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ECCE VENIO, ALLELUIA, AMEN.

ECCÉ venio! Ecce venio! see me kneeling at
Thy feet;
Ask of me whate'er Thou pleasest, for Thy
Will is always sweet.
Ecce venio! Ecce venio! this one grace to
me impart,
Souls to save from sin and sorrow—souls to
love Thy Sacred Heart.
Alleluia! be my answer when Thou callest
me to prayer,
And Amen, if only dryness and repugnance I
find there.
Alleluia! as I set about the work Thou givest
me,
And Amen if thou shouldst tell me, "I have
now no work for thee!"
Alleluia! should'st Thou bid me, amid those I
love, to stay,
And Amen when Thou dost call me to a coun-
try far away.
Alleluia! should my work be changed or keep
always the same;
To the Master's due the glory—to his servant,
only shame.
Alleluia! in all suffering which may be my
portion here,
• And Amen, for Thou art with me, so what
need have I to fear?
Alleluia! in the sunshine—Alleluia! in the rain,
And Amen in every sorrow, and Amen in
every pain.
When at length my life is ended and Thy Voice
doth call—ah! then
• Ecce venio! Ecce venio! Alleluia and Amen!
• *Sr. Mary Christopher.*

ALOYSIANS IN BOMBAY.

SCHOOL and College life is but a preparation for
life in the world; and if we would make life
worth living, we must be as earnest in living to
learn as we have afterwards to be in facing the
ordeal of learning to live. It is a common experi-
ence of students in general to wake up to the fact
that life has some very stern realities. Aloysians
prove no exception to the general rule and have to
go through the mill like the rest. They too, must
toil and seek and find, so long as no one invents
the art of converting stones into bread. Like all
others, they have to labour and live. But where
and how? The solution of this question must have
presented no small difficulty to the mind of the
Aloysian who first drew a logical conclusion from
the fact that the land that had given him birth
could not give him bread. Then he turned his
thoughts, by a lucky choice, to Bombay, the refuge
of thousands of toiling saints and sinners. Bombay,
then, was to be the goal towards which the first
employment-seeking Aloysian was to direct his
steps full fifteen years ago, and Bombay has, from
that auspicious time, been receiving a constant influx
of aspiring young Aloysians, who now have a
firmly founded and ever increasing colony there.
The members of the colony count not less than
three-score and ten persons at present. All of
them have, as a matter of necessity, undergone a
transformation in their externals by way of making
the European costume cover a multitude of de-
mands. This transformation is so thorough and

complete that the Aloysian may be said to throw the most aptly imitative Japanese into the shade. But the worldly-wise Aloysian knows well that he should cut his coat according to his cloth and should own a philosophic indifference to fashion when it draws too heavily on his purse. To pass from dress to occupation, it must be said that the Aloysians have chosen various walks and ways of life. From Government service on the one hand to mercantile on the other, one is sure to find an Aloysian Collector, an Aloysian merchant, an Aloysian clerk, an Aloysian pedagogue, an Aloysian homœopathist, and an Aloysian anything that one can respectfully mention under the categories of independent and dependent employment. To be a little more statistical, however, there are about twenty of them holding Government post and about thirty-five serving in private offices, whilst the remaining are teachers, students of law or medicine, or commercial travellers. It was been a matter of no little difficulty for the young colonists to establish themselves firmly in the midst of strangers, but bravely have they fought their way in the face of the keenest competition and obtained the competence that falls to the lot of the strong of hand and the brave of heart. Their prospects promise to be fair enough for the future. But one may ask, Have the Aloysians, while thus engaged in the struggle of life, any amusements, any festive celebrations, any social meetings and the like? To find an answer to this question, one has only to remember that nothing is so dear to the Aloysians as the fond memories of their *Alma Mater*; and it is to renew and strengthen the bond of union which exists amongst these exiles, and again between them and their College of Mangalore, that they hold, votively as it were, their annual Social Gathering, at which, up to this, either a retired Rector of the College, or a former Professor therein, present at the time in Bombay, has kindly presided. The Social Gathering comes off every year in June or July, after the day of the feast of St. Aloysius, the great and youthful patron of all Aloysians. It may be added here that some one or other act of homage to the Angelical Saint always precedes the Gathering, whilst a cordial

message of "Auld lang syne" is transmitted on the Gathering-Day to the College. Now, this annual celebration, as well as many casual movements conducted by the Aloysians, could not be brought about without some regularly organised committee; and a regularly organised committee of the Aloysians came into existence long ago. This committee is renewed every year, membership in it being conferred by ballot. To pass from the body to the individual, it may be said that the average Aloysian behaves as a dutiful son of his *Alma Mater*. Like all other men, however, he has his fits and failings, the least unfortunate among them being a slight partiality to the "scented weed,"—a really paying partiality, when it is considered how much protection it buys against foul air, and consolation in the midst of the care that belongs to "the drudgery of the desk's dead wood." Having described so far the Aloysians and the Aloysian colony, let us now look back a little to Mangalore, the mother country of the Aloysians, and link it with the colony before taking leave of the subject. The relations between the colony and the mother country are, to borrow a comparison from the Indian Government system, 'far from being of an absolutely passive character,' inasmuch as they consist in the colony's independent action ratified subsequently from home. This principle of freedom of action is fully and fairly maintained by the Aloysians with regard to everything, from the presentation of Welcome Addresses to the formation of matrimonial alliances calculated to widen the limits of a heretofore too exclusive sympathy. These latter afford ampler scope for the fulfilment of the command that bids us love our neighbour as ourselves. To conclude, there is little doubt that the young colony is in a highly flourishing condition and quite abreast of the times, exerting its best, wherever it can, towards the promotion of all that is high and noble, of all that is at once hopeful and permanent. May this good report of itself give delight to the mother country, to the *Alma Mater* of the Aloysians, and finally to all friends and well-wishers of Mangalore at home and abroad.

L.

MANGALORE.

I. THE HARBOUR (*continued*).

PROPOSALS AND COUNTER-PROPOSALS.

The costly works undertaken in 1847 came to naught, as I have shown, and left the Harbour in the unsatisfactory state which Captain Cotton proposed to remedy in the manner described. Lieut. Walker prepared an estimate of Rs. 3,000 for the execution of the work, which met with the approval of the Collector and Capt. Taylor, R. I. M. Rs. 3,885 were sanctioned for the outlay, and Capt. Smart was again placed in charge of the work. But failure still dogged his steps; this time for want of funds and proper materials. He had not an efficient pile-driver and lacked moreover an accurate survey of the river. Lieut. Goddard came to rescue with a simpler plan in July 1856, but it was too late, and nothing more was done till 1857.

In that year Captain Taylor visited Mangalore. He considered the state of affairs and made a new proposal, which was approved in 1860 by Colonel T. T. Pears, the District Engineer, as well as by Colonels Ouchterlony and Walker, who followed in 1863; but no action was taken, although the Collector, Mr. J. Fraser, had pressed the D. P. W. in 1860 to improve the Harbour. In the same year Mr. E. Hunter urged the removal of the groynes constructed in 1856, which was negatived by the D. P. W.

In 1863 Government recorded the following opinion:—"As nature was forcing the mouth of the Buntwal river towards that of the Gurpoor stream at a point where the latter was prevented by natural causes from moving further north, it was advisable to take advantage of the circumstance and make the Gurpoor opening the sole exit for both rivers. If this were done, Government believed that the harbour mouth would be fixed and that the present secondary mouth opposite the town would soon silt up."

In 1865, and again in 1867, efforts were made to do something for the improvement of the Harbour, but financial difficulties barred all progress. In

1869, however, Mr. Thomas, on account of the growing importance of the town and the increase in its commerce, suggested to the Master Attendant the construction of a T-shaped jetty for facilitating the landing and shipping of goods, and provided Rs. 7,000 in the marine budget for its construction. When the D. P. W. was to prepare an estimate for the same, the matter was referred to Government, and Government passed the following order:—"No plan for effecting the desired improvement is so likely to be attended with success as that which has for its main feature the closing of the Gurpoor mouth." This shows that the mind of the Government was as variable as the mouth of the river.

Before sanctioning any outlay Government requested a report and an estimate. Mr. Robertson inspected and reported on the Harbour in 1871; and Mr. Pringle also surveyed it. In 1873 Mr. Thomas urged that it should be surveyed by Mr. Parker, Engineer of the Karachi Works, but Government negatived it. Mr. Thomas's estimate of the state and value of Mangalore Harbour was recorded at the conclusion of the paper in the first issue of this Magazine.

In 1874 the Inspecting Engineer for Ports submitted plans and estimates to Government for closing the Gurpoor gap as it desired. Two years later the gap closed of itself during the dry season. In 1877 the D. P. W. suggested certain improvements in the foreshore of the Harbour, but was negatived by Government. The District Engineer, however, was ordered to submit plans of the Harbour from time to time, before and after each Monsoon. Mr. Comyn, the Collector, then urged the reclamation of the foreshore in the direction of the Marine Yard. The Master Attendant postponed it on the ground that it would require as great a sum as Rs. 21,000, and reserved it for the decision of Lieut.-Col. Thomson, R. E., then on special duty, who held that Mangalore could be turned into a good harbour.

In 1881 Mr. Mead, Superintending R. E., visited the Harbour and suggested anew the proposal made ten years before by Mr. Robertson, namely, to keep the Gurpoor mouth closed and to fix once for all the position of the Harbour before proceeding to any improvement. He estimated the cost of the

projected improvements at Rs. 30,000, but was of opinion that the Custom-house should be located at the Marine Yard, and also that much could be done towards improvements during the rains, but he did not explain in what direction.

REVIVED AGITATION.

Eight years dragged on without any improvement being effected. In 1889, the merchants held a meeting, as considerable inconvenience attended the landing and shipping of goods, and suggested the construction of a pier. As Government was not willing to spend a large amount of money, it was proposed to have the Landing and Shipping Duties Act III. of 1885 introduced at the Port. Colonel Frazer estimated the cost of improving the Harbour at Rs. 150,000. He proposed a railway, which would improve the Harbour. With the introduction of Act III. of 1885 the people were persuaded that the funds collected under it would be used for improving their means of communication by land and sea with other parts. In fact I always understood that Government would bind itself to a certain extent to carry out the necessary works if the Act was in force. I also remember that Mr. H. R. Morgan and the late Mr. V. M. Fernandes took a vast amount of trouble in estimating what it would cost to reclaim the foreshore up to the Marine Yard, by a continuation of the quay-wall then existing, and I believe it was shewn that the value of the reclaimed lands would equal, if not exceed, the cost of reclamation. In 1890 Mr. Brodie held a monster meeting and submitted a report to Government on the increase of pilotage fees. In the following year also meetings were held. The people, trusting to the Government to carry out improvements, applied for the introduction of the Act. In 1892 the dredger *Wenlock* was proposed to be sent to Mangalore, and in the year following great activity was displayed. The Forest Department undertook to reclaim a portion of land in the direction of the Salt Cotaurs for a timber depôt. The Port Fund was at the time between Rs. 40,000 and 50,000, while the balance available to spend was Rs. 15,000. The merchants pressed for improvement, and the idea of the jetty was abandoned for

the nonce. Dredging was to commence as early as possible—the silt dredged to be used for reclamation in the direction of the Salt Cotaurs, that is, the Marine Yard. Mr. Walsh visited the Harbour and submitted his report. The balances then of sums collected under Act III. of 1885 were Rs. 17,990 for January 1895, and Rs. 22,178 for May; which were ample for the reclamation negatived for want of funds in 1877.

THE DREDGER WENLOCK.

The *Wenlock* arrived with no definite plans to work it, and its purpose consequently failed. The Port Officer, Captain Simpson, took great trouble to bring it to a safe anchorage, as little space remained for its entry or return. In a short time its anchors were deeply embedded in the rapidly accumulating sand. It was a machine thoroughly unfit for the work contemplated. Captain Simpson would have found himself in considerable trouble had it not been for the uniform kindness, justice, and consideration of Mr. Welsh, who himself seems to have, in his great interest in the work, erroneously assumed charge of the dredger. This cumbrous "white elephant" was eventually recalled by Government. Although it was sent here against the opinion of the Landing and Shipping Committee, all the charges connected with it were promptly ordered by Government to be paid from the Landing and Shipping dues, and also a gratuity to the Port Officer for his trouble. This latter was, in my opinion, well deserved, for he actually saved the machine from total wreck; but it strikes me as deliciously funny that, although the dredger did not belong to the L. and S. Committee, they should be compelled to pay for its preservation.

THE PRESENT STATE OF AFFAIRS.

Mr. Walsh was then elected as a specialist to visit Mangalore, and arrived in June 1895. His expenses, plus a honorarium, were also kindly saddled on the Landing and Shipping Committee!!! I am not acquainted with Mr. Walsh's schemes, but as I have now come down to our own times, I may mention that when the Governor visited Mangalore in 1896, certain memorialists pressed for

the reclamation of the Bunder southward to the Marine Yard, while the Forest Department declared itself ready to assist by the construction of a timber depôt. The Governor promised to do something, and stated that 'the Harbour question had never been lost sight of'!! Last year the L. and S. Committee accepted the proposal of the Presidency Port Officer for the construction of a screw-pile pier, and approved the reclamation scheme to utilize the funds collected under Act III. of 1885, as suggested by the D. P. W.

We are now very much as we were fifty years ago. Mr. H. S. Brown, in his *Handbook to the Ports on the Coast of India*, states:—The entrance to the river has not shifted for twelve years, but as the sand-spit has been breached so many times, and in so many places, by the joint action of the sea and the floods in the S. W. Monsoon, it is quite impossible to say with authority from year to year where the best anchorage is until the Monsoon is over. A plan of the river ninety-seven years old shews the entrance in its present position, but since that time and 1884 the entrance changed its position no less than fourteen times."

THE RECLAMATION OF THE FORESHORE.

