

THE

MANGALORE MAGAZINE

THE ORGAN AND RECORD

OF

ST. ALOYSIUS' COLLEGE

MANGALORE



VOLUMES I AND II.



MANGALORE:

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MANGALORE

N. B. Soundings reduced to datum.

SCALE $\frac{1}{168000}$



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|----------------------------------|--|--------------------------------|------------------------|----------------------------------|
| 1. Bishop's Residence and Chapel | 6. Hom. Poor Dispensary & Cath. Hospital | 13. St. Ann's School | 16. Post Office | 23. 24. Court & Jails |
| 2. Cathedral | 7. Leper Asylum | 14. Municipality Recreat. Hall | 17. Port Office | 25. St. Paul's Church (Anglican) |
| 3. St. Joseph's Seminar | 8. Milagres Church | 15. European Club | 18. Custom House | 26. Jubilee Club |
| 4. St. Aloysius' College | 9. Carmel Convent Church | 16. Boat House | 19. Government College | 27. Basel Mission Shops |
| 5. St. Joseph's Asylum | | 17. Collector's Office | 20. Canara High School | 28. Police Barracks |
| | | 18. Bank of Madras | 21. 22. Civil Hospital | 29. Hindu Temple |

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Southern India Railways

N. B. The mountain peaks less than 1000 meters
are not marked (1 m. = 3 ft. & 3⁵/₈ inch.)

SCALE $\frac{1}{7,500,000}$



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| | Railway opened for traffic. |
| | " in progress or under Survey. |
| | " projected. |
1. Bantwal 2. Beltangadi 3. Uppinangadi 4. Siradi
5. Manjarabad 6. Charmadi 7. Madghere 8. Kalasa

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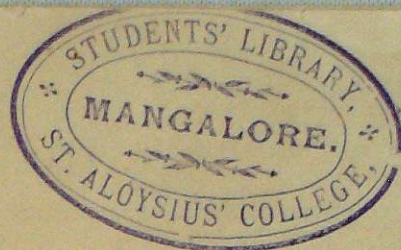
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THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

Vol. I.

MANGALORE, CHRISTMAS, 1897.

No. 1.

LINES IN AN AUTOGRAPH ALBUM.

By Cardinal Newman.

I AM a harp of many chords, and each
 Strung by a separate hand; most musical
 My notes, discoursing with mental sense,
 Not with the outward ear. Try them, they will reply
 With wisdom, fancy, graceful gayety,
 Or ready wit, or happy sentiment.
 Come, add a string to my assort of sounds;
 Widen the compass of my harmony,
 And join thyself in fellowship of name
 With those, whose courteous labour and fair gifts
 Have given me voice, and made me what I am.

FATHER J. A. WILLY, S. J.

First Rector of St. Aloysius' College, 1879-1885.

I. SKETCH OF HIS LIFE.

IT is with deep regret that we have to record the death of the Rev. Fr. Joseph Anthony Willy. The sad event took place on Holy Saturday last, April 17th. In Father Willy the Jesuit Mission of Bombay lost its oldest and most experienced member; and we feel sure that many of our readers throughout the Presidency of Bombay, and in other parts of India too, greatly regret that the Good Old Man has been taken away from us.

Joseph Anthony Willy was one of those sturdy Swiss, who came out to India when the Bombay Mission was transferred by the Holy See to the

German Province of the Society of Jesus, whilst the Right Rev. Anastasius Hartmann, O. D. C., of blessed memory, was Vicar-Apostolic of Bombay and Administrator of Poona. Fr. Willy was born in Switzerland, September 29, 1824. Of his youth, we are sorry to say, we know few particulars, except that at the age of twenty he entered the Society of Jesus, October 1, 1844. His first religious training as a Jesuit Novice he received at the College of Brigue in Switzerland under the able direction of the famous father George Standinger, for many years Master of Novices. At the same

College of Brigue he was after his two years' Noviciate engaged in the study of the classics and Rhetoric for two more years. When towards the end of 1847 the Protestant Cantons of Switzerland began a fanatical war against the Catholic Church, there as elsewhere the Jesuits were the first against whom they directed all their fury. Then it was that our young Scholastic, together with his brethren in religion, in all possible disguises, had to leave his romantic mountain home to find a refuge on foreign soil. However much they regretted to leave their cherished homes and the people they loved so well, still "they went rejoicing that they were accounted worthy to suffer reproach for the name of Jesus."

Joseph Willy first found shelter in a College of the Society of Jesus in Savoy, and after a short sojourn there went with others to the United States of America. At St. Louis, Missouri, he was engaged in his philosophical studies, and here and at Cincinnati, Ohio, he laid the foundation for that career in which he so distinguished himself later on in India. For, whilst pursuing there his own studies, he was engaged in educating the young Americans, both as disciplinarian and teacher. We find him there as prefect of discipline and professor of Latin, Greek, Mathematics, French and German. In 1852 he returned to Europe to make his studies of Theology, which he pursued successively at Louvain, Utrecht and Cologne. He was ordained priest at Cologne, and he then made his third year of probation at Coblenz. The Jesuit was now formed, and after spending two more years at Bonn occupied partly with the training of the young Scholastics, partly with the University Students, he received orders to start for Bombay. Father Willy arrived there on October 27, 1858, together with Father Leo Meurin, afterwards famous as Vicar-Apostolic of Bombay and later on Archbishop of Port Louis, Isle of Mauritius. Both men made their mark, because they were men of single purpose, seeking nothing but God's greater glory and the real good of their fellow-creatures. Father Willy distinguished himself in all the different offices in which he was employed. He was a zealous parish priest, an able director of souls, a capable administrator, but above all, a distinguished educationist. It was Father Willy who

laid the foundation for the educational work that is carried on at St. Mary's, at St. Xavier's, at St. Patrick's, Karrachi, and at St. Aloysius', Mangalore. At all these places he was the first Superior or Rector and Prefect of Studies. The Bombay University soon saw the worth of the man. He was made a Fellow of the University in 1868, afterwards Examiner for the M. A. degree and Syndic. Some twenty years ago the name of Dr. Willy was a household name in educational circles, both Native and European. At the end of 1879 he was sent to Mangalore. And how well he governed the new College of St. Aloysius' there, as Rector for six years, may be gathered from the fact that the young Mangaloreans, resident at Bombay, always loved to go to him to seek his advice and direction. The authorities at Madras soon found out the sterling qualities of the first Rector of St. Aloysius', and they made him a fellow of the University. He returned to Bombay to be the Superior of the Mission, and when Bishop Meurin was called away to Rome, he was the Administrator-Apostolic until the establishment of the Hierarchy. Although already advanced in years he still gave his heart and soul to the training of the young at Poona. The latter years of his life were chiefly given to the spiritual direction of the Nuns of Jesus and Mary at Poona, and at Clare Road Convent, Bombay. His death was a great loss to them. They with others loved him in life and they will not soon forget him now that he is dead. Father Willy was near seventy-three years old, and of these he spent almost thirty-nine in India without ever returning to Europe, and died in the very same establishment which was the beginning of the present St. Mary's College, Nesbit Road, Mazagon.

The body was laid out in St. Anne's Church on Saturday. At 4 o'clock in the afternoon the Office of the Dead was recited by the Jesuit Fathers and several of the secular clergy. His Grace the Archbishop presided, assisted by Father Hoene, S. J., Superior of the Mission, and Fr. Jurgens, S. J., Rector of St. Xavier's College. The Rev. Fr. Weingartner, Rector of St. Mary's College, arrived at the end of the Office from Khandala. The remains of the deceased Father were interred at Sewree Cemetery in front of the mortuary chapel.

II. WORK IN MANGALORE.

The following is a letter to the Editor from one who knew Father Willy long and loved him well:— I am very glad to hear that you are about to publish in your Magazine a sketch of the life of our late Father Willy, whose memory is so lovingly cherished by us here in Mangalore. For six years he was the life and soul of our Mission when it was in its infancy. To describe in detail the great work he did is beyond my power. The most I can attempt is to pay him the little tribute of my love and admiration, and to sketch in the merest outline the great work he accomplished here in the face of the untold difficulties and contradictions that must ever be attendant on the founding of a new college in a new Mission. Father Willy was, without exaggeration, a man beyond all praise, and one of whom the Society has reason to be proud.

The starting of a new college, even under the most favourable circumstances, is a great undertaking, but it is incomparably greater when it has to be brought into existence as well as into shape—when it has to be started without a building or the funds to procure the same—with a very limited staff of teachers, many of them strangers to the language and new to the work, and with a class of boys not used to study and discipline. This was the almost herculean task to which Father Willy had to put his hand when he arrived in Mangalore on December 2, 1879. It was soon patent to every one that he was the right man in the right place. From his long experience in College work he knew exactly what was to be done and how and when to do it. People felt at once that the College had become an institution in the land and that he was its life and soul. All those who had to do with him felt the utmost confidence in him; for they knew that his long experience and provident wisdom made him see as it were intuitively what turn he had to give to different things, what rules he had to make, and what traditions to establish. It required all his prudence and tact at times so to combine firmness with kindness as to maintain discipline in the infant College without at the same time wounding the susceptibilities of parents or pupils. He seemed to possess the

secret of being a very strict disciplinarian and at the same time of making himself beloved even by those who felt betimes the weight of his hand.

The amount of work he got through in a day was something extraordinary. He had an eye to everything and everybody. Pupils as well as masters needed his constant vigilance and care. Many a long day he spent seated at his desk with unwearied patience, correcting homework, setting examination papers, keeping up an endless correspondence with the Government, and directing all, without the assistance of an amanuensis or clerk. Besides teaching his own class he went the rounds of all the other classes regularly, seeing that both masters and pupils did their work well and uniformly. With all this on his shoulders, he still found time to take an active interest in the games and sports of the boys, to teach them music and to visit the homes of several who needed more than ordinary attention. Add to this that he was always ready to help in the confessional and to preach as occasion demanded in the different churches in the town. His sound judgment and consummate prudence brought him many persons who came to seek his counsel and direction in delicate and perplexing affairs. From this it appears that he was truly *dux consilio, manu miles*.

I cannot regard it otherwise than a most signal favour of Almighty God that when in 1879 the Holy See ordered the Society to take over the care of the Christians of South Canara and North Malabar from the Carmelites, and our Father General confided the new Mission to our little Venetian Province, we should have had such an able workman sent to help us in our work. The most arduous task we had to undertake, right after our arrival in Mangalore, was the foundation of a college for the higher education of the youth of the District. In fact, as it is well known, it was chiefly for that purpose that the transfer was made. Superiors therefore set about the work the very first year after our coming, although painfully conscious of how limited they were in men and means for such a serious undertaking. The first classes assembled in the verandahs of a private house, which had been lent us for our dwelling. When greater accommodation was required, we had nothing better to supply than a *pandal* constructed

after the native fashion with bamboos and *cadjan*. That was our only college building, and the future presented nothing but a prospect of anxiety and uncertainty.

Mangalore quickly began to learn that in Father Willy it had become possessed of a superior kind of man, and it was proud of him. Soon he became so well and favourably known that he could not go through the streets of the town without being stopped by those who had something to say to him, or to whom he had something to say, in so far that however much his companion on the walk might have been edified by his charity and zeal, he nevertheless felt at times that it drew very heavily on his patience. The people of Mangalore became in time very much attached to Father Willy, and he to them. He saw and felt what a fine field there was for work in our large Christian community, and especially was he impressed with the College as an agency for good, particularly as the pupils are in great majority Catholics.

He had become so identified with all the best interests of Mangalore during the six years he spent in it, that when he was recalled to Bombay at the end of November 1885, each one felt that he was losing in him a personal and almost indispensable friend. How sad was the last good-bye spoken on the steamer that was to take him away from us, you may well imagine. Up to the very end of his life he cherished fond memories of Mangalore, and it was surprising how, after the lapse of years, persons and places were so fresh in his memory. The people of Mangalore, to their credit be it said, were not at all forgetful of him. When the telegram reached us last Easter with the news of his death, we all felt we had lost in him a friend and a benefactor. In three different Churches solemn Masses of Requiem were celebrated, the most solemn being that sung in the chapel of the College, which will stand as a perpetual memorial to present and future generations of the debt of gratitude that is due to the never-to-be-forgotten Father Joseph Willy. R. I. P.

III. REQUIEM MASS AT THE COLLEGE.

The College which Father Willy watched over and laboured for with such indefatigable zeal, paid a fitting tribute of gratitude and respect to its bene-

factor on July 8th. An earlier day could not have been conveniently set for it, owing chiefly to the fact that the College was closed for the long vacation. In point of solemnity nothing was left undone. The Church was tastefully draped in black and yellow, and the catafalque was a superb structure reared under a canopy of evergreens suspended from the roof. Upon its sides were the following inscriptions from the pen of Father Zerbinati, S. J.:—

A. M. D. G.

IOSEPHO . WILLY . E . S . J.

QVEM

SPECTATA . VIRTVS . MVLTA . DOCTRINA
CLARAVERVNT

COLLEGAE . ET . ADOLESCENTES
LYCEI - ALOYSIANI

HONORIS . GRATIAEQVE . CAUSA
PARENTAMVS.

VIRO . RELIGIOSISSIMO

CVIVS . CVRA . EXEMPLO . VERBIS
IN . IVVENTVTE . STVDIOSA

PIETAS . ET . VIRTVS . FLORVERVNT
EGREGIE . FACTORVM . PRAEMIVM
PROPERATVM . ADPRECAMVR.

FAVTORI . STVDIORVM

CVIVS . OPERA . DOCTRINAQVE
COLLEGIVM

INSTITVTVM . ORNATVM . AVCTVM

CIVITAS . HONORE . AFFECTA
SALVE . ET . VALE . ADCLAMAMVS.

His Lordship the Right Reverend A. Cavadini, S. J., who laboured under Father Willy and succeeded him as Rector of the College, pontificated at the solemn Mass of Requiem. The Archdeacon was the present Rector, Rev. E. Fracchetti, S. J., and the Deacon and Sub-Deacon the Reverend Fathers Vandelli, S. J., and Piedade Saldanha. The Deacons of Honour were the Rev. Fathers Gioanini and Paternieri of Jeppoo Seminary, and twenty-four Seminarians attended in the sanctuary. The members of the College Sodality were ranged about the catafalque, and just before the absolution the Rev. A. Muller, S. J., paid a fitting tribute to his

old Rector and fellow-countryman. Among other things the speaker drew attention to the important offices Father Willy filled during a life of labour and prayer. It was the spirit of faith so strongly developed in him, that made Father Willy so anxious about the religious training of the boys entrusted to his care. He made their best interests his study both in the play ground and in the class room, a devotion which won for him the affection and respect of every boy in the College. Mangalore owes much to the energy of Father Willy, who did all in his power to work the College up to the highest standard which it could possibly attain.

