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FAITH.

WH! how dreary were our life,
A chaos dark of sin and strife,
If no sweet refulgent star,
Beaming on us from afar,
Lighted up this nether gloom,
Showing us the life to come.—

O without the star of Faith
What were life but utter death!

How endure the weight of woe,
That each must carry here below,
If we know no land of rest,
No happy home where all are blest,
Where sorrow cometh not nor fear,
And God shall dry the mourner's tear.—

O without the star of Faith
What were life but utter death!

What were honour more than shame?
Firmest friendship but a name?
Fullest hope and fondest love?
If I knew not that above,
Those I love most on earth and I
Shall love throughout Eternity.—

O without the star of Faith
What were life but utter death!

How plod along life's weary way,
And bear its burden day by day,
If I knew not that at last,
The season of my labour past,
The wages of my toil shall be
To live with God eternally.—

O without the star of Faith
What were life but utter death!

FATHER HUGH RYAN, S. J.

EIGHT years have glided by; but the tolling of the passing-bell is remembered still that broke the sad news of Father Ryan's death. The day is fresh in our memory, when we bore the remains of our dearly loved Father in solemn funeral procession, and heard the whisper from the crowds of pagans, gazing on in reverence, "'Tis the holy man being carried to his rest." It is not then to revive memories that will not die, but to pay Father Ryan the tribute of love he claims in the columns of this Magazine, that the grateful pen of one of his pupils attempts to sketch briefly the life of his revered professor.

Father Hugh Ryan was born in 1843, at Scurteen, County Limerick, Ireland, where his eldest brother Major-General Ryan, D. L., now resides. He was one of a family of nine boys, two of whom were destined to become priests, viz., the subject of this memoir and Canon Arthur Ryan, President of St. Patrick's College, Thurles, Ireland. The latter, speaking of Hugh's youthful years spent at home, says: "A most cheery companion he was, and most thoughtful. We all looked upon him as the wisest and holiest of the family. In this indeed he walked in his father's footsteps, who was a most saintly man, and although a keen sportsman, a man of much prayer. Hugh was the saint of the family, though his father and mother were not far behind. We all have reason to thank God for such parents, such a brother and such a home." His favourite companion in his early school-room days at home was his sister Alice, now Sister Alphonse Marie, of the Assumption Order, London. She speaks of

M. W. S.

her brother in much the same strain: "We sometimes used to disagree, but after a moment, we were in each other's arms asking forgiveness. He had a very kind heart and never liked us to kill the slugs that used to eat up the flowers in our garden. When we grew up he was my constant companion in walks and rides. We used to say the Rosary coming home, and had always a serious conversation on the things of God, which was a favourite subject for us both. I always looked up to Hugh." In short his was a life of silent good example—his motto being, *Fais ce que tu dois, advienne que pourra*; which was but another rendering of his own family motto, *Malo mori quam fedari*.

No wonder, then, that such a lovable character should have won the hearts of his comrades at Oscott College, England, where Hugh was educated. There too the model student and the capital athlete soon merited the coveted distinction of being dubbed Public Man—the term applied at Oscott to the best all-round student. Even in Ireland, a country where athletics are held so much in honour, Hugh had few equals in feats of walking, running or jumping. He could wield a cricket-bat with the best, was a crack shot and a fearless rider to hounds. We shall see later on to what good account he turned his skill in field-sports when the scene was changed from the banks of the Shannon to the Netravati's.

When Hugh left Oscott his father wished him to study for the Indian Civil Service, and for this end he entered Trinity College, Dublin, where he spent two years and a half. He strove to deserve success but he could not command it in the various stiff examinations, and failure in one of them diverted his thoughts in a direction to which his heart had often aspired, and which eventually led him to render far greater service to India than if he had been a Collector or a Judge. Long had his heart yearned after the priesthood, and having made a retreat at Milltown Park, he resolved to let the dream of his life shape itself into a reality. He wrote to his mother telling her the resolution he had taken, and she, like the good Catholic mother that she was, hailed the news with tears of joy. To make the sacrifice of himself to Almighty

God more complete, he applied and obtained permission to enter the Society of Jesus, and accordingly, on November 1, 1865, he began his two years' noviceship in the novitiate of the English Province at Manresa House, Roehampton, near London.

Throughout the course of his formation in religious life he gave evidence of an earnest, active, even enthusiastic temperament, elated, strengthened and spiritualised by the supernatural qualities which must be developed in a soul which lends itself with docility to the influence of the Rule drawn up by St. Ignatius and the wonderful *Spiritual Exercises* that have done so much to sanctify the world. His fellow-novices were perhaps those who could form the most correct estimate of his worth at this period, and the following is the opinion of one of them: "If I am to try to draw the picture, I shall set him down as remarkable for his extreme amiability and gentleness. You always felt when you were with him that you were with a saint, and that he was a saint of the attractive class." As an instance of the wonderful mastery he exercised over himself, we are told that the two years of novice life passed by without his ever letting his fellow-novices know that he had been a keen sportsman in the world, though at the same time he was ever an interested listener to them when they recounted their exploits with rod or gun.

With the end of the two years of the study of perfection begins the not less arduous part of a Jesuit's training, in a year or two of rhetoric, followed by three years of scholastic philosophy, and then five or six years of practical work as a professor in a college. Father Ryan's course of philosophy was studied at Stonyhurst under the direction of the late Father Joseph Bayma, S. J., one of the greatest geniuses of the century, a fact that will be apparent to anyone who looks into his published philosophical and mathematical works, especially his *Molecular Mechanics*. St. Francis Xavier's College, Liverpool, was the scene of Father Ryan's labours as professor, and we are pleased to learn that while there his predilection for India would manifest itself whenever anything in History or Geography gave him an excuse for dwelling on it.

In the year 1873 he was sent to the Jesuit

theological seminary of St. Beuno's, North Wales, for his four years of theology, and it was there that the happiest day of his life dawned upon him when he was ordained a priest. "I was present," says Canon Ryan, "with her [his mother] at his ordination at St. Beuno's, and shall never forget the radiant happiness of the saintly mother and the saintly son." The year 1878 saw him back again at college work as First Prefect of Mount St. Mary's, near Sheffield; and in the following we find him at Paray-le-Monial in France, going through the third year of Probation, or the second Novitiate that completes a Jesuit's spiritual training. From it he went forth full of zeal to do great things for God's glory, and was met at the threshold of his new life by the glad tidings that India was to be his field of labour. Just the year before, the Mission of Mangalore had been transferred from the care of the Carmelites and confided to the Venetian Province of the Society of Jesus, and Father Ryan and Father Sergeant were told off to join the staff of Fathers who were to work in the College of St. Aloysius when it was first opened at Codialbail.

It was on the 28th of January 1880 that he came in sight of the handsome lighthouse that crowns Edyah Hill, then as now the beacon indicating to the seafarer that a city of 40,000 souls lies hidden by the coroneted palms beneath. Of the services he rendered as a teacher—and this he was for the next ten years in the College—it is difficult to speak too highly. He loved his work, humdrum though it was, and was as conscientious, devoted and eager in preparing his daily class as when called upon to do some more showy work on the occasion of a solemn festival or the like. An equal diligence was looked for and exacted on the part of the pupils, any want of which would be sure to elicit the gentle censure, "What is worth doing at all, is worth doing well." As professor of English, he was, in the estimation of his pupils, beyond compare, nor were there cases wanting of students being lured to the College by the hope of being trained by so able a master. To him is in great part due the credit the College has won for itself of being one of the first in the Presidency for its English teaching.

But in him the teacher was ever coupled with the religious. Reflections that elevated the hearts of his pupils to God fell from his lips at every turn, so that pious sentiments were instilled into their minds along with the learning he imparted to them. He was solicitous that they should have true notions about things, and the stock-in-trade calumnies against the Church, which are too often to be found in the University texts a professor has to explain, were sure to be nailed with vigorous strokes.

Father Ryan's sphere of activity, however, was not bounded by the class-room. No one who attended the College in his time will forget him as Prefect of Games. Words can hardly tell the pains he took to train the boys in the various athletic sports. For this end all the field-lore and experience of the Public Man of Oscott, which had long been concealed under the humble department of the religious, was now exhibited to the best advantage. With unflagging interest would he watch and instruct his young men at play, until they were up to all the ins and outs of cricket or lawn tennis. When they were trained to his satisfaction he would pit them against other teams or clubs in the town, and it was a pleasure to behold the keen interest with which he would watch the game, and the joy that would beam on his countenance when his "Blue Caps" scored a victory.

Too often it happens that, in contests of the kind, young people make what is sport for pleasure become a battle in earnest, but, on the field as in the class-room, Father Ryan was ever on the alert to check his players should he observe on their part the slightest deviation from the rules of social decorum. With exquisite tact he would set before them what was good form, to which he would have them conform without unduly mortifying them.

It will be a satisfaction to many of his old pupils to learn, if they do not know it already, that he was well pleased by the return they made for all the time and energy he devoted to their welfare. He evidently felt that his labours were bearing fruit. In a letter written after Father Ryan's death, his mother says: "He liked the place and loved the Fathers, above all his Indian boys, in whom he requested me to take a 'granny's' interest by praying for them; he was never tired of praising their

diligence and anxiety to learn, their natural gentlemanlike deportment, etc. I am sure they will miss him, but he will not forget them or any of his friends in heaven.' Again, from a letter addressed by Father Ryan himself to one of his friends in England, we gather the high opinion he had of his pupils, and the sanguine hopes he entertained of their future. "There is in our boys," he says, "material which is in many points capable of development to a considerable degree of perfection. Of course our chief work here is to direct and develop their moral character, and in this the Sodality of our blessed Lady gives great assistance. Then our Fathers have trained a very nice College choir, which does itself great credit in the church and in the academy room. I have said our boys take kindly to their books; they have also taken with great spirit to the English games of cricket, football and lawn tennis. We hope much from those who have passed through the College training; we do our best to implant in our students seeds of virtue, and of manly and business-like habits, and we expect a rich harvest in the future.'

But the future was not left to take care of itself. With unwaning solicitude Father Ryan watched the career of his pupils launched on the world. Not a few, for whom perhaps the College might have been out of sight out of mind, would often return to it, attracted by the magnetic influence of their quondam professor, and most kindly would he receive them. It was above all when the time of the students' annual retreat drew nigh, that Father Ryan's thoughts were busied with his emeriti. Many a message, verbal or written, would then invite the young men to their Alma Mater to share in the spiritual feast she was about to offer to her children. Consoled and encouraged by their ready compliance, he conceived the plan of an annual retreat for all the Catholic gentlemen of the town. The large number that year after year flocked to the College to attend it at Christmas-tide, amply justified the confidence Father Ryan reposed in the good will of the people of Mangalore.

There was one thing apparent to all those who were in any way brought within the scope of his zeal, viz., that it was in God and for God he loved men. One could not be long in his company

without feeling the better for it. The charm of his religiously agreeable and agreeably religious conversation cast a spell over even those persons who seemed the most unpromising subjects for a spiritual lecture on the *Quid prodest* and the *Unum necessarium*. But with him, as with all holy men, words only followed example. His whole being breathed a spirit of piety, just as a flower does its perfume. To look on him was to be impressed by him; to know him was to love him. His thin worn-out frame, his mild ascetic looks his almost rapturous devotion as he stood at the Altar or knelt in thanksgiving before the Tabernacle—all told of the perfect religious, the holy priest.

Death came to him ere life had declined; but it came neither an unexpected nor an unwelcome visitant. The climate of India and his austere manner of life, added to his unremitting toil, had been secretly undermining his health. His throat became seriously affected, and a virulent fever supervened. The symptoms that soon developed became so alarming that it was plain that the end could not be far off. Neither its approach nor the intensity of his sufferings could cast a gloom over his cheery disposition. He sought strength in prayer, the unfailing resource of the saints, and when his strength permitted it he would entertain himself with reading from a volume of his brother's published sermons. Hearing one of the Fathers express his sympathy, he exclaimed in the spirit of the Apostle of the Indies, "I have not half enough to suffer." When told that prayers were being offered up for his recovery, he said with a smile: "Give over praying for me. It is better for me to die now and go to heaven." And so it was: his course was run, the good fight was fought, and in the dead silence of the night of April 16th, 1890, Father Ryan went to receive the crown of victory.

St. Ignatius wished to have his sons buried without any public demonstration, but in this case concession had to be made to the common sentiment of those who loved Father Ryan so well, and accordingly the funeral procession made a detour of the town blessed by his labours, before his mortal remains were laid to rest in front of the High Altar of the College church where he ministered so long and faithfully. Day after day saw fresh garlands of

flowers laid on his grave by loving hands, and while the people of Mangalore thus tempered their sorrow, Aloysians scattered abroad deplored the distance that had denied them the sad satisfaction of assisting at his obsequies. To show what a deep hold Father Ryan held on the hearts of his children, suffice it to mention that the Aloysian colony in Bombay has been sending to the College a valuable prize every year to perpetuate his memory, and now all his former pupils and friends are uniting together to mark his grave with a lasting memorial of their affection. But the proudest monument to Father Ryan is the enduring love and gratitude that causes his name to be softly mentioned in Catholic homes to-day, and that shall keep his memory green as long as St. Aloysius' College has a name in Mangalore. Better tribute could not be paid to the sweet memory of our blameless, God-fearing, fellow-loving Father, whom we may well place among those whom the late Laureate thus beatified:

"Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure;
Or is there blessedness like theirs?"

M. Coelho, S. J.

MANGALORE.

III. THE MUNICIPALITY.

In my last contribution on the Railway I taxed the Municipality with apathy concerning the affairs of our city. Since then rumours have been rife of not one but several railways said to be in project to connect South Canara with the railway system of India. Not one of these projects, however, is credited to the action of our City Fathers, who probably had as little to do with them as the writer of these lines. While awaiting developments it may not be out of place for me to justify myself for my strictures on the way our city government is conducted, and as a lead off I shall begin with

WAYS AND MEANS.

I must say that the City Fathers seem to be doing a good deal in the way of road-work. They are going deep into the matter, as is apparent from the depth to which they have sunk the road run-

ning by St. Paul's church. That thoroughfare has been always about the best kept in the Municipality, presumably because it is constantly under the eyes of the European officials and others. The improvements began by an attempt to prevent the wash of the monsoon rains from flooding the Maidan and the neighbourhood of St. Paul's church. The idea was a good one, and would have been undoubtedly an improvement had it been carried out in a sensible way; but the executive having had to tackle a new project, and that emanating from an alien, made at first a small river, which being objected to by many, they went one better and had the whole roadway lowered to the level of the bed of the said river. The consequence is that the whole drainage is now on to the road, from which it has no means of escape, since the drain of the culvert is considerably higher than the road-bed. I presume that this improvement cost money, and was meant to be of service to our citizens; perhaps it will be if our City Fathers are not content to remain the authors of an unfinished work, to which category I imagine this to belong.