It will be seen from the foregoing that the scheme of reclaiming the foreshore does not interfere with any of the numerous proposals made, but rather forms a necessary adjunct to each, and with the last proposal of Mr. Gilchrist's, it comprises much of the work. I know from my close connection with the traders here that, whether under a misconception or not, they certainly thought that when they were taxed under Act III. of 1885, some tangible work would appear in evidence as return for their loyal fulfilment of pledges. A very large sum has accumulated from this tax, which remains uninvested, and no work is going on. There was a unique proposal I remember to have talked over with Mr. E. H. Pringle. He maintained, despite the adverse sentiments of his superiors, that if Government were so anxious to have a scour in the river and to make the Gurpoor river run to the Naitravaty mouth, it could be done simply by diverting the Gurpoor river to the land side of the

Sultan's Battery rock, which would create a scour along the embankment, past the Custom-house and on to the Marine Yard. Mr. Pringle's friends were of opinion that he was transferred to Ganjam in punishment of his contumacy, though even he considered Mr. Thomas's original plan of a boulevard extending to the Marine Yard, as of absolute necessity in any Harbour scheme and most desirable as a pleasant and healthful resort for the people.

THE HARBOUR AND TRADE.

I have found in my experience of Mangalore that when its needs were proclaimed on occasion of the various visits of the Governor, the answer was, "What is the use of a Harbour without a railway?" and when the Railway was mooted "What is the use of a Railway without a Harbour?" And then we are told that we do already all the business in exports and imports that is offered to us. The people of Mangalore may answer that they have reasons sufficient to warrant their being granted both. First, the net revenue paid annually to Government since I have been resident here is over ten lacs of rupees. Counting therefore from 1869, it is 280 lacs; and no public work of any magnitude has been undertaken in this District. Second, all the other Districts are in connection with the railway system of India, and works of great magnitude are being carried on in them, which means that the taxes of the people of Canara are utilized for the benefit of less loyal people; for a more law-abiding class of men, as far as Government is concerned, can be found nowhere in India as in South Canara. Third, the undoubted expansion of Trade which would result from an improvement in our communications would result in an increase of revenue to Government.

TRADE RETURNS.

At this point I deem it well to call attention to the expansion that has taken place in Trade without any help from Government. I have already shown what the average Trade was for from 1836-46; I now give the averages for the five years ending in 1894, which are itemized for the benefit of those interested in any particular commodity, together with those of the two succeeding years.

ARTICLES	AVERAGES		1895-96		1896-97		
	Exports	Imports	Exports	Imports	Exports	Imports	
1 Arecanut	7,08,143	..	9,55,934	..	6,11,595	..	
2 Bricks and Tiles . . .	2,93,057	..	3,25,803	..	3,51,568	..	
3 Coffee	70,48,619	..	89,44,537	..	67,84,894	10,636	
4 Coir	31,070	7,474	30,162	8,422	25,706	..	
5 Copra	88,306	1,14,208	1,06,044	1,22,432	1,11,119	1,48,082	
6 Copper . . . . .	..	1,10,303	..	1,44,609	..	1,16,238
7 Cotton Piece goods . .	..	7,67,798	..	7,74,085	..	6,32,557
8 Fish Salted and Dried.	1,54,571	1,23,481	2,72,260	1,38,148	1,80,557	97,664	
9 Hides and Skins . . .	34,453	..	70,712	..	35,442	..	
10 Horns	22,970	..	32,378	..	12,814	..	
11 Iron . . . . .	..	35,482	..	48,943	..	91,793
12 Ghunny bags . . . . .	..	50,277	..	70,251	..	62,594
13 Oils	2,15,876	2,37,412	1,09,775	2,92,165	26,614	3,88,441	
14 Opium . . . . .	..	1,531	..	4,045	..	3,520
15 Rice and Paddy	8,30,206	..	5,47,212	..	13,40,854	..	
16 Other grains	39,155	..	32,528	..	48,684	1,68,943	
17 Salt . . . . .	..	6,05,521	..	5,61,149	..	5,00,351
18 Sandalwood	2,14,633	..	3,12,375	..	1,62,490	..	
19 Spices {	Cardamoms.	1,15,840	..	2,22,557	..	66,585	..
	Pepper	35,625	..	30,633	..	44,616	..
20 Sugar . . . . .	..	70,325	..	1,28,838	..	1,23,179
21 Timber . . . . .	..	24,163	..	41,505	..	45,137
22 Tobacco . . . . .	..	69,299	..	1,10,450	..	59,688
23 Treasure	3,108	6,73,085	..	2,72,772	5,03,100	2,43,339	
24 Sundries	6,93,977	14,33,684	8,02,588	19,63,409	7,36,788	13,15,856	
<i>Total Rs.</i>	1,05,39,609	43,24,043	1,27,95,498	46,81,223	1,10,43,426	40,08,018	

The increasing Trade shown above is particularly noticeable in bricks and tiles, a local industry which is kept back for want of means of communication with the interior, where at present those tiles can be obtained only at exorbitant rates necessitated by circuitous routes and heavy carriage charges. The falling off in general Trade totals for 1896-7, was due in some measure to the existence of Plague in Bombay, to the anticipation of scarcity, and to short coffee crops. But without this last item, the general Trade in exports shows an increase

of ten lacs over both the averages and the totals of the previous years. This is my own computation of Trade Returns, and I may here quote the following from Mr. H. S. Brown's *Ports on the Coast of India* as more than confirming my figures, which may differ from other returns in consequence of a different valuation having been made. "The principal exports," he says, "are rice, coffee, pepper, sandalwood, spices, hides, horns, arecanut, coir, machine-made tiles and bricks, etc. valued at 128 lakhs of Rupees. The imports are principally sugar,

grains, salt, petroleum, dates, machinery, metals, piecegoods, European stores and liquors, hardware, coir yarn, cocoanuts, timber, bamboos, etc. valued at 51 lakhs of Rupees."

It is a fact worthy of notice that more attention was given to the Harbour and more expense incurred by Government for it fifty years ago, when the Trade was not a tenth of what it is now and when we were not taxed for improvements as we are now. The Landing and Shipping dues amount to about Rs. 8,000 a year, and if the Committee were converted into a Port Trust with authority to raise loans with Government sanction at even 4%, this amount would pay interest on shares available for expenditure on local work when local needs require it. I find from the records of the past that there have been merely departmental quarrels or disagreements, and that when a certain work was sanctioned, by the time that circumlocution ceased, the time and opportunity had passed. With a Port Trust under the guidance of a responsible and competent officer, every advantage could be taken of the instant opportunity.

• A PRACTICAL CONCLUSION.

In the retrospect of the history of the Harbour we saw that dredging formed no inconsiderable part of every suggestion for its improvement, and the Government recognized its necessity when the *Wenlock* was sent. Dredging cannot be discarded; and if the Port possessed a Priestman's Dredger, or in fact any easily handled modern appliance, it could be used as occasion arose, and unlike the *Wenlock*, would not entail enormous expenses for its up-keep while lying idle, which under the present Port Officer would, I imagine, be very seldom. At present, however, matters seem to have come to a standstill, neither Government nor any of the various Departments that have a voice in the matter having any definite plan; but the people have never swerved from their original idea of a reclamation of the Bunder, and should all the Departments concur in its wisdom the vacillating and baneful policy which paralyzes statesmen and is the curse of constitutional government would come to an end, and we should finally rescue the Harbour from the miserable condition in which it

has lain for a hundred years. If not, the likelihood is that a hundred years hence will find the Harbour in as bad, or perhaps a worse, condition than it is at present.

It is a noticeable fact that when any work is urged, considerable sameness appears in the answer given, "No funds." I find that not only do the L. and S. dues collected for 1896-7 amount to Rs. 8,000, but Customs receipts reach Rs. 36,000, while Port dues are Rs. 11,300. The total value of the income would pay interest at 4% on about five lacs. It occurs to me that the reclamation of the Bunder being a purely local work, it should be done from the L. and S. dues, which are a purely local tax paid by the people; but as improvement of the Bar and Harbour would tend to swell the Imperial Revenue, it should be a charge against the Imperial Funds. Before putting hand to the work a definite plan should be determined, and every step taken should be directed to carrying it out. The maintenance of the present entrance should be the main feature of that plan, for during the past hundred years it has been more frequently the chief, if not the sole, entrance. It has therefore established a claim to be the point to which all action should be directed. When the backwater is deepened by dredging, the Gurpoor river will naturally find its way to the lower level. It may be that Mr. Gilchrist's proposal to give it an opening of its own may find favour, in which case it will cease to damage the fields on its banks at flood time.

In the Harbour and backwaters there are sand-banks and shallows which, owing to the erratic nature of the rivers, are not easy of control. In laying down what I think the best to be done with them I may be fathoms out of my depth, but this thing is certain, that the reclamation of the Bunder is a work that will be of lasting benefit to the town, whatever comes of the Harbour. It seems only just that a tax originally levied on and paid by the people for a set purpose, should be expended on a certain, rather than an uncertain or experimental work. We have seen that all schemes which treat of the beds of the rivers, or in any way affect their currents, are necessarily extremely uncertain in results.

Mangalore "the Fortunate" may be considered blessed in its isolated position and in being free from plague and famine; but improved means of communication may not prove an unmixed blessing, for with these, easier entrance will be found for the Plague, and speculative rice merchants will move off food staples more readily, a partial famine being the result.

It would be tedious and alien to my special purpose to go into all the details of the Harbour question, but I hope I have in some measure shown that a harbour is a necessity to Mangalore and that the people have good grounds to claim that an improvement be made in their means of communication both by land and sea. I shall next endeavour to shew what attention has been paid to inland communication.

(To be continued.)

E. B. Palmer.

IN MEMORIAM

EDWIN MAYNE CORBETT PALMER

Died, Aug. 16, 1888.

In perpetuum, frater, Ave atque Vale.—*Catullus.*

O brother mine! far, far away
Removed from those you love,
I gaze upon your grassy grave
And think of you above.

Snatched off you were so young and fair,
When life had just begun,
Alone I'm left to pine and mourn,
For me earth has no sun.

I fret and weep, life's no more sweet,
With grief my days are marred;
Sorrow for you has filled my cup,
My life's of joy debarred.

Beyond the grave, in fields of bliss,
We hope to meet one day,
Our linked lives once more to live,
With joys of Heaven gay.

Launcelot H. C. Palmer.

WIMBLEDON COLLEGE,
LONDON.

KONKANY.

Konkany is naturally a sweet and elegant language, but being uncultivated, its beauty is hidden like that of the diamond that is uncut. Just as the brilliant or the rose in its primitive state is undistinguished from its brother stone, until the quick eye of an expert discerns its hidden worth, and the lapidary with the skill of his art exposes its facets to the light of day, so also the latent beauty of Konkany requires but the wand of a genius to display itself to the public. The well-known lines of the Elegy can be applied to it with peculiar appropriateness:—

"Full many a gem of the purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air"

The Rev. Fr. A. F. X. Maffei, S. J., who is a great linguist, and who has made a deep study of this particular language, being the author of a Konkany Dictionary and two Grammars, and whose opinion therefore on this point ought to carry great weight, calls one of his Grammars *Konknî Ranantlo Sobit Sundor Talo*, or, "A sweet voice from the Konkany Desert." This title is appropriate, he explains in the Preface, "for Konkany to those who are strangers to it, appears to be a desolate desert where only the howls of wild beasts resound. . . . Konkany can emit as sweet sounds as many other languages. It is really a beautiful, graceful, and, if we may say so, a smiling language."

Its sounds, like those of Italian, are highly adapted for music. Its grammar somewhat resembles that of Latin, and is consequently more perfect and easier to be mastered than that of English.

Konkany is spoken by a few scattered communities on the West Coast of India, from Bombay down to Calicut, numbering in all about 500,000. It is divided into four prominent dialects, the most important being that spoken in Goa territory by a population of about 300,000. This last is distinguished from the others by the numerous Portuguese words that have crept into it. The people speaking the three other dialects are chiefly to be found in

Canara, forming the three leading communities of the place, viz., the Christians, the Konkani and the Saraswat Hindus, numbering about 70,000, 40,000 and 20,000 respectively. The Hindus have adopted many words from the Canarese. The Konkany spoken by the Christians contains a few Portuguese and Latin terms, mostly religious. Besides these, there is the Konkany spoken by the Badkallis, chiefly to be found in North Canara, who have taken in a large number of words from the Arabic; and that spoken by the Gaudis living chiefly around Mangalore and Coondapoor, who are Christians by religion and speak a dialect which is mixed up with several Tulu words.

Konkany belongs to the Aryan family of languages, and not to the Dravidian, as some would seem to maintain from the large number of Canarese words that have been embodied in it. With regard to the latter point it may be observed that, if we go by this criterion, English can as well be classified as a Romanic and not as a Teutonic language, because nearly two-thirds of its vocabulary is derived directly or indirectly from Latin. The chief factors to be taken into consideration when classifying a language are its grammar and the words in familiar use. Now, the grammar of Konkany, while being extremely similar to that of Sanskrit and Latin, is quite dissimilar to that of Canarese. In the latter language, for instance, gender is co-extensive with sex in man, while the names of all other things whether animate or inanimate are of neuter gender, whereas in Konkany, Latin, and other classic languages gender as a rule follows termination. Again, in Konkany there is gender for verbs, even for the first and second person, which is not the case in Canarese. As for familiar words, one who has any knowledge of Grimm's law will at a glance perceive that the numerals in Konkany, which are almost the primitive words in a language, are nearly identical with those in Sanskrit, Latin, Greek, English, and other languages of the Aryan stock. So also, several other words in daily use, e. g. *mai*—mother, *baba*—papa, *nan*—Eng. bath, Lat. nato, *has*—Lat. anser, Eng. goose, can be traced to the same source. Having established that Konkany belongs to the Aryan stock of languages, there crops up a question as to whether it is a

corruption of Maratti, or is it a sister of Maratti, or is it derived directly from Sanskrit. On this point, though there is much difference of opinion, we may safely adopt the view of Rev. Fr. Maffei, S. J., who, after a careful study of the question, comes to the conclusion that Konkany is derived directly from Sanskrit.

