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## MANGALORE.

### A POSTSCRIPT ON THE HARBOUR.

The justice of the Government has been shown in their having refunded the various charges incurred by the employment of the dredger *Wenlock*, still, by its employment, the Government distinctly admitted the necessity of the work it failed to perform, and from my unscientific point of view, this shows that dredging is the first step towards improving our Harbour, not, however, with a white elephant like the dredger *Wenlock*, but with a handy contrivance like Priestman's.

On April 5 Commander H. A. Street, R. I. M., the Presidency Port Officer, along with the Head of the P. W. Department, arrived here and convened a public meeting to discuss anew the subject of improving the Harbour, and to consider a proposal to run a pier into deep water near the present Custom-house. It could hardly be called a largely attended meeting, if what I hear is correct, that two European representatives of leading firms, the Agent of the British India Steam Navigation Company, and two native gentlemen, one of whom had no English, with two Government representatives, comprised the whole meeting, which lasted fully twenty-nine minutes. After consideration more or less mature the Port Officer's scheme for a pier into deep water in the backwater was accepted for Government approval. I do not know whether the representative of Government in the P. W. D. even saw the formation of our backwater, for he left by steamer the same day. History repeats itself, and again we see the site of the

Custom-house an impediment to schemes which secured the consensus of expert opinion. I grant it is difficult to change what one is accustomed to, but the location of the Custom-house has nothing to do with the reclamation of the Foreshore, the people's wish for permanent improvement and to avoid waste on experiments, the only good of which is the circulation of currency among the poorer classes. For a pier to be of any practical use there must be a channel to it, and for this a dredger is positively necessary; therefore a Priestman's dredger will be in urgent demand, and pier or no pier, would be a valuable property available for constantly recurring needs. Some of my more scientific friends may not see the necessity of a practicable channel for boats to approach the pier when it is built, yet I am inclined to think it might be serviceable, unless they wish the boats to be carried by the coolies, whose occupation would be otherwise in great part gone. But this is an idea too advanced for this place. It might do for America. However, regardless of this, if a pier is built into deep water it is diametrically opposed to the non-interference with the bed of the river and its current, so strongly recommended by Mr. Walsh, the specialist, and surely he should know. I prefer my pierless scheme for the present.

However, the pier referred to has been sanctioned by Government as a provisional structure to meet present requirements. Our Port Officer, Lieut. H. S. Brown, clearly shows in his proposal that eventually it will be desirable to have a pier at the Marine Yard. I am pleased to see a man of his experience apparently agreeing with me as to the direction in which work of permanent improve-



ment should tend. Some Rs. 10,000 are to be devoted to the projected pier north of the Custom-house. Time and the S. W. monsoon will show what value we shall get for our money.

I think I have shown that the people of South Canara have undeniable claims to an improvement of their means of communication with the outside world. I have had a good innings, and although I have tried to follow the Editor's advice to "Boil it down," my ideas being of a doughy stuff have swelled in the process. They are simmering still, but, before they expand too much and boil over, I will proceed to the consideration of another way to improve communications and to increase trade, I mean by a Railway.

## II. THE RAILWAY.

The neglect to improve the Harbour was due less due to Departmental squabbles carried on regardless of the public weal, and to the uncertain policy of Government, yet in the matter of Railway communication the Madras Government has done its best in forwarding our representatives to Calcutta. This is what I hope to prove in the following pages, and I trust I shall not draw out the thread of my reasoning thinner and longer than the staple of my argument.

When I first came to Mangalore in September 1869, the dreadful isolation of the place (although not so bad as it is now without the Regiments) struck me. It was my one idea to improve its communications, and, in 1876, the first chance to represent the matter was afforded by the visit of His Grace the Duke of Buckingham, then Governor of Madras. In a memorial to him I find the following paragraph: "But while calling your Grace's attention to our Harbour, it should not be overlooked that the prosperity of a port is mainly due to the facilities offered for land-transport of goods, consequently a Railway from Mercara to Mangalore would afford easy access to our port for the produce of the District of Mangalore and open out an extensive range of country which at present contains a large and valuable quantity of standing timber, now wasted in consequence of the difficulties encountered in bringing it to a market. Railways, while carrying civilization to the surrounding Districts,

would reduce the cost of the carriage of the felled timber, and establish an extensive trade at this Port. The object of most of the cultivators in the District of Coorg is to clear their lands for coffee plantations, so by establishing a timber trade we should also be enabling planters to bring more land under cultivation. We believe that a project for a Railway from Mercara to Mangalore has been brought under the notice of the Commissioner of Mysore and Coorg by the Planters' Association, and we trust that your Grace's Government, in connection with that of Mysore, will finally put into execution the aforesaid project." Then, taking advantage of the disposition to employ Famine labour, I suggested the digging of canals to connect Mangalore with Hosdroog on the south, and Mulky on the north. His Grace said in reply that as the people were so prosperous, if they would build a Railway with their own money Government would assist them.

Again, in 1888, when Lord Connemara, Governor of Madras, visited Mangalore the people renewed their petition for a Railway, and the matter was referred to the P. W. D. in the Railway Branch, by Order dated November 8, 1888. Subsequently when, in 1890, one of their number was deputed to wait upon H. E. the Governor and Members of Council he was told that "Government would do its best to meet the wishes of the people and that the matter would soon be taken in hand."

In 1892 the inhabitants of South Canara submitted a memorial to the Madras Government through the Collector of the District urging the necessity of a Railway connecting Mysore with Mangalore. Among other things, they urged that (1) the Government had not undertaken a single public work of any magnitude in South Canara, although the District contributed annually not less than eleven lacs of rupees net revenue to the Imperial Treasury; (2) that the development of the important manufacturing industries of Mangalore and the agricultural interests of the District suffered for want of a railway; (3) that South Canara was capable of supplying grain to famine-stricken districts if provided with a railway, and (4) that judging from the existing traffic between Mysore and South Canara, the proposed Railway would be a financial



success. The memorialists proposed three routes, viz., through (1) Sumsay, (2) Charmadi, and (3) the Siradi Ghauts. The Collector, in forwarding the memorial to Government, commented on the two ways of connecting Mangalore with the general Railway system of India, viz., by a coast line connecting with the Madras Railway at Calicut, and by a line connecting Mangalore with the Mysore State Railway. He showed that the coast line to Calicut, hitherto considered chimerical (not disproved yet), was not really so, inasmuch as the line would connect many important towns and villages, and pass through an exceptionally fertile and well-cultivated country, thus securing large passenger as well as goods traffic which would more than compensate for the cost of construction, great though it would be, owing to the amount of bridging that would be necessary. With regard to the line desired by the memorialists he said that "it would prove *much more beneficial* to the District than the other, and its financial prospects much better, for such a line would make Mangalore the outlet to the sea and port of entry for an immense tract of country east of the Ghauts, which would at once increase our Ghaut traffic (already very considerable) *tenfold at least*, both by extending the sphere of South Canara's trade with the country beyond the Ghauts and by developing and increasing its trade with those tracts with which trade is at present carried on, by rendering communication more easy and more rapid." He further commented upon the feasibility of its construction and its prospects from a financial point of view. Of the three routes proposed by the memorialists he was in favour of the Siradi route, and recommended that a detailed examination of it, as well as a cursory survey of the other two, should be made without delay. He was of opinion that, from a financial point of view, the line would be a success, and that as a Famine line it would be exceptionally valuable. The Government transferred the paper to the P. W. Dept. (railway branch), which referred the matter for report to the Consulting Engineer for Railways, who in his note, dated July 5, 1892, recommended that a reconnaissance be made of the Calicut-Mangalore coast line, of the Siradi route, of the Mangalore-Arsikere project, and of a line

from Tellicherry to Mysore, and that a very complete investigation of the financial prospects both as regards passenger traffic and goods traffic of the proposed lines to Tellicherry and Mangalore should be made to enable a satisfactory decision to be arrived at. He was of opinion that, as regards passenger traffic, a line connecting such large towns as Mangalore, Cannanore, Tellicherry and Calicut would be more remunerative than a line running from the coast inland across the Ghauts. He also referred to the scheme of a railway line to Mangalore which Sir Roper Lethbridge, Chairman of the Mysore Gold-Fields Railway Company, proposed to construct from the Mysore frontier near Terekere, to Mangalore, which was in abeyance pending further communication from Sir Roper Lethbridge. The Government, on 20th of August 1892, ordered through the P. W. D. that the reconnaissance of the coast line was at present unnecessary, as it was not in favour of such a line, and ordered a reconnaissance of the undermentioned routes: (1) Mangalore, via the Siradi Ghauts to Hassan, thence to join the Southern Mahratta Railway; (2) Mangalore to Mysore; (3) Tellicherry to Mysore, and (4) Cannanore to Mysore.

The Government also decided to ask the Mysore Government to co-operate with the Madras Government in the matter, the cost being divided between the two Governments according to the mileage. The Mysore Government was accordingly asked through the British Resident, who said in reply that the Mysore Durbar would co-operate with the Madras Government in investigating the alternatives suggested for connecting the Western Coast with the Southern Mahratta Railway system in Mysore, that the cost would be borne by it in proportion to the mileage within the Mysore territory, and that they would provide a small staff for the reconnaissance, which offer the Madras Government accepted and communicated to the Consulting Engineer for Railways for information. It again asked the Mysore Government to state the staff which could be made available, along with details of the programme for 1893-94, and stated that Rs. 10,000 would be provided for the work in the Madras Budget Estimates for 1893-94. In the meantime the Resident in Mysore informed the



Madras Government that Mr. H. Groves, Joint Secretary to the Government of Mysore for Railways, had been deputed by the Mysore Durbar to arrange to carry out the proposed reconnaissance, and he requested that instructions should be issued to the Collectors of Malabar and South Canara to afford Mr. Groves and his staff the necessary assistance and information. He also suggested that, if desirable, the necessary steps should be taken under the Land Acquisition Act to enable Mr. Groves and his staff to enter on any land whilst engaged in the work. The Collectors of Malabar and South Canara were duly directed to render Mr. Groves and his staff all the assistance and information they needed. Accordingly the trial alignment of the Ghaut Section appears to have been completed in 1893.

In November 1892 a deputation from Mangalore waited on H. E. the Governor General during his visit to Mysore, with the view of personally representing the need of a Railway to connect Mysore with Mangalore. This deputation was not received, as it was not proper to receive it in a Foreign State, but H. E. kindly saw them informally.

Messrs. Kirby and Lonsdale, of London, submitted, in 1893, certain proposals to the Government of India for opening railway lines from 1) Arsikere to Mangalore via Hassan, 2) from Hassan to Mysore, and 3) from Anjangod to Erode Junction Station, and were informed that the Government of India were unable to consider their application for the grant of a concession unless they submitted full and definite proposals for constructing, stocking, and working the projected lines. The Government of Madras also received similar proposals from this firm, which were submitted to the Government of India, who communicated in reply the answer shown above, and asked for full information regarding the prospects of traffic on the several sections of the proposed Railway, and regarding the terminus and Port accommodation at Mangalore, particularly with reference to its accessibility at various seasons of the year, and facilities for shipping and landing merchandise from large vessels.

The Madras Government, accordingly, called for

the necessary information through the Board of Revenue and from the Presidency Port Officer, and asked the Mysore Government also for statistics and prospects of traffic on the proposed lines. The necessary statistics in connection with the line to Mangalore were compiled by me, with the assistance of Mr. Hamilton, the late agent of Shepherd's Steamers, whose knowledge of railway matters was invaluable.

These papers were forwarded to the Collector, and by him to the Board of Revenue, who forwarded them to Government with its remarks. The Board concluded its remarks by stating that "the prospects of a line from Mangalore to the Mysore frontier are very favourable, whilst the connection of South Canara with the Railway system of Southern India is greatly to be desired for many reasons."

On the 13th March, 1897, the inhabitants of South Canara submitted a memorial through the Collector to the Viceroy and Governor General of India, in which, after recapitulating the steps taken for many years to secure railway communication, they prayed for a line connecting Mangalore with Mysore. They put forward important grounds in support of their prayer, and showed by figures based on the ascertained traffic for 1893, that the undertaking would result in giving a dividend of four and a quarter per cent. on the gross outlay.

The memorial was forwarded to the Government of India by the Madras Government, who informed the memorialists that the project of Railway extension from Mysore to Mangalore was under consideration by the Government of India and had been supported by the Madras Government. The latter again informed the memorialists that the Government of India had favourably considered the project of a Railway from Arsikere to Mangalore, and that Messrs. Kirby and Lonsdale, its promoters, had been so informed.

The Government of India in its Notification, No. 416 of November 27, 1894, published in the *Fort St. George Gazette*, dated November 13, '94, ordered the survey of the Railway line from Arsikere to Mangalore via Hassan. The Consulting Engineer for Railways (Madras) asked the Collector of South Canara to forward to him for publication



in the *Fort St. George Gazette* a draft Notification under Section 4 of Act 13 of 1894 empowering the survey party to enter upon lands, etc., which Notification was forwarded to him accordingly and published under orders of the Madras Government.

In pursuance of the Government of India Notification the line was partly surveyed and a detailed Report submitted by Mr. Gilchrist, Engineer-in-Chief of the Arsikere-Mangalore Railway Survey, in which he established a return of one per cent. on the amount spent on the project. The Report was accompanied by a note by the Consulting Engineer for Railways (Madras).

The Madras Government, in reviewing the Report, observed that the data on which the estimates of traffic are based were very meagre, and it was the opinion of His Excellency the Governor-in-Council that the prospective benefits to be gained by the Mysore State, which has no port within a reasonable distance connected by rail, and the future advantages to the South Canara District and the coffee estates served by the proposed line, cannot be adequately gauged by the present traffic, which would be greatly developed by the railway. The Madras Government submitted the Report, plans, and estimates to the Government of India with the further opinion that "the completing of the Survey with a further examination of the prospects of traffic is justified by the enormous importance of the line to the Mysore State," and the suggestion that "that State might be reasonably invited to bear its proportion of the cost of the Survey if the concession granted to Messrs. Kirby and Lonsdale for one year had lapsed."

In October 1895 the merchants and landlords of Kasergode Taluq in South Canara District, and of Chirkal Taluq in Malabar District, submitted a memorial to the Madras Government praying for the extension of the Calicut and Cannanore line to Beliapatam, which was forwarded to the Agent of the Madras Railway. About the same time the inhabitants of Udipi Taluq submitted a memorial on the same subject, and the people of South Canara appear to have again memorialized the Government of India through the Madras Government on the subject of the extension of the Railway to their District.

The last occasion on which the Railway was placed before the Government was when H. E. the Right Honourable Sir Arthur Havelock, our present Governor, visited us in October 1896, when, after going over all previous points, the suggestion was made of feeder lines from Saklaspur as a centre, to Sidapur (Coorg), distant about 45 miles; and to Koppa, 33 miles. An assurance was given by the Coorg Planters' Association that twenty-five to thirty thousand tons might be looked for from Coorg alone. Since this the Government have made an allotment for Survey for 1898-9. I have hopes that His Excellency who, I am given to understand, while Governor of Ceylon initiated a railway in that island which had a far less promising prospect than ours, and which has since become a signal success both financially and practically, will succeed in obtaining for us the boon we have so long desired.

