

# THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College.

OL. II.

MANGALORE, CHRISTMAS, 1901.

No. 4.

IN ABUNDIUM CAVADINI, S. J.

THE BISHOP'S JUBILEE.

SACRIS INITIATUM  
ELEGIA.

Hunc cecinere diem celsæ sine corpore mentes,  
Quis commissa bonis Indica terra fuit.  
Incolet hic urbem summo dignatus honore,  
Cui fertur nomen Mangala diva dare.  
Indis stat Jesum cœlo deducere ab alto,  
His cœli clusas et reserare fores.  
Quodque pedum renuit læva mox ille tenebit,  
Et mittet docilem in pascua læta gregem.  
Evenere : cita en puppis conscenditur illi,  
Et dextro cursu litora nostra tenet,  
Qua fervunt una Netravatus atque Pulanus,  
Dum ægre miscentur fluctibus æquoreis.  
Virtutes stipant : præeunt spes nescia falli,  
Æternum victrix et veneranda fides.  
Has inter graditur Virgo ducitque sorores,  
Igne cui divo mitia corda flagrant.  
Cœlestes urbis quibus est tutela vetustæ.  
Concentu laudant excipiuntque virum.  
Exspectate, venis : confide capessere magna :  
Ex votis cedent cœpta secunda tibi.  
Præclare quanta egerit hic Pastorve Sacerdos  
Quid cantem ? In grato pectore sculpsit amor.  
Et dum fulgebunt stellæ, dum flumina current,  
Præsentes dicent, posteritasque memor.  
Nuda tamen, conata licet, quit lingua referre  
Omnituenti uni quæ patuere Deo.  
Salve festa dies cunctos celebranda per annos,  
Gratior hoc anno, candidiorque venis !  
O utinam post quina renidens lustra revertas,  
Gaudia conceptis uberiora ferens !

The Right Reverend Abundius Cavadini, S. J., Bishop of Mangalore, celebrated his Sacerdotal Silver Jubilee in this his Cathedral city on Tuesday, September 10th. The actual date was two days earlier, but that being a Sunday and consequently inconvenient for the clergy of the Diocese, the keeping of the anniversary was set for the day named. The children of St. Anne's Convent School, however, profited by the circumstance to open the celebration with a very pleasing entertainment on the afternoon of Sunday. Tuesday was observed as a general holiday by Catholic Mangalore, and the road from the Bishop's residence at Codialbail to the Cathedral was gaily festooned as His Lordship drove to celebrate Pontifical High Mass at 7 o'clock. On his arrival he was received by the Regular and Secular clergy of the Diocese, the Seminarists from Jeppu, and a vast concourse of people assembled before a large pandal bearing the following inscription :—

We greet our Shepherd tried and true,  
To us a guide, to us a friend ;  
He shows his Flock the way to Heaven,  
Thither for him our prayers we send.

His Lordship advanced to the Cathedral door under a canopy borne by Messrs. J. L. Saldanha, P. F. X. Saldanha, Victor Saldanha, F. F. Lemerle, Julian Coelho, and A. F. Coelho. At the Pontifical High Mass the Very Reverend Father E. Frachetti, S. J., Vicar General and Superior of the Mission, was Assistant Priest; Father Alexander Camisa, S. J., of Jeppu Seminary, and the Reverend C. J. Rego

L. Z., S. J.

Vicar of Urwa, were assistants at the Throne; and the Reverend Sebastian Noronha, Vicar of Puttur, and the Reverend C. M. Pereira, Vicar of Mogarnada, were respectively deacon and sub-deacon. The music was rendered by the united choirs of Milagres and the Cathedral under the direction of Father Joseph Paternieri, S. J., of the College.

After the First Gospel His Lordship addressed the congregation in Konkany, taking for the text of his discourse the words of the Psalmist:—"This is the day which the Lord hath made: let us be glad and rejoice therein". His Lordship feelingly referred to the day of his ordination twenty-five years ago, at Brixen in the Tyrol, and told his hearers how everything that met his eye just then reminded him of the past. It was for their sakes, he said, he abandoned home and country, and he thanked them for so gratefully acknowledging the fact, by their splendid display of love and affection. It was love for love. He may have done very little for them, but of one thing he was certain, he loved them much, as Priest, and still more as Bishop, following in the footsteps of his late lamented predecessor Dr. Pagani. He prayed that God would preserve them in His name, and that he might be able to utter with his last breath that of those entrusted to his charge, none was lost.

It was estimated that nearly three thousand approached Holy Communion, so that it needed four priests to assist in its distribution. At the end of the Mass the Papal Blessing was imparted, the *Te Deum* sung, and Benediction of the Blessed Sacrament given. The congregation then moved out to the pandal where a "Spiritual Bouquet" was presented and an address read. The Bouquet consisted of 85,377 Masses heard, 48,611 Communions received (of which 12,858 were on the day itself), the Stations of the Cross made 20,876 times, and 179,142 Rosaries said. All the parishes, communities, sodalities, and societies of the Diocese took part in making this offering, which took the form of an elegantly bound book containing the name and offering of each contributor. The address was read by the Dewan Bahadur A. Pinto and presented to His Lordship in a handsome casket. It ran as follows:—

MAY IT PLEASE YOUR LORDSHIP, — We your Lordship's spiritual subjects and children deem it

our duty and our privilege to offer your Lordship our hearty congratulations on this occasion of your Sacerdotal Jubilee, which it has pleased Almighty God to permit you to celebrate to-day.

About five years ago, on the 27th October 1896, when your Lordship, filled with the plenitude of priestly unction, and crowned with a "diadem far above all the glimmering pearls of costly coronets," after your Episcopal consecration in the Diocese of Bergamo, the land of your birth, under the sunny sky of Italy, returned to your own loved Diocese of Mangalore, charged by Pontifical authority to lead and guide the souls that here look up to you as their chief shepherd, we your children rallied round you with the loving devotion of loyal hearts, and joined lustily in one great chorus of esteem and affection, strong in the assurance that in your paternal heart we had a welcome place. To-day, with the strength of our love undiminished and its beauty made fresher and more lustrous by the flight of time, we surround your Lordship once more on the occasion of your Sacerdotal Jubilee, after having first thanked the Giver of all good, the High Priest of the Heavenly Sanctuary, for having vouchsafed to spare you to witness this happy day in the midst of your spiritual children, whose loyalty and devotion to you know no bounds. We offer you the homage of our hearts on this happy occasion, and recall with pride that we are the favoured ones who have benefited most by your sacerdotal ministry of well-nigh twenty-two years; for only three years of your priestly career were devoted to spiritual ministrations in your own native land. Well do most of us here present remember that eventful day in 1880, when, your ardent desire to serve the Mission being granted, you landed here with a few companions, all equally inflamed with missionary ardour to work in this distant vineyard of the Lord. For nearly seventeen years, up to the time when your Lordship was called by the voice of authority to enter the Episcopal ranks, you laboured among us as a priest with a zeal worthy of your sublime vocation, teaching the ignorant, consoling the miserable and leading souls to God by word and by example; and when after a short stay in your native country you returned to us about five years ago, radiant with the glow of Episcopal grace, we welcomed your Lordship not as a stranger among us, but as one whose reputation for untiring activity, burning zeal and consummate tact had already been firmly established. The present condition of the churches of the Diocese, the schools, the orphanages, and hospitals that surround us, and by no means less important than these, the introduction of the Sisters of Charity, bear witness, My Lord, to your untiring zeal and your magnanimous spirit prompted by high

ideals. As Professor first, and then Rector of the College that has rendered such signal service to the cause of education, as Superior of the Mission, and finally as Bishop of this extensive Diocese of 80,000 souls, your Lordship has endeared yourself to all hearts by your affability and pastoral solicitude for the welfare of all. Your Lordship's priestly career has been indeed one long series of triumphs, culminating in the crowning glory of the Episcopal dignity. Is it not meet, then, that we should celebrate your Sacerdotal Jubilee with grateful hearts, mindful of the fact that your triumphs have been ours, inasmuch as we are bound to you by ties as close as an unswerving spiritual allegiance can make them. Yes, we have reason to thank God for having spared your precious life to us so long and having given you health and strength to labour so fruitfully among us. Much of the success of your Lordship's spiritual ministry is, we are convinced, due to those unbending principles fashioned out of the singular wisdom of the rules that govern the Society of Jesus—a Society which, as has been well remarked by those who are capable of forming a judgment, enjoys the well-merited fame of being most efficacious in producing men of worth. Thus, then, we hail this occasion as the Silver Jubilee of your Lordship's career, not merely as a priest, but as a *Jesuit* priest. In your Lordship's Sacerdotal career, we are happy to trace those marks of nobility and goodness, those sterling priestly qualities which to-day call forth pæans of praise from our grateful hearts. Accept then, My Lord, the homage of our hearts and the assurance of our loyalty and devotion to your exalted person. And with this expression of our allegiance permit us to offer your Lordship a small token of our gratitude for the blessings conferred on us and our children through your ministry. We have resolved that this our offering should be a personal gift to your Lordship, comprising, firstly, a spiritual bouquet culled from the garden of Catholic devotion, and secondly, a brougham and horse which, while promoting Your Lordship's comfort and convenience, will at the same time serve as an outward manifestation of your exalted dignity. Deign, My Lord, to accept our humble offering as a *memento* of this happy day; and while begging your Lordship's Episcopal blessing for ourselves, we pray that God may spare your Lordship to continue your sacred ministry among us until it shall be given us to celebrate your Golden Jubilee. We remain, your Lordship's dutiful subjects, The Catholics of the Diocese of Mangalore.