One question that an outlander who begins the study of Konkany invariably asks is, How is it that a language apparently so expressive is void of all literature worthy of the name? The answer is 'plain as way to parish church.' People who work merely for fame form rare exceptions. The generality of people work for profit, while the fame that is to be gained thereby forms only an incentive for the display of additional art and skill in the execution of the work. Now, that a book may pay, it must contain either matter of general interest, so that all may buy it, or it must be patronised by some Mæcenas who has enough wealth at his command to remunerate the author for his pains. The latter can only be done adequately by a royal family, by an aristocracy, or by Government, whereas none of the Konkany-speaking communities can boast of either royalty or nobility to the best of my knowledge. The absence of a ruling dynasty also explains the absence of a topic of sufficiently general interest to the public for authors to write upon. Neither can the Konkany-speaking race boast of heroes of whose brave deeds the muse of Poetry could sing, nor of a line of kings, whose deeds and the 'sad stories of whose death' the pen of the historian might record. What is wanting is not the fire of genius, but the fuel for the fire to feed upon.

After what is said above, it naturally follows that Konkany can boast of few, if any, classical works. The only work that can lay claim to be ranked as such, is the work of a foreigner, Rev. Fr. Stephen, an English Jesuit missionary, who is said to have landed at Goa about the middle of the latter half of the sixteenth century. He it was that took the pains to render into Konkany verse certain portions of the Old Testament, with several embellishments of his own, so that it cannot be called a translation of the Bible, but an epic poem based on the Bible. The work is popularly known as *Puran Pustak*, literally, "The Ancient Book," i. e.

the Old Testament. Besides this, he wrote a grammar of the Konkany that is akin to the Goanese dialect. In addition to this, there is said to be an old translation of the Gospels, which the German missionaries seem to have lately got hold of and put into print. Of late noble efforts have been made by another able Jesuit missionary, the Rev. A. F. X. Maffei, S. J., to rouse the Konkany-speaking people to a sense of the beauties of their language. The value of his Grammars and Dictionary is well known. A few books of devotion comprise most of the literature existing at present, but there is hope for the future, now that some rising young Mangaloreans are interesting themselves in their mother tongue. It is a hopeful sign to see this interest awakened, especially when our townsmen manifest so much anxiety to cut loose from old social customs and go spinning down "the ringing grooves of change." *Floreat!*

John A. Coelho, Senior F. A., '98.

EST MODUS IN REBUS.

"Taket the moralite thereof, good men,
Taket the fruyt, and let the chaf be stille."

—Chaucer.

MATER FAMILIAS.

What! have a new suit! never heard of a thing
So monstrous before! Why 't was only last spring
I gave you a new one! Scarce eight months have passed,
If right I recall, since I gave you the last!
You don't bear in mind it needs money to get it,
And Mr. E. Wenkheim allows me no credit!

NATU MAXIMUS.

Why surely, my mother, you cannot forget
I go to a crammer, and though not your pet,
Yet of the six children, when I come the first,
It hardly hits fair to see me dressed the worst.
Eight months, did you say? I can scarcely remember
The right day—but wait—'t was the Fifth of November

When Mr. E. Wenkheim, of Regent Street fame,
Received your small cheque—h'm!—just minus
your name.

Breaches of discipline, I grant you, are bad
But is it not worse to be "breeched" like a cad?

MATER FAMILIAS.

Now don't become saucy, I'll never submit,
No matter how close, ay, and hard you may hit;
I follow the maxim of my native land,
"Impertinence don't with impunity stand,"

In Latin, *Nemo me impune lacessit!*

(A word and a blow, then a hearty "God bless it")
For there, when one's angered, a good knotted club
Best answers impertinence or a smart snub.
Remember I'm Irish, my native blood boils,
And though I'm a woman, I'd handle the foils
With any man living—

NATU MAXIMUS.

Remember, O mother, the word of the Lord,
To wit, "He who lives by shall fall by the sword."
'Tis curious to find in the people you quote,
(I crave pardon from those who *are* of some note)
That sense never enters their dull, heavy brains—
Deny it they may, but a fact it remains—
Whereas in Old England it reigns in the noddle
Of every young urchin just learning to toddle.

MATER FAMILIAS.

For heaven's sake cease, you're moidering me quite,
Relating what's wrong and what ought to be right.
But, come to the point, 'tis worth while undoing,
(I know well you'll find it uncommon hard chewing)
Though not bred to logic, you'll understand quite,
That, talking of foils, did not mean that I'd fight.

NATU MAXIMUS.

Great Scott! to mean one thing and yet say another
Is worthy of thee, illogical mother!
But as to the suit—I mean that of clothes—
How shabby I look almost every one knows.
I'm eldest by far, and my dignity fears
To put on a cast suit my father's worn years
And as to my getting a ready-made lot—
That side of the question can quite go to pot.
It would be far better if always from hence
You'd grant an allowance in pounds, shillings, pence.
A small monthly sum, say of five pounds or so,
Would handsomely set up this broken-down show.

MATER FAMILIAS.

No more of your nonsense! my spirit it rouses,
When money is wanting to keep me in blouses.
When I go without, I don't grumble and growl,
So look fate in the face—look happy—don't scowl.

THE MORALITE.

A moral to this story true
I'll set in black and white for you.
Whene'er you need some newer gear,
You take the wrong sow by the ear,
And fail in getting what's your right,
If you forget to be polite.

Bardshewn.

MANGALORE.

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AN ALPHABET FOR KONKANI.

The question as to the alphabet in which the Konkani language should be written has recently been exciting considerable interest among Konkani-speaking people, and rightly so, for with the movement that is being so earnestly set on foot for the encouragement and promotion of Konkani literature, it is highly desirable, in order to make such literature accessible to all the classes of people who speak that tongue, that it should be written in characters which can be acquired easily by at least a majority of the literate classes among them. There are four schemes which have been proposed for providing our language with an alphabet, namely:—

1. to create a new alphabet.
2. to use the Kanarese characters.
3. to use the Devanagiri or Maratti characters.
4. to use the Roman characters.

The first scheme is put forward by those who, in their patriotism, lament that our language can boast of no alphabet of its own and would therefore create a new alphabet for our tongue. To these gentlemen it should be a consolation to reflect that there are few languages which have an alphabet of their own. Even such widely-spoken tongues as English, French, Spanish, Italian and Portuguese are written in Roman or Latin characters. A brand new alphabet, moreover, stands as little chance of being adopted by the Konkani people as a new language or custom invented by a single individual has of being adopted by people in general. The invention of an individual in the matter of language and custom, to gain a foot-hold, must be an improved combination of what had already existed from time immemorial after eliminating what had become antiquated or no longer agreeable to new tastes. The more or less slow process of evolution commends itself more to men here than the quicker process of revolution. This fact is exemplified by the slow evolution of all the alphabets of Europe, Persia, Arabia and India out of one original alphabet, viz., the hieroglyphics of Egypt, in which each picture represented a single idea. It would appear, therefore, that the lamentations of those who grieve over the absence of an alphabet peculiar to Konkani are

rather misplaced, and that the substitution of a new alphabet is not a practicable scheme. Partial success might with difficulty be obtained, but that would not be much of an advantage, for it would add one more to the number of alphabets in which our language is written, which would only make the present confusion worse confounded.

Proceeding now to the consideration of the other schemes, the main principle to guide us in the selection of the most appropriate alphabet for our language is that it must be one that is not only suitable for transliterating our words, but one which can be most conveniently adopted by all the Konkani people. It is not what is theoretically, but what is practically, the best we have to seek. Let us first of all see the exact position in which the several alphabets—the Canarese, the Devanagiri and the Roman—stand in relation to our language. This will be clear from the subjoined statement showing the communities by whom Konkani is spoken, their approximate number, the number of literates in each, and the number in each who are conversant with the Canarese, the Devanagiri and the Roman characters:—

COMMUNITIES, AND THEIR NUMBER.	Literate classes.	Conversant with		
		the Canarese.	the Devanagiri.	the Roman characters.
The Goanese Christians, mostly in Goa and Bombay Presidency, Central Division, 400,000	40,000	..	100	40,000
The Mangalore Christians, mostly in Kanara, 60,000	6,000	6,000	..	2,000
The Konkani, the Sarasvats, and the Shenvis, mostly in Kanara and Bombay, 70,000	7,000	7,000	1,000	2,000
The Navaiyats and Dhaknis, mostly in Kanara, 10,000	1,000	100	100	100
<i>Total, 540,000</i>	<i>54,000</i>	<i>13,100</i>	<i>1,200</i>	<i>44,100</i>

From the above figures it will be seen that while the majority of the literate classes among the Konkani people can write the Roman characters, only about 13,000 are acquainted with the Canarese, and a much smaller number with the Devanagiri

characters. At the same time while the Canarese alphabet is hardly within the reach of the people in or north of Goa, the Devanagiri is hardly accessible to the people of Kanara. In these circumstances can we expect that those who are ignorant of either of the two alphabets just mentioned will care to acquire the other one simply for the sake of studying Konkani—a study which holds out no immediate material advantages, as does that of English for instance—unless there are some other more powerful incentives for learning either of those alphabets? On the other hand, with the rapid progress the English language is making in every part of India, the Roman alphabet is likewise coming within the reach of people of every shade of race, caste and religion. It would be, then, against the principle of economy of labour and time not to utilize for our tongue an alphabet which is equally accessible to all Konkani-speaking communities, instead of transliterating our words in alphabets which, for all practical purposes, are as foreign to the majority of our people as Greek or Japanese.

There are, however, three arguments put forward in support of the Devanagiri alphabet, which I shall try to briefly answer. First of all it is argued that Devanagiri is the alphabet in which our ancestral language, Sanskrit, was written, and is therefore more akin to us than any other alphabet. But the connection between alphabet and man is not the same as between language and man; for while language is the natural expression of our rational mind, alphabet is merely an artificial means of transcribing such expression by means of figures. This accounts for the facility with which the English and, in some degree, the Germans gave up their own alphabets for the Roman, while holding fast to their language. We gave up the Devanagiri long ago; what practical advantage are we to derive by resuming it on a mere sentimental ground?

Another argument put forward by the pro-Devanagiri party is that the alphabet is numerically the most important in India, being used among about sixty millions, and that it bids fair to become the national alphabet of India. But it must be noted that it is not actually used by the majority of people in India, namely, 240 millions who use other alphabets as perfect as the Devanagiri, and

who will never give them up even should any of the Devanagiri-using races, the Maharattas, for instance, one day become supreme in India in place of the English, as some of our pro-Devanagiri party dream. The English will leave us, if ever, only to make room for some other European people who use the Roman alphabet for writing their language. In fact the Roman alphabet has become, and will always remain, the common alphabet of the world, for it possesses the advantages of accessibility, universality, and internationality which belong to no other alphabet in the world. And why should we not share its advantages along with so many civilized nations?

The third argument used in favour of the Devanagiri—as also the Kanarese—is that, possessing as it does letters to transcribe every possible sound in Konkani, it is a more complete and suitable alphabet than the Roman. I shall however explain how, by means of the addition of only a few dots and lines, some eminent philologists, like Lepsius, have elaborated a highly scientific alphabet out of the Roman, suited for transliterating any language in the world. This alphabet can be mastered at a glance by anybody who can read the Roman characters, and with much greater facility than the Kanarese or Devanagiri characters.

(To be continued.)

Alpha.

OUTLINES OF THE HISTORY OF KANARA.

“Happy is the nation whose history is a dull one”

—Montesquieu.

1. The year 1899 will see the people of Kanara joyfully celebrate the first centenary of the most important and happiest event in the history of their land, namely, the fall of Seringapatam and their deliverance from the tyranny and misrule of Tippu Sultan, and the commencement of the golden age of their country. At a time of such universal jubilation it is natural that they should like to take a view of the past. It is my purpose, therefore, to give a brief outline in this Magazine of the history of Kanara from the earliest times to the present day, leaving it to abler pens to present a much

more detailed and accurate record of its past history and rulers.

2. Kanara is that part of Western India which stretches the whole length between 12° to $15^{\circ} 31'$ north latitude and lies between the Ghauts and the Arabian Sea, embracing the present Districts of North and South Kanara. Though these Districts are under the administration of two different Presidencies, there is so much in common in their various communities, languages and religions that the record of their past can be conveniently and profitably treated together. In fact the administration of Kanara was divided between the two Presidencies only so recently as 1862, the northern portion being transferred from the Madras to the Bombay Presidency on the ground of its greater intercourse and commerce with Bombay than with the rest of the sister Presidency of Madras. It may be noted, by the way, that the same reason applies to South Kanara. Its transfer, therefore, to the Bombay Presidency would indeed be as great a boon to it as it has been to North Kanara.

3. Sir James Campbell in the Gazetteer of North Kanara—which, it may be remarked, contains little of its history—derives the name of our district from *Kari*, black, and *nadu*, country.

* Derivation of the name "Kanara"

He thinks that the name was given to the coast by travellers who found that the language in the district was the same as in the Karnatik, the black soil country, which slopes east from the Shyadaris, and that the country was under the rulers of the black soil country. It would seem, however, that Kannada, as the Kanarese language is called by us in the vernacular, was the name given by the Dravidians to the language on account of the people speaking that tongue having in their immigration into Southern India settled in Kari-nadu, the black soil country embracing the present districts of Dharwar, Belgaum and Bellary. Subsequently some of the Kanarese people having settled on the plains below the Ghauts and having been found by the Portuguese along the Coast from Karwar to Mangalore, that tract of the country was called by them Kannada or Kanara.

4. Kanara shares the fate of the rest of India in that its history before it came under the influence of the Mussalmans and Europeans is a hopeless mixture of myths and legends with a few facts which throw little light on the past of the country. Antiquarian students, however, have done much to glean many interesting facts of the history of the country from the following sources of information:—

Materials for the history of Kanara.