A CHRISTMAS CAROL.

The flowers in all the fields were dead,
No fruit was seen on any tree,
The sky no cheery sunlight shed,
The birds no more sang merrily.

Nature was dead, and hid her face;
The little children's play was o'er;
The year had well nigh run his race;
His task was wrought forevermore.—

When bursting through the darkness drear,
A magic splendour lights the sky,
Sweet voices greet the wondering ear
With "Glory be to God on High."

"Glory to God," the angels sing,
And earth takes up the glad strain,
From shore to shore the echoes ring,
"And peace on earth to upright men."

"The fairest flower that time has seen,
"The Hope of David's royal stem,
"Albeit the winter wind blows keen,
"Has bloomed to-night in Bethlehem.

"The blessed fruit of Mary's womb
"For whom the nations pined and prayed,
"To feed the famished earth has come,
"He's in that lowly manger laid.

"On high has risen a glorious star
"Dispelling every cloud of night,
"On all creation near and far
"Doth beam His sweet supernal light.

"And glory unto God is given,
"And Peace hath made her home on earth,
And happiness that tastes of heaven
Hath come to man in Christ's dear birth.

FROUDE AND TYNDALL?

A WORD OF EXPOSTULATION.

The University of Madras is not always happy in its choice of Texts. One is sometimes at a loss to know by what spirit those are moved, and by what rule guided, who have the settling of this important matter. Take for instance the English Texts set for the B. A. classes of the years 1896-7. When one sees Shakespeare's *Hamlet*, Milton's *Comus*, Tyndall's *Belfast Address*, and Froude's *Scientific Method Applied to History* put together, the thought of the statue in Nabuchodonosor's dream, gradationed from the head of gold to the feet of clay, at once suggests itself to the imagination. It would be interesting to know how it came to pass that the latter two Texts got into such goodly company. Every man of any standing in the English-speaking educational world ought to know that the *Belfast Address* is what they call "a back number." That it should be dragged out of the obscurity in which it had lain for twenty years is something for which we should like to see a reason assigned. As a literary essay it is decidedly below par, and as a philosophical and scientific exposition it is exploded. "As I am a Christian faithful man" it is difficult to conceive how those who are men of light and leading in education could prescribe a work to be put into the hands of youth so diametrically opposed to both revealed and natural religion, and for that matter, to any religion worthy of the name; for as St. George Mivart remarks, it "may be fitly termed a sermon advocating the deliberate substitution of a religion of emotion for one of reason" (*Lessons from Nature*, p. 3). Such a farrago of philosophical, historical and scientific absurdities, it would be hard to match in the whole range of English literature.

That this is not the expression of merely individual opinion on what has been termed Professor Tyndall's "leap backward," it may be well to quote here two important and impartial testimonies on the man and his work. The first is from the literary review at the end of M'Carthy's *History of Our Own Times*:—"There is a certain coarseness of materialism about Mr. Tyndall's views with

regard to man and nature. There is a vehement aggressiveness in him which must interfere with the clearness of his views. He has occasionally assailed the orthodox with the polemical intemperance of a field-preacher. He has more than once been carried clear away from his purpose by the unsparing vigour of his controversial style. He is sometimes one of the most impatient of sages, the most intolerant of philosophers. His temper as a controversialist may have tended sometimes to weaken his scientific authority, but of course this only happens when the subject engrossing Professor Tyndall's attention is one of that class which in all ages proved too exciting now and then for the cool judgment even of philosophers. Mr. Tyndall has made noble contributions to scientific literature which concern in no wise the tremendous questions put by Mr. Carlyle with such solemnity and such emotion—"Whence, and, oh Heavens! whither?"

The next is from Dr. J. H. Gladstone, F. R. S., an eminent chemist, who wrote some years ago: "Professor Tyndall was brought up in a narrow school of Christian thought, and when he went to Germany, and came under the influence of the universities there, he found things so very different that his belief in the Bible was entirely upset, and it was never restored. I remember him once telling me that at times he felt as if he stood in the presence of God, and that at other times he did not believe that there was a God at all. His *Belfast Address* really contained nothing new. It offended not only religious people, but people all round. Those who did not care for Revealed Religion thought that he had gone out of his way to attack it; and those who did care for religion of course condemned his address. Amongst the earliest expounders of Darwin's theory in this country [England] and in America were some intensely Christian men. Tyndall took the other side strongly, and assumed that the theory was opposed to Revealed Religion. Many people now, of course, do not believe that Evolution is opposed to Revealed Religion at all. The belief that most of our scientific men are hostile to Christianity is entirely without foundation. Certainly the majority of the leading scientific men of the present day in this country are Christians; and so far as leaders in my own particular branch of science are concerned, this is much the case in

France also. It is, I believe, as a general rule, true that, as Bacon puts it, 'a little philosophy inclineth man's mind to Atheism, but depth in philosophy bringeth men's minds back to religion'."

If the *Belfast Address* was considered out of place and not of good form twenty years ago in England, what shall we think of professors who set it as a College text at the close of this enlightened century? To characterize it as being merely wanting in good form is far too mild. Respectable secular magazines and journals nowadays eschew religious controversy, "the cancer of charity," why then run counter to the spirit of the times and introduce it into the neutral field of our school-rooms, where it is a rock of stumbling to Christian and heathen alike? Any one who is acquainted with the *Address* must recognize how utterly unfit it is for the purpose for which it is assigned. It is a plague to both professor and student. If the former would refute all the errors it contains against theology, philosophy, history, and even science, he must needs be an all-round man, and with the class of students he has to deal if he did it thoroughly, he would perform a labour worthy of being bracketed with that of Hercules in the Augean stable. And as for the students, why compel them to cram their heads with such debatable stuff? The history alone that it contains is such a perversion of truth as to be enough to condemn it. Even though its errors be detected and refuted, still there is always harm done. "Lie, lie, something will stick," was Voltaire's dictum. It is to be presumed that the members of the board who appointed the *Belfast Address* to be read in the B. A. classes, knew its drift and that it would be detrimental to all who should have to do with it. It is difficult to acquit them of a design to poison the minds of our students against the tenets of Christianity. We have heard of a man so filled with hate as to break both his own legs to break one of an enemy. If Tyndall's argument be true, then both Catholicism and Protestantism sink together in the dust.

Were Tyndall's *Address* the only Text to which exception might be taken, it would be easier to explain how it got on the list; but when we find it coupled with another of the same tendency, we come to the conclusion that there was method in

someone's madness. In Froude's essay on *The Scientific Method Applied to History* we have the creed of some three hundred millions of the most enlightened people on the face of the earth scoffed at. He who would accept Froude's travesty of Catholic belief and practice as the truth, must admit that a recent correspondent in a Madras paper was right when he asserted that there is no absurdity of the East that is not capped by as great an absurdity of the West. When we come to think of it, it seems that, of all places in the world, India is the last where such an offensive travesty should be paraded. There are many better-written and inoffensive essays in Froude's *Short Studies*; why then select one in which the sentences are uneven in balance and shaky in concord, and at the same time so chock-full of bungling and malicious lies?

Unfortunately it is too late by a day to appeal for the removal of those two Texts from the list; but still they should not be allowed to pass without raising a voice of protest. Had the board that settled the question of Texts to be adopted been a truly representative one we should have little to complain of on this score.

HOPE AMID SORROW.

As travellers, faring through some desert waste,
 Look oft around to see if they can find
 But one sweet smiling spot to soothe the mind
 Amid the soil that seems so grimly vast;
 And, though they see, where'er their eyes are cast
 The same bleak loneliness they left behind,
 Yet cheerful o'er the dreary tract they wind
 Hoping to meet with some bright scene at last;—

So I, lying through days, all dark and drear,
 Do often strive a moment's joy to feel
 'Mid years that seem a waste of endless dole;
 And, though I find the same old griefs appear,
 Yet, hoping still to taste at length of weal,
 Onward I fare with cheered, expectant soul.

Joseph Saldanha, B. A., '95.

OUR MANGALORE SANCTUARY.

Sanctuaries in Christian lands have always been regarded as 'a piece of Heaven to earth vouchsafed.' The truth and justness of this description comes home to any one who has had the good fortune to visit the Holy Places of Jerusalem, the Italian Loretto, the French Lourdes, the Spanish Montserrat, the Swiss Einsiedeln, the Canadian St. Anne of Beaupré, the Mexican Guadalupe, or our own Shrine of St. Francis Xavier at Goa. The nearest approach to anything of the kind we have within reach is Monte-Mariano, situated on a mount in Arkal, nine miles distant from Mangalore, and overlooking the broad expanse of the Naitravati, whose backwaters ebb and flow in sluggish and winding course about its base. The neighbouring village and toll-bar is called Feringapet (ಫೆರಿಂಗಪೆಟ್), a name it derives, according to local tradition, from the Canarese words, *pheranghi* guns, and *pet* store or bazaar, because it was there that the redoubtable Tippu Sultan parked his artillery when, towards the end of the last century, he reduced Mangalore. Another account has it that the name comes from *feranghi* stranger, and that it is closely connected with the origin of the Sanctuary, the popular and received version of which I shall relate.

A certain Portuguese Missionary of the Oratory of St. Philip Neri, Father Miranda by name, having been despatched by his Superiors at Goa to labour on the South-Canara Mission, as soon as he saw the dearth there was of churches and chapels, determined to apply in person to Hyder Ali, the Sultan of Mysore and father of Tippu Sultan, for permission to build a church in Canara, which then formed part of his dominions. The meek son of St. Philip met with a rude reception at the palace, for it is said that one of the officials smote him on the face and drove him away. Nothing daunted, he addressed a letter to the Sultan, who graciously condescended to grant him an audience, and when he learned the indignity to which he had been subjected, had condign punishment meted out to the miscreant, whose offending hand was lopped off. The monarch then granted the desired licence, and gave the good Father a flag to hoist over the place he selected, and which

should be to him a pledge and assurance of the royal protection.

The story now takes the character of a mediæval legend, and tells how Father Miranda, after passing through Buntwal, came to the wooded heights of Arkal, where his ears were greeted by the cooing of the ring-dove at an unwonted season. Following what he believed to be an inspiration and sign from Heaven, he marked out a place for the church and convent which he forthwith built and afterwards wisely and piously ruled, instructing the people and leading many by word and example to become Christians. Persecution followed in due course, and so strict was what we may call the boycott (a new name for an old game) against him that he was in danger of being deprived of the very necessaries of life. Among other things, access to the common wells was denied him, and he would have been reduced to extremities had not God helped him in a remarkable way. A place is still pointed out by the river-bank which he blessed, and the brackish water was turned into sweet water. I do not know whether this legend be true, but I can testify to the fact of having tasted the water at the designated spot, and found it as described, while that to the right and the left was salty. Perhaps it was a miracle of my imagination, or of the "simple faith," that Tennyson tells us, "is better than Norman blood."

So runs the history of the church and convent dedicated to the seraphic Saint of Assisi at Monte-Mariano, a name derived from *Mons Mariæ*, or *Mons Miranda*, as some would have it. When the Carmelites took charge of the Mission of Canara some fifty years ago, they restored the buildings and converted them into a seminary where young levites were trained for the service of God's church and altar. Long before the Jesuits succeeded the Carmelites in the charge of the Mission, the seminary was transferred to Jeppoo, which is larger and more convenient. The old cloisters and church are in good repair, but are silent as the tomb the whole year round till the approach of the feast of St. Francis on October 4th, when preparations are begun for the great annual feast which is kept on the day itself, or some convenient day during the octave, generally on a Wednesday. The celebration begins with the singing of Vespers on the eve of the

feast by the clergy from the neighbouring churches and the students of Theology from the Seminary of Jeppoo.

The following morning the road from Mangalore is thronged with people in holiday array, some in bullock bandys, but the majority afoot, travelling in family groups along the well-kept road which winds amid paddy-fields rich with a golden harvest after the heavy monsoon rains and is overshadowed in places by cocoanut and palmyra palms. Nearly all the carriages stop short of the toll-bar, for, though on devotion bent, their owners are of frugal mind. The women seek the seclusion of the Traveller's Bungalow or other retired spot to envelop their bright-coloured *sadis* and glittering head-dress of gold in the regulation church costume, the not unpicturesque white *vol*.

Feringapet was for the nonce a scene of bustle and animation, the air resonant with the toll of the bell, the throb of the tom-tom that kept going from 7 o'clock, and the clatter of the people bargaining at the busy marts by the wayside. The only ones who seemed to be unmoved by the spirit that pervaded the place were the scantily-attired *tappalgars* or native runners, who post in relays along this road to Kadur and pass to and fro during the day at a jog-trot, jingling their wand bells and bearing aloft the Imperial Mail upon their heads. The church was decked after the fashion of the country with palms and mango leaves, the expense being borne each year by some devout client of St. Francis. A pandal of *cadjan* erected before the entrance sheltered from the hot rays of the sun those who could not gain admittance. The interior of the church was a vista of snowy raiment, relieved by the deep green of the festoons, the black robes of the clergy in the sanctuary, and the gaudy ornaments about the brilliantly lighted altar. Solemn High Mass began at half past ten o'clock with Father Cajetan Pereira of Mogarnada as celebrant. After the First Gospel Father Cyprian Coelho of Buntwal preached in Konkany a moving sermon on the life and virtues of St. Francis. Mass over, the congregation filed down the road in processional order, marshalled by men with silver batons. It formed a very picturesque sight as it wound about beneath the shade of the cocoanuts, the relic of the Saint being

borne beneath a beautiful silk canopy. A native band with its peculiar strident sounds alternated with the singing of Konkany hymns by the processionists,

"And the women sang
Between the rougher voices of the men,
Like linnets in the pauses of the wind."

After returning to the church Benediction of the Blessed Sacrament was imparted to the kneeling congregation, and then the people distributed themselves in groups about the shady knoll, and indulged in "the feast of reason and the flow of soul" till the sun began to moderate its fierce rays, when they departed for their respective homes. Thus we kept, and thus we ended the feast of our solitary Sanctuary.

Thomas S. G. Vaz, Senior F. A., '97.

MANGALORE.

*"Oh memory, sweet memory!
when all things fade we fly to thee."*

I. THE HARBOUR.

The majority of the readers of this Magazine are doubtless students and those who know Mangalore only in its present aspect. The approach by sea shows merely a surf-stricken stretch of sandy shore or spit. The objects first observed are the light-house, and St. Aloysius' College, a long noble building defined against the eastern sky and situated on a hill about half a mile inland, 240 feet above sea-level. The College owes its origin to the energy and perseverance of the members of the Company of Jesus and to those European and Native gentlemen who, in admiration of their teaching, contributed towards its foundation. On disembarking from the steamer, or native craft, whichever the status of the traveller warrants, an entrance is found through the sandy shore or spit referred to, near the casuarina plantation at Ullal. The first of the *supposed* numerous inconveniences or trials of Mangalore is experienced in crossing the bar of the Naitravaty river. After passing it one arrives in a calm and fine expanse of water—the estuary between the Gurpoor river on the north and the Naitravaty on the south. The space between the two forms a basin over one mile (nearer two) in length by about a thousand yards in

breadth. It is between these two naturally defined limits that we find the town of Mangalore, which we reach after a pull of over half a mile from the Naitravaty entrance to the Custom-house. On the way the chimneys of the factories of the celebrated Tiles of Mangalore may be observed at various points, culminating in the king of chimneys at Kudroli. This, although at sea-level on the banks of the backwater, can be seen eighteen miles out to sea.* I hope in a later issue of the Magazine to have an opportunity of saying something regarding the industries of the place generally.

DIFFICULTIES TO BE OVERCOME.

The reader will observe at once that the basin formed by the two rivers is known as the Mangalore Harbour. How far it is deserving of this name we shall not have much opportunity of judging until it is actually one. Until the numerous proposals and schemes of the last thirty years are duly digested by the Government (digestion is proverbially bad in India) and definite improvements, with a view to making it more deserving of the name, are entered upon, I prefer to call it a simple backwater. The backwaters on the West Coast of India have always afforded, and still continue to afford, very hard nuts for the Government to crack. One scheme, however, presents features both of simplicity and economy, *i. e.*, to convert the backwater into an actual basin by surrounding it with strong masonry and locks or flood-gates at the Naitravaty side. Then, with a dredger always at work and advantage taken of the rise and fall of the tide, it is supposed that sufficient depth could be maintained.† This is but a crude description of Mr. Gilchrist's proposal. The great difficulty in all these coast backwaters appears to be the short distance of the Western Ghats, thirty miles as the crow flies, which causes such a rapid current that, before it can be utilized, the water rushes out to sea, leaving a very shifting light sand behind, much resembling what is known as quicksand, and extremely difficult to deal with. To illustrate this rapidity of action, I may mention that some years ago the Government, having to deal with two openings and two bars, deputed Col.

*Vide Mr. H. S. Brown's *Handbook of the Ports on the Coast of India*, page 152.

†Spring tides rise from six to seven feet and neaps from four and a half feet (See Brown, *ibid.*, page 153).

Sankey, R. E., to open a mouth midway between them. This was done at a cost of about Rs. 10,000, and forty-eight hours afterwards the silting of the sand had hidden all traces of the costly work. The ultimate result of Government action was to close the mouth of the Gurpoor, hence we have one mouth only, that of the Naitravaty, which is the more powerful river of the two. I cannot help remarking that it is, to say the least of it, a singular circumstance that some years back the Government, fearing the Gurpoor ryots would come and open a passage for themselves to relieve the floods in their paddy-fields, placed a guard on the sand-spit to prevent the opening being made, although it would be done free of all charge! In 1869 the Gurpoor river's was the only entrance, and the bar was a little to the south of the present Sultan's Battery. It is supposed that the Sultan Hyder Ali, or Tippu, built this battery to prevent the entrance of ships of war. It is stated in the *District Gazette* that he established dockyards and an arsenal; but as the Mussulman dynasty was only in undisturbed possession from 1760 to 1768, and again for the brief space of the five years from 1794 to 1799, during which period very little could have been done, no trace except the Battery existed in 1868. One may still see two large, in fact, enormous anchors lying in the Marine Yard, which were found in the bed of the river, large enough to testify that ships of no mean size at one time found entrance. It appears to me a singular fact that rocky formation is found at the northern and southern extremities of the backwater, at the termination of each river, and none whatever between, so that the boundaries of the basin are immutably fixed by nature, and define the limits of practical improvements. The Naitravaty has to pass round a rock near the shore to reach the basin, or to flow to sea. The Gurpoor river in like manner has to pass round the Sultan's Battery rock, which projects a considerable distance from the shore, to reach the basin. Although the sand-spit against which this latter rock directs the full force of the Gurpoor river is weak, yet there is no outlet to the sea at present. It must be borne in mind that, from the greater force of the Naitravaty river, the shifty nature of the sand, and the fact that, as the river turns towards the north at Ullal, there is a natural tendency for

the entrance to move to the northern extremity. Thus in 1869 the one entrance for both rivers was only a little south of Sultan's Battery. I am unable to find out whether the entrance of either river has ever been farther north than this point, or farther south than Ullal.

PROPOSALS TO GOVERNMENT.

Many of my readers may wish to have some particulars of the various schemes and ideas presented for the consideration of Government. I will endeavour to furnish details as far as my memory allows. I desire to impress upon my friends not to forget that every question has another side. That other side is too frequently overlooked, and prejudice either way is apt to arise.

"Pray, Goodie, please to moderate the rancour of your tongue.

Remember when the judgment's weak the prejudice is strong."

Hence it may be that in approving, or appearing to approve any scheme, the authorship of which may rest in part with me, my judgment may be weakened by prejudice favourable to my own idea. But I hope any such weakness may be clear to the reader.

It may be well to point out that the Naitravaty river owes its importance to various petty tributaries at Armanu Talgoor above the Ghauts, to a large tributary named Comaraday at Utchilla, and various small streams too numerous to mention, at other points at or near the 12° of latitude. The Gurpoor river takes its rise at Sumsay, near the 14°-75' of latitude. Both these rivers converge to Mangalore as to one end of a parallelogram, or better an ellipse, formed by the Ghauts at the east, and the rivers for the north and south sides. Mangalore itself lies in the western curve between them at 12°-4'-5" and 13°-58'-30" north latitude.* I shall now endeavour to touch upon the schemes devised, but having no technical knowledge of engineering, I am necessarily unfit to analyse any of them particularly.

* Vide *Canara District Manual*, page 1. Note on the index page of the book a map which shows the meeting of the waters of the Gurpoor and Naitravaty rivers, with the entrance from the sea at Ullal, a little to the south of Mangalore. A glance at this map will prove of interest to those who study the various schemes for the improvement of the Harbour.

CAPTAIN LAWE'S PROPOSAL.

In 1837 Captain H. Lawe gave a graphic sketch of the history of the Harbour from 1801, just before the District became permanently (I hope) a part of the British Empire. There was then only one Bar, just in front of the Custom-house near the place referred to above as reopened by Col. Sankey. The backwater is represented as having been deep enough for vessels to anchor and discharge cargo close to the Custom-house and all along up to the Marine Yard. The Monsoon was unusually heavy in 1801, and the water rose to a considerable height, so much so that the sand-bank was covered in many places, and in weak places gave way and made numerous openings. When the Monsoon ceased, however, all these closed, with the exception of the one at the Naitravaty river, which I fancy was the same as our present Bar, the natural outlet of that river. Again in 1827 there was a heavy Monsoon, and again the floods began to cover the sand-bank. The Gurpoor ryots, whose fields were annually more or less damaged by the water standing for days on them, dug away the sand-bank opposite Sultan's Battery, and thus with the Monsoon's force of water made a northern Bar, the one already referred to as existing in 1869. Of course there was some reason for Government deputing Capt. Lawe to make a survey in 1837, and this was due to a representation made by the Collector, Mr. Lewin, in 1836 as to the proper location of the Custom-house, as the then site was rendered useless by the shallowing of the backwater from the constantly silting sand obstructing navigation. The result was that Capt. Lawe was sent to Mangalore to take the matter in hand. He was of opinion that the inconvenience complained of could be done away with by locating the Custom-house at the Marine Yard, almost immediately opposite the mouth of the Naitravaty. He also stated that, should the backwater silt up fully, the Gurpoor and Naitravaty rivers would then exert their full force in widening and deepening the mouth. He also suggested increase of communication at the Custom-house in the locality he proposed. Government objected: first, that, in the event of the backwater drying up, the Town would find it obnoxious; secondly, it would be inconvenient to merchants to be at a distance from

the Custom-house (those were tramless days); thirdly, that the mouth was liable to suddenly change its position. They therefore directed the Collector to submit proposals for closing the northern Bar. Captain Lawe then made two proposals in this matter: first, to artificially close the Bar at a cost of three lacs; second, to impede the outward current of the river by erecting a *bund*, which, assisted by nature, would close the Bar. The cost of this latter would be Rs. 10,000.

PUBLIC ACTION.

Nothing was done, and between 1844 and 46, it was thought by many that Mangalore would cease as a Port by the closure of the northern mouth. Communication from the Gurpoor river with the Town was endangered. Government seems to have laid down that the Custom-house could not change its position. Its removal would mean the shifting of the whole trading centre. Then we have the first suggestion made by the traders themselves, who suggested to raise embankments or bunders parallel to the town and to dredge the Channel. Convicts were employed to dredge in 1845 by Mr. Robinson. The people then petitioned for the removal of the accumulated silt and seemed to have foretold the junction of the two rivers. The convict work was unsuccessful. Those were dredgeless days. They also suggested the removal of the Custom-house to the Marine Yard, and instead of wasting funds on embankments, to use the same to assist them in moving their warehouses to the vicinity of the Marine Yard. As I said before, those were tramless days.

At this point it is interesting to see the extent of sea borne trade at that time. The average for the ten years from 1836 to 46 is stated as: Exports Rs. 9,10,000; duty Rs. 41,231. Imports 1,33,400; duty Rs. 5,380. Mr. F. C. Cotton, Engineer, in his remarks to Government, dwelt on the increase of commerce that would result from the opening of the Munzerabad Road, and left the question of reclamation to his successor, Lieutenant Francis. His idea was to bring the navigation of the Gurpoor river near to the Custom-house.

JETTY VERSUS GROYNES.

Mr. Cotton again visited Mangalore in 1847, and suggested a jetty at a spot where the traders usu-

ally landed their goods, *i. e.*, about 400 yards south from the Custom-house, which, I may remark, has never changed its locale. Mr. Robinson in his survey of the Harbour in 1848 also suggested the construction of a jetty, after studying the question of the formation of silt.

At the beginning of the present century a direct opening was formed at the point where the southern, or Naitravaty river, approaches the coast. Whether this opening was caused naturally by a heavy flood, or artificially to relieve lands along the river from inundation, seems to be uncertain. The result of the opening was disastrous to the Harbour, for the Bar of the Gurpoor river was cut by the ryots at a place just in front of the Sultan's Battery. By such an opening the Ullal Bar closed of itself, and moving further north fixed itself there. Thus there were two openings. One natural and another of 1827 opened by the Gurpoor ryots. To remedy this defect, opinions differed as to the means to be adopted. Government engineers always held it necessary to unite both rivers into one outlet, and to maintain that outlet in a fixed position suitably situated with respect to the town and the boundaries of the Harbour. Mr. Maltby, the Collector of the District, was averse to the closing of the Gurpoor mouth, for fear of the injury that would thereby be occasioned to the valuable lands in the vicinity of the stream, and he advocated the reopening of the Ullal mouth to the south.

Government sided with the engineers, and sanctioned operations being undertaken; first, to close the Gurpoor mouth, second, to embank the river from overflowing the adjacent lands; third, to construct a number of small groynes to aid the ruins of the old fort in staying further northward movements of the then existing bar nearly opposite the town. The cost of this was Rs. 3,000 for extending groynes, and Rs. 3,000 for cutting the neck of the Bar.

Capt. G. Smart was in charge of the works. Rs. 5,000 were spent on the new Harbour, and Rs. 4,900 on the construction of groynes; but Mr. Fisher, the then officiating Collector, deprecated the scheme, and applied to Government to sanction an allotment of Rs. 6,000 in addition to that already sanctioned. As there were no freshets in the backwater as late as July 1855, the works failed in producing

the desired effect. What was sanctioned by Government for the further extension of the quay northward to Kallusanke was utilised to cover this extraordinary item of expenditure.

In sanctioning the additional expenditure, Government again asked Capt. F. C. Cotton's opinion on the subject, and stopped further work. He proposed; first, to let the sea close the Bar; second, to construct a dam as a tentative measure across the backwater at a shallow part, so that there would be no current through the mouth of the river, and it would be therefore closed by the sea. In this it will be seen that he agrees with Captain Lawe's proposal, and it is in this agreement in opinion of scientific men which tends to make us think that Government is undoubtedly justified in taking no action whatever on individual opinion, or encouraging any works which have not for their object the *permanent* improvement of the Harbour. With such a very erratic and meandering current it would be extremely unsatisfactory, if after any attempted improvement, the work should not only prove abortive, but also become an additional obstruction to navigation.

All this goes to show that the Harbour has been a vexed question from the beginning. It unfortunately maintains the same character still. It is a burning question for Mangalore and one that engrosses the attention of all who are interested in its welfare. In the next issue of the Magazine I shall review the various attempts that have been made during the last fifty years to improve the Harbour. Great interests are at stake. In 1873 when Mr. Thomas was urging that a Survey of the Harbour should be undertaken by Mr. Parker, Engineer of the Karachi Public Works, he said: "Mangalore is calculated from its position to be the highway between Southern India and England. It was a port to hold a naval armament as long ago as the days of Vasco de Gama. Under our rule it remains to this day barred with sand, whereas it might be made capable of admitting and sheltering all ships in all weather. It is in India the most direct for the Suez Canal, and as such it should be early attended to and connected with the interior by rail."

(To be continued).

E. B. Palmer.

A WEDDING GIFT.

*From Thomas S. G. Vaz to Rose Concessio on the occasion
of her marriage with Gildas N. B. Vaz, at St. Teresa's
Church, Bombay, July 26, 1897.*

Rose wedded! Send my gift. What shall it be?
In sooth I have of gifts but scanty store,
Not wealthy even in words, nor can do more
Than say in halting rhymes, but heartily,
"May God's strong love forever compass thee,
And on thee all His choicest blessings pour,
Keeping as He hath kept thee heretofore,
Robing thee in a rich futurity
Of gracious wifehood, guiding still thy feet
Onward and upward to the topmost peak
Of perfectness, that, past the common herd
Of Eve's children whose little lives replete
With folly shame our nature, thou may'st seek
And win the crown on noble wives conferred."

THE DIAMOND JUBILEE.

"Her Majesty's Diamond Jubilee is to be celebrated on the 22nd, and an entertainment is to be given in our College Hall." This was the news I heard as I came out of class one day in June. How my heart throbbed when I heard it! Of course we should get a holiday—a full holiday, if not two. Not a shadow of a doubt about it, thought I.

Our beloved Queen was called to the throne on the 21st of June, 1837. She was then eighteen years old.

'As the sweet moon on the horizon's verge
The maid was on the eve of womanhood.'

Deprived early of her father, she was thrown on the sole protection of a mother whose wisdom was quite equal to the task of bringing up the future ruler of the British Empire. When she ascended the throne there were rocks around and breakers ahead, but with admirable courage and the prudent guidance of her ministers she steered her bark clear of them. Sixty years have since passed away. All these long years have been years of noble work for the good of her subjects. Every act of her long

and glorious reign was a round which raised her a step higher in the estimation and love of her people. I wondered whether all the demonstrations of joy during her Jubilee could repay her for even a tenth part of the care and trouble which she has taken to rule her Empire. The thought crossed my mind, whether posterity would regard her with a love and a reverence equal to ours. The next moment I was ashamed for doubting it even for a moment. The rose may fade, but its sweet smell shall last for ever.

The boys of the higher classes were allowed to be present at the entertainment which was to begin at half-past six. The proverbial "Queen's weather" had favoured us with its smiles throughout the whole day. When I entered the College Hall night was fast setting in. The first glance around the room told me that a more suitable place for the occasion could not have been chosen.

The walls were tastefully decorated with long trailing creepers, through which lights red, green and yellow glistened in varied play of colour. Banners and mottoes hung from the pillars at intervals added not a little to the festive appearance of the Hall. The visitors were first entertained with the beautiful strains of a welcome chorus. The College choir sang this and other pieces of music, directed by Father Polese, S. J., while Mr. C. Gonsalves accompanied on the harmonium with admirable skill. Next came a piece effectively recited by James A. Gonsalvez, a student of the College, which contributed not a little towards the entertainment. After this came Rev. Father Moore's admirable speech on the Record Reign. It needs a far abler pen than mine to do justice to such a sterling piece of eloquence. He carried the audience down the long vistas of her Majesty's reign. He drew attention to the remarkable fact that of all the peers and personages who were present at the Queen's coronation ceremony, only four are still living, viz., Mr. Gladstone, now in his eighty-eighth year; Earl Nelson, grand-nephew of the "Darling Hero" of England; the patriarchal Earl of Leicester; and Mr. Villiers, "the Father of the House," who at the age of ninety-five still takes part in the deliberations of Parliament. All the ministers and counsellors who had helped her to uphold her throne during the first half of her

reign have one by one passed away to "the undiscovered country, from whose bourn no traveller returns." "The breaking of another link with the past," she termed it, as one by one they passed away.

The death-stroke was given under her liberal and humane rule to religious intolerance, as unworthy of a country that rules such a motley crowd of nations differing so widely in religion. The abolition of slavery, duelling and other relics of a barbarous age was quietly and quickly effected. It was under her rule that personal devotion to the sovereign flourished as it never flourished before, while at the same time Constitutional and Parliamentary government came for the first time into full play. Hers was also the reign that witnessed the greatest development of all that relates to practical invention, and especially the establishment of rapid communication by steam and electricity on land and sea. The progress in this line since the beginning of the Queen's reign has been greater than that from the beginning of civilization till 1837. To no country was this of greater importance than to Great Britain, with her Colonies developing in all parts of the world. The expansion of the British Empire during the sixty years of Her Majesty's reign has been an unbroken series of Imperial aggrandizement. One of the most marvellous factors in its growth is the fact that, for nearly half her reign, the Queen was almost the only person in the Empire who seemed to care about keeping it together. The heritage which she received at her coronation she not only preserved, but increased and multiplied. Of all the jewels in her diadem she has not lost one, save and except the little island of Heligoland. But perhaps the most striking feature of the reign is the establishing beyond the seas of self-governing Colonies, the backbone of the Empire. It may have been paralleled in ancient times, but it has hardly a precedent in modern history. About sixty legislatures to-day in the British Empire owe allegiance to the Queen. What the Roman Empire was in old times the British Empire is to-day, "the greatest modern secular agency for good," as Lord Roseberry lately called it.

The speaker concluded by proposing the question, Is the British Empire at the beginning or at the

height of its glory? In giving an answer he had to follow Touchstones example and employ an If. Your If is a great Empire-builder; much virtue in an If. If Government is "broad-based upon the people's will;" if the greatest good of the greatest number is steadily aimed at; if the good will of those governed is conciliated: then it may be safely predicted that the Empire will advance from prosperity to prosperity, till the great dream of Imperial Federation is realized. It is a grand and brilliant prospect, one that arouses enthusiasm in the hearts of hundreds of millions. To accomplish this is an impossibility without the good will of those governed, for, as Mr. Gladstone said some time ago, "there is no Government that is so dependent on the good will of those governed as the British Government." Let it but be maintained, and then

"Come the three corners of the world in arms,
And we shall shock them: nought shall make us rue,
If England to itself do rest but true."

Cherry Bounce, the concluding item of the programme, was heartily appreciated by the junior members of the audience. The actors did justice to themselves and the piece, and were rewarded with hearty rounds of applause.

D. Nowrojee, Junior F. A., '97.

THE PASTORAL TOUR OF THE BISHOP.

His Lordship left Mangalore on Saturday, the 16th of October, to visit the parishes lying to the north and east in his extensive diocese, and I, being privileged to accompany him, had the consolation to witness the enthusiasm displayed by the good people in welcoming their Pastor, as well as the immense improvements effected by their parish priests. In all His Lordship administered Confirmation in fifteen churches and two chapels. The most important of these were the historically famous Kallianpur, whose Vicar is the Very Rev. Albert D'Souza, and Pejar, under the veteran Very Rev. Basil Barreto, to which I may add Karkul, under the Rev. Frank Pereira, famous for the innumerable graces granted through the intercession of its patron, St. Lawrence.

This visit of the Bishop was of special importance, for it was the first he paid to this portion of

his flock after his consecration as the Bishop of Mangalore, and because he was the bearer from the Holy Father of a special blessing enriched with a Plenary Indulgence. His Holiness in an interview after His Lordship's consecration had charged him with the most intense affection and tenderness of heart to impart this blessing during his first Pastoral Visitation of the churches of his diocese. Everywhere His Lordship met with a grand and hearty reception. Each parish tried to surpass the other in demonstrations of loyalty and devotion. But the reception that awaited His Lordship at Kallianpur claims special mention. Far beyond every expectation, there assembled not less than fifteen hundred persons to greet their esteemed Bishop. Here the Bishop remained two days, during which he had the consolation of giving Holy Communion to about eight hundred persons. On Sunday, the 24th of October, the church was filled to overflowing, and being charged by the Bishop, I preached a sermon in Konkany, in which I dwelt chiefly on the unhappy schism which has been devastating that fair field since the abolition of the Double Jurisdiction, as the only source of grief that marred the great joy felt on the occasion. I assured my hearers that nothing would give their Pastor greater consolation than to welcome back the erring sheep, his prodigal children, and to lavish on them the favours of his paternal heart. He had come to seek the lost ones, and he hoped they would respond to their Father's yearnings and be again one fold under one shepherd. His Lordship visited the Girls' school recently started mainly through the exertion of the Rev. Fr. Sebastian Noronha, assistant to the Vicar. There was a pretty fair exhibition of the work turned out by the little ones. It was astonishing to note the progress made in such a short time by the girls in fancy work and the like. More than seventy children are being trained up in it to lead good Christian lives and to earn an honest livelihood. At Udipi, an important Taluk Station in the District, the Hindu as well as the Christian officials, were prominent in offering their respects to His Lordship. At Sirva, the local Jain Rajah and other Hindu magnates came forward with a courteous greeting, which was cordially appreciated. Karkul welcomed His Lordship with no less joy. Replying to

a charming address read by Valerian Mascarenhas, Esq., the Munsif of the place, His Lordship made a touching reference to his predecessor of happy memory, the good Bishop Dr. Pagani, S. J., "whose example," he said, "it is my ambition to follow in my dealings with my spiritual children, the clergy and laity of this diocese. I learnt from him to love the priests, I learnt from him to love you, my children." Here His Lordship blessed the foundation-stone of a new church to be raised in honour of the great St. Lawrence. The total number of Communion administered during this visit was over 7,000, and the number of Confirmations was about 2,500. His Lordship returned to Mangalore on the 9th of November. No doubt, to have visited so many churches in such a short period must have been very fatiguing to His Lordship; but it was a labour of love and a source of consolation to be among his children encouraging them to good, consoling and strengthening them, and breaking to them the Bread of Angels.

In conclusion I wish *The Mangalore Magazine* every encouragement and success.

A. M. Vas,
Asst. Vicar, Cathedral.

THE WHITE ELEPHANT.

One fine morning on the 10th of December 189- I and about a dozen schoolmates of mine were chatting on the deck of S. S. *Pentakota*. We were going home for the Xmas holidays, and having left Calcutta two days before, we expected to reach Rangoon that evening. Excitement about home had died away, and talk had lately turned upon the White Elephant. Before leaving Calcutta we heard that a White Elephant had been brought to Rangoon from Siam, and everybody from captain to cabin-boy, ladies and gentlemen, and, last but not least, we schoolboys were talking of nothing else but the White Elephant.

On our arrival in the harbour this talk ceased amidst the excitement of seeing parents and friends who had come to meet us at the wharf. On the next day, however, I was so fortunate as to get two of my companions to accompany me to see the famous White Elephant at the Zoo. When we

arrived at the stable where the sacred animal was kept, Charlie Edwards, one of my companions, exclaimed in a tone of dismay: "That thing the White Elephant of Siam! Why, it is not white at all."

"Not so white as you would have imagined after reading about it in story-books," said the keeper, who had heard the last part of the sentence. "You must also remember that the Red Sea is not red, nor the Yellow Sea yellow, nor the Blue Mountains blue; at any rate it is worth seeing, as there are very few in existence."

This last hint was enough to renew our curiosity, and we gazed with greater interest at the strange creature before us, which was indeed worth looking at.

This White Elephant, held so sacred in Siam and the country around it, is about ten feet high, and of a greyish colour. The adjective 'white' is applied to him on account of a few white blotches, like daubs of paint, on various parts of his body. One of the largest is on the forehead, and the ears are of a greasy white colour, while the front of the feet is also white.

"What rum-blue eyes the beast has got!" chimed in Fred Brown.

"That is the distinctive mark of a genuine White Elephant," said the keeper.

"But is it true that the people hold this ugly animal sacred?" asked the ever-inquiring Fred.

"So sacred," replied the keeper, "that Siam went to war with one of her neighbours only for the sake of getting possession of a white elephant."

"Gammon!" said I, "you do not mean to say that Siam would go to war for the sake of this precious beast?"

"Indeed I do," replied the keeper warmly, "and one day Ayuthia, the former capital of Siam, was sacked by some tribes, who went off in triumph with the White Elephant."

"A nice prisoner of war," cried Charlie.

But this 'triumph did not last long," continued the keeper, "for the illustrious captive took it into his head to die on the route."

"What a fine 'sell' it must have been," said I laughing.

"Then," the man went on, "the king was graciously pleased to fly into a passion, and ordered

forty days mourning for the deceased elephant, and also ordered the chief officers of the ill-fated army to be beheaded, so that they had indeed something to mourn for."

While we were pondering over this strange story, a very fact, as we were told afterwards, a carriage drove up to the stable of the elephant with Mr. C——, no other than the captor of the elephant. We eagerly pressed around him and asked him to tell us the story of the capture.

"All right," he replied, "so here goes. I was hunting a rogue-elephant one day, when, as I was passing along, I saw something moving behind a tree. I turned to my Siamese guide and asked him what it was. He whispered back with a grin, *Cheng!* (elephant).

I waited for a few moments, and I saw that there were two, a female and its young. I aimed at the mother so as to get the young one if possible. The bullet struck her on the flank and staggered her, then, uttering squeals and snorts of pain and rage, the mother came charging in my direction. My first impulse was to let drive another bullet, but it was not necessary, for before many seconds had passed she dropped down with a groan."

But, before going, I must tell you a story which I heard when I was in Siam. At the court of Siam they generally had a white elephant at the palace, and the keeper was no other than the Prime Minister. One day an enemy of the Minister, who owed him a grudge, poisoned the beast while the Minister was absent at Court. The Minister was exiled on account of this mishap, but the poor man was fortunate enough to find another, and he was soon restored to favour. But I think I had better go, as I have an appointment with the Chief Commissioner, and if I am not mistaken you are schoolboys just returning for your Xmas holidays, so I wish you in anticipation "A Merry Xmas and a Happy New Year." Having said this he left us. After thanking the keeper for the information he had given us, we wished him all the compliments of the season and went our way.

To you also, readers of *The Mangalore Magazine*, I wish the same.

J. Jutghenn, Fifth Form.

THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 1897.

This Magazine is published in the interests of the College, its graduates and undergraduates, and incidentally in those of the city of Mangalore and South Canara. It is the organ of the College and the record of its doing, as well as a bond of union between its present and past students. It will be issued quarterly for the first year. The subscription for the four numbers is one Rupee, or four annas a copy.

The Editor's Chair.

REV. Denis Fernandes, S. J., writes to us from Shembaganur, Madura:—"It may interest you to know that years ago Father Sergeant started a monthly. His pupils of the College Department were contributors in prose and poetry, and a serial story was written for it by an uncommonly clever Brahmin lad. The paper was in manuscript and meant for circulation in the College classes only; but it had a very short life and never went beyond two or three numbers." This is certainly an interesting bit of news. Should any of our friends chance to have a copy of that short-lived Magazine he would gratify us exceedingly by letting us have a peep at it.

—In this first number of our Magazine we devote considerable space, but not more than the subject deserves, to an account of the life, work, and obsequies of the late Father Willy, first Rector and Principal of this College. The sketch of his life was written by one of his brethren in Bombay for the *Catholic Examiner*; the account of his work in Mangalore is a letter from His Lordship the Bishop of Mangalore, who had ample opportunities of knowing him; and the account of the obsequies was furnished from the College to the *Catholic Examiner*. A likeness of Father Willy would be a fitting frontispiece to the initial number of the Magazine. We live in hope of being able to furnish one for binding along with the index when the

first volume comes to a happy termination. Our thanks are due to His Lordship for making so valuable a contribution to the Magazine.

—We have in hand a sketch of the life of the late Father Hugh Ryan, S. J., who rendered service so marked to the College during the ten years he laboured in it as a professor. Should any of his old pupils or acquaintances have any reminiscences beyond the common that might be of service, they will be gratefully received by the Editor. Father Ryan raised to himself a monument more durable than brass by his zealous labour in the College. It is the only one that has been raised to him so far. We are given to understand that the College authorities are about to put up a mural slab or tablet to mark his last resting place. Would it not be proper for his old pupils to forestall them and pay that tribute to their great benefactor? Should this idea be taken up we offer our humble services and those of the Magazine to bring it to a happy conclusion.

—The design on the cover of the Magazine, as well as that of the three youths sitting Humpty-Dumpty-like on the wall, is from the pen of Father Joseph Gioanini, S. J., of Jeppoo Seminary. It may interest many to hear that there is a tradition that one of the Three Kings, or Wise Men from the East, who followed the Star of Bethlehem eighteen hundred and ninety-seven years ago, was from Malabar. The design of the three young Mangaloreans was suggested by a cut in *The Clongownian*, a very excellent College paper published twice a year by the students of Clongowes Wood College (S. J.), County Kildare, Ireland. The engraving was done in the Codialbail Press.

—We tender our sincerest thanks to the many kind friends who have interested themselves in the bringing out of *The Mangalore Magazine*. It is mainly due to them that we are enabled to present it to our readers as it appears. The next issue may be expected about Easter. Contributions in prose and verse from Aloysians or Mangaloreans, on subjects within the scope and purpose of the Magazine, will be thankfully received. It is our aim and intention to make it as racy of the soil as possible.

—To one and all of our subscribers and readers we wish "A Merry Xmas and a Happy New Year."

College Chronicle.

"The abstracts and brief chronicles of the time."—
Hamlet. II. 2.

January 16th, Saturday.—Mass of the Holy Ghost at 9 A. M. Reopening of schools and registration of new boys.

January 29th, Friday.—The Hindu boys of the College and Upper Secondary Department were ordered to wear turbans in school a week from this day. This regulation was laid down in accordance with the new Educational Rules. It was an unpopular ruling and was quietly revoked after a time.

February 4th, Thursday.—The members of the Senior Sodality made a trip to Ullal with their new Director, Father Bartoli. Rev. Father Rector and Father Moore joined them in the afternoon, and a very pleasant day was spent in the casuarina grove belonging to Mr. Albuquerque, who also kindly placed a bungalow at their disposal. Returning home it took more than three hours to reach the Bunder, the water in the river was so low.

February 27th, Saturday.—The annual Retreat for the students began this afternoon and ended with a General Communion on Ash-Wednesday. The exercises were conducted in Konkany for the boys of the lower Forms by Rev. Father Rector, and by Father Moore in English for those of the High School and College Department. Many past students attended as in former years.

March 5th, Friday.—Mr. B. Padmanabhaya Baliga began his work in the College as professor of Physiology in the F. A. classes, and of translation into English from Sanskrit in the College classes.

March 19th, Friday.—The feast of St. Joseph was celebrated with the usual splendour this year. His Lordship Bishop Cavadini, S. J., was celebrant at the Solemn High Mass at 7 A. M. The afternoon service began at 4 o'clock with the Rosary, after which Father Muller, S. J., preached a sermon on the Saint, and then followed Solemn Benediction of the Blessed Sacrament.

March 21st, Sunday.—Father Maffei, S. J., the Principal of the College, left Mangalore by steamer for Calicut *en route* to Madras to attend the meeting

of the Convocation of the University. Father Polese, S. J., acted as Principal till his return, May 16th.

March 31st, Wednesday.—The College Faculty and students went in the afternoon to Codialbail to wish a happy feast to His Lordship the Bishop, it being the eve of the feast of his patron, Saint Abundius, and his onomastic day. An address of felicitation was read by Patrick Castelino, the Prefect of the Senior Student's Sodality. His Lordship replied in his usual happy vein and expressed regret that he could not grant a holiday, for the very simple reason that the Long Vacation began on the morrow.

April and May were very wisely devoted this year to vacation by the College authorities; for the torrid sun of those two months effectually dries up all the sources of one's energy, and gives one enough to do to live. Several of the College Faculty went up to Belgaum in the South Mahratta country, where they spent a month or six weeks, and all returned by the last Shepherd steamer on May 14th. While at Belgaum they were guests of Rev. Father J. M. Gonsalves, S. J., who improved the occasion to get Fathers Bartoli and Moore to preach a Retreat of nine days to the Catholic soldiers of the East Yorkshire Regiment and the Tamil Native Infantry stationed at the Camp. The Retreat ended on Sunday, May 9th, the feast of the Patronage of St. Joseph, with a General Communion, the renewal of Baptismal Vows, and the enrolling of members in the League of the Cross.

June 14th, Monday.—The annual Requiem Mass for the repose of the soul of Mr. Lawrence Lobo Prabhu, donor of the site of the College, was celebrated at 7 A. M.

June 20th, Sunday.—The Diamond Jubilee of the Empress-Queen was marked in all the Catholic churches of the Diocese of Mangalore by a Mass of Thanksgiving and a *Te Deum*, in accordance with orders contained in a circular from His Lordship the Bishop. The Jubilee was likewise celebrated in the College Hall on the evening of Tuesday, June 22nd, an account of which is published elsewhere. The following was the programme:—

Welcome Chorus.....*Tizio*.....EDYAH HILL CHORISTERS.
 RECITATION "The Song of Empire" ..*Morris*. J. A. GONSALVES.
 "Moonlight".....*Rogers*.....WINDSOR CASTLE WAITS.
 SPEECH.....The Record Reign..... REV. J. MOORE, S. J.
 "COME, MY BROTHERS"*Rossini*... BALMORAL MINSTRELS.

CHERRY BOUNCE.

Cast of Characters.

Mr. OldrentsMR. CLEMENT VAS.
 Gregory Homespun, his manJ. COELHO.
 Gammon } Farmers..... { A. MONTEIRO.
 Spinage } { S. FERNANDEZ.
 Doctor's Boy W. NORONHA.
 Mr. Homespun, father to Gregory..... D. REBELLO.
 "THE CARNIVAL CHORUS" .. *Rossini*... OSBORNE GLEE CLUB.

June 21st, Monday.—The feast of St. Aloysius, patron of the College, was kept with the usual solemnity of High Mass and General Communion at 7 A. M., and Vespers, Sermon and Benediction at 4 P. M. Father Bartoli preached the sermon, and His Lordship the Bishop gave Benediction.

June 24th, Thursday.—Mr. Ramakrishnaya, the College Canarese Pandit, met a serious *contretemps* to-day, having been badly wounded by some one who bore him a grudge. He was not able to resume his classes for more than a month.

June 25th, Friday.—The feast of the Sacred Heart was a great solemnity at the College. There was High Mass at 7 A. M., and Exposition of the Blessed Sacrament from 11 A. M. till Rosary and Benediction at 4 P. M. The College classes and Sodality took turns for half an hour at a time at the Adoration during the day. The children from the schools of Milagres and Codialbail and the employees of the Codialbail Press also took part.

June 27th, Sunday.—The annual Votive Procession to the church of the Carmelite nuns at Kankanady took place in the afternoon, in which the College Sodality were joined by the Gentlemen's Sodality of Codialbail. The sermon was preached by Fr. Moore, and Solemn Benediction was given by His Lordship. The weather was favourable throughout.

July 8th, Thursday.—A Solemn Pontifical Mass of Requiem was celebrated in the College Church for the repose of the soul of the late Father Joseph A. Willy, S. J., first Rector and Principal of St. Aloysius' College. The particulars are chronicled elsewhere in the obituary notice of the deceased

Father. Brother Zamboni, S. J., our devoted sacristan, displayed great skill and taste in the arranging of the catafalque. The choir under the direction of Father Polese rendered a Plain Chant Choral Mass with Cherubini's *Pie Jesu Domine* and Beethoven's *Ave verum*.

July 18th, Sunday.—The Rector and several of the College Faculty attended in the afternoon the funeral of Doctor Avid Noronha, for some time physician of the College. The interment took place at the Cathedral. When the funeral cortege was passing the Maidan it was assailed by a furious monsoon-storm, so that it was sadly disorganized and bedraggled by the time it reached the Cathedral. R. I. P.

July 31st, Saturday.—The feast of St. Ignatius of Loyola, founder of the Society of Jesus, was kept like the other great feasts of the year. His Lordship celebrated the Mass, at which there was a General Communion of the students. The panegyric of the Saint was preached before Benediction by Father Bartoli.

August 1st, Sunday.—The new Sodality Recreation Hall at Humpankatta was blessed and inaugurated in the afternoon. His Lordship and the Vicar General, Very Rev. Fr. Rossi, S. J., as well as a number of Fathers from the College and the neighbouring churches graced the assembly.

August 8th, Sunday.—The Gentlemen's Sodality celebrated the feast of St. Ignatius at Codialbail. The College Senior Sodality joined in the evening service, at which Father Moore preached the panegyric.

August 15th, Sunday.—"Lady Day in Harvest" was duly celebrated in the College church by the Codialbail Sodality, it being its titular feast. Father Buzzoni, S. J., Vicar of the Cathedral, preached the sermon in the afternoon to the united Sodality.

August 31st, Tuesday.—This being the eve of the Rector's onomastic day, the feast of St. Ægidius, the professors and students assembled in the College Hall in the afternoon to render him the customary greetings. Upon his entering the Hall so many garlands of Indian jasmine were hung round his neck by loving hands as to suggest thoughts of suffocation. After the reading of an address on the part of the Christian students by Patrick Castelino,

a number of the Hindu students presented their respects in their customary fashion, sprinkling all the members of the College staff with rose-water, burning strips of sandal-wood, and presenting sweetmeats. Then followed some selections by the College choir and a short dramatic entertainment, after which Rev. Father Rector returned thanks to one and all and granted an extra holiday.

September 10th, Friday.—Rev. Father Grossi, S. J., Minister and Professor in the College since the beginning of the year, returned to his old post of Minister in the Seminary of Jeppoo, consequent on the return of Father Varesi, S. J., to Europe. Father Baizini took his place as Minister in the College.

September 26th, Sunday.—Early in the afternoon Father Maurice D. Sullivan, S. J., arrived in Mangalore by the British India S.S. *Kongra* from Bombay. He was Professor last year of Astronomy, Geology, Chemistry and Algebra in Detroit College (S. J.), Michigan, United States of America. Henceforth he is to be on the College staff here.

October 2nd, Saturday.—Feast of the Guardian Angels. Father Rector was celebrant of the High Mass, at which nearly all the Catholic students received Holy Communion. After Rosary in the afternoon at 4 o'clock, Father Sullivan preached his first sermon in Mangalore on Devotion to the Guardian Angels. There was a great gathering in the Church to hear the new preacher, and among the congregation there were several Hindus. Solemn Benediction was given by Father Moore.

October 24th, Sunday.—Father Maffei left for Madras to attend the meetings of the Board of Examiners and the Board of Studies in Philosophy of the Madras University of which he is a Fellow. He returned on Thursday, November 11th.

November 1st, Monday.—All Hallows. Vacation day. Benediction of the Blessed Sacrament at 4.30 P. M.

November 2nd, Tuesday.—All Souls' Day. Class in the afternoon only.

November 7th, Sunday.—Many of the Fathers and all the students of the Senior Sodality went to the entertainment in the Sodality Recreation Hall at 6 P. M. The following programme was successfully carried out:—

OVERTURE "The German Redowa" ... *D'Albert*... ORCHESTRA.
LOYOLA.....(A Poem).....REV. J. MOORE, S. J.
SONG....."The Fairies" *Dr. Calcott*..... SODALITY CHOIR.

SCENE FROM *HENRY VIII.*

Cardinal Wolsey..... MR. JOSEPH SEQUEIRA, B. A.
Cromwell, Servant to Wolsey..... MR. CLEMENT VAS.
SONG...."Chorus of Druids".... *Bellini*.... SODALITY CHOIR.
"THE HOLY LAND OF TYROL". REV. MAURICE D. SULLIVAN, S. J.

The concluding item of the programme was a discourse which was listened to with great attention. Father Sullivan's years of residence in the Tyrol gave him a deep insight into the history of the Tyrol and the social and religious characteristics of its people.

November 20th, Saturday.—Mr. T. T. Logan, B. A., Inspector of Schools of the Western Circle, made his annual visitation of the classes of the High School Department this afternoon and reviewed the students at their drill.

November 21st, Sunday.—Feast of the Presentation of the Blessed Virgin, the titular feast of the Senior Sodality. At the Solemn High Mass Rev. Father Lucchini, S. J., Rector of the Seminary of Jeppoo, was celebrant, Father Bartoli deacon, and Father Sullivan subdeacon. In the afternoon there was a large congregation, many Hindus being present to hear Father Sullivan's sermon. At the Solemn Benediction Rev. Father Rector was celebrant, Father Lazzarini deacon, Father Moore subdeacon, and Father Bartoli assistant priest. The members of the Gentlemen's Sodality from Codialbail attended in a body.

November 26th, Friday.—The Honble. F. A. Nicholson paid a visit to the College this morning, prior to his leaving for Calcutta. He made the round of the classes accompanied by Very Rev. Father Rossi, Vicar General and Superior of the Mangalore Mission, Rev. Father Rector, and Father Principal of the College.

Rev. Father J. A. Pires, S. J., Director of Santa Cruz College, Cochin, was guest of the Fathers at the College to-day.

November 28th, Sunday.—Rev. Father M. Pinatell, of Bangalore, and P. Grandin, of Chikmagalur, priests of the Society of Foreign Missions, Paris, were guests at the College to-day.

Lectures on Natural Religion.

A course of lectures on Evidences of Natural Religion was begun in the College Hall by Father Bartoli, S. J., on Sunday, August 22nd, at 5. 30 P. M. Since these lectures were meant chiefly for the benefit of educated Hindus, the audience at first was composed mainly of them. In the course of time, however, many members of the Catholic community thronged to hear them. The lectures were given fortnightly. A glance at the appended programme and synopsis will show the wide range of subjects dealt with. The steady attendance and the rapt attention with which they have been listened to speak well for the manner in which subjects naturally so philosophical and abstruse have been handled. Among the Hindus most conspicuous by their constant attendance, we may mention the members of the Brahma Somaj with their leader, Mr. Ragunathaya Rao. Those who have been unable to attend and who are interested in the subjects treated in the lectures, may read them in a Madras magazine called *The Light of Truth* or *Siddhanta Deepika*, a monthly Hindu publication devoted to Religion, Philosophy and Literature. The editor is Mr. P. Shunmugha Mudaliar. Extracts from them have been regularly supplied to some of the Madras papers, notably the *Catholic Watchman* and the *Standard*, by Mr. F. Lemerle.

Should any of our readers wish to study out the questions raised by these lectures, we would respectfully recommend to them the following popular English works:—Monsignor Gaume's *Catechism of Perseverance*, 4 vols.; *Natural and Revealed Religion*, by Rev. H. S. Bowden; *Outlines of Dogmatic Theology*, by Rev. Sylvester J. Hunter, S. J.; *Psychology*, by Rev. M. Maher, S. J.; *Natural Theology*, by Rev. B. Boedder, S. J.; *Thoughts for all Times*, by Monsignor John S. Vaughan; *Lectures on the Science of Religion*, by Professor F. Max Muller, M. A.; *Essays on Hindu Philosophy*, by H. S. Colebrooke, etc.

Many of these books are not to be found in ordinary libraries. The Editor of *The Mangalore Magazine* will be only too happy to supply its readers

with information concerning them, telling where they may be found, their price, etc.

The following is the series of lectures:—

1. THE PRIMITIVE RELIGION OF MANKIND.

Summary.—The verdict of mankind on the Existence of God—Monotheism or Polytheism?—The Religion of the ancient Egyptians, Chaldeans, Hindus, Chinese and Persians—The Religion of Northern and Southern Europe in ancient times—Plato, Aristotle and other Greek Philosophers on God's Nature—A startling fact—A scientific conclusion.

2. GOD AN INTELLIGENT BEING.

Summary.—What does this visible world teach us?—Three wonders in Nature—Order and Intelligence—Mind and Matter—Harmonies of the world—The world a book.

3. GOD A PERSONAL BEING.

Summary.—The opinions of Hindu Philosophers on God's Nature—The Vedanta Theory—The Religion of the people—Individuality the first condition of existence—What is a Person?—If God is not a Person, He is not God at all—No chance for the Advaita system—The Maya Theory does not mend matters—An appeal to common-sense.

4. THE DIVINE PERFECTIONS.

Summary.—God's Nature or Essence—He is Self-existent—The First Cause of everything—Infinite—Immense—Eternal—Simple—Unchangeable—One—Are the Hindus idolaters?—Idolatry and Civilisation—*Yatha deva tatha bhaktah*, "As the god, so is the worshipper."

5. THE ORIGIN OF THE UNIVERSE.

Summary.—The general belief—What do experience and science tell us about the Contingency of the World?—The opinions of ancient Philosophers on the Origin of the Universe—Three ways of accounting for the existence of the Universe—Creation and Emanation—A trick of the imagination—An image of Creation—The most ancient account of Creation.

6. CREATION OUT OF NOTHING.

Summary.—What is the meaning of Creation?—By whom is Existence brought about?—The Uni-

verse in the Mind of God—Creation a manifestation of God's infinite perfections—Creation the object of an infinite action—Creation according to the Mythologies of all peoples—The ends of Creation—How is God present to everything and in everything?—An obvious inference.

7. THE ORIGIN AND NATURE OF MAN.

Summary.—Where does man come from?—Why does he live?—Whither is he going?—The traditions of Mankind about Man's origin—A wonderful Name—The conclusions of true and false Science—Man the King of the world—Man's body and soul—The aspirations of the human soul—The soul of Man simple, spiritual, free, immortal—Craving after happiness—God's Image engraven on the soul of Man.

8. THE FINAL DESTINY OF MAN.

Summary.—The heathen world—What is the End of human life?—The ethical End of Creation—What is a Creature?—Heaven a reward—Human life a trial—*Bhakti Yoga*, or "the genuine search after the Lord."

9. EVERLASTING HAPPINESS IN HEAVEN.

Summary.—In what does Happiness consist?—Do all Men seek after Happiness?—Is perfect Happiness possible on earth?—Knowledge and love—In what does Heaven consist?—How long will Happiness in Heaven last?

10. THE TRANSMIGRATION OF SOULS.

Summary.—An old theory—Its origin—Can the Transmigration of Souls be defended?—Transmigration is annihilation, not atonement—The doctrine of Karma—The theory of Transmigration is contrary to common-sense, to science, to the fundamental doctrines of Hinduism—Twenty arguments against the doctrine of Transmigration—Life and Death.

11. DIVINE PROVIDENCE.

Summary.—A Problem—God a good God—God Creator and Preserver—What things a man shall sow, those also shall he reap—Providence and Fatalism—Is life worth living?—What has God done for Man's general welfare?—Is "Deliverance of the soul" attainable by all men?—Human liberty—Ultimate end of the Universe.

Personal Paragraphs.

*"Should auld acquaintance be forgot,
And never brought to min'?
Should auld acquaintance be forgot,
And days o' lang syne?"*

MANY changes were made at the beginning of the year in the College staff. Rev. Gilbert Saldanha and Rev. Marian Fernandes, S. J., went to Trichinopoly to study Theology preparatory to ordination to the priesthood, and Rev. Alphonsus Colaço, Denis Fernandes and Thomas Noronha, S. J., went to Shembaganur, near Kodaikanal, to begin a course of Mental and Moral Philosophy. Their places were supplied mainly by Fathers Bartoli and Moore, S. J., who arrived on October 27th, 1896, from Europe with our new Bishop, the Right Reverend Abundius Cavadini, S. J.; and by Mr. B. Padmanabhaya Baliga, B. A., late of the South Canara High School. Mr. Baliga severed his connection with the College before the end of the session. He was replaced by Mr. Ananta Pai.

Mr. Venkata Rao, B. A., L. T., Assistant Professor of English for some years back, was baptised and received into the Church on Whit-Sunday, June 6th. Rev. Father Rector administered Baptism, and E. B. Palmer, Esquire, stood as sponsor.

Two old students of the College were ordained priests during the year: one, Father Cajetan Gonsalves, S. J., at Kurseong, near Darjeeling; and the other, Rev. Peter Jos. Fernandes at St. Joseph's Seminary, Jeppoo. The latter is now Assistant Vicar at Puttur.

On February 2nd, the feast of the Purification B. V. M., Father Bartoli and Fr. Rossetti, S. J., made their final Profession, and Fathers Peter C. Rosario and Denis Coelho were likewise professed at Jeppoo on the feast of the Assumption B. V. M.

Mr. James Hemley, for the past eleven years Postmaster of Mangalore, has lately been promoted to Bellary. While we regret his departure, we congratulate him on his promotion. His unfailing courtesy won for him a host of well-wishers. Our Acting-Postmaster is Mr. Appaswami Pillay, to whom we respectfully introduce ourselves and *The Mangalore Magazine*.

The many friends of Father Arthur Allchin,

S. J., will be interested to learn that by last accounts he was Assistant Military Chaplain at Grand Cairo, Egypt. Of the two other English Fathers who were for a time connected with the College, Father John Sergeant, S. J., is at Preston, England, and Father Joseph Martin, S. J., at St. Aloysius', Glasgow. Father Nicholas Tomkin, of the Irish Province, S. J., is at St. Ignatius College, Galway, "the city of the Tribes," where the bracing breezes of the Atlantic and the "ancient and fishlike smell" of the Claddagh must often recall to his memory the Bunder and Maidan of Mangalore, *Urbs Felicitatis*, "the Happy City." Father Charles Villavicencio, of the Province of Venice, S. J., is Professor of Moral Theology and Canon Law at the Jesuit Seminary of Gorizia, Austria; and Revv. Charles Ghezzi and Aloysius Colombo are students in the same. Father Stanislaus De Bonis, S. J., is Principal of Argento College, Lecce, Italy.

Our Collector, W. H. Welsh, Esq., left Mangalore for Europe early in August, to be absent the rest of the year. He was replaced by F. A. Nicholson, Esq., who left us, November 29th, soon after his promotion to the Supreme Council of Calcutta to represent Madras as Agricultural Member. We may observe that this gentleman was especially deputed by Government to compile data for the formation of Agricultural Banks in India.

Father Maffei, the Principal of the College, is again gazetted Examiner in Geography, Ethnology, History, etc. for the University of Madras, and Father Baizini Assistant Examiner in Mathematics.

Joseph Manuel Saldanha, B. A., '90-1, and Miss Seraphine Natalie Lobo, a distinguished pupil of St. Anne's Academy, were united in holy Matrimony at the chapel of Codialbail on the 20th of October. At the same place and at the same Nuptial Mass Frederick Saldanha and Miss Marceline Catherine Saldanha received the same sacrament. Father Sullivan preached the sermon.

Lawrence M. Saldanha, of the Telegraph Office, Bombay, has been visiting friends and recuperating his health in Mangalore. About the 1st November he returned with his wife and children to Bombay. Mr. Saldanha was one of the first students to enter the College. He figures in the first batch of Matriculates in '81.

The nurses and infirmarians of the hospital at Kankanady made a retreat of four days ending on October 26th. Fr. Sullivan conducted the exercises.

The feast at Urwa of our Lady of Pompei was celebrated on Rosary Sunday, October 10th, with great pomp and a great concourse of people. Rev. Father Rector of the College preached in Konkany in the evening, and Father Sullivan gave Benediction.

The feast of Our Lady of Mount Carmel, July 16th, was a great day at St. Anne's Carmelite Convent. Father Corti, S. J., preached the sermon on the occasion. Again, on the 26th of the same month, there was another grand assembly of the friends of that deservedly popular institution to witness the reception of two postulants into the noviciate of the sisterhood. The young ladies who have had the grace and the courage to renounce the world with all its endearing charms, belong to two well-known Mangalorean families. One is Lucy, daughter of Ignatius Fernandes, ex-Munsif, and the other is Catherine, daughter of James Rego. The former is known in religion as Sister Mary Louise, and the latter, Sister Mary Teresa. The Bishop officiated at the reception, assisted by the Vicar General and a number of the clergy. Father Moore preached the sermon.

The 15th of October, the feast of St. Teresa, the great glory of Carmel, was another red-letter day at St. Anne's. On that day, Emma, daughter of Robert Blofeld, of Cannanore, was received as a novice, taking the name in religion of Sister Mary Winefride. Father Sullivan preached the sermon.

P. Farias a former pupil of the College, is at present a clerk in the Public Works Department, Railway, Bombay.

Albert V. J. Vas, B. A., '91 passed his M. A. in the Madras University in Latin in '96 and went up for Matriculation Examination of the University of London held in June 1897, with a view to take the L. L. B. of that University. His optional Language in the latter examination was Greek, and the optional subject in Science was Heat and Light. He is at present employed as Latin Master, Presidency College, Madras. The District has in him one of its first Masters of Arts. It seems he won the further distinction of being the only candidate

who passed the London Matriculation last June—the last examination of that University to be held in India. Candidates must go to London for it henceforth.

Alexander Saldanha, B. A., '94, took Latin for his optional Language and History in the Science branch. He continued his studies at the Law College, Madras, where he took his degree in '97, in the 25th year of his age. He is now practising in Mangalore and intends to go up for his M. L. degree in time. Clients will find him near the Fount of Justice—only a few yards down the hill.

Manuel N. Coelho, B. A., '95., won third place in the Presidency in Latin, his optional Language. He entered the Society of Jesus in March of the same year and made his novitiate at Kodaikanal, where he studied French, Greek and Tamil. He returned to Mangalore at the beginning of the present year and is now continuing his studies at Jeppoo Seminary.

Lawrence Fernandes, B. A., '91-2., is attached to the well-known Homœopathic Poor Dispensary at Kankanady, as one of the assistants of Rev. Fr. A. Muller, S. J. He is one of those who have devoted their lives to the care of the poor and suffering at the Dispensary and in the Pagani Hospital.

Salvador Gonsalves, B. A., '95, is at present a student at the Madras Law College, and has come out successful in his first examination in Law.

Peter P. Pinto, F. A., '90, is at the Medical College, Madras, preparing for his M. B. examination. He passed his first examination this year.

David B. Pinto, F. A., '89, passed his First examination in Law at the Bombay University, and is now employed in the High Court of Bombay.

Utchil Parameshwara, B. A., '90-1, took Latin and History in the optional branches. He has since passed a competitive examination in the Salt and Abkari Department, and is now Assistant Inspector of Salt and Abkari at Vizagapatam.

Mangalore Upendra Pai, F. A., '91 (first class), graduated in Arts in Madras in '94, and took his B. L. degree in '97. He is now practising in Mangalore.

Francis Xavier D'Souza, Assistant Collector at Kaira, has had a brilliant scholastic career. He matriculated from this College in '83, winning the

first place in the whole Madras Presidency. In '85 he passed his F. A., taking the second place in the Presidency. He then went to St. Joseph's, Trichinopoly, for his B. A., where he took Physics for his optional branch. He passed first in both in '87, won two medals and got the scholarship for the I. C. S. In '88 he passed first on the list of the London Matriculation, and for the I. C. S. at Cambridge he passed fourteenth on the list in '92. His brother, Emmanuel Salvador, entered the Society of Jesus, July 2, '92, and is now a professor at the Seminary of Jeppoo.

Launcelot Palmer, son of our esteemed Bank Agent, is at present a student at Wimbledon College, S. J., London. It will interest Mangaloreans to learn that he lately distinguished himself in a football game with the Eleven of St. George's College, Weybridge. *The Tablet* of November 6th says, in its account of the game, that the visitors "played with great vigour, lifting the score by two more goals through the superb playing of Messrs. Butler, Paulding, Palmer, and L. Smith. The game was won by Wimbledon by four goals to one."

Bonaventure Sequeira, B. A., '90 (first class), was married, November 24th, to Miss Christina Fernandes in St. Peter's Church, Bandora, Bombay. The bridegroom is employed in the Government Revenue Secretariat Department, Bombay. The bride was educated at St. Anne's Convent School, Mangalore. Her sister and two brothers, one a B. A. of '91, and the other a Matriculate, have all three devoted themselves to the service of the sick poor in Father Muller's Hospital, Kankanady.

Surgeon-Captain C. Donovan was summoned away to the North-west Frontier about the end of July. He is attached to the Tirah Field Force.

Notes by the Way.

'A chiel's among ye taken notes.'

THE monsoon this year was exceptionally long and heavy. It broke on Mangalore on June 8th and lasted with short intermissions till the middle of October. About one hundred and fifty-five inches of rain fell inside that time. The heaviest rainfall was on June 17th, when ten inches fell in

twenty-four hours. Fifteen inches were reported from Mercara, but Naini Tal seems to have beaten all, for on September 26th eighteen inches fell in as many hours. For eight consecutive hours the down pour was an inch and a half per hour.

For weeks and even months during the monsoon the atmosphere is almost at the point of saturation with watery vapour. Books suffer perhaps most of all, especially those put together with paste and iron staples. The paste soon becomes slimy and moulds and the staples rusty. Copper or aluminium wire might be substituted with advantage for the iron. Books from the Codialbail Press bindery hold together in spite of the damp, so it is possible to make them damp-proof, and furthermore the books bound there seem to be free from damage by the bookworms that play such havoc in libraries in India.

On Thursday, October 21st, the boys of the Matriculation class went on a pilgrimage to the shrine of Our Lady of Pompei at Urwa, to invoke the blessing of Heaven upon their efforts at the coming examinations. It was appropriate that they should approach the "Seat of Wisdom" for this end, and it tells very well for their good spirit that they got up this excursion of their own accord. Father Bartoli and Mr. Gioanini kindly bore them company on the way. There are some who may both think and say that hard study is the proper preparation for passing an examination. There is no one to gainsay it, but St. Ignatius' rule of prudence holds good in this as in other matters: "Use all lawful human means to attain your end, as if the whole success depended on your own efforts, and then have recourse to Heaven as if all help were to come from there." Study is to be attended to, but prayer is not to be omitted, for there are the "chances of war" to be reckoned with, and daily experience teaches us the truth of Tennyson's words, "More things are wrought by prayer than this world thinks of." The boy who relies on prayer done is expecting a miracle. Perhaps there may be some ready to make the ungentle remark that it is the only hope for some boys of the Matric.

Mangalore deserves its title of "Happy City" on many counts. This fatal year for India it escaped scot-free from the threefold scourge of war, famine

and pestilence that fell so heavily on less favoured places. Early in the year a meeting was held in the College Hall under the chairmanship of the Bishop, Monsignor A. Cavadini, S. J., to appoint a committee to collect contributions for the Famine Fund. Speeches were made on the occasion by W. H. Welsh, Esq., the Collector, and by Father Moore, after which a committee was organised, composed of men of all classes and creeds. Towards the end of the monsoon, in August, distress was felt among the poorer classes on account of the lack of work and the high price of rice, but it was soon alleviated by the charitable effort of a few.

Mangalore has not engrossed a very large page in the world's history up to this. If the people who have no history are happy, it has reason to be thrice happy. Those who read the signs of the time predict that it will shake off its Sleepy Hollow existence and make itself heard and felt in time. Whether that will make it anything happier remains to be seen. All things, they say, come to those who wait. Mangalore has been for long like "Patience on a monument," and things seem to be coming at last. One of the latest arrivals was the reverberation of the sound of Mr. Gladstone's voice in his famous Last Speech in the British Imperial House of Commons. Our worthy fellow-townsmen, Mr. Rama Bhatji, lately purchased one of the most improved Edison's graphophones or phonographs, which he kindly exhibited at a seance in the College before His Lordship the Bishop, his Vicar General, Very Rev. Father Rossi, S. J., and a number of the Fathers. The machine worked to a charm and showed its wonderful power of storing up and reproducing at command all the various tones of the human voice as well as a whole pieces of music, vocal and instrumental. The metallic ring, however, which it communicates to the Grand Old Man's voice is a little unpleasant. We hope to see it used for correspondence. For we hear that in the land of its birth this little child of Mr. Edison's brain threatens to displace writing. The day may come when a learned man will require a typewriter to write his own name. What a blessing!

Our European and American friends may think that our students are Portuguese because of their Portuguese names. They are neither Portuguese

nor descended from Portuguese, but are of the Brahmin caste. When converted by the Portuguese they received at their baptism the surnames of some of the most illustrious families of Portugal, or sometimes, in case of a general baptism, the name of the missionary. See *The First Christian Mission to the Great Mogul*, by Rev. F. Godie, S. J., p. 130.

The American *Messenger of the Sacred Heart* is a great favourite with the people of Mangalore. In the March number there was an illustrated article, written by Father A. M. Vaz, of the Cathedral, on the Society of Catholic Mothers, a very flourishing Sodality of more than two hundred members attached to the church of Milagres and directed by Father D. Torri, S. J., of the College. One of the illustrations shows all the members grouped before their handsome chapel, built with their own resources in honor of their patroness St. Monica; and another is a view of the altar and its artistic altarpiece, representing the Baptism of St. Augustine, painted expressly for this chapel by Signor Antonio Guadagnini, the celebrated fresco painter who immortalised himself by his work on the Cathedral of Bergamo, Italy. In the July and August numbers there was an interesting account of the Albanian Missions by Rev. Charles Ghezzi, S. J., which had an additional interest for us on account of our knowing the writer.



TO THE CLONGOWNIANS.

Imberbis Cluenenses Indus avere sodales,
 Quis cadit in pectus candida barba, jubet.
 Quam meriti laudem calamo clavaque tulistis,
 Bellus, felices! tollit ad astra liber.
 Vobiscum o liceat gestis certare decoris,
 Et præcone pari hæc concelebrante frui!

Sodality of the Blessed Virgin.

Wherever the sons of St. Ignatius of Loyola are established, one of their first aims is to found Sodalties of the Blessed Virgin as the most potent means of fostering virtue and piety in the souls of those committed to their spiritual care. Mangalore is no exception to the rule, for, shortly after the coming of the Jesuits, Rev. Fr. Sergeant, S. J., founded a Sodality, under the patronage of the Presentation of the Blessed Virgin and St. Aloysius, which has been truly the spiritual *Alma Mater* of most of the Catholic youth of Mangalore. It was founded appropriately on the feast of St. Aloysius, the angelic youth of Castiglione, June 21, 1881. At first it numbered but seventeen members, but in time so many were enrolled in it that it was found necessary to divide it into two, one for the Senior students and the other for the Juniors. This latter was confided to the care of Father J. B. Polese, S. J., who has been its Director since 1889. Its chief feasts are the Assumption of the Blessed Virgin and the feast of the Guardian Angels. The College Sodality was the second in the field—the first having been the Gentlemen's Sodality at Codialbail—and is consequently one of the oldest of the many since established in various parts of the Diocese. Old age, however, has not impaired its vitality, for it numbers at present 152 members, ninety-three in the Senior and fifty-nine in the Junior Sodality. It may interest many old members to con over the names of the successive Prefects who have been at the head of each.

THE SENIOR SODALITY.

Denis Fernandes (thrice)	M. Mascarenhas (twice)
Basil Rosario	Constantine Gonsalves
J. A. Fernandes (5 times)	Francis X. D'Souza
Marian Fernandes	Joseph Victor Saldanha
Raymond Colaço	Lawrence Fernandes
Piedade Vas	David Pinto
Salvador D'Souza	Salvador Aranha
Manuel Coelho (thrice)	Salvador Gonsalves
Salvador D'Sa	Paschal Lobo (twice)
Joachim Saldanha	Martin D'Souza

Patrick Castelino

THE JUNIOR SODALITY.

Piedade D'Souza	John A. Coelho
Marian J. Gonsalves	Anthony Fernandes
Casimir Pereira	Felix Pereira
Victor Castelino (twice)	Marcel Aranha
Bernard Pereira	Casimir Fernandes
Elias Coelho	Marian Viegas
Gregory Sinnapen (twice)	Eugene Fernandes

The officers at present are:—

THE SENIOR SODALITY.

Martin D'Souza	<i>Prefect.</i>	Gregory Vas
Patrick Castelino	<i>1st Assist.</i>	Eugene Fernandes
John Coelho	<i>2nd Assist.</i>	Henry D'Souza
Marcel Aranha	<i>Secretary.</i>	Ambrose Castelino
Alp. Mascarenhas	} <i>Consultors</i> {	Isidore Viegas
Marcel Cunha		Henry Vas
Sebastian Cutinha		Paul Gonsalves
Victor Castelino		Marian Mathias
Reginald Pinto		Basil Saldanha
Sebastian Minezes		

THE JUNIOR SODALITY.

Rev. G. Bartoli, S. J. Directors Rev. J. B. Polese, S. J.

The Sodalists meet every Sunday in the College Chapels at 3.45 p. m. where they recite the Office of the Immaculate Conception and listen to a short exhortation from their respective Directors, after which they all assemble for Benediction of the Blessed Sacrament. This is not their only obligation; they must regard themselves as models for their companions, and give them edification by word and much more by example. Not content with this, they occasionally visit the Leper Asylum at Kankanady and the poor at Jeppoo, exercising towards those poor afflicted outcasts all the offices of a tender charity. To promote a spirit of union and good fellowship among themselves, every year an excursion is made to some point of interest within easy reach of Mangalore, in which they are generally favoured with the company of some of the Fathers and Professors of the College.

A much-needed library of spiritual and entertaining books was opened by Father Sergeant, August 20, 1882, which has gradually increased till it has assumed its present respectable proportions. The thanks of the Sodalists are due for this to their zealous Directors, whose every aim is for their welfare, and to many kind friends for gifts of books and money. It would not be possible in our

short limits to make due acknowledgment to all to whom the Sodality is indebted in this regard, still the names of the following demand particular mention:— Rev. Fr. Rector, Rev. Fr. Corti, S. J., (2 Vols.), Messrs. Clement Vas, C. F. S. Brito (2 Vols.), L'Pool (5 Vols.), Joseph Junghenn (9 Vols.), Edwin Fernandes, Victor Lobo, Thomas Vas, (2 Vols.), Casimir Fernandes (5 Vols.), Martin D'Souza, and B. P. Mathias.

Martin D'Souza,
PREFECT.

The Apostleship of Prayer.

IN the year 1887 the Apostleship of Prayer was established in the College. Father H. Kemp, S. J., the Director of the Senior Sodality, took charge of it for the first three years. He was succeeded by Father DeBonis, who did a great deal to spread the devotion. Mr. Palmer presented the beautiful statue, before which several lamps burn day and night. It was during the temporary absence of Father DeBonis in Trichinopoly, whither he had gone to recruit his health, that his substitute, Father Martin, obtained Rs. 160 from Mr. Casimir Brito to buy one of the large candelabra which stand before the statue. The same gentleman gave also its handsome pedestal. When Father DeBonis returned, he looked about for some one to give a second candelabrum; and found the generous donor in a very pious Catholic who contributed Rs. 160, but with the condition, that his name should not be published. Under Father Lazzarini the Apostleship was zealously begun at the Codialbail Press, where Brother Doneda, S. J., became its earnest promoter. The feast of the Sacred Heart now began to be celebrated with greater solemnity, and the Adoration of the Blessed Sacrament from 11 A. M. to 4 P. M. was introduced. On Dec. 2, 1894, Father Corti became Director, and continued in charge till the end of 1896, when Father Bartoli took his place. Under Father Bartoli's zealous administration new life has been infused into it. The First Fridays of the month are now celebrated with deep and ardent devotion. There is singing during Mass in the morning, followed by a short sermon, and concluded with an Act of Reparation and with Benediction of the Blessed Sacrament. Mr. Sampaoli, S. J., is Father Bartoli's Secretary and an active promoter of the Apostleship.

Cricket.

CRICKET engrosses the largest page in the annals of the College Gymkhana, and has, ever since its institution, roused the greatest attention and enthusiasm among the students. Started in humble beginnings with barely necessary material, in the year 1882, the Cricket club attained, under the able management of Rev. Fr. H. Ryan, S. J., the late esteemed Director of Games in the College, high development. From that time it has ever continued to maintain its reputation, successfully competing with all the Cricket teams of Mangalore, and winning the highest admiration and applause of the European gentlemen of the station.

With a view to the encouragement of physical exercise among the students of South Canara, and to foster a spirit of union and friendly relationship between the students of the different schools, the leading gentlemen of the District came to the front. A fund was raised, and an Inter-school Gymkhana instituted in 1893. Three Trophy-cups were offered as prizes in Lawn-Tennis, Gymnastics and athletic sports for the winning schools. Thanks to the efforts of Mr. G. F. T. Power, the then Collector of the District, and Mr. F. Foulkes, the District Forest Officer, the tournaments were that year a complete success. In 1895 another prize cup was added to the number, and the national game of England was, to the great joy of the Aloysian Cricketers, represented in the Inter-school competition. There was now a good opportunity offered for the display of skill in batting and bowling. The season of 1895 saw the grandest and most interesting match ever played by St. Aloysius' College. It was a two-day match. Amidst a crowded gathering of spectators of every description, the final tie between the winning teams, the Government College and St. Aloysius' College, was played on the parade ground, and resulted in a decided victory for the Aloysians by one innings and six runs. The St. Aloysius' College score was 146 runs for one innings, and that of the Government College 140 for two. The prize cup was borne to the College by the winners amid rounds of hearty cheers and the tuneful strains of the College hymn to St. Aloysius.

All exulted with great joy at the triumph of their *Alma Mater*. Towards the close of the same year the College authorities got up a dramatic and musical entertainment in the College Hall in aid of the Inter-school Gymkhana funds, which, to the great satisfaction of those concerned, was a complete success. The next year, to the deep regret of the Aloysians who had always taken a zealous and prominent part in the Gymkhana, some unsatisfactory features in its management forced the College to desist from taking part in its sports. It is hoped that in the near future, when matters will be better organised, a fair chance will be offered to the College to put in an appearance again on the field of Inter-school competition.

This year the Cricket season opened early in June, when the boys gathered again after the close of the summer holidays. A meeting of the first team of the College Cricketers was held in the College Hall. Fr. J. M. Baizini, S. J., the present Director of Games, presided. The Captain and the Secretary of the team were chosen by a majority of votes. Many important resolutions were passed unanimously for the welfare of the team with a view to secure good and efficient batting and fielding, and a greater chance for practice was secured for promising bowlers. Owing to the unusually long downpour of the monsoon this year, the players could not set to practise in right earnest from the very outset. The beginning of July, however, found the College Cricket field crowded with boys of an evening, after the close of the classes, vying with one another at ball and bat with all the enthusiasm and spirit of youth. So great was the eagerness of the boys to play that, to satisfy all, six different teams were organized, the players being classed according to their strength and skill. A glance at the field after school shows some bowling, some batting, others fielding; all animated with the one ambition to keep themselves in their very best form and to do their utmost to further the interests of their team. Only the first team, which is formed of the picked players, represents the College in the public matches.

The first match of the season was played on the 29th of June, between the College Eleven and the College Next Fifteen, which resulted in an easy

victory for the former. On August 5th the Mangalore Catholic Cricket Club challenged the College Eleven, but owing to rain, the game closed in a draw. The credit of having brought about this happy gathering of the Aloysians and their Catholic townsmen is due to the energy and tact of Mr. A. Saldanha, B. A., B. L., their Captain, and Mr. M. Brito, the Secretary, both ex-students of the College. Their excellent arrangements left nothing to be desired, and the day passed off most pleasantly. The most interesting match of the season was played on the 19th of August on a fast and hard wicket between St. Aloysius' College and the Youths' Club, which is made up of the past and present Hindu students of the Government College. The Aloysians having lost the toss were sent to the bat. The good and efficient bowling of their adversaries sent them all out with a poor score of thirty-nine runs. It may well be imagined with what sad hearts they retired to the field, with a very discouraging score before them, and with every chance of being beaten by a team from which they had never suffered a defeat, but above all, with the sad thought of the disgrace they were about to bring on their *Alma Mater*. They rose to the occasion, however, and their well-pitched fast bowling and splendid fielding stood them in good stead. They knocked out all their opponents with a total of only twenty runs—surely a very hard-won victory, and heartily did the Aloysians rejoice over their success. What a re-action after a period of anxious suspense while the fate of their *Alma Mater* was trembling in the balance, when they saw the last decisive ball go spinning from the bat into the hands of the short-slip amidst the enthusiastic cheers of the College boys! The poor score on both sides is to be attributed, not to the weak batting, but to the fast efficient bowling on a hard and difficult wicket.

The last match of the season was arranged on the 2nd of September with the Eleven of the Catholic Club, all ex-Aloysians; and formed a fitting close to the Rector's Day celebration. It was but natural that the College Past and Present should join in the celebration of the feast day of the present Rector of the College, Rev. Fr. E. Frachetti, S. J. The Aloysians won the day by an innings and five runs.

It is a unique feature of this year's Cricket that no match was played by the College with the Europeans of Mangalore. They were not able to muster more than five of their Cricketers on the field, though many a time they expressed a great desire for a match with the Aloysians. It is abundantly manifest from the records of Cricket in Mangalore, and the natural skill always displayed by our players in this manly English game, that there is material enough in the town for a very good Eleven fit to vie with the best teams of the Presidency. The want of a spur is very much felt. Of late years Cricket has been making steady progress in the town, and there is every reason to hope that, in the near future, a brilliant Cricket era will dawn for Mangalore.

ST. ALOYSIUS' COLLEGE V. MANGALORE
CATHOLIC CRICKET CLUB.

This match was played on the 5th of August. Losing the toss the M. C. C. went in to bat, and scored fifty-nine runs, of which J. Coelho contributed nineteen and S. D'Sa ten. The fast round-arm bowling of A. Correa was very effective, knocking down seven wickets. The Aloysians then went in. J. Saldanha and B. Pereira made a good stand, displaying excellent cricket, the former scoring twenty-one and not out, the latter sixteen. Play was interrupted by rain, and the match ended in a draw. The Aloysians had only seven runs to make up, with only five of their wickets down.

M. C. C. C.

A. Tellis, b Correa	9
S. D'Sa, b Correa	10
J. Coelho, c and b Correa	19
M. Gonsalves, b Correa	2
A. Saldanha, b Correa	3
H. Pinto, b Correa	3
P. Noronha, b Pereira	0
S. D'Souza, run out	2
M. Brito, run out	0
G. Brito, b Correa	5
J. Pais, not out	2
B. 3, l. b. 1	4
Total	59

ST. ALOYSIUS' COLLEGE.

E. Fernandes, b H. Pinto	3
R. Rosario, b H. Pinto	5
B. Pereira, b H. Pinto	16
J. Saldanha, not out	21
A. Correa, b M. Brito	0
J. Rego, c P. Noronha, b M. Brito	4
P. Castelino, not out	1
B. 2	2
<i>Total</i>	<u>52</u>

R. Miranda, C. Rebello, M. Pais, and W. Vas did not bat.

BOWLING ANALYSIS.

M. C. C. C.

	O.	M.	R.	W.
J. Saldanha	8	3	15	0
A. Correa	16.8	2	20	7
B. Pereira	9	0	20	1

ST. ALOYSIUS' COLLEGE.

	O.	M.	R.	W.
J. Pais	4	0	11	0
H. Pinto	14	4	19	3
M. Brito	10	2	20	2

ST. ALOYSIUS' COLLEGE V. YOUTHS' CLUB.

This, the most exciting match of the season, was played on the 19th of August on a fast and difficult wicket, and closed in a hard-won victory for the Aloysians. The value of the victory was emphasized by the fact that, owing to an injury to his hands while practising a few days before the match, R. Rosario was unable to play; so that the College had to do without the help of its most steady player. Absence of rain for many days made the ground very hard and the bowling very uncertain. The balls shot and twisted in every direction. The first innings of the Aloysians closed very unfavourably with a poor score of thirty-nine runs, which came quite as a surprise to all. Of the wickets which fell to the Y. C. bowlers, six were secured by Raghavendra at a cost of just three runs apiece. The Y. C. Eleven next batted, running up a total of only twenty runs. The fast, well-pitched bowling of the Aloysians, and their excellent fielding saved them. J. Saldanha knocked down four wickets for seven runs, and A. Correa three for eleven runs; the other

three were run out. Three very difficult balls were caught at short-slip by A. Correa, J. Saldanha, and C. Rebello. The Aloysians then went in for the second innings and fared worse than in the first, scoring a total of only thirty runs. With only a ten minutes before them, the Eleven of the Youths' Club followed up their second innings, making desperate efforts to save their side. They could not stand the telling bowling of their adversaries. A single over was bowled, two runs scored, and two of their players were out. Time was up. The Aloysians thus won the match by nineteen runs.

ST. ALOYSIUS' COLLEGE.

FIRST INNINGS.		SECOND INNINGS.	
E. Fernandes, c Shankar, b Raghavendra.....	0	run out.....	0
J. Rego, c Vittal Rau, b Rama Rau.....	1	c Sada Shiva, b Raghavendra.....	2
B. Pereira, c Annaji, b Raghavendra.....	7	c Bhavani Rau, b Raghavendra.....	0
J. Saldanha, l b w, b Rama Rau.....	3	b Raghavendra.....	11
P. Castelino, b Raghavendra	0	b Raghavendra.....	1
A. Correa, c Trasi, b Rama Rau.....	1	c Annaji, b Raghavendra	0
C. Rebello, b Raghavendra	6	b Bhavani Pau.....	2
R. Miranda, b Bhavani Rau	12	b Bhavani Rau.....	6
W. Vas, b Raghavendra...	3	c Shankar, b Raghavendra	7
M. Pais, b Raghavendra...	0	not out.....	0
Krishnappa, not out.....	1	b Raghavendra.....	1
B1, nb 4.....	5		
<i>Total</i>	<u>39</u>	<i>Total</i>	<u>30</u>

YOUTHS' CLUB.

FIRST INNINGS.	
P. Vittal Rau, b Saldanha	0
U. Sada Shiva Rau, b Correa	0
J. Shanker, c Krishnappa, b Saldanha	2
Trasi Rama Rau, c Correa, b Saldanha	0
Raghavendra Rau, run out	0
T. Rama Rau, run out	0
N. Bhavani Rau, b A. Correa	6
G. Shiva Rau, run out	7
Shankar Narayana Rau, c Saldanha, b Correa	1
M. Gopal Krishna, c Rebello, b Saldanha	0
Annaji Rau, not out	2
B 2	2
<i>Total</i>	<u>20</u>

In the Second Innings G. Shiva Rau scored, c Rebello, b Saldanha 1, T. Rama Rau (not out) 1, Bhavani Rau run out 0. Total 2.

BOWLING ANALYSIS.

ST. ALOYSIUS' COLLEGE.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
Raghavendra Rau	12	1	18	6	13.2	2	24	7
Rama Rau	8	1	13	3	4	1	5	0
Bhavani Rau	3.4	1	3	1	9	6	1	2

YOUTHS' CLUB

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
J. Saldanha	10	4	7	4	1	0	2	1
A. Correa	9	0	11	3				

ST. ALOYSIUS' COLLEGE V. MANGALORE CATHOLIC CRICKET CLUB.

The first match between the two teams closed in a draw. Both were anxious to play out a decisive match, which came off on the Rector's Day, the 2nd of September. Though it was raining during the early part of the day, the weather soon cleared, and, when the match commenced, the wicket was in excellent order. The Aloysians having won the toss sent their adversaries to the wickets. Play commenced very disastrously for the M. C. C. C. Their first two men failed to score. The highest scorer of their side was S. D'Souza, who displayed very spirited cricket, adding in a short time fourteen, while J. Coelho hit a ball into the hands of M. Pais, the long off. The rest of the Eleven were soon disposed of. The score in all was only thirty-four. J. Saldanha took five wickets for eighteen runs, and A Correa five for ten. On the Aloysian side, P. Castelino going in first made a long stand, but scored very slowly, contributing seventeen. B. Pereira with his usual steady batting scored fast, and added a well-played total of eleven. The tenth wicket fell, leaving W. Vas not out, with an excellent score of twelve. The one remarkable feature of the match was the fast under-hand bowling of the M. C. C. C. bowler, J. Brito, which, on account of its twist, was very effective, taking five wickets for twenty-six runs. The M. C. C. C. followed and fared wretchedly throughout. J. Coelho scored thirteen, and S. D'Souza two; all the rest went out without a run. When the ninth wicket fell the total score was only sixteen runs, but the tenth man did not put in his appearance. Thus the match

ended, leaving the Aloysians with an easy victory by an innings and five runs. R. Miranda, the Aloysian left-handed bowler, exhibited his skill for the first time, knocking in two overs four wickets for two runs—a highly creditable beginning.

M. C. C. C.

FIRST INNINGS.		SECOND INNINGS.	
A. Tellis, b J. Saldanha	0	b A. Correa	0
A. Saldanha, b A. Correa	0	b A. Correa	0
M. Gonsalves, c C. Rebello, b A. Correa	3	l b w, b A. Correa	0
J. Coelho, c M. Pais, b A. Correa	2	c A. Correa, b R. Miranda, st A. Correa, b R. Miranda	13
S. D'Souza, b J. Saldanha	14	anda	2
A. Minezes, b J. Saldanha	3	b A. Correa	0
J. Brito, b J. Saldanha	0	b A. Correa	0
P. Noronha, b J. Saldanha	2	absent	0
G. Brito, b A. Correa	1	not out	0
S. Noronha, not out	2	c C. Rebello, b. R. Miranda	9
J. Pais, b A. Correa	1	anda	0
B 2, lb 2, wb 2	6	b R. Miranda	0
Total	34	B 1	1
		Total	16

ST. ALOYSIUS' COLLEGE.

FIRST INNINGS.	
P. Castelino, b J. Brito	17
C. Rebello, b J. Brito	0
B. Pereira, b S. D'Souza	11
J. Saldanha, c M. Gonsalves, b S. D'Souza	3
E. Fernandes, c J. Coelho, b S. D'Souza	2
J. Rego, b J. Brito	0
A. Correa, c J. Coelho, b M. Gonsalves	3
R. Miranda, b J. Brito	2
W. Vas, not out	12
M. Pais, b M. Gonsalves	0
Krishnappa, b J. Brito	1
B 1, lb 2, wb 1	4
Total	55

BOWLING ANALYSIS.

M. C. C. C.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
J. Saldanha	16	4	18	5	4	1	10	0
A. Correa	15.8	5	10	5	5	1	2	5
R. Miranda					2	0	3	4

J. Saldanha bowled two wide-balls.

ST. ALOYSIUS' COLLEGE.

	FIRST INNINGS.			
	O.	M.	R.	W.
S. D'Souza	12	1	16	3
J. Brito	16.2	0	26	5
M. Gonsalves	5	0	9	2

S. D'Souza bowled one wide-ball.

Patrick Castelino,

SECRETARY.

Two Messages.

I—"RANJI'S" MESSAGE TO BRITISH BOYS.

BOYS, young and old, will be glad to possess themselves of a copy of the *Windsor Magazine* for October, for it contains a sketch by Mr. J. V. Morton of the great Indian cricketer, Prince Ranjit Sinhji, with several photographs, and—what is more—a facsimile of his autograph letter to the boys of Great Britain, specially written for the *Windsor*. This is his epistle to the budding manhood of the nation:—

My Dear Boys,—Keep yourselves in good condition at all times. Cultivate patience and perseverance; both qualities are necessary for doing things which are well worth the trouble. Do not be despondent at your failures, and be modest in the hour of your success. Wishing you all good luck, believe me your well-wisher, RANJIT SINHJI.

It appears that the prince asked a Cambridge professor to glance over the proofs of his book on Cricket, and, "where necessary, give a classical polish to the sentences." As a consequence, the proofs went back to the printers with such a dense fringe of corrections as almost to turn the compositor's hair grey, and to develop an "expletive and explosive humour" in the management.

II—THE EDITOR'S MESSAGE TO MANGALORE BOYS.

If you've got a thought that's happy,
Boil it down;
Make it short and crispy and snappy,
Boil it down;
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter,
Boil it down;
Fewer syllables the better,
Boil it down;
Make your meaning plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings,
Boil it down;
Skim it well, then skim the skimmings—
Boil it down;
When you're sure 'twould be a sin to
Cut another sentence in two,
Send it on and we'll begin to
Boil it down.

OBITUARY.

REV. ERNEST VELGE, S. J., died in Brazil on the 31st of January 1896. He was born in Ceylon, June 20, 1863, and entered the Society of Jesus in England, September 7, 1883. Five years later he was sent to Mangalore, where he arrived December 18, 1888, and was appointed professor of English in the College Department. He returned to England, March 1, 1890, and some time afterwards was sent to Brazil, where he was professor of Physics and Chemistry in the College of Itu.

SALVADOR LAWRENCE FELIX SALDANHA was born in Mangalore, November 16, 1867, and died of the Plague in Bombay, January 4, 1897. To Salvador fell the melancholy distinction of being the only one of our Aloysians who was carried off by that dreadful malady. From all accounts he was the best prepared to go, while at the same time he was one we could ill afford to lose; for a more estimable, loyal, and religious young man it would be hard to find. When he left College in 1888 he wished to follow his brother Gilbert into the Society of Jesus, but as that was deemed inexpedient, he became a clerk in Father Muller's Dispensary. He remained there till 1893, when he went to Bombay to open an agency for the Mattei medicines. For business he had a singular aptitude, and he was ever upright and honest in all his dealings. Daily Mass and weekly Communion were religious practices he never neglected. He was a steady member of the Sodality both here and in Bombay, where he also joined the St. Vincent de Paul Society. To his Mangalorean friends he was a model of everything that was good, and never would he take hand, act, or part in anything that had not the full sanction of his ecclesiastical superiors. He was buried in Sewree Cemetery.

LEWIS MASCARENHAS, a student of the Fourth Form, died of typhoid and was buried Sept. 20th. He was a boy of promise, good and pious, and a favourite with his companions. Father Corti attended him during his illness; and all the Catholic boys of the College, along with the Fathers and Professors, attended his funeral to Milagres Cemetery. Lewis was only fifteen years of age at the time of his death.

R. I. P.