuguese vessels and the native fishing craft, while many of the young men, who were almost amphibious from their long practice as divers and fishers, swam to places of safety. The others who remained on the shore were exhorted to die bravely rather than abandon their Faith. Some fled to the fields and others took refuge in the church, whither Father Antony was following to encourage and console them, when he heard a loud war-whoop and beheld the van of the force of Badages advancing towards him. Believing that his hour was come, and burning with the desire of martyrdom, he threw himself upon his knees and began to pour forth his heart in prayer. The Badages, however, passed him by, perhaps out of reverence, but more likely to give their first attention to a group of Christians on the shore who were trying to escape. A skirmish took place in which the Badages lost fifteen, but slew six of the Portuguese with arrows and arquebuses. The Father meanwhile pursued his way to the church and was met by a second band, before whom he knelt as before, upon which one of the barbarians advanced towards him and reverently raised him to his feet. Continuing on his way towards the church, he encountered a third detachment and knelt again to offer his life to God. Again he would have escaped unscathed had it not been for a Mahomedan who, following in the rear of the Badages, thrust a lance into his left side. This fact is interesting as bearing witness to what Monsignor Zaleski states in his work, *Les Martyrs de l'Inde*, that it was the Mahomedans, and not the Hindus who put to death most of the martyrs of India. At the same time a young Indian who had been converted and baptised by Father Criminali, and who ever after served him as a catechist with the greatest fidelity, was felled to the ground and hacked to

pieces. Roused by the sight of blood, the assassins tore the soutane off the Father's back, shreds of which they waved aloft as trophies. Wishing to die as did his Lord and Saviour, he assisted them when they divested him of his blood-stained shirt and handed it to them. He then rose up and made a new effort to regain the church, to die at the foot of the altar, but finding that he was pursued, he turned his face to the enemy and was pierced with two spears, after which his martyrdom was completed by a sabre-stroke that severed his head from his body. The Badages then carried the bleeding trophy on the point of a lance to the temple of Remanacore, according to one account, but according to another to the abandoned fort of Badala. Thus died in the thirtieth year of his age the proto-martyr of the Society of Jesus.

After slaughtering a number of Christians, the Badages demolished the fort and the church, and then betook themselves to the temple, where they held a regular Satan-at-home during the night. The following day they returned to their mountain homes. After their departure the Christians flocked to the shore to mourn over the remains of the martyr, and not having implements to dig a grave, they scooped a hole in the sand with their hands and there reverently interred them. On the morning of the next day Antony Correa, nephew of the commander of the fort, had a proper grave dug in which the holy martyr was laid. In the course of time, however, the winds and the waves so obliterated all traces of the burial-place that Father Antony Gomez, S. J., who had all the likely places along the shore dug up, failed to find them. The martyrdom of Father Criminali and his catechist took place on the island of Pamben in the month of June, 1549, though some set it as May 25th. They were martyrs in the strict sense of the term, for *non pœna, sed causa facit martyrem*, and here we have an instance of death inflicted to preserve the worship of idols. In the Bollandists, so careful and precise in the use of terms, we read "*Antonius Criminalis pro fide interfectus ab Infidelibus in India.*" As to the exact place of the martyrdom there is some uncertainty. Monsignor Zaleski is of opinion that it took place in the island of Pamben, but the common belief is

that it occurred at the most southerly point of the promontory where now stands the mission station or Residence of Punicale (Punnaikayal). Moreover, a chapel is pointed out at the present day at Badala (Vedalai) which is said to be the tomb of the martyr. Pamben is an island that could not be easily reached by the Badages, and besides there were few Christians there. There is a tradition, however, that the Portuguese disinterred the body of the martyr and buried it in the island, where they had some property.

Father Criminali was a man of great virtue who spared no fatigue of mind or body in his labours for the good of souls. So prudent and affable was he that all appealed to him in their controversies and differences and submitted to his decision. His humility, obedience and single-mindedness made so great an impression on St. Francis Xavier that he wrote to Saint Ignatius from Cochin, January 26, 1549, in the following terms about him:—"Antonio Criminali, with six others of the Society, is in the Promontory of Comorin. He is in truth, believe me, a holy man—a man made for work in these countries; and as you have many in Europe like him, I want you to send a good number of such out here. He is Superior of the others in the Comorin Mission. He is wonderfully dear to the native Christians and to the heathen and Mussulmans, and I can hardly tell you how the Fathers and brethren under him love him." Father Henry Henriquez, his successor as Superior on the Fishery Coast, likewise wrote to Saint Ignatius in the highest praise of the martyr's virtue; and Father Cipriano, his companion in the mission, wrote in like terms, adding, among other things, that it was in recompense for his spirit of Holy Poverty that he died destitute even of his clothes. It is said that he says it would be a whole volume to describe the exalted virtues he observed in him. John III., King of Portugal (1521-1557), sent an account, through his ambassador, to Pope Julius III. of the life and saintly death of the martyr, and had his praises sounded from the pulpits of his kingdom.

Popular devotion has long given this great servant of God the title of Venerable, and even of Blessed, but according to the usage of the Church the title of Venerable is applied only when a decree

is issued in Rome authorising the introduction of the cause of Beatification by the Congregation of Rites, or when a Pontifical decree in favour of the heroic sanctity or martyrdom of a servant of God has been published. The process has not come to that stage yet, but there is a good prospect of the cause being soon taken up and Father Criminali being raised to the honours of the Altar.

F. T.

FOR A GOLDEN JUBILEE.

Of all God's world that is
 Gathered about His Knees
 I think there is none better,
 Or holier, or greater,
 Or surer Him to please
 Than an old priest.
 The white upon his hair,
 His figure bowed and spare,
 His hands grown old in reaping
 Christ's Harvest for His Keeping;
 O Holy hands they are
 Of an old priest!
 Of such a one I know,
 His hair hath got the snow,
 Handsome he is and stately,
 Though years have bowed him greatly,
 God's Gentleman, I trow
 Is my grand old priest!
 His hands have lifted up
 Christ's Sacrificial cup
 Ten thousand times and over;
 Yea, faithful friend and lover,
 He sits with Him to sup,
 This honoured old priest.
 The fifty years have run,
 Each jewelling his crown;
 His place is made in Heaven,
 Fair as the sun at even,
 The robe is golden spun
 For God's old priest.
 That yet will not be worn
 Till many a year be born;
 Nay, may God leave us rather
 Our well-loved Friend and Father,
 And leave us not forlorn
 For our old priest!

MAY 24TH, 1890.

Katharine Tynan.

INDUSTRIAL EDUCATION.

Among the various subdivisions of the educational problem which the Government of India has undertaken to solve, there is none which presents greater difficulties than the subject of this article. From a recent leader in the *Madras Mail* (23rd January) it is gathered that the result of the effort the Government of India made in this direction has left matters very much where they were. It is disappointing that a commission appointed with so much care should have produced such feeble results; but it has long seemed to me that, as the writer in the *Madras Mail* says, the complex nature and extension of the question has never yet been thoroughly understood. The question is such a big one that it is not easy to grasp, and to it therefore it is far from easy to apply an effective remedy. We have always regarded the problem from its educational side and have imagined that sound industrial and technical education was all that was required to develop the arts, manufactures and industries of the country, and it is to be feared that a good deal of money has been consequently mispent in the endeavour.

Here in Madras a most elaborate system of technical and industrial examinations was established about twenty years or ago by one of the most energetic and well-intentioned Directors of Public Instruction we have had. That system is still in force almost as it was inaugurated, and what has been the result? In Technical subjects a large number of candidates have passed and a large number of liberal scholarships have been drawn annually by successful students. Has the result been that these scholarship holders are now, some of them at least, experts in the subjects they took up? By no means. In most cases, so far as my experience has gone, these scholarships have been held by students in Arts Colleges with a view to obtaining at very little trouble to themselves a monthly sum of money that helped them to eke out their hotel expenses while reading for their degree. On the subjects themselves very little interest was bestowed. Obviously, under the circumstances of the introduction of these studies, the instruction was very inferior, the teachers being themselves in most cases learners,

reading just a little ahead of their pupils. It was of course taken for granted that this state of things would right itself in time as the demand grew, but there never has been any real demand beyond that of the scholarship holders. One evidence of the lack of demand may be deduced from the fact that these technical examinations led to nothing: they were not even a pass to Government employ in any department of the state. Government did not honour their own examinations, e. g., the technical test in Elementary Telegraphy did not open the door, as might have been expected, to the Government Telegraph Department, though this test was in fact harder than that required for admission to that Department. The Railways for the most part preferred to train their own men. And so with other technical subjects.

The scheme for industrial tests seemed at one time to be more practical. It opened at least a means to Missionary Societies for training their Famine orphans to some useful trade, and this looked very hopeful. As a rule the industries adopted have been carpentry, blacksmith's work, weaving, cane-plaiting and lace-making. Fairly good results have been obtained and some excellent work has been turned out in a few of these schools; but the organisation of these schools and the training of the lads required an outlay that not many schools could afford, and the result has been that successful schools of this kind may be counted on the fingers of one hand. Where these schools have been successful, as at Nazareth and Karur, the result achieved has indeed been very good work and profit to the school; but what has been the effect on the industries of the country? There has been no appreciable improvement in these industries even in the neighbourhood of the schools themselves. The fact is, the work done is work done with European tools and European methods, and these are not in demand beyond the school limits. Indian artisans are too conservative or too apathetic to adopt them. They decline to consider them and do not see the advantage of them. It is very like their attitude towards Arts Schools when, under the operation of the famous Despatch of 1854, general education was first offered to them. They saw only that during the precious years of youth, when

it had been their custom to make money out of their sons, they were asked to lend them for the purpose of being instructed in letters, the prospective advantage to be derived from which they did not then see. So now with Industrial Schools in the case of artisans, whom it has always been very difficult to persuade to send their boys to school. If it were possible to persuade them that European methods of work and the use of European tools means a distinct gain, they would no doubt seek them and use them; but how is this to be arrived at in a country where people do not care for superior workmanship? They are content with what they have been accustomed to, and it is far cheaper. It is, then, not surprising that these schools have not made any impression on the industries of the country.

Let me take another case, that of Agriculture. This has been a matter far too large for Missions to take up, from an educational point of view. Government, however, has done so and has established an Agricultural College that has now been at work at Saidapet for many years; but notwithstanding all the power and influence of a Government institution, what effect has it had in improving the methods of agriculture in the country? Annually the various Districts of the Presidency have been presenting one or more students to undergo a course of training in agriculture at Saidapet. These students are, during their course of study there, maintained at Government expense by means of stipendiary scholarships, and are then bound, as I understand, by a contract to return to their districts and lecture on agriculture to their unlearned fellow-countrymen, and are even given a grant of land and stock under certain conditions with which to illustrate the advantages of the improved methods they have been taught. Doubtless the idea was that these men would settle down on these farms to an agricultural life, and, by the aid of their improved knowledge give a practical proof of the advantages they had received, and that thus in course of time people would come to understand how advantageous it was to adopt these methods. More than a generation has now passed since this experiment was first inaugurated, and by now, one might expect some visible results in the shape of an improved agricultural system would

have followed; but, so far as I am aware, this is not the case. It would be interesting to know what percentage of the men thus trained at Saidapet are now turning their instruction to good account for the benefit of the country. I fear it would be found that these stipendiary scholarships have been utilised merely as a livelihood while they were at Saidapet, and that agriculture was pursued by them until such time as they were able to get a footing in some Government Revenue or Judicial appointment, and that then it had been abandoned for the less laborious and more congenial occupation of quill-driving. If I am right in my conjecture, the money, time and labour spent in their agricultural education have been expended to no useful purpose, so far as the main object in view is concerned.

Assuming that I am correct in my facts, and I judge from what I have heard and seen, the training of youths in superior methods of handicraft or technical knowledge or farming has not so far done much to advance the welfare of the country. The intentions of the originators of these schemes were well-meant and seemed to promise fair, but, as we see, were misdirected. The idea no doubt was that the people for whose benefit they were devised would be charmed by the superior work turned out in these schools and would at once see that it was to their advantage to adopt the new methods; that the possession of the technical knowledge in book-keeping, mechanics and drawing would at once create a market in the mercantile world for the services of the holders, while an increased produce would result from the improved agricultural process. All this has been found, however, to be mere building castles in the air. We had reckoned without our host. First, the superior workmanship was not appreciated: the mercantile community preferred men trained by themselves to holders of technical certificates. Nor is this to be wondered at when we recall how, even in England, high authorities have proclaimed that merchants and traders preferred to train in their own methods young men who had received a good general education, to taking technically qualified men trained in the technical schools. As to agriculture the ryot preferred his own time-honoured ways of ploughing, manuring and sowing to the more costly and

scientific ones bumptious youths from Saidapet sought to urge upon them. It is clear, then, that some other plan than mere pecuniary inducements to study, which, as it appears to me, have been misused, must be tried if the industries of India are to be any way improved.

In fact the *Madras Mail* points out that it is not instruction precisely that was or is wanted. It has been like training a man to drive a locomotive when the only means of locomotion at hand was a waggon and team of horses or bullocks. His knowledge was of no use to him. We were teaching new methods of handicraft to persons who had not the required tools at command. We taught them how to finish their work and turn out a good article, but so long as the only market where they could offer their goods for sale was equally well satisfied with an inferior article that was cheaper, the superior work could find no sale. I do not wish to be misunderstood to say or even to imply that industrial instruction is useless in itself, or that industrial schools are not needed in India, but that industrial instruction has not produced by itself the effects intended, and in the circumstances, could not have been expected to do so. Something more was required.

This I think is the more apparent in the light that the general and increasing decay of Indian industries has thrown upon the question. It was in the hope of checking this that industrial schools were started, but for reasons already stated they have not proved successful. In Southern India, for instance, tanning, shoe and harness making, weaving and metal work have gradually declined almost to the verge of extinction, having been ousted by cheaper and better European articles. Cotton, as we all know, can be sent to Europe, manufactured and sent back here for sale at cheaper rates than can be turned out by the local hand labour. Trichinopoly jewelry, once so famous, lives now only in the past. It was not so twenty-five years ago. Similarly with the rest. The state of Indian industries has therefore become a matter that is exciting serious attention.

What is to be done? We cannot afford to look on unconcernedly, but at least experience has taught us that the remedy does not lie in any system of

mere scholarships. The *Madras Mail*, in the article which I have referred to, speaks of "new industries, new methods, new processes for carrying on old industries so that the artisan classes, instead of being a century behind the rest of the world, may be abreast of the foremost manufacturing nations." This is very well and very true, but how is it to be brought about? Fairly enough the writer says this is a subject not to be treated in the limits of one article, nor do I propose to attempt it. I do not pretend to be an expert in the matter. I have had just sufficient experience in it to have learned on the one hand that scholarships and examinations on the lines of the Technical examinations is money and time wholly thrown away, and on the other that the trades once so flourishing in this part of India have disappeared, and I hear the same complaints from other parts of the country. If, therefore, I now essay to write about it, it is not with the idea of adding anything very new to the general stock of knowledge on the subject, but simply with a desire to keep alive the interest of those who have had better opportunities of studying the matter and to stir up those whose interest it ought to be to look into it, to do so; for it is clear that the industries of the country are at stake, and in so difficult a matter as that of their resuscitation, every additional voice raised in its behalf is a gain.

Once more the writer in the *Mail* shews a good lead when he says that it is "not education for her artisans but pioneers and men of originality and enterprise" that India wants, and he approves the intention of the Government of India to establish Technical scholarships as calculated to produce such men. Now I have, I think, shewn that "mere scholarships" have not been productive of much good in the past and I do not see that scholarships, apart from some scheme which will permanently secure the turning of the knowledge acquired by the help of scholarships to the account of the trade or industry taught, are likely to be more profitable in the future than they have been in the past. Something is required to secure that a youth trained to an industry will pursue that industry through life and make it his trade or profession. To effect this it will have to be made clear to him that he will be enabled thereby to gain an honest livelihood;

while his skill and knowledge must be of a kind that will give him a real interest in it and make him take an honest pride in advancing it, so as to lead him to feel likewise that in his steady application to it lies all his hopes and promises of the future, and then he will not readily be tempted to turn aside from it to the first offer that will afford him a few rupees in some less troublesome walk of life. This can only be looked for in course of time, nor do I see very clearly how it is to be brought about.

Meanwhile, what may be done is what is already being done, with regard to agriculture, by farms like that of Melrosepuram, and in regard to new industries, by their careful nursing, as in the case of the aluminium so successfully accomplished by Mr. Chatterton.

As regards handicrafts, annual exhibitions would probably serve as an encouragement to revive and improve work. The exhibitions already set on foot shew that the idea would take, but they are on too small a scale to attract much competition, and so far as I am aware no prizes are awarded. I would be inclined to think that if this were done and prizes given only for really good specimens, a rivalry between manufacturers and handicraftsmen would be established by degrees. Admission to these exhibitions should be brought within the reach of all, that the people might see and learn to know what really good work is. In the very encouraging and successful Exhibition of Arts and Industries, held under the auspices of the Congress at the beginning of the year, there was good show of interesting and excellent native manufactures exhibited, and the Mangalore stall specially struck me. It is sometimes said that the native can only imitate, but if he found it worth his while, his originality would come into play before long. It has done so in the past, why then should it not do so again?

In combination with this encouragement the establishment of good schools might also find a place in the general scheme for the resuscitation of arts, industries and agriculture, but such schools should, for some time to come at least, be placed and worked under experienced hands imported from the West. The work of these schools would

be to improve and perfect existing methods and pave the way for new ones. This, however, would mean necessarily heavy expenditure, and if private enterprise undertakes such institutions it should receive liberal aid from the public purse. It seems to me in all such cases the assistance received should depend on the work turned out, to be tested, not by a public examination, the matter of which could be worked up for the occasion, but by appreciation after personal inspection by an appointed authority, of the work which is being actually carried on in the school.

Further encouragement might be afforded by allowing these schools to contribute specimens of work to the various exhibitions of arts and industries, and by making the prizes on these occasions of a value that would tempt exhibitors to send really first-class work, it being understood that prizes would not be given for any but first-class work.

I would not advocate Government employment as a reward for successful candidates in these schools, but Government departments and workshops should not be closed to artisans trained in these schools. On the contrary it would greatly strengthen their influence for good if Government appointments were thrown open to public competition, and should candidates from these schools prove themselves the best men why should they not reap the benefit of their attainments? If this were done Railways and other large employers of labour would in time follow suit.

I do not pretend to lay down the law or even to give advice on this very difficult subject, as I have already said. My only object has been to invite attention to this very important subject in hopes that others better qualified may take it up, and some good may come of it, some workable remedy for a very serious danger to the country.

FEBRUARY 1, 1904.

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

"It is singular how long the rotten will hold together, provided you do not handle it roughly. For whole generations it continues standing, 'with a ghastly affectation of life,' after all life and truth has fled out of it; so loth are men to quit their old ways; and, conquering indolence and inertia, venture on new."—*Carlyle's French Revolution.*

BASSEIN.

(Continued.)

We have seen how Portugal's power rose to its zenith and the causes that gradually led to its decline, how Bassein and the sister cities of Goa, Dabhol, and Chaul grew to be centres of wealth and power and then became as cities of the dead. From 1450 to 1550 Portugal was mistress of the seas of more than half of the then known world, but for the second half of the sixteenth century her sovereignty continued only in name and the sceptre would have fallen from her nerveless grasp, had it not been upheld by the Church she had planted on the shores of India and wherever she had unfurled her flag.

When Vasco da Gama and his two able captains, Paul da Gama (his brother) and Nicholas Coelho, landed at Calicut in May or August of the year 1498, two Tunisian Moors asked in wonderment what had brought them there. The reply was characteristic: "We come to seek Christians and spices." Religion was first and then commerce. As long as this was the guiding spirit of the conquerors, their star was in the ascendant day by day. So long as their aim was the extension of the Kingdom of Christ, and not self-aggrandisement, they were respected, feared and obeyed; but when religion and morals came to be set at naught, Portugal's meteoric splendour waned and her dominion fell at the first challenge.

Prince Henry the Navigator, son of John the Great of Portugal and Eleanor of Lancaster, was the originator of the maritime discoveries of the Portuguese, and as such the founder of modern missionary enterprise in India. The first fifty years after the arrival of Vasco da Gama is a record of missionary success that made good to the Church in the East the losses which she sustained in the West from the heresy of Luther. It would be impossible for us to recount here what was done by the Portuguese in planting the Church in her various fields of conquest, as we have to limit ourselves to showing the part played by Bassein as a centre of missionary enterprise.

After the cession of Bassein to the Crown of Portugal on December 3, 1534, which was shortly

after the creation of the first Bishop of Goa, Father Antonio do Porto, a Franciscan, proceeded to Bassein, and by the conversions he effected and the number of churches he built everywhere he went, merited to be called the Apostle of Bombay, Salsette, Bassein, Chaul, and Caranja. He is credited with having "built eleven churches, converted 10,150 heathens and destroyed 200 pagodas" (*Gabinete Litt.* Vol. I. p. 37). His spirit was that of a real apostle. Writing to a fellow missionary he used language that has a striking resemblance to that used not long afterwards by St. Francis Xavier to the Doctors of the Sorbonne in Paris: "Away with the farrago of the schools; study man in himself; that is the true subject for preaching." In a few years of apostolic labour in the neighbourhood of Bassein he worked wonders. On his arrival, he found in the cave temples of Kanheri and Mandapesvar a large community of Buddhist priests or *yogis* who lived on the alms of the villagers. Diogo de Couto, the official historian, in his 7th Decade (Book III. c. 10), after describing the Kanheri caves, states:—"The chief of the *yogis* was 150 years old, whom the priests of St. Francis who first came to live in the city of Bassein made a Christian, and he was called Paulo Raposo. They also baptised another *yogi* named Calete, more famous than Paulo Raposo, whom they called Francisco de Santa Maria. He led afterwards a good Christian life to the great satisfaction of the priests. He became a preacher of the Gospel and converted many of those *yogis* and other heathens. He lived after his baptism five years. The priest who first in this island began to labour for the conversion of the *yogis* was the same Father Antonio do Porto, of the Order of Minorites, an apostolic man of exemplary life who penetrated into all the secrets of that island, where were many. In this cave of Kanheri was consecrated a church dedicated to St. Michael, and while he stayed there he was informed of the novel and wonderfully intricate labyrinth, not to be compared to any in the world. The priest first to see this wonder and the cave about which so much was said, took one of his companions and collected twenty persons with arms and matchlocks to defend themselves against

wild beasts, and some servants to carry provisions for the journey. Thus prepared they entered the caves by an entrance about four fathoms in breadth, where they placed a large stone to which they fastened the end of a rope. They travelled through the caves for seven days without any interruption, through places, some of them wide and others narrow, which were hollowed in the rock. The priest seeing that they had spent seven days without being able to find any opening and that the provisions and the water had been almost consumed, thought it necessary to return, taking for his clue the rope, without knowing in these windings whether he was proceeding up or down, or what course they were steering as they had no compass for their guidance."

John III., King of Portugal, made a present to Paulo Raposo of the villages of Pare, Arengal, and Manikpura, which the distinguished convert bequeathed on his death to the College of Mont-Pezier. Mandapesvara, corrupted into Mont-Pezier and Monpacer by the Portuguese, is the name of the other caves in Salsette. In connexion with these caves a church and a college were erected, so that they became as it were crypts of the church. The church was dedicated by Father Antonio to N. S. de Conceição, and the college was meant for the education of a hundred orphans. All round the hill was a colony of two thousand native converts, the traces of whose dwellings are yet visible. A pagoda close by, cut in the rock, was converted into a church and dedicated to N. S. de Piedade, and appears to be the present church of Poinsar. Five friars lived there, and the King of Portugal assigned the church an allowance of 200 muras of rice.

St. Francis Xavier paid three visits to Bassein, the first being only in passing when on his way to Diu, at the end of the year 1544, to confer with the Governor Martin Alfonso de Souza on the state of affairs in Jaffanapatam, where a tyrant King was persecuting the new Christian converts, six hundred of whom he put to death. The next visit, early in 1548, was made to Dom João de Castro to secure protection for the King of Kandy, who seemed inclined to become a Christian. The third visit was made towards the end of the same year

to arrange some affairs for the Christians of the Moluccas and to take charge of a Seminary at Bassein. Before leaving for Cochin he arranged with Father Antonio do Porto that the Seminary established at Bassein by orders of the King of Portugal and at the recommendation of Father Miguel Vaz, Vicar General at the time, should be handed over to Father Melchior Gonsalvez, S. J., who was appointed its first Rector. In 1548 Father Gonsalvez built the Church of the Holy Name of Jesus, and on October 24, 1549, laid the foundation of a Residence attached to the church. In addition to his duties in Bassein the Father made apostolical excursions into the surrounding country, making many converts. When, in 1552, Father Melchior Nunes Barretto, S. J., was nominated Rector in his stead, Father Gonsalvez went to Thana and worked successfully there until his useful career was cut short by poison administered by some ill-disposed heathens. Father Barretto was held in high repute by St. Francis Xavier for his self-denial, zeal and talents, as is evidenced by the three letters we possess that were addressed to him by the Saint. His stay in Bassein was short, for he was called to Goa to succeed Father Gaspar Baerts, Rector of the College of Santa Fe, who died on October 9, 1553. In 1555 nine of the twelve Jesuits who set out for India by the overland route through Abyssinia, arrived and greatly helped the mission and college work at Goa and Bassein. The three others, Fathers Andrew Gonsalvez and Paschal de Chalons and the lay-brother Alfonso Lopes, suffered shipwreck and perished on a desert island in the sea. The following year a fresh supply of missionaries came out under Father Gonzalo Silveira, who was appointed Provincial of India by St. Ignatius Loyola. The Residence at Bassein was elevated to the rank of a College in 1560, and soon became second only to that of Goa. Its founder was Don Sebastian, King of Portugal (1555-1577), and many among the Portuguese nobles were its benefactors. A saintly and wealthy Portuguese lady, Isabel de Aguiar, who lived in Bassein after she had been brought thither from Ormuz by Father Gaspar Baerts, endowed the college with three villages she owned. When she died on January 24, 1591, a marble slab was placed in

grateful memory over her grave by the Society, and its General, Father Claudius Aquaviva, ordered all his subjects to offer masses and prayers in suffrage for her soul. So many large legacies were left to the community at Bassein that the Church of the Holy Name soon became the richest of all the churches of India. A movement is on foot at the present day to restore this church, which is now in ruins, and to dedicate it to Saint Gonsalo Garcia, a native of Bassein and the only son of India who has yet been canonised.

The progress made in the conversion of the heathen in and around Bassein roused the hostility of the Brahmins, who strove to counteract it. To this end they impressed on the new Christian converts that a bath in the Bassein river was an efficient means of purifying themselves of all pollution and thus becoming genuine Hindus again. Hundreds of neophytes fell away and formed a new caste called Kirpals (from *kriapal*, which means "allowed to make use of Hindu rites"), which caste still exists among the Bhandaries and others. The Jesuits effectively checked this move on the part of the Brahmins by the simple device of planting wooden crosses at the places selected for the bathing all along the creek up to Thana. Thus thwarted, and getting tired of changing places, a tank about two leagues from Bassein was selected for the expiatory ablutions, and there it was not an uncommon occurrence for the penitents to drown themselves and so obtain a speedy passage to the devil. A body of Portuguese horsemen and musketeers soon desecrated this place, which was then filled up and the Church of the Holy Cross was built on the site in 1560. The work of conversion went on apace. In 1565 an influential Hindu mathematician and astrologer named Procuniochi was converted and baptised with great solemnity. His name was changed to Henriquez, and he lived for a long time and died a happy death. The year 1578 gave a large harvest of souls, for ten thousand heathens were baptised, of whom 9,400 received the regenerating waters in the Church of the Holy Name. This rapid increase of converts gave rise to the need of new churches. The Jesuits built the three dedicated to N. S. de Graça, San Thome, and San Miguel

Archanjo. An order was issued from Rome at the time that they should administer no churches but those of their own foundation. Besides Father Melchior Gonsalvez, a Jesuit scholastic named Vincente Alvares was put to death out of hatred to the Faith. When on his way from Bassein to Goa he was waylaid and killed by some Mahomedans.

In addition to the Franciscans and the Jesuits, the Dominicans took a very active part in this missionary work. Father Diogo Bermudes, O. P., was the most famous among them. On his tours of inspection to the convents of his Order in Chaul and Bassein he often landed at Bombay on a visit to Garcia d'Orta, the learned and famous proprietor of the Island. The Augustinians came next in 1572. The convents of N. S. da Annunciaçao at Bassein, of N. S. da Graça at Thana, and the Church of N. S. das Mercês at Bassein (December 22, 1606) were of their foundation. The last religious Order to settle at Bassein, about 1685, was that of the Brothers of St. John of God, who took charge of the Misericordia and the Hospital.

This is but a meagre account of the missionary enterprise of which Bassein was the centre. It tells of the foundation and building of its churches and convents; another paper remains to be devoted to the decline and fall of the city and its religious institutions.

BOMBAY, MARCH 6TH.

J. M. Saldanha, B. A.

THESE FRIENDS OF MINE.

These friends of mine, Love, Peace, Content,
Whom long I sought and found at last,—
Will all too soon their date be past
And sorrow claim what joy hath lent?

Could all my days with them be spent
Nor severing time asunder cast

These friends of mine!

But howso be it, God's intent
Could never be my hopes to blast;
And though Content and Peace fled past,
In deathless Love would all be blent,

These friends of mine.

O. R.

ETHNOLOGY OF KONKANI COMMUNITIES.

(Concluded.)

17. The province of Goa was for several generations previous to its capture by the Mussalmans administered under the advice of the Gaud-Sarasvat Brahmins by Kshatrya chiefs like the Silharas and Kadambas, who owed allegiance to sovereigns that ruled above the Ghauts: the Chalukyas of Badami, the Rashtrakutas, the Chalukyas of Kalyani, the Ballalas, the Yadavas of Devagiri, and the Vijayanagar Kings. Under the rule of these dynasties, the province always enjoyed prosperity, in which the Brahmins had an ample share. Their temples received large grants for these Kings, and otherwise the Brahmins were patronised in every way that could satisfy their religious instincts or their worldly ambition.

18. The Goa Brahmins appear to have been originally assigned the performance of the six functions allotted to Brahmins, namely, *Adyayan* (study of Shashtras), *Dan* (alms-giving), *Yujan* (sacrificing by deputy), *Adyapan* (teaching Shastras), *Pratigraha* (accepting gifts), *Yajan* (sacrificing personally). Many of the Goa Brahmins, however, in their eagerness for worldly pursuits, and finding perhaps little to do as priests, gradually gave up the last three functions, hence came to be called *Tricurmi* Brahmins as distinguished from *Shatkarmi* Brahmins. At present the majority of Goa Brahmins may be said to be *Tricurmi*, if not something less, as are many other Brahmin communities.

19. Goa was taken in 1469 by the Brahmini King, and after the Brahmini regime had lasted about fifty years, it was wrested from them by the Khan of Bijapur. In 1510 the Portuguese established themselves in Goa. On the capture of Goa by the Mussalmans, the Brahmins and other Hindu communities began to leave the country and settle in Kanara, Malwan and Vengarla. The exodus increased to a large extent after the Portuguese had taken possession of Goa and prohibited all public Hindu worship. The Brahmins transferred their

family gods beyond Portuguese territory, and a number of them took ship and settled in Cochin, where they have grown into a large colony.

20. The first division among the Konkani Brahmins was caused by the secession of a large number of them from the sect of Sankaracharya, the Shaivite or Smarta teacher who based his philosophy on the *Advait* principle of the Being of God, to that of Madhvacharya, the Vaishnavite teacher who taught the principle of *Dvait*. Madhvacharya was born near Udipi in the twelfth century, and this secession must have therefore taken place about that time. The Kushasthalis, Kudaldeshkars and the literary class of Sasastikars (called Shenvis) adhered to Sankaracharya's religion, while a large body of Sasastikars, Bardeshkars and Pednekars went over to Madhvacharya. This appears to have caused only a temporary split, due to the heat of religious controversy, but when the heat cooled, intermarriage and a social intercourse were resumed between the Smartas and Vaishnavites. The break up of the original caste into *endogamous* sub-castes, that is, groups within each of which a male member had to find his wife, was caused subsequent to this event.

The following is a list of the Sub-castes:—

1. Gaud-Sarasvats, comprising Shenvis, Sasastikars or Konkans, and Cochinkars;
2. Pednekars,
3. Bardeshkars,
4. Bhalvalikars,
5. Rajpurkars,
6. Kudaldeshkars,
7. Lotalikars,
8. Kudapekajules,
9. Divadkars,
10. Narvankars,
11. Kushasthalis.

In religion the Shenvis are generally Smartas or Shaivites, having their Swami at Chitkali, Khanapur (Belgaum), Kauli (Goa), and Nasik. The Sasastikars and Cochinkars are generally Vaishnavites, the former reverencing the Gokarn Swami residing in Cochin, Goa, and the latter the Swami of Kasin. The Pednekars and Bardeshkars are mostly pay reverence to the Partgal Swami, Shringeri Swami, but the Kushasthalis have their Swami at Shirali. The rest are Shaivites, under the Sarasvats belong to North Kanara. The Gaud-Kaundinya, Bharadvaj, the Vatsa, Kaushika, Atri, Gautama, Haritasya, Shankaping, Gurga, Kashyapa, and Dhananjaya gotras; the Pednekars to the

Kaushika, Atri, Bharadvaj, and Shankaping: the Bardeshkars, Kudaldeshkars, Lotalikars and Kushasthalis, to the Jamadagni, Vatsa, Bharadvaj, Atri, Vasishta, Kaushika, and Kaundinya. The gotras of the rest are not known.

21. The origin of these subdivisions, so far as can be found or conjectured, is given below:—

The Gaud-Sarasvats. The Sasastikars and Cochinkars form one caste, but in Kanara the Smarta portion of the community are called Shenvis, and the Vaishnavites, Konkans. The Cochinkars are the Sasastikars, that settled in Cochin after the Portuguese had taken Salsette. The three subdivisions mix with one another, interdine and intermarry freely. They do not take the food cooked by the other sub-castes mentioned above, at any rate not publicly. They are to be found in the higher walks of life in British territory, as priests, Government servants, pleaders, merchants, shopkeepers, tile manufacturers, and cultivators. Considering the important parts they play and their conspicuous success, they must be considered as the most remarkable of the Hindu communities of Western India.

Pednekars (From Pedne Mahal in the north of the province of Goa).—There is a very curious story of the origin of this sub-caste. It is said that at a nuptial ceremony of Pednekar girl, at which Brahmans from Tisvadi, Bardesh and Kudaldesh were present, the bride was asked by the officiating priest to adjust her dress or, as some say, to take a particular step first at the Saptapadi, but she answered rather pettishly that she knew her business well and needed no direction. One of the guests thereupon observed that the girl must have gone through the marriage ceremony once before. There was then an uproar in the whole pandal and the scene was one easier to imagine than describe. The upshot of the affair was that we have now one more sub-caste in addition to the rest. They hold a position below the Shenvis and Sasastikars, who do not interdine or intermarry with them. They are on the whole a poor community, given to cultivation and petty trade.

Bardeshkars (From Bardez or Twelve Villages in the north-west of Goa).—As related by some,

they were out-casted, because they persisted in eating food when crossing the river or carrying food across the river and eating it in the fields on the other side. It is said, however, in some quarters that this account is false and that the schism between the Bardeshkars and their compatriots arose from a political dispute between two chiefs who were brothers, and the Bardeshkars taking sides with the one who was worsted in the dispute. Until recently the other Gaud-Sarasvats treated them as out-castes, but there have been signs within the last few years of reconciliation. A few intermarriages have taken place, though, as a result of at least one of them, the Gaud-Sarasvats out-casted a member of theirs for having married a Bardeshkar girl about fifteen years ago. The Swami of Partgal is recognized as their Guru by the Bardeshkars of Goa and Kanara. The Swami convened in the year 1901 a *Sabha* of Gaud-Sarasvats and Bardeshkars in his Math, and both classes were declared to be on a footing of equality. A notice was also issued by the Swami permitting intermarriages between the Bardeshkars and the other Gaud-Sarasvats. Party feeling, however, still runs high between the castes and their head. One of them who proceeded to Europe from Sirsi (Kanara) was on his return out-casted by some of his caste men though, at the instance of some of the caste men, he performed the penance assigned him by a Sasastikar Bhat of their local Sirsi temple; but when a reference was made to the Partgal Swami, they were told very diplomatically to abide by the unanimous decision of the caste in Vengurla, Goa, and other places, until which it would be better for them to keep aloof from the "England-returned" gentleman. Another gentleman who proceeded to England from the Ratnagiri District in company with the Gaikwar of Baroda was re-admitted into caste on his performing the penance prescribed to him by his caste people, because it was supposed that he had all necessary facilities to observe the caste customs as to diet and religious worship. The community is advancing rapidly like the Shenvis and Sasastikars, and are to be found in every important walk of life. In Kanara they employ Sasastikars as their bhats, but in Vengurla they have got their own priests.

Bhalvalekars (From Bhalvale, a village in Goa).—These villagers were out-casted, it is said, because they departed from orthodox practices, and degraded themselves by irreligious conduct. They are employed as servants by the other sub-castes and occupy otherwise a low position in the social scale.

Rajpurkars (From Rajpuri, a village in Goa) were out-casted because one of their members married a girl whose caste was not known. They employ Karhade Brahmans as their priests. In profession they are usually traders. The other Gaud-Sarasvat castes regard them as having altogether lost the status of Brahmans.

Kudaldeshkars (From Kudal, a Mahal of the province of Goa, now partly in Savantvadi).—A man from the village of Maim, in Kudal, was imprudent enough to claim precedence at a wedding in the house of a savant called Vetam. This roused much party-feeling, which was embittered by the low-caste chief demanding the Mainkar's daughter's hand, whereupon she sought the aid of a chief of Devli, in Kudal. He cunningly arranged for a sham marriage with Vetam, who on arriving in the marriage pandal and seeing the Devlikar chief there, murdered the girl and was murdered in turn by the Devlikar. The result was that the Kudaldeshkars, including the Mainkars and Devlikars, were out-casted. The last two were afterwards readmitted into the main caste, but the Kudaldeshkars as a body were too proud to submit, and remain to this day a separate caste. They take largely to cultivation and are on the whole well-to-do. They take the food cooked by the Shenvis and Sasastikars, but the Shenvis and Sasastikars will not eat with them.

Kushasthali or Sarasvat Brahmans. The following interesting account appears in the Bomba Gazetteer (Kanara Volume) about them:—

"They take their name from Kushasthali, one of the thirty villages of the Island of Goa. They are commonly known as *Shenvipaikis* or people of the Shenvi class. But they dislike this name, and prefer to be called Sarasvats, a name common to all branches of Gaud Brahmans. They are said to have come to Kanara after the establishment of the Inquisition (1580) in Goa; but they, at least some of them, probably came earlier, either when Goa fell to the Portuguese in 1510 or when it was taken by the Dekkan Mussalmans in 1469. According to their own story

they separated from the Shenvis long after their arrival in Kanara. The cause of separation was, according to one account, a property dispute between two leading families. According to others, the split arose about 150 years ago out of a religious quarrel regarding the choice of a spiritual Teacher, as the former Teacher had two disciples and failed to name one of them as his successor. The whole Shenvi community ranged themselves on one side or the other, and ill-feeling rose so high that they agreed to separate, one side keeping to the north and the other to the south of the Gangavali river which runs through the present subdivision of the Ankola Taluka. The two branches are still keen rivals, especially in their competition for Government service."