1. Poems in Sanscrit and other languages, singing praises of kings, and containing passing references to contemporary events, dynasties and kingdoms.
2. The writings of foreign travellers, and visitors like the Arabs, the Turks, the Chinese and the Venetians.
3. Inscriptions cut in stones or rocks, or engraved on copper plates, the latter being charters assigning lands to princes, temples, monasteries, religious persons or generals of armies.
4. Coins bearing the names of monarchs.

Meagre as are the materials for the history of India, Kanara has been still more unfortunate in that respect, as it cannot boast of possessing much even of the four sources of information mentioned above, and labouring as it does under the disadvantage of being so much out of the way of travellers, even the few materials available have not been much utilised by scholars to elucidate its past history. Those to whom we owe most in this respect were the late Messrs. Francis Mascarenhas and George Vas. The former gentleman, the popular Headmaster of Milagres school, died about fifteen years ago, leaving behind him a large quantity of materials for a history of Kanara. Mr. George Vas, with the noble patriotism and indefatigable energy that characterised all his undertakings, made at immense cost and trouble a most diligent research in the secretariats, temples and churches of Goa, Bombay and Madras, and added extensively to these materials, but he did not live long enough, it is to be extremely regretted, to complete the history of Kanara which he had so much at heart. The manuscript of this work was left to the Jesuit

Fathers of Mangalore and is at present in the hands of Rev. Fr. Maffei, S. J. It is to be hoped that his scholarly abilities and industry will soon enable him to favour us with a monumental work on the past of Kanara. I must not here forget to mention the valuable labours of Dr. Gerson D'Cunha, of Bombay, to throw light on the history of the Portuguese settlements in Kanara. This eminent savant's latest contribution on the subject was an interesting paper read by him last year before the Bombay Branch of the Royal Asiatic Society. The late Mr. George Vas frequently spoke to me very gratefully of the invaluable assistance rendered to him by Dr. D'Cunha in making his researches.

5. I shall treat the subject of this article under Divisions of the four heads, viz.—
subject.

- I. The Dynasties of the rulers in Kanara till A. D. 1799.
- II. The commercial history of Kanara, especially with reference to Arabic, Portuguese, Dutch and early English settlements.
- III. The history of the several communities existing in Kanara, for instance, the Jains, the Havig Shivalli and Kot Brahmins, the Konkans, the Siddies, the Sarasvat Brahmins, the Bants, the Billavars, the Karagers, the Roman Catholic Christians, the Moplas and the Navaiyats.
- IV. The history of the present Century 1800 to 1900 A. D.

1. THE DYNASTIES OF RULERS IN KANARA.

6. About the early dynasties that ruled in Kanara till about the 6th century A. D. we have absolutely no record, and we must be satisfied only with legendary lore, and even of this we have very little. The most popular of the legends about the early history of Kanara is that of Parashuram. It is well known, but will bear repetition. Some thousands of years ago, it is said, a great Brahmin warrior and hero—we must remember that in those good old days the Brahmins

knew the use of the sword as well as that of the pen—named Parashuram (from *parashu*, an axe, his usual weapon) destroyed twenty-six times all the people of the Kshatriya or military caste, but having obtained forgiveness of this serious crime through the prayers of the Brahmins, he granted them all the land in the world and went in search of an abode for himself towards the ocean in the west of India and solicited the mighty ocean to yield to him a small piece of ground to live upon and die in peace. The ocean in its large-heartedness consented to grant him as much land as he could hurl his battle-axe over. Parashuram threw his weapon from Gokurn to Kunya Kumari or Cape Comorin, and the ocean receding back allowed him to occupy all the land from Nussara, a place north of Bombay, to Cape Comorin, measuring about 800 miles in length and forty-five miles in breadth. He then inhabited the land with all classes of people except Brahmins, who refused to settle there. But the enterprising Parashuram was equal to the occasion. Seeing several fishermen on the sea-shore, he cut their nets, and having made Brahminical strings out of them, tied them round the shoulders of the fishermen and dubbed them priests. Having thus made Brahmins, Parashuram divided the lands among them in seven portions, Barat, Varat, Marat, Konkan, Haviga, Tuluva and Kerala, of which Tuluva and Haviga nearly correspond to the present South Kanara and North Kanara Districts respectively. After this he betook himself to a hill near Kunya Kumari for prayer and meditation, directing the Brahmins that if they should at any time be in distress they should think of him. After a lapse of fifty years, in order to test the power of Parashuram, the Brahmins thought of him, and that very instant he appeared before them and inquired what distress they were labouring under. Finding they wanted only to test his powers, he fell into a violent rage and uttered a curse on them, saying that they should eat coarse rice, dress only with half cloth and be miserable for ever. He then proceeded to Gokurn and governed the country for several years.

7. There is another curious legend about Parashuram, in which a somewhat different version of the creation and the peopling of Western India

below the Ghauts is given. Parashuram, according to this legend, was the sixth *avatar* or incarnation of Vishnu, that came into this world in the form of a Brahmin named Jamadani, to restore to power the Brahmins who had been worsted in their wars with Kshatriyas and forced to retire to caves and forests. As Parashuram was proceeding to the West he one day found himself on the top of a peak of the Shyadari range, going now by his name, that overlooks the town of Chiplun, and from there he shot an arrow westward and commanded the sea, then washing the foot of the Ghauts, to retreat, which it did with all possible speed. The Brahmins thereupon occupied the new strip of country left behind by the sea, peopled it with several low caste people for cultivating the land, and then marched under the leadership of the redoubtable Parashuram against the Kshatriyas, who were completely routed and subjected by them. I have heard several other versions of Parashuram's story which vary from one another in several small details, but all of them, as well the two above-mentioned, point to the following conclusions:—

(1). That the tract of the country we are now inhabiting had been once under sea, which fact geologists believe to be true from a study of the fauna of the country, and especially the curious deposits of oyster-shells in several places at the foot of the Ghauts, and that it was raised above water, not by the prowess of Parashuram, as the legendary lore of Western India would have us believe, but by some volcanic eruption.

(2). That this part of India, which had been undoubtedly occupied before the advent of the Aryans into the Dekkan by Dravidian tribes speaking the Kanarese and Tulu and Malayalam languages, was subjugated by the Aryans. But this subjugation could have been but partial. Consisting as did the population of Southern India of well organised communities with powerful kingdoms and speaking highly developed languages, they offered such a strong resistance to the incursions of the Aryans that, like the Normans after their conquest of England, the Aryan conquerors, while imparting much of their civilisation and religion to the conquered races, had to incorporate themselves into their society and to adopt their

language. Classes according to rank and profession exist in every society and must have existed also among the Dravidians, but the influence of Aryan settlements among them was probably to crystallise these classes into castes with some of the distinctions and names prevailing among the Aryans. With the deep impression, therefore, of Aryan civilisation and religion, which the Dravidians received from their conquerors, they yet remained their essential racial and linguistic characteristics. This fact is borne out by the small admixture of Sanscrit words in Kanarese, Tulu and other Dravidian languages, and by the peculiar Dravidian features still perceptible in the structure of the skulls and the physiognomy of Tulu and Canarese-speaking Brahmins.

8. Here we must clearly distinguish the Brahmins speaking Konkany, who settled in Kanara within the last four centuries and who probably bear in their veins pure Aryan blood, as they claim, from the prehistoric Aryan settlers who coalesced with the native races. The question when these later Aryans settled in Southern India has been a subject of much interesting discussion among antiquarians. Dr. Bhandarkar, after a careful study of works by ancient grammarians who make references to the languages then spoken in Southern India, fixes the date approximately in the seventh century B. C., and the advance of the Aryans into Kanara may safely be fixed between the seventh and third century B. C.*

9. Of the political and social condition of Kanara before the Aryan settlement we know absolutely nothing, and we must be content only with surmises. Long indeed before Parashuram and his Brahmin hosts came down the Ghauts, there must have been existing in Kanara very powerful Dravidian and other kingdoms, and it may be inferred from various traditions that a tribe of people called Mailars, now living in the jungles at the foot of the Ghauts, the Karagars and the Bants, a class of very wealthy

The approximate date of the Aryan settlement in Kanara.

Pre-Aryan Political and Social conditions.

* *Early History of Deccan* by Dr. Bhandarkar.

landholders in South Kanara, had been once powerful rulers of the country, but I have no materials at hand to assign even the approximate period of their rule. A collection of the folk-lore of the hill tribes of Kanara and of the Bants and its analysis would indeed greatly help to throw light on the political and social condition of our district in pre-Aryan times.

10. There is very little to be said of the dynasties of monarchs that ruled in Kanara from the time of Parashuram till about the sixth century after Christ. From the translation of a small book in my hands, which contains an obscure history of Kanara, I have taken the sub-joined list of dynasties of kings of Kanara during that period:—

KINGS OR DYNASTIES.	NO. OF YEARS THEY RULED
Rama Devo.....	11,000 (which marked the close of Treet yuga, the world being 634,000 years old).
Yeanath and five other Rajahs...	884,000.
Duran Row or Youdeshter.....	3,404 from the beginning of the Kaliyuga.
Pareksheth and other Rajahs....	1,115.
Munda Row.....	200.
Nyanah Row.....	112.
Maravy Row.....	137.
Jeunt Cadamit.....	45.
Mayura Varma.....	50.

Whether the above names and figures refer to real kings and dates, or whether they are the fancies of the author, I leave to the readers of the *Mangalore Magazine* to decide. The only real historical personage I can find among the kings named is Mayura Varma, the first of the Kadamba Kings that ruled about the sixth century of our era at Banavasi, a great city of ancient India, of which there survives only an insignificant village at present in the Ankola Taluka in North Kanara. A portion of this article will be especially devoted to the history of the Kadamba kings below.

(To be continued.)

Jerome A. Saldanha.

THE SONG OF THE JOURNALS.

North and south and east and west
 Speed we over land and sea,
 Nurslings curst and nurslings blest,
 Thought and Type's prompt progeny.
 Man alive! read and thrive,
 Clear the chaff and store the grain,
 While through time in prose and rhyme
 Sounds the world its marching strain.

Dead behind us lies the Past;
 Still his secrets we declare.
 Oft the horoscope we cast
 Of the Future, dark or fair.

Wisdom's cheer and Folly's sneer,
 Poet's fit and Patriot's rage,
 Statesman's right and soldier's might,
 All are painted on our page.

In a transmigrating mood
 New ones rising from the dead,
 We are quite a countless brood
 Watching still the great world's tread.

Love and life, death and strife,
 Everything that man may seek,
 Good or bad, sad or glad
 In our varied tongue we speak.

Though in one another's song
 Oft we raise a jarring note,
 Yet the voice of Truth, more strong,
 Drowns the croak of falsehood's throat.

Light and balm, in storm or calm,
 Unto head and heart we bring,
 While as one our voices run
 Through the chorus thus we sing:—

North and south and east and west
 Speed we over land and sea,
 Nurslings always to be blest
 Where the sons of Culture be.

Man alive! read and thrive,
 Clear the chaff and store the grain,
 While through time in prose and rhyme
 Sounds the world its marching strain.

Joseph Saldanha.

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THE MANGALORE MAGAZINE.

MANGALORE, EASTER, 1898.

This Magazine is published in the interests of the College, its graduates and undergraduates, and incidentally in those of Mangalore and the District of South Canara. It is the organ of the College and the record of its doings, 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.

AN esteemed correspondent writes from New York:

"Some of the papers here are beginning to learn of Mangalore." There is a good deal to be learned of this great lone land, and it is the object of this Magazine to make it known to the world. This is an age of advertising, and Mangalore must not hide its light under a bushel any longer. People live very much in the window nowadays, and those who will not conform to the ways of the world in this respect, must be content to take a back seat and be passed over.

—In another part of this second issue of the Magazine some notices of the first are to be found. We fear we shall have to put our right foot forward to merit the praise that has been given for our encouragement. Mangalore can however foot the bill, for there is any amount of journalistic talent lying fallow and hidden, like Mangalore itself, under its cocoa-nuts.

—The suggestion made in the former issue of this Magazine as to the propriety of the students who were under the late Father Ryan erecting a memorial to him, has borne fruit, for close upon Rs. 100 have been already subscribed and paid down, while about half as much more has been promised. Most of this is due to Mr. Nicholas D'Souza, who took

the initiative to collect here in Mangalore. No doubt Bombay and Madras will respond in time. A mural tablet of the kind designed will need at least Rs. 500. When we have that much in hand we shall publish a sketch of the tablet and proceed with its execution. We hope to print in our next issue a sketch of Father Ryan's life, for which we have received some valuable contributions from one who knew him nearly and loved him dearly. In the next issue, also, we hope to publish a sketch of the life of the first Englishman who came to India. It is a fact not generally known and acknowledged that he was a Jesuit, and one whose name is as a household word in these parts—Padre Estevaõ, or Father Thomas Stephens, as he is better known in the land of his birth.

—In the present issue there are several articles that should be of special interest to the people of Mangalore. Mr. Palmer is doing yeoman's service to the town by keeping before the public the question of the Harbour and the Railway. Konkani has due attention given to it, and Mr. Jerome A. Saldanha is giving an interesting sketch of the history of Canara. We take occasion to introduce to our readers another contributor, Rev. Francis Williams, S. J., who is at present at the Jesuit House of Studies of the Venetian Province, Gorizia, Austria. He is a young Englishman who has devoted his life to the service of the Mission of Mangalore. We hope to welcome him among us in a few years.

—We have to return our thanks for the following Magazines that have been kindly sent to us:—*The Clongownian*, Clongowes Wood College, Co. Kildare, Ireland; *The Castleknock College Chronicle*, St. Vincent's College, Castleknock, Co. Dublin, Ireland; *Our Alma Mater*, St. Ignatius College, Riverview, Sydney, Australia; *The Tamarack*, Detroit College, Michigan, U. S. A.; *The Loreto Magazine*, Loreto Abbey, Rathfarnham, Dublin, Ireland; *All Hallows Annual*, All Hallows College, Dublin; *The Baeda*, St. Bede's College, Manchester, England; *St. George's College Quarterly*, Mussoorie; *The Franciscan Tertiary* and the *Irish Messenger of the Sacred Heart*, Dublin; *La Revista Catolica* (weekly), Las Vegas, New Mexico, U. S. A.