The beautifying of roads that are in constant use by officials may elicit their praise for the Municipality, but if any of my readers take a look behind the Dispensary and the Market they will see what return the resident tax-payers get for their money. There are localities within the Municipal boundaries that are seldom if ever seen by any European official, where funds could be spent to better advantage than in petty tinkering of roads regarding which no rational complaint could ever arise. I may mention one which attracted my attention many years ago when I was better acquainted with the Bazaar. At the end of the Big Bazaar, where Baitkullys most do congregate, a continuation of the Bazaar road takes an absurd snake-like turn resembling an S. Now, if our City Fathers would bear in mind that a straight line is the shortest in road-making as well as in morals, they could effect a great improvement by cutting a new way into Car Street, and thus open up a thoroughfare worthy of a Municipality of 40,000 inhabitants. Better still, a square could be made just in that quarter by removing the few houses that stand in the way, and space would be gained

where such good citizens as the Navoyeits or Baitkullys could breathe fresher air. Moreover, these cloth traders have already shown that they desire better frontage, as many of them have greatly improved their shop premises of late; although behind them a little opening out of the squalid buildings would be a step in advance in the cause of sanitation. Mangalore and its inhabitants enjoy exceptionally favourable environments, for which nature alone is to be thanked, but that does not in any way cancel the responsibilities of the municipal authorities to keep their city clean and to promote the welfare of the citizens by better sanitation.

If funds are available, surely it is time that they were expended for the general benefit of the town, rather than for reducing gradients of roads which our cycling friends may find it difficult to climb—unless of course such an expenditure is a set-off against the unpopular tax on bicycles—but there is no need to convert all our public highways into cinder tracks, especially when “scorching” can be indulged in on many of our roads with great ease, owing to the absence of metalling and the presence of a laterite soil.

FOUNTAIN AND WELL.

The Sturrock Fountain was a subject of enquiry in my last. I find now that a lamp exists with water laid on to it, but Moplah boys—*of course* they were Moplahs—took away the patent taps from the Fountain. Now perhaps our City Fathers might change front and lay in a stock of calcium carbide to improve the lights by the substitution of acetyline gas, the attempt at a Fountain having proved abortive. All's well that ends well.

Again, I must apologise to the Municipality for my strictures about no improvements since the building of the Webster Market. I forgot entirely the Jubilee Well, which has proved so great a boon to the residents in its neighbourhood, thanks to Dr. Lee. The town owes a great deal indeed to him and to Captain Wicks. A chairman of our Municipal Council must be a man of courage and energy. In most things he has little or no power unless he can inspire his Board with the necessary interest and enthusiasm. If he is not able to carry them with him and get a strong backing from

them, his best intentions are frustrated by either their opposition or that of Government officials; but when they are solid in their support and intelligent in their counsel, the work is done and often well done.

INDEPENDENCE AND INTELLIGENCE.

I remember, many years ago before the introduction of self government into municipal bodies, when the members were chosen chiefly for their age and position, with little or no consideration as to education, and when the Board was chiefly made up of such well known men as Sowcar Narnapoy, Hadjee Alli Shett, and other old and respectable traders, that the Collector, Mr. Webster, made a proposal which was eagerly, even enthusiastically, received by the Council. This arose, it seemed to me, not because the proposition recommended itself to their better judgments, but because they followed a lead in the most sheep-like fashion. This I undertook to expose and demonstrate to the Collector, and for that purpose I made a proposal that was diametrically opposed to that already passed. When I had done so the meeting with a like unanimity and enthusiasm, after a gentle snooze, voted my measure, and Mr. Webster came to the practical conclusion that something should be done to introduce independent thought and action into our deliberations; for if Mangalore is to be congratulated on the possession of self government, it will deserve it only by the intelligence and independence of its Municipal Councillors.

Old men, I read the other day, recall the events of by-gone years more readily and vividly than those of recent times. Perhaps that is why I, who have but a dim recollection of last year's incidents, find but little difficulty in recalling, down to the most trifling minutiae, the events of years long past and gone, in which the actors were the fathers, and in many cases, the grandfathers of those I have to do with now. Since my first arrival in Mangalore education has made very rapid progress, and the men who are now members of the Municipal Council are vastly superior to those to whom I have just alluded, and are consequently better fitted to be at the head of affairs. Still much is wanting to them, for instance, the grit and bravery so conspic-

uous among Englishmen, which is bred in the bone only by centuries of independence. They are, it is true, able to detect the fallacies of an argument or the unfitness of a measure to meet the wants of their constituents, but they are deficient in courage to tackle difficulties and push their measures through in the face of opposition. Moreover, while sycophancy prevails in counsel, and lethargy mars execution, there is little to be hoped for in the way of a sound municipal administration.

ELECTION AMENITIES.

It is but a short time since self government was extended to municipal affairs, the consequence of which is that both electors and candidates are new to the work. It is proper that a healthy competition should exist, and that all the Ward voters should strive to put the right man in the right place, but this does not justify them to resort to the "ways that are dark and the tricks that are vain." It is worse still when there is an aftermath of bad feeling between families and communities, which occasionally generates a species of vendetta that is accountable for any amount of hatred, malice and uncharitableness. There is a good old custom with pugilists in the Western World, of shaking hands when they enter the ring and before they leave it, after which they resume their former normal relations. Surely there can be no justification for the defeated candidate in an election to carry the war into the enemy's country when the contest is over, and, in a spirit of vindictiveness, cast aspersions on the character of the victor's nearest and dearest relatives, living and dead, simply because the majority declared for him. Too often, unfortunately, we see in Mangalore a lasting spirit of enmity and ill-will, giving rise in many cases to a crop of suits in the law courts, all the outcome of a Ward election. There is a highly developed pettishness in some characters that can never accept defeat without alleging unfairness in the means by which it was brought about. The upshot is that such men become involved in perpetual antagonism, to the prejudice of public and private interests. The idea of righting their real or imaginary personal wrongs, and not the public good, possesses their whole being and shapes their every act. Wounded vanity has from time immemorial damaged individuals, destroyed national spirit, and baulked the noblest

efforts for the public weal. When the Council is thus divided it often happens that a few designing men form into a clique, lay hold of what we may call the balance of power, and carry on matters pretty much their own way.

(To be continued).

E. B. Palmer.

THE LEGENDS OF OLD.

Like pearls whose bright secret's embedded
In shells that lie deep in the sea,
Like labyrinths left all unthreaded,
Though wonder-perplexing they be;
Like beauties that brighten the core
Of sweet buds ere their charms they unfold,
Lies buried in books the proud store
Of the legends of old.
Yet few are the lovers of stories,
Antique with light Phantasy's truth,
In days when the dreams and the glories
Of Science in thral age and youth;
When life, like a room over-crowded,
Lacks balm that the heavens ne'er withhold;
When Indifference deep has enshrouded
The legends of old.
How sweet are the fictions that fail not
To lighten the grief of the mind!
The weird old romances that rail not
With morals at erring mankind,
The magic inventions of ages
Whose faith, in odd fragments, they hold,
The spells of the mystics, not sages,
The legends of old.
O Men! that march proud on the mountains
Of Knowledge the great years upthrow,
Forget not to drink of the fountains
Of Eld that fantastical flow;
But even as children oft revel
In playthings, though childhood's nigh told,
Call back on your life's weary level
The legends of old.
Like music from islands enchanted,
Not meeting the ear but the mind,
Like sounds from a forest deep-haunted
By fairies no mortal may find,
Like strange dreamy whispers that tell
Of far lands full of purple and gold,
Is the softly-grand surge and the swell
Of the legends of old.

Joseph Saldanha.

MANGALORE MARRIAGE CUSTOMS.

I. USAGES AMONG THE CATHOLICS.

In Mangalore the choice of a husband or wife is not left solely to the parties most concerned in the matter. Among the educated people they have a good deal to say, though the proposal will generally come from their parents, especially the prospective mothers-in-law of both houses. Among the common people the girl is very rarely asked her opinion; she is expected to fall in with any arrangements that her parents or guardians may come to. This she generally does, though cases are not uncommon where she stoutly refuses. The young man has almost always the choice left to himself, for in this affair he is generally sharp enough to look after his own interests. Every year is a leap year in Mangalore, inasmuch as it is always the girl's privilege to pop the question, but the romance is taken out of it by its being done through a third person. Should she meet with a refusal, she has but to go farther and she may fare as well, or even better, in another market. In the case of a very desirable "catch" the advance is sometimes made by the young man, through an intermediary, which considerably softens the refusal, and the aspiring young man may console himself with the thought that there are others in the same boat and that there are as good fish in the sea as were ever caught.

When the parties have consented an internuncio is chosen to carry messages backwards and forwards, but his chief duty is to negotiate the amount of dowry, for here as elsewhere matrimony may be said to be what a certain professor defined it to be, "a matter o' money." Once that this knotty business, which not unfrequently leads to a match being broken off, is amicably settled, a day is fixed by the future bride's parents for the payment of a part of the dowry called the *ayerman* (ಆಯರ್‌ಮಾನ). This is meant to be spent by the bridegroom on the purchase of the *menin* (ಮೆನಿನ್), or neck-ornament, and the *sadi* (ಸಾಡಿ), or wedding-dress for the bride. In Europe the aid of Worth is invoked on this and other occasions, to such an extent and with such effect that it has become a proverb that "Worth makes the woman." The *sadi* may be of

very cheap or very costly material, and is simply a piece of stuff about twelve yards long and from three to three and a half feet wide. It needs no making-up, not even a hook or button, and still when it is donned it is doubtful whether the great Parisian ladies' tailor could produce a more graceful confection. It may be noticed, by the way, that shopping is not the delight of a lady's life here, nor the terror of her husband's. The rest of the dowry is paid to the bridegroom, generally in cash, either before the marriage or after it. In some cases either the whole or a good part of this amount is spent on jewels for the bride. The number of gold sovereigns put out of circulation to be converted into ornaments for the neck, wrists, ankles, nose, ears, and hair, runs into numbers of seven figures every year in India.

Near relations receive notice of the time for presenting the *ayerman*, and are expected to be present. The bride's father and uncles go to the bridegroom's house, taking with them a small plate on which the money is to be presented. As soon as all are seated the guests are asked what is the object of their visit, and then the master of ceremonies rises and says, "According to our time-honoured custom we have come to do a work." The host answers, "May God bless it." Then the work is done, *i. e.*, the money is presented, and the host is asked to count it. Then follows a feast of sweetmeats, which is concluded by a present of betel leaf.

The next thing to be settled is the day of espousals, or as it is called, "the exchanging of rings." The ceremony takes place in the church, usually on a Saturday, in the presence of the close relations who have been invited to be present. Before leaving her house for the ceremony, the bride is dressed in her best and made to stand in the hall, where she asks a blessing from all her seniors. As she is seldom over sixteen, the ceremony is sometimes a very long one as all the near relations have to give their blessing. The same ceremonies are taking place at the same time in the bridegroom's house. The two parties go separately to the church, and bride and bridegroom make a declaration that they are not subject to any impediment, and that they intend to marry. They then retire as they came,

and the ceremony terminates with the usual feasting on sweetmeats, etc.

This solemnity of the espousals, however, is gradually disappearing among the better classes. The bride and bridegroom now go separately with a companion to their respective Parish Priest to declare their mutual promise of marriage. Sometimes this is done by letter, so that the Parish Priest may proceed to the proclamation of the banns.

The banns are then published and the happy day is named, after which the marriage preparations are the main business in both houses till the wedding-day is passed. Eight or ten days before that day, which is generally on a Monday or Tuesday so that plenty of time may remain for feasting before the Friday abstinence, one of the parents is expected to go in person to invite the nearest relations and neighbours. As even the largest houses are far too small to accommodate all the guests, a pandal (*i. e.*, a flat-roofed booth) is erected in front of the house. It is constructed of a number of bamboo poles and roofed in with *cadjan* (*i. e.*, woven leaves of the cocoa-nut palm) to keep off the sun. Those pandals do not cost very much unless they are decorated, as they sometimes are. A large pandal for several hundred guests can be raised for about twenty rupees, *i. e.*, £1. 5s. or \$6.25, if as is customary the material be borrowed or hired.

Some few days previous to the wedding, dinners are given by the nearest relations, and the bride and bridegroom sometimes dine, not at the same table, however, but on the same floor, and that at a respectful distance from each other. Before dinner a very curious ceremony takes place in some families. The bride is made to sit on a cushion with two attendants beside her. All her relations then form a circle around her. A woman enters the ring, and going up to the bride pours several spoonfuls of cocoa-nut juice on her head. She does the same to the attendants. During this operation a hymn is sung invoking the Holy Ghost to descend upon them. The origin of this ceremony is traceable to an old Hindu custom. In the evening the bride is adorned with flowers and conducted back to her house. The same ceremony is repeated

at home a day or two before the marriage. It was called *Ros* (ರೋಸ) from the native name of the juice used. It is little practised now in town, but the name still clings to the evening dinners that accompanied it, which are called *Ros* dinners.

The matter of invitations is a very formidable affair, for in addition to the nearest relations of both parties, who are reckoned up by dozens, the more distant relations have also to be invited if trouble is to be avoided. As nearly all the Catholics of Mangalore of the Brahmin caste—and this caste forms the great majority—are related, one is compelled to keep open house, as in fact is done. Still invitations must be sent. Two lists of invitations are accordingly prepared, one by the bridegroom's and the other by the bride's friends. Thus a certain number receive four invitations, two in person and two by printed cards of invitation; and without at least an invitation from both sides, one who stands on ceremony will not take part in the wedding festivities. Those who have the charge of issuing the invitations have a very onerous duty on hand, for our people are very conservative and are very sensitive to even a slight omission of the smallest mark of respect.

Among the middle and poorer classes two persons go round to friends; one of them must be the nearest relation of the bride and bridegroom, the other may be any friend who has a long memory. On coming to a house the relation says, "I have come to invite you to the marriage." The guest answers, "Thank you." Then the chief-remembrancer begins, "I have come to invite you to the marriage of Miss, the daughter of and Mr, at the church of our Lady of Dolours, etc. The master and mistress of ceremonies have requested me to invite you to assist them in their duties."

The number of guests, invited and uninvited, to be provided for, amounted at a marriage some time ago to four thousand. A great number of these were, of course, uninvited, as the poor are always admitted to a separate meal at marriages. They are not as a rule grateful for the bounty of their hosts, but become clamorous and uproarious if they have not had their fill. How are so many mouths to be provided for? A miracle would seem to be

the only way out of the difficulty. If marriages were rare there might be some difficulty, but as the married state is held in high honour among our people, experience has taught them a very simple solution of the problem. On such occasions there is a kind of agreement among relations to assist one another by sending supplies of provisions. You see them sometimes carried in procession headed by a noisy band that seems to be operated on the principle, the more noise the finer the music. As many as twenty-four coolies may occasionally be seen in Indian file each carrying a substantial burden on his head from a single house. Other relations send according to their means. When such a procession reaches its destination the name of the sender is asked, and a list made of the articles sent. This list is carefully preserved, because a similar present is to be returned when a marriage takes place in the house of the donor. Thus a marriage feast does not cost so much all at once.

On the morning of the marriage-day the bride is dressed as on the day of espousals and made to stand under the pandal with hands joined to receive the usual blessing from the elders. The same thing is done at the bridegroom's. If he be a widower he is dressed differently from a bachelor. Widows rarely marry, even among Catholics; neither does any one marry out of his own caste. When the blessings are over they go to church for the nuptial Mass. All who can afford it have a High Mass and sermon. The church is decorated according to the wishes of the bride's relatives regulated by a certain tariff. When she goes to the church she goes on foot, sometimes with the accompaniment of a native band, and one of her attendants holds a large red silk umbrella with a stick about five or six feet long. Now that bullock and horse carriages have become pretty common they are generally used, but still the umbrella is carried by the side of the bride's and the bridegroom's carriage. Till of late this was the only day when a woman was allowed the use of an umbrella. After Mass the bridegroom leads away his bride holding a finger of her right hand in his left, and speaks to her, if he can manage to find his tongue, for perhaps the first time in his life. They go to the bride's pandal, preceded by native music, and having the umbrellas carried

over their heads as before. As soon as they reach the pandal they are deluged with rose-water, this being the polite way to receive guests. The bride then enters the house leaving the bridegroom in the pandal with his attendants for a short time. A light repast is then served to them inside, after which they return to the pandal.

Meantime the bridegroom's relations are on their way carrying in procession the wedding-dress and marriage badge. The bridegroom goes out a short distance to receive them. They are all sprinkled with rose-water, and then places are assigned them. After a short interval the question is asked, "Are all our guests arrived?" Then the master and mistress of ceremonies summon all the nearest relations of the bride inside the house, and arranging them in two lines, women on one side, men on the other, give a supply of provisions to each one. These two rows then go about among the assembled guests distributing a portion to each. The guests are seated on mats on the ground like tailors, leaving room for the servers to move up and down. Instead of plates they use a portion of a plantain leaf, and their right hand, which is carefully washed before and after meals, serves all the purposes of a knife, fork, or spoon. Nowadays in towns European table service is introduced at least for the most respectable among the guests. To supply all with the same would require the resources of a Spiers and Pond, or other first-class caterer. The meal does not last a very long time, as people are very deft in the use of their fingers. The signal for the meal to commence is given by the master of ceremonies, saying "I invite you with all my heart to partake of what our poor pandal offers you." There is no special place for the bridegroom; he sits anywhere among the guests, but his assistants must sit near him. As the pandal is generally not large enough, the women dine before the men. When dinner has been served to all the guests, the members of the family take their dinner, after which many of the guests, especially the uninvited ones, have to retire. After this the bride puts on the married woman's dress and ornaments, is adorned with flowers and with the marriage badges. The principal marriage badge is the *menin*, already mentioned, which the bride-

groom's mother ties with all solemnity round her neck, and she is bound to wear it all her life while her husband lives. Should he die she must remove it and all other ornament from her person. Even the handkerchief on which she kneels in church must betoken her widowhood. If she dies before her husband, she is buried in her wedding-dress, no matter how rich it may be.

When the bride is dressed, the bridegroom leads her into the pandal and they both sit down to receive presents from their friends. The only present the bridegroom receives on this day is a piece of cloth. The bride receives a present of cloth (which is synonymous for a dress), money, etc. Konkani songs are sung by the women during this ceremony as well as that of the dressing. When the offering of presents is ended guests begin to drink healths and sing songs. The ceremonies of the day end by the elder one of the attendants saying, "Let us see which will rise first." Upon this the bride and bridegroom rise to indicate who is to be master. The bride in her own house always rises first, the bridegroom in his. After this the bridegroom goes home leaving his bride. That night or the next is spent by the bridegroom's party in preparing for a repetition of the ceremonies at the bridegroom's house. When the bridegroom goes for his bride in the morning he is received at the pandal in the Hindu fashion. He is made to stand in the centre where he receives a blessing from each of the women as well as some little present. This ceremony is called the "receiving of rings," though rupees are always substituted for rings. Then the bride is led out and she receives her share of blessings. After this a procession is formed, and the bridegroom returns with his bride. On reaching his pandal they remain outside while a dialogue in song takes place between those inside and those outside, after which the *Laudate Dominum* is sung as an invitation to the guests to enter the pandal, where the ceremonies of the previous day, beginning with dinner, are repeated. After the presents, which on this day are given the bridegroom, the company breaks up, and the bride is then delivered over to her husband's family by her father, in some such words as these, "We have brought up our daughter with care for twelve years

(always several years below the true age, which is commonly between fifteen and eighteen), and we give her up to you trusting that you will continue to take the same care of her." Among those of the middle classes and the poor the custom is then to go at once after this and kneel before an altar erected inside the house where they say the Rosary, Litany, and other prayers.

Next day the bride returns again to her father's house for one night. On this occasion a diplomatic and generally very costly dinner, which is called *portapon* (ಪೊರ್ತಾಪೊನ್), takes place at the bride's house. To it only a small number of the nearest relations are invited, and it is upon this occasion that "accidents of hospitality" are most likely to occur, for the chances are that people will dine not wisely but too well when they have wine and spirits galore to grace or disgrace the feast. For the numerous guests of the previous days the dinner and supper fare consisted chiefly of a variety of vegetables prepared in different ways, some pork, rice and curry, and sweetmeats in abundance.

The day following, the bride returns to her new home, and after a week she returns to spend a week at her father's. Then after a month she returns for a month, after which she is supposed to be reconciled to her new home, and returns no more except for an ordinary visit. On all these occasions of going and coming she brings and takes presents. On the last occasion when she leaves her father's house for good there is loud weeping and wailing, and so end the ceremonies of marriage.

Until up to a few years ago people were so tenacious of old customs that the least departure from even the smallest of them would have given rise to no end of talk in our gossip-loving community. But times are changing rapidly, and education is making great progress, especially in the towns. All this long and intricate ceremonial was good, maybe, when people were at a loss to find something to do with the time that hung so heavily on their hands, and had nothing but such feasts to vary the monotony of their lives, and when the native simplicity of their living and feasting was a safeguard against disorder and extravagance. But now a great number of our Christians are employed in the Government Offices, and the spread of education

is continually opening up new fields of activity, so better use is found for time and energy than frittering and wasting it, for months at a time, going from one marriage pandal to another. Moreover with the spread of European civilization and the tendency of human nature to imitate what is evil rather than what is good, foreign liquors have come to form a feature of marriage and other entertainments; and as on such occasions nobody, whether he can afford it or not, will suffer himself to be outdone, one can easily imagine what an outlay such prolonged marriage festivities must entail. All these causes have already quietly worked some changes, as will have been noticed in this sketch, and now there is a movement set on foot to bring in reformation in a flood.

* * *

OUTLINES OF THE HISTORY OF KANARA.

(Continued).

“History is the witness of ages, the torch of truth, the life of memory, the oracle of life, the interpreter of the past. * * * * To be ignorant of what happened before one’s birth is nothing less than to remain in a continual state of childhood.”—Cicero.

20. With the overthrow of the Kadamba Kings of Banavasi ended the last of the independent native kingdoms of Kanara. Thenceforth the chieftains of Kanara were reduced to the condition of feudatories of overlords who ruled above the Ghauts. And Banavasi, the most glorious city of Southern India in ancient times, having lost its position as the capital of a large kingdom, became in a short time a town of insignificant importance, and at present there is nothing left to tell of its former extent and magnificence, or even to mark its site, save a solitary pagoda, celebrated for its antiquity, but shorn of all its gold, splendour and beauty. Well might we apply to it the words of Jeremias: “How doth the city sit solitary that was full of people! How is the mistress of the Gentiles become as a widow: the princes of the people made tributary!”

III. THE WESTERN CHALUKYAS OF BADAMI (578-767).

IV. THE RASHTRAKUTAS OF MALKHED (754-973).

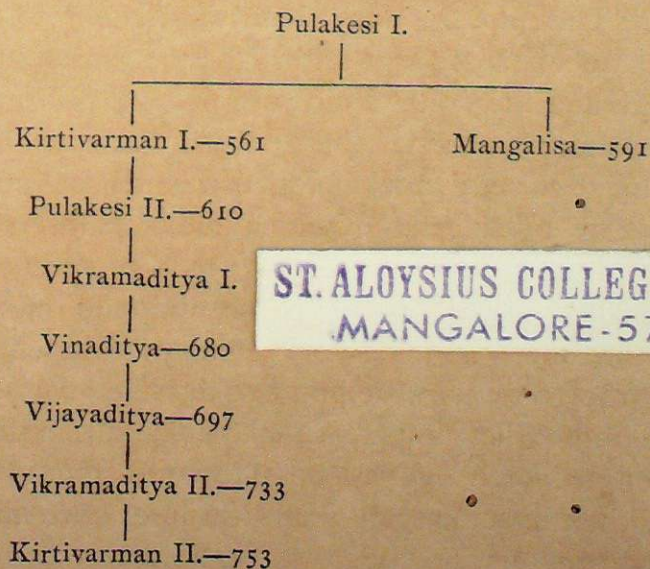
V. THE WESTERN CHALUKYAS OF KALYANI.

21. We shall now proceed to give a brief account of these three dynasties. As stated before,

The Early Chalukyas.

the Kadambas were overthrown by the Western or

Early Chalukyas of Badami, a town in the present district of Bijapur in the Bombay Presidency. These Chalukyas must be distinguished from the Chalukyas of Guzerat and the Western Chalukyas of Kalyani, both of which were probably offshoots of the former. The origin of the Early Chalukyas, like that of all ancient Hindu dynasties, is lost in mythology. It is said that while Brahmadeva was offering his morning oblation to the gods, there appeared to him the god Indra. Disgusted with the sinful condition of the world, the god had been longing to see mankind regenerated, and he therefore complained to Brahmadeva of the apathy and wickedness of man. Brahmadeva then held out his *chaluka*, or the hand hollowed out for the reception of sacrificial water, and lo! there sprang from it a mighty warrior from whom descended the Chalukyas. The first great king of this dynasty was Pulakesi, who established himself at Badami and conquered the adjoining country. The following table shows the genealogy of the kings that succeeded him, with the date of the commencement of the reign of each, where it has been ascertained:—



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It may be thought that these genealogies and dates of kings are out of place in a short history of Kanara like this, but products as they are of the immense labour of many eminent scholars, they will be helpful to those who desire to dive deep into the historical lore of our country.

22. India has perhaps never seen a continuous

The conquests of the Early Chalukyas and their Government.

succession of such remarkable princes as the early Chalukyas. Ever ambi-

tious, bold, enterprising, endowed with the highest administrative abilities, and born warriors and kings, they ruled the land from the Godaveri to the Kaveri, from sea to sea, and governed their empire with wisdom and ability for over two centuries. Pulakesi I. founded the kingdom, his son Kirtivarman I. entered on a career of conquest in all directions to the south of the Tungabadra, subduing among others the Banavasi kingdom, and his brother Mangalisa carried his victorious arms as far as the Narbadda. Pulakesi II., the greatest of this dynasty, completed the conquests begun by his predecessors, consolidated the empire and organized its administration. Pulakesi's fame travelled even to countries outside India, for he received an ambassador from king Chosroes II. of Persia. During his reign also the country was visited by the famous Chinese pilgrim Hwang Thsang, who in his writings gives an eloquent testimony to the wide extent of his empire, the wisdom with which he governed, and the prosperity of the country under his sway. Pulakesi II.'s successors continued to rule with the same ability and wisdom that characterised the reign of the first Chalukyas, until the last of the dynasty was overthrown in battle by Dantidurga, of the dynasty of Rashtrakutas, in 753 A. D.

23. In the government of the conquered countries one of the wisest measures adopted by the Early Chalukyas was to carry on the administration not only by means of the agency of ordinary officials, but by maintaining the old dynasties as hereditary governors, who were allowed the fullest measure of autonomy in the internal affairs of their territory and had only to pay tribute and render military service to the paramount power in time of war. This was the case with the local chieftains of Kanara.

24. The two dynasties that succeeded the Early Chalukyas, namely, the Rashtrakutas and the later Chalukyas. Rashtrakutas of Malkhed, who ruled from 754 A. D. to 973 A. D., and the Western or later Chalukyas of Kalyani, who ruled from 973 A. D. to 1189 A. D., may be dismissed with a few words, for their power can have received generally only nominal recognition in Kanara.

When Dantidurga of the Rashtrakutas had defeated the Chalukyas, his successor Krishnaraja reduced them to complete subjection. This great monarch is believed to have caused the famous temple of Siva at Elura to be excavated.* His grandson Govinda III. was the most illustrious king of the dynasty and established his supremacy over a large number of kings from Malwa to Kanchi and Chera. His successor Amoghavarsha was a great patron of, if not a convert to, Jainism, and probably on this account he exercised much influence over Kanara, one of the strongholds of Jainism at this time. The most illustrious of the Chalukyas of Kalyani, who succeeded the Rashtrakutas as the paramount power in Southern India, was Vikramaditya II.,† or Vikrama II., whose name has been handed down to posterity as that of a great warrior, a wise king, and a patron of learning. He reigned for fifty years and established an era of his own, but it soon fell into disuse. The peace of the kingdom was disturbed in the commencement of his reign by the rebellion of his brother Jayasimha, the viceroy of Banavasi, but he vanquished him in a great battle fought on the banks of the Kaveri. Vikrama's reign was much brightened by an array of learned men, all of whom he patronized, notably the famous Pandit Bilhana and Vijnaneshwara, the author of the *Mitakshara*, which is recognized as the chief authority in matters of civil and religious law in the greater part of India, including Kanara, among the people who follow Brahminism. There can be no doubt that Vikramaditya's supremacy was recognized in the whole of Kanara, as we find his name mentioned in many of its traditional accounts.

* Dr. Bhandarkar's *Early History of the Dekkan*, pp. 195-196 of *Bombay Gazetteer*, Vol. I., Part II., Edition of 1896.

† He is called Vikramaditya VI. by some, probably by connecting the line with the Early Chalukyas.

25. During the reign of Tailapa III., one of Vikrama's successors, the Chalukya throne was usurped by the dependent chief Vijjala, or Vijjana, of the Kalachuri race, and Tailapa seems to have then established himself at Banavasi. Vijjana's reign is rendered famous by the rise of the great Saivite sect, the Sivabaktas or Lingayats, under the leadership of Basava and Chenna Basava. Basava was made minister of Vijjana, but they soon became enemies, and Basava having headed a revolution against Vijjana caused him to be assassinated. This assassination and the internal dissension that arose in the country greatly weakened the power of the Kalachuris, and the Chalukyan king Someswara IV. succeeded with the aid of his general Bomma, or Brahma, in regaining most of the hereditary dominions of his family. But Someswara was soon afterwards overthrown by the Hoysala king Vira Ballala, about the year 1189 A. D.

26. The dynasty of the Kadamba kings though subdued was not extinguished. Two branches of that family appear from several inscriptions to have governed large districts till the close of the 12th century, if not longer, as feudatories of some paramount power in Western India. One of them, the Kadambas of Goa, held the district around Goa, and the other Kadambas of Hangal held, as generally recorded in the grants, "Banavasi twelve thousand and Panungal five hundred"—covering more or less a small portion in the north of the present district of North Kanara, and the Dharwar district. The first of the Kadambas of Hangal is named Mayuravarman, whom some accounts credit with having imported Brahmins into Mysore and Kanara. The last of this family about whom we have records was the famous Kamadeva, who as an inscription at Hangal shows, was holding in the year 1189 A. D., "the Banavasi, twelve thousand, the Panungal five hundred, and the Puligere (*i. e.*, Lakshmeshwar), three hundred", after subjugating the Male and Tula countries, the Konkani and the Western Ghats.

27. From two inscriptions found in the town of Sonda, one in the Jain temple dedicated to Adishwera, "the first of gods," dated Salivahana 722, or

A. D. 799 and in the reign of Ballal Sadashiva Raja, and the second in a Jain mata, dated Sal. 804, or A. D. 881 and in the reign of Chamundra Raja, styled "the chief of all kings of the south," it would appear that there ruled in the 8th and 9th centuries a line of Jain chiefs over Sonda who cannot be identified with any known dynasties, but whom tradition connects with the old Kadamba kings. They had been probably feudatories or governors under the Kadambas, as the appellation of Ballal was given, it seems, by them to such feudatories or governors.

28. The Tuluva country was probably held from the 7th to the 9th century by a number of old petty Banta, Koraga and Mogar chieftains, and Brahmin chiefs, under the appellation of Hegades or Ballals, either as sub-feudatories of the Kadambas or as direct feudatories of the overlords who ruled above the Ghats. In the 9th or 10th century, however, there arose a family of Jain chiefs, the Bairasu Wadears of Karkal, who gradually obtained supremacy over almost the whole of Tuluva. The earliest known ancestor of the Bairasu Wadears was Jenadutta. It is said that he was of "the family of the sun" and born in Northern India somewhere near the Jamna river. His father, having incurred the displeasure of the local Raja, was obliged to fly to the south, where in the present Mysore territory Jenadutta founded a city called Humcha. Subsequently Jenadutta or one of his successors settled down at Sisilia, near Subramanya, in the present Puttur Taluka, and finally established himself at Karkal, where the family went by the name of Bairasu Wadears. In a short time they extended their influence over the whole of South Kanara.

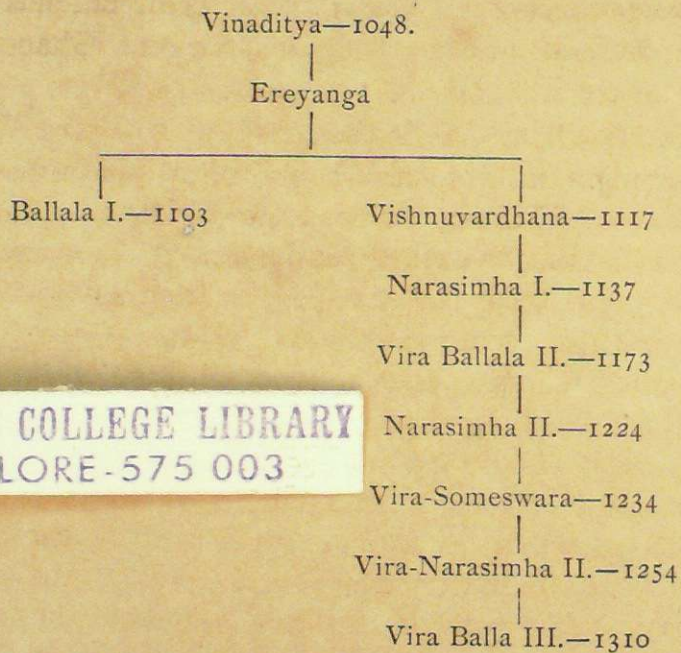
29. The Early Chalukyas and Rashtrakutas, and many of the later Chalukyas were great patrons of Jainism, and in the beginning of the 12th century Jainism was in the meridian of its glory, while Buddhism from the 8th to the 11th century underwent a rapid decline and in the 12th century was all but extinct in Southern and Western India. About the close of the 12th century, however, the progress of Jainism was arrested in Maharashtra by the rise of the

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Lingayat sect. The influence, however, of this new sect did not at this time reach Kanara, where Jainism held its own as the state religion and flourished especially among the Bantas and the trading classes. At the same time Neo-Hinduism with its Puranic gods, and especially Siva worship, was making large conquests among the non-Brahmin Hindus of Kanara, while Vaishnanism of Madhavacharya, who was born at Kalianpur about 1199 A. D., was gradually adopted by the Tulu Brahmins.

VI. HOYSALAS OF DARASAMUDRA, OR BALLALA RAJAS, (1103—1189—1310).

30. We shall now proceed to take a brief survey of the rule of the Hoysalas of Darasamudra, or Ballala Rajas, who played a more important part than the three preceding dynasties in the destinies of Kanara. Here is the genealogy of the princes of this dynasty with their dates.



The Hoysalas were at first merely hereditary governors under the later Chalukyas, and in that capacity were called *Mahamadaleshwaras* or *Governors-in-general*. But Vishnuvardhana taking advantage of his powers, revolted against the paramount power, and though he was defeated in a great battle by Vikramaditya VI., the Chalukyan king, he could not be completely vanquished. Vishnuvardhana also turned his arms against the neighbouring princes subduing many, and among them the Tuluva chiefs. His successors Narasimha I. and Vira Ballala II. elevated the Balla sovereignty to its highest eminence. Narasimha I. is believed to have

been the monarch who founded a city called Narsinghadi, near Jamalabad, in the Puttur Taluka.

Vira Balla II., the most valiant of the family, fought a pitched battle against the armies of the Chalukyas and completely routed them in 1189 A. D. It is recorded in an inscription at Hangal dated 1196 A. D. that the Kadamba chief Kamadeva defeated and repulsed the forces of Vira Ballala II., but soon afterwards it seems he was completely vanquished by Vira Ballala and his kingdom annexed. The Hoysalas were very warlike princes who spent their life in constant warfare with the neighbouring princes. They ruled in Southern India for nearly three centuries, and the last of the dynasty was defeated in battle and taken prisoner in 1310 A. D., by Malik Kafur, a Mussulman general sent by the Emperor of Delhi, Alauddin. Their capital Darasamudra was subsequently razed to the ground by the Mussalmans. Its site is at present marked by the small town Halebid in Mysore.

31. The Hoysalas were helped into power by a Jain guru, and this obligation they amply repaid by making large grants

of land to Jain temples. The first two princes of the dynasty also professed the Jain religion, but Vishnuvardhana under the influence of his queen gave refuge in his kingdom to the famous Ramanujachari, a Vaishnavite teacher, who had fled from the wrath of the Chola king. This great teacher effected Vishnuvardhana's conversion to his sect. His change of religion did not, it is generally believed, result in a persecution of the Jains; on the contrary we have records of many grants of land made by this monarch and his successors to Jain temples; but his apostacy from Jainism considerably weakened the hold of the Ballala Rajas over the Jain chieftains of Tuluva and paved the way for their practical independence in the later period of the Ballala dynasty.

32. It will be useful here to take a survey of the local chiefs of Kanara at the close of the Ballala period. We shall begin first with the famous Bhutala Pandya. There are various accounts given of the origin and date of this prince, but we shall deal here only with the three following legends:—

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- (i). A traditional account published by Mr. H. Naraina Rao in the *Madras Christian College Magazine*, September, 1894, has it:—"From this time (that is after the time of Vikramaditya) the Tuluva chieftains became the feudatories of the rulers of Mysore. They were: Bhutala Pandya, Vidyadyumna Pandya, Virya Pandya, Jayavirya Pandya, Chitravirya Pandya, Devavirya Pandya, Jayavirya Pandya. Then Bhutala Pandya, who was of the Banta caste, having sacrificed his nephew to Kundodara, ascended the throne of Jayantika and embraced Jainism. He was succeeded by his nephew Baddhadasa, who was again succeeded by his niece Halli. Halli had seven daughters who fought among themselves for the Kingdom and having destroyed one another were born as devils and troubled the people."
- (ii). The second account I have heard is as follows:—After the death of Vikrama Row (probably Vikramaditya VI., or Vikrama VI. of the later Chalukya dynasty) who died in 1126, Bhutala Pandya was born of one of his descendants the Pandyrāja. Having meditated on Condohar, the servant of Siva, and having propitiated him by sacrifices, Bhutala Pandya was promised immense fortune if he took possession of a well in Barkur, which possessed the wonderful virtue of turning iron into gold. Barkur, which was in those days in the hands of a king called Siddesarao, was then attacked and taken by Bhutala Pandya. After he had reigned some years he once heard a voice from Heaven warning him of the approach of Kaliyuga, and in fear he then caused the wonderful well to be blocked up and the throne to be hidden underground. It is said that worship is still paid on certain occasions to this well and hidden throne. Bhutala Pandya's descendants ruled for some years, and then commenced a period of anarchy. In this confusion a Banta named Pandu having collected the

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people of his caste and armed them with *coitas* or hatchets, besieged Barkur; but as he was going to take it Bhootnant (a devil), servant of Siva, appeared to him in the shape of a buffalo and offered to deliver to him the city only on condition he sacrificed a human being. Pandu induced his sister to sacrifice her son Kundodara, upon which Barkur easily fell into Pandu's hands. Pandu then resigned the kingdom to his sister's second son Baddhadasa, or Baddrasa. Pandu had married twelve Jain women by whom he had twelve sons, among whom he divided his kingdom, making them pay tribute to Buddhadasa. Buddhadasa was succeeded by his niece Halli. She had seven daughters and two sons, who in their contentions for the division of the kingdom were consumed by flames in their houses. From this time came into existence the Alyasantana law of inheritance.

- (iii). A third account says that Bhutala Pandya was brought from the Pandya country by *bhutagalu* or army of devils, that he settled at Barkur, introduced the Alyasantana law and various reforms into the social and religious customs of the country.

There can be no doubt that some such person like Bhuthala Pandya existed in Kanara, and gave the stamp of his authority and the force of law to usages which had long existed or which he himself caused to be introduced. It is also clear that he figured in Kanara after the fall of the later Chalukyan family. But whether the date 1250 A. D., usually ascribed to him, is correct or not, and whether he was a foreigner from the Pandya country or whether he was merely a local chief is a matter of conjecture, and may be left to students of history to settle.

(To be continued).

Jerome A. Saldanha

THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 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 issued quarterly. Upon the favour and support it receives will largely depend its programme for the future.

The Editor's Chair.

WITH this issue of the Magazine the first year is complete. Subscribers are requested to fill in the subscription forms for 1899 as early as possible and forward them to our office. Those who have already paid in advance will oblige by handing their forms to some non-subscribing friends. It will suit our purpose equally well if they make their friends a present of a copy, or copies, of the Magazine for the coming year. Our motive for urging a liberal support for the Magazine has nothing selfish or sordid about it, for all the income from subscriptions and advertisements is spent on improving it, to make it worthy of Mangalore and the cause it serves. * * *

This number contains the promised sketch of Father Ryan's life written by one of his former pupils. It was evidently a labour of love, and we are confident it will be welcomed by many of his old pupils and acquaintances. A reprint of some three hundred copies has been made of it for distribution among those who subscribe to the Memorial. The amount received in cash up to the present is Rs. 129. Intending subscribers should send in their contributions as soon as possible, so that the mural tablet proposed to be erected may be set up in the College church by the tenth anniversary of Father Ryan's death, April 16, 1900.

The other articles will be found of varied interest to various readers. Mr. Palmer's first paper on the Municipality will take the fancy of some, while that on our complicated marriage customs will please or interest others. Mr. Jerome A. Saldanha's third instalment of the History of Kanara brings it within measurable distance of our own times. The Easter issue of the Magazine will bring it to the fateful May 4, 1799, when the fall of Tippu Sultan at the gate of Seringapatam inaugurated a new and brighter era, the centenary of which occurs next year. * * *

The proposal made in our last issue to organise here in Mangalore a branch of the Catholic Truth Society that has done so much good in England and America has, we are glad to say, met with the highest approval and encouragement. Evidently our silence has been misconstrued by some members of the German Basel Mission, which has led them recently to outrage Catholic sentiment in a way that cannot be passed over in silence. We should be only too glad, in a land like this, to shirk controversy with people calling themselves Christians, but there are times when patience ceases to be a virtue, and we stoop to pick up the gauntlet so defiantly cast down. We have no doubt of the issue. It is but fighting once again a battle that has been often fought and as often won. It appears that our Lutheran friends have forgotten the castigation administered to them in Father Muller's "Pleasant Nights" a few years ago, for they are trotting out the same old absurdities and serving up the same old cabbage. They belong to a people, by the way, that like their cabbage old and cold. * * *

We acknowledge with thanks the receipt of the following publications sent us since our Michaelmas issue:—From America: *The Georgetown College Journal, The Tamarack, The Boston College Stylus, The Notre Dame Scholastic, The Boston Pilot, The Xavier, The Dial, La Revista Catolica*, and *Catholic Opinion* (Jamaica); from England: *The Stonyhurst Magazine* and *The Ratcliffian*; from Ireland: *The Franciscan Tertiary* and *The Messenger of the Sacred Heart*; from Australia: *The Madonna* and *The Bathurstian*.

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

College Chronicle.

August 26th, Friday.—There was a meeting of a literary society in the Government College at 6 P. M., when Mr. M. Shiva Rao read an essay on "Foreign Travel as a part of a Liberal Education," after which the subject was discussed by several of the members and Mr. Subba Rao, the Head Master of the College. Father Moore was chairman of the meeting and made the concluding speech.

August 28th, Sunday.—There was a distinguished gathering in the Recreation Hall in the evening to witness an exhibition of Edison's Phonograph, which was varied by a Magic Lantern show manipulated by Father Bartoli. Messrs. Alexander Saldanha, Joseph Sequeira and Nicholas D'Souza supplied the gas for the occasion.

August 30th, Tuesday.—In the afternoon the professors and students assembled in the College Hall to greet Rev. Fr. Rector, it being the eve of his onomastic day. Upon his entrance the usual ceremony of garlanding took place, after which Pandurang Ghante Bhatji, a student of the Senior B. A. class, read an address on the part of the non-Christian students. Then Liguori Pinto read one from the students of the mathematics classes taught by Fr. Rector, after which Marcel Aranha, student of the Junior B. A. class and Prefect of the Senior Students' Sodality B. V. M., read the address from the Christian students. The proceedings were varied and enlivened by vocal and instrumental music, native and foreign, the most interesting being the rendering of a number of native airs by celebrated artiste from Bombay. The College faculty shared in the honours of the occasion, being fairly deluged with rose-water, and all the Christian students were regaled with *supari* by their Hindu classmates.

August 31st, Wednesday.—The Rector's Day. A lengthy programme of athletic sports filled the day from early morn to dewy eve, and was pleasantly wound up with an exhibition of Edison's Phonograph in the College Hall, at the conclusion of which his Lordship the Bishop kindly distributed the prizes to the successful competitors in the field-sports. The Phonograph was managed by Mr. P. J. Rosario, of Trivandrum, and was heard to

great advantage, especially at the lower end of the Hall where his Lordship and a number of guests were seated.

September 1st, Thursday.—An all-day cricket match with the Mangalore Cricket Club, composed of the Europeans of the Station, was eagerly looked forward to for to-day, but the monsoon rain did not give a chance to pitch the wickets the whole day, to the great disappointment of all.

September 3rd, Saturday.—The weather being favourable the postponed cricket match was played in the afternoon, the College team, as usual, making a good account of itself.

October 9th, Sunday.—The Junior Students' Sodality B. V. M. kept their titular feast of the Guardian Angels to-day. There was the usual Solemn High Mass and General Communion in the morning, and in the afternoon Father Vandelli preached the sermon, after which there was Solemn Benediction.

October 12th, Wednesday.—The Michaelmas holidays began. They lasted a week for the School Department, and ten days for the College Department.

October 24th, Monday.—A cricket match with the M. C. C. was begun in the afternoon, but the rain again interfered. Ground was broken for the digging of the foundation of the new gymnasium and four additional classrooms.

October 27th, Thursday.—The students of the matriculation class went on a pilgrimage to the shrine of our Lady of Pompei at Urwa, to have recourse to the "Seat of Wisdom" in view of the approaching examinations.

November 6th, Sunday.—Father Dominic Chiarello, S. J., of Jeppu Seminary, was guest at the College to-day, to take leave of the Fathers prior to leaving for Europe. There was an entertainment at the Sodality Recreation Hall in the afternoon, at which Father Moore concluded his lecture on Manresa "the Ignatian City."

November 16th, Wednesday.—Thursday's holiday was anticipated to-day to take part in the Cathedral Parish feast.

November 17th, Thursday.—T. T. Logan, Esq., Inspector of Schools of the Western Circle, paid his annual visit to the College to-day and inspected the classes of the High School Department.

November 20th, Sunday.—The feast of the Presentation B. V. M., the titular feast of the Senior Students' Sodality, was kept to-day. It was preceded by a Novena made by the whole College to obtain success in the University and College examinations. Father Abreo, of Milagres, was celebrant of the Solemn High Mass, with Fathers Bartoli and Perazzi as deacon and subdeacon. The members of the Gentlemen's Sodality from Codialbail assisted in a body in all their regalia at the afternoon service. The sermon was preached by Father Lazzarini, and Solemn Benediction was given by Father Rector, assisted by Fathers Corti and Bartoli as deacon and subdeacon.

November 27th, Sunday.—Fathers Paternieri and Gonsalves, S. J., arrived to-day from Bombay by the British India SS. *Henzada*. Both Fathers will be a welcome addition to the College staff next year, along with Father Sullivan, S. J., who stopped off on the way from Bengal to give a retreat to the soldiers at Belgaum.

December, 3rd Saturday.—Feast of St. Francis Xavier, Apostle of the Indies. Father Paternieri was celebrant at the High Mass at 7 A. M. In the afternoon there was Rosary, followed by a sermon by Father Moore, after which Father Gonsalves gave Solemn Benediction. The annual exhibition and distribution of prizes took place at St. Joseph's Seminary, Jeppu, at 6 P. M. The feature on this occasion was the acting of a play in Latin.

December 4th, Sunday.—A Triduum had been ordered to be made all over the Diocese to end to-day with a General Communion, to obtain from Almighty God immunity from the Plague, which is now spreading on every side of us. There was Pontifical High Mass at the Cathedral, with a sermon in Konkany by Father Gonsalves. The number of Communions there alone numbered over a thousand. In the afternoon at 4 o'clock the College Students' Sodality B. V. M. went to Codialbail to join in the celebration of the anticipated feast of the Immaculate Conception, the titular feast of the Gentlemen's Sodality. The sermon was preached by Father Corti, and his Lordship the Bishop gave Solemn Benediction assisted by Fathers Bartoli and Moore.

Personal Paragraphs.

FATHER Ignatius Rebello, of the Diocese of Poona, was a student here in 1883 and was educated in Jeppu Seminary for the Poona Diocese. He has been transferred of late from Kolhapur to Mahableshwar, where he has received a hearty welcome, and where great things are expected of him by those who know what his zeal and energy effected at Kolhapur. The new Catholic Reading and Recreation Room at the hill station will be especially benefited by his presence.

John Fernandes, a Bangalore barrister, has been down to Mangalore of late to recruit his health. He is a member of one of our best families and was a student of the College in the Senior F. A. class of '86.

On the 8th of November Antony Lawrence Martin Saldanha, a member of the firm of Messrs. A. J. Saldanha and Sons, Bolor Coffee Works, was married to Miss Pulcheria Emerenciana Saldanha, of Karwar, an ex-pupil of St. Ann's Convent, Mangalore, and the Convent School, Belgaum. The nuptial ceremony took place at Milagres Church, Very Rev. J. B. Rossi, S. J., V. G., officiating, after which Father Corti preached the sermon and Rev. Father Rector of the College celebrated High Mass. The bridegroom was a Matriculate of this College in '91.

Peter R. A. Vaz, B. A., '96, is Latin Tutor of the College Department, Christian College, Madras, and attends the Law Lectures with a view to his B. L. Degree. His brother Piedade Vaz, F. A., '90, passed successfully the Second Examination of the Civil Engineering College, Poona, and hopes to complete his course this year. In the Preliminary Examination held a couple of months ago, he stood third on the list.

P. P. Pinto, B. A., '95, is about to finish a distinguished and brilliant course in the Medical College, Madras. He has been all along the first in every class examination. In the first M. B. he was at the head of the list.

Raymond F. Colaço, B. A. (Lang. Branch), '90-1, after a successful course of Departmental studies in Dehra Dun, is at present Forest Ranger at Banawara, Mercara.

Cletus D'Mello, L. M. S., is in charge of the General Hospital of the S. I. R. Company at Trichinopoly. His Apothecary, Mr. Panduranga Rao, is also an old Aloysian.

A. F. X. Saldanha and Maurice S. Noronha, Matriculates, '82, are Forest Rangers, Trichinopoly Circle.

John Francis Abreo, M. D. (Edinburgh), is at present practising in Manchester, England. He matriculated from St. Aloysius' College in '83.

Mr. Maurice S. Pinto, B. A., C. C. S., Bar.-at-law, and Asst. Government Agent of Batticaloa, Ceylon, is son of Dewan Bahadur A. Pinto, and has lately paid a visit to Mangalore after an absence of five years and a half. Mr. Pinto is one of the most distinguished sons of Canara, and had a very brilliant University career both here and in England. He stood very high in the lists of those selected for the Home and the Colonial Civil Service, and, selecting the latter, was posted to Ceylon. He is the second Civilian who belongs to Canara, the other also belonging to our Catholic community, Francis X. D. ~~...~~, B. A., LL. B., I. C. S., of the Bombay Presidency Service.

Father Dominic Chiarello, S. J., left Mangalore on Monday, November 7th, to return to Europe. Many of our old students will remember his arrival in Mangalore on October 15th, 1889, along with Fathers Martin and Tomkin. Father Chiarello has had experience of missionary life in two hemispheres, having been on the mission in British Honduras for some years.

Michaelmas was a red-letter day at the Theological Seminary of the Venetian Province, S. J., Gorizia, Austria, when a number of young Jesuits were ordained priests. Three of them, Fathers Ghezzi, Chiappi, and Colombo, are well known here, having returned to Europe but three years ago. Within a few short years we hope to see them among us again. The packets of memorial cards that were sent to Mangalore show that many of the students were remembered by their old preceptors on the solemn occasion of their celebrating their First Mass.

N. F. Noronha was one of the first band of students sent up from the College for the F. A. examination in 1883. From Mangalore he went

to Poona, where he studied for some years and took his degree as Licentiate of Civil Engineering in 1892. He is at present employed in Government service in the district of Sindh. His many acquaintances and friends will be glad to learn that, in spite of the insalubrity of the climate in which his lot is cast, and the amount of work he has to get through, he enjoys good health.

Cyprian Noronha, F. A., '85, is now superintendent in the Railway Department of the Bombay Secretariat.

Camillo Saldanha, F. A., '85, took his B. A. from St. Francis Xavier's College, Bombay, with distinguished success. He was for some time Fellow of Samaldas College, Bhavnagar, and is now employed in the Burmah Secretariat, Rangoon.

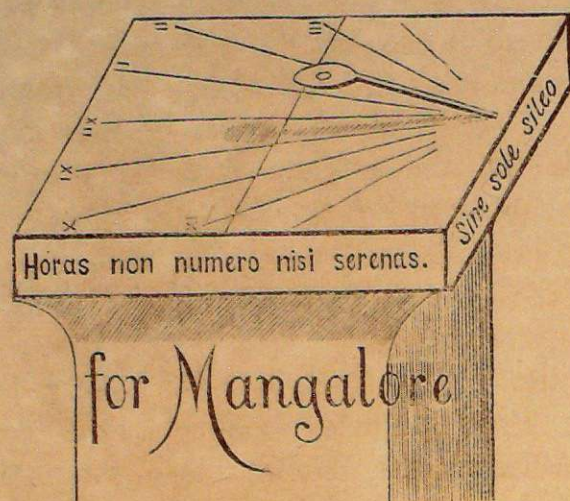
Lawrence Patrick Fernandez, B. A., '91-2, and his brother Paul were in Mangalore of late on a well-merited vacation. They are the two young men of Father Muller's Hospital who are qualifying in Bombay for a Doctor's Degree. In the examinations at the end of the year they both did remarkably well, Lawrence being first and Paul sixth in his class.

A. J. D'Souza, clerk in the Credit Lyonnais Bank, was married in the Girgaum Chapel, Bombay, on November 21st, to Miss Elizabeth D'Silva, granddaughter of the late Mr. A. B. Cabral, Assistant Superintendent, Government Central Press, Bombay. This adds one more to the band of the married among the Aloysians in Bombay. The colony numbers about four score all told, nearly twenty of whom have given a hostage to fortune. It is interesting to note that although seventeen of them went home for their life partners, ten had their nuptials celebrated in Bombay. No doubt the proportion of the Aloysians in Bombay who have perpetrated matrimony, is small in comparison with that of their compatriots in Mangalore, nevertheless twenty-five per cent is no small proportion when we bear in mind that the colony numbered hardly a dozen at the commencement of the nineties, and only two of them were married.

—From far-away India, from Mangalore College, South Canara, comes one of the best exchanges on our table. We extend to it a hearty welcome, not only because it comes so far to see us, but because it gives us in such good verse and prose the thoughts of another and far distant world.—*Notre Dame Scholastic, U. S. America.*

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A Horizontal Sun-dial



WHAT is the use of a Sun-dial here in Mangalore?

It is true that we have not a municipal clock regulated from an astronomical observatory, but we have on the Maidan a gun fired every day at 12 o'clock sharp—when there is no delay—and once a week we have a telegram from Madras giving the time and correcting all imperfections that may perchance have occurred in the lapse of the week.

If this, dear reader, is not enough for you to regulate your watch, if you have ever to pitch your tent so far from Mangalore as to be unable to hear the Maidan gun at noon, and if you desire to know how to ornament your compound with one of the most useful and simple applications of geometry, turn to these pages and read the following article.

The utility of Sun-dials is also clearly shown by their great popularity, especially in those countries where the latitude allows of one of the vertical kind, for there is not a town or village that does not number several public and private ones. The vertical Sun-dial is that which is made, for instance, on the wall of a house, having this advantage over the others that, while it is seen by many without approaching very close to it, it does not run the risk of being knocked out of gear by the passers-by. To spoil a Sun-dial it is enough to bend a little the metallic rod or gnomon, as it is scientifically called. Just for this reason horizontal Sun-dials ordinarily are not made except in private grounds.

It seems that Sun-dials had their origin in Asia many centuries ago. The most ancient book, the Holy Bible, speaks of one in the time of Achaz

(III Kings xx, 11; Isaias xxxviii, 8). We are not sure, however, whether it was made either by a Jew or by a Babylonian, and whether it marked Jewish or Babylonian time. The Jews divided the time between sunrise and sunset all the year round into twelve parts or hours, which therefore were naturally longer during summer and shorter during winter. Such hours can be represented on the dial only by curved lines and not by straight ones, hence their construction even now, with our greater mathematical lore, is a rather long and difficult task. On the contrary the Babylonians divided the time between one sunset and another into twenty-four hours, which are uniformly of the same length as the hours of the present day, hence their dialing was far easier than that of the Jews.

The Greeks learned dialing from the Babylonians (Herodotus, Book ii, ch. 109) and soon becoming experts in the art, transmitted it to the Romans. The first Sun-dial seen in Rome was brought there from Sicily by V. Messala at the time of the first Punic War, and remained in the public square nearly a century without undergoing the correction necessitated by changing place and latitude. In the reign of Augustus the learned architect Vitruvius greatly improved gnomonics, as we may see in his work on architecture. But the first who collected all that was said by the ancient astronomers about dialing and brought it a proper form was an Englishman, as learned as was holy, the Venerable Bede (672-735); and the first scientific and complete work on gnomonics appeared only in the sixteenth century written by Father Clavius, S. J., the famous mathematician. Other masterly treatises on the same subject have been compiled by Fr. Kircher, S. J. (1602-1680), and Magnan. Simpler methods of dialing may be found in Dechalle, S. J., Ozanam, Wolff, Picard, La Hire, Ricard, Deparcieux, as also in Quesnet, O. S. B., Egidi, S. J., and in the Roret Manuals. But enough of this, for my intention is neither to give here the history of gnomonics, nor to write a complete treatise on the subject. I am just going to place before you some easy and at the same time accurate methods for the construction of a horizontal Sun-dial. Horizontal, I say, because at our proximity to the Equator, a horizontal Sun-

dial alone will give with exactness the line of mid-day. I shall begin by the easiest, which requires only three days work and not more mathematical knowledge than that required to solve the following five problems, which are not beyond the capacity of a whipped or unwhipped schoolboy of the Third Form:—

1. To bisect a given rectilinear angle in equal parts (Euclid, Bk. 1, prop. 9; Ghosh, page 19).

2. At a given point in a given straight line to make a rectilinear angle equal to a given rectilinear angle (Euclid, Bk. 1, prop. 23; Ghosh, page 34).

3. To make a triangle of which the sides shall be equal to three given straight lines (Euclid, Bk. 1, prop. 22; Ghosh, page 33).

4. To draw a straight line at right angles to a given straight line from a given point in the same (Euclid, Bk. 1, prop. 11; Ghosh, page 22).

5. To draw a straight line perpendicular to a given straight line from a given point without it (Euclid, Bk. 1, prop. 12; Ghosh, page 23).

FIRST DAY.

1. Having chosen a place for your Sun-dial, have a pillar built for it about four feet high. The place, however, should not be near a house or tall trees, so that no shadow may cross it at least from 9 A. M. to 3 P. M.

2. The top of the pillar must be perfectly level. It may be made of cement; a polished slab of granite, marble or slate would serve the purpose as well. Do not spare pains to make the top perfectly horizontal, for which you must use the spirit or water-level.

3. Prepare a metallic rod or gnomon, to the upper end of which should be attached a circular metallic plate with a small hole in the middle. This rod, is to be fixed towards the southern border of the top of the pillar, slanting towards the opposite direction in such a way that the hole falls about the middle of the top, and the distance between the hole and the surface remains one eighth of the breadth of the top of the pillar.

4. When the gnomon has been fixed so that it will not deflect from its position, pass a thread with a stout needle through the hole of the gnomon

and mark the point P where it touches the surface (fig. 1). This point is called foot of the gnomon.

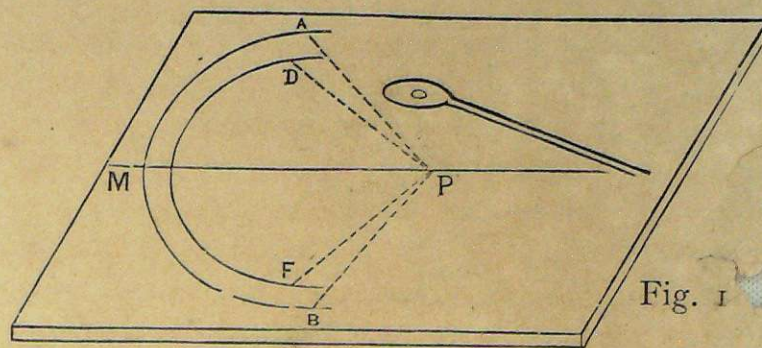


Fig. 1

5. Taking P as the centre describe a semicircle towards the northern border as large as the surface allows, and with the same centre draw another semicircle in the same direction with a little smaller radius. The first day's work is over and you may rest from your labours.

SECOND DAY.

6. On the second day you have to draw the line that shows the natural or solar mid-day. In the morning when the rays of the sun fall on the dial, mark with a pencil the exact point on which the sun's ray, passing through the whole of the gnomon, touches the outer semicircle drawn the previous day. Do the same thing on the smaller circle. In the afternoon the ray passing through the hole of the gnomon will touch again those arcs on the opposite side; mark these points, and you will have the arcs A B and D F.

7. Now bisect this arc A B equally and join the point of bisection with P. Or, in other words, bisect the angle A P B in equal parts (Euclid, Bk. i, prop. 9). The line thus obtained M P will mark the solar mid-day. If you bisect the arc D F or the angle D P F you will obtain the same line M P. This line being very important, this operation should be repeated for a few days if you have any doubt about its accuracy.

8. When you have found out the exact line M P, retain that alone and wipe off all the other marks.

Note. Later on you will see how to ascertain the mean or civil mid-day, as the line M P gives only the solar mid-day.

(To be continued).

J. G., S. J

Matters Scholastic.

THE number of students registered for the various University examinations this year is perhaps the highest ever reached in Mangalore. The B. A. candidates number about 20, the F. A., 77, the Matriculation 175, and the Lower Secondary 218. All save the B. A. examinations are held here in Mangalore. The F. A. students are examined in the College, the Matriculates and the Lower Secondaries in the Government College. This year, owing to the Plague scare and the strict quarantine regulations, our B. A. students petitioned the University Syndicate to have Mangalore made an examination centre. The answer was anxiously awaited and was not long in coming. "The Syndicate do not see their way to granting the students' request this year," were the terms in which it was couched. By a coincidence not at all strange the students of the Maharajah's College, Trivandrum, forwarded a similar petition about the same time. One good has come of this, viz., that the question is raised, Why should the B. A. candidates be obliged to go all the way to Madras when the examination can be held at other centres with more convenience and far less expense to the students? In the *Educational Review* (Madras) for November are the following paragraphs that deserve attention:—

"We have received a copy of a petition sent by the B. A. students of Mangalore to the Madras University, praying that they may be excused appearing at Madras next January for the B. A. examination on account of the inconvenience, if not hardships, to which they will be subjected on account of the Plague Regulations. Should their request be granted, the establishment of one or other centres for the examination of B. A. candidates will necessarily follow.

The petition, it seems to us, embodies a perfectly reasonable request. There can be no question as to the serious inconvenience to which B. A. candidates from the Mofussil (especially the infected districts) will be subjected when they journey to Madras next January. Some at least may expect detention at the hands of the plague authorities; all will have to report themselves, day by day, to the medical authorities. The petition might, with even greater reason, be sent in by the students of both Mysore and Bangalore, both of which are, we believe, declared to be infected districts. We hope that

the University authorities will see that it will be better for all concerned that students should, under the very exceptional circumstances, be spared the necessity of going to Madras for the ensuing examination.

But the question has a much wider aspect than that of the particular circumstances alluded to in the petition of the Mangalore students. The opportunity is now afforded to discuss the whole question of the *raison d'être* of insisting on Mofussil B. A. students journeying up to Madras to undergo a written examination. If a *viva voce* examination formed part of the examination, we could see the reasonableness of the rule, as we do in the case of those B. A. students who have to undergo some practical work. But these latter are in a minority, the vast bulk of the B. A. candidates having nothing but a written test to pass. Does the University ever think of the great expense and inconvenience to which students are subjected who have to proceed to Madras for examination? Does it not know that many Mofussil students, especially those from parts with a lower temperature than Madras, suffer considerably from the climatic change, and do not accordingly do themselves justice in the examination? Does the University consider that such a ruling puts a heavy premium on the Madras Colleges which have privileges in other respects enough and to spare? We have heard several reasons why the University insists on B. A. candidates from the Mofussil appearing in Madras for examination, but none, nor even all taken together, seem to us to justify so extreme a course. If any of our readers can throw some light on the subject, we shall be much obliged."

* * * *

Shakespeare tells us "There is a soul of goodness in things evil, would men observingly distil it out." It would be difficult for the ordinarily observant distiller to get any good out of a boy's "gift of noise," but we are assured that the Burmese have been equal to the task, and that in Burmese schools making the lads shout is the approved method of elementary instruction. The Burmese educationists argue that so long as a boy is shouting his mind is occupied. When he is silent he is certain to be scheming mischief. Therefore the best shouters are the best pupils.

* * * *

What about the word "educationist"? It is a handy word and it is found in Webster. "Scientist" is there too; but does that hall-mark it? An English newspaper had lately the following remark about

“scientist”: “We have seen the word in type on many occasions, but we do not know either what it means or of what language it forms a part. It may possibly be an error for “sciolist,” a word which does exist, and which signifies an ignorant pretender to knowledge.”

The small boy has certainly small mercies to be thankful for, so he ought to be glad when any one says a good word for him. There are some, it is true, who are ready to champion his downtrodden cause, but they are away down in Australia, and it is a long cry to speak up for them in India. “The Making of Masters” was evidently minted by a friend of small boy humanity, but how many Editors in the magisterial interest would print the same, without prefixing a note like the one we so often see in the correspondence column of certain newspapers: “It is distinctly to be borne in mind that we do not by inserting letters convey any opinion favourable to their contents.” We can heartily endorse, however, the following “Warning Note” in *Our Alma Mater*, edited by the students of St. Ignatius College, Riverview, Sydney:—

“Hang him first, try him after.” Poor Jack, we’ll admit now that it was hard luck to get “four” for spelling “indexe” and “focuse,” and to have your feeble defence of “Please, sir! ’tis in Morris,” swept ruthlessly aside, with a “Nonsense, sir! don’t screen yourself behind silly pretences.”

We’ve had a look since at Morris (McMillan’s Primer of English Grammar), and here is what he has: “Foreign words, if naturalised, form their plural regularly by adding *s* to the singular: as *indexes*, *focuses*, *funguses*,” &c. (p. 31, Edition ’95) Poor Jack!

We expect Jack, and fellows like him, to thank us for warning them off some other pitfalls in the little text-book that Morris and the Sydney University have provided for them. Here is one: “Singular nouns, ending in *s*, *z*, *x*, *sh*, soft *gh*, *j* (all containing an *s* sound), form the plural by the syllable *es*; as *gas-es*, *box-es*, *church-es*, *judg-es*.” Is “judg” the singular of “judges”? Small blame (and few socks) to Jack if, but for this friendly warning, he were to write it! Moreover, is Jack puzzled to find the *j* in that word? We’ll help him by saying it is not the *j* at the beginning of the word, of course. Here is another: “Words used with Nouns (or Pronouns) to join them to verbs, adjectives and other nouns are called Prepositions.” What would Jack be called if he called *and* a Preposition in the

sentence: “John and James are playing”; or in the sentence: “Two and two are four”?

We could give many other instances, indeed we could inflict an article upon the *ALMA* on the subject, but it is enough to say not poor Jack, but poor master! who has to educate boys and yet teach them such text-books.

Two noteworthy utterances have been made recently on “crams and exams” by Professor Mahaffy, of Trinity College, Dublin, and the Hon. A. J. Balfour, which are but the expression of the belief held by most people who are acquainted with the modern system of University education. In the *Nineteenth Century* for November, Professor Mahaffy has an article on “Cramming in Irish Secondary Education,” in which the following remarks are to be found:—“The great blot on this and other systems of secondary instruction is the setting of the learned professions as the highest goal before the eyes of the humbler and poorer classes. To become a lawyer, a doctor, a school-master, any sort of a book-man, is regarded as far more dignified than cultivating the fields or working manual industries. The tilling of the land is being abandoned to the idle, the ignorant, the worthless, while the clever brothers of the same family are spending all their energies and wasting their time in learning the grammars of languages they will never use or enjoy, in learning abstract sciences which they will never pursue or apply. But they will obtain University Degrees, qualify for the so-called learned professions, escape from the imagined degradation of manual labour, and leave the land to be the prey of the ragweed and the thistles. The educational prophets of our own day promise us that we shall attain a golden age of freedom from poverty and crime by enslaving ourselves to schedules and to competitions, to handbooks and to compendiums, to grades and to standards.”

Speaking at Edinburgh on Tuesday, October 25th, Mr. Balfour said:—“I do not wish to overstake the case against examinations. I have always insisted that they are necessary. They are evils, necessary evils, evils which no skill on the part of the examiner, no dexterity on the part of those responsible for University organization, could wholly remove. A man whose reading in the whole of

his University life is directed towards reading for examination is, in theological language, under the law and not under grace."

* * * *

As an encouragement to Europeans, Eurasians and Native Christians to join the classes of the Engineering College, Madras, one out of the three scholarships available in each class will from this year be reserved for them.

* * * *

"We notice with pleasure that a Teachers' Association has just been formed at Mangalore. The time is not far distant when every important town, in the Madras Presidency at least, will have its particular Association. The chairman of the inaugural meeting at Mangalore, the Rev. J. Moore, S. J., of St. Aloysius' College, remarked with truth that it was necessary and useful for teachers to know one another as much as possible, and that an association of the kind which was about to be formed would serve the purpose of bringing them together, and would also enable them to discuss educational problems for their mutual benefit and for that of the cause of education. The seed sown by the Madras Teachers' Guild is already bearing good fruit!"—*Educational Review*.

A Summer-Night's Dream.

"LOOK here, boys, this will never do. Remember that you are no longer babies, and don't behave any more as such." It was a hot summer day, and we had been warming the benches and getting warmed by them in turn for more than an hour. The class was as fidgety as a class usually is on a day when the mercury is marking over 90° in the shade. Our mathematics professor, when he gave expression to the sentiment in inverted commas, was at his wits' end to keep his temper below the exploding point. But his words had no more effect on us than water on the proverbial duck's back. "And," he continued, moving towards the blackboard, "copy down this formula; it will be very useful in solving factors."

"Bother factors!" somebody muttered behind me, but unfortunately for him and for us it was as

loud as a stage "aside." Jove immediately began to thunder:—"Factorise the following expressions"—a baker's dozen soon littered the board—"and extract the root of the following"—another dozen to boot.

In the evening, when conning over the pages of my note-book, I found the following tasks to my credit, which meant that oil was to be burned for some hours before midnight:—A page of Latin rules for breaking silence in the study hall; five pages of Indian History to be copied for not knowing what the year 1748 was noted for; and last, but by no means least, the factoring of a dozen expressions and the grubbing of as many roots. Expressions unprintable suggested themselves when I considered that all this was in addition to the daily task, and that an examination in algebra was looming up on the horizon.

The inevitable examination day arrived in due course, and how I passed those two hours I can no more tell than the apocryphal man in the moon. Only, I have a vivid recollection of the admiration and envy with which I noticed the other boys making their pens sprint for dear life over sheet after sheet, while I sat nibbling the end of my goose-quill, the examination paper before me bristling with enigmatical questions, and I scanning it as intelligently as a pig would a sun-dial. To keep up appearances, I made passes occasionally over the virgin page with my pen, and when comparing notes afterwards with some of my more fortunate companions, one was unsympathetic enough to remark that I ought to think myself lucky if I had got half a question right.

* * * *

Proclamation day came on and, wonder of wonders! I was read out as first in algebra. "Impossible!" I exclaimed under my breath, "Some one has blundered, or is it a trick some funny man is playing on me? But no! they are applauding my success; then it must be all right." Yes, it was really all right; I had fallen asleep over my task, the rain was pattering on the roof, and the applause that greeted my ears was the noise of the storm that had burst.

J. Junghenn.

The Making of Masters.*

Next, when we boys were made,
 There came for the torture of us
 Men-folk with canes for their aid
 To check us with frowning and fuss;
 Masters to mar a good fight
 Or pastimes of pleasanter sort;
 With Might, under pretext of Right,
 And Mustn't the spoiler of Sport.
 And the high gods took in hand
 Bad tempers and cross-grained wit,
 And sarcasm free at command,
 And power and the love of it;
 And Euclid and Latin and sums,
 And blackboards to show them on,
 And scorn for the struggler who comes
 With problems he's pondered upon;
 And gave, with fresh outbursts of laughter,
 To the things they had caused to live,
 Strange tastes, than a donkey's dafter,
 Queer tempers we cannot forgive;
 And search made into their treasure
 For all that is apt to annoy,
 When they shaped, to ruin our pleasure,
 The natural foemen of Boy.
 Having given us lungs that were sound
 And voices to shout with full loud,
 Heaven sent us these tyrants, we found,
 With muscles and cunning endowed,
 To tell us that shouting is wrong,
 Ungentlemanlike and absurd.
 That schoolboys were meant all along
 To be looked at and seen, but not heard.
 Their speech is idle and vain;
 With imposters, they spoil all our fun;
 They know how to handle a cane;
 With bat they can make not a run;
 They grieve, when they're taught with precision,
 That nought that they taught us will stay,
 Our hearts they fill with derision
 That groweth from day unto day.

Leonard Alston.

ALL SAINTS' COLLEGE,
 BATHURST, N. S. WALES.

* A rejoinder to "The Making of Boys" in the Michaelmas number of the *Mangalore Magazine*.

Notes by the Way.

IT will be cheering news to all lovers of coffee—planters, curers, and consumers—to hear that coffee is a remedy for the Plague. Its wonderful properties are dwelt upon at considerable length in a dusty old volume by R. Bradley, F. R. S., written as early as 1721. He quotes the authority of eminent physicians on the continent of Europe, who prescribed its use and found it efficacious in preventing infection. "In some parts of Turkey", he says, "where the plague is constant, it is seldom mortal in those families who are rich enough to enjoy the free use of coffee, but the poorer sort who lack that benefit seldom escape." Here is the reason he assigns: "Coffee is not subject to be destroyed by any insect nor is subject to rot, as are most other seeds or grains."

* * * * *
*Si vis incolumem, si vis te reddere sanum,
 Curas tolle graves, irasci crede nocivum,
 Parce mero, coenato parum, non sit tibi vanum
 Surgere post epulas, somnum fuge meridianum.*

If all through life unscathed you'd go,
 And on your frame good health bestow,
 With lithesome heart, dull care expel,
 And know in wrath there's danger fell.
 Learn from your youth to shun the cup,
 At frugal board take care to sup.

After a meal remain not still,

Flee all siesta as an ill.

—Trans. by H. W.

These good counsels are from the famous medical school of Salerno and need little comment. Dull care and passion have often broken up the strongest constitutions which had long resisted labour and disease. Our diet, as is clear, should conduce to health, and nothing should be indulged in that tends to upset the system. Students should be especially careful in this respect, remembering the old Latin proverb, *Mens sana in corpore sano*—a sound mind in a healthy body. Sometimes we come across a precocious mind in a feeble body, but such a one is never able to make use of his knowledge and generally finds an early grave. The most perfect state is that represented by the three S's—*Sanctitas, Sanitas, Scientia*—Holiness, Health

and Science. No one can say but that they form a charming combination. Some may doubt that the proverbial "forty winks" after dinner can do harm, especially in India. Well, provided they be not taken too soon after the meal. Perhaps it is better for each one to judge for himself.

* * * *

In one of his well-known works, Fr. Faber says: "All the wide Kingdoms of God's creation are fair to look upon. There is not a single province of it which is not so beautiful as to fascinate the mind and heart of man. It is no wonder men fall into such an idolatry of science. . . . Surely nothing but the better enchantment of God, the nobler spells of spiritual wisdom, the emancipating captivity of divine faith, can withstand the attractions of scientific research; more especially in the case of the physical sciences, where God's actual works are more immediately the objects of our investigation, and not, as in the case of the mental and moral sciences, the systems in which other men have embodied their puny views of what God has done."

Among the physical sciences here mentioned, Natural History seems in a special way to deserve these words of praise. It has always been a most popular science and one that has ever exerted a singular fascination over those who have devoted themselves to its study. It owes its great popularity, no doubt, partly to its own intrinsic attractiveness, to the greater interest and pleasure that the study of life and its varied manifestations possesses over the study of inanimate nature and pure mechanical laws; partly also to the ease with which its materials can be gathered and its principles learnt; and lastly, in a perhaps still larger measure, to the excellent outdoor exercise such a study entails. It has always appeared strange, and frequently been a subject for regret, that boys in this country, unlike their congeners in other parts of the globe, have never developed a taste for Natural History. And yet a more fertile field than India, and in particular the country stretching along the South-Western coast, could scarcely be found.

In connection with Natural History, the following rather curious incident may perhaps interest my readers. In the northern parts of India, particularly in Sikkim, many of the natives find it a very paying

business to make collections of butterflies and moths, which they afterwards sell to European amateurs. In the beginning of this year, a short time after the town of Darjeeling had been fitted up with electric lamps, it was found that one of the lights was so bright and at the same time so favourably situated that it soon attracted to itself thousands of beautiful moths from all the valleys and mountains around. No sooner was the light turned on every evening than the most gorgeous and rare specimens, including species never before seen and classified, came flickering around it. Of course crowds of natives with their nets soon began to gather on the spot, and at last became so numerous and quarrelsome that quite a riot took place among them every night. The police soon had to interfere, and, in the interests of law and order, raised the lamp to an altogether unreachable height. It is especially worthy of remark that some of those unclassified bugs are given the convenient name of "electric light bug". We have no doubt that Mangalore could produce as many wonderful specimens for the entomologist, but until the Municipality puts up electric masts and towers we shall be well content to utilise our coal oil to diminish the number and variety of some of the classified specimens we have.

* * * *

On Saturday evening, October 1st, a meeting was held of the constituents and the staff of the local branch of the Bank of Madras, the occasion being Mr. E. B. Palmer's retirement as Bank Agent. His successor, Mr. J. W. Boys, acted as chairman of the meeting. Mr. P. F. X. Saldanha, member of the firm of Messrs. A. J. Saldanha and Sons, read the address on behalf of the constituents, and made a presentation of a silver tea service. The Very Rev. J. B. Rossi, S. J., V. G., then unveiled a portrait in oil, a remarkably good likeness of Mr. Palmer, which is to look down on the scene of his labours for so many years. The portrait in question is from the brush of Mr. Gopalkrishna, a Mangalorean artist who won distinction in the Bombay School of Art. A member of the Bank staff followed with another address and presented a photograph as a souvenir. In his reply Mr. Palmer spoke of his long connection with the Bank of Madras in Mangalore, and of the unvarying good fortune that had attended his

administration of its affairs. This latter he attributed in great part to the principle he always followed, that "the welfare of the constituents is the welfare of the Bank." After the chairman's speech the proceedings were brought to a close in the native and Hindu fashion by garlanding, showering attar, and distributing *pan-supari*, and with three ringing cheers in true British style.

* * * * *
The number of patients treated in Father Muller's Hospital, Kankanady, during the six months ending November 25th amounted in all to 175—101 men and 74 women. The cases treated were:—

Ulcers	6	died	0
Bronchitis	16	"	0
Diarrhoea or Dysentery	16	"	2
Dyspepsia	5	"	0
Fever	86	"	3
Typhoid	23	"	0
Rheumatism	8	"	0
Mechanical Injuries	6	"	0
Other Complaints	9	"	0
<i>Total</i>	175	"	5

The number of typhoid cases treated in the six months was three times greater than the total number treated before in two years. Father Muller's book on the "Twenty-six Specifics" has been translated into Spanish by Pro. A. Filardi, of Buenos Ayres, and into German by Pfr. Ludvig Stocker, Mingolsheim, Baden.

* * * * *
The following particulars regarding St. Joseph's Asylum, Jeppu, cannot fail to be of interest to those who wish to know what Catholic charity is doing in Mangalore. The number of persons actually harboured in the Asylum is 412, distributed in cottages over the premises, or housed in the hospital, the two orphanages, and the widows' home. The number receiving their daily bread in the Asylum is 262—64 sick or aged, 93 boys, and 105 girls. There are 63 employed in the workshops—14 men, 33 boys, 2 women, and 14 extern Christians or Hindus. During the year ending December 1st the number received into the Asylum was 205. Of these 90 were baptised, 55 died, 63 left the Asylum (8 of whom received baptism), and 87 remain. The total number baptised during the year was 140, and the total number of deaths 90.

Cricket.

COLLEGE C. C. v. THE M. C. C. C.

Played August 4th—The College won.

THIS was the first game with the Mangalore Catholic C. C. The Aloysians went to the bat first and made a long stand, but scored very slowly. C. Rebello's neat leg-hitting placed a score of 23 to his name, and R. Miranda made a useful 18. P. Castelino retired before tallying, owing to J. L. Saldanha's dexterity at cover-point. The M. C. C. C. swelled the score by as many as 9 wides. Their battery was so ineffectual that a follow-on was necessary. Six wickets had fallen for 33 runs when the game was stopped by the rain. The College bowler, Correa, gave a curve to his fast and accurate delivery that would have roused the admiration of an American baseball twirler. The M. C. C. C. were at such a loss to find the ball that in the first innings 6 wickets went down for 8 runs. Scores:—

COLLEGE C. C.

P. Castelino, c J. L. Saldanha, b M. Brito	0	A. Correa, b J. L. Saldanha	2
V. Castelino, b J. L. Saldanha	12	R. Miranda, b D'Souza	18
R. Rosario, l b w, b M. Brito	3	A. Sequeira, b D'Souza	2
E. Fernandes, b J. L. Saldanha	3	J. Saldanha, b D'Souza	14
C. Rebello, b J. F. Brito	23	M. Pais, b J. F. Brito	5
		N. Krishnappa, not out	0
		Wides	9
		<i>Total</i>	91

M. C. C. C.

FIRST INNINGS.

J. L. Saldanha, b Correa	5	M. Brito, l b w, b Miranda	0
G. Brito, b Correa	2	P. C. D'Souza, b Correa	3
M. Gonsalves, b Correa	6	J. J. Brito, b Miranda	5
J. Coelho, l b w, b Correa	0	J. F. Brito, not out	0
A. Saldanha, b Miranda	0	J. Rego, run out	2
A. Tellis, b Correa	2	Bye	1
		<i>Total</i>	26

SECOND INNINGS.

J. L. Saldanha, l b w, b Miranda	14	A. Tellis, st. Correa, b Miranda	0
J. Rego, b Correa	0	M. Gonsalves, c Sequeira, b Miranda	0
G. Brito, run out	0	J. Coelho, not out	16
J. J. Brito, b Correa	2	A. Saldanha, not out	1
		<i>Total (6 wkts)</i>	33

Innings closed owing to rain.

BOWLING ANALYSIS.

COLLEGE C. C.

	O.	M.	R.	W.
J. L. Saldanha	16	9	20	3
M. Brito	14	4	26	2
P. C. D'Souza	10	2	23	3
J. F. Coelho	9	3	13	2

M. C. C. C.

FIRST INNINGS.

SECOND INNINGS.

	O.	M.	R.	W.	O.	M.	R.	W.
A. Correa	8	5	8	6	9	4	9	2
R. Miranda	8	1	17	3	8	2	24	3

THE COLLEGE C. C. v. SODALITY C. C.

Played August 11th—The College won.

The Sodality C. C. is of recent organization in connection with the Sodality Recreation Hall. It tells well for it that it judged itself able to try conclusions in the field with the College team. The honours of the day fell to Miranda, the Aloysian left-handed bowler and batter. Going in fifth he made hay of the S. C. C. bowling and carried his bat with 67 to his name. It was one of the most brilliant pieces of batting he ever did. The Sodality Eleven made a bad break at the beginning, for 7 of their wickets fell for only 5 runs. When the last wicket fell, only 10 minutes were wanting of 6-30 P. M., the time fixed for drawing the stumps. Thus the S. C. C. was saved from a follow-on in a second inning. Scores:—

COLLEGE C. C.

P. Castelino, b J. L. Saldanha	9	A. Sequeira, c A. Saldanha, b P. C. D'Souza	0
M. Pais, run out	10	A. Correa, c B. D'Souza, b A. Saldanha	12
R. Rosario, b F. Lobo	1	J. Saldanha, b P. C. D'Souza	1
V. Castelino, c F. Lobo, b J. L. Saldanha	6	N. Krishnappa, b J. L. Saldanha	6
R. Miranda, not out	67	n b 1, w 4.	5
C. Rebello, b P. C. D'Souza	8	<i>Total.</i>	128
E. Fernandes, c J. Coelho, b P. C. D'Souza	3		

S. C. C.

A. Saldanha, c Correa, b Krishnappa	0	M. Britto, b Krishnappa	0
B. D'Souza, c Miranda b Correa	3	P. C. D'Souza, c Correa, b Krishnappa	0
G. Brito, b Krishnappa	0	A. Tellis, b Correa	21
J. Coelho, b Krishnappa	1	J. Rego, b Correa	7
J. L. Saldanha, c Fernandes, b Correa	0	F. Lobo, b Krishnappa	0
		P. Coelho, not out	0
		B 5 lb 1.	6
		<i>Total</i>	38

BOWLING ANALYSIS.

S. C. C.

	O.	M.	R.	W.
J. L. Saldanha	10	4	27	3
F. Lobo	23	1	50	1
P. C. D'Souza	14	5	30	4
A. Saldanha	4	0	16	1

A. Saldanha bowled one no-ball.

C. C. C.

	O.	M.	R.	W.
A. Correa	13	8	18	4
N. Krishnappa	12	5	14	6

COLLEGE C. C. v. MANGALORE C. C.

Played September 3rd, P. M.—Drawn.

An all-day match had been arranged for the Rector's Day, Thursday, September 1st, but it was prevented by the rain. The following Saturday turned out with glorious cricket weather, and accordingly the two teams crossed bats on the Maidan in the afternoon. The game was watched with intense interest from start to finish. The Aloysians batted first and ran up a score of 122. Edwin Fernandes and Julian Saldanha were partners at the wickets and made very respectable scores by their steady playing. On the M. C. C. side Mr. Pinhey's underhand lob bowling was a feature of the game, but the boys soon got in on it. Mr. Dawson was doing some steady work at the bat when he was unfortunately run out with only 12 to his credit. Then followed a collapse, for the tail did very little, and the total at the fall of the ninth wicket was a sorry 54. When Mr. Stoddart, the M. C. C's captain, went in for the last wicket, the game was at an anxious stage for the Aloysians. Mr. Stoddart was not free from disquietude either, for his attention was divided between the swiftness of the bowling and the slowness of the hands of the clock. The hands were waiting for some moments to elapse before marking 6.15, when he suddenly tucked his bat under his arm and marched off the field with an evident air of relief. Scores:—

COLLEGE C. C.

P. Castelino, c and b Layard 8	C. Rebello, c Battie, b Dawson 0
V. Castelino, c H. Morgan, b Layard 9	A. Correa, b H. Morgan 1
E. Fernandes, b Dawson 23	R. Rosario, not out 10
J. Saldanha, b Dawson 27	A. Sequeira, l b w, b Dawson 5
R. Miranda, c and b Dawson 23	M. Pais, b H. Morgan 4
	N. Krishnappa, c Palmer, b Layard 1
	B 10, w 1 11
	Total 122

M. C. C.

Subba Rao, run out 7	C. W. Layard, b Krishnappa 12
Bhavani Rao, b Krishnappa 0	A. F. Pinhey, b Miranda 2
C. Morgan, b Correa 7	E. B. Palmer, b Correa 0
H. Morgan, b Correa 2	I. F. Mackay, not out 1
B. Dawson, run out 12	J. H. Stoddart, not out 0
J. S. Battie, b Correa 2	B 7, l b 2 9
	Total 54

BOWLING ANALYSIS.

COLLEGE C. C.

	O.	M.	R.	W.
Morgan (H)	23	10	38	2
Layard	15	5	27	3
Pinhey	6	1	20	0
Dawson	13	4	26	5

M. C. C.

	O.	M.	R.	W.
Correa	13	3	23	4
Krishnappa	12	3	22	2
Miranda	1	1	0	1

COLLEGE C. C. v. MANGALORE C. C.

Played September 15th—College won.

This was a return game and proved to be the match of the season. Things looked very blue for the Collegians at the outset, for Mr. Dawson was in his very best form and knocked down two wickets with the very first two balls of the over. The aspect of affairs was altogether cerulean when seven of the best men had been retired with a poor 17 to their united credit. Julian Saldanha, however, came to the rescue and put in some hard hits that

soon totted up a quarter of a century. But if the College suffered a decided collapse, it was in no way worse than that of the M. C. C. Messrs. Dawson and H. Morgan staved off utter ruin for their side, the former giving enfeebling exercise to the fielders by his dashing playing, the latter holding the fort for nearly an hour and a half for a not unlucky 13. When the eighth wicket fell the total stood at 51, and the M. C. C. had consequently to make but 5 to win, it being a one-day match with insufficient time for the second innings to be played out. Mr. Stoddart strove at this juncture to save the game by stealing runs, but the fielders were on the alert and the result was that two men were run out, Mr. Stoddart retiring discomfited with an oblong O to his name. A technical victory was thus scored for the College. Scores:—

COLLEGE C. C.

FIRST INNINGS.		SECOND INNINGS.	
P. Castelino, b Dawson 0	c Dawson, b Subba Rao 3		
A. Correa, b H. Morgan 1	c Stoddart, b Dawson 5		
V. Castelino, b Dawson 0	b Dawson 0		
R. Rosario, b Layard 7	hit wicket, b Layard 0		
E. Fernandes, l b w, b H. Morgan 2	not out 12		
C. Rebello, b H. Morgan 0	b Subba Rao 4		
R. Miranda, b Layard 3	c Layard, b Subba Rao 1		
J. Saldanha, b Subba Rao 25	c Battie, b Layard 21		
A. Sequeira, b Dawson 8	c Subba Rao, b Layard 0		
N. Krishnappa, b Dawson 10	c Dawson, b Layard 3		
M. Pais, not out 0	b Dawson 1		
Byes 2	Bye 1		
Total 58	Total 50		

M. C. C.

FIRST INNINGS.		SECOND INNINGS.	
C. Morgan, b Miranda 1	C. W. Layard, b Miranda 0		
Subba Rao, run out 0	A. F. G. Moscardi, run out 1		
H. Morgan, b Correa 13	I. F. Mackay, c Krishnappa, b Miranda 1		
H. G. Joseph, st. Miranda, b Correa 0	J. H. Stoddart, not out 0		
B. Dawson, c Fernandes, b Correa 28	Shanker, run out 0		
J. S. Battie, b Correa 0	B 5, l b 4 9		
	Total 53		
B. Dawson, run out 35	H. Morgan, not out 1		
C. Morgan, not out 15	Extras 3		
	Total 54		

BOWLING ANALYSIS.

COLLEGE C. C.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
Dawson . . .	12	2	17	4	8	2	16	3
Morgan (H) . .	10	7	12	3				
Layard . . .	7	2	21	2	8	5	3	4
Subba Rao . . .	2	0	6	1	16	6	30	3

M. C. C.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
Correa . . .	19	10	14	4	8	0	24	0
Miranda . . .	11	6	10	3				
Krishnappa . .	9	2	20	0	7	0	27	0

THE MANGALORE C. C. v. COLLEGE C. C.

Played October 24th—Drawn.

It was unfortunate that this last match of the season ended in a draw owing to the rain. As many of the M. C. C. Eleven were out of Town, five substitutes were taken to complete the team. Mr. H. Morgan started in to make a record and was doing famously when A. Sequeira picked the ball from his bat on short-slip. This was followed by a long partnership between Messrs. Subba Rao and Rama Rao, which was the main feature of the day's cricket. Their play was on the block system, which is as safe in railroading as in cricketing, though not favourable to express speed. By tiffin time only one wicket had fallen for a score of 51. In the afternoon things were livelier. The bowling done by Correa and Miranda found no one to touch it, save Mr. Dawson, whose excellent hitting put 21 to his credit. Mr. Layard could score only 6 runs in spite of his excellent playing, for the reason that there was no one to hold the opposite wicket long enough for him to do better. The College had run up a score of 34 for six wickets when the rain came down. It stands very much to Correa's credit that he knocked down 3 wickets in a single over. Scores:—

M. C. C.

C. H. Morgan, c Sequeira, b Miranda . . .	14	C. W. Layard, not out . . .	6
Subba Rao, b Miranda . . .	15	N. Shankar, c Sequeira, b Correa . . .	0
Rama Rao, b Correa . . .	14	Bhavani Rao, b Correa . . .	0
I. F. Mackay, c Krishnappa, b Miranda . . .	0	Shiva Rao, b Miranda . . .	0
G. H. Hunt, b Correa . . .	0	Srinivasa Malya, b Miranda b 10, lb 1, w 1 . . .	12
B. Dawson, b Correa . . .	21	<i>Total</i> . . .	82

COLLEGE C. C.

E. Fernandes, b Subba Rao . . .	3	C. Rebello, b Subba Rao . . .	0
R. Rosario, b Dawson . . .	0	J. Saldanha, b Subba Rao . . .	1
V. Castelino, c Mackay, b Layard . . .	16	P. Castelino, not out . . .	10
		R. Miranda, run out . . .	0
		A. Correa, not out . . .	4

The rest did not bat, as rain stopped play.

BOWLING ANALYSIS.

M. C. C.

	O.	M.	R.	W.
Correa	23	12	23	5
Miranda	17	7	35	5
Sequeira	6	4	6	0
Krishnappa	4	0	6	0

Correa bowled 1 wide-ball

COLLEGE C. C.

	O.	M.	R.	W.
Dawson	9	2	23	1
Subba Rao	11	5	11	3
Layard	2	1	0	1

BOMBAY CRICKET.

MANGALOREANS v. THE RED CROSS C. C.

It is a hopeful sign that our Aloysians in Bombay have not lost their love for Cricket. We have often heard of their reunions and social gatherings, but this is the first time a report has come to us of a Mangalorean Eleven in the City Beautiful. The organisation of the team is due to Messrs. A. F. Theodore (Captain), Francis Fernandes, Alfred M. Coelho, and S. D'Souza. The first trial was made against the Red Cross C. C. on the Esplanade grounds, August 28th, where our old Aloysians showed that their right hands had not lost their cunning. Mr. Joachim Gonsalves scored 34, Mr. Albert Minezes 21, and Mr. Francis Fernandes 16. Mr. John Marian Gonsalves did the bowling and took eight wickets in the first innings and four in the second. Mr. Hilary Pinto bowled well, but not so well as he was wont to do on the College campus in days of yore. It is interesting to note that the players just mentioned were one and all trained by the late Father Ryan. There was a good gathering of Mangaloreans on the field to cheer their countrymen. The following are the scores:—

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RED CROSS C. C.

FIRST INNINGS.		SECOND INNINGS.	
C. St. Anne, b Pinto . . . 19	run out, b Pinto 0	A. Almeida, b Gonsalves . 0	c & b Gonsalves 1
A. D'Souza, c & b Gonsalves 1	c Coelho, b Pinto 2	J. St. Anne, c Coelho, b Gonsalves 4	c Fernandes, b Pinto 2
E. D'Silva, run out 0	b Gonsalves 0	P. Bragança, b Gonsalves 0	run out, b Gonsalves . . . 0
F. D'Souza, b Gonsalves . . 1	b Pinto 6	Law. Rodriguez, c Minezes, b Gonsalves 1	not out
E. Hussey, b Gonsalves, . . 1	b Gonsalves 14	R. Olivera, b Gonsalves . . 6	c Minezes, b Gonsalves . 14
Vaz, not out 1	b Pinto 0	Sundries 11	Sundries 6
<i>Total.</i> 45	<i>Total.</i> 35		

MANGALOREANS.

FIRST INNINGS.	
F. Fernandez, b D'Souza . 16	Alb. Minezes, b D'Silva . 21
S. D'Souza, b Almeida . . 2	A. M. Coelho, b D'Silva . 1
J. M. Gonsalves, b Almeida 0	N. M. Saldanha, b D'Souza 13
A. F. Theodore, c Hussey, b Almeida 2	Cyprian D'Souza, c Bragança, b D'Souza 0
H. Pinto, b D'Souza 7	J. Fernandes, not out . . . 5
J. Gonsalves, b D'Souza . 34	Sundries 5
	<i>Total.</i> 106

MY LAST RONDEAU.

A newspaper correspondent in London, writing to his journal, has called attention to a noteworthy incident in the closing hours of Mr. Gladstone's life. The deceased statesman derived much consolation from religious verse, and it is stated that the following poem, *My Last Rondeau*, by Father Matthew Russell, S. J., was the last piece read to him. Thoughts which could give a mental tonic to the mind of a Gladstone at that hour for which his whole life was more of a preparation than is usual with less earnest characters, merit more than a passing attention. The lines are as follows:—

My dying hour, how near art thou!
 Or near or far my head I bow,
 Before God's ordinance supreme;
 But, ah! how priceless then will seem
 Each moment rashly squandered now!
 Teach me, for Thou canst teach me, how
 These fleeting instants to endow,
 With worth that may the past redeem,
 My dying hour!

My barque that late with buoyant prow,
 The sunny waves did gaily plough,
 Now, through the sunset's fading gleam,
 Drifts dimly shoreward in a dream.
 I feel the land breeze on my brow,
 My dying hour!



OBITUARY.

THE REVEREND FRANCIS X. FERNANDEZ, a native of Mangalore, though most of his early life was spent at Chickmagalur, attended the College here up to Matriculation in 1882. He studied for the priesthood in the Seminary of Nellore and was ordained for the archdiocese of Madras. He was stationed at the village of Kanaparthi at the time of his untimely death from a fall last September.

SHABAS FERNANDES died of typhoid at Kallianpur on September 2nd. He studied in the College up to Matriculation in 1889. He was twenty-eight years of age at the time of his death.

PIEDADE CORREA, B. A. '94, died of typhomalarial fever in the European ward of the General Hospital, Madras, on the morning of September 8th. In him Mangalore lost a very promising son. Upon leaving College he first took employment in the Custom's Office here, and on Jan. 1, '96, went to Madras to fill a position in the Inspector General's Office (Registration Department). He attended the Law College meanwhile hoping to qualify as a Pleader. It is a consolation to know that he received the most devoted care from his fellow-Aloysians in Madras during his fatal illness. He was twenty-six years and nine months old at the time of his death.

MARCEL ALMAO died in Mangalore, Sunday, October 30th, at the age of seventeen. He had been a student of the Matriculation Class, but discontinued his studies on account of failing health. Father Baizini attended him during his long and tedious illness, and all the members of the Senior Students' Sodality attended his funeral in a body.

R. I. P.

THE MANGALORE MAGAZINE

SUPPLEMENT

Bombay Notes.

Mr. Alexander G. Saldanha, of the office of the Consulting Engineer for Railways, Bombay, was on duty in Poona as Personal Clerk to the Secretary to Government in the P. W. D. (Ry.), from the beginning of August to the middle of November.

On October 2nd Mr. Saldanha gave a lecture in the Albert Edward Institute, Poona, on "Life's Ideal and Life's Duties," under the auspices of the Poona Social and Literary Society. The lecture was open to the public and was well attended. Khan Bahadur N. D. Khandalawalla, B. A., LL. B., Special Judge of Poona, presided. Among the speakers on the occasion, besides the lecturer and the learned President, were Mr. Jehangir Cursetjee, Deputy Collector; Mr. Gangaram Bhau, Dt. Court Pleader, and Mr. J. A. Saldanha, B. A., LL. B.

* * *

Among the passengers who arrived in Bombay by the Calcutta Mail train of the 17th November, were the Rev. Fathers Sullivan, S. J., and Paternieri, S. J., belonging to the Jesuit Mission of Mangalore. The two Fathers had gone to Ranchi towards the end of last year for a year of final preparation for work in the Mission. Whilst in Bombay, they were the guests of the Very Rev. Fr. Rector of St. Xavier's College. Fr. Sullivan, S. J., left Bombay for Goa, on the 30th November, *en route* to Belgaum, whither he was invited to preach a Mission to the soldiers. From there he will proceed to Mangalore to take up the duties of Professor of English at the St. Aloysius' College.

* * *

The Rev. C. P. Gonsalves, S. J., also of the Mangalore Mission, who had been sent to Kurseong about four years ago to complete his course of theology at St. Mary's, arrived in Bombay by the Calcutta Mail train on the 19th November. On alighting at the Victoria Terminus he was met by his brother and a few of his Mangalorean friends.

The Rev. Fr. then drove to St. Xavier's College. On Sunday the 20th, at the request of the Mangaloreans residing in Girgaum, Fr. Gonsalves went to St. Teresa's Chapel, where he said Mass and preached an eloquent sermon on the Gospel of the day. The same evening, after visiting some of his countrymen at Girgaum in company with Fr. Sullivan, he was entertained by his brother Mr. J. M. Gonsalves at an "At Home" at the residence of Mr. Alexander G. Saldanha.

After a sojourn of a week in Bombay, Father Gonsalves, together with Father Paternieri, sailed for Mangalore by the B. I. Steamer "Henzada."

"UNIVERSITY EXTENSION."

FATHER SULLIVAN'S ADDRESS AT GIRGAUM.

On Sunday, November 27th, Father Maurice D. Sullivan, S. J., Professor of English in St. Aloysius' College, Mangalore, at the request of the ex-Aloysians resident in Bombay, delivered an interesting address on "University Extension" in the rooms of the Catholic Young Men's Club, Girgaum. The audience was large, and though made up chiefly of the members of the Club, a goodly number of outsiders were present. Mr. Louis D'Souza, B. A., LL. B., was chairman.

The Revd. Father, in opening his address, said that it was with feelings of mingled hope and pleasure that he addressed his Mangalore friends—pleasure at the success that had crowned their efforts in this great centre of trade, where competition was so keen and the survival of the fittest was the law of success; pleasure at the love which still inspired them for the Fathers who spent their best years in their education in Mangalore, and who burdened themselves with gigantic debts (still, if he understood aright, unpaid) to rear that noble monument to education on College Hill in Mangalore; feelings of pleasure at the genuine spirit of Catholicity which flourished among them. St. Aloysius' College might well be proud of her sons in Bombay. Loyal to authority, united among themselves, always striving for high ideals in mental culture, holding with honour a high place in the mercantile world, they were in every way a credit to the Fathers who had taught them, to the

College whose name they bore, and to their own native "city of the waving palms and the sounding sea." Feelings of hope he entertained for the future. When so much had been done in the past against odds so great, what might they not hope for in the rosy future for a docile and ever increasing body standing shoulder to shoulder and helping every man his brother with all material and spiritual aid. In union there is strength. He hoped that when their native city would be improved in communication by land and sea, some of them might return to it with broadened experience and perhaps also capital to develop the glorious opportunities of twentieth century Mangalore. He had accepted the invitation to address them chiefly because it afforded him an opportunity of thanking them for their loyalty and devotion to St. Aloysius' College, of whose faculty he was a member. He had thought, too, that he could suggest a few things in theory and practice which would encourage them to continue in vigour the intellectual culture so well begun. By his intellect and will, man was set over the entire creation, immeasurably above organic nature; immeasurably above the plant world, whose guerdon was merely to grow; immeasurably above the animal world, whose function was to feed and reproduce: man's free will made him god-like. The smallest deliberate and good act of the will of the poorest leper transcended the terrific grandeur of all the gorgeous suns that lit the vault of the firmament at night. Now, since the intellect was made for the will, it partook of the greatness of the will, its cultivation and improvement was the highest occupation of man. The culture of the intellect should not cease with school or college days, but should continue even to old age. The intellect was capable of its best development between the ages of thirty and sixty. American writers afforded a proof of this. Bancroft and Longfellow, Prescott, Lowell, and Holmes, were all men who developed to the fullest only late in life. The scheme of University Extension proposed to cultivate the intellect of every individual in the nation, to extend the intellectual culture of the University to every intellect in the land. There was a great ocean of knowledge pent up in the reservoirs of the University. The advocates of University Extension allowed this to flow out and fertilise every intellect. Regular professors of the Colleges popularised the subjects they were teaching. Special professors were employed whose sole occupation was to feed the starving intellects of the multitude. There was a broad and rich field of subjects for mental culture—Literature, History, Biography, Archæology, Painting, Sculpture, Social Problems, Physics, Astronomy, Natural History, Geology, Botany—all opened out their endless vistas to the advocates of University Extension. All had been utilized with success for feeding and strengthening the feeble and famished intellect. To afford suggestions for practical work on the lines of University Extension, three methods of intellectual culture, in vogue among the Catholics of the United States, might very properly receive a passing notice here. These were, first, Summer Schools; second, Sodality Lectures; and third, Reading Circles. The attendants of the Summer Schools gathered in vacation at a special summer resort of their own, and professors there gave courses of lectures on various literary and scientific subjects. The courses while being popular were solid and of great benefit to the many teachers who assembled at these gatherings and afterwards spread

Catholic truth in the State schools. Sodalities managed similar courses of lectures, which, however, did not as a rule occupy the entire evening, the other parts of the programme being furnished by members of the sodalities. The expenses were borne by the sodalities, some reimbursement being obtained by the charge of a small entrance-fee. Reading Circles were more literary than scientific. A Catholic author, e. g., Newman or Brownson, would be proposed for discussion. Several papers would be read dealing with various aspects of the author's life and writings. If his works lent themselves to declamation, this constituted a part of the programme. There were many other details which might be learnt from the official organ of the movement, THE READING CIRCLE REVIEW, published at Youngstown, Ohio, U. S. A. These methods might not be suited to persons and circumstances here, but they would suggest some method which was practicable. A man who continued to gain and spread knowledge all his life would educate his children to high ideals and have a powerful influence on the community in which he lived.

Father Sullivan concluded his address by exhorting his audience to devise some such scheme for University Extension in India. They should not stand as icebergs. Fifty years hence they would have men among them who would shine if they showed endurance and energy in the present. The talent of Mangalore was of a high order. One of his Mangalore friends, he was glad to see, was engaged with the History of South Canara. They had all but to give an impetus to University Extension here, and they would lead in literary and scientific circles. They had the germs of culture in them; they should cultivate that God-given gift, the intellect, and not allow it to rust by disuse. In fine, he would ask them to go on as they had started.

After the usual vote of thanks to the speaker and the President, the meeting was dissolved.

—"Mangalore is so far out of the way that many in Madras know little or nothing of it except that it is situated in the land of darkness—comparatively of course. But, if we are to judge of Mangalore from an excellent copy of a Magazine which has reached our hands, there must be a great deal of light and leading in Mangalore. The *Mangalore Magazine* is well edited and well got up."—*The Madras Standard, September 6, 1898.*

SPECIFIC TESTIMONY.

Lady Roberts, in a letter to the Secretary of St. Mary's Priory, Stamford Hill, London, writes: "I have found the New Specifics very efficacious, especially Nos. 1, 8, 10, 14 and 20—the latter has been most useful in curing rheumatic pains and cramps. No. 24 too, as far as I can judge, acts as a tonic."

16. XVII, '98.