Many of the readers of this Magazine may not have had their attention drawn to the natural expansion of trade by the introduction of railways. In illustration of how traffic is increased by the introduction of railways, we have a good example in the Cape Government Railway Statistics. The revenue from railways, which was £1,200,000 in 1887, rose to £4,100,000 in 1896. The tonnage carried in 1887 was 350,000, while in 1896 it was increased by one million tons. Passenger traffic in like manner rose from 2,200,000 to 8,000,000. Figures such as these illustrate in a striking manner the wonderful increase of traffic and abundantly justify the prosecution of railway enterprise. This illustration relates to districts in which but little traffic existed prior to the introduction of railways, so that the non-existence of traffic sufficient to support a railway hardly forms a criterion as to its ultimate success both from a popular or a financial stand-point.

After all the local efforts to impress upon Government the necessity of preserving, if not extending, our legitimate trade with Mysore, which has been ours from time immemorial, a suggestion has been made—I presume in the interests of the Madras Railway—to connect Tellicherry with Mysore by a direct line, and to have a coast line from Tellicherry to Mangalore. The former will ruin Mangalore by taking off the coffee, its great staple of trade



with Mysore, while the latter will do little for trade, and at best will only serve as a convenient means for Government servants to visit Mangalore and for Europeans to seek the salubrity of other climes. This scheme is however only in the embryonic stage of suggestion. We need not worry over it for the present, for we can console ourselves by the knowledge gained by repeated experience that works that had gained even the sanction of Government have never been carried out.

I have done my poor endeavour, in a disinterested and unbiassed fashion, to promote the prosperity of our District. So many years of effort have not yet seen any satisfactory result. The reason, I am inclined to think, lies in the fact that we are too far from Madras to demand much attention. Surely a place deemed of any importance would hardly have had four changes of Collector during one year, and its Doctor employed for the major portion of the year away on other work. What are our City Fathers doing? Not a single improvement has been made in the Town that shows any interest or public spirit since the Webster Market was built. But where is the Sturrock Fountain, and where the Wenlock Tower for the Hospital? If our Municipal affairs are managed in such a Sleepy-Hollow way we cannot well blame outsiders for neglecting us.

(To be continued).

E. B. Palmer.

#### FOREWORDS.

The years flit by and fainter grow the traces  
Of joy or grief the heart was doomed to know;  
Dimmer in memory's mirror grow the faces  
Of friends that met long years ago.  
O 'tis a rare delight of grateful Knowledge  
To keep on record and recall to mind  
The close-knit comrade-bands of school and college,  
The thousand days of bliss now left behind.  
Like golden links of one long chain unbroken,  
May these fond records bind together still  
The fleeting years, the distant hearts in token  
Of lasting love and of great goodwill.

Joseph Saldanha.

#### THE FIRST ENGLISHMAN IN INDIA.

FATHER THOMAS STEPHENS, S. J.,

*Apostle of Salselle.*

In a series of historical sketches of the worthies of Catholic Canara, the first place must in all fairness be given to Father Stephens, the zealous missionary of our Catholic forefathers. The following sketch of his life and work in India will, I trust, make him better and more widely known to the many thousands of Christians who owe him the precious gift of the Faith.

#### I. A SKETCH OF HIS LIFE.

Thomas Stephens was a member of a respectable family of Bulstan, Wiltshire, then in the old diocese of Salisbury, where he was born about the year 1549. His father afterwards removed to London, where he became a merchant; hence his son became imbued with mercantile notions which had a far-reaching effect, as we shall afterwards see. We know little of his early life beyond the fact that he received his education at New College, Oxford. How he was converted is not known; perhaps the example and virtues of Blessed Edmund Campion and several other Oxford students had determined him. Soon after leaving Oxford he attached himself to Thomas Pounce, a man whose romantic career, first as one of the curled darlings of Queen Elizabeth's Court, and afterwards as the heroic confessor of the Faith who endured thirty years of imprisonment in ten different English dungeons, is one of the most interesting episodes in the history of the struggle for the old Faith of England. Pounce and Stephens seem to have been both inflamed with a desire of entering the Society of Jesus through the perusal of the accounts that came to their hands of the Indian missions. Their common aspirations and similarity of tastes brought them often together; and when the trials of the English Catholics were daily growing worse and worse, Stephens found a ready asylum in his friend's house. However, for the greater safety of both, they agreed that Mr. Pounce should appear abroad as the master, and Stephens in the habit and employ of his servant. This strange rôle they assumed as a blind to the Pro-



testant pursuivants and priest-hunters who watched with a thousand eyes the foot-steps of well-dressed Catholics, that they might arrest such as seemed to be in good circumstances, and enrich themselves out of their substance.

Poude and his self-styled servant lived together for nearly two years, when impatient of further delay in the accomplishment of an object which had ever been so dear to their heart, they resolved to leave their affairs to chance, and break through all the hindrances that were keeping them back. Collecting together what ready money they could raise by the sale of such things as they had at hand, they held themselves in readiness to seize the first opportunity of secretly leaving England for Rome. God, however, had other designs on his servants. Poude was betrayed to the Queen's officers by the very man in whose house he was then staying, and doomed to thirty long and tedious years of incarceration and chains.

Thus left to himself, in 1575, Stephens made his way alone to the Eternal City, there to lay before the General of the Society of Jesus his long-cherished desire and his humble petition to be admitted among his sons. A similar request he made on behalf of his friend Poude, but it was only three years later that the prisoner for conscience' sake succeeded in gaining admission into the Society. Stephens received a favourable answer and was enrolled among the novices in the Roman Novitiate of Sant' Andrea on October 20, 1575. He had for companions in the novitiate many of his fellow-countrymen and Oxford associates, such as William Weston of Canterbury, John Lane of Corpus Christi, Robert Parsons of Balliol, Henry Garnet, the future martyr, and Giles Gallop. Blessed Edmund Campion had just finished his noviceship.

The fervent novice longed for the distant Indian missions of which he had heard and read such wonderful things. He expressed to his superiors his ardent desire to go thither, especially as there was a prospect of martyrdom for the Faith there, which exile from England had denied to him at home. Having, therefore, completed his two years of novice-life and studied some philosophy and theology he once more begged for the favour of

being sent out to India. Father General Everard Mercurian granted his request. He was in all probability raised to the priesthood before leaving Europe or shortly after his arrival in Goa. From Rome he was sent to Lisbon where he embarked on board one of five ships bound for the East Indies. He left Lisbon on April 4, 1579, and after a voyage full of fears and hopes reached Goa the Golden in September or October of the same year. On reaching the longed-for land, the young missionary wrote home a quaint description of the wonderful voyage of six months, together with his first impressions of India and its peoples. This precious document, dated November 10, 1579, is still preserved in the National Library of Brussels and is printed in Hakluyt's *Collection of Voyages*. A peculiar interest attaches to the manuscript as coming from the first English Jesuit sent on the Indian missions, and the first Englishman known to have reached India *viâ* the Cape of Good Hope\*. An additional interest attaches itself to it for the reason that it was due mainly to his letters that the hearts of his countrymen were fired with a desire to share in the wealth which India was then pouring into the hands of the Portuguese. We can easily imagine the impression they made as they were passed from hand to hand among his father's commercial acquaintances, written as they were by one whose knowledge of business gave them a special value.

Father Stephens, or Padre Estevam as he was henceforth to be known, was for a time Minister of the Professed House at Goa, then Rector of Salsette College for five years and temporary Socius to the Visitor. His forty years of labour in India were spent chiefly in Salsette, a peninsula near Goa, cultivating its Brahmin Catholic community. So beloved was he by his people, and so zealous was he to

\*"The first Englishman who actually visited India was Thomas Stephens, in 1579, unless there be any foundation in fact for the statement of William of Malmesbury, that in the year 883 Sighelmus of Sherborne, being sent by King Alfred to Rome with presents to the Pope, proceeded from thence to the East Indies to visit the tomb of St. Thomas at Mylapore (Mailapur, also called Saint Thomé, a suburb of Madras), and brought back with him a quantity of jewels and spices. Stephens was educated at New College, Oxford, and was Rector of the Jesuits' College in Salsette; his letters to his father are said to have roused great enthusiasm in England to trade directly with India."—Encyclopædia Britannica, Vol. XIII., Article *India*.—(Editor's Note).



labour for the good of souls, that his Superiors never ventured to deprive Salsette of the benefit of his ministry for any length of time. Two years after our missionary's arrival Blessed Rudolf Acquaviva and his four companions of the Society of Jesus won the palm of martyrdom at Cuncolim, near the College of Salsette, a distinction which Padre Estevam came near sharing. But it pleased God, for His own wise ends, to appoint him in place of a short and violent death by the sword, a long and toilsome life of labour in His vineyard.

The forty years spent by Padre Estevam in the ministry were years of ceaseless toil. Following the example of the Apostle of the Gentiles, he made himself all to all men in order that he might win all to Christ. And so much did he endear himself to all by his noble qualities of head and heart, that we hear of English Protestants coming to him for counsel and comfort, and asking his services on behalf of his countrymen. In 1583 Mr. John Newberry and Mr. Ralph Fitch and other English merchants made their way by Ormuz to the East Indies in quest of fortune, and came to Goa where they soon attracted the unfavorable notice of the Government. The Portuguese authorities, jealous of the intrusion of foreigners, found some pretext for throwing them into prison. A system of exclusion was then the order of the day, some parallels of which exist even in our own times when the principle of free trade and the comity of nations have done so much to change the old order of things. This line of conduct had then, no doubt, some justification, and may have been after all but a way of paying off old scores. Only a few years previously, as Father Stephens tells his father in the letter alluded to, "an English ship, very fair and great, had set upon the Portuguese ships with a few shots, which did no harm." Be that as it may, the missionary was sorely grieved to hear that his countrymen were in durance vile, and being already a man of influence, he exercised his good offices on behalf of them and procured their release. This was not the only occasion on which the interests of Englishmen were so well served by the good missionary. In a petition addressed from prison to James I., Thomas Pounce thus speaks of his companion of bygone days: "Fr. Thomas Stephens

these thirty years since a famous preacher of the Society at Goa, where their colony of St. Paul's is at the East Indies, of whose great favours there showed to many of our English Protestants there sometimes arriving, they have in the history of their navigation given good testimony." Nor was his benevolence limited to his countrymen and friends, but extended itself to all Europeans who were in need. M. Pyrard de Laval, a French traveller, testifies to his charity when he was in prison in 1608. But there is no doubt that he was above all, during the long years of his stay in India, an apostolic man. Like many an other member of his Order, his life was a ceaseless round of labour, prayer and study. He esteemed it a great good fortune to spend himself and to be spent for the welfare of souls, and urged by the charity of Christ, he thirsted to lay down his life for the millions of unbelievers he saw on all sides of him. As day after day, he saw his little Brahmin community grow in spirit and in numbers, and that the chances of martyrdom were but small, he turned his thoughts to other ends. He sought for means of perpetuating the good that God had been pleased to work in his ministry, and applied himself to the task of writing books and pamphlets for the benefit of his brethren that were to follow him in the apostolate, as well as for the edification of the faithful entrusted to his care.

Of the works left us by Fr. Stephens, his *Puran* must by every right be considered to be his *opus magnum*. This alone would be enough to entitle him to a high place in the history of Indian Literature and to the undying gratitude of our Catholics. It deserves to be ranked alongside of the classical works of De Nobili and Beschi, and it is no surprise to see it eulogised in a volume of Baumgartner's *Geschichte der Weltliterature* (Universal History of Literature). The *Puran* is mentioned as 'a remarkable poem on the Life of Christ in 11,000 stanzas written in the Konkani language by Father Thomas Stephens, S. J., a countryman and contemporary of Shakespeare.' But praise of a far higher order it is to say that it has been in the providence of God, the guide, philosopher and friend of the Catholics of Mangalore during most calamitous times. While over sixty thousand of our forefathers were being ruthlessly hurried away



to an ignominious captivity in Seringapatam, the recital of the *Puran* served to keep the band of exiles true to the Faith. At sundown, when weary and footsore they laid themselves down to rest their limbs, they rehearsed as best they could the pathetic lines that tell of the Saviour's sufferings and death on the Cross, and sadly must their minds have turned homewards to the family circle gathered for night prayers intermingled with the sweet strains of the *Puran*. Even nearer our own times, Dr. Buchanan, an English tourist, passing through Catholic hamlets in Canara, has recorded the pleasant effect of this happy combination of prayer and music in the family gatherings. In the days of the captivity, under hardship and home-sickness, it was again the *Puran* that soothed them and solaced them and taught them loyalty to the Faith of their fathers. A work of such profound interest to us deserves to be dwelt upon more at length. This I hope to do in a future number of the *Mangalore Magazine*, when also I shall give a brief account of Father Stephens's other writings, religious and literary.

It was in 1619 that the long and useful career of Fr. Stephens drew to a close, and full of merits and years at the age of seventy, he went to his reward, and was probably buried at Rachol, the present Archiepiscopal Seminary of Goa. Great was the grief of his Catholics and unfeigned their mourning, which we are told was of the kind with which Israelites mourned their patriarchs. And now after the lapse of three centuries and a half we see "one of the largest and most pious Christian congregations of those days," spread over Goa, Canara, North and South, Malabar, and Mysore. Like unto the grain of mustard seed, it has shot out great branches, but wheresoever there is a homestead of the sons of Salsette, there shall ever live the memory of Padre Estevam, their Father and Apostle. He was the only English Jesuit, as far as can be ascertained, who ever worked in the Missions of India before the Suppression of the Society in 1773. What was India's gain was England's loss, for it seems that his fruitful labours gave Cardinal Allen (1532-94) a plea for protesting that Englishmen should not, when so much needed at home, be devoted to foreign missions.

D. Fernandes, S. J.

MARIA PLENA GRATIA.

O Mary, thou art all too great for words  
Of man to tell thy glories; thou art rapt  
So far beyond all creatures, and so clad  
Around with God's own light unspeakable,  
Not all the words of men can fittingly  
Express, nor thoughts conceive thy splendour. Thou  
Wast chosen of the myriad multitudes  
Of high and holy, bright and pure, and good,  
As highest, holiest, brightest, purest, best.  
The mind of God through all those endless years  
Of æons infinite did not conceive  
Thy peer of creatures. Lofty cherubim  
And seraphim whose blissful office is  
To love, archangels, angels differing  
Each from other in all grace of form  
And glory of high majesty and power,—  
All these nigh thee, were as the glow-worm's spark  
Beside the blinding brightness of the sun.  
And thy pure human loveliness of form  
But imaged forth thy fairest soul within.  
No earthly gracefulness was e'er like thine,  
For what is beauty in whomever found  
But the Creator's shadow? Who like thee  
Could mirror forth thy Maker who had gazed  
Throughout all time on thee and thought  
With rapture of the day He should show forth  
In thee the crown and climax of His power?  
Yes, Mary, thou art lost to human view  
Enwrapped and folded in that awful light  
That e'er surrounds the throne of thy great Maker;  
Thou'rt nearest, dearest, likest to Himself.  
Such wert thou in thy peaceful Eastern home,  
The godly child whose being knew no taint  
Of the foul canker of that primal sin  
Which breeds corruption. And thy loveliness  
Unfolded day by day, e'en as the rose  
Unfolds, till Heaven stood mute in reverence,  
And God, thy Father who had thought and wrought  
To deck thee as the Queen of all His worlds,  
Enamoured of thy grace and goodness left  
His throne above to nestle at thy breast!  
And then, stupendous miracle! was seen  
God, man—the daughter, mother, maid and spouse.—  
Our words are vain to speak the ways of God.  
The vision reels to gaze on Mary's greatness.  
Enough! she is our mother, who can doubt  
Her power and love? O Mary, Mother, Queen  
Of all God's worlds, think of us thy sons.

M. W. S.



MEMORIALS IN MANGALORE OF A  
DISTINGUISHED COLLECTOR OF KANARA.

Not many of the readers of the *Mangalore Magazine* find opportunities to visit the European cemetery in Mangalore. But it is a place worth a visit, and whether as moralist, artist or student of the past one may spend a most profitable hour in that resting place of the dead. With its numerous and beautiful monuments and inscriptions what a striking contrast it presents to our dreary native cemeteries, which have witnessed many gorgeous and pompous funerals but can boast of so few decent monuments; for our people are so extravagantly fond of passing shows and pageants that they can ill afford to spend money on anything to perpetuate the memory of their dead. This is by the way. Let us at once, without dwelling on the various beauties and objects of interest in the European cemetery, proceed to one of the most conspicuous and interesting monuments in it which hides beneath it the remains of one who did more than anybody else to bring order out of the chaos caused in Kanara by the devastations of Tippu Sultan. The inscription on this monument, which a friend of mine has been kind enough to send me, runs as follows:—

“Sacred to the Memory of the Honorable Michael Thomas Harris, second son of Lord Harris, and for many years Collector and Magistrate of Canara. He was born on the 13th of September 1783 and departed this life on the 17th of May 1824, aged 40 years and 4 (*sic*) months, universally respected and esteemed.”

Mr. Harris was indeed universally respected and esteemed, and to judge from the deep reverence with which his memory is cherished by all the old natives of Kanara it would seem he was a man of distinguished qualities. Unfortunately for our people Mr. Harris was cut off in the flower of his life. Leaving as he did his remains amidst those by whom he was so much loved he left also the name of his family seat in Kent as a memento of his services in the word “Balmatta,” the name of the well known hill in Mangalore. I have it on the authority of many old residents of Mangalore that *Belmont* was the name given by him to his house, which

stood somewhere near the present Basel Mission Printing Office in that town. And it appears that Belmont was also the name applied by the people to the hill on which the house stood. How the word “Belmont” was converted into “Balmatta” can be explained as follows: It is a well known fact that the two Dravidian languages, Kanarese and Tulu, which are the vernaculars of Kanara, dislike consonantal endings. The vowel *a* was accordingly added to “Belmont.” But then the nasal sound *n* in “Belmonta” had an unpleasant ring about it, and it was therefore assimilated to the next sound *t*. Thus we had at first “Belmotta” for “Belmont.” The change from “Belmotta” to “Balmatta” was effected by another process of assimilation which is easy to explain. The sound *a* is broader than either *e* or *o*, and is easier to express than either. Hence there was a tendency among the people to assimilate the vowels *e* and *o* to *a*, the last vowel in “Belmotta,” and in process of time we had “Balmatta” for “Belmont.” Thus it will be seen that the distinguished Mr. Thomas Harris, our once noble Collector, left among us not only his remains and the inheritance of his great services, but also the name of his English home.

By the way, I may mention here two other theories in regard to the derivation of the word “Balmatta.” The one is that it is a compound of the words *Bala*, a Tulu word meaning big, and *mata* a Sanscrit word meaning a convent of religious or a temple, and that the words *Bala mata* being used with reference to the Protestant church were also applied to the hill on which the church is built. This theory, however, appears to be at variance with the actual facts. For firstly, the church, I understand, has never been called *Bala mata* either by the Christians who have been congregating in it or by other people. Secondly, the hill on which the church stands had for a long time been called as at present before the Basel Mission was opened in Mangalore about 1850. The other theory is that Balmatta comes from Bell-mount, that is, as some would explain, a mount or hill shaped like a bell, or as others would say, the hill which can boast of the bell in the Protestant church, the beautiful sound of which can be heard at a long distance. But these derivations appear to me to be rather far-fetched; for has it ever occurred to any close or casual observer that Balmatta hill has any resemblance to a bell,



or is there anything so striking in the bell of the church that people should connect it with that hill? I leave it to the readers of the *Mangalore Magazine* to decide which of the above three derivations is the true one. But it is clear to me that both history and philology point to the name of the family seat of our former distinguished Collector as the source of the word "Balmatta."

*A Student of Monuments.*

### AN ALPHABET FOR KONKANI.

*(Continued).*

All the existing alphabets of the world originally consisted of pictures which represented objects or ideas: for instance, a small circle with a dot in the middle represented the sun, the light, or other kindred notion among the ancient Egyptians. Those pictures were afterwards gradually used to represent syllables and then, after a slow process of evolution, single sounds. As denoting sounds, in order to facilitate easy learning as well as quick writing, an alphabet should satisfy the following conditions:—

- (a) it must possess letters to transliterate each and every single sound of the language,
- (b) no sound must have more than one letter to denote it,
- (c) not more than one letter should be used at a time to transliterate a single sound, and
- (d) more sounds than one pronounced together should be represented by separate letters.

The Roman alphabet as pronounced in Italy, its original home, and as elaborated by Lepsius answers the above-mentioned tests as well as any other alphabet of the world. The following letters represent all the sounds in the Konkani language and are arranged on the Lepsius system of transliteration. The italicised letters in the bracketed words against some of the letters indicate their pronunciation.

#### VOWELS.

a (*aram* = wire), ā (*hamāl* = manchild-bearer),  
 ă (*ătmo* = soul), e (*keleñ* = plantain), ē (*tēra* = thirteen), é (*véta* = goes), ê (*êk* = one), i (*tin* = three),

ī (*ūt* = manure), o (*moŋo* = stout), ō (*mōrn* = death),  
 ó (*órómb* = origin), ô (*môg* = love), u (*uzo* = fire),  
 ū (*ūt* = rise), ñ (*beleñ* = crop).

#### CONSONANTS.

b, bh, d (*ladai*, fight) = d, dh = dh, f, g = j,  
 gh = jh, h, k = c, kh = ch, l (*fol*, fruit), m, n (*nal*,  
 gun-shoe) = n, ng = n, p, ph, r, ś (*šer*, seer), s (*sang*,  
 say), t (*ut*, rise) = t, th = th, y, z (*zād*, heavy).

It may be objected that the alphabet here drawn up is defective as compared with the Devanagiri or Canarese in that it contains no single letters to represent

- (1) the sounds *ei* and *ou*,
- (2) the aspirated sounds of the consonants  
*k, g*, etc. *i. e.* the sounds *kh, gh*, etc.
- (3) the nasals of *k* and *g, c* and *j*,
- (4) the vocalized *r* and *l*.

As to the sounds mentioned under (1), (2) and (3) it would seem that they are double sounds pronounced together and that it is rather an advantage than otherwise to have them separately transliterated. The vocalised sounds of *r* and *l* do not appear to exist in Konkani, but if they do exist they could be denoted by the same letters with a stroke over them thus, *r', l'*. We have no reason to feel ashamed of making use of strokes and other such means to modify the letters of the Roman alphabet for the purpose of transliteration, since a large number of letters in the Devanagiri alphabet itself are formed by means of additions of tails, strokes, dots, etc. to a few original letters.

Even admitting the few apparent defects of the Roman alphabet as modified above, the universal use of that alphabet by so many civilised nations and its greater accessibility to all Konkani-speaking communities than the Devanagiri alphabet, render it a more convenient and suitable means for transliterating the sounds of our language than any other alphabet.

In conclusion I appeal to all sympathising with the movement for cultivating our tongue to use their best endeavours to induce all the publishers of Konkani books, journals, and newspapers to adopt the Lepsius system in printing them for the reasons stated above.

*Alpha.*



## OUTLINES OF THE HISTORY OF KANARA.

(Continued).

11. The earliest kingdom in Kanara of which we have authentic records was that of Banavasi, once a magnificent city but now a small village in the Ankola Taluka, North Kanara. Banavasi (variously written as Bannawassi, Banavase, Banause, Vanavasi) is derived from the Sanscrit word *bana* or *vana*, a forest and the Kanarese word *basi*, a spring, or the Sanscrit word *vasa*, a residence, and was also called Jayanti, which is identified by many writers with Vaijayanti, mentioned as a great city of Western India by various ancient Sanscrit writers. Banavasi can indeed boast of great antiquity and ancient celebrity. The forests in the midst of which this city was lying are supposed to have given their shelter to the Pandavas during the twelve years of their banishment. Banavasi was the city which the Buddhist teacher Rakshita visited in the third century B. C., after the great Council held at Pataliputra. The place is mentioned under the name of Banausi by Ptolemy in the second century A. D. From an inscription found in a temple of Banavasi and one on a pillar at Mahavalli in the Shikarpur Taluka, Mysore, it appears that a king named Haritiputra Satakarni, of the Vinhukadatu or Vinhupaduchutu family of the Manavya *gotra* or clan, ruled in Banavasi about the second century A. D.\* This family was possibly a member of the Andhrabritya or Satvahana or Salivahana dynasty that ruled in the Dekkan from about 73 B. C. to 133 A. D.

12. The first dynasty of kings from which we can trace an almost unbroken chain of dynasties that held sway over Kanara, is that of the Kadamba kings of Banavasi, whose date may be fixed about the sixth century A. D. Before however proceeding to the history of the Kadamba kings, it would clear our ground to a great extent to give here a list of the dynasties of kings and of their feudatories that ruled in Kanara from the earliest times known to the year 1799 A. D.

\*The Dynasties of the Kanarese Districts, by Dr. Fleet, published in the Bombay Gazetteer, Volume I. pp. 277-279.

DYNASTIES OF OVERLORDS.	DYNASTIES OF FEUDATORIES.
I. The Satvahanas or Salivahanas or Andhrabhrityas (73 B. C. to 133 A. D.).	
II. The early Kadambas (4th to 6th century A. D.).	
III. The Western Chakulyas of Badami (578—767).	The Kadamba Kings.
IV. The Rashtrakutas of Malkhed (754—973).	The Humchu Chiefs. Bairasu Wodears of Karkal.
V. The Western Chakulyas of Kalyani (973—1189).	
VI. The Hoyasalas of <sup>Dwara</sup> Dora-samudra (1103—1310).	Bhatal Pandya.
VII. The Yudavas of Devagiri(?) (1310—1312).	
VIII. The Vijayanagar Kings (—1565).	The Chiefs of Sonda, Honore, Bhatkal, Ghar-sapa, Barcelore, Bairasu Wodears of Karkal, Chief of Bangal, and others.
IX. The Ikkeri or Bednore Rajahs (1565—1760).	
X. Hyder Ali and Tippu Sultan (1760—1799).	

13. A history of the dynasties of Kanara would be incomplete without a brief account of its religions. A Hindu is nothing if not religious. His religion is deep-seated in his heart and based on a highly complex system of philosophy. Hence religion has played an important part in the rise and fall and power of dynasties in India. In Kanara we first come in touch with the old Dravidian religion, whose principal feature was demon-worship, or worship of spirits, generally spirits of deceased ancestors who played while in this world an important part in doing mischief or good. Essentially a hilly country, lying between the high Ghauts on one side and the vast ocean on the other, Kanara, with its hills, valleys, rivers and forests would appeal strongly to the imagination of any people, and its early settlers, the Dravidians, must have found the country teeming with demons, whether they were actually existing or only imaginary. Thus it happens that demon-worship, or a belief in demons, has a stronger hold on the lower classes of the people of Kanara than on any others in Southern India. With the invasion of Kanara by



the Aryans, the old Dravidian religion became leavened with the Brahminism of the day, the principal features of which were, (1) the caste system, (2) a complex ritual, (3) the mystic doctrines about Brahma the Creator—not the Creator in the Christian sense, but “who is all that exists”—and about Creation, which is summed up in the following words of the *Upanishads*:—

“Who knows from whence this great creation sprang?

He from whom all this great creation came,  
Whether his will created or was mute,

The Most High Seer that is in highest Heaven,  
He knows it or perchance He knows not,”

and (4) “the twofold doctrine of *Karman*, *i. e.* the act by which the soul determines its own destiny, and *Panurbhava*, *i. e.* successive re-births in which it undergoes its destiny.” But Brahminism had a short-lived existence in Kanara; for about the beginning of the Christian era a wave of Jainism swept over the country from above the Ghauts and all but exterminated the old Aryan religion. The Jain religion in common with Buddhism taught that *Nirvana* can be attained only by purity, detachment, self-denial and universal love and pity; it did not, according to some, recognize the existence of one Supreme God; it enjoined the worship of *Arhats* or *Siddhas*, *i. e.* the spirits of perfect men, and it rejected the divine origin of the Vedas. On the other hand it shared with Brahminism the caste system and the worship of the Brahmin gods, but as subordinate to its own *Siddhas*. In a country like Kanara, where spirit-worship had been so deep-rooted, Jainism with its *Arhat*-worship found a natural soil and flourished long. Brahminism had however never become extinct. Profiting well by its misfortunes, it evolved a new system of religion and worship—a combination of old Brahminism, the worship of the mighty men of the past as incarnations of the Deity, and the ascetism of Buddhism and Jainism, a combination which suited the new tastes and wants of princes and people, and was welcomed everywhere. While it was sweeping out Buddhism in Northern and Central India, it was making new acquisitions in Western India from among the Jains by converting princes and the people. This revival of Brahminism may

be fixed about the 6th century A. D., and from the beginning of the 12th century it became the predominant religion of Kanara. The two great reformers who have exercised great influence in moulding the character of modern Hinduism and in its propagandism in Kanara are Sankaracharya, a Shaivavite teacher who was born about the end of the 8th century in Malabar and who founded the Sringeri Matha in Mysore, and Madhavacharya, a Vaishnavite teacher who was born about the end of the 12th century A. D. at Kalianpur in the Udipi Taluka. Sankaracharya was an advocate of the *Advaita* (*a+dwi=two*) or non-dual philosophy, that is, that spiritual existence only is real, that the human soul is one with the divine essence, and that absorption with the Divinity can be obtained by constant renunciation of material pleasures. Madhavacharya on the other hand taught the *Dvaita* or dual philosophy, that is, that matter and spirit are separate existences, that the soul is not absorbed in the divine essence, and that the highest bliss can be attained by the practice of virtue.

14. While these revolutions were taking place in the Hindu religion, Mahometanism with its motto “One God and Mahomet His Prophet,” established itself on the coast as early as the 8th century A. D. as a result of the settlements of the Moorish and Arabian merchants or immigrants; and Christianity, which from the evidence of *Cosmos Indico Pleustes* existed at Kalianpur as early as the seventh century A. D., has been spreading extensively since the Portuguese came to India. In order to distinguish the tenets of the Christianity taught by the Catholics from those of the various sects of Hinduism and to indicate their possible influence on Hindu thought it may well to mention here the chief points of Catholic Christianity:—

- (1). There is one, almighty, infinitely wise and merciful Personal God, who created the whole universe and man.

It may be noted that Madhavacharya was born and bred up in the midst of the Christian community of Kalianpur, and his theistic principles, his doctrine of the Incarnation and his moral code may possibly be traced to Christian influences. If this be true, he misap-

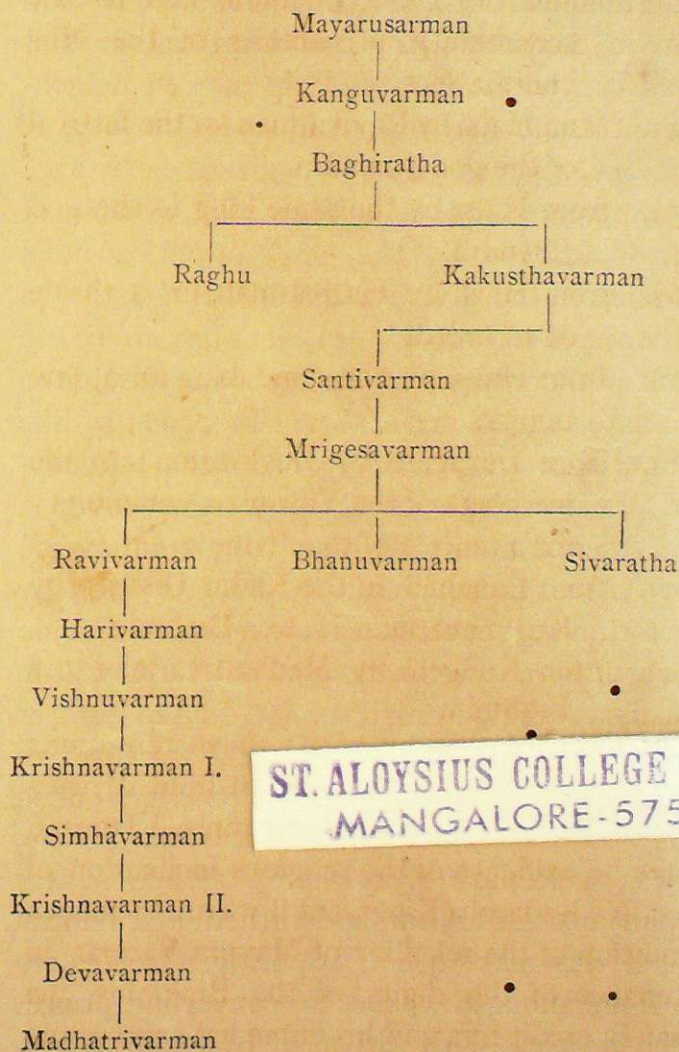


- prehended the fundamental principle of the Christian doctrine of the Incarnation.
- (2). The first man Adam had been endowed with our now natural powers as also *supernatural powers*, and obedience to God's laws in this state entitled him to a *supernatural reward* in the next world. But by sin he lost for himself and mankind the supernatural powers and the title to supernatural reward.
- (3). God sent His own Son incarnate as man to redeem us and to restore to us what Adam lost. By accepting Christ as our Saviour and by obeying His commands we shall be saved. Without this condition our actions, however good and whatever their *natural reward* in this and the next world, cannot have a *supernatural merit* in this or the next world.
- (4). The truths and laws of our divine religion have been revealed to us, but as this revelation is communicated to us by very imperfect instruments—for instance, by written language which is capable of various interpretations, and by institutions which in ordinary course undergo change—and for other reasons, God has left us in the One, Holy, Catholic and Apostolic Church a safe depository of His religion and an infallible authority to interpret the truth. Otherwise revelation would defeat its own object.

#### THE KADAMBA DYNASTY.

15. The founder of the Kadamba dynasty was Mayurasarman or Mayuravarman. He is said to have been born of a drop of perspiration of Siva which fell upon a kadamba tree, and to have had three eyes and four arms and to have been surnamed *Trinetra Kadamba*. From another tradition it appears that the ancestors of Mayuravarman belonged to a family of Brahmins, Hariputras of the *Manavya gotra*, who always planted the kadamba

tree near their house and were therefore known as the Kadamba family. Mayuravarman, a Brahmin of the Brahmins, eager to establish the physical as well as intellectual superiority of the Brahmins over other people, rose in rebellion against the Pallava kings who reigned at Kandu or Conjevaram. The wily king of the Pallavas, in order to get rid of this dangerous man, made a grant to him of the territory on the shores of the Western Ocean, over which he exercised a very doubtful or no sway, somewhat in the manner of Menelik of Abyssinia appointing the Prince of Orleans and Leontieff Governors of the Equatorial Province of Ethiopia, a region in which Menelik has never exercised any authority. Mayuravarman then marched to the West Coast with his Brahmin hosts and established his capital at Banavasi. The following is the pedigree of the Kadamba Kings, which has been got from various inscriptions and copper-plate grants, but is not exhaustive:—



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16. From the several copper-plate grants which have been found at various places—at Halsi or Palasika (in the Belgaum District), Banavasi (in Kanara), Devagere (in the Dharwar District), Kudgere (in the Shimoga District), Ghatparbha near Kounur, Banahalli (in the Kadur District), the kingdom of the Kadambas appears to have extended over all the present Kanarese Districts, Belgaum, Dharwar, Shimoga, Kadur and Kanara.

17. Of the religion of the Kadamba kings and the religions that flourished in Kanara during their period we get some light from the following copper-plate grants recording grants of land:—

- (1). from Halsi by Mrigesavarman to the gods the supreme *arhats*.
- (2). from Devagere by the same king to the gods the supreme *arhats*.
- (3). from Devagere by the same king to the community of ascetics of the Svetapata sect, to the gods, the divine *arhats* and the great Jinendra, and to the community of ascetics of the Nir-grantha sect.
- (4). from Halsi by Ravivarman for the festival of the god Jinendra.
- (5). from Halsi by the same king to the god Jinendra.
- (6). from Halsi by Harivarman for a shrine of an *arhat*.
- (7). from Halsi by the same king for a Jain temple.
- (8). from Devagere by Devavarman to the members of the Yapaniya community for a temple of the divine *arhat*.
- (9). from Banahalli in the Kadur District by Krishnavarman II. to a Brahmin.
- (10). from Kudgere by Madhatrivarman to a Brahmin.

From the first nine out of the above ten grants it would seem that the kings, at least from Mrigesavarman to Simhavarman, largely patronized Jainism. We have no evidence of the religious inclination of the first five Kadamba Kings, but if we are to believe the tradition of the rebellion of Mayura Varman in maintenance of the rights of the Brahmins, we may safely credit him and his immediate successors

with having been adherents of orthodox Brahminism. Whether the Kadamba Kings who were the patrons of Jainism, also patronized Brahminism is not evident, but there is every reason to believe that they were tolerant towards both sects. The grants of land to Brahmins by the last two kings marks possibly a period of Brahminic revival.

18. It has been found very difficult to fix the precise date of the Kadambas, and Dr. Fleet, after a careful study of the subject, can only state that at present all that can be safely said is that the Kadambas are to be referred approximately to the sixth century A. D.\*

19. There is a tradition current among the Kanarese and Tulu Brahmins of Kanara that their ancestors were brought into Kanara by one Mayuravarman from Ahi-Kshetra beyond the Godavari, and distributed over the land by Lokaditya of Gokarnam, Mayuravarman's son, or according to some by Chandragauda. The story briefly related is as follows: Mayuravarman was born in the 1609th year of Kaliyuga, *i. e.* about 500 years B. C. After he had ruled for twenty years, he was told by Rishal Rishi that there being no respectable Brahmins in his country, worthy men were prevented from coming into it and thus the country was polluted. On hearing this Mayuravarman felt much grieved, and marching with his army to Ahi-Kshetra, beyond the Godavari river, brought with him a large number of Brahmins with their Nair servants and granted to them lands, which were cultivated by the Nairs. Twelve years after this Mayuravarman retired from the throne leaving the kingdom in the hands of his ministers, who were to be regents during the minority of his son Chandragauda. Enraged at this the Brahmins returned to their country in high dudgeon leaving behind their Nair servants. On attaining his majority, however, Chandragauda induced those Brahmins to come back, and in order to supply the want they felt of cultivators he invaded the kingdom of Pandya and imported a large number of low caste people into the country. On

\* Bombay Gazetteer, Vol. I. p. 291.



a second invasion of Pandya, he apprehended several other people, including the Bantas, and having put them on board a hundred vessels, landed them at Udyavar, a village near Udipi, and assigned them to the Brahmins as servants and cultivators. Another account tells of Lokaditya, a son or relation of Mayuravarman, having fought battles with a local Koraga chief, Hubashicer, and other Moger and Holeyia chiefs, and defeated them. The following theories can be formed in regard to the above accounts:—

- (1). If the Mayuravarman mentioned above lived before the Christian era, he could not have belonged to the Kadamba dynasty, and he was probably the hero who led the Aryans for the first time into Kanara. The wars between Lokaditya and the local chiefs indicate only the struggles for supremacy between the Aryans and the Dravidians.
- (2). If the Mayuravarman in question is the founder of the Kadamba dynasty, then it is probable that he brought a large host of Brahmins into Kanara. He must have found the people already under the sway of Jainism, and with the introduction of his Brahmins, there must have commenced a revival of Brahminism in Kanara. Their success could not, however, have been great, since many of the Kadamba kings, as above pointed out, were probably Jains and patronized the Jain religion.
- (3). It is however possible that the Mayuravarman in question belonged to a collateral branch of the Kadamba kings who ruled in Kanara about 750 A. D. as feudatories of the Chakulyas or Rashtrakutas of Malkhed. In that case what is called the introduction of Brahmins into Kanara indicates only the revival in that district of Brahminism, which had been during this time regaining its old supremacy in Northern and Central India by driving out Buddhism.

- (4). The story about the introduction of Bantas is hardly worth consideration and has been invented probably to show the superiority of the Brahmins as landlords in relation to the Bantas. The Bantas must have occupied Kanara long before the Aryans settled below the Ghauts.

The Kadambas were overthrown by the Western Chakulyas of Badami, and we shall proceed now to their history.

*(To be continued).*

*Jerome A. Saldanha.*

#### TO A FRIVOLOUS FRIEND.

As the drop's continual falling  
 Wears away the hardest stone,  
 So our lives are worn and wasted  
 By the moments quickly flown.  
 While the sun of youth shines o'er us  
 Time speeds on with joyous wing,  
 And our days and months pass gaily,  
 For then life is in its spring.  
 Now young friend, and here's the moral—  
 Use your time with jealous care;  
 Never pass a listless moment,  
 Never say there's time to spare.  
 Do each day the task assigned you,  
 Do it with your utmost might;  
 Put not off to do to-morrow  
 What you should do now by right.  
 Every little scrap of knowledge,  
 Aught that betters mind or heart,  
 Guard as miser guards his treasure,  
 Guard as of your soul a part.  
 Say not in a careless manner—  
 What's the use of cramming so?  
 But remember power and fortune  
 Lie in what we really know.  
 So then study Greek and Latin,  
 Study nature, times and spheres,  
 Working e'er for love of Jesus,  
 Garner well the fleeting years.

SHEMBAGANUR.

*H. Whitehead, S. J.*

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# THE MANGALORE MAGAZINE.

MANGALORE, MICHAELMAS, 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. Being principally devoted to matters of local interest, it must rely for its patronage upon the students and alumni of the College, and upon the people of Mangalore. These are urged to give it substantial support. It is being issued quarterly for the present year. Upon the favour and support it receives will largely depend the programme for the future*

## The Editor's Chair.

THIS third issue of the Magazine is out a little ahead of date. The next may be expected by Christmas, and with it the four numbers we engaged to publish will be complete. The support it has received is sufficient to keep it going as a quarterly, which it is our intention to do for at least another year.

\* \* \*

The two maps inserted in the present number were designed to illustrate Mr. Palmer's articles on the Harbour and the Railway. They were drawn by Father Joseph Gioanini, S. J., of Jeppoo Seminary, and were engraved and printed at Codialbail Press. The engraving of the College was made in Germany from a sketch by Father Gioanini, and is a present from the Very Reverend J. B. Rossi, S. J., V. G., to whom we present our best thanks. The sketch of the life of Father Thomas Stephens is from the pen of the Reverend Denis Fernandes, S. J., at present at the House of Studies, Shembaganur (Kodaikanal). It forms a valuable contribution to our local history. The promised sketch of the late Father Ryan, S. J., is in preparation and may find a place in the next number. Contributions for

the projected memorial to him are dropping in steadily, but the sum is not yet near the desired Rs. 500.

\* \* \*

The need of a Catholic Truth Society in Mangalore is recognised by those who are acquainted with the way Catholic doctrine and practice are misrepresented in tracts and pamphlets that are industriously circulated here by Protestant Bible and Tract Societies. The case of the Church, "the pillar and ground of the truth" (1 Titus III. 15), should not be allowed to go by default. She has defended herself triumphantly for eighteen hundred years and can hold her own till the end of time. The Editor would be glad to hear from anyone who is able and willing to join in giving the Church a chance to be heard in her own defence.

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We acknowledge with thanks the receipt of the following Magazines sent to us since our last publication:—From Ireland: *The Clongownian, The Castleknock College Chronicle, The Franciscan Tertiary, The Messenger of the Sacred Heart*; from England: *The Ratcliffian, The Bada, The Edmundian, The Raven*; from America: *The Tamarack, The Dial, The Boston College Stylus, The Georgetown College Journal, The Xavier, The Notre Dame Scholastic* (weekly and daily (!)) *La Revista Catolica, Catholic Opinion* (Jamaica); from Australia: *Our Alma Mater, and The Bathurstian*.

—H. E. Sir Arthur Havelock, Governor of the Presidency, visited St. Joseph's College, Trichinopoly, Saturday, August 13th, when in reply to an address from the students he said:—

"Boys, I congratulate you on the blessing and advantage of being trained under a system upon the perfection of which the mighty Society of Jesus has brought to bear the great power of intellect which pervades it and the vast experience which it has gained. It was my good fortune, two years ago, to visit an institution in the Western part of India at Mangalore conducted by the same Society of Jesus, and there as here I was charmed by the cheerful and intelligent appearance of the students and surprised and interested by the extent and perfection of the organisation of the institution."



## College Chronicle.

**June 1st, Wednesday.**—Schools reopened after the two months' vacation, with the usual *lectio brevis* and the publication in the College Hall of the honour list of the First Term examination.

**June 5th, Sunday.**—In the afternoon there were athletic sports in the grounds of the Sodality Recreation Hall, at which the students of the College Senior Sodality attended. At the close of the outdoor exercises Mr. Palmer distributed the prizes to the successful competitors, and then followed an entertainment in the Hall, where the following was the programme:—

MUSIC....."I dreamt I dwelt".....*Balfe*.....ORCHESTRA.  
MUSIC....."Ave Maria".....*Macchi*.....SODALITY CHOIR.  
RECITATION.. "Maria Gratia Plena" ..MR. A. P. P. SALDANHA.  
MUSIC....."O Virgin Queen".....COLLEGE SODALITY CHOIR.  
LECTURE....."Manifestations of the Supernatural in the  
Nineteenth Century".....REV. F. CORTI, S. J.

The manifestations dwelt on in the lecture were principally those of Lourdes, already rendered so familiar to us by writers so widely divergent as Henri Lasserre and Emile Zola. The Marian character of the whole entertainment was due to the fact that it was intended as a conclusion of the devotions of the month of May, the month specially dedicated to the Blessed Virgin Mary. The verses recited by Mr. Saldanha are printed elsewhere.

**June 17th, Friday.**—Feast of the Sacred Heart of Jesus. The usual Exposition of the Blessed Sacrament was made from 11 A. M. to 4 P. M., during which all the College classes, the children from the Milagres and Codialbail schools, and the employees of the Codialbail Press took turns about to spend half an hour in prayer and adoration. The church was decorated in Br. Zamboni's best style, which reflected no little credit on his taste. At 4 o'clock the devotions began with the chanting of the Rosary in Konkany, after which Father Bartoli handselled the new pulpit on the first solemn occasion preaching a sermon on the feast of the day, and Rev. Father Rector received a number of students into the Sodality and gave Solemn Benediction of the Blessed Sacrament.

The annual votive procession to the church of the Sacred Heart, Kankanady, had to be abandoned

this year owing to the unfinished state of the church there, which has been undergoing extensive alterations and repairs for the past year under the direction of Father Diamanti and Mr. D'Mello, the architect. The following inscription on a marble tablet in the tribune of the College church has reference to this annual procession, and may be of interest to many who have not had occasion to observe it:—

NICOLAUS · MARIA · PAGANI · S. I.  
MANGALORENSIVM · ANTISTES · PRIMVS  
DIVO · CORDI · IESV  
QVOD · SAEPE · PRAESENTEM · OPEM  
EXORATVS · CONTVLERIT  
QVOTANNIS · SVPPlicEM · POMPAM  
DISCIPVLORVM · COLLEGII · ALOISIANI  
DIE · DOMINICO · AB · ACTIS · IN · EIVS · AEDE  
SOLEMNIBVS · PROXIMO  
EODEM · SE · RITE · DVCTVRVM · POLLICITVS  
BENEFICIORVM · GRATIAM · ET · DATAM · FIDEM  
HEIC · LITERIS · CONSIGNATA · VOLVIT  
ANNO · M·DCCC·LXXXVII

**June 21st, Tuesday.**—Feast of St. Aloysius Gonzaga, S. J., patron of the College. Solemn High Mass at 7 A. M. with Very Reverend J. B. Rossi, S. J., Vicar General and Superior of the Mission of Mangalore, as celebrant, and Fathers Vandelli and Perazzi as deacon and subdeacon. Immediately after the First Gospel Rev. Father Rector performed the annual ceremony of presenting candles to the Founders and Benefactors of the College who were present in person or by deputy, and read the lists of the same whose names are engraved in gold characters on the marble tablets in the College portico. They are as follows:—

**Donor of the College site:**—Lawrence Lobo Prabhu. R. I. P.

**Founders of the College:**—Her Royal Highness Mary Beatrice of Bourbon, Austria and Este, Infanta of Spain; Madame Destibeaux; Her Royal Highness the Countess of Chambord. R. I. P.; Mr. Manuel Lobo; Her Imperial Highness Mary Ann, Empress of Austria. R. I. P.; The Marchioness of Champagne. R. I. P.; M. D., R. I. P.; The Count of Nedonchel; Mr. J. E. Saldanha, Bolloor Coffee Works. R. I. P.; Mr. Martin Pais, Mr. Joachim Alva, Udipi; Mr. Philip Fernandez, Udipi; Mrs. M. M. Coelho, Mr. B. A. Brito. R. I. P.; Mr. J. M.



Brito, Mr. I. P. Fernandez, Rev. Sylvester Fernandez. R. I. P.

**Benefactors:**—The Marquis of Bute; Monsieur l'abbé de Charnacé; Mr. Eugène Saldanha. R. I. P.; Rev. Fr. P. C. Rosario, S. J.; Mr. Piedade Fernandez. R. I. P.; Rev. B. Rebello, Vicar of Urwa. R. I. P.; Rev. A. Coelho, Vicar of Buntwal; Mr. Joseph Lobo; Lord Ripon.

After Solemn Vespers in the afternoon at 4 o'clock Father Corti preached a sermon on the life and virtues of the Patron of Youth, after which His Lordship Mgr. Cavadini gave Solemn Benediction, with Rev. Father Rector and Father Moore as deacon and subdeacon. The *Tantum Ergo* sung at Benediction was composed by Signor Polese of Venice, brother of our esteemed choirmaster. A telegram was received during the course of the day from the Aloysians of Bombay conveying congratulations and good wishes to the Rector, professors and students of their *Alma Mater*.

**July 4th, Monday.**—The annual Mass of Requiem was celebrated at 7 A. M. for the repose of the soul of Lawrence Lobo Prabhu, donor of the site of the College.

**July 16th, Saturday.**—Feast of Our Lady of Mount Carmel. There was a holiday in the forenoon on account of this being a feast of special devotion in the Diocese of Mangalore.

**July 18th, Monday.**—There was an exhibition of sleight of hand tricks in the College Hall this afternoon at the close of schools provided for the students by the kindness of Mr. Palmer. The performer was one of those employed in Earl's Court, London, and he gave exhibitions through America from New York to San Francisco. There is generally a great deal of sameness in the performances of Indian jugglers, nevertheless this one rivetted literally a thousand eyes for two hours.

**July 26th, Tuesday.**—This was a full holiday given by His Lordship the Bishop on the occasion of his onomastic feast, April 1st. Being the feast of St. Ann it was a great day at St. Ann's Academy, where there was a great concourse of people in the afternoon to witness the ceremony of vestition of Sister Bertha (Jane Theodore). Father Bartoli preached the sermon and His Lordship gave Solemn Benediction.

**July 31st, Sunday.**—Feast of St. Ignatius of Loyola, founder of the Society of Jesus. There was Solemn High Mass at 7 A. M. with Very Reverend Father Rossi as celebrant, and Fathers Bartoli and Moore as deacon and subdeacon. The feast falling this year on Sunday the Gentlemen's Sodality united with the College Sodalities in celebrating it. In the afternoon Father Buzzoni, Vicar of the Cathedral, preached the panegyric of St. Ignatius, and His Lordship gave Solemn Benediction.

**August 7th, Sunday.**—There was a celebration of the feast of St. Ignatius held in the Sodality Recreation Hall at 6 P. M., Mr. Palmer presiding. The following was the programme:—

PRELUDE....."St. Ignatius' March".....A. M. D. G. CHOIR.  
RECITATION."St. Ignatius at Montserrat".MR. NICHOLAS D'SOUZA.  
MUSIC....."Inflammatu" Rossini.....PAMPLONA CHOIR.

#### DIALOGUE FROM JULIUS CÆSAR

Brutus and Cassius.MESSRS. A. P. P. SALDANHA & CLÉMENT VAS.  
MUSIC....."Suscitans" Zingarelli.....LOYOLA CHOIR.  
LECTURE....."The Ignatian City".....REV. J. MOORE, S. J.  
MUSIC....."Salve Regina" Lambilotte.....MANRESA CHOIR.

"The Ignatian City" is the ancient city of Manresa in the province of Catalonia, Spain, in which St. Ignatius spent ten months shortly after his conversion, and to which he gave a world-wide fame making it the counterpart of Assisi in Umbria, Italy, the home of St. Francis. The verses recited by Mr. Nicholas D'Souza were by "Father Prout." It being the anniversary of the opening of the Hall Mr. B. S. Albuquerque, Prefect of the Sodality, read the Report of its working for the past year.

**August 15th, Monday.**—Feast of the Assumption of the B. V. M. The Very Rev. J. B. Rossi, S. J., V. G., celebrated Solemn High Mass at 7 A. M. at which Brother Rosario Rodriguez, S. J., took his vows of profession. After Mass Mrs. Venkata Rao, wife of our professor in the College Department, received Baptism. His Lordship the Bishop administered the same sacrament to seventeen catechumens at Jeppoo, making seventy-two in all for the year. In the afternoon Father Rossetti, S. J., of the Cathedral, preached the sermon, and then there was Solemn Benediction of the Blessed Sacrament.



## Garmen Aloisianum.

Eja concinite in modum,  
Argutos alii sonos,  
Effundant alii graves,  
Læto carmine, tinnula  
Cuncti voce canamus:

Surgit qua roseus dies,  
Undis occiduus rubris  
Et qua mergitur æquoris,  
Nomen personet inclitum  
Mater alma tuorum!

En umbrosum ubi fronduit  
Tigre noctivaga nemus  
Crebris anguibus horridum,  
Moles cernitur eminus  
Audax sæcla lacessens.  
Surgit qua roseus etc.

Virtuti placidum colunt  
Junctæ fœdere candido  
Artes ingenuæ locum:  
Felices nimium! bonum  
Hic formamur ad omne.  
Surgit qua roseus etc.

Nostro insignia cœtui  
Dulcis pax, pietas, fides,  
Virtutisque animus tenax,  
Seu sors blanda renideat,  
Seu nos invida vexet.  
Surgit qua roseus etc.

Primas ferre cupidine  
In certamine publico  
Fervent pectora perpetim:  
Stat ludo tamen æmulis  
Nullis esse secundos.  
Surgit qua roseus etc.

Quos Mater juvenes fovet  
Alma fovit et antea  
Quotquot tempus in ultimum  
Vinculis uniet aureis  
Veri nexus amoris.  
Surgit qua roseus etc.

L. M. Z., S. J.

Aloysian Association in  
Bombay.

AT the annual general meeting of the Aloysians in Bombay, held on May the 29th, 1898, with Mr. D. B. Pinto, B. A., in the chair, it was unanimously resolved that an Association be formed for the furtherance of the common interests of the former pupils of St. Aloysius' College, Mangalore, residing in the Bombay Presidency, and that an executive Committee consisting of ten members be appointed to manage the affairs of the Association. A prospectus of rules and regulations drawn up by Mr. A. G. Saldanha was discussed and with some modifications, adopted by the meeting. The following were elected members of the Committee for the next twelve months: Mr. J. A. Saldanha, B. A., LL. B., President; Mr. B. L. Sequeira, B. A., Vice-President; Mr. A. G. Saldanha, Honorary Secretary; Mr. M. Pinto, Honorary Treasurer; Messrs. D. B. Pinto, B. A.; A. F. Theodore, A. M. Coelho, C. F. Noronha, A. P. Tellis, and S. D'Souza, members.

It was also resolved that the sixth annual Aloysian Social Gathering be held as soon as practicable after June the 21st, the Feast of St. Aloysius, patron of the College. This was held on July the 2nd at Setna Lodge, Girgaum. The spacious hall was gaily and artistically decorated with flowers and palm leaves and hung round with flags and pictures, which lent a charming appearance to the whole scene and did no little credit to the taste of the Aloysians who had taken a personal interest in all the arrangements. The Aloysians mustered strong on the occasion, which bore undoubted testimony to the unity and enthusiasm that prevail among them and the keen interest they all take in making their annual fête a success. The chair was taken by Dr. C. Fernandes, M. D. Among the guests present were the Hon'ble Mr. N. G. Chandavarkar, B. A., LL. B.; Mr. Mir Aun Ali, Bar.-at-Law; Rev. Fr. Misquitta, Mr. D. J. Ferreira, B. A., LL. B., Solicitor; Mrs. Ferreira, and Dr. (Miss) R. C. Ferreira, L. M. & S.; Miss R. Misquitta, Professor N. G. Velinkar, M. A., LL. B.; Dr. J. G. D'Mello, M. D.; Misses Almeida and D'Mello, Messrs. M. S. Mul-



gaukar, B. A., LL. B., and S. S. Mulgaukar, B. A., LL. B.; Mr. L. Fernandes, B. A.; Mr. J. Dobson, Mr. and Miss Coutts, Mrs. Cutting, Miss Fillingham, Mr. and Mrs. J. V. Alvares, Miss Alvares, Mr. & Mrs. N. da Vida, Mr. J. F. S. Coelho, Messrs. S. R. Dhara-dhar, B. A.; J. A. Samant, B. A.; V. R. Joshi, B. A.; N. Sukthanker, B. Sc.; Mr. D. A. Idgunji, B. A., LL. B.; Mr. and Mrs. V. Cabral, Dr. Elijah Moses, L. M. & S.; Mr. David Moses, B. A.; Messrs. S. Viegas and J. Viegas, Mrs. Correa and Miss Correa, Mr. K. Rama Rao, Mr. V. A. Lajmi, B. A.; Mr. & Mrs. E. Stanton, Mr. & Mrs. W. Beale, Mr. L. Pereira, Misses Sargent and Frank, and others.

The programme got up for the occasion was varied and interesting and showed that considerable trouble had been taken by the Aloysians to please their guests. Precisely at 9 P. M. an overture on the piano by Mr. A. P. Da Costa announced the opening of the proceedings, after which Mr. C. F. Noronha recited a humorous prologue composed for the occasion by Mr. Joseph Saldanha, B. A., the popular Aloysian poet.

The next item was the song "Asthore," rendered in style by Mr. J. F. Fernandes. This was succeeded by the piano duet, the Intermezzo "Forget-me-not," played by Mrs. A. G. Saldanha and Mr. Da Costa. Then came the funniest part of the programme, "Two Gents in a Fix," a farce by W. E. Suter, acted by Messrs. R. Roche and S. D'Souza. This over, the Aloysian choir sang the ballet for four voices, "Come away, sweet love," which elicited an encore. Mr. Da Costa was seen to his best at the piano in the piece, the "Brook," which followed this. The audience was then treated by Mr. J. M. Gonsalves to two comic songs.

In the intervals toasts were proposed to Her Majesty the Queen, to His Holiness the Pope, and to the "College," being proposed in warm terms by Messrs. A. F. Theodore, C. F. Noronha, and D. B. Pinto, B. A., respectively.

Mr. A. G. Saldanha, the Hon'y Secretary to the Aloysian Committee, in proposing the toast to the health of the Chairman and guests referred to the interest Dr. Fernandes had always evinced in the welfare and progress of the Aloysians in Bombay, and to the encouragement he had given to every public movement initiated by them. He also made

mention of Dr. Fernandes' visit to Europe last year for furthering his medical studies, and the pleasure it had given to his Aloysian friends to know that his efforts had been crowned with success. Turning to the guests, Mr. Saldanha said that the Aloysians were happy to see so many ladies and gentlemen present in the hall, which showed that they appreciated the entertainment provided by the Aloysians, and in thanking the guests for responding so readily to the Committee's invitation, in spite of the uncertain weather, expressed a hope that they would continue to honour the Aloysian social gatherings in future years also.

Dr. Fernandes, in rising to respond to the toast, said that it was with mingled feelings of pride and pleasure that he had accepted the honour of presiding at the Social Gathering of such an educated and enlightened body as that of the Aloysian ex-students. He had come in contact with several Aloysians for some years past, and had been watching their progress in different walks of life, and he was glad to say that the majority had distinguished themselves by their push and ability, whether in their University career, in the Government service, or in private enterprise. He had been much gratified to read in the newspapers not long ago that the Aloysians in Bombay had formed themselves into an Association for the advancement of their common interests. He said that this movement had his hearty support and sympathy and that he wished it every prosperity and success, and concluded his speech with an assurance that the Aloysians could always count upon his sympathy in all their aspirations.

Mr. Mir Aun Ali, Bar.-at-law, on behalf of the guests, thanked the Aloysians for their hospitality and the admirable entertainment provided for them. He said that before entering the hall, he had little thought that he should have the fortune to spend such a pleasant evening. To him, that evening's entertainment was a marvellous revelation. During his eight years' stay in England he had no doubt witnessed many gatherings of a similar nature, but he never expected that the *emeriti* of an Indian college would have the originality and pluck to get up such a social and intellectual feast as he had just witnessed. He was particularly struck by the



spirit of devotion and enthusiasm the Aloysian *alumni* seemed to be animated with towards their *alma mater*, and he was sure he was voicing the feelings of all the guests present when he said that their hosts were men of superior intellect and highly resourceful mind. The speaker wound up his remarks with highly complimentary references to some of the distinguished Aloysians whom he had known while in England, and whom he held in the highest esteem, notable among them being his friends Mr. F. X. D'Souza, B. A., LL. B., (Cantab.) I. C. S., now Acting Collector and Political Agent at Kaira; and Mr. John Fernandes, Barrister-at-Law of the Inner Temple, now practising at the Bangalore Bar. Mr. M. S. Mulgaukar, B. A., LL. B., and Mr. E. Stanton concluded with a few further remarks and gave three cheers for the Aloysians.

The orchestra entertained the company with lively strains of music during the evening, and after the main part of the programme was over, kept the trippers of 'the light fantastic toe' going till the small hours of the morning. It remains to be added that there was nothing left to be desired in the matter of the refreshments provided for the occasion. The Hindu guests were garlanded with flowers and entertained with *pansupari*, fruits, and scent. The members of the Managing Committee deserve great credit for their able management of the whole affair.

Bombay, July 6, 1898.

We welcome with pleasure the Easter number of the new *Mangalore Magazine*, the organ of the well-known College of St. Aloysius which has done so much for education and missionary work on the West Coast. The Magazine is full of interesting and well-written matter, and bears ample witness to the admirable *esprit de corps* which is one of the pleasiest features of this excellent institution. The lives and doings of old Aloysians are carefully traced, in a way which shows that the College keeps a friendly eye on its pupils after they leave its shelter. There is a good deal of poetry scattered about its pages, and several articles that will repay perusal, for example, those on *Mangalore Harbour*, the *Konkany Language* and *Alphabet*, and *Kanavese History*. To judge from the record of College doings, the Fathers and Students of St. Aloysius have no lack of engagements religious and secular, and we are pleased to note the earnestness and vigour of their corporate life. St. Patrick's Day, we are glad to see, was worthily celebrated by a Lecture and Irish Concert. It must be a source of great gratification to the retiring Principa<sup>l</sup>, Rev. Father Maffei, to leave the College in such a flourishing condition.—*The Indian Journal of Education*, April '98.

## The Monsoon in Mangalore.

NOW that the Monsoon has come, and is almost gone, it is quite in season to say a few words about it, as it would never do to describe it when we are in the middle of the hot weather. Or to put it stronger, one would not expect Dr. Nansen, when imprisoned in the *Fram* in the Arctic regions, to describe a journey through the Sahara desert in the hottest of seasons; at least it would require a man of the Jules Verne type to dare such a thing.

There is generally a lull, like a calm before a storm, in the hot weather before the rains set in. Nature seems exhausted by the heat of past months; the heavens above are like burnished brass, the earth like iron, and life seems to be baked between them. The dust-begrimed leaves of the trees by the roadside are at rest, save for an occasional puff of wind. The earth is hard as adamant, the hillsides are covered with a withering brown, and green is nowhere visible except in a few favoured patches in the neighbourhood of wells and springs. And the people—well, every one, has on his lips, "I wish it would rain."

At last the weather eye of the patient observer is gladdened at seeing a few clouds gathering on the horizon at sunset, and before many days have passed, the clouds become thicker and darker. During the next few nights flashes are seen in every direction, and the distant growl of thunder announces to the restive sleeper the coming of the Monsoon. This goes on for some time, until suddenly the heavens are black with clouds spread out in battle-array, and then the battle is opened by blinding flashes of lightning and the deafening roar of heaven's artillery. When the storm sets in in earnest it is with the accompaniment of a full band, flash after flash and peal after peal follow in awful grandeur, and the clouds, as if tired of their burden, let it fall in tremendous rain that makes a fearful pattering among the foliage.

How relieved and cool you feel, and how delicious the smell of the dust laid on the roads by the rain! When you go out after the first downpour you are amazed to see the change on all sides. The fronds of the tall cocoanut palms and the leaves of



the trees lately encarmined with a thick coating of laterite dust, are now shining in the sun in their legitimate verdure, rejoicing as it were in the cleansing and refreshing bath they have lately enjoyed. The hillsides which were brown with the withered grass, are now covered with a carpet of emerald green, and the dead walls are a delight to the eye, clad as they are with the delicate sprays of the maiden-hair fern, while animal life in general seems to have awakened from the torpor of the long summer months, and the welcome croak croak of the frogs, 'the syrens of the ditch,' is again heard in the land. After a few such showers we may safely say that the Monsoon has burst, although sometimes it may not be so. But there are some who will not believe that the Monsoon has burst unless they see it formally announced in the papers. To such a wight a good answer was given by some one in the beginning of this Monsoon. "Well," the retort was, "to get the news of the Monsoon the papers have to get the telegram from Colombo, and then we have to get the papers, which takes three days. And what does the Monsoon care for telegrams and papers? It may suddenly burst here, while the people in Colombo are still waiting for it there."

When the flood-gates of heaven are open, the rain pours down mercilessly for days and days, and the roads become muddy, with numberless rivulets flowing on all sides. The farmers and cultivators 'chortle' in their joy, for they are able to plough their fields and plant their paddy. The river has a desolate appearance. Lately it was covered with boats and patamars and trading craft, now there are only a few on its muddy waters. The bunder also is a scene of desolation.

About this time (September) there are long breaks between the showers, and we have about the finest weather. It is just cool and nice, and everything looks fresh and green, an agreeable change from the dust and drought of a few months ago.

J. Junghenn.

We have received the second number of the *Mangalore Magazine*, which, besides being a record of St. Aloysius' College, is a readable and business-like review of Mangalore concerns generally. The serial account of "Mangalore," with "the Harbour" for the first instalment, promises to be a valuable contribution to Mangalore literature. The magazine is far and away above the merits of the average school magazine.

—*Madras Times*, April 13.

## Personal Paragraphs

JOACHIM Saldanha, B. A., '90, is at present Professor of English in St. Joseph's College, Bangalore. He was the first B. A. from this College.

Anthony Marcel Peris, who passed his F. A. from this College in '86 and graduated from the St. Joseph's College, Trichinopoly, has been appointed Manager of the Office of the Chief Commissioner of Coorg, Bangalore.

Salvador S. Aranha, B. A., '93, was for some time Latin teacher in St. Mary's, Madras. He is at present employed in the Chief Court of Mysore as Assistant Translator.

Piedade Mathias, B. A., '95, and Pascal Gonsalves, F. A., '92, are both at Madras preparing for the M. B. examination. They have already passed the first examination, and the former has won a handsome scholarship.

Father Maffei, our late Principal, returned to Mangalore, June 30th, and is stationed for the time being at Codialbail. While in Calicut he gave a lecture at the Fourth Centenary celebration of Vasco da Gama's landing, held at Calicut on May 25th. In it he maintained that the place where Vasco landed was Kollam, a mile and a half north of Kovilkandi or Quilandy, and that the time of his landing was not in May, but some day in the fourth week of August.

Father Joseph Baizini, our professor of Mathematics, has been again appointed Assistant Examiner for that branch this year by the Madras University.

Joachim Fernandes, Matriculate, '91, is at present employed in the Registration Department of the Mysore Government. He has also passed the Departmental Examination for the Police.

Lazarus D'Silva, one of the few Aloysian artists, obtained a diploma of the Bombay School of Arts, and is engaged as the Drawing-master in St. Andrew's and St. Joseph's Colleges in Bangalore. He is also the Sub-agent for the Oriental Life Insurance Company, for Bangalore and its suburbs.

Pascal C. Lobo took his B. A. (Science and Second Language) in '97 from this College, and passed in English from the Presidency College, Madras, this year. He then went to Edinburgh to study medicine, intending to compete for the Indian Medical Service. We regret that sad news



has been following him to "Auld Reekie," for two of his sisters died since he left Mangalore; one was Sister Helen, a *religieuse* of St. Ann's Convent, and the other was Mrs. Seraphine Natalie Saldanha, wife of Joseph Manuel Saldanha, whose wedding was chronicled in these columns last Christmas.

B. Mahabala Heggade, B. A., '95-6, took a leading place in the outdoor games while in the College here. In the good old days when there was an inter-school Gymkhana he won a medal, and he is yet remembered by the College Eleven as "the steady batsman" at cricket. He is now in the Law College, Madras, where he has proved himself a valuable acquisition for the football and cricket teams. In the inter-college cricket competition, Law College *v.* Presidency College, he lately scored eighteen runs, not out.

Joseph Gonsalves, Matriculate, '90, lately addressed the following letter to the Editor from Colombo, Ceylon. It is of so much interest that it is printed here at length:—

"There are as far as I know only three Mangaloreans out in this island. Two of us are ex-Aloysians, Rev. Manuel Vas, a student at St. Patrick's Seminary in Jaffna, and myself in Colombo. I am managing the business of "Joseph & Co." dealing in Mangalore Tiles manufactured by Messrs. J. H. Morgan & Son and Alvares & Co. I am also the agent for a Dairy Co. of Bombay. It may interest you to know that I have had myself enrolled in the "Confraternity of St. Aloysius" attached to St. Philip Neri's Church, Pettah. What chiefly induced me to join it is the fact of my hailing from St. Aloysius' College. The Confraternity is under the Directorship of Rev. Fr. T. C. Burke, O. M. I. The last feast of our patron was kept on a grand scale, and a few days after we gave a variety entertainment in aid of the Confraternity. It was a thorough success. The hall was crowded to its utmost capacity. I also continue a member of the Sodality of the B. V. M. This is attached to the Cathedral. The annual retreat of the Sodality comes off early next month. I hope to join it. As to the Magazine I need hardly say that I appreciate it very highly. To an ex-Aloysian like myself whose lot is cast among strangers in everything else except religion, it is really a boon. Two of its columns in particular bear special interest for me. The "Personal Paragraphs" help to keep me *au courant* with the doings of dear old friends, and the "College Chronicle" acts anew, so to speak, before my mind's eye, the happy scenes of boyhood's days spent in the bosom of the *Alma Mater*. I wish the *Alma Mater* and her Magazine every success."

In our Easter issue a lengthy notice of Dr. Raghavendra Row's distinguished career appeared in these columns. The following paragraph concerning him has been going the round of the newspapers and it is fitting that it should be inserted here, for his *Alma Mater* regards him with pardonable pride:—

"Dr. Raghavendra Row, who was elected by the Committee of the Tata Higher Education Scheme to proceed to England to read Medicine in general, and Bacteriology in particular, having obtained the Degree of M. D. of the London University in 1897, has now been elected to the Grocers' Company's Research Scholarship of £250 to proceed to Bombay to undertake an investigation on the Typhoid fever bacillus. This is the first distinction conferred upon an Indian from amongst a large number of scientific English workers who applied for the Research Scholarship. Dr. Row will leave England early next month [July] and will work in the Petit Laboratory. He was furthermore awarded £20 by the Royal Society, London, for original researches in connection with the physiological action of pepperine, coreine and nicotine considered from their chemical relationship to one another."

Many of our readers who knew Father Peter Bouvet, S. J., during his stay in Mangalore from 1881 to 1886, will be glad to read the following extract from a letter to his Lordship, Mgr. A. Cavadini, S. J., written from Yangtcheon in the Jesuit Mission of the Province of France, China, where Father Bouvet is at present:—

"*The Mangalore Magazine* m'a remis en mémoire que le premier d' Avril est fameuse à Mangalore plus que partout ailleurs. La belle colonie Chrétienne et ses chefs célèbrent St. Abonde avec une allégresse universelle. Je crois voir d' ici tous les fronts rayonnants s' incliner sous la bénédiction de leur bien aimé pasteur, qui leur sourit avec un douce majesté. Je me joins à eux, le coeur un peu reserré de me trouver si loin des derniers rangs et pour tout compliment je m' associe aux sages paroles qui sont prononcées par une bouche autorisée. . . . Vous ne sauriez croire avec quel plaisir j' ai lu et relu le *Mangalore Magazine*, sans en excepter meme l' Avertissement, qui m' a appris beaucoup des choses. Mes sinceres compliments à tous, y compris, bien entendu, l' artiste Doneda, véritablement hors pair."

The 10th of May was a red-letter day at 'East Nook,' Codialbail. At 9 A. M. Mr. S. A. F. Coelho of Collector's Office, Mangalore, led to the altar at the Cathedral, Miss Ann Teresa Nazareth, a distin-



guished pupil of St. Ann's Academy. The nuptial ceremony was performed by the Vicar, Rev. Fr. H. Buzzoni, S. J., assisted by Rev. Fr. J. Baizini, S. J., and Rev. Frs. E. Rossetti, S. J., J. Vandelli, S. J., D. Torri, S. J., L. Vas, and Rev. J. Sampaoli, S. J. A sermon was preached by the Vicar, and Father Torri was the celebrant of the Solemn High Mass. At 5 P. M. 'East Nook' was the scene of a large gathering of guests, both Catholic and Hindu.

Three of our ex-students were married last May to three young ladies of St Ann's Academy. Mr. S. A. F. Coelho, of the Collector's Office, was married to Miss Ann Teresa Nazareth, whose cousin Mr. Francis Fernandes, of the Bombay Medical College, was married to Miss Martha Fernandes, whose sister, Miss Teresa Fernandes, married Mr. Joachim Fernandes, of the Mysore Service, cousin of Mr. Coelho. Can anyone tell us the relation by affinity to one another of the contracting parties?

### Notes by the Way.

OUR age, for weal or woe, is an age of advertising.

From a business point of view it is a condition of success, and when done intelligently is one of the best investments that can be made of money. But there are advertisements and advertisements; some are honest enough, while others are designed merely to catch the eye and entrap the unwary. Few are the students in India who at one time or another have not come across placards and pamphlets setting forth the marvellous virtues and qualities of "Memory Pills." According to the vendors who would foist them on the public they revive the failing memory, give it back its former quickness and retentiveness, or create a new one that will make study a delight and the passing of F. A. and B. A. a thing that can be done with flying colours. Poor students who have been pounding at their lessons for months and years, and who see their memory becoming as retentive as a sieve, hail the advent of these nostrums as a boon to humanity. But have a care. All is not gold that glitters. These pills may stimulate the brain for a time, but when the effects of the drug have passed off, it becomes

weaker than before. Recourse is had to them again and again for temporary relief, until a habit is acquired and one cannot do without them. Phosphorus is probably the chief ingredient of these nostrums; it is at all times a dangerous drug, but most potent for harm in the hands of a quack.

—*Non bene fit studium quodcumque fit ante fenestram,*

*Nec valet in lecto, nec valet ante focum.*

Study before the window-pane,  
Little and poor will be your gain;  
If rolled up snugly on your couch,  
Better results I will not vouch;  
Nor gazing vacant at the fire  
Thoughts of learning will inspire.

—*Trans. by H. W.*

In such terms an ancient sage laid down the law to his disciple; but a learned physiologist of our time maintains the contrary opinion. He says that man is an animal that exercises his thinking faculties best in a horizontal position. This theory will, no doubt, find many adherents among modern stargazers. They will find it a boon, for in this position they can apply themselves to their favourite occupation with the least possible fatigue. We are not prepared to gainsay the same eminent scientist if he runs counter to the wisdom of the ancients on another point either, for we have seen many immersed in a brown study of politics seated before a roaring fire, with their heels perched on the mantelpiece so as to secure a convenient support on their knees for their journal. But after all, the old-fashioned way of sitting down to study is better and more rational; care, however, being taken not to press the right side too much against the desk or table; for this sooner or later brings on liver complaint. In the upright position, the blood does not rush so easily to the head, and the body is in its natural position, as Ovid well expresses it,

*Deus*

*Os homini sublime dedit, cælumque teneri  
Fussit, et erectos ad sidera tollere vultus.*

—In a letter dated July 1st, written to Father Torri, S. J., of the Cathedral, by Father Bricarelli, S. J., Rector of the Instituto Sociale, Turin, we were glad to find the following mention of Manga-



lore: "The articles sent from Mangalore make a gallant show in the Exhibition. A stranger was one day inspecting them and was delighted to find a photograph of a relative of his in one of the groups of the Fathers of the College. He bought the photo and carried it off frame and all." It will interest many also to know that we have a very valuable work of art in our town. Subjoined is the estimate given by Professor Celestine Turletti, a very high and competent authority, on the photograph of the painting representing the Baptism of St. Augustine, executed expressly for the Chapel of the Congregation of Christian Mothers in Milagres Church. "I went on purpose," the Professor writes, "to inspect the photograph of Guadagnini's painting that is set up in the Indian Department of the Exhibition. It represents the Baptism of St. Augustine, and the original is the altar-piece of St. Monica's Chapel, Mangalore. Owing to the position of the painting and the way in which it is shut in by the pillars of the altar, the photograph does not permit a scrutiny of it in all its details, nevertheless limiting my judgment to those features of the painting which can be appreciated on such a small ground, I give it as my opinion that the work, taken as a whole, is one of worth, considering its composition and the distribution of the light and the parts. The "movement" of the heads is everywhere proper and appropriate to the expression; the arrangement of the drapery correct, and the distribution of light and shade judicious. You see everywhere the experienced hand of an artist of merit. The only regret I have is that it is reduced to such small proportions, but that could not be avoided in a photo of its size."

—Some time ago one of our townsmen, in a letter to a newspaper, called this College a "sectarian" institution. It is high time to call attention to this misuse of the word "sectarian." A resident of Mangalore needs not to be informed that ours is a Catholic college, but he would belong to the class of the thoughtless or badly-informed who would apply the word "sectarian" to it. The Catholic Church is not a sect, and therefore its colleges are not sectarian. The terms can be rightfully applied only to those religious bodies and their institutions that are cut off from the Church by heresy. There was only one Church founded by Christ. The very

term "sect" itself is a living negation of Christ's ideal of a Kingdom and a Church. That is a truth so patent that no one seriously attempts to deny it. Should any one assert that the Church was cut off from any of the Protestant sects, it would be well to refer him to his Penny Catechism or to recommend him to have his brain examined—*curandus helleboro*.

—The following extract, para. 91, of Commissioner J. Stoke's Report to the Government of Madras, dated 1831, is of historical value:—

"The Native Christians of Kanara are a very respectable class. Many of them are men of good family and considerable property. In natural acuteness they are fully equal to the Brahmins, and they are superior to them in morals and enlightenment. They form a valuable connecting link between the Hindus and their European superiors. In language and local information they assimilate with the former; in religion and education, with the latter. These two classes of servants do not readily combine for fraudulent purposes but act rather as a mutual check, and it is therefore of great importance to the public service that they should be intermixed."

—In *The Strand Magazine* for June there is a description of what is known as the Lartigue Single Rail Elevated Railway, the invention of a French engineer, M. Lartigue. It has been in operation for the last ten years between Listowel and Ballybunion, a distance of ten miles, in County Kerry, Ireland, and is the only one of its kind in the United Kingdom. The subjoined description of it may be of interest to some of our readers now that railways are running so much in their minds.

This single line is composed of A-shaped trestles; the top rail, which weighs about 27 lb. to the yard, is placed about 3 ft. 3 in. from the ground, the legs of the trestles are of angle iron, about  $1\frac{3}{4}$  in. by  $1\frac{3}{4}$  in. At about 2 ft. from the top rail is a cross-bar, and at each end of this there is a check rail to control the oscillating motion. At the bottom of the trestle is a sleeper of dished steel: this is about 3 ft. 3 in. long by 6 in. wide, and  $\frac{1}{4}$  in. thick. The trestles are placed 3 ft. 3 in. apart. They are supported entirely by the metal sleepers, except in some places, when the ground proved to be soft, wooden sleepers



of larger area are placed underneath. The engine and carriages are placed astride of this contrivance. Each compartment can accommodate about twenty-four passengers, and the engine is capable of developing a speed of from twenty-five to thirty miles an hour. On a level it will draw 240 tons; up an incline of 1 to 500, 186 tons; and up an incline of 1 to 45, 40 tons. The general working speed is from fifteen to twenty miles an hour. The relative cost of this system and ordinary narrow-gauge lines on the same ground and for the same traffic is as follows:—

The Lartigue system . . . . .	£3,000 per mile.
24 in. gauge . . . . .	£4,000 „ „
39½ in. gauge . . . . .	£4,500 „ „

The advantages of the system are its great safety, and that the line can be quickly and cheaply laid. As earthwork is reduced to a minimum, it is only necessary to clear away sufficient material for the sleepers. The carriages are high enough to pass clear of a good deal of rough ground. Another advantage is that by a slight modification of the design the line can be made its own bridge, and thus cross brooks, ravines, etc., without having to build piers, viaducts, or other expensive bridge-work. In some countries this design of railway must be very advantageous, as floods, snow-drifts, or sandstorms must be severe before they prevent the line from being worked. It is well known that a few inches of water, snow, or sand will seriously interfere with ordinary railways.

From St. Aloysius' College, Mangalore, South Canara, India, comes a new exchange, *The Mangalore Magazine*. If the merit of a college paper is any indication of the prosperity and worth of the institution from which it emanates, Saint Aloysius' College must be flourishing indeed. We confess that after we had finished reading the journal through we were still interested enough to spend some time on the advertisements, because of their strangeness to American eyes. The *Magazine* is well written, and the printing and binding are in excellent taste. To the average American, India is a remote land where tigers and cholera and the "bandar-log" thrive, and where English is spoken only by Mr. Kipling and the army. Colleges and college papers are not to be thought of. A glance at the journal before us will teach this average American that he has much to learn about India. The magazine contains some creditable verse, an interesting Bombay letter, an article on Indian languages, and well-written editorials and local news. We extend a hearty welcome to our new exchange.

—Notre Dame Scholastic,  
May 21, '98.

## The Making of Boys.<sup>1</sup>

Before the Invention of Souls  
There came to the Making of Boys,  
Limbs under loose control;  
Health, with a gift of noise;  
Candour, with Craft for leaven;  
Appetite, causing dearth;  
Merriment, fallen from Heaven,  
And Muddiness, risen from Earth;  
Fists, aye doubled to fight;  
Languor, scorning the ant;  
Right, the shadow of Might,  
And Won't the substance of Can't.

And the high gods took in hand  
Cropt hair and projection of ears,  
And a well-wrought lachrymal gland  
To furnish the falling of tears;  
And ink, in spots and in streaks,  
And juices of stickiest fruits,  
And the dirt-deposit of weeks  
For lacquer of laceless boots;  
And gave, with explosions of laughter,  
To the thing they had caused to live,  
A mind than a donkey's dafter,  
A memory, tight—as a sieve;  
And search made into their treasure  
For all that is apt to annoy,  
When they shaped, to ruin our pleasure,  
The frame and spirit of Boy.

From the voices of Earth and of Air,  
They gathered the worst to be found,  
And maliciously added a pair  
Of lungs that were leather and sound;  
Stomach and Cheek they wrought  
Of brass without and within,  
And a bar of adamant brought  
And made it serve as a shin;  
Lessons to learn and say  
They gave, and a liking for ease,  
And games to practise and play,  
And knees, and holes at the knees.

His speech is a tangled skein;  
With his lips he baffleth wit;  
In his heart he hath fear of pain;  
In his words, a contempt for it;  
He grieves, when he's clothed with precision,  
And knows he must tidy keep;  
His day is a tumult elysian  
Between a sleep and a sleep.

<sup>1</sup> Parody on a chorus from Swinburne's "Atalanta in Calydon."

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## Matters Scholastic.

FORTY students have sent up their names to be registered for the Lower Secondary Examination that is gazetted to take place on December 1st. This is the first time that the College takes part in this examination. It made its last appearance in the Middle School Examination in 1890, the year before the Lower Secondary was substituted.

—The following students from this College passed the Handwriting and Dictation Test for undergraduates held last May: Bekal Devappayya, Felix S. P. D'Souza, Kaup Duggappayya, Mahammad Rahmatullah, Biranthabail Ramachandra Rau, Balebail Subrayacharia, Balebail Vyasaraaya Acharia. Seventy-two candidates went up from Mangalore, of whom only twenty-four passed. Evidently the writing-master is abroad. This year there has been one engaged for the College. Better returns may therefore be hoped for—in the twentieth century.

—At the beginning of July Mr. J. M. Castelino, professor in the High School Department, opened an evening class of Commercial Correspondence and Book-keeping in the College Hall. It is held three times a week from six to seven o'clock, and is open to outside students and to clerks from firms in town. There are some sixty on the attendance roll at present, which goes to prove that we are at the turn of the tide and that the need of a commercial training is beginning to be recognised, now that Government is unable to find wretchedly paid clerkships in sufficiently great number even for our supernumerary graduates. It is reported that a joint-stock trading company has been formed by a number of graduates in Mysore. That is surely a hopeful sign that the old order changeth.

—A couple of years ago the Catholic press in India made the very sensible suggestion that the philosophy of St. Thomas should be admitted as an optional subject at the Madras University, following the example of the University of Amsterdam where a special lecturer on Thomistic philosophy was appointed a few years ago. We are glad to see that a very important non-Catholic paper, *The Madras Times*, has warmly taken up the advocacy of this idea, and writes as follows:—

“In this matter we might reasonably hope that in the revision of the philosophical syllabus of the Madras University, which, we believe, is under consideration, it will be made optional for professors of philosophy to teach the Christianized Aristotelian philosophy of Thomas Aquinas, instead of the secular philosophy of modern philosophers. In a country like India, which was erst-while a deeply religious country, it is a very sad note of the times that irreligion and atheism should be springing up, to spoil the land and ruin its peace. The little magazine before us is a very sorry sign of what is apparently going on, and we should fear for India if its religious spirit were to give way. A little philosophy, running on the lines of natural religion instead of on the cold lines of indifference, would be for the Indian students' good. The sections of the philosophy of Aquinas which are apart from revealed religion are, as with dialectics, such that anyone, Hindu as well as Christian, could study them without misgivings. In several Colleges, as at Trichinopoly and Mangalore, there is the desire to teach the philosophy of Aquinas, on the part of professors who are learned in his lore, and if the University permits the introduction, it will be a boon for the land. Aquinas was a veritable marvel in the matter of power of thought—a philosopher who lived more than 600 years ago; but philosophy is an immutable thing, and his philosophy is as fresh to-day as that of Bain or Spencer. He was, to be sure, a monk, and his volumes on revealed religion would be unacceptable to many, and inappropriate for a Madras University course, but they are apart by themselves. It is possible that in the matter of admitting the Thomist philosophy, some of the Syndicate may fancy that the proposal is a deep-laid Jesuit plot, and that it will be necessary for some non-Romanist in the Syndicate to make a deep study of the proposed sections before approval. The study would be a serious undertaking, but it would be to any philosopher's profit.”

In the August number of *Sophia*, however, the learned editor, Upadhyaya Brahmabandhav, gives it as his opinion that scholastic philosophy is not suited to the Indian mind. Here are his words:—

“Our missionary experiences have shewn us how unintelligible the Catholic doctrines appear to the Hindus when presented in the scholastic garb. The Hindu mind is extremely subtle and penetrative, but is opposed to the Græco-scholastic method of thinking. We must fall back upon the Vedantic method in formulating the Catholic religion to our countrymen. In fact, the Vedanta must be made to do the same service to Catholic faith in India as was done by the Greek philosophy in Europe. The



assimilation of the Vedantic philosophy by the Church should not be opposed on the ground of its containing certain errors. Were not Plato and Aristotle also guilty of monumental errors? Catholic philosophy is so sweet, so transcendent, but it repels our countrymen because of its alien dress."

With regard to this one might object that after all the Vedanta-Siddhanta system of philosophy is not so widely different from that of St. Thomas.

—Now that we have learned something about the "Making of Boys," we are prepared to hear that the dwellers of high Olympus had also a finger in the pie when there was question of making their natural enemy the schoolmaster. An ancient poet tells us, that 'Whom the gods hated they made a schoolmaster.' But who is responsible, we would ask, for the creation of that go-between known as the professional annotator or note-writer. It would certainly relieve the gods of a great responsibility if we could say that he was self-made or that 'he grewed.' The law of demand and supply comes into play here. He is a product of this age of 'crams and exams.' "Notes are necessary," said Dr. Johnson, "but they are necessary evils." It does not follow, however, that they should be necessarily evil. In the May issue of the *Educational Review*, the editor of that valuable magazine girds at a class of those annotators in the following terms:—

"There may be Hindus who are capable of doing sound work of this sort, but we must confess that we have not yet come across any such gentleman. Considering, too, how very unsatisfactory much of the work of European annotators catering for the wants of Indian would-be undergraduates and would-be graduates is, we would strongly advise Hindus to leave the work of annotating English Classics to those whose mother-tongue is English. . . . . If we shall deter but one Hindu from essaying the work of English annotation, we shall not have written in vain. We have written solely from a sense of duty—because we feel strongly that the evil against which we have written has increased, is increasing, and must be sternly repressed."

How this consummation, so devoutly to be wished, is to be brought about, the learned editor does not tell us. The nuisance to be abated becomes well-nigh intolerable when the annotator goes out

of his line to give us the infallible results of his private judgment on even the fundamental dogmas of Christianity. As a specimen brick of how such dogmas fare at their hands we shall take Mr. R. S. Sheppard's *Notes on Micah Clarke*. Dr. A. Conan Doyle's historical novel is one of the F. A. Texts for this year, and, as its readers are aware, is chock-full of accusations and objections against almost every form of Christianity. Whether this important fact escaped the notice of the Board that appointed it as a Text for students, the great majority of whom are Hindus in religion, we are not going to stop to inquire. Christianity must certainly appear to them, from the reading of it, a great hotch-potch, and Mr. R. S. Sheppard, B. A., does his level best to "make the gruel thick and slab."

The old seaman, Solomon Sprent, is about to shuffle off his mortal coil, or to use his salt-water language, 'to be condemned and broken up.' Micah's father visits his old friend, and Solomon puts him the momentous question: "Say, friend, d'ye think this very body, this same hull of mine, will rise again?" 'So we are taught,' is the answer.

Upon this we are furnished with the following comment:—

*So we are taught*—by ignorant and credulous padres, but not in the Bible. The writers of that book have been wise enough not to commit themselves to any such absurd doctrine. That a man should be born (*sic*) again with the *same* body is a physical impossibility which God himself cannot render possible; for the particles of which our body is composed becomes (*sic*), after it is reduced to dust, part of innumerable other bodies (human and other) from time to time, as a little reflection will show.

If the writer of this had not completely turned Turk and exchanged the Bible for the Koran, he would have done well to turn to the following passages before making such a cocksure statement. The dogma of the resurrection of the body is plainly taught by St. Paul (1 Cor. xv.), where he argues that as Christ rose in the body, so must all men rise, for the Head and the members must be conformed. He assumes the same doctrine in other places (2 Cor. iv. 14; Romans viii. 11); and he made no secret of the matter whether preaching to the Jews (Acts xxiii. 6) or to the heathens (Acts xvii. 32); the other Apostles taught the same (Acts iv. 2). Christ himself spoke on the subject (St. John



v. 28, 29). That all will rise at the same instant appears plain (1 Cor. xv. 52; Daniel xii. 2.).

That the body that shall rise is the same as that which died follows from the notion of rising again; if a new body were created and informed by the soul, no one would say that this man had risen again. The resurrection of Christ is nothing but an anticipation in point of time of that which awaits all men, as the Apostle clearly teaches (1 Cor. xv. 20.): and we know that He rose with the same body as died (St. Luke xxiv. 39.).

The doctrine of the resurrection of the flesh has been vehemently attacked in all ages of the Church, by the earliest heretics because of the difficulty it presented to their tenet of the essentially evil nature of matter, and by the rationalists of modern times because they cannot make out *how* this can be, and therefore they reject revealed truth. We must avow that we do not know how God's purpose will be worked out, any more than we know how He makes the seed that is sown in the ground to grow into a tree (1 Cor. xv. 35-38); this is the answer given by St. Paul, the Doctor of the Gentiles (no 'ignorant and credulous padre,' *pace* R. S. Sheppard, B. A.) to the question raised by the rationalists of his day.

The difficulty sometimes urged that particles which belonged to one man at his death may become part of the body of another man and be his when he dies, is specious and shallow. He that urges it assumes that he knows far more about the constitution of matter, dead and living, and concerning what constitutes identity than has as yet been revealed to the researches of chemists, biologists and metaphysicians. We must bear in mind that the providence of God is over all His works and that when He is in question and a contradiction in terms is not involved we may leave to Him the answering of the question *how*.—See *Outlines of Dogmatic Theology. Vol. III., n. 836. By Sylvester J. Hunter, S. J.*

We have dwelt thus long on this point, not because Mr. R. S. Sheppard, B. A., is a man of authority and consideration in the land, but because there are times and circumstances when the insignificance of the offender is lost in the magnitude of the offence.

—C. Appu Pandit, late Sanskrit Pandit in the College, died on the 23rd of August.

## Book Notices.

BUDDHA'S TOOTH AT KANDY. *Mangalore: L. Doneda, Codialbail Press. Price 10 as.*

"When the king of Siam was in Ceylon last year on his way to Europe, he paid a visit, as every devout Buddhist should do, to the shrine of "Buddha's Tooth" in its gorgeous temple at Kandy—the Mecca of the Buddhist world. Everybody now knows how the priests refused to allow His Majesty to touch or examine the sacred relic, and how, in consequence, king Chulalongkorn departed in highest dudgeon, carrying off with him to the dismay of the bonzes, the innumerable rich gifts he had brought with him to offer at the shrine. The able anonymous author of this brightly written little book, published with the imprimatur of Mgr. Cavadini, Bishop of Mangalore in South India, takes occasion from this famous scandal to give us an exhaustive history of the "tooth-relic," and to expose pitilessly the imposture. The so-called tooth is a piece of bone or ivory, nearly two inches long and an inch and a half in circumference. The dilemma offered to the pious Buddhists is, therefore, obvious enough; either this piece of bone is not a tooth at all, or else Buddha, if it be his tooth, must have been a kind of monster, with fangs big enough for a tiger. But more than this: the present relic is not the original one, but rather the *second* substitute for the original tooth (if such it was) destroyed by the Portuguese in 1561, in spite of the enormous sums offered for its ransom by the Buddhist king of Pegu. Altogether the anonymous writer has given us an interesting chapter of history. It is curious to learn incidentally that the pagan Tamils of Ceylon also reverence the relic, but believe it to be the tooth of their monkey-god Hanuman."—*Tablet, June 4, '98.*

This should be interesting reading to Colonel Olcott, the President-Founder of the Theosophical Society (a modern species of devilry now very much in evidence), who has lately confessed that he has been "an avowed Buddhist for twenty years." There are many "advanced" Protestants, especially American, who have of late years manifested a desire to join the "yellow-robed fraternity" in Ceylon, to whom this tastily printed booklet would



afford an hour's useful reading and food for reflection for a month.

THE FIRST CHRISTIAN MISSION TO THE GREAT MOGUL. *By Francis Goldie, S. J., Dublin: M. H. Gill & Son. 216 pp. 3s. 6d. net.*

This is a volume that should be of great interest to those whose ancestors came from old Salsette, for it is the history of the lives and martyrdom of Blessed Rudolf Acquaviva and his four companions of the Society of Jesus. The main portion of the work is taken up with an account of Blessed Rudolf's Mission to Akbar's Court at Fatehpur-Sikri, where he arrived February 22, 1581, and remained till his return to Goa in May, 1583. While at Court he taught the truths of Christianity publicly, refuted the Mohammedan zealots, and was heartily hated by them for his fearless exposure of their prophet's false doctrine. Blessed Rudolf brought as a present to Akbar the new Royal Polyglot Bible of Plantyn, magnificently bound in seven volumes. This famous edition of the Sacred Scriptures had been printed for Philip II. of Spain, 1569-1572. He brought also with him one of the three copies of the Madonna of St. Luke which St. Francis Borgia had obtained leave from Pope St. Pius V. to have taken in Rome. They were the first copies ever allowed to be made of the picture, and it may interest many of our readers to know that the Madonna to the left as you enter the Jesuit Church in Calicut is said to be the identical copy in question.

The Goan Padre of Tennyson's posthumous poem, "Akbar's Dream," is no other than the Jesuit envoy. The Great Mogul Emperor is speaking to Abul Fazl, his chief friend and minister:—

"I reap

No revenue from the field of unbelief.

I cull from every faith and race the best

And bravest soul for counsellor and friend.

I loath the very name of infidel.

I stagger at the Koran and the sword.

I shudder at the Christian and the stake;

Yet "Alla," says their sacred book, "is love,"

And when the GOAN PADRE quoting Him,

Issa Ben Mariam, his own prophet, cried

"Love one another little ones" and "bless"

Whom? even "your persecutors"! there methought

The cloud was lifted by a purer gleam

Than glances from the sun of our Islam.

And thou rememberest what a fury shook

Those pillars of a mouldered faith, when he,  
That other, prophet of their fall, proclaimed  
His Master as "the Sun of Righteousness,"  
Yea, Alla here on earth, who caught and held  
His people by the bridle-rein of Truth."

In a note at the end of the poem Abul Fazl is quoted as saying "that one night the Ibadat-Khana," a hall in which disputations were held on religion and cognate subjects, "was brightened by the presence of Padre Rodolpho, who for intelligence and wisdom was unrivalled among Christian doctors. Several carping and bigoted men attacked him and this afforded an opportunity for the display of the calm judgment and justice of the assembly. These men brought forward the old received assertions, and did not attempt to arrive at truth by reasoning. Their statements were torn to pieces, and they were nearly put to shame, when they began to attack the contradictions of the Gospel, but they could not prove their assertions. With perfect calmness, and earnest convictions of the truth he replied to their arguments."

Upon Blessed Rudolf's return to Goa he was appointed Superior of Salsette, and on July 15th (25th N. S.) he and his four companions were done to death at Cuncolim. With regard to them the experience was renewed that "the blood of martyrs is the seed of Christians," for within a year of the martyrdom 1,500 pagans were converted. The well into which their dead bodies were cast soon became known as a place of healing, to which pagans and Christians alike flocked from every part of Salsette. They were Beatified on April 16, 1893.

INDIA: A SKETCH OF THE MADURA MISSION.  
*By H. Whitehead, S. J., London: Burns and Oates. Price 3s. 6d.*

This is another new work that deserves to be ranked with Father Goldie's which has been just noticed. It is an account of the Madura Mission from the time of its foundation down to the present day. Much of what is said of the manners and customs of the people of Madura holds good with regard to the people of the Western Coast of Southern India. It is a bit of local history therefore that should have a special interest for our people of South Canara and Malabar. The Madura Mission was founded in 1606 by Father Robert de Nobili, S. J., and has been ever since, with an interruption on account of the suppression of the Society, under the charge of the Jesuits. The Fathers of the French Province of Toulouse are at



present working it with indefatigable zeal and wonderful success.

**CORRECT ENGLISH.** By *Lelia Hardin Bugg*. St. Louis, Missouri, U. S. America: B. Herder. Price 6s.

The compiler of this book—she does not claim the dignified title of author—began when a school-girl to take notes on the use of words, grammatical forms, the peculiarities of language, and kindred topics. These are now published in good order, with the addition of much valuable matter rarely found in the compass of three hundred and odd pages. The printing and general get-up, notwithstanding the fact that the price is almost prohibitive, are not of the high standard which we are accustomed to get from the United States. One useful lesson we learn from this book is the secret of the compiler's success as a writer of great versatility, insight, and refinement. Genius has been defined as "an immense capacity for taking pains." To her habit of painstaking is in great measure due her power of construction and analysis manifest in her maiden novel, *Orchids*, and shown more mature in her short stories, *The Prodigal's Daughter*, *Wingate's Past*, *At Pension Roget*, and *The Major*. Her *Correct Thing for Catholics* and *A Lady* made her reputation, while rendering in a bright and sisterly way an inestimable service to Catholic young people.

**WHAT CATHOLICS DO NOT BELIEVE:** *A Lecture by Archbishop Ryan of Philadelphia, U. S. America.* St. Louis: B. Herder.

This is a lecture delivered by the present Archbishop of Philadelphia when he was coadjutor bishop of St. Louis, Missouri, and predecessor of our late Bishop Pagani in the See of Tricomia, *in partibus infidelium*, before the creation of the See of Mangalore at the establishment of the Hierarchy of India at Bangalore in 1886. The lecture is replete with interest and is one that we should wish to see widely circulated among our separated brethren. It is not so much what Catholics believe, as what they do not believe, that forms a stumbling-block to many and keeps them from examining and admitting the claims of the Catholic Church. We are sorry to see that unscrupulous propagandists here and elsewhere are united on this one point, namely, to misrepresent Catholic faith and practice.

### OBITUARY.

SISTER HELEN (Esperance Lobo), a professed nun of St. Ann's Convent, Mangalore, died on the morning of June 1st. She was daughter of the ex-Munsif, Mr. Joseph Lobo, and was educated at St. Ann's, where she entered the novitiate, February 2, 1887. She took her first vows, October 15, 1888, and made her profession just seven months before her death. She was a qualified Teacher, and was attached to the Victoria Caste Girls' School for the past ten years. All her life in the convent she was remarkable for having nothing remarkable about her. She was as if she was not. Hers was truly a hidden life. It was only during last illness, a high fever that lasted a fortnight without intermission, that those who were privileged to live with her fully recognised her sterling virtue. Her confidence in God and those who held His place was simply childlike, while her self-denial, patience, and detachment would have led one to believe that she suffered in a body not her own. *Talis vita finis ita.*

His Lordship the Bishop, the Vicar General, and a number of the clergy attended the funeral. More than three hundred school children, all with their Communion veils and in white, bearing ferns in their hands formed the *cortege*.

SYLVESTER EMMANUEL ARANHA died of the Plague in Bandora, May 18th. He was born in Mangalore, November 26, 1872, and was in the Matriculation Class in St. Aloysius' College, when he entered St. Joseph's Seminary, Jeppoo, June 24, 1893. In May 1897 he went to Bombay and became Latin teacher in St. Stanislaus' Institute, Bandora, where he was taken with the Plague and died after six days' illness, fortified by the rites of the Church.

PIEPADE R. D'SOUZA died of typhoid at Chickmagalur, May 31st. Born in Mangalore, November 21, 1874, he attended College till 1892, and was the first Prefect of the Junior Sodality B. V. M. He joined the Postal Department in 1895, and afterwards accepted a post in the Deputy Commissioner's Office in Chickmagalur.

R. I. P.