College Chronicle.

December 1st, Wednesday.—Several of the Fathers from the College assisted at the Distribution of Prizes at St. Joseph's Seminary, Jeppoo, at 6 P. M. The proceedings opened with the reading of a historico-theological dissertation on *The true Pope during the Great Schism of the West* by Raymond Mascarenhas, a student of the class of Theology, after which the Bishop distributed the prizes.

December 3rd, Friday.—Feast of St. Francis Xavier, Apostle of the Indies. The sermon in the afternoon was preached by Father Sullivan, after which there was solemn Benediction given by Father Moore, assisted by Father Bartoli and Rev. D. Gioanini as deacon and subdeacon.

December 8th, Wednesday.—Feast of the Immaculate Conception B. V. M. There was High Mass at 7 o'clock, with Father Bartoli celebrant, Father Sullivan deacon, Rev. Piedade Saldanha (Jeppoo Seminary) subdeacon, and Rev. Leo Saldanha master of ceremonies. The Parish Feast of Milagres was kept to-day. Rev. Father Rector was celebrant of Solemn High Mass, and many of the Fathers from the College attended.

December 12th, Sunday.—The Gentlemen's Sodality celebrated the Feast of the Immaculate Conception to-day at Codialbail. Father Bartoli celebrated High Mass, with Revv. Piedade and Leo Saldanha as deacon and subdeacon. Father Torri sang Vespers, and Father Sullivan preached the sermon. His Lordship gave Solemn Benediction, assisted by Fathers Torri and Moore as deacon and subdeacon.

December 14th, Tuesday.—Schools closed for the year '97. In the afternoon Rev. Father Principal (Maffei) made an allocution to the students in the College Hall, after which the *Te Deum* was sung in the church and Benediction given. Father Sullivan was chairman at the meeting of a literary society at the Canara High School in the evening.

December 15th, Wednesday.—The F. A. examinations began in the College Hall. Sixty-six candidates attended. The Matriculation examinations were held in the Government College, where 182 candidates presented themselves.

December 18th, Saturday.—The first copies of the *Mangalore Magazine* were issued from the press at 4.30 P. M. The annual Retreat for the Catholic gentlemen of Mangalore began at 5 P. M. under the direction of Father Moore.

December 22nd, Wednesday.—The Retreat closed this morning with a General Communion, *Te Deum* and Benediction. The attendance was somewhat over the average, being about one hundred and fifty.

December 25th, Saturday.—Christmas Day. His Lordship pontificated at the Midnight Mass at the Cathedral, two seminarians from Jeppoo were deacon and subdeacon, the deacons of honour were Fathers J. Gioanini and Paternieri, the assistant at the throne was Father Bartoli, and Father Polese was master of ceremonies. There were about 1,500 Communions at the Mass. In the College Chapel Father Grandin, of Chikmagalur, gave Benediction in the afternoon, with Father Bartoli and Rev. D. Gioanini as deacon and subdeacon, and Fr. Corti assistant priest.

December 30th, Thursday.—Fathers Sullivan and Paternieri and Rev. P. Repetto left Mangalore in the afternoon by Shepherd steamer for Mormugao *en route* for Ranchi and Kurseong. Father Alexander M. Camisa arrived from Bombay by the British India steamer, and Father Corti left by the same for Tellicherry to conduct a Retreat there.

1898

January 1st, Saturday.—New Year's Day. Solemn Benediction at 4.30 P. M. by Rev. Father Rector, with Father Camisa as deacon and Rev. D. Gioanini subdeacon.

January 17th, Monday.—Mass of the Holy Ghost at 9 A. M. and Benediction of the Blessed Sacrament. Classes formed and schools re-opened in the Lower Secondary and High School Departments.

January 22nd, Saturday.—Schools were closed early in the forenoon on account of the eclipse of the sun. Several of the Fathers went to observe it at the station set up on the Maidan by J. H. Stoddart, Esq., Superintendent of Police.

January 23rd, Sunday.—There was an entertainment in the Sodality Recreation Hall at

6.30 P. M., when the following programme was rendered:—

Introduction.....“*The Dashing Steed*”.....ORCHESTRA.
 Quartette.....“*Forth to the Battle*”.....CHOIR.

SCENE FROM *THE HEIR AT LAW*.

Dick Dowlas.....MR. CLEMENT VAS.
 Doctor Pangloss.....MR. NICHOLAS D'SOUZA.
 Zekeil Homespun.....MR. VICTOR NORONHA.
 Waiter.....MR. J. SEB. REBELLO.

Instrumental Duet.....“*Maid of Athens*”.....Cristabel.
 Vocal Solo.“*King of the Camp*”.....Verne..MR. J. SEB. REBELLO.
 The First Christian Home.....REV. J. MOORE, S. J.
 Finale.....“*Scenes that are brightest*”.....ORCHESTRA.

The item to Father Moore's name was an account of the miraculous translations of the Holy House of Nazareth to Dalmatia and afterwards to Loretto in Italy, where it has been an object of veneration for the last six hundred years.

January 24th, Monday.—Father Cornelius Perrazi, S. J., arrived by the Shepherd S. S. *Brahmani* from Bombay, along with four Sisters of Charity for Father Muller's Hospital at Kankanady. The classes of the College Department re-opened to-day.

February 1st, Tuesday.—In the afternoon the professors and students assembled in the College Hall to take leave of Father Maffei on his retirement from the post of Principal. An address from the Christian students was read by Martin D'Souza, Prefect of the Senior Sodality B. V. M., who presented in the name of his fellow students an elegant set of Desclée Breviaries with the following dedication:—

ANGELO . MAFFEI . E . S . J.
 STUDIORUM . PRAEFECTURA . PERFUNCTO
 IN . COLLEGIO . ALOYSIANO . MANGALORE
 QUOD . MEMORIAM . PERENNET . EORUM . GRATIAE . ET . VOTI
 UT . PRECIBUS . CONSILIO . SIBI . PERPETUO . ADSIT
 ADOLESCENTES . CATHOLICI
 D. D.

Venkata Krishna Rao, of the Senior B. A., read an address on the part of the Hindu Students. The following paragraph from this address is worthy of record:—“We have found in you an able professor and a kind Principal. In an institution like this, whose primary object is to provide Catholic

youth with a sound liberal education, it would seem impossible for the Hindus to enjoy equal liberty with their Catholic fellow-students. But, to the surprise of all, we enjoyed under you privileges that we could not even dream of in a Hindu institution. What is still more surprising is, that the majority of the scholarships and free places have been liberally bestowed upon us, but for which most of us should have had to discontinue our studies. In addition to the subjects of the University Examination, we are being taught under your guidance General Ethics by way of moral instruction, which, invaluable though it is to mould our character, is entirely overlooked, if not intentionally neglected, in most other institutions.”

The Hindu students presented a photograph of themselves taken in a group as a memento to their old Principal.

February 2nd, Wednesday.—The annual Distribution of Prizes took place at 6 P. M. The following programme was carried out:—

Chorus.....*The Old Brigade*.....BARRI.

READING OF THE REPORT.

Chorus.....“*Vesper Bells*”.....BONHEUR.

DISTRIBUTION OF PRIZES.

Duet from.....“*The Cenerentola*”.....ROSSINI.
 J. A. AND ELIAS COELHO.

THE OFFICE SEEKERS.

DRAMATIS PERSONAE.

Hon. W. J. Primeval, *Mayor of Mythville*.....G. D'SOUZA.
 Wm. Jones, *Private Secy. to His Honour*.....P. C. ABREO.
 Hon. Julius Truthful, *an Office Seeker*.....W. NORONHA.
 Mark Blusterman, *President W. B. P. D. R. R. A. L. COELHO*.
 Jake Windbag, *Secy. to Mr. Blusterman*.....U. GUDDAPPA.
 Hon. Jesse Stubbs, *an Office Seeker*.....A. MONTEIRO.
 John Bluffer, “ ”.....D. D'SOUZA.
 James Dexter, “ ”.....TH. GONSALVES.
 Adolphus Sleeker, “ ”.....G. SINNAPEN.
 Sam. Chinner, *President A. W. U. P. A. P. R. S. P.* CASTELINO.
 Moses Scribble, *Secy. to Mr. Chinner*.....R. MIRANDA.

Chorus from “*The Mikado*”.....SULLIVAN.

Mr. Palmer acted as chairman, and at the end made a speech in which he alluded to some points touched upon in the College Report. He concluded

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by reminding the students of the obligations they were under to their professors and instructors, quoting the following from the speech of the Right Hon. Christopher Pallas, Lord Chief Baron of the Exchequer, at the banquet of the Clongowes Union held in the Shelbourne Hotel, Dublin, November 16, 1897:—"The very words, the Jesuits, stir our deepest emotions, and awaken a sense of obligation that neither distance nor the changes of time nor the vicissitudes of life can impair. Wherever the fortune of those might be cast who have been educated by the Jesuits; whether their lives be records of failure or success, I am convinced one sentiment is common to all of them—a deep affection, a deep sense of reverence for the instructors of their youth. For my own part, in my early youth I loved the Jesuits, and now, when the shadows are beginning to lengthen on my path, the sentiment that I experienced in my youth knows no change."

February 10th, Thursday.—Mr. Bernard Pereira, teacher of the II Form in the College, died this morning of typhoid at Father Muller's Hospital, Kankanady.

February 17th, Thursday.—Fr. Vandelli sang a Mass of Requiem at 7 o'clock for the repose of the soul of Mr. Bernard Pereira. The Catholic students attended.

February 19th, Saturday.—The Retreat began this afternoon. Father Muller conducted it for the students of the College and High School Departments, and Rev. Emmanuel Fernandes, of Jeppoo Seminary, for those of the Lower Secondary.

February 20th, Sunday.—Father Maffei left Mangalore for Calicut to-day.

March 5th, Saturday.—Ordinations took place this morning at the Cathedral, when six old students of the College were raised to the priesthood.

March 17th, Thursday.—St. Patrick's day. There was a celebration in honour of Ireland's Apostle at 6:30 P. M. at the Sodality Recreation Hall. The following was the programme:—

INTRODUCTION....."Kathleen Mavourneen"....ORCHESTRA.
 VOCAL SOLO....."The Minstrel-Boy"....MR. J. S. REBELLO.
 INSTRUMENTAL....."The Lost Key".....JUDE.
 LECTURE...."A Nation's Apostle"....REV. J. MOORE, S. J.
 INSTRUMENTAL....."The Harp that once."

March 19th, Saturday.—Feast of St. Joseph, Patron of the Diocese of Mangalore. There was High Mass and General Communion at 7 o'clock. The celebrant was Rev. Father Rector, and the deacon and subdeacon Fathers Bartoli and Moore. In the afternoon at 4 P. M. there was Rosary, followed by a sermon by Father Vandelli and Benediction given by Father Moore, assisted by Fathers Zerbini and Corti as deacon and subdeacon.

March 31st, Thursday.—There was an interesting exhibition of the Cinematograph given in the College Hall at 6.45 P. M. for the benefit of the students.

The first term of the scholastic year closes having seen 529 students on the rolls. This is the highest figure yet reached. The second term begins, Wednesday, June 1st.

St. Thomas Aquinas.

As rivulet that takes its rise
 On peak that pierces cloud and skies
 And gazes on the sun,
 Thus even from his mother's womb,
 Uplifted he above earth's gloom,
 Ere others moved his course had run.
 The streamlet fed with dew and rain,
 Its limpid waters grow amain
 And pour a goodly flood;
 At first o'er pebble with a bound,
 Then over ridge and mossy mound
 It speeds along in joyful mood.

Aquinas at the Fountainhead
 Of grace and strength and wisdom fed,
 No wonder, waxes strong;
 As pebbles, treats his enemies,
 As ridge or mound, all heresies
 Sweeps from his way and rolls along.

At last a mighty river flows,
 That calm, majestic onward goes
 To join the boundless main;
 With calm and more majestic flow
 Aquinas must e'er onward go
 To seek the Bosom whence he came.

GORIZIA, AUSTRIA.

Francis Williams, S. J.

Personal Paragraphs.

JEROME A. Saldanha, F. A., '87, took his B. A. in 1890-1 in St. Joseph's College, Trichinopoly, and his LL. B. in '97 in the Bombay University. He is at present employed in the Judicial Department of the Bombay Secretariat. During the Xmas holidays he was in Mangalore and read a paper on "The Study of Konkany" in the College Hall on January 2nd.

Several changes took place in the College staff at the beginning of the year. Father Maffei resigned his office of Principal, which he had held since 1891, and went to Calicut to replace Father Sani, S. J., who has had to retire for a time to recruit his health. Father Moore was installed as the new Principal. Father Torri returned to his old place at the Cathedral. Rev. P. Repetto left for Kurseong, December 30th, to begin his course of Theology preparatory to being raised to the priesthood. He travelled in company with Fathers Sullivan and Paternieri, S. J., who are gone to Ranchi for a year to make their final preparations for taking up work in the Mission here. Rev. D. Gioanini went to Jeppoo Seminary to be professor of Latin there. Father Vandelli, S. J., late Assistant Vicar of the Cathedral, is now attached to the College. He replaces Father Baizini as Assistant Director of the games and general Prefect of Discipline. Towards the end of January Father Perazzi, S. J., arrived from England and was appointed professor in the College.

Rev. Emmanuel Salvador D'Souza and Manuel E. Coelho, S. J., were guests at the College during the Xmas holidays. They left Mangalore on January 16th for Shembaganur, Madura District, the former to begin his study of philosophy and the latter to continue his rhetoric. Rev. Gilbert Saldanha, Basil Rosario and Marian Fernandes, who went to Trichinopoly last year for their course of Theology, have lately been changed up to Kurseong, where they will continue it.

Father Alexander M. Camisa, S. J., arrived from Portoré, Austria, December 20th, and was a guest at the College for a time. He was then sent to be Assistant Vicar at the Cathedral.

Father Augustus J. Diamanti, S. J., Director of Jeppoo Orphanage, spent a few weeks at the College in January to recuperate after a severe attack of fever. He was sufficiently restored to return to his post by the end of the month.

Mr. Manuel Minezes has been teacher of Canarese in the College for the past seventeen years. The Director of Public Instruction lately offered him the Examinership of the whole Canarese branch and translation in the Lower Secondary Examination, after the death of Mr. K. Rama Rao, B. A., Lecturer in the Kumbakonam College. Mr. Minezes accepted the post, and is the first Mangalorean Catholic and the third native gentleman of the District of South Canara who has been promoted to an Examinership.

Mr. James M. Hensman, B. A., Headmaster for the past two years of the Government College, Mangalore, has been appointed Lecturer at Kumbakonam.

On Saturday, November 27th, the Catholic Cathedral of Bombay was the scene of a large gathering at 4.30 P. M., when Alexander Saldanha, of the Railway Secretariat, led to the Altar Miss Jane Fernandez, daughter of the late J. M. Fernandez, Conservator of Forests, Kolhapur State. The nuptial ceremony was performed by Rev. Fr. J. Wallrath, S. J., of St. Francis Xavier's College, assisted by the Very Rev. M. A. Fonseca and the Rev. Fathers Soares and D'Souza. Mr. Saldanha is the Secretary of the Aloysian Club, Bombay, and was a Matriculate of the College here in 1886.

A well-known philanthropic Parsee merchant in Bombay who helped Dr. Raghavendra Row, a Kanarese Brahmin, to obtain the wherewithal to prosecute his medical studies in London, has the satisfaction of knowing that his help has been given to a man of marked industry and ability who is likely to be an ornament to his profession. Dr. Row matriculated from St. Aloysius' College, Mangalore, in 1884, and in January 1888 joined the Grant Medical College, winning the Government exhibition on entrance. In September of the same year he gained a Government scholarship in open competition for General Proficiency, tenable for twelve months. His subsequent successes at the

college were as under:—April 1889—Anderson Scholarship, Zoology; September 1889—Reid Scholarship for General Proficiency (competition), 2nd in 1st class in 1st Examination for the degree of L. M. and S., Bombay University; September 1890—Farrish Scholarship for proficiency in Anatomy and Physiology (competition), 1st in 1st class in 2nd Examination for the degree of L. M. and S.; September 1891—Sir C. Jehangir Prize in Pathology (competition), Farrish Scholarship for proficiency in Principles and Practice of Medicine and Surgery (competition); November 1892—Sir Jamsetjee Jeejibhoy Prize in Practical Medicine and Surgery, 1st in 1st class in the final examination for the degree of L. M. and S. (Bombay); Sir Jamsetjee Jeejibhoy Gold Medal in Medical Jurisprudence and Hygiene, Charles Morehead Prize in Clinical Medicine; April 1893 and September 1894—Mayo Demonstrator and Tutor in Physiology, Grant Medical College; March 1895—elected Sir Mungaldas Nathuboy Travelling Fellow by the University of Bombay (3 years). He proceeded to London to prosecute his studies in September 1894, and joined the University College. His academic successes in London have been as follows:—1894-95—Gold Medal and 1st Certificate of Honour in Senior Inorganic Chemistry, 2nd Certificate of Honour in Practical Analytical Chemistry, 1st Prize and 1st Certificate of Honour in Experimental Physics, Certificate of Honour in Bombay Jews Commemoration Scholarship; July 1895—Preliminary Scientific (M. B.) Honours in Inorganic Chemistry and University of London Intermediate B. Sc. with Honours in Inorganic Chemistry; 1895-96—1st Prize and 1st Certificate of Honour in Senior Geology, 2nd Certificate of Honour in Organic Chemistry; July 1896—Intermediate M. B. with 2nd Honours in Physiology; October 1896—B. Sc. degree of London in 1st Division; 1896-97—2nd Silver Medal in Principles and Practice of Medicine, Silver Medal in Senior Clinical Medicine "Fellows"; May 1897—M. B. (Lond.) First Division. In December last Dr. Row reached the final stage in a remarkably successful academic career by graduating M. D. of London University, and he has now been offered by the University authorities the post of Assistant Professor of Bacteriology.

Mangalore may well be proud of the fact that Dr. Raghavendra Row is the second native of Western India to take the much coveted degree of M. D. of the London University, the first being Dr. K. N. Bahadurjee, of English and Indian fame. Mangalore wishes Dr. Row a bright and prosperous career.

It is much to be regretted that Mr. Kundapur Narain Row, also an Aloysian, who had proceeded to England for higher studies at the same time as Dr. Row, had his promising career prematurely cut off by the cruel hand of death. After passing the F. A. Examination from St. Aloysius' College in '85, Mr. K. Narain Row joined the Elphinstone College, Bombay, and succeeded in obtaining the B. Sc. degree with distinction in 1893. About the end of 1894 he was sent to Europe by the Mysore Durbar to qualify himself specially in Geology in the English and Continental Universities, but unfortunately, within a year of his arrival in London, his health began to fail him, and on medical advice he returned to India, where after a few months' sojourn at Belgaum and Dharwar, the young man fell a victim to phthisis.

Mr. A. F. Pinhey, our Acting Collector during the absence of the Hon'ble F. A. Nicholson, has been Gazetted Sub-Collector and Joint Magistrate at Nellore.

David B. Pinto, B. A., '91-2, passed his First Examination in Law at the Bombay University and is now employed in the High Court of Bombay. His many friends in Mangalore were very sorry to hear of his late tussle with the Plague, and were delighted that he come off victorious.

The Right Reverend Dr. Matheus de Oliveira Xavier was consecrated Bishop of Cochin in the Cathedral of Goa on Sunday, January 30th. The consecrating prelate was his Excellency Dom Antonio Sebastião Valente, Patriarch of the East Indies, and the Assistant Bishops were Most Rev. Dr. Bernard, Archbishop of Verapoly, and Right Rev. Abundius Cavadini, S. J., Bishop of Mangalore. The Bishop of Damaun, Rt. Rev. Dr. Antonio Pedro da Costa, was also present.

On the following Sunday, February 6th, the old Cathedral of Goa was consecrated by the newly-

consecrated Bishop of Cochin in the presence of his Excellency the Patriarch, his Grace of Verapoly, and their Lordships of Mangalore and Damaun. The latter three prelates were accorded military honours on their landing at Goa, by order of his Excellency the Governor-General, who also gave a banquet on the 3rd of February, to which all the prelates, their secretaries, and many persons of distinction were invited.

On Saturday, March 5th, Mangalore Cathedral witnessed the ordination to the priesthood of six seminarists from Jeppoo. His Lordship, Mgr. Cavadini, S. J., was the ordaining prelate, and was assisted by Rev. Father Frchetti, S. J., Rector of St. Aloysius' College, and Rev. Father Lucchini, S. J., Rector of St. Joseph's Seminary. Father Polese, S. J., was master of ceremonies. The new priests were all old College boys who matriculated about eight or ten years ago and then went to the Seminary. They were as follows:—Rev. Emmanuel Fernandes, son of Ignatius Fernandes, Esq., ex-Munsif, Codialbail, Mangalore; Rev. Francis Milbank Barboza, of Calicut; Rev. Antony Colago, of Hospett; Rev. Joseph Michael D'Souza, of Mangalore; Rev. Aloysius Minezes, of Pejar, and Rev. Vincent Rebello, of Kallianpur.

On Sunday, March 6th, Rev. J. M. D'Souza celebrated his First Mass at the Cathedral, and Rev. A. Minezes at the Seminary Church, Jeppoo, at 8 o'clock. Rev. A. Colago celebrated at Hospett on Thursday, March 10th, and Rev. V. Rebello at Rosario Church, Kallianpur, on the same day. Rev. F. M. Barboza on the following Sunday at Calicut, and Rev. E. Fernandes at Codialbail Chapel.

Of the six newly ordained priests, Rev. Father M. Barboza was sent on temporary duty as assistant to Rev. Father S. F. Zanetti, S. J., at Cannanore; Rev. J. M. D'Souza as assistant to Rev. Luis Fernandes, Vicar of Kundapoor; Rev. A. Colago, assistant to Rev. J. Masse, Vicar of Rosario Church, Kallianpur; Rev. A. Minezes, assistant to Rev. Frank Pereira, Vicar of Karkal; Rev. V. Rebello, assistant to Rev. Lawrence Minezes, Vicar of Ullal; Rev. E. Fernandes remains in the Seminary as Prefect of the Seminarists and assistant priest to the Director of the Church.

Three other seminarists, viz., Raymond Mascarenhas, Joseph Minezes and Salvador Vas received the Minor Orders of Exorcist and Acolyte, and nine received the first Tonsure, viz., George D'Sa (of the Diocese of Poona), Gregory D'Souza, Salvador D'Souza, Aegidius Fernandes, Joseph Fernandes, Francis Lyons, and Aloysius Rodriguez (Diocese of Poona). Francis Aranha received the clerical habit on January 23rd, Piedade D'Souza, Casimir Fernandes and Casimir Minezes on February 13th, and A. J. Suarez on March 19th.

—We are very glad as to be able to congratulate the worthy Fathers of St. Aloysius' College, Mangalore, on the creditable production which they have turned out in the shape of the first number of *The Mangalore Magazine*. Whether we look to the get-up, to the printing, or to the style and scope of the articles and of the items of information, we see cause for undiluted praise. Such magazines are common enough in England, but all too uncommon in this country. There can be little doubt that they are effective means of awakening an *esprit de corps* among the students of any particular institution. They afford scope to the intelligent and ambitious scholar and help to attach Old Boys to the institution to which they owe their education. The financial difficulty is the greatest with which the organisers of such magazines have to contend. In India particularly this is a consideration which militates much against the introduction of such magazines into our schools and colleges. But in our colleges, at least, such a difficulty ought not to be insurmountable. In the *Mangalore Magazine*, which we have noticed, the editor offers advice to his youthful contributors which contributors generally would do well to take to heart.—*The Educational Review* (Madras), January '98.

—"The Mangalore Magazine" is the first number of a very superior and promising school magazine, which is issued by the Jesuit Fathers in connection with St. Aloysius' College, South Canara, India. It is admirable in every way, and although the land of its birth is so far removed from us and unknown, the handsome magazine will bear comparison with the output from many older and better known home colleges. We accord it a hearty welcome and wish it every success.—*Catholic Times*, Jan. 21. •

Lourdes in Mangalore.

ALTHOUGH the world-famed sanctuary of Lourdes is separated from us by some thousands of miles, yet we are the proud possessors of a miniature sanctuary where we may exercise our devotion to the Queen of Heaven. A grotto was erected in the large garden behind St. Joseph's Seminary at the expense of the late Bishop Pagani. A statue of the Immaculate Conception was placed there at the inauguration feast on the 2nd December 1892. Ever since the publication of a pamphlet entitled "Our Lady of Lourdes," and the celebration of a most solemn feast in February 1895, this devotion has greatly increased among the people. The number of persons who visited the shrine increased still more when our present Bishop, Mgr. Cavadini, obtained from His Holiness an indulgence of 200 days for those who recited three Hail Marys before the shrine. How great this devotion is at present time was seen when, on the 13th of February, the fortieth anniversary of our Lady's apparition at Lourdes was celebrated with the greatest solemnity. The proceedings began at 5.30 P. M. with Benediction of the Blessed Sacrament, the Seminarists and the orphan boys discoursing sweet music which reflected great credit on their training. The Rosary was next sung in Konkani, and then the procession was formed. Preceded by a large banner of the Sacred Heart and the league the orphan boys marched in twos. Next came the Junior and Senior Sodalities of the College, followed by the Gentlemen's Sodality of the Town, under their respective banners. The statue of the Immaculate Conception about three feet high, crowned with a golden crown, was carried under a canopy by four Deacons at first, then by the officers of the Sodalities in their insignia. Next came the Seminarists, the Carmelites, the Clergy, and lastly the people. The procession marched to the grotto by a roundabout way, during which hymns were sung in Latin, English and Konkani, whilst the large bells of the Seminary pealed forth their sweet chimes. By the time the

procession arrived at the grotto it was dark, but there a brilliant spectacle greeted the eye. The space before the grotto and the roads leading to it were ablaze with the lights of 1,600 tiny lamps of all colours, strung in glittering garlands from one Venetian mast to another.

Immediately before the grotto a large scaffolding of bamboos was erected, at the top of which hung a net work of bamboos, which by daylight seemed a confusion of ropes and bamboos, but when the sun had set and the numerous lamps were lighted, an immense crown gleaming with numberless green and red lights, as if encrusted with sparkling gems, could be distinctly seen outlined against the starlit firmament. On the rocks of the grotto the legend *Regina sine labe originali concepta, ora pro nobis*, in illuminated lettering, could be seen distinctly. The railings in the form of a semicircle before the grotto were also decorated with tiny lamps, whilst right in front a reliquary was placed amidst a number of lighted candles. The statue of our Lady was then placed in a niche prepared among the rocks, during which hymns were sung. A short sermon was then preached to the assembled crowd by a Deacon. This was followed by the Litany of Loretto sung by all the people, and at the words *Regina sine labe originali concepta, ora pro nobis*, the people knelt down in submission to the dogma defined and promulgated by the famous Pope Pius IX., who was called on that account "the Pope of the Immaculate Conception." During the Litany and the hymns that followed, Bengal fires were burnt before the grotto, throwing a lurid glare of light on the pious crowd, and making all the other lights look dim. After this the blessing with the relics was given by Rev. Fr. Lucchini, the Rector of the Seminary, and with one more parting hymn the people quietly dispersed to their homes, rejoicing in their hearts for being able to take part in this most beautiful and imposing ceremony.

Let us hope that this will be long remembered by the people, and that it will give a new impetus to this beautiful devotion.

J. Junghenn, Sixth Form.

Mangalore at Turin.

AN Exhibition is to be held at Turin, Italy, this year from April to October. Not the least interesting portion of the Exhibition will be the department containing exhibits from Catholic Missions throughout the world. Those who visited the Columbian Exhibition six years ago at Genoa will remember what interest the Mission department excited. That at Turin will be on a much grander scale, and if all the Catholic Missions of India are as well represented as that of Mangalore they will make a goodly display. The exhibits consist mainly of specimens illustrative of the ethnography and ethnology of the country, of its flora and fauna, its products and industries.

About the middle of January three large cases containing the Mangalore exhibits were shipped to Italy. The work of collecting the articles was entrusted in the College to the Rev. D. Gioanini, S. J., who, a native of Turin himself, left nothing undone to have Mangalore well represented in his natal city. In this he was ably seconded by Thomas Coelho, Esq., a worthy son of a worthy sire who was made a knight of the Order of St. Gregory by Pius IX. for his devotion to the Church. It is due mainly to him that the Catholics of Mangalore interested themselves in behalf of the Exhibition, so that some very valuable and interesting exhibits were sent. He himself lent the richest *sadi* that was sent, one of those used only on occasion of marriages by Mangalorean ladies of the Upper Four Hundred. Mrs. Juliana Coelho and Mrs. Juliana Lobo presented numerous Indian curiosities and ornaments for the toilet. E. B. Palmer, Esq., presented some Indian gold coins of the 15th century, which with some more presented by the Rector of the College made a very fine collection. The exhibit of Indian costumes was greatly enhanced by P. F. X. Saldanha, Esq., who lent three precious *sadis* and several gold ornaments used by ladies. Special acknowledgments are due also to the following, who made valuable contributions to make the Mangalore collection of exhibits creditable and representative of the country:—Rev. Sebastian Noronha and J. M. Masse, of Kallianpur, P. Castilino, Esq., M. A. Sequeira, Esq., Shrinivasa Rao, Esq., and Abdulalli Rajaballi Shet Surti, Esq.

The collection includes an assortment of costumes, turbans, foot-wear, jewelry and finery used by the different creeds and castes of South Canara and Malabar; utensils used in religious ceremonies by Hindus and others, native weapons for the chase, native fruits and vegetables done in wax or clay, specimens of South Canara products and industries, and a series of eighty-three photographs framed in different woods. Father Joseph Gioanini, S. J., of Jeppo Seminary, contributed two valuable maps drawn by himself with great skill and care. One represented India with all its Catholic archdioceses and dioceses, and the languages spoken in each, particular prominence being given to the diocese of South Canara and North Malabar. The other is a map of Mangalore elegantly executed and mounted, with all the points of interest minutely noted.

The College sent, among other things, a series of examination papers, question and answer, of the final Examination of 1897. A copy was sent for every subject taught in the different classes.

St. Joseph's Seminary, Jeppoo, sent quite a number of interesting exhibits with a view to make known the industries and arts developed under the supervision of the Fathers at St. Joseph's Asylum workshops. Looking over them one is struck with admiration that so creditable a display could be turned out by those waifs and strays. The credit, seemingly, must be divided equally between instructors and operatives. The exhibits are classed according to the various arts and crafts exercised in the workshops. The textile department, for instance, sent four different specimens of cotton *sadis*, fifteen samples of cloth, along with samples of sheets, towels, and napkins. The foundry and blacksmithing department sent an elegant crucifix, cast and electroplated on the premises, along with a number of brass wall brackets very artistically made. But the most interesting exhibit from this department is a door-lock, invented by the maker, which cannot be opened by one who does not know the secret of it. Carpentry is represented by a tabernacle of elegant design, done in three kinds of wood skilfully carved and gilt. Nineteen specimens of the different woods of South Canara accompany this exhibit. One of them, *asa-foetida* (*Ferula asafoetida*), was thoughtfully enclosed in an air-tight case with a glass side, so

that it can make its presence known to only one sense. How well Jeppoo caters for the "understanding" (pardon the pun) is shown by the exhibit of English brown and black shoes and boots for ladies and gentlemen, canvas shoes, brown Cawnpore shoes, etc.

To complete the list of Jeppoo exhibits, there was sent a number of photographs showing the different buildings where some five hundred orphans, neophytes and others are housed and trained, the elegant church and seminary, groups of orphans and operatives at work, etc. There was sent also a collection of medicinal plants, a complete outfit of instruments for a native band, with pieces of our peculiar music, and specimens of our native languages, Konkani, Tulu, and Malayalam, each carefully written in its proper characters.

Codialbail Press sent specimens of the type and engravings founded and executed here in Mangalore, along with samples of bookbinding, and of books printed in English, Kanarese, Konkani and Tulu, together with photographs of all its plant and employees.

From St. Ann's Convent was sent a goodly collection of plain and ornamental needlework, lace-making, bead-work, paper-plaiting, kindergarten work, and copies of exercise books of all the subjects taught in the various schools. A very interesting set of photographs showing the different schools and convent buildings, along with groups of the different sodalities and the native Catholic Brahmin girls in their picturesque costumes completed the collection.

Three large tabular statements, two concerning the diocese and one the college, printed in grand style at Codialbail Press, showed the progress made in religion and education since 1879, the year when South Canara was made over to the charge of the Society of Jesus. It appears from this tabulated statement that the Catholic population of Mangalore, counting Ullal and Urwa, has increased from 13,112 in 1879 to 19,810 in 1897. The number of students in the College meanwhile rose gradually from 146 in 1880, to its highest number 508 in 1897, during which time 270 passed Matriculation, 97 in F. A. and 76 in B. A. The last all graduated inside of eight years, the B. A. course having been begun only in 1888.

To my Alma Mater.

Past and gone but not forgotten
Linger in my memory still
Happy days, dear Alma Mater,
Thou hast kept from every ill.

Past and gone but not for ever,
Oft recurring to my mind;
For where'er through life I wander
In my thoughts a place you find.

'Neath thy roof I've learnt the lesson,
How to tread this earth's rough road,
How to see in virtue beauty,
How to love its gentle code.

'Neath thy walls the youthful faces
Printed in my memory's eye,
Oft as on through years I journey
From my heart force many a sigh.

Happy faces sweetly smiling,
Now in thought I see you still,
Poring over Greek and Latin,
Toiling with undaunted will.

Where are you I often wonder,
On what shore of life's rough sea;
These are things I often ponder,
Mother, when I think of thee.

Some have like a rose of Autumn
Found in youth an early grave,
Some have of the briny ocean
Sunk to rest beneath the wave.

Others sleep the sleep of warriors
On some distant blood-stained strand,
While a doleful parent weeping
Mourns them in their native land.

Some of you are calmly dwelling
'Neath the cloister's hallowed shade,
And your souls are overflowing
With the joys that never fade.

Happy, happy, is your portion
In the choice of Israel's land,
Safe and free from earth's pollution,
Numbered midst the virgin band.

Some on distant shores abiding
From their land have chose to roam;
And beneath the flag of fortune,
There at length have fixed their home.

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One upon a bed of sickness
 Counts the weary months and days;
 While another soothes the sorrows
 Of his parent's closing days.
 But where'er our doom's to wander
 Over land or fickle sea,
 This shall be our resolution,
 Alma Mater, love to thee!
 So when free from daily labour,
 And a moment's left to me,
 I will not forget thee, Mother,
 I will often think of thee!

H. Whitehead, S. J.

Matters Scholastic.

OF the 5,580 candidates registered for Matriculation at the recent examinations of the Madras University 182 presented themselves here in Mangalore. Mannige Sankaranarayana Rau, of the Government College, won the first place in the whole Presidency, and the third place was won by another Mangalorean, Mudakatte Raghavendra Rau, of the Canara High School. This College sent up thirty-one, but only fifteen passed, with no honours of any kind. *Fareer gairh!*

Better luck, however, attended our efforts in the F. A. examination, for Buntwal Sitarama Rau headed the list of 1898 competitors from the whole Presidency. Another Mangalorean, Vombatkere Panduranga Rau, of the Government College, won the second place. Seventeen were sent up from this College, ten of whom failed. Looking over the subjects in which the candidates were found wanting we may take heart of grace that English is not one of them. Only three of those sent up from the College failed in that important branch. Mangalore scores well in English, for out of the sixty-six from the whole District only nine failed in it. Twenty-one failed in Mathematics, and the stiff paper in Canarese caused a regular Waterloo.

For the B. A. examination eight appeared from the College in the English Language Division, and two failed; seven in the Second Language Division, and four failed; nine in the Science Division (History), and one failed.

On February 13th a competition was held in the College for the scholarship founded by the Countess Caroline Villavicencio in memory of her deceased daughter, a nun of the congregation of the Ladies of the Sacred Heart. This scholarship is tenable for two years and is awarded to the student who passes highest (First Class) in the Matriculation examination and continues his F. A. studies in this College. For the last two years it was held by B. Sitarama Rau, but no qualified claimant having presented himself for it this year, it was put up to competition. Nine competitors entered the lists, where Louis Farias Pinto, a Goanese student who passed fifth in the Bombay Presidency from St. Francis Xavier's College, Bombay, proved an easy victor. It must be said, however, that three of our home students, viz., U. Virappa, U. Ramappa, and B. Vyasarayachar were not so far behind. It was not altogether a case of "Eclipse first, the rest nowhere."

This year a welcome contingent of Goanese students has come to the College, mostly from St. Francis Xavier's College, Bombay, and the new Jesuit College at Belgaum. Now that the Plague seems to have come to stay in Bombay, Mangalore may have to show hospitality to more refugees. Had it had the good fortune to be attached to the Bombay Presidency when the settlement was made in 1862, the Goanese, at least, would have thronged here for its educational advantages.

A British boy's stomach is often quoted as a measure of phenomenal capacity, but it is not "in it" when compared to an Indian boy's head. The Britisher has his pockets to fall back on when put to a pinch to stow away a lot of good things, but our Indian has no analogous annex. The quantity and quality of matter he has to cram into his brain is sufficient to make it "as dry as the remainder biscuit after a voyage," and should excite commiseration when he vents his information "in mangled forms" at an examination. The very play, "As You Like It," in which those quoted words occur, is on the list of texts for this year's F. A. examination, though only last year it was declared by the Principal of a first-rate American College in the Empire City of New York to be "rather beyond the average American boy of seventeen as

we find him." Now, of all the boys in the world, there are "no flies" on the average American boy that he knows of. Is it not, then, demanding a little too much to require an Indian youth of the same age, to whom English is a foreign tongue, to master it and answer the searching questions that are put in our University examinations? As to the quantity that is exacted, the following letter that appeared in a daily paper not long ago is instructive:—

SIR,—We teachers are often accused of superficiality in the education that we give to our B. A. students. This was notably so in a recent lecture by Mr. Crole. I should like to put in a plea on behalf of the Professors who have to teach the syllabus of the Madras University. One of the subjects prescribed for the History Branch of the B. A. for January 1899, is modern History from 1485 to 1852. There, it seems to me, is a distinct case of the encouragement of superficiality by the University of Madras. It is impossible in two years, in addition to Political Economy, Political Science, the whole English History, political and constitutional, the whole of Indian History, Main's Ancient Law, and Ethnology, to give more than an imperfect smattering of the last four centuries of European History. Most of these subjects are entirely new to the Indian student and in addition he has his English and Vernacular to prepare. At Oxford, the General Period of History prescribed for the History school is only one century, and how can we expect Indian students, to whom the thoughts, ideas and movements of European religion and politics are strange and unfamiliar, to be expected to digest the four most crowded centuries of the world's History in two years in addition to other work which is equally new to him? Of what earthly use can it be to crowd his mind with a string of facts and names which he will forget—soon afterwards. It would be far more useful, from an educational point of view, to study one century and thoroughly master it, than to have a mere smattering of four centuries of great movements. I trust those who are responsible for these things will reconsider this part of the History scheme at the earliest opportunity.

William Penn.

NOBLE COLLEGE, MUSLIPATAM, 31ST JAN.

It was, I think, in 1887 that I visited the city of Padua for the first time. Among the many monuments of Christian art and science that adorn that famous seat of learning, the favourite city of the thaumaturgus St. Antony, one little thing struck me which probably has been passed unnoticed by many a tourist. This was the Latin inscription on a marble slab over the portal of the University building. I took such a fancy to it that I jotted it down in my note-book and now send it to the *Mangalore Magazine* for the benefit of the young collegians of St. Aloysius'. It reminds them of the purpose of a college; what a student should aim at in his studies; how he may best repay the sacrifices made by the founders of the college, and how by his hard work he may turn out a credit to his *Alma Mater*.

The inscription runs thus:—

SIC INGREDERE UT TE IPSO
 QUOTIDIE DOCTOR; SIC EGRE-
 DERE, UT IN DIES PATRIAE CHRI-
 STIANAEQUE REIPUBLICAE UTILIOR
 EVADAS.
 ITA DEMUM GYMNASIUM A SE FE-
 LICITER ORNATUM EXISTI-
 MABIT.
 IOHANNES CORNELIUS PRAETOR ET
 ANTONIUS PRIOLUS PRAEFECTUS
 A. S. CIOIC

I should like to have an inscription like this set over the porch of St. Aloysius' College, or at least have it engraved in the hearts of its favoured pupils.—*Charles Ghezzi, S. J., Gorizia, Austria.*

Out of a population of nearly 280,000,000 in India and Ceylon, nearly 2,000,000 are Catholics. Northern India appears to be more sterile in the matter of conversions to the faith than Southern India. Ceylon stands ahead of India in this respect. There are twice as many native priests as Europeans: the number of native priests being 1599, and Europeans 796. The work of Catholic education in India is steadily progressing. Among the most flourishing institutions is St. Aloysius' College, Mangalore, which has done much to improve the mental status and elevate the moral character of the natives of the district.—*Ave Maria, January '97.*

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Mangaloreans in the Bombay Riots.*

From my telegram as well as from the *Mail* you have learned about the riot. I give you only some particulars concerning Paul and myself. Yesterday we had a lecture from 11 to 12 o'clock, then we took our dinner in the tiffin room, and after that I went to the market to give orders for a cot for Paul, as the one he had been using has been returned to Mr. Cyril Rebello. On my way to the market I met a tram with about thirty policemen armed with rifles, and about a dozen mounted police under a European officer, going to Grant Road. I thought that there must be something wrong there. I had also seen a large crowd in Grant Road when I left the College. When I finished my work in the market, I felt some presentiment of danger in going back. I should have done well had I gone to Bandora from the market. But as I did not want to lose a lecture in Biology, and was also curious to see what might be going on, I went back by tram. When the tram was about half a furlong from the College, I saw people running about. The tram-driver let the horses go at full speed and when we came opposite the College the rioters threw stones at us—at me particularly, as I had on European dress. I got a small stone on my thigh, and a fellow brandishing a stick came to attack me, but he could not reach me, as the tram flew away. I then took off my hat and drew in more to middle of the tram and thus I escaped. I alighted from the tram near Byculla Railway Station, and from there took the train to Bandora. I did not understand the danger I was in until I saw Paul in the evening. It seems Paul saw me passing by the College in the tram when one of rioters was attacking me with a cudgel. This made him very anxious about me as

* The following is a letter written from Bombay, March 10th, and addressed to Father Muller, S. J., who has kindly placed it at the Editor's disposal. It was written by his Hospital Assistant, Lawrence P. Fernandes, B. A., '91-2, who is now in Bombay with his brother Paul, qualifying for a medical degree. Bonaventure Sequeira is also a B. A. of this College.—Editor of *The Mangalore Magazine*.

he could not know how I might have fared farther up. The tram that followed the one in which I was, was stopped by the rioters, and a European lady was beaten almost to death. A victoria, soon after I passed, was stopped at the very same spot, and two European constables who were driving in it were beaten with cudgels. They died half an hour later in the Hospital. I must therefore believe that I was saved by a special intervention of Providence. Had I come five minutes later I should now be in the next world, and to-day you might be saying Requiem for me.

When I reached Byculla, I sent a telegram to Paul (who was in the College) to say that I was safe and was going to Bandora. The telegram, however, did not reach him, as the peon could not pass the street next to the College.

I came home to Bandora but I felt too anxious about Paul to stay at home. So I went to the Station to wait for him there, or to get some news of how matters were around the College. About 6.30 P. M. I met Mr. C. Rebello at the Station. It seems Paul had gone to the Secretariat in Parsee dress, borrowed in the College, to tell Sequeira about me. Bonaventure also put on a native cap and coat, and both went to search for me, sending Mr. Rebello to Bandora to see if I had gone home, and arranging that both parties should meet again at Grant Road Station. It seems Paul and Bonaventure went again to the College to see if I were among the wounded (who had been all brought to the College), then to Byculla, then to the tram office to see the names of all tram passengers that had been attacked. They then returned to Grant Road Station. Finally, Mr. Rebello and I went to Grant Road Station, and came back to Bandora with Paul and Bonaventure.

In the College, it seems, as soon as the riot commenced, Dr. Barry, Professor of Chemistry, ordered the gates to be locked and brought the students into the rooms and locked the doors. About fifty of the rioters jumped into the grounds and would have entered the College, but that Dr. Prall pointed a gun at them and threatened to fire, at which they all left the grounds. Then the military came and posted themselves all around the College in the crowded streets. Drs. Prall and

Barry brought the students out, engaged trams, and took them to the Fort safe, escorted by some mounted Police.

We do not go to the College to-day, as we do not know how matters are standing there. Yesterday was a memorable day in my life. Though I have had many accidents in my life, yet in none was I so near death as yesterday.

Advice to Writers.

Whatever you have to say, my friend—

Whether witty, or grave, or gay—

Condense as much as ever you can,

And say in the readiest way;

And whether you write on rural affairs,

Or particular things in town,

Just a word of friendly advice—

Boil it down.

For if you go spluttering over a page,

When a couple of lines would do,

Your butter is spread so much, you see,

That the bread looks plainly through.

So when you have a story to tell

And would like a little renown,

To make quite sure of your wish, my friend—

Boil it down.

When writing an article for the press,

Whether prose or verse, just try

To utter your thoughts in the fewest words,

And let it be crisp and dry;

And when it is finished, and you suppose

It is done exactly brown,

Just look it over again, and then—

Boil it down.

For editors do not like to print

Any article lazily long,

And the general reader does not care

For a couple of yards of song,

So gather your wits in the smallest space

If you wish the author's crown,

And every time you write, my friend—

Boil it down.

Notes by the Way.

IN looking over the doings of the Bombay Aloysian Association, we have caught ourselves wishing that our Aloysians in Madras had also such a society. It is true that the 'City of Distances' does not afford many facilities for an occasional social gathering. But, then, they have the Beach Train, which can bring them together from all quarters and let them see more of one another. It is gratifying to hear that former students of the College are doing remarkably well in the several departments they have taken up, and that they are winning fame for themselves and their *Alma Mater*.

Our worthy Minister, Father Baizini, is nothing if not energetic and enterprising. It was due chiefly to him that the Lawn Tennis courts were laid out so well this season after the monsoon. They are now well guarded with lattice-work and a fine durable coir netting. But his most remarkable achievement was to paint the front arcades of the College red. A town in Arizona is occasionally painted red by hot-blooded youths called cowboys. But that is only figuratively. Here it is actual and literal. Another improvement worthy of notice was the substitution of the two new stained glass windows in the sanctuary of the College church for the old weather-stained imitation ones. The new windows are from the firm of F. X. Zettler, Munich, Bavaria. The shields in the centre of each bear the monograms of the holy names of Jesus and Mary.

Colonel E. E. Grigg, Commissioner of Kumaon, in distributing the prizes to the Ramsay Collegiate School, regretfully, but very properly, referred to the habit so common in India of writing anonymous letters and petitions. He characterised these writings as "replete with slanders of every description, . . . the work of mean, despicable creatures who are afraid or ashamed to append their own names." These words are strong, but none too strong to express adequately the sense of indignation which such a practice must arouse. There is scarcely a man in position in this country who has not been the recipient of such productions. It is a habit the more to be deprecated because indulged in by educated students and men, who ought to know how to put their education to better use.—
The Educational Review, January '98.

"The Catholic Marriage Customs of Mangalore" was the subject of a lecture delivered by Mr. C. D. J. Pinto, B. A., B. L., at the Jubilee Club on Sunday, January the 9th. Mr. N. Brito acted as chairman. The purpose of the lecture was to bring about a reform of the existing customs, inasmuch as they involve an extraordinary waste of time, energy and money. Rev. Father E. Fracchetti, S. J., Rector of the College, and Father Bartoli, S. J., were present and endorsed the lecturer's views as to the need of reform. A committee was appointed to draft a scheme by which all extravagance may be done away with. Our people are pronouncedly conservative and cling tenaciously to the old order of things. This is good in its way, but like many other good things may be pushed too far. Pope said something to the present purpose in his well-known lines:—

"In words, as fashions, the same rule hold,
Alike fantastic if too new or old:
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside."

The water of the well of St. Keyne is famed the world over, thanks to Southey, but Bojape, eleven miles north-east of Mangalore, has a spring of water with properties wonderful in their way, though widely different from those of the Cornish well. Rev. B. Aranha, Vicar of Bojape, writes to make known the virtue of his spring and to seek from the readers of this Magazine an explanation of its properties. He says his attention was first attracted to it by the experience he had of its curing an inveterate ringworm by simply washing the part affected in the water. It proved a regular specific for the troublesome pest. Furthermore, he found that no matter how much the water may be muddied it becomes clear in a remarkably short space of time. Its readiness to clear itself of impurities, however, does not extend to bad smells, of which it is peculiarly retentive. So many have received benefit from its waters that it has now a number of frequenters, notably Mr. Ragnathaya (Munsif) and Mr. Palmer. The Bojape schoolboys have found in the latter a spring more to their liking, for when he visits there he does not go empty-handed. He knows well where the seat of empire is in a schoolboy, for last Christmas they feasted sumptuously at his expense. He moreover brought scapulars, rosaries and pictures for every

boy. The eatables were so abundant that the Bojape boys took two whole days to stow them away. Their energies, seemingly, are not often exercised in that way. Not only the children, but their parents also, shared in Mr. Palmer's bounty, for every boy went home with a two anna piece as his contribution to their Xmas merriment. The boys showed their gratitude to their benefactor in a way that speaks well for their Christian bringing up. They presented him with a bouquet of good works. "A month later," Father Aranha writes, "I asked a boy what he had done for Mr. Palmer. He answered me at once that he had already finished the performance of the visits to the Blessed Sacrament, mortifications, rosaries and communions he had promised, and that he continued to do those good works for him still. When I asked another boy what he had done in the way of good works, he told me that he said eight rosaries a day for Mr. Palmer. When I asked him how he could say so many, he answered that he devoted all the time it took him to tramp three miles to and three miles from school every day."

The employees of the Codialbail Press celebrated the annual feast of their Patron St. Joseph, on March 19th. There was High Mass at 7 A. M. in the Codialbail Chapel, the Rev. Fr. P. C. Rosario, S. J., Secretary of His Lordship the Bishop, being the celebrant. One of the press-employees, Mr. Thomas Souza, who is also a well-known member of the St. Cecilia's Choir of the Milagres Church, was engaged with his violin. There was also the General Communion. After Mass all the employees assembled in the Press rooms to offer acts of homage to their Patron with prayers, singing, etc. The statue of St. Joseph was decorated and illuminated in a very magnificent manner for the occasion. At 1 P. M. the employees, accompanied by their esteemed Manager, the Rev. Br. Doneda, S. J., and Br. R. Rodrigues, S. J., went on a trip to enjoy the rest of the day at the casuarina plantations near the Sultan's Battery. Mr. J. M. Soares, the Foreman of the Press, who took great pains in the arrangement of the trip, was unable to attend owing to the illness of his sister.

The memory of Thursday, the 27th of January will long remain green in the minds of the members of the College Sodality, for on that day our annual excursion took place. We were expected to be

present at the Bunder at 7 o'clock, whence we were to go to Thunderbail. About eight o'clock, Rev. Fr. Bartoli, Director of the Sodality, gave the word, and we got into our little boats with Rev. Frs. Baizini and Vandelli, and glided slowly over the waters of the river, amid sweet strains of music. An hour later, we came within the sight of Thunderbail with its magnificent casuarina trees gracefully waving their tall and slender stems in the pleasant sea breeze. As we set foot on this charming spot, we were struck by the solitude that surrounded us. Nothing was heard save the sea rhythmically dashing its heavy billows on the shore with an echo as of thunder. A merry day was spent there in sports and games, and the merriment was increased when we were joined in the afternoon by the Rev. Frs. Rector, Moore, Perazzi, and Mr. Palmer. As night drew her mantle over us, the Rev. Director issued his orders for all to embark in the boats. The day was all too short for us, so fleetly sped the hours. Casting a long lingering look behind on the scene of our innocent revelry, we set out for our boats, which were waiting for us in the river. The sails were soon set, and lighted on our way by the silvery moon, we glided over the waters towards the Bunder, which we gained about eight o'clock. This short account of a most happy day cannot be more fittingly concluded than by returning thanks to the kind Fathers who organized the trip, and to the officials of the Sodality who did so much to make it pleasant.—*L. D'Souza, Fifth Form.*

The 25th of March was the second anniversary of the opening of Our Lady's Home, Kankanady. His Lordship kindly offered to say Mass for the community and patients. During the two years 237 male patients and 133 female patients were admitted into the Hospital. Of these, 19 died, the rest, with a few exceptions, were discharged after complete cure.

The cases treated were:—

Ulcers, abscess, wounds	6	
Bronchitis, Cough or Pneumonia	23	died 1
Diarrhœa or Dysentery	42	" 3
Debility or Dyspepsia	20	" 1
Fever	131	" 3
Typhoid Fever	8	" 1
Hæmorrhage	6	" 2
Heart Disease	4	
Dropsy	12	" 5
Jaundice, Liver or Spleen Complaiant	7	
Phthisis*	17	" 1
Rheumatism and Neuralgia	66	
Sore Eyes or Throat	11	
Mechanical Injuries	17	" 2

* Several cases of Phthisis that were too far advanced to give any reasonable hopes of cure, were dismissed after a few weeks' observation.



OBITUARY.

ALBERT COELHO died in Mangalore, December 15, 1897, in the thirty-second year of his age. He was the second son of George Coelho, Esq., Knight of the Order of St. Gregory the Great. He discontinued his studies in this College in 1887, when he was in the Senior F. A. class. The funeral was largely attended by relatives and friends. He was interred in the family burial place, Codialbail Chapel.

JOSEPH MARY COELHO, an old pupil of St. Aloysius' College, was born in Mangalore, June 3, 1863, and died of heart-disease, January 11, 1898. He was apparently in his usual good health until a few days before his death, and no one foresaw that the life of a man so young and vigorous would be brought to a close so suddenly. Truly, in the midst of life we are in death. He bore his illness with admirable patience and died a very edifying death. There was a large attendance at his funeral, which took place at 5.15 P. M. the next day, when his remains were committed to earth in the nave of St. Francis Xavier's Church, Bijey.

JOHN THOMAS FERNANDEZ left College December last and went to Bombay, where he fell a victim to the Plague and died on February 3rd, in the nineteenth year of his age.

BERNARD PEREIRA Matriculated from this College, December, 1897, and was carried off by typhoid fever, February 10th, in the twenty-first year of his age. He was a member of the Senior Sodality B. V. M. and a Promoter of the League of the Sacred Heart. He will be missed, during the coming season from the College Cricket team, where he was a reliable batsman and bowler, and his deep bass voice is a loss to the College Choir. He had just been appointed teacher in the Lower Secondary Department in the College, and had been only a few days in Class when he was taken with his fatal sickness.

R. I. P.