The above account explains the immediate causes of the split, but there were it seems deeper causes which had been long in operation. The villagers of Kushasthali and Kelosi appear from tradition to have always associated together in more ambitious enterprises than the other village communities of Goa. It was the Kushasthalis and Kelosikars that entertained in their villages the three Sharmas and granted them land and offered them their daughters in marriage. With this fresh infusion of northern blood into their veins, they always aimed at the highest places in the State service and easily succeeded in their ambition. They soon monopolised the highest offices under their King, and became even too powerful for their master. An attempt was made on their lives in a secret intrigue in which the other villages and the King joined to destroy the too powerful Kushasthalis and Kelosikars. They managed however to escape. Since then there has been always bitter rivalry between them and the other Gaunkars. The final split has only divided them into two irreconcilable factions that carry their clannishness to a pitch which exists among few other rival castes. Among the Kushasthalis themselves the question of "England-returned" men has led to a sharp division which threatens to split them into two new castes. The Kushasthalis generally take to State service or the legal profession, and count among them some of the leading men in the country.

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

TO-MORROW.—The day on which idle men work, and fools give up their folly, and sinners repent and believe, and reform their character and life!

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER VI.

CANARA UNDER THE HIERARCHY, 1886-1903.

(Continued.)

61. On October 7, 1888, the Catholic Provident Fund was formally inaugurated in Mangalore in commemoration of the Sacerdotal Golden Jubilee of His Holiness Pope Leo XIII. and under the patronage of His Lordship the Bishop of Mangalore. The object of this Fund is to place a safe and sure way within the reach of every one to provide for the families of its deceased members. The idea originated with Mr. J. Boniface Fernandes and Mr. Camillo Coelho and was in the first instance developed and formulated by Mr. J. J. C. Fernandes and Mr. J. S. Coelho, who submitted it to Father Stein, S. J., then Vicar of the Cathedral. Father Stein gave it his hearty support, but his premature death on October 21, 1888, deprived it of the benefit of his help and direction. His place, however, was ably supplied by Father E. Frachetti, S. J., who succeeded him as Vicar of the Cathedral and acted as President of the Managing Committee of the Fund till 1902, when on account of his many other pressing duties, he committed it to Father J. B. Polese, S. J., Procurator of the Mission. The number of members is limited to two thousand, divided into three classes. The present strength (1903) shows that there are 494 in the first class, 687 in the second, and 500 in the third. The total funds at the end of the first year amounted to Rs. 5,634—15—8, which rose to Rs. 86,459—13—7 at the end of 1903. The total number of families benefited up to December 31, 1903, was 391, and the total amount of Bonus disbursed to them was Rs. 212,423—14—6. The Fund Office was at first in the house of Mr. J. J. C. Fernandes, but later on, when more ample accommodation was requisite, Monsignor Pagani placed it in its present quarters adjoining the Codialbail Press.

62. Monsignor Nicholas Mary Pagani, First Bishop of Mangalore, was born of a noble family at Nocera dei Pagani, in the Kingdom of Naples, on August 9, 1835. He received

Death of Monsignor N. M. Pagani, First Bishop of Mangalore.

his early education in a Jesuit College, and on May 4, 1851, entered the Society as a novice. After going through the usual course of study, he was ordained priest at the early age of twenty-six and sent out to the Bombay Mission by the Very Reverend Peter Beckx, General of the Society. He arrived in Bombay on December 26, 1861, and was stationed for some months at Bandora to learn English and Portuguese. He then served for five years as military chaplain at Surat, Baroda, and Khandalla, till May 1, 1867, when he was given charge of St. Francis Xavier's School at Cavel. On February 15th of the following year he went to Karachi as military chaplain, and remained there till January 8, 1872, when he was appointed Vicar of the Cathedral in Bombay. From April 22, 1876, till October 2, 1877, he was Pro-Vicar Apostolic. He then served for a year as Minister of the College of St. Francis Xavier, till December 26, 1878, when he was sent to found the Jesuit Mission of Mangalore as Pro-Vicar Apostolic and Superior. He acted as Superior of the Mission till December 25, 1881, when he was succeeded by the Very Reverend J. B. Rossi, S. J. On November 25, 1885, he was consecrated Bishop of Tricomium, *i. p. i.*, and on the establishment of the Hierarchy, January 25, 1887, was proclaimed Bishop of Mangalore. When he died on April 30, 1895, he had almost completed his sixtieth year, having spent thirty-four years in India—seventeen in the Mission of Bombay and seventeen in Mangalore. The year 1890 he spent in Europe on his visit *ad limina*, the only time he left India in thirty-five years. Such is the brief record of a busy life, well spent in the service of God and for the good of souls.

Those who were privileged to know Monsignor Pagani intimately, esteemed him as a truly saintly man both as a religious and a priest. He was above all a man of prayer and union with God. As he went on his afternoon drive about the city he was always seen with his Rosary in his hand. His patience and affability, his characteristic virtues, endeared him to all. How well the paternal love he bore his flock was repaid, we have had an opportunity to gauge in the course of this history. How often his heart was bruised and wounded, we have also seen. He experienced to the full the

truth of the saying that Palm Sunday is always followed by Good Friday. No sooner had the Hosannas died away that greeted him on his return from Bangalore as First Bishop of his newly-erected Diocese, than he had to listen to the "Away with him" which came from an important parish under his jurisdiction. The grief that filled his heart during those long years when he was dragged from tribunal to tribunal to defend the interests of the Church is known to God alone. The way he acted the part of the Good Shepherd in striving to save his flock and keep it in the bond of unity and peace, proved him to be a model Bishop. The work done by him or under him during the seventeen years he ruled the Diocese, was so manifold and great that we might apply to him the inscription over the door of St. Paul's Cathedral, London, commemorative of Sir Christopher Wren, *Si monumentum quaeris circumspice*. We behold so many monuments of his zeal in the first-grade College of St. Aloysius, with its four hundred students, mostly Catholics; St. Joseph's Seminary, with its twenty levites training for this Mission and twenty-one for other Missions; the Convent of Cloistered Carmelites at Kankanady, the flourishing Convent Schools of the Tertiary Carmelites in Mangalore, Calicut, Tellicherry and Cannanore, with a thousand and more children; the forty-seven boys' schools, with an attendance of 2,185 pupils; so many parishes provided with zealous pastors aided by thirty-three Catechists; the Christian Doctrine taught regularly in all the parishes, along with so many other institutions tending to reform our old Christians and educate the rising generation. To these add the Sodalities and Confraternities for both sexes, the Catechumenate of Jeppu for the conversion of the pagans, the orphanages, hospitals and leper asylum, all showing the operativeness of Catholic faith and charity.

All this and much more Monsignor Pagani saw effected before age and infirmity began to prey upon an enfeebled constitution. The closing years of his well-spent life, were marked by physical debility which foretold an early dissolution. The months of April and May were especially trying to him on account of the great heat, and the long functions in the Cathedral during Holy Week were

completely prostrating. His last illness was in great part due to the exhaustion brought on by them. During the Pontifical High Mass on Easter Sunday, April 14th, he became so weak that he could scarcely get through it. The rest of the month was spent in the College, where it is considerably cooler than in the Bishop's residence at Codialbail, which he used to call "a little Purgatory." A trip to Mercara was proposed to him but he was unable to undertake it. The debility went on increasing day by day until Monday, April 29th, when he received all the rites of the Church with the greatest composure and devotion, and passed away about two o'clock in the morning of Tuesday.

When day dawned the passing bells all through the city rang out the sad news that the Diocese was in mourning for the loss of its beloved Bishop. The chief Catholics of the city immediately waited on the Vicar General, the Very Rev. Father J. B. Rossi, and requested him to have the body embalmed so that time might be gained to arrange for a solemn funeral similar to that of Bishop Mary Ephrem. As this was considered impracticable, the funeral was set for the afternoon of the same day. About eight o'clock in the morning the body was borne to the College Chapel, where thousands thronged during the course of the day to kiss for the last time the hand of their beloved Pastor and to pray for his soul. About five in the afternoon the funeral procession moved towards the Cathedral, the coffin being borne by the clergy under a black baldachin supported by six of the most respectable Catholics of the city. The whole route was hung with mourning, and close behind the clergy came Mr. Welsh, the Collector, and several prominent European gentlemen. An immense crowd of people made up the cortege, among whom were many Hindus and Mahomedans. Vespers of the Dead were chanted in the Cathedral, followed by a funeral oration in Konkany by Father Torri. After the last absolution all that was mortal of Monsignor Pagani was laid in the grave at the foot of the High Altar, alongside of Bishop Mary Ephrem, with whom he was so kindred in spirit. A handsome marble tablet set in the sanctuary floor bears in the following inscription composed by Father Zerbinati, S. J., comprehensive testimony to his worth:—

SACRUM · CINEREM · HEIC · HONORATE
SUPERSTITES
NICOLAI · M · PAGANI, · E · S · J.
PRIMI · MANGALORENSIUM · EPISCOPI
QUI · GENERE · CLARUS
DIGNIS · OPTIMO · ANTISTITE
ET · IGNATIANO · SODALE · PIENTISSIMO
VIRTUTIBUS · MAJOR
ANIMI · MANSUETUDINE
MORUMQUE · SUAVITATE · SINGULARI
KLERI · AMOREM · ET STUDIA · POPULI
MERITUS
DECESSIT · PLACIDISSIMO · EXITU
PRIDIE · KAL · MAJAS · ANN · MDCCCLXXXV
ANNOS · NATUS · LIX
AVE · ET · VIVE · IN · DEO
ANTISTES · SANCTISSIMI · EXEMPLI
TUUM · NOMEN · GRATA · RECORDATIONE
RECOLET
SERA · POSTERITAS

63. After the death of Monsignor Pagani the Diocese remained widowed till December 2nd, when news was received that the Very Reverend Abundius Cavadini, S. J., Superior of the Mission, had been chosen as his successor in the See of Mangalore. The Bishop-elect went to Italy for his consecration, which took place in the Cathedral of Bergamo on Sunday, June 28, 1896, the consecrating prelate being Monsignor Cajetan Camillo Guindani, Bishop of Bergamo, assisted by Monsignor James Corna Pellegrini, Bishop of Brescia, and Monsignor J. B. Rota, Bishop of Lodi. It was the occasion of a great deal of enthusiasm in Bergamo, the native Diocese of the new Bishop, and in the Diocese of Mangalore, where the *Te Deum* was sung in all the churches. By a happy coincidence Monsignor Agliardi, who as Apostolic Delegate of India had consecrated Monsignor Pagani in Mangalore on October 25, 1885, was raised to the Cardinalate just at the same time, and Monsignor Cavadini sent him the following telegram to Vienna, where he was Papal Nuncio:—
"Just consecrated Bishop of Mangalore; I send congratulations to your Eminence on your promotion to the Cardinalate." To this came the reply:—"I thank you with all my heart for your

felicitations, and reciprocate them on your Episcopal Consecration, adding best wishes for your beautiful Diocese." Meanwhile the electric cable from India signalled "Pastori desideratissimo gratulatur" from the secular clergy of the Diocese, and the laity wired, "Your Lordship's children joyfully offer their most cordial homage of love, praying speedy return."

When the monsoon rains had ceased and the port of Mangalore was again open, meetings were held and committees appointed to make preparations to welcome the new Bishop to his Cathedral city. Mr. B. S. Saldanha, head of the firm of Messrs. A. J. Saldanha and Sons, gave Rs. 500 towards a fund for a Band to be organised in honour of the Bishop, and the firm itself gave an equal sum for another fund to aid the technical institutions at St. Joseph's Workshops, Jeppu, while another fund was set on foot by the Reception Committee. Just as preparations were going forward came the unexpected announcement that Sir Arthur Havelock, Governor of the Madras Presidency, would visit Mangalore early in October. His Excellency's visit somewhat retarded the preparations, but after his departure, and especially as the time approached of His Lordship's arrival, the whole of Catholic Mangalore was actively engaged setting up pandals and triumphal arches and adorning the churches. His Lordship left Trieste by the Austrian Lloyd SS. *Imperator* on October 3rd, and reached Bombay on Sunday evening, the 19th of the same month. On Tuesday afternoon, October 27th, he arrived in the roads of Mangalore, about 5 o'clock, on board the B. I. S. N. SS. *Ellora*, and was taken off a little later by the steam launch kindly furnished by the Shepherd SS. Company. When the launch crossed the bar and entered the calm waters of the river, it was joined by a number of boats that followed it to the landing-stage amid the firing of mortars and the cheering of fully ten thousand people who crowded the Bunder. The Very Reverend J. B. Rossi, S. J., Vicar General and Superior of the Mission, surrounded by a large assemblage of the clergy and prominent laity, received His Lordship under a handsome pavilion. A procession was then formed of the Sodalities and Confraternities in their full regalia, the Tertiary Carmelites of the Syro-Malabar Rite, the Native Clergy, the Seminarists, and the

Scholastics and Fathers of the Society of Jesus. His Lordship walked under a baldachin carried by the Seminarists and was followed by thousands of people. As the shades of evening were gathering in, the way to the Cathedral was lit up with Bengal lights which brought into relief the elegant triumphal arches with their classical inscriptions. The following, which shone out in the lurid glare of the artificial lights, is a good specimen of the many that adorned the arches spanning the way:—*Te templo succedentem secundis votis prosequimur. Amor et Religio cives agunt festivos hilares Pastoris in occursum sui. Alma faustitas, candida pax, morumqui integritas gregi arrident usque tuo.*

Before the entrance of the Cathedral His Lordship took his seat under a pandal, where addresses were read, in Latin by the clergy and in English by the laity and the president of the Sodality of Christian Mothers, after replying to which he entered the Cathedral, and the *Te Deum* was intoned by the clergy, who then paid their homage to their new Bishop. A move was then made to Milagres, where another splendid reception was prepared. The whole way from the Government College to the church was artistically decorated with arches and festoons, from which shone out thousands of lights. When His Lordship arrived at the confines of the parish he was invited by Mr. C. S. Brito to descend from his own and enter a handsome carriage that had been prepared for him, which many willing hands drew in triumph to the church. After the reading of an address, the congregation entered the church and Solemn Benediction was given. The ovation was continued from Milagres to His Lordship's residence at Codialbail, which was reached about 9-30 P. M., and a day of the greatest excitement and enthusiasm ever witnessed in Mangalore was brought to a close.

The rest of the week was taken up with receptions and addresses and a Solemn Triduum at the Cathedral, ending on Sunday, November 1st, in honour of Blessed Bernardin Realino, S. J., recently raised to the honours of the Altar. His Lordship celebrated his first Pontifical Mass on that day, at which there was a General Communion of the people. The imparting of the Papal Blessing followed, and in the evening after Solemn Vespers there was a procession and Solemn Benediction of the Blessed Sacrament.

The new Bishop was born at Calcinate, in the Diocese of Bergamo, on February 5, 1846, and at an early age entered the Diocesan Seminary to study for the priesthood. When he had so far prosecuted his theological studies that he was ordained subdeacon, in obedience to a call to bind himself more closely to God in a religious order, he left the Seminary and on November 28, 1867, entered the Novitiate of the Venetian Province of the Society of Jesus, which was for the time being at Piganò, near Bolzano, in the Tyrol, but was soon afterwards transferred to San Paolo, a village near the same place. This breaking off of his theological studies just at the time when he had put his foot irrevocably within the Sanctuary and was within measurable distance of the goal of his aspirations, the priesthood, entailed a more than ordinary sacrifice; for, by entering the Society of Jesus he had to suspend his ecclesiastical studies for the two years of noviceship and then begin anew his Philosophy and Theology before being raised to the priesthood. It was not therefore till September 8, 1876, when he was ordained priest at Brixen by Monsignor Gasser, that he obtained the consummation of his wishes after so many long years of preparation and study. The three years that were to elapse before setting out for the field of his future labours in India were spent in study at Laval, in France, and in teaching at the Jesuit House of Studies at Aux-Alleux, near Laval, where many of his brethren of the Venetian Province were in residence for a time until they were expelled along with the other Jesuits of France, by the persecuting Decrees of 1880. Father Cavadini arrived in Mangalore on January 28, 1880, along with Fathers Lazzarini, Ryan, Sergeant and Zerbini, and for the next five years served as Minister and professor in the recently opened College of St. Aloysius, then in its temporary quarters at Codialbail, until May 14, 1885, when he succeeded Father Willy as second Rector of the College. On June 13, 1890, he received the additional charge of the Superiorship of the Mission Mangalore in succession to the Very Rev. Father Rossi. On December 3, 1891, he resigned the Rectorship of the College to the late Father Maffei and took up his residence again in Codialbail as Superior of the Mission till he was chosen to succeed Monsignor Pagani in charge of all the churches of the Diocese as second Bishop of Mangalore.

The event of His Lordship's Sacerdotal Silver

Jubilee in September 1901 was made the occasion of a grand demonstration by the clergy and laity of the Diocese of the love and esteem borne by all to their chief Pastor. The many addresses, presents, and messages of congratulation of which he was the recipient, bore eloquent testimony to the way he had endeared himself to all hearts during the first five years of his episcopacy. The three years that have elapsed since then have only deepened and intensified the appreciation of his worth. On April 7, 1904, he left Mangalore for the first lengthy absence from his Diocese, to pay his visit *ad limina Apostolorum*.

(To be continued.)

IN GESTA ET SCRIPTA

GREGORII I. PONT. MAX.

TERCENTESIMO ANNO

AB EJUS OBITU

(540-604)

Ergo nil fuerat fidei fomenta tulisse
 In circumstanti christigenum populo;
 Nilque fidem passim jamjam firmasse ruentem,
 Sicut ad Illiricos cernere quisque potest;
 Nil magnis gentes nebula pelagoque coactas
 Curis sub Christi signa vocasse suis;
 Nil mores collapsos restaurasse per orbem,
 Nil voce erroris monstra fugasse sua;
 Nil fuit assiduas lites solvisse molestas;
 Nil Byzanthiacis fraudibus usque premi;
 Nil dum bella tonant, patriam discordia vexat
 Arvaque cuncta Padi sanguine tincta rubent,
 Tam assiduum conari illic ut mitiget iras,
 Hic minuat luctus, mœstaque corda levet;
 Nil fuit et nunquam miseris alimenta negasse
 Et nil captivis vincla scidisse mala;
 Non curæ ingentes, non mille pericla fatigant
 Non hostes inter mens generosa labat.
 In doctos, licet ægrotus fessusque labore,
 Incumbit libros, nobile mentis opus.
 En scriptis aperit deceat quo tendere præsul,
 Et pastoralis cura quid alta petat.
 Per te, Gregori, veterum tot scripta virorum,
 Ezechielis per te abdita sensa patent,
 Crebra simulque notas miracula celsa Tonantis,
 In populis constet quo mage certa fides.
 His meritis nunc quas cecinerunt secula terna,
 Hic laudes annus nos geminare monet.
 Invida sic aliis Ætas dum demit honorem,
 Hunc auctum gestit reddere grata tibi.

J. G. e Soc. Jesu.

THE MANGALORE MAGAZINE.

MANGALORE, EASTER, 1904.

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.

ARCHBISHOP Colgan's Diamond Jubilee of sixty years service on the Mission in India was celebrated in Madras last February with all the enthusiasm befitting an event so unique in the history of the Church in this country. The venerable Jubilarian was honoured with messages of congratulation from the highest in Church and State, and the way in which all classes and creeds joined in the festivities showed that what the Viceroy in his telegram characterised as his "long and admirable devotion to the interests of the people," had met with such hearty appreciation as must cause His Grace to look back with satisfaction upon his long life of labour for the good of his fellowmen. Naturally the event appealed with greatest force to those of the household of the Faith, for whose welfare he has so freely and devotedly spent his time and energy, while at the same time it showed that the octogenarian Archbishop has hosts of friends outside his own communion. We regret that distance and the difficulties of communication hindered Mangalore from being personally represented at the Jubilee festivities, but its voice was heard there in the elegant Latin hexameters holding the place of honour at the beginning of this number. In the pretty set of verses written years ago by Katharine Tynan (now Mrs. Hinkson) for a Golden Jubilee, our readers will not fail to notice how aptly many of the sentiments suit our Diamond Jubilarian, and will add a

hearty Amen to the prayer of the concluding stanza that God may long spare our "Grand Old Priest."

* * * * *

Mangalore is to be deprived of the presence of its beloved Bishop probably for the remainder of this year. On Thursday, April 7th, Monsignor Cavadini left for Bombay *en route* to Europe to pay his appointed visit to the Tomb of the Apostles. The Jubilee of the definition of the dogma of the Immaculate Conception B. V. M. will in all likelihood claim his attendance in the Eternal City next December, in which case we shall not be able to welcome him back before a new year has dawned. His Lordship is booked to sail by the SS. *Raffaele Rubattino* from Bombay on the 15th of the month, and will be accompanied as far as Genoa by Father William Tatlock, S. J., who is returning to England after a year's unpleasant experience of our tropical climate. *Bon voyage!*

* * * * *

With this issue the Magazine begins its third volume and enters on its seventh year of life, so it has attained the age, and we hope also the use, of reason. There were some, including its Editor, who had their doubts, when it made its bow to the public at the Christmas of 1897, whether it was likely to attain the former, and there may be some still, for aught we know, who are in doubt whether it is ever likely to attain the latter. However that may be, it has tided over the perilous years of infancy, and, thanks to careful nursing, has proved a viable child. It does not belong by any means to a long-lived generation, but unless some untoward event occurs it is not altogether against reason for it to promise itself yet many years and even a good old age.

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We beg to acknowledge the receipt of the following Exchanges since Christmas:—*The Georgetown College Journal, The Notre Dame Scholastic, The Fordham Monthly, The Dial, The Redwood, The Fleur-de-Lis, La Revista Catolica, The Pilot, The Spring Hill Review, The Holy Cross Purple, The Stonyhurst Magazine, The Beaumont Review, The Echoes of St. Stanislaus', The Madonna* (Melbourne), *St. Aidan's College Record, Catholic Opinion, The Malabar Quarterly Review, The North Point Annual, O Vinte e Tres de Novembro, The Harvest Field, The Cochin Argus, A Lua, The Bombay East Indian, O Anglo-Lusitano, The Times of Malabar, and The Concanim Magazin.*

College Chronicle.

1904.

January 1st, Friday.—New Year's Day. The Silver Jubilee of the Mangalore Jesuit Mission was celebrated to-day. The celebration began with the ringing of all the church bells after the evening Angelus yesterday. This morning there was Solemn High Mass *Coram Episcopo* at 7 o'clock in the Cathedral, after which the *Te Deum* was chanted. In the afternoon at 4 o'clock a procession was formed at the Cathedral and wound its way along gaily festooned roads and under arches bearing inscriptions to Milagres Church compound, where an English address was read by Mr. I. P. Fernandes, Prefect of the Sodality of the B. V. M., and Secretary of the Catholic Union Club. Father M. P. Collaço, Assistant Vicar of Milagres, then explained the purport of the address to the assembled people in Konkany, after which His Lordship the Bishop of the Diocese responded in English and the Very Rev. E. Frchetti, V. G. and Superior of the Mission, in Konkany. There was then the *Te Deum* sung in the church and Solemn Benediction of the Blessed Sacrament was given by His Lordship. The orphans and the poor in St. Joseph's Asylum, Jeppu, were given an additional reason to rejoice by a bountiful spread given them by Mr. Joseph Junghenn, of Floraville, Kankanady.

January 2nd, Saturday.—The twenty-fourth session of the School and College Departments began to-day at 9 A. M. with Mass in the College Church celebrated by Father Perazzi, after which there was the usual *Lectio Brevis*, followed by the registration of new students.

A terrific thunderstorm burst close to the College in the afternoon about 3 o'clock, and several persons were struck by the lightning, none fatally. This unusual occurrence was preceded by two or three days of very sultry weather. About a third of an inch of rain afterwards fell, which lowered the temperature considerably.

January 7th, Thursday.—Father Tatlock arrived from Belgaum by the Shepherd steamer from Marmugão.

January 8th, Friday.—Father Minister (Perini) returned from Mylapore and Calicut, where

he had been giving Retreats during the holidays in San Thomé Cathedral and St. Joseph's Convent.

January 16th, Saturday.—The Lower Secondary results were received from Madras this morning. Out of the 63 candidates presented for the examination 47 passed in the compulsory and one optional subject, and eight in the compulsory only.

January 19th, Tuesday.—The F. A. results were posted up at the Senate House, Madras, this afternoon, and a telegram kindly sent by Mr. J. E. Saldanha, of St. Mary's College, Madras, was received here at 10 P. M. announcing that seven of our fifteen candidates passed. The successful ones were Augustine and Victor Saldanha, James and Marian Fernandes, Baptist and Maurice D'Souza, and Frank Lemerle. 2371 candidates appeared at the twenty-seven University centres and about 1100 passed, with 55 in the first class. In the previous year there were 1923 registered, of whom 1174 failed, 704 passed, and 45 were absent or debarred.

January 29th, Friday.—The Matriculation examination results were published in Madras this afternoon, and a telegram from Mr. Saldanha, received here at 10-30 P. M., announced that only six of our twenty-seven candidates were judged fit by the examiners to enter on a University course. The following were the chosen ones:—Bonaventure Pais, Maurice Pinto, Gregory Lobo, Martin Coelho, U. Kannappa, and Lawrence Gonsalves. Of the 8349 who appeared from the thirty-one centres about 1545 passed, with only fourteen in the first class. The failures in English numbered about 4133, Second Language 1509, Mathematics 3550, and Science, History and Geography 5957. These figures include the candidates who failed in single subjects as well as those who failed in more than one. The number of candidates who failed in only one subject shows that the least important branch claimed an undue proportion of victims. In English alone 287 failed, in Second Language 30, in Mathematics 154, and in Science, History and Geography 1130, or about two and a half times as many candidates as all the other subjects put together. In the 1901-02 there were 8030 registered, of whom 5404 failed, 2509 passed (19 in the first class), and 117 were absent or disallowed. The analysis of

the College failures shows that twenty failed in History and Science, eleven in Mathematics, three in Second Language, and nine in English. The large number of failures in this last branch was something very unusual for the College. One failed in English alone; two in English and History and Science; one in English, Second Language, and History and Science; four in English, Mathematics, and History and Science; six in History and Science alone; five in Mathematics and History and Science; one in Second Language, Mathematics, and History and Science, and one in all branches.

February.—The B. A. Degree examination results were all out by the end of the first week of February. This year the College beat its best record by passing all its seven candidates in all three Divisions. In the English Language Division the following five passed in the second class:—Pejawar Vyasa Rau 37, Udiyavar Madavacharya 46, Badanidiyur Srinivasa Rau 84, Kudroli Lakshmana 109, N. Raghupati Rau 128; and Mangalore Babu and Dongarkere Santarama Rau passed in the third class. In the Second Language Division M. Babu won the fifth place in the first class in Canarese, and B. Srinivasa Rau tied P. Vyasa Rau in the second place in the second class, while D. Santarama Rau and K. Lakshmana came seventh and twelfth respectively in the same class. U. Madhavacharya passed thirty-fifth in the second class in Sanskrit, and N. Raghupati Rau passed in the third class in Tamil. In the Science Division (History) the following five passed in the second class:—B. Srinivasa Rau 21, K. Lakshmana 51, U. Madhavacharya 59, N. Raghupati 59, and P. Vyasa Rau 77, while M. Babu and D. Santarama Rau secured a pass in the third class.

Some of our old students appeared as private candidates or from other colleges and made good the misfortune of former years. Louis Mathias, who had been unable to appear the previous year on account of fever contracted in Madras just before the examination, passed this year in Latin and History. B. Nagesa Rau, U. Rama Rau, K. Ranga Rau, Patrick Castelino, P. Mahabaleshvaraya, and Raymond Rebello passed in History. U. Rama Rau, A. Timmappa Punja, and K. Krishna Rau passed in Canarese. In the English Language Division Patrick Castelino, U. Rama Rau, P. Sankarnarayana, U. Rangappa Padiyar, and

Raymond Rebello secured passes and completed the Degree.

February 9th, Tuesday.—The Literary and Debating Society held its first session this term under the presidency of Father Tatlock, S. J. Francis Lobo was elected Vice-President, John Fernandes Secretary, and Julian Mathias Assistant Secretary. The following are the Committee Members:—Shabas J. Fernandes, George Albuquerque, Louis Saldanha, and Lawrence Gonsalves.

February 14th, Sunday.—The election of officers of the Senior Students' Sodality B. V. M. took place this afternoon, with the following result:—Prefect, Paul Gonsalves; First Assistant, John Fernandes; Second Assistant, Victor Saldanha; Secretary, Joachim D'Souza; Organist, Joseph Coelho.

February 20th, Saturday.—The annual three days' Retreat began this afternoon at 5-30 P. M., under the direction of Father Cavaliere for the senior students, and under Father A. M. Colaço for the juniors.

March 19th, Saturday.—Feast of St. Joseph, Patron of the Diocese of Mangalore. The Solemn High Mass was celebrated at 7 o'clock by Father Repetto, at which there was General Communion of the students. In the afternoon the sermon was preached by Father D. Gioanini, and Solemn Benediction of the Blessed Sacrament was given by Father Zerbinati.

March 31st, Maundy Thursday.—A storm with thunder and lightning blew over Mangalore from the Ghauts about 6 P. M. and .03 of an inch of rain was registered in the College rain-gauge. This was the first rain since January 2nd. The rainfall for the year, March 31st to March 31st, was 137.79 in. as registered at the College, and 136.22 in. as registered in the town. Cochin with 139.97 in. and Mercara with 139.67 in. are the only other places in Southern India registering a heavier rainfall.

The first term closes with 451 students on the rolls, classed according to their different denominations as follows:—Native Christians 392, Eurasians 8, Brahmans 26, Non-Brahman Caste-Hindus 20, Mahomedans 3, Parsees 2. Last year at this time there were 454 on the rolls, of whom 383 were Native Christians, 13 Eurasians, 33 Brahmans, 21 Non-Brahman Caste-Hindus, 3 Mahomedans, and 1 Parsee.

Personal Paragraphs.

FATHER Joseph Gioanini, S. J., of Jeppu Seminary, left Mangalore by the B. I. SS. *Italo* on January 8th, *en route* to Bombay, Calcutta and Kurseong (Darjiling), where he is to be professor of Theology in St. Mary's Seminary.

On Sexagesima Sunday, February 7th, His Lordship the Bishop of the Diocese, held ordinations in the church of Jeppu Seminary, when the Seminarists Faustin Aranha, Stanislaus Bangar (Diocese of Trichinopoly), Gregory D'Souza, Lawrence Fernandes, and Reginald Pinto received the Tonsure; Monthu Minezes, the four Minor Orders of Acolyte, Exorcist, Lector, and Porter; Francis Aranha, Peter D'Souza, Piedade D'Souza, Denis Luis, Salvadore Mathias, Casimir Minezes, Joseph Pais and Antony Suarez, the Minor Orders of Lector and Porter; and the Deacons Francis D'Souza, Casimir Fernandez, Robert Meyers, William Pinto, Emmanuel Rebello, Leander Saldanha, and George Woolger, the Priesthood.

Mr. Felix G. Fernandez has been given charge of the new branch post office lately opened at Humpankatta, opposite the Catholic Union Club. This is only a receiving office for the present, but it is hoped that when its need is proved that it will be made a delivery office also.

Mr. J. N. D. Roche, a former student of the College who had been once in High Court, Bombay, and later on for a few years Head Clerk in the District Court, North Kanara, has been appointed Nazir of the latter Court.

There were some notable weddings of our old students during the season between Christmas and Lent. The first was a double wedding on Monday, January 11th, in Milagres Church, when Mr. Piedade Francis Xavier Vas, of the Bombay Improvement Trust Company, was united to Miss Agnes Bernardine Saldanha, daughter of Mr. and Mrs. B. S. Saldanha, of the Bolloor Coffee Works, and her sister Joanna Mary to Mr. Evarist Emmanuel Gonsalves, son of Mr. Bernard Gonsalves, of Codialbail. The nuptial ceremony was performed by the V. Rev. E. Frchetti, S. J., V. G., assisted by the Rev. Rectors of the College and Jeppu Seminary. The sermon was preached by Father M. P. Collaço,

Assistant Vicar of Milagres, and there were more than thirty priests in the sanctuary. On Thursday, January 28th, the same church witnessed the wedding of Mr. Mark Francis Vas, son of Mr. and Mrs. D. J. Vas, of Falneer, Mangalore, to Miss Mary Marcelline Coelho, daughter of Mr. Francis Antony Coelho, likewise of Falneer. On Tuesday, January 26th, Codialbail Chapel was the scene of another wedding, when Mr. Joseph Saldanha was married to Miss Louisa Coelho, daughter of Mrs. Juliana Coelho, of East Nook, Mangalore. The ceremony was performed by Father D. Torri, S. J., of the Cathedral, assisted by the Rector of the College and Father Antony Goveas, Vicar of Milagres. The sermon was preached in Konkany by Father John Joseph D'Souza, Vicar of Moolky.

In the Christmas issue the marriage was recorded of Mr. Sylvester Lobo, grandson of the donor of the site of the College, and by mistake he was named Victor. We should have chronicled at the same time that another of our old students, Mr. Antony A. Lobo, who passed his F. A. examination in 1898 and joined the Salt and Abkari Department, gave a hostage to fortune about the same time in Kallianpur.

Mr. Francis Louis Silva, an ex-student of this College and ex-Xavierite of Bombay, was married to Miss Mary Letitia Alfrida Vaz on Saturday, the 13th February, at St. Peter's Church, Bandra, Bombay. The bride is the only daughter of Mr. Domingo Vaz, of Falneer, and was educated at St. Ann's Academy, Mangalore, and at the Parel Convent, Bombay. The nuptial ceremony was performed and the sermon preached by the Rev. Fr. Weingartner, S. J., Superior of St. Stanislaus Institution, Bandra, who also celebrated the Solemn High Mass—an unusual event at Bombay weddings—assisted by the Curates of St. Andrew's and Mahim Parishes. The ladies of the Parish furnished the choir.

Messrs. Joseph Paul Rego, B. A. '01, and Henry L. Saldanha, B. A. '02, are now employed in the P. W. Department, Secretariat, Bombay. The latter is also prosecuting his studies for the LL. B.

The Kanara Catholic Association, Bombay, held its Annual General Meeting on Sunday, March 13th. According to the Secretary's Report twenty

new members joined last year. A Cricket club has been organised, which ought to make good account of itself during the coming season, for nearly all, if not all, its members were at one time or another on the College Eleven. Some even can boast of having been trained by the Father of Mangalore Cricket, the late Father Hugh Ryan, S. J., of beloved memory. The officers of the Managing Committee for the coming year are as follows:—President, Dr. C. Fernandes; Vice-President, Mr. E. Alvares; Secretary, Mr. A. F. Theodore; Treasurer, Mr. L. Alvares; Auditors, Messrs. G. D'Souza and G. Rego; Secretary of the Cricket Club, Mr. Albert Correa.

Father Peter John Baptist, mentioned in connection with the Tellicherry church case in the Christmas number of this Magazine, was born of a well-known family at Mogarnad, Puttur Taluk. After finishing a remarkably successful scholastic career, at an early age he joined the Society of the Christian Brothers at Cannanore, where he remained for some years. When, however, some of his companions, among them the late Frs. R. Rebello and Louis Noronha, left the Brothers to study for the Priesthood, Fr. Peter joined the Rachol Seminary in Goa, where he was admitted as a Professor-Seminarian. In two or three years he was ordained Priest and retained in the Seminary as a Professor. His services were for a time lent to the Mangalore Mission, where he successively filled the offices of Assistant Vicar at the Cathedral, Vicar of Tellicherry and Vicar of Kasaragod. On his return he was transferred to the Mylapore Mission as a Professor in the Seminary at Mylapore, and was subsequently appointed Prior of St. Thomé Cathedral and Secretary to the Bishop. He retained this post for several years, but failing health compelled him to seek the more retired Military Station of Pallaveram, where he died on August 31st, 1895. He was much esteemed wherever he went, and the parishioners of Pallaveram erected a marble slab over his tomb—
R. I. P.

On Sunday, February 28th, Mr. S. C. S. Coelho, Government Timber Contractor, Karwar, died at his residence there after a short illness. He was a member of the well-known family of Coelhos of Falnir, Mangalore, where he was born in 1853.

When he was twenty years of age he took his B. A. degree in the Madras University and began his career, first as Sub-Registrar in the South Kanara District and then in the Military Department of the Madras Secretariat. Upon the abolition of the office he held there he retired on pension and joined the large timber business with which his family has been identified for nearly a century. He showed great ability and intelligence in this new line and had the satisfaction of receiving from Government on the occasion of the Delhi Durbar a certificate of honour. He was a leading member of the Catholic Community of Karwar, taking a keen interest in the social life and well-being of the people among whom his lot was cast. He was a member of the District Local Board of Kanara, and was deservedly respected and esteemed by all classes. He left behind him a widow and five children, for whom much sympathy is felt by a large circle of friends and relatives. His funeral was attended to the Beital Cemetery by a multitude of people of all castes and creeds. The Reverend Vicar General, assisted by the clergy of the neighbouring churches, officiated at the interment. R. I. P.

The Clarendon Press "Tempest."

HEREIN I found what glorious pastime
When awakening to the poet's spell
And scorning precepts given in class-time
I followed after Ariel.

On note and gloss I looked askance,
A truant waiving commendation,
Lured on through thickets of romance
To fail in my examination.

And have I in due time repented?
Nay, as I read once more the story
I smile and own me well contented,
The pedant failed to dim its glory.

For was it really worth the while
Youth's dawning fancies thus to encumber,
And in the ruck of Prospero's isle
Shoot all this pedagogic lumber?

F. H. C., in the Academy.

Sporting Nouns of Multitude.

FROM the earliest ages sport has had its own technical vocabulary, and even to-day the sportsman still finds it convenient to speak by the card. It is, indeed, scarcely too much to say that skill in woodcraft is pretty generally estimated by the orthodoxy of the phrase in which it is expressed. Of course, the majority of such phrases are to be regarded as survivals from the time of the old forest law; and we are told in Dame Juliana Berners' famous "Booke of St. Albans," published over four hundred years ago, that strict attention to these niceties better distinguishes "gentylnen from ungentylmen" than regard to the mere rules of grammar. This lady was at least nominally responsible for three treatises on the sports of hunting, hawking, and fishing; and one of the most curious portions of her work is that in which she lays down the law in respect of the correct way of speaking of the "companys of beasts and fowles." From this it appears that the ancient hunter who aspired to the title of "gentylnen" must be word perfect in his nouns of multitude. He was not expected to be able to write them down; that demand, indeed, would have weeded many a field of knights and courtly dames. But from a "bury" of conies, to a "pride" of lions, the sporting gallant should have—or, at least, betray—no misgiving as to the characteristic word to be employed. Many of these terms are not only graphic, but picturesque, and obviously owe their origin to some observed habit or way of life in the animal referred to. Others are more artificial, or perhaps seem so by reason of our inability to account for them. At any rate, many modern writers on sport and woodcraft profess allegiance to the old terminology; and we may still note the distinction between a "skulk" of foxes, and a "pack" of wolves. Most beasts of the chase, and some others, were thus specialised in groups. A number of oxen constituted a "drove;" of deer, a "herd;" excepting the roebuck, a company of which was entitled to be called a "bevy."

A "pack" of hounds was formerly a "mute;" a group of bears formed a "sleuth," and of leopards a "lepe." A flock of goats became a "tribe," and of monkeys a "troop;" while a farmer's herd of

swine was a "drift," and a company of wild boars a "sunder."

Our everyday words "brace" and "leash" seem to have been once almost exclusively reserved for greyhounds; while spaniels were always spoken of as "couples." The former terms are now generally applied only to game proper, while couple, or pair, ranges over a much wider field. There is no question about a "brace" of "birds," pheasants, or hares; and we may legitimately bring home a brace of trout in our fishing-creel. Near the old King's Bench Prison a tavern formerly flourished under the sign of "The Brace;" though the technical validity of the name was only apparent to those who knew that the house was kept by two brothers named Partridge, who managed to feather their nest very warmly. It was one of these Partridges who was told by Foote the comedian that, judging by the length of his bill, his name ought to have been Woodcock. The term "nide" as applied to a number of pheasants is still in use, and we are also correct in recalling the old phrase a "muster" of peacocks. But the ancient hawking world seems to have exercised at least a verbal jurisdiction over birds both large and small. A flight of larks was called an "exalting," the former word being only technically applied to pigeons and swallows. We read of a "parcel" of cranes, as if they were so much merchandise; but a "watch" of nightingales, a "charm" of goldfinches, and a "clattering" of choughs, are much more expressive terms. But why a "tygendis" of magpies? There was, according to Ovid, a certain Macedonian family of girls who were changed into magpies.

"And still their tongues went on, though changed to birds,

In endless clack, and vast desire of words."

Our authoress instructs us that though it is correct to speak of a "bevy" of quails, it is more elegant to reserve that term for a company of ladies, the beauties among whom are to be further entitled a "galaxy." But the mere gossips and "unconditioned" women are only a "gaggle;" a somewhat invidious distinction, inasmuch as a flock of geese is also technically included in that expressive word.

But it is when we approach the wildfowl that wariness is especially required. Perhaps the greater

number of the birds that remain with, or come to, us during the winter, "pack" more or less at that season. These assemblages, however, are by no means to be spoken of as "packs" or flocks, except in the few particular instances to which those terms are specially assigned. We may refer generally to a "plump" of wildfowl; but technical precision insists upon almost as many distinctions as there are species. In Dame Juliana's time it was "the *ing*" to speak of a "congregation" of plovers, though the word "stand" is perhaps more generally recognised. And now we have to tread circumspectly, as if upon egg-shells. The old falconer would have been declared not worth his salt if he failed nominally to distinguish a "herd" of curlews from a "trip" of dottrel, or a "deserte" of lapwings. He must be a past-master in the fine shades of difference between a "court" of coots, a "bunch" or "spring" of teal, a "suit" of mallards, and a "gaggle" of wild-geese. Even the modern fowler carefully nurses many of these old-world terms—ancient memories of hawk and hound—and knows that a "wisp" of snipe is not to be confounded with a "fall" of woodcock. The reason given for speaking of a "siege" of herons was that the heron sits "as if at siege;" which may have been a good reason, but is certainly not a clear one. Nor is it plain why an assembly of rooks, apart from their habitations, should have been styled a "building." And there are other seeming inconsistencies of nomenclature, which doubtless, however, had originally some kind of natural foundation. Thus, a company of swans was called a "herd"; while the same word was used as descriptive of a gathering of one of our smallest English birds, the wren.

Nor was this nice etiquette of the field altogether confined to the inferior animals. Man himself is highly gregarious, and his various groupings, according to occupation or otherwise, were the cause of many quaint, and sometimes ridiculous, nouns of multitude. The "gentrymen who had such gree delite in haukyng" seem to have become so habituated to the strict phraseology of the pursuit that they carried the system into matters with which it was only indirectly concerned. No doubt there was considerable wear and tear of garments in the course of the sport; but this affords no obvious

reason why a company of tailors should be styled as "proud-shewing," nor why the useful fraternity of cordwainers should be dubbed a "dronkenschap of cobblers." Doubtless also, then as now, the inner man of the sporting world required frequent renewal; and to meet this demand a considerable number of traders and serving-men were necessary. But the fashion of classifying or grouping them could not be restrained; and so we had a "tabernacle" of bakers, a "temperance" of cooks, a "draught" of butlers, a "glosynge" of taverners, a "laughter" of ostlers, and a "promise" of tapsters. The last-named body shows how often the thing itself endures while the name changes. The stereotyped and oft-repeated "coming, sir," of the English waiter—himself a decayed institution—is a sufficient indication of his descent from the "promising" tapster of the olden time.—*The Globe* (London).

Make Somebody Glad.

On life's rugged road
As we journey each day,
Far, far more of sunshine
Would brighten the way,
If, forgetful of self
And troubles, we had
The will, and would try
To make other hearts glad.
Though of the world's wealth
We've little in store,
And labour to keep
Grim want from the door,
With a hand that is kind
And a heart that is true,
To make others glad
There is much we may do.
A word kindly spoken,
A smile or a tear,
Though seeming but trifles,
Full often may cheer.
Each day to our lives
Some treasure t'would add
To be conscious that we
Had made somebody glad.
Those who sit in the darkness
Of sorrow, so drear,
Have need of a word
Of solace and cheer.
There are homes that are desolate,
Hearts that are sad—
Do something for someone,
Make somebody glad.

Varia.

RAMESWARAM, the place mentioned in the account of the martyrdom of Father Criminali, is an island and town in the Ramnad Zamindari, Madura District, Madras Presidency. It is a low sandy island, situated in the Gulf of Manaar, the passage that separates the mainland of India from Ceylon, and is about 11 miles long by 6 wide. The island was probably at one time connected with the mainland, for the eastern half is merely a narrow strip of sand. The Hindu shrine there is one of the most venerated in India, founded, according to tradition, by Rama himself. It is associated with Rama's journey to Ceylon in search of Sita, and plays an important part in the *Ramayana*. For centuries this temple has been the resort of thousands of pilgrims, who come from all parts of India through Ramnad to the crossing; and it is to the control of the passage from the mainland that the chiefs of Ramnad owe their hereditary title of Setupati, 'Lord of the Bridge or Causeway.' The principal inhabitants are Brahmins and their followers, who are supported by the profits derived from the temples to which is assigned the revenue of 57 villages, yielding an annual income of about £ 4500, granted by the former Rajas of Ramnad. The *lingam* is supposed to have been placed here by Rama: and the symbol is washed with Ganges water, which is afterwards sold. South of the great temple is a fresh-water lake, about three miles in circumference.

The great temple stands on rising ground in the northern part of the island, in a quadrangular enclosure 657 feet broad by about 1000 feet long, and is entered by a gateway 100 feet high. The height of the temple is about 120 feet; and, with its majestic towers, its vast and gloomy colonnades, and its walls encrusted with carved work and statuary, it exhibits a grand specimen of the Dravidian style. The most striking features of the temple are the massiveness of the workmanship (limestone slabs of 40 feet long being used in the doorways and ceilings), and the wonderful pillared halls which surrounded the inner shrine.

In his *History of Eastern Architecture* (ed. 1876), Mr. James Fergusson thus describes this

celebrated shrine:—'If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice would almost inevitably fall upon that of Rameswaram. In no other temple has the same amount of patient industry been exhibited as here; and in none, unfortunately, has that labour been so thrown away for want of a design appropriate to its display. It is not that the temple has grown by successive increments; it was begun and finished on a previously settled plan, as regularly and as undeviatingly carried out as at Tanjore, but on a principle so diametrically opposed to it, that while the temple at Tanjore produces an effect greater than is due to its mass or detail, this one, with double its dimensions and ten times its elaboration, produces no effect externally, and internally can only be seen in detail, so that the parts hardly in any instance aid one another in producing the effect aimed at. The glory of the temple, however, is in its corridors. These extend to a total length of nearly 4000 feet. Their breadth varies from twenty to thirty feet of free floor space, and their height is apparently about thirty feet from the floor to the centre of the roof. Each pillar or pier is compound, and richer and more elaborate in design than those of the Paravati porch at Chidambaram, and certainly more modern in date.

'None of our English cathedrals are more than 500 feet long, and even the nave of St. Peter's is only 600 feet from the door to the apse. Here the side corridors are 700 feet long, and open into transverse galleries as rich in detail as themselves. These, with the varied devices and modes of lighting, produce an effect that is not equalled certainly anywhere in India. The side corridors are generally free from figure-sculpture, and consequently from much of the vulgarity of the age to which they belong, and, though narrower, produce a more pleasing effect. The central corridor leading from the sanctuary is adorned on one side by portraits of the Rajas of Ramnad in the 17th century, and, opposite them, of their secretaries. Even they, however, would be tolerable, were it not that within the last few years they have been painted

with a vulgarity that is inconceivable on the part of the descendants of those who built this fane. Not only these, but the whole of the architecture, has first been dosed with repeated coats of whitewash, so as to take off all the sharpness of detail, and then painted with blue, green, red, and yellow washes, so as to disfigure and destroy its effect to such an extent that must be seen to be believed. The age of the temple is hardly doubtful. From the fact that it has remained in its original form and unaltered, that its erection could not have lasted during a hundred years; and if the temple was erected in the 17th century, it must have been during the 17th century, when the Ramnad Rajas were at the height of their independence and prosperity, and when the Rajah, or master, Tirumala Nayak, was erecting his temples in the same identical style at Madurai. It is probable that the erection of its *gopuras* may have extended to the 18th century, but these seem to be the possible limits of deviation. Being so recent, any one on the spot could easily ascertain the facts. They could, indeed, be determined very nearly from the photographs, were it not for the whitewash and paint which so disfigure the details as to make them almost unrecognisable.

* * * *

An Industrial and Arts Exhibition was held in Madras from December 26th to January 17th last, in which the Catholics of Mangalore took an important part. The work of making arrangements was begun some months ahead by Mr. C. D. J. Pinto, B. A., B. L.; but when he was transferred to Kasaragod as District Munsif, the Secretaryship of the Catholic Industrial Exhibition Committee was taken up on November 1st by Mr. A. E. C. Vas, Sub-Divisional Officer of the D. P. W. of South Canara, who laboured with might and main to make the Exhibition a success. Meetings were held and sub-committees appointed, with the result that over two hundred exhibits were collected in a remarkably short time and twenty-six packages weighing seven tons were dispatched to Madras. These exhibits were displayed in a separate section of the Exhibition pavilion, where Mr. P. C. Lobo, B. A. (Cantab.), Bar-at-Law, Mr. S. N. Saldanha, B. A., and Mr. Albert V. J. Vas, M. A., Secretary

of the Mangalore Sub-Committee at Madras, did all that lay in their power to set them off to the best advantage. On December 26th the Exhibition was opened by the Maharajah of Mysore, who visited all the stalls in turn, the object that attracted his chief interest in the Mangalore exhibit being a peculiar growth of bamboo, polished to resemble a horn, which was sent by Mr. V. A. Coelho of Karwar. The same exhibitor had another interesting exhibit of forest produce in the shape of sixty-six specimens of the timbers of Kanara, each cut to resemble a book, with the English, vernacular and botanical names lettered on the backs. This exhibit was the one that had most interest for Lord and Lady Amphill when they inspected the Exhibition stalls on December 28th. The most important exhibits from this District were specimens of statuary from St. Joseph's Asylum Workshops, a new industry started there by Brother Moscheni, S. J.; specimens of superb bookbinding from Codialbail Press; knitting and fancy work from St. Antony's Institute and Jeppu Asylum; lace from St. Ann's Convent; butter from the English Dairy Company; preserves and pickles from St. Antony's Institute and from Mr. Martin Pais; wax candles from Messrs. C. and D. Correa; coffee from the estate owned by Mr. Joachim Pais; homœopathic medicines from the Kankanady Dispensary; a collection of ores and mica from Mr. M. G. Brito; varieties of grains from Mr. I. P. Fernandes, and medicinal oils from Mr. C. S. Brito. Medals, prizes, and certificates of commendation were awarded chiefly for the exhibits from Jeppu, St. Antony's Institute, St. Ann's Convent, Codialbail Press, Mr. V. A. Coelho, Mr. Martin Pais, Mr. S. Alvares, Mr. Joachim Pais, and the Messrs. Correa. The highest commendation, however, is due to Mr. A. E. Vas, by whose energy and self-sacrifice the Catholic community was able to make such a creditable showing in the Exhibition.

* * * *

We have got a new word from Australia which we could be well content to do without. It has not yet won a place in the *Oxford English Dictionary*, and if it is never enshrined there we hope it will never be missed. "Barrack" is the Australian verb, which Professor Morris, in his *Austral-English*

dictionary, defines as "to jeer at opponents, to interrupt noisily, to make a disturbance." According to the Professor, who occupied the chair of Modern Languages in the University of Melbourne for many years, the word was evolved about the year 1880 from the boisterous behaviour of Australian football crowds. Since then it has spread in all directions, and has even had the distinction of being ruled an unparliamentary expression by the Victorian Speaker. There are two theories as to the origin of the word. The one that Professor Morris considers the more probable is that it is an Anglicized form of the aboriginal word "borak," which meant banter, chaff, fun at another's expense. But the belief that "barrack" is merely an elongation of bark, just as that other undesirable word "larriken" came from lark, also finds acceptance.

* * * *

Edward Lear was born in London in 1812 and died in San Remo in 1888. He settled in Rome and became a landscape-painter. An indefatigable traveller, he visited not merely the out-of-the-way corners of Italy, Greece and Turkey, but Egypt, Syria, Palestine, and India, records of which he has left us in beautifully illustrated books of travel. He is far better known, however, by his "Book of Nonsense," which was published in 1846 and reached its twenty-ninth edition in 1894. This is a capital compound of wit, humour, paradox, and good sense in rhymes at once facile and felicitous to a degree that has won for them extraordinary popularity. "More Nonsense Rhymes" followed in 1871; "Nonsense Songs, Stories, and Botany" in 1871; and "Laughable Lyrics" in 1876. His greatest success was in a certain form of five-line stanza, to which for a time the punning term "Learic" was applied, but which was shortly ousted by the unmeaning one of "Limerick," the origin of which has not yet been discovered. What connexion it can have with the name of the "City of the Violated Treaty" it is difficult to see. The earliest known specimens of the stanza are to be found in Halliwell's collection of English Nursery Rhymes, among a large mass of jingling folk-lore current about the fifteenth or sixteenth century. A very ancient specimen is:—

Upon my word and honour,
As I was going to Bonner,
I met a pig
Without a wig,
Upon my word and honour.

The modern Limerick's distinguishing trait is a first line stating the existence of a certain person in a definite place. The oldest of these seems to be the following:—

There was an old man of Tobago,
Who lived upon rice, gruel, and sago;
Till much to his bliss,
His physician said this:
"To a leg, sir, of mutton, you may go."

In *Pearson's Magazine* for May or June 1903, the following Limerick is given as having been current in a public school in 1834, the earliest specimen of a positive and authenticated date:—

There was a young man of St. Kitts
Who was very much troubled with fits;
The eclipse of the moon
Threw him into a swoon,
When he tumbled and broke into bits.

The writing of Limericks is very popular with poetical wits in England, and perhaps much more so in America. The author of "The Young Lady of Riga (or Niger?)," the most successful and best known effort in this classic stanza, is unknown. Here it is once again:—

There was a Young Lady of Riga,
Who smiled as she rode on a Tiger;
They came back from the ride
With the Lady inside,
And the smile on the face of the Tiger.

Another anonymous gem is this:—

There was a young maid who said "Why
Can't I look in my ear with my eye?
If I put my mind to it
I'm sure I could do it,
You never can tell till you try."

* * * *

There are some things that it is not creditable to do too well. The late Mr. Herbert Spencer emphasised this fact on a memorable occasion in the Athenæum Club, which he frequented to drink tea, to smoke mild cigars, and to play billiards, a game in which he had no little mathematical skill in planning his shots. His confidence in his ability was so great that one day he proposed a game to a fellow member whom he did not know, offering to give him points. The points were declined, and soon the stranger showed that if he did not know much about mathematics, he could give points about billiards; for, after one or two shots on either side without scoring, he ran out without letting the philosopher have another chance to show his skill. Mr. Spencer walked over to the rack, put up his

cue, and then made the game famous for all time by uttering the following withering epigram: "Sir, a certain proficiency in games of skill is indicative of a well-balanced mind. Adroitness such as you have just displayed is a strong presumption of a misspent youth."

Some three or four years ago, however, Mr. Spencer branded this as "a malicious story," adding, with some warmth, that there was no foundation for it whatever, and that his personal friends knew that it was not like him to make any such remarks. He went on to say that, though he had contradicted it often, he knew that it was still repeated, and he feared it would be circulated after his death. And so it has been.

* * * *

When Parliament opened with Mr. Balfour in bed instead of on the Treasury Bench, there were plenty of allusions to the cast of "Hamlet" without the Prince of Denmark. This has very much saddened the *Saturday Review*, which suggests that an *index expurgatorius* should be prepared of "outworn tags." For example:—

"When found, make a note of"; "Which, as Mr. Kipling would say, is another story"; "'Hamlet,' without the Prince of Denmark."

The list was embellished in the *Saturday's* correspondence the following week, where we find the following objected to:—

"Increasing by leaps and bounds"; "Conspicuous by his absence"; "More honoured in the breach than the observance"; "What the soldier said is not evidence"; "'Which,' as Euclid would say, 'is absurd'"; "Like Mrs. Harris 'there ain't no sich person'"; "It is always the unexpected that happens"; "A mad world, my masters"; "'Tis true, 'tis pity, and pity 'tis 'tis true"; "There is much virtue in an if"; "Se non è vero, &c."; "Like Topsy, perhaps it 'growed'"; "Like the late Lord Beaconsfield on a famous occasion, 'on the side of the angels'"; "Like Brer Rabbit, 'to lie low and say nuffin'"; "Like Oliver Twist, 'to ask for more'"; "Like Sam Weller's knowledge of London, 'extensive and peculiar'"; "Like Napoleon, a believer in 'the big battalions'"; "Pyrrhic Victory"; "Parthian dart"; "Homeric laughter"; "Sturm und Drang"; "Intelligent anticipation of events"; "Masterly inactivity"; "Splendid isolation"; "Unctuous rectitude"; "Mute inglorious Miltons"; "Damned good-natured friends"; "The sword of Damocles"; "The thin end of the wedge"; "The long arm of coincidence"; "The soul of goodness in things evil"; "Hobson's choice"; "Frankenstein's monster"; "Macaulay's schoolboy"; "Lord Burleigh's nod"; "Sir Boyle Roche's bird"; "Mahomed's coffin"; "Davy Jones' locker"; "Oliver Twist-like he asked for more"; "Waiting, as Mr. Micawber says, for something to turn up"; "Offering the advice of

Mr. Punch to those about to marry"; "Sydney Smith's suggested surgical operation"; "Macaulay's New Zealander"; and "Mr. Barrie's Little Mary."

It is contended that the use of "tags" and "clichés" can serve but one useful purpose—that of showing when a writer is ceasing to think. There is, however, in the opinion of the *Saturday*, one "tag" "which can never grow stale or be quoted too much—the tag about the loud laugh and the vacant mind."

* * * *

The word "reliable" still lives in spite of efforts made for over thirty years to kill it. As far back as 1871 Mr. Shirley Brooks made the following "mild protest," as he styled it, in a contribution to *Punch* (December 23):—

Shut up a Party who uses "Reliable"
When he means "Trustworthy": 'tis undeniable
That his excuses are flimsy and friable,
And his conceptions of grammar most pliable.
No doubt he'd pronounce this line's last word enviable:
Invent, for bad fish (which he'd sell) the word "criable,"
Say that his faded silk hat might be dyeable,
And accent French vilely—allude to *le diable*.
If his name's William, 'twould be most enj'vable
To see Mr. Calcraft preparing to tie a Bill.
Now let *Punch* hope he has stamped out "Reliable."

ENIGMAS.

I.

Briareus-like my first his arms outspreads,
And checks the western waves of warrior hosts;
On mountain ranges rests his numerous heads,
The while his gaping mouths affect the coasts.

My second none, or good or bad, can stay,
Yet many seek to win me in a way
That gains a loss; whilst some intent on science
By me will test a truth by apt appliance
Conjoined with skill in craft. My whole explains
The secret of success. When wit or genius fails,
Should such characterise your toil and pains,
A prosperous wind belike will fill your sails.

H. S. B.

II.

Me verbum licet e septem nota musica triplex
Formet, ne credas dulce notare melos.
Res mihi cum tignis tantum, signoque laborem,
Aures qui strepitu tundit, amice, tuas.

L. Z., S. J.

Answers to the Enigmas in the Christmas number:—

I. Weaver; II. Sitis.



O B I T U A R Y .

THE REV. EMMANUEL SALVADOR D'SOUZA, S. J., died of fever and pneumonia at St. Joseph's College, North Point, Darjiling, on Thursday, April 14th. This was the sad news telegraphed to Mangalore just as the last pages of this issue were going through the printer's hands. A telegram received a few days previously prepared us for the heavy blow that was to deprive us of one of our brightest pupils and most successful teachers. Born at Moolky, December 29, 1872, of one of the best families of the place, he entered the College in January 1885, the year it was removed from Codialbail to the new buildings on Edyah Hill. Great hopes were entertained of the new student, whose brother, Mr. Francis D'Souza, had passed first in the Presidency in the Matriculation examination two years before. He followed in his brother's footsteps, winning nearly all the prizes at the end of each scholastic year, ever advancing in the esteem of his teachers, and crowning his efforts by success in the University examinations. When he passed his examination in First Arts at the end of 1891, he broke off his University career and turned his back on the brilliant prospects that were held out to him in the world, to become an humble novice in the Society of Jesus. One who enjoyed his confidence tells us that it had been his practice during his student life in the College to honour the Saints and Blessed of the Society by going to Holy Communion on their feast days, in order to obtain the fulfilment of his holy desires. He felt all along that opposition would be made to his vocation, and he thus fortified himself to meet it. In fact, he met with no little opposition from his father, who had other designs on him. He stood firm in his resolve, till his father, moved by the patience with which he awaited the paternal blessing before leaving for the novitiate, yielded, just a month before his own death, and granted him the long-desired permission. With joyful heart he started on the land journey to Calicut, despite the heavy monsoon rains towards the end of June, to enter the novitiate in the Madura Mission, which he did on July 2, 1892. After the usual biennium as a novice, he returned to the Seminary at Jeppu to spend two years in the study of the Classics and Rhetoric, and then for two years more he was professor of Latin to the Seminarists. In 1898 he was sent to the House of Studies at Shembaganur (Kodaikanal), where he studied Philosophy for three years, to the entire satisfaction of all. He then came to the College for two years, and taught English, Mathematics and Science in the High School Department, with all the success usually commanded by ability and devotion to work. It was with regret that his pupils parted from him when, in 1903, he was sent by his Superiors to St. Mary's Seminary, Kurseong, to go through his four years' course of Theology and be raised to the priesthood. He had thus but just entered on the second year of his course, when, ripe for Heaven, the Master's summons called him to his eternal reward. When he fell ill he was taken to Darjiling, where he could have better medical attendance than at Kurseong.

Though rather retiring in his manner, Mr. D'Souza was a great favourite with his pupils. He was kind and affable, and at the same time took care to make them

correspond to the labour he spent on them. His pupils were not slow to value his worth, and showed their appreciation of his painstaking services by sending after him to Kurseong a token of regard when they saw how well they fared in the Matriculation examination. His Superiors, whose confidence he enjoyed, feel his death the more, as they had centred great hopes in him for the future.

BASIL FERNANDES, a student of the Third Form, died of the Bubonic Plague at 10-55 P. M. on Thursday, January 14th. He was the first of our students to fall a victim of the disease in Mangalore. Taken ill on Sunday, he was brought to the Catholic Plague Hospital, Kankanady, where he received every care and was attended by his brother, Father J. P. Fernandes, Vicar of Madianttar, till he passed away. A High Mass of Requiem was celebrated on the Saturday after his death in the College Church for the repose of his soul, and another some time after was offered up by the Junior Students' Sodality, B. V. M., of which he was a member.

SALVADOR STEPHEN FERNANDES, son of Mr. N. M. Fernandes, of Codialbail, died on the 15th February in Father Muller's Establishment, at the age of 39 years. He matriculated from the College in the year 1883, and studied for the F. A. examination, but owing to bad health had to discontinue his studies. After working for some years in Bombay, he came in 1896 to Kankanady, where he lived under the direction of Father Muller and in the company of his younger brothers, until his death. His physical weakness did not allow him to satisfy his earnest desire of becoming an Infirmarian. He fell sick on August 28, 1903, and from that day up to his death he bore patiently the tedious and painful sufferings of pulmonary consumption. His remains were removed to the Codialbail Chapel on the morning of February 16th and buried in the portico.

JOACHIM FRANCIS FERNANDES, Matriculate '91, died at San Thomè, Madras, on Monday, March 21st, at 9.30 P. M. The deceased was a member of a well-known Mangalore family that has given two of its sons to the Society of Jesus, Denis and Norbert, the former of whom is for the present in Calcutta and the latter in the House of Studies, Shembaganur. After leaving College in Mangalore, Joachim attended the Medical College in Bombay from 1893 to 1895, when he went to Bangalore and joined the Mysore Police Department, in which he held the grade of Inspector at the time of his death. Last January he went to Madras for treatment for fever and heart trouble. He was only twenty-nine years of age at the time of his death. Great sympathy is felt for his bereaved wife, to whom he was married on May 24, 1898, and deep regret for himself by all who knew him.

FELIX REBELLO died in Bombay of liver complaint and other complications on Saturday, April 9th. He was a student in the College from 1888 to 1895, and left when he was in the Fifth Form. He had gone through a course of Mechanical engineering in Bombay, but his illness prevented him from appearing for the final examination.

R. I. P.