His Lordship replied as follows:—

MY DEAR CHILDREN,—You see me to-day before you as one who is struck with wonder and excess of

feeling. This is indeed a day of joy for me, but I have no words to give expression to my emotions. Yet I feel that now is the time when I should have a voice capable of reaching every extremity of this Diocese, where all have vied with one another to make this festive occasion a success. Of all the things you have attributed to me in your beautiful address, as I said in my sermon, I can claim only one thing, and that is that I have loved you; the rest you either owe to others or I must put down to your kindness. What struck me most in this demonstration is the precious book rich with treasures of thousands and thousands of Holy Communions, Masses, Rosaries and similar pious works, with which you have presented me. I feel like a man who being stricken with poverty finds himself at once rich by an unexpected turn of good fortune. So many prayers from good and grateful hearts for the necessary graces to lead you on to salvation! These will return to you in a shower of graces and blessings. When the father is rich the children cannot be in want. All be proud to use your horse and brougham. I use it because it comes from you, because all my joy is in giving it to me, because it will constantly remind me of their affection for me. I appreciate your kindness in giving me something which I shall be obliged to use myself. What is most consolating and edifying is to see the peace and harmony and good understanding with which all your efforts have been carried on. Nothing can be more consolating just now when peace and harmony are the great desideratum. From this very place I addressed you five years ago. The words which for the first time five years ago I spoke to you come back to me now. I am inspired to repeat them to-day. They are words which were constantly on the lips of our Lord when addressing His disciples and which are in the mouth of the Bishop whenever he says Mass—*Pax Vobis!* Peace be with you. They were my first words and I repeat them: Peace, Peace, which will bind you in union and charity. One of my consolations is that peace will soon join you in a bond. I do not mean that you were separated, but you will soon be more united. Soon take the opportunity to come to me for amalgamation. May peace be with you. May the effect of your prayers be felt. As a pledge of my love I give you this blessing.

At noon His Lordship met the Catholics of the Diocese at the College, and entertained them at dinner in the hall which was tastefully decorated for the occasion. The following lines, artistically ill-

Moscheni, were set in a prominent place over His Lordship's chair:—

Welcome, sweet Silver Jubilee Day,  
This gladsome 10th September;  
Ring out, ye bells, a silvery lay,  
Our joy and love remember.  
May summers five-and-twenty more  
Turn silver into gold,  
And ere they dawn on Heaven's shore,  
May diamonds them enfold.

At the end of dinner Father Moore, Rector of the College, acting as spokesman for the Aloysians of Madras, announced the present from them to His Lordship of a beautiful silver-gilt chalice and paten; and Father Polese read in the name of the College Faculty the Latin elegiacs written by Father Zerbinati, to which was prefixed the following dedication:—

ABVNDIO . CA . . . . . E . S . J .  
ALYSIA . MANGALORENSIS  
PASTORI . OPTATISSIMO  
IV . IDVS . SEPT . AN . MCMII  
AB . INITO . SACERDOTIO  
V . LVSTRVM  
SVMMMA . DIOECESIS . VNIVERSAE . LAETITIA  
CELEBRANTI  
DOCTORES . LYCEI . ALOISIANI  
COLLEGAE . OLIM . CLARISSIMO  
ET . MODERATORI . SVAVISSIMO  
FAVTORI . NVNC . ET . PATRONO . OPTIMO  
LAETI . LIBENTES  
GRATIAS . GRATVLATIONES . VOTA

Telegrams and letters of congratulation were received from Italy, from all parts of India, and from Ceylon and Burmah. The late Apostolic Legate, now Cardinal Agliardi, sent his felicitation from the Eternal City; the Very Reverend Monsignor J., Provincial of the Venetian Province; and the Reverend Father Sani, Rector of Calicut and Cannanore, from Calicut. Addresses in Latin and English, in prose and verse, were received from Bombay, Madras, Madras, Hyderabad (Deccan), Verapally, Bangalore, Quetta, Toungoo, Telliwalla, Kurseong, Ranchi, Mannal, and other places. Besides the addresses mentioned there were others from the

Clergy of the Diocese, the Seminary of Jeppu, the parishes of Calicut and Kallianpur, the Sodality of the Immaculate Conception, the children of St. Anne's Convent and St. Joseph's Asylum, the Director of the Holy Childhood and the Propagation of the Faith, and from the Promoters of the Apostleship of Prayer. Presents were also received from the following:—The Very Reverend J. B. Rossi, S. J., the Clergy of the Diocese, the Carmelite Nuns of Kankanady, the Sisters of Charity of Jeppu, St. Anne's Convent and School, the Calicut and Cannanore Convents, the Ursulines, the Sodality of the Immaculate Conception, the Syrian Tertiary Carmelites, etc., etc. His Lordship not only received but gave, for not less than two thousand of the very poor, without distinction of caste or creed, received a dole of rice distributed to them at the Cathedral.

The day's celebrations were brought to a close at Jeppu Seminary, where a Latin drama was acted by the Seminarists. The theme of the play was St. Leo the Great's confronting Attila, king of the Huns, and the music was from Palestrina, Perosi, Mancini, and Mercatali. But perhaps what was the real crown to the Jubilee celebrations was the meeting held in the Sodality Recreation Hall, Humpankatta, on Sunday, September 15th, when His Lordship presided at the opening of the Catholic Union Club, a combination of the Sodality Club and the Jubilee Club. On October the 2nd the following circular was issued to the Clergy of the Diocese along with a printed account of the celebrations:—

REV. AND DEAR FATHER,—I had to start for the Pastoral Visitation immediately after the close of the festivities with which my beloved Brethren the Clergy and my dearest children the Catholics of the Diocese wished to celebrate my Sacerdotal Jubilee; and now that I am at home again I feel the need of addressing you a few words on the subject. The universal concourse, not only of those of this town but also of all my children scattered throughout the Diocese, in the celebration of that event, and the liberality they showed in their spiritual offerings of Masses, Communions and prayers for me, were very touching and gave me great consolation, not only on account of the

preciousness of the treasure but also on account of the bond of union they bespeak between the Pastor and his flock. I feel grateful to all and thank all with my whole heart, but above all my beloved Brethren of the Clergy, many of whom were so kind as to come personally to enhance the solemnity, others detained in their Parishes solemnized the Day with their people, imploring by the Holy Sacrifice and the reception of Sacraments heavenly blessing on their Pastor, and all joined heartily by their prayers, works and sacrifices in that demonstration of love, which will, as long as I live, be always fresh and fragrant in my memory. I thank again all and every one and beg you, Rev. and dear Father, to convey my feelings to the people entrusted to your care.

I thought it would please you to have under your eyes as a memento an extract of the spiritual treasure received from all sides, and a brief account of the celebration in Mangalore, which you will receive together with this letter.

Accept them as a token of my gratefulness together with my blessing to Your Reverence and your Parish.

✠ A. Cavadiui, S. J.,  
Bishop of Mangalore.

#### THE GOVERNOR'S VISIT.

His Excellency Lord Amphill, Governor of the Madras Presidency, accompanied by Lady Amphill and the Hon'ble Violet Douglas Pennant, Captain W. M. Campbell, Military Secretary; Mr. R. H. Campbell, Private Secretary; Captain Higgins, aide-de-camp, and Dr. Browning, arrived in the roads of Mangalore on board the R. I. M. S. *Canning* at 4 o'clock on Monday afternoon, October 21st. The new pier and Bunder reclamation were inspected on coming ashore, and then the party drove to the Collector's Bungalow, the reception being private. On Tuesday at 1 P. M. a Levee was held at the Collector's Bungalow, followed by the reading of the Municipal Council's address by Mr. Upendra Pai, the Municipal Secretary, in the absence of the Municipal Chairman, Rao Sahib, S. F. Brito, who was unable to attend through illness. The rest of the afternoon was spent in visiting the Government College to see the exhibition of local products and

industries, St. Anne's School, the Women and Children's Hospital, the Webster Market, and the Wenlock Hospital. On Wednesday afternoon, His Excellency being indisposed, Lady Amphill and suite visited the Basel Mission Weaving Establishment and Printing Press, Father Muller's Homœopathic Poor Dispensary, Hospital, and Leper Asylum, and St. Joseph's Seminary, Asylum and Workshops at Jeppu. Thursday morning had been set for a visit to St. Aloysius' College, but it was postponed to the following Tuesday. In the afternoon there was a Garden Party at the Collector's Bungalow attended chiefly by the Europeans of the Station. Friday afternoon was taken up in receiving addresses and petitions from various communities, and a visit was paid to Mercara Hill, where the Rao Bahadur N. Shiva Rao gave a Garden Party which was attended by at least six thousand people in response to the two thousand invitations issued. A lengthy programme was carried out of native games and amusements, the most interesting of which was the *Kambala* or Buffalo Race, a favourite amusement of the wealthy *jenmies* (farmers) of the District after harvest time. The race-course is a large paddy field covered with water several inches deep, through which wild buffaloes bred for the purpose are driven at a furious speed by drivers standing on a circular board pierced with holes, which is attached by a pole to a yoke drawn by the racers. The winners of the race are not those that reach the goal first, but the pair that splash the mud highest—oftentimes twelve to fifteen feet—in the wild career to which they are goaded by the shouting and beating of the driver.

Saturday, Sunday and Monday were spent on a visit to Mudbidri, the old historic Jaina town where some of the most famous Jaina temples in the District are to be seen. As it was nearly eighteen years since the town was visited by former Governor, Sir M. E. Grant-Duff, the landholders of the surrounding country, with the help of their tenants and others, built a magnificent camp for the reception of the Governor and his party, and the people assembled in thousands to greet the ruler of the thirty-eight millions of His Majesty's subjects in the Madras Presidency. The following interesting account of Mudbidri and its

temples appeared in the *Madras Mail* and was taken from Dr. Hultzsch's *Report on Epigraphy* for the year 1900-1901:—

The village of Mudbidri is situated on a chain of hills 22 miles north-east of Mangalore. According to inscriptions, it was called Bidire and Venupura or Vamsapura (in which Venu or Vamsa is the Sanskrit equivalent of *bidaru*, a bamboo) and belonged to the province of Tulu-désa. It is the seat of a Jaina high-priest who bears the title of Charukerti-Pandithacharya-Swamin. He resides in a *mutt* which is known to contain a large library of Jaina manuscripts.

There are no less than 16 Jaina temples (*bastis*) at Mudbidri. Several of them are elaborate buildings with massive stone roofs and are surrounded by laterite enclosures. A special feature of this style of architecture is a lofty monolithic column called *Manasthamba*, which is set up in front of seven of the *bastis*. In two of them, a flag-staff *Dwajasthamba*, which consists of wood covered with copper, is placed between the *Manasthamba* and the shrine. Six of them are called *Settarabasti* and accordingly must have been built by Jaina merchants (*Shetti*). The 16 *bastis* are dedicated to the following Tirthamkaras:—Chandranatha, or Chandraprabha (4), Ireminatha, Parsvanatha, Adinatha (2), Mullinathā (2), Padmaprabha, Ananthanatha (2), Vardhamana (2), and Santinatha. In two of these *bastis* are separate shrines dedicated to all the Tirthamkaras, and in another *basti* the shrines of two Yakshis. The largest and finest is the Hosabasti, *i. e.*, the new temple, which is dedicated to Chandranatha and was built in A. D. 1429-30. It possesses a double enclosure, a very high *Manasthamba* and a sculptured gateway. The uppermost storey of the temple consists of woodwork, and was restored five years ago. The temple is composed of the shrine (Garbhagriha) and three rooms in front of it, *viz.*, the Tirthakara Mandapa, the Gaddige Mandapa and the Chitramandapa. In front of the last mentioned Mandapa is a separate building called Bhairavdevi Mandapa, which was built in A. D. 1451-52. Round its base runs a band of sculptures, among which the figure of a giraffe deserves to be noted. The idol in the dark innermost shrine, of which the visitor gets a glimpse from a distance, is said to consist of five metals (*panchaloha*), among which silver predominates. The *basti* next in importance is the Gurugalabasti, where two ancient talipot copies of the Jaina *Siddhanta* are preserved in a box with three locks, the keys of which are in charge of three different persons. These manuscripts used to be exhibited to pilgrims on payment. They are now being copied on paper in Nagari and Kanarese characters at the expense of a Jaina merchant. The copying work was begun five years ago and is expected to last several years longer. The minor *bastis* contain three rooms, *viz.*, the Garbhagriha, the Tirthakara Mandapa and the Namasakara Mandapa, which corresponds to the Gaddige Mandapa of the Hosabasti and Gurugalabasti. One of the sights of Mudbidri is the ruined palace of the Chautar, a local chief who follows the Jaina creed and is in receipt of a pension from the Government. Members of the Chautar family are mentioned in inscriptions of A. D. 1429-30, 1452-53, and 1472. The principal object of interest at the palace is a few nicely carved wooden pillars. Two of them bear representations of the *Panchanarituraga*, *i. e.*, the horse composed of five women, and the *Nava-nari-kunjara*, *i. e.*, the elephant composed of nine women. These are fantastic animals which are formed by the bodies of a number of shepherdesses for the amusement of their Lord Krishna.

There are now only 23 Jaina houses at Mudbidri, but remains of many others are to be seen. The Jainas are divided into two classes, *viz.*, priests (*Indra*) and laymen (*Sravaka*);

the former consider themselves as Brahmins by caste. All the Jainas wear the sacred thread. The priests dine with the laymen, but do not intermarry with them. The former practise the *Makkala Santana*, *i. e.*, the inheritance through sons; and the latter, the *Aliya-Santana*, *i. e.*, the inheritance through nephews, which is believed to have been imposed upon them by a King named Bhutala Pandiya. It thus appears that, after abolishing caste, the Jainas have evolved two castes of their own. They are also careful to avoid pollution from contact with outcastes, who have to get out of their way on the road.

Near the western end of the street in which most of the Jainas live, a curious spectacle presents itself. From a number of high trees thousands of flying-foxes are hanging down. They have evidently selected this spot as residence because they are aware that the Jainas, in pursuance of one of the chief tenets of their religion, do not harm any animals. Following the same street further west the Jaina burial ground is approached. It contains a large ruined tank with laterite steps, and a number of tombs of wealthy Jaina merchants. These tombs are pyramidal structures of several storeys, and are surmounted by a water-pot (*kalasa*) of stone. Four of the tombs bear short epitaphs. The Jainas cremate their dead, placing the corpse on a stone in order to avoid taking the life of any stray insect during the process. In front of the Mariamma temple at Mudbidri stands a quadrangular stone which is hollowed out at the top. It was formerly used as the receptacle for a wooden beam, on which another beam was made to revolve at the hookswinging festival. The necessary wooden implements are still preserved near the temple, but this revolting practice has been lately prohibited by the Government. The earliest dated inscription at Mudbidri is on a slab in the Gowri temple at the quarter called Prantya. It belongs to the reign of the Alupa King, Kulaserkara, and is dated in A. D. 1205-06. The remaining records are of the time of the last Hoysala King and of the first and second Vijayanagara dynasties. An inscription of A. D. 1808-9 at Kanthavara contains a reference to the East India Company.

There is yet another group of interesting specimens of Jaina architecture to be found at the village of Karkala, 10 miles north of Mudbidri, a visit to which was not included in His Excellency's programme.

On the morning of Tuesday, October 29th, His Excellency Lord and Lady Ampthill and staff visited the College at 8.30 o'clock, where they were received by His Lordship the Bishop, the Vicar General, the Rector and Fathers assembled under the portico. Their Excellencies were then conducted to a dais within an enclosure in front of the building where the students were drawn up in military array, prepared to go through their musket and sword drill, exercises in dumb-bells, Indian clubs, and gymnastics. After the general salute, Titus Coelho, who captained a little company of swordsmen that acted as a guard of honour, advanced to the front of the dais and delivered in a clear and ringing voice an address of welcome in English verse. The performance of John Alvares, Camil Coelho, and Ligory Pinto on the double trapeze was so creditable that at the end His Excellency the Governor summoned

Mr. Gregory Davis, the Gymnastic Instructor, and congratulated him on their wonderful proficiency. The visitors then moved to the Chapel, where Brother Moscheni's paintings were inspected, and then to the College Hall, where bouquets of flowers were presented by the Catholic students, and garlands of Indian jasmine by the Hindus, the garlanding being accompanied by the singing of a Canarese ode composed for the occasion by Mr. S. Ramakrishnaiya, the Canarese Pandit. The College choir, under the leadership of Father Polese, rendered in excellent style Auber's introductory chorus to *Masaniello* and the *Triumph* by Battistel, John Fernandes playing the accompaniment on the piano. Father Rector read the Latin verses appended in which Mangalore pleaded again for the Railway to put her in communication with the rest of the Indian Empire. His Excellency then made the following speech:—

MY LORD BISHOP AND REV. FATHERS,—I had no intention of making a speech, as it was not until the last moment that I knew there would be any occasion for doing so, but I cannot leave St. Aloysius' College without thanking you for the extremely kind reception you have given to Lady Amphill and myself, and telling you what a pleasure it has been to see this fine monument of the zeal and labour of your Society, and to have seen your beautiful and unique chapel, which, I understand, was the work of a single Father in so short a period as two years. It is a remarkable monument, and one of which we shall carry away a lively recollection so long as we live. I should also like to say a few words to the students of St. Aloysius' College. It gave me very great pleasure to see the excellent gymnastic display with which you entertained us this morning. It is evident from the very skilful and bold performances of two of your number on the double trapeze that gymnastics have attained a high standard amongst you, and I understand that too is only a development of last year. I congratulate you very much on it, and I congratulate those two of your number who were able to give so skilful an exhibition after so short a period of instruction. I think great credit is due, not only to them, but more particularly to your Instructor, who has enabled you to achieve such satisfactory results. I think you cannot well overestimate the importance of physical exercise. As I see you are acquainted with the Latin tongue, I may remind you of the trite saying *mens sana in corpore sano*. There are few sounder maxims on which to shape your daily life and actions. Without a healthy body there are few who can keep a healthy mind. Of course there are exceptional men who, in spite of physical weakness and suffering, have extended the field of human knowledge and given to the world inspiring thoughts and ideas, but those are men who come only once in a generation, and the generality of us, if we wish to keep a healthy mind and one capable of working efficiently and soundly, must take great care that the body which contains it is also healthy. That, I think is sufficiently obvious, and it is clear you recognise that fact. There are other advantages in physical exercises such as those of which you gave us a display this morning which are perhaps not so evident to the generality of you. One of them is that they promote the feeling of unity,

which is an immense advantage to any school or college or, indeed, to any body of men. I have not time to dilate on this subject now, but I commend it to you as one for consideration, and though great indeed are the advantages of promoting a feeling of unity, or what is generally known as *esprit de corps*, there is a still further advantage and that is, when you join together for athletic sports or pastimes you see a great deal more of one another's character than you do sitting side by side in class rooms. There the best qualities and dispositions are displayed in many ways in which they would not be apparent ordinarily, unless you rubbed against one another in joint pastimes and sports. There is another very great advantage which you derive by getting to know others, for you get to know yourselves, and I take that to be a most essential condition for getting on in the world. To get on of course we must know other men, we must be able to gauge their quality, their character, but it is still more important to know ourselves, know the limits of our powers and capacities, and to be able to feel confidence in what we can do. It is by knowing yourselves that you do not hope for that which is unattainable, that you do not attempt that which is beyond your powers, that you become useful, contented and happy citizens of the town in which your lines are cast, and of the greater Empire to which you belong. I thank the half of Lady Amphill and myself for all the trouble you have taken to give us so pleasing an exhibition this morning. We both of us unite in wishing you individually and collectively all success and prosperity in the lives which lie opened before you. I have one word more to say, that is I hope the Rev. Father Moore will be good enough to award you a holiday in honour of this occasion.

After consulting the Rev. Father His Excellency announced to the students that they would have a holiday. The announcement was received amongst loud cheers. The proceedings were brought to a termination by Titus Coelho coming forward and with a wave of his sword, calling for three hearty cheers for their Excellencies. The Governor and his party then visited the physical cabinet and the library, where they were shown a well preserved manuscript copy of the *Purana* written in Konkani by Father Thomas Stephens, S. J., the Apostle of Salsette and the first Englishman known for certain to have come to India. He arrived in the autumn of 1579 and died in 1619. Another manuscript that had a special interest for Captain Campbell, the Military Secretary, was a diary of the siege of Mangalore from May 1783 to January 31, 1784, during which Colonel Campbell, an ancestor of his, held the fort against Tippu Sultan and his French allies.

MANGALORIS . PROSOPOPŒIA  
 IN . FAUSTISSIMO . ADVENTU  
 ARTHURI . OLIVERI . VILLIERS  
 E . PRIMORIBUS . AMPHILL  
 E . SUMMIS . PRÆPOSITIS . EQ . ORD . IND . IMP .  
 MADRASPATANÆ . PROVINCIÆ . PRÆSIDIS

En ego serpentes fero plenos ora veneni,  
 Pantheras truces, noctivagasque tigres.  
 Finduntur sitiente solo agri tempore longo,  
 Et mihi ruris opes arida terra negat.  
 Æstus ferventes, vexant noctesque diesque,  
 Vitales auras ducere vixque sinunt.  
 Tum claudunt me imbres tempestatesque sonoræ,  
 Commoti et ventis æquoris ira minax.  
 Sed cum, Arthure, tuam virtutem mente revolve,  
 Hæc pensare bonis Te mala posse reor.  
 Per te mox dabitur spectare vaporibus actos  
 Ferratam currus ire redire viam.  
 Tunc mihi, dum merces terra permuto marique,  
 Divite iam cornu Copia fundet opes.  
 Ferre laborem, quam foveo, studiosa iuventus  
 Est instincta tui fructibus ingenii.  
 Sollertes semper flammæ, Te duce, Musæ  
 Cui dat Terpsichora cingere melos.  
 Et virtus æquum dat quæ pondere lancem,  
 Te ducet populo cum sacra iura dabis.  
 Justitiæque soror Pax, cœlo lapsa sereno,  
 Arentes fines incolet alma meos.  
 Posteritas cum tarda Britanni ad sidera nomen  
 Sublatum, vires, et bene facta leget,  
 In me collata, o Arthure, tuosque videbit  
 Admirans studia, et laudibus illa canet.

## [TRANSLATION.]

Lo! reptiles venomous find in me a home,  
 Through me fell pards and tigers nightly roam.  
 My thirsty fields are deep with fissures cleft,  
 And long my soil of rural wealth bereft.  
 All day and night by heat oppressed I moan,  
 And breathe but seldom zephyrs freshly blown.  
 Rains shroud me then and thundering tempests roar,  
 Waves furious lash my ruffled ocean's shore.  
 And yet thy wisdom, Arthur, makes it plain  
 Each evil thou canst balance by some gain.  
 Thanks to thy rule, ere long I shall behold  
 The steam-drawn cars on rails of iron rolled.  
 Then shall my stores be sent o'er sea and land,  
 And Plenty bless me with a lavish hand.  
 The golden fruits thou reapest from thy lore  
 Spur on my youth to labour evermore.  
 The Muses e'er shall thrive in thy domains,  
 Whom Music softly moves to dulcet strains.  
 With thee shall Justice with her scales abide,  
 And when thou framest laws, shall be thy guide;  
 And Peace, her sister, sent from heaven above,  
 Shall walk my sun-burnt region, breathing love.  
 As ages roll and men peruse the name  
 And glories of a Briton crowned with fame,  
 The favours heaped on me and on thine own  
 Shall rouse them, Arthur, anthems to intone.

## THE RECTOR'S DAY.

The yearly course, that brings this day about,  
 Shall never see it but a holiday.

*King John, III. 1.*

Once more the Rector's Day came round, only to break the record it made last year. It brought with it a wealth of fun, enough to put young Mangalore in humour for a whole twelvemonth. Everything combined to make the twenty-eighth of August worthy of being written in red majuscules in the College annals. Seldom has a festive gathering in Mangalore witnessed such a profusion of garlands and bouquets, and such an abundance of rose-water, *ud-batti* and *mitai*, as were to be seen in the College Hall on the eve of the day when the Rector was ushered in amid the hearty plaudits of the assembled students. Addresses, it is true, oftentimes mean very little, but those read on this occasion had something to say beyond the mere phraseology of the commonplace. The one read by Louis Mathias on the part of the Catholic students wound up with the offering of a "Spiritual Bouquet" of 745 masses, 678 Communion, 986 Rosaries, and 1050 Visits to the Blessed Sacrament. The Hindu students in their address laid stress on the recent formation of the Aloysian Association.

Then were sung odes in Sanskrit and Canarese "in notes with many a bout of linked sweetness long drawn out." The following lines are a feeble attempt to embody the Oriental soul of one of these poems in English verse:—

Praise him, children, praise him evermore.  
 Honour him, a hero for his lore,  
 Wisdom's blessings wisely doth he pour.  
 Full of fame and full of majesty,  
 Terror of the false of heart is he,  
 Large his store of virtue as

As the strains of music died away, Father Rector rose to thank the students for their good wishes. He spoke of the debt of gratitude they owed the College, emphasising the fact that there are few educational institutions in the land where professors and teachers lavish more care on their pupils. In several respects the College ranks as the premier college in the Presidency, and every Aloysian ought to do his best to enhance the



prestige of his Alma Mater. Schooldays are the seedtime of life, and there is little hope of a golden harvest if they are not turned to good account. Vain are the regrets of after life for opportunities neglected and a tide not taken at its flood. Truly "a sorrow's crown of sorrows is remembering happier things."

"The Rector's Day," by Mr. Clement Vas, was a little dramatic performance that metaphorically brought down the house, at least as far as the Hall boy was concerned. The College choir brought the entertainment to an end as it had opened it, and when Father Rector left the Hall the boys streamed down the stairs, each with a smile on his lip and a *laddu* in his hand, the unfailing gift of the Hindu students to their Catholic schoolmates.

At 6.30 o'clock of the evening of the same day a gathering of the members of the Aloysian Association took place in the Hall. Mr. Joseph Fernandes, of Cannanore, acting for Mr. A. J. Lobo, B. A., B. L., Vice-President of the Association, expressed the good wishes of the assembly, spoke of the end of the newly formed organization and asked Father Rector to be pleased to become its Vice-Patron. In his reply the Rector dwelt on the important part the energetic and enterprising little community of Mangalore is playing throughout India, and even beyond its confines, in Burmah, Ceylon and the new African Protectorates. He was glad the Aloysians could already muster so strong, and it was only a question of time when the College would number all the prominent Catholics of Mangalore among her sons. It was a pleasure to him to be connected with an association so young, so vigorous, and so full of hope for the future, and he wished it every success.

The weather on the Rector's Day has often literally thrown cold water—or what passes for such—on every kind of field-sport, but this year the sun rose like a giant and made a splendid career across the heavens. Punctually the boys were in the Church at half-past six to begin the day by assisting at Father Rector's Mass. From eight to half-past ten the time sped merrily at athletics in the open, and then all adjourned to the gymnasium, where the performances that followed were graced

by the presence of His Lordship the Bishop, the Vicar General and Superior of the Mission, and other guests. The exhibition opened with the following prologue gracefully delivered by Titus Coelho :—

Merrily comes the Rector's Day,  
Blither than the month of May.  
Jest and youthful jollity  
Bringest thou, sweet day, with thee ;  
Quips and cranks and wanton wiles,  
When there's not a boy but smiles.  
Varied is the frolic then,  
Such as gladdens hearts of men.  
Then the actor struts the stage,  
Shakes with fun or foams with rage.  
Then the cricketer raving dashes  
With his bat and ball, and smashes,  
Stout of heart and strong of limb,  
Whoso dares to challenge him.  
Then the Battle of the Banners  
Rattles with the roar of gunners.  
Gymnasts too then have your share,  
Wondrous feats now must you dare.  
Forward comrades, mount the bar,  
Fearless mount, and make or mar.  
You are tyros, it is true,  
But you have your heroes too.  
Witness Alvares's muscle,  
He could now with Milo tussle.  
How the limbs of Pinto twist !  
Who could stand his sturdy fist !  
I too, as you all will see,  
Tiny Titus though I be,  
Shall by dint of many a feat  
Turn out a robust athlete ;  
Grow as tall as Krishnappa,  
As Rasquinha stout. Ha ha ha !  
Forward, comrades, make your bow,  
Play the *pucca* gymnast now  
Up on the bar with a leap—  
Roll on it rapidly, roll—  
Swing, swing, far and wide,  
Till these walls round you  
Dizzily, dizzy—  
Till your knees  
Merrily  
Cut  
M

Stir each nerve to please your Rector,  
 Father Rector sweet as nectar.  
 Make him smile—that's all we care,  
 And for that all feats we dare.  
 And you dear friends, be kind, we pray,  
 Cheer us with hip, hip, hurrah!

The youthful gymnasts who had given so much satisfaction last year, naturally won the applause of the spectators. Comparisons are odious, but if it is to have its due, the laurel of championship crown the brows of John Alvares. The usefulness with which he performed every feat rarely been surpassed. The two clowns, K. Krishnappa and E. S. Rego, gave endless amusement to the spectators; but beneath the cloak of clumsiness they assumed one could easily detect the dexterous gymnast. Liguori Pinto, Camil Coelho and others also distinguished themselves not a little. Mr. Davis, our excellent Gymnastic Instructor, deserves the warmest congratulations on the success of his little men.

Our small boy takes his dinner in ten minutes, but on the Rector's Day he probably dispatched it in five. By 2 P. M. he was on the cricket field, batting away as spiritedly as ever. At 4 P. M. was played the time-honoured Rounders match between the Juniors and the Seniors of the College Department, in which victory fell to the former. But after the game, the combatants, like knights of old, forgot their feud, and met together to 'mingle in a feast of reason and a flow of soul'. They then made common cause and rushed on the field anew to fight the ex-Aloysians at a football match. They strove hard to command victory, but had to be content with doing their best to deserve it. The ex-Aloysians won two goals, while the Aloysians won nothing. There was no beating the experts

Homœopathic Poor Dispensary,  
 seems to have perfected in all  
 concerns spheres and  
 the programme for  
 entertainment—a  
 new Aloysian  
 red, and the  
 the day,  
 more in  
 M.

THE JAINS OF KANARA.

(Continued.)

7. The Jains believe in the eternity of life and matter. So according to them all animate and inanimate beings have existed from all eternity and will exist for ever. The spirits of animate beings pass through several grades of animals, higher or lower, according to their *karma*. Hence to be kind and merciful to all animate creation is a fundamental principle of the Jain religion. Sacrifice to the gods of things involving the destruction of animate life, is therefore strictly prohibited, and minute precautions are prescribed in everyday life to prevent as far as possible the destruction of life. A Jain priest, for instance, will wear a band of thin cloth round his mouth to prevent his swallowing the animalcules living in the air. A Jain will always strive to filter the water he drinks in order to strain out living germs and preserve their life. The persistence of the Plague in Bombay is due to a great extent, some say, to the disinclination of the Jain Banyas, and the other Hindus of their persuasion, to exterminate the almost incredible number of rats that infest the low-lying regions of Bombay, where they are actually fed by these people. It is said that they would be merciful even to the plague bacilli.

8. In order to attain to perfection of moral life, the Jain religion prescribes very strict rules. The first essential is to conquer oneself. The word Jain itself is derived from *Jaya*, victory or conquest, and how this conquest is gained is thus described in Ward's *View of the Hindus*. He who has overcome the eight great crimes is called Jina. These crimes are: eating at night, slaying any animal, eating pumpkins, young bamboo plants, or the fruits of those trees that give milk; tasting honey or flesh, taking the property of others, taking by force a married woman, eating flowers, butter and cheese, and worshipping the gods of other religions. The daily duties of the Jains are the following:—When he rises in the morning he must bathe, shake gently his garments and the mat on which he lay, to purify them; after which he must repeat certain prayers or incantations addressed to persons possessing the five qualities, *Urchanta, Sudda, Acharya,*

378.14  
 STAM  
 D2831

*Oodapaya* and *Saddoo*, and others addressed to wisdom, religious light, excellent conduct and devotion, for the purpose of removing the sins committed at night. He next proceeds to a temple, walks round it three times, bows and prays in a sitting posture to the image of a Jainayogi; after which he goes to his spiritual guide and bowing makes a vow to him for the day. These are the duties regarding eating and speaking: one person vows not to eat and another not to speak for so many hours, calling upon all Jainayogis and all Jains to witness his vows, after which he listens to some part of the sacred writings. These duties occupy the forenoon. In the afternoon he goes out to solicit alms, the number of houses to be visited being regulated by his morning vows. On his return he repeats certain incantations to remove the sins which he may have committed in destroying life as he walked through the streets. He now eats and again repeats certain prayers to persons denominated by the five names above mentioned. During the remainder of the day he continues nearly silent, and at the close of it he repeats as in the morning certain incantations to remove the sins of the day. Before retiring to sleep, standing near his bed, he rehearses certain stories regarding Jain Devatas and kings and those of female mendicants, and then the instructions of a spiritual guide to his disciple. These duties concern the man retired from the world, but the man of the world must follow them as far as possible. The person who, by practising the duties of the Jaina religion, renders himself worthy of the worship of Indra and other gods, who emancipates himself from the chains of the world and matter, becomes a proper object of worship.

9. The Jains, like the Buddhists, attach great importance to fasting, penances and asceticism in order to attain moral perfection. A Sannyasi, or one who has given up the world, is therefore held in high veneration among the Jains. One great ambition of the Sannyasi is to become a god, and for this purpose many of them go to great lengths in the mortification of the flesh by abstinence and fasting, though it is impossible to find among their monks a combination of asceticism and intellectual and manual labour to which Catholic Europe owes

so much of what is best in its agriculture, industries, literature and arts. A Jain *matt* is placed under the government of a Sannyasi called *Sadhu*, who trains a number of disciples, one of whom is selected to succeed him on his death. A *Sadhu* may never apply the edge of a razor to his face, so that in order to get rid of his beard he must pull out the hairs one by one.

10. The Jains occupy a more important place in the history of Kanara than any other community. We shall follow their fortunes through the various epochs marked out by the several dynasties of its rulers, of which an account has been given in the *Outlines of the History of Kanara*. The kings of the first dynasty—the Satvahanas or Salivahanas (78 B. C. to 133 A. D.), the earliest kings who can be traced to have had any connection with Kanara—were not Jains in religion, but during their time Jainism probably established itself in Kanara. Of the religion of the early Kadambas from the fourth to the sixth century, we have no clear evidence. Ten copper plates recording grants of land by kings of the Kadamba dynasty, from Mrigesavarman, the sixth king, to Madhatrivarman, have been discovered. Of these grants the first eight are connected with Jain temples or religious communities, and two of the latest are grants to Brahmins. This would show that for a long time, if not the whole period of the Kadamba dynasty, Jainism was largely patronized if not practised by the Kadamba kings. The early Chalukyas of Badami (578-767), the Rashtrakutas (754-973), and the later Chalukyas of Kalyani (973-1189), made numerous grants to the Jains, but were not themselves of that religion. The first two kings of the Hoysalas of Darasamudra, or Ballala Rajahs (1189-1310), professed the Jain religion. The third prince, Vishnuvardhana (1117-1137), became a convert to Vaishnavism, but his change of religion did not result in a persecution of the Jains; on the contrary, from the large number of grants of land made by him and his successors to the Jains, it is clear that they protected the Jain religion side by side with the Hindu religion. The Vijayanagar kings (1336-1565), though Hindus by religion, were tolerant towards the Jains. The Ikkeri or Bednore Rajahs (1565-1760), who were Sivabaktas by religion,

were both on political and religious grounds deadly enemies of the Jains. They carried on a fierce war with the Jain chieftain of Kanara, which ended in the complete defeat of the latter. The ancient Jain power was thus exterminated by the Bednore kings.

11. The history of the Jains of Kanara would be incomplete without an account of the local Jain chieftains who held a firm sway in the district for many centuries. We shall give a brief history of each line of chiefs.

I. *The Jain Palighars of Sonda.*—These ruled in the northern part of North Kanara from the eighth to the sixteenth century. They were probably the descendants of a branch of the old Kadamba dynasty. The Palighars of Sonda were supplanted by a branch of the Vijayanagar dynasty about the year 1556. It appears from Buchanan's account that the first of the new line of chieftains, Venktappa Naik, destroyed all the Jain Palighars and priests and introduced the Haiga Brahmins to cultivate the lands.

II. *The Bairasu Wadears of Karkal.*—The origin of this famous dynasty of chiefs is involved in obscurity. Tradition has it that one Jenadutta was the first of the Bairasu Wadears, and that he founded the city of Humcha in Mysore. One of his successors settled down at Sisilia near Subramanya in the present Puttur Taluka. The family ultimately established itself at Karkal. In a short time the Bairasu Wadears extended their influence over almost the whole of Kanara, and towards the latter period of the Ballala dynasty (1103-1300), they became practically independent of their overlords above the Ghauts. Under the Vijayanagar kings, the Bairasu Wadears, as well as other chiefs of Kanara, were compelled to acknowledge the supremacy of their overlords, by paying their annual tribute. But the Vijayanagar kings never interfered in the internal administration of the local principalities, and the Bairasu Wadears ever maintained their old leading position among the Kanara chiefs. About the close of the fifteenth century the male line of the Bairasu Wadears became extinct, and the kingdom was divided among seven daughters of the last male chief. On the death of all these queens, the whole kingdom was concentrated in Baira Devi of Bhatkal and Garsappa, a

granddaughter of the last male chief. She held sway over the whole of Kanara and became practically independent of the Vijayanagar power, and recognized the nominal supremacy of Adil Shah of Bijapur. She was slain in battle by the Bednore king Venktappa Naik. With her death the power of the Bairasu Wadears became extinct.

III. There were also minor local Jain chieftains in Kanara, namely, the chief of Bangar near Mangalore, the Chautar of Aldangadi, the Malar of Bailangadi, the queen of Ullal and others. The Bangar chief and the Queen of Ullal figure prominently in the Portuguese connection with Kanara, and I must refer the readers to previous pages for the part they played in our history.\*

12. There was for many centuries a Jain chief ruling at Barkur, whose history is involved in much obscurity. Barkur was once the seat of the power of Bhutala Pandya, who undoubtedly exercised great influence in Kanara. He was probably a Bant chief, but the date of his reign, his religion, the extent of his kingdom are subjects on which little light can be thrown. What is known of him has been recounted in the *Outlines of the History of Kanara*.† Bhutala Pandya's successors seem to have disappeared from Kanara within a short time, and the Bairasu Wadears, or a branch of their family, seem to have held sway at Barkur until the middle of the fourteenth century, when a Vijayanagar governor was installed there. But the Jain religion was left unmolested by the Vijayanagar power, and their temples still stood in the great Jain city of Barkur in all their splendour. The Jains of Barkur are believed by the author of the *Kanara Manual* to have been exterminated by the Ikkeri kings after the defeat of Baira Devi. Referring to Barkur, Mr. Walhouse writes:—"Barcore in the north of the province was of old the capital of the Jaina kings. It must have been a vast city, and the long lines of grassy mounds, hillocks and hollows, and remnants of walls and masonry extend over hundreds of acres, and upright stones richly sculptured with battle scenes or mythological subjects may be noticed on all sides. Groves and clusters of trees cover most of the area now, with here and there a group of houses and a temple, but

\* Pages 208 and 238-240 ante.

† Pp. 111-112 ante.

always a Brahmin temple; the conquering religion rules there, and no Jain passes through, for the broken and headless images of his Tirthankaras may be picked up by the dozen among the grass and bushes that have crept over his shattered temples and here and there one may be seen before the entrance of a Brahmin temple over which all must tread." On this the author of the *Kanara Manual* (page 93) writes:—"With reference to the allusion to the 'conquering religion,' however, it is to be remarked that in Kanara there are no traditions of religious wars and persecutions and massacres of Jains, such as prevail throughout the ancient kingdom of Madura. . . . . The sweeping destruction of Jain edifices at Barkur seems to have been quite exceptional." Much of the havoc of the city of Barkur may indeed be attributed to the Ikkeri kings, who after defeating and killing Baira Devi may have wreaked their vengeance on the principal centre of the Jain religion by destroying its edifices. But the share the Portuguese had in the destruction of the city must not be lost sight of. I shall quote only what I have written before (page 207 *ante*):—"In 1528 news having reached the Portuguese that the king of Bacanore or Barkur, a vassal of the king of Vijayanagar, gave shelter in his port to a small fleet of native craft carrying rice to Calicut to exchange it for pepper, Sampayo at once sailed to the place with a large fleet and burnt the town. The once famous town of Barkur, the centre of Banta and Jain supremacy in Kanara, was levelled to the ground and disappeared from the list of great cities of Western India. This exploit won for Sampayo eternal fame, for it is celebrated by Camoens in *The Lusiad*, Canto X. 58, 59."

(To be continued.)

Jerome A. Saldanha, B. A., LL. B.

LIFE AND DEATH.

Life—death—are links of one unbroken chain;  
 Heirs to each other interchangeably,  
 All things now dead have lived—will live again,  
 And all that lives was dead—again will die.  
 Our ancestors are in the corn and trees;  
 The living fields are fertilised by death;  
 The dust was human once, and every breeze  
 That blows around us has been human breath.

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER II.—*continued.*

CANARA UNDER THE BISHOPS OF GOA, 1500-1677.

9. Archbishop Alexis de Minezes (1594-1609) was one of the most illustrious of the Prelates who have held the Primacy of the East. Shortly after his installation in Goa he instituted an inquiry into the crimes and errors of Mar Abraham, Syrian Archbishop of Angamale, who had relapsed into the Nestorianism which he had abjured in the Third Provincial Synod held at Goa by Archbishop Vincent da Fonseca in 1585. Mar Abraham was condemned after a careful investigation, but died in 1596 before sentence of deprivation of his See was passed upon him. Archbishop Minezes nominated Father Francis Roz, S. J., to be Vicar Apostolic of Angamale, of which he became Bishop afterwards by Apostolic Brief of August 4, 1601. The Archbishop's most ardent desire was to bring the Syrian Christians into union with the Church, and for this purpose he left Goa on December 27, 1597, on a visitation of Malabar and Cochin. He was very successful in his efforts at bringing about a union, and to confirm it he assembled on June 20, 1599, the famous Council of Diamper, or Udayampura, to use the vernacular form of the word. *Diamperitana Synodus* is the Latin form accepted by Pope Benedict XIV. in his work *De Synodo Diocesana*. On his return from Diamper he passed through Canara and made his Pastoral Visitation of the district. He was perhaps the only Bishop of Goa who visited Canara regularly; the other Prelates usually performed this part of their pastoral office by delegating a priest to make the visitation every two or three years.

In 1609, shortly before Archbishop Minezes returned to Portugal, the boundaries of the Dioceses of Goa, Cranganore, Cochin, and Meliapor were settled. By virtue of several Papal Bulls, and in particular by that of Pope Paul IV. in 1577, Goa had been made the Metropolitan Church of the East, with jurisdiction also over the whole of

Malabar. The Archbishopric of Angamale was suppressed by a Bull of Pope Paul V. on December 3, 1609, and the Archbishopric of Cranganore, with jurisdiction as far north as Cannanore exclusively, was erected in its stead. By this arrangement the jurisdiction of the Archdiocese of Goa extended only as far south as the little island of Permapatam, off Cannanore. The execution of the decree was entrusted to Archbishop Minezes, and this delimitation remained in force till about 1839, when Pope Gregory XVI. made a new division of Dioceses and Vicariates. See *India Orientalis Christiana*, page 62.

### CHAPTER III.

#### CANARA UNDER BISHOP

THOMAS DE CASTRO, V. A., 1677-1700.

10. With the dawn of the seventeenth century began the setting of Portugal's sun of empire in the East. The English and the Dutch rose up as rivals on land and sea, and the Mahrattas became so hostile that there was no security for life and property outside the walls of a fort. The consequence was that the missionaries, no longer effectually protected by the civil authority, were recalled from posts of danger by their superiors. The mission of Canara soon fell into great spiritual destitution for want of priests to instruct the ignorant and administer the Sacraments. Some priests were sent, it is true, by the Archbishop of Goa to succour our Christians in their distress, but as they were not always men of zeal and edifying lives their ministrations were of little avail. Throughout the District, it is said there were churches only in Mangalore, Honore, and Barcelore, and even these had not permanent priests. To remedy this sad state of affairs King John IV. of Portugal (1640-1656) induced the Pope to nominate Andrew Gomez, a native priest, Vicar Apostolic of Canara. This was in compliance with the will of Sivappa Naik, Raja of Canara (Bednore), who objected to the appointment of a European Bishop in his dominions. The Bull of nomination was brought out by the hand of one Peter Borges, but

Gomez died before its arrival and nothing more was done in the matter. From 1652 to 1675 there was no Archbishop in Goa, which was an additional reason for appointing a Vicar Apostolic for Canara.

Father Vincent Mary of St. Catherine, a Discalced Carmelite of the Verapoly Mission, visited Canara in 1658 and found things there in a very sad state. He relates that in Cannanore there was a Franciscan along with Father Sinamo, a Jesuit missionary who had traversed the whole of Mysore. In Mangalore there were still many Portuguese merchants, and at Barcelore there were many Christians who were occasionally visited by some Jesuit Fathers, among others by Father Spinola. At Honore there were two priests from Banda, who were under the jurisdiction of Matthew de Castro, Vicar General of the Great Mogul. Father Vincent and the Rev. Doctor Sebastiani, Vicar General of Verapoly, reported to the Holy See on the miserable state of Christianity in Canara, which was in part due to the prolonged vacancy of the See of Goa. The Pope immediately took action in the matter and appointed as Vicar Apostolic of Canara and Malabar Father Thomas de Castro, a Theatine, then actually in Rome. He was nephew of Father Matthew and a native of Salsette. He was to have come out in 1674, but delays not uncommon in those days prevented his reaching Mangalore till three years later.

In 1675 the Archiepiscopal See of Goa was filled after a vacancy of twenty-two years by the appointing of Antony Brandão as Archbishop. As soon as he came to know of Bishop de Castro's nomination as Vicar Apostolic of Canara he refused to cede his jurisdiction over the District, claiming it to be his by virtue of the *Padroado* granted by former Popes to the sovereigns of Portugal, and he went even to the length of declaring that Bishop de Castro had forged his credentials and the Bull of the Pope. The Christians of Canara were accordingly prohibited to have anything to do with the new Vicar Apostolic. This first quarrel in our history over the *Padroado* continued till Archbishop Brandão's death, and then entered on a new and acute phase. The Vicar Capitular, or the Cathedral Chapter of Goa, sent Father Joseph Vas

to Canara with the authority of a Vicar Forane, and enjoined on him not to submit to Bishop de Castro unless he could show his Bull of nomination. Three Goanese priests accompanied Father Vas, viz., Nicholas Gamboa, Hyacinth D'Mello, and Antony D'Mello. Bishop de Castro held his own against them, maintaining that he was the lawfully constituted pastor, and that since the decline of the Portuguese power the rights of the *Padroado* attached to it had lapsed. He sent a copy of the Bull of his nomination to the Chapter at Goa and issued a circular warning the Christians not to receive the Goanese priests or acknowledge Goanese jurisdiction, and declaring that if Father Vas had any jurisdiction at all it was only as chaplain of the Portuguese Factory.

11. As Father Vas played an important part in this quarrel and as his name is still held in benediction in Mangalore, it is proper to dwell a little here on the chief facts of his life. He was born at Sancoale, Salsette, April 21, 1651, and was appointed Vicar Forane of Canara in 1681. While on the mission here he showed himself to be a truly apostolic man, travelling barefoot, giving missions wherever he could find a number of Christians, catechising the children daily before mass, opening schools and establishing confraternities, visiting the sick and helping the poor and needy. When he arrived in Mangalore he repaired the Rosario Church, which at that time was considered as the Factory church and was only a thatched structure like a shed. He also worked at Ullal for a time, and built churches at Coondapoor and Gangoli. When Bishop de Castro saw his great zeal he gave him his ecclesiastical jurisdiction and faculties. After four years of unwearying toil he returned to Goa in 1685 and there entered the Oratory of St. Philip, which had been established in Goa by Archbishop Manuel de Souza de Menezes for native priests. From there he went to Ceylon, visiting for nine months on his way his old field of labour in Canara. His great work was done in Ceylon, where he is said to have converted 30,000 souls and where he earned for himself the title of "Apostle of Ceylon." Cardinal Tournon wrote him two letters offering to make

him Vicar Apostolic of Ceylon, but Father Vas declined the honour. Soon after his death Bishop Emmanuel of Malacca, Bishop de Vasconcellos of Cochin, the Archbishop of Goa, and the Archbishop of Manila set on foot the process of his beatification. He suffered imprisonment for his zeal, was released in time, and finally died a holy death on January 16, 1711.

12. Bishop de Castro did a great deal for the good of religion during the time he was Vicar Apostolic of Canara. He built the original Milagres Church of Mangalore, where the cemetery is now. Rosario Church is older, but it was looked upon as the Factory church, and as such was under Goanese jurisdiction. He obtained many favours from Chennamai, Queen of Canara, for the Christians; among others exemption to a certain extent from secular jurisdiction and the cession of a piece of land near Milagres, which afterwards became the bone of contention in the first quarrel in the history of that church. He also enjoyed the esteem and favour of the Raja of Bednore on account of his excellent qualities. At first he resided at Calicut, but afterwards he came to live in Mangalore near Milagres, in which church he was buried when he died, July 16, 1684. His name is on the records of Milagres Church still on account of some legacies he bequeathed. How the differences with Goa were ended is not known. It is pretty certain, however, that the Holy See decided nothing adverse to Bishop de Castro. We find that before his death he consecrated for Canara Father Salgado as Coadjutor of Bishop de Campo, Vicar Apostolic of Verapoly. Father Nicholas de Gamboa succeeded Father Vas as Vicar Forane, thus continuing Goanese jurisdiction, which, after the death of Bishop de Castro and his Vicar General, 1700, was gradually extended to all the churches of Canara.

From about 1685 till 1712 the Oratorians were working in Canara. Among them was Father D'Mello, a native of Margão, who founded the church of the Minin Jesu (Infant Jesus) at Bantwal. He had the reputation of being a very holy man, and many wonderful things are recorded of him. He died in Ceylon in 1706.

## CHAPTER IV.

## CANARA AGAIN UNDER GOA, 1700-1835.

13. After the death of Bishop de Castro's Vicar General Queen Chen-namai withdrew the grant of land in Mangalore which she had made to the Bishop, but afterwards restored it to Father de Gamboa, the Goanese Vicar Forane, when she was assured by the adherents of Bishop de Castro and the adherents of Goa that Father de Gamboa was "the head of both parties." On the death, however, of the Goanese Vicar Forane it was taken back by King Basappa, who ruled over Canara from 1697-1714. Not long after, Father L. Pinto, Vicar of Milagres and a native of Mangalore, petitioned Somasekara II., who ruled over Canara from 1714-1739, to grant him the land for religious purposes. In November 1715 he was put in possession of it, and in 1740 it passed into the hands of Father A. Pinto, his nephew. When the new church of Milagres was built in 1756 on the site occupied by the present one, a dispute arose between Father Pinto and the congregation about the ownership of this *umbli*, or freehold rent land, which Father Pinto claimed as his private property. The parishioners laid the matter before Archbishop Taveira of Goa, who sequestered the property pending the settlement of the case, and wrote to this effect to Father Rebeiro, Vicar of Vara. It was not till 1766 that a compromise was effected, when it was agreed to leave Father Pinto in possession, in consideration of his uncle's exertions in recovering it from Somasekara, but on condition that he should pay half its revenue (Rs. 10—8—0) to the church annually. The articles of this concordat were duly signed and witnessed by one Miranda as notary, Father Rebeiro as Vicar of Vara, Father Gomes as Vicar of Milagres, Father A. Pinto, the Fabriqueiro D'Silva, and some of the chief parishioners of Milagres. It was registered both in the Milagres and the Rosario churches and in the Factory office.

After the death of Father A. Pinto the land was taken possession of by his aunt Mariana Monteiro, wife of his brother Xavier, according to

the terms of the agreement. On her return from Seringapatam Salvadore Pinto, who had been a Munshi under Tippu Sultan and then Sheristedar of the Zillah Court of Mangalore, forced her, between 1799 and 1800, to make over the land to him, alleging that her husband stood in his debt to the amount of Rs. 1,096—13—4. In 1806 Mariana filed a suit to regain possession of the property, but the case was dismissed on the ground that the land belonged to her husband by virtue of the partition deed between himself and his brother Father A. Pinto. After the death of Salvadore Pinto, of his wife A. Souza, and of their son A. Pinto, the land was sold on September 9, 1811, to Joseph Coelho, son of Francis Coelho and nephew of Salvador Pinto, for Pagodas 274, but under condition that it should revert to any one of the family of Father L. Pinto who should be ready to pay the above amount for it. Mariana Monteiro subsequently made over her rights to it to the church of Milagres, and it was agreed to redeem it from Joseph Coelho on payment of Rs. 600 (the equivalent of Pagodas 274) and the cost of the improvements, as laid down in the agreement of February 27, 1817. Some time afterwards Coelho seems to have retracted his consent, for when Father Philip Alemão handed to him the title-deed for perusal he refused to return it and violently resisted the Father's efforts to regain possession of it, for which he was excommunicated by Archbishop Galdino. The affair caused a good deal of talk at the time. On his death, the church filed a suit against his brother M. Coelho, and his son L. Coelho, and on December 31, 1830, it was decided that the property should be restored to the church on payment of Rs. 600 and the cost of the improvements. On appeal the judgment was confirmed in the following year.

The church paid the Rs. 600 in 1836, but being unable to pay for the improvements, the land was given on *mulgeni* to Anne Minezes, widow of Joseph Coelho, and her six sons, reserving an annual rent of Rs. 112, on the usual conditions of precedency, and on the further condition that, should the tenants wish to sell the land, the church should have the right to buy it at a price calculated at the rate of Rs. 100 for every Rs. 10 of rent.



14. Under the kings of Bednore, the immediate predecessors of Haider Ali, the Christians of Canara were prosperous and very numerous—some say they numbered about 80,000. They were in general favoured by the rulers of Bednore, who enlisted them in the army and showed them their favour by the treaty with the Portuguese in 1714. In 1763 Canara fell under the sway of Haider Ali, and for the first five years of his rule the same happy relations between ruler and subjects continued. An instance of Haider's good will may be cited here in passing, viz., his allowing Father Miranda to hoist the royal flag at Monte Mariano. Things were the same in Malabar. When, however, the fort of Mangalore was taken from him in 1768 by the English Admiral Watson, he suspected that the Christians were to blame for it, and when he recaptured it he charged the Christians with aiding and abetting his enemies. They exculpated themselves the best they could, and satisfied him to a certain extent of their innocence. Lest they should compromise themselves anew Haider laid this injunction on them: "Should the Europeans come again by sea, you come over the Ghauts [to Bednore], or if you wish, become settlers in Bednore and pay tribute as others." From that time forward he treated the Christians as kindly as before, but his son and successor Tippu Sultan did not acquit them so freely.

15. Haider Ali died in 1782 and was succeeded by Tippu Sultan, the "Tiger of Mysore," whose ravages in Canara it is now our business to trace. The period of his rule, from 1784 to 1799, is the darkest in the history of our Christians, for it witnessed their forcible deportation to Mysore and their sad captivity there for fifteen years. The motive that actuated Tippu to adopt this drastic measure was the suspicion he entertained of their loyalty to him, and the corresponding fear he had that they would side with his enemies whenever the opportunity presented itself. To make sure of their fidelity to him in future he resolved to make them all Mahomedans. From his youth he had shown himself a most fanatical and bigoted follower of the Prophet, quite a

contrast to his father, who was a man of a more liberal turn. Whatever may have been the motive on his part, it is certain that the Christians themselves had provoked by their bad lives the chastisement of God, and Tippu was the scourge He used against them. Time and again they had been warned of the day of retribution to come, and Father Miranda, in his invectives against prevailing vices, prophetically mentioned the captivity which was to come so soon and swiftly. Another thing that shows that the hand of God was plainly in it, is the fact that the scourge discriminated; where the sin was the greater there it was laid on the heavier, while a few places where the lives of the Christians were comparatively blameless, the avenging angel passed by and left them undisturbed. The Sunkery Mission was made a notable example of, for just then the people had risen against their pastor, as we shall see later on.

Tippu, to give the high-handed measure he was about to adopt an air of political justification, is reported to have drawn up a document in which several specific charges were laid at the door of the Christians, and which a number of them were compelled to sign as an admission of guilt. The charges referred mostly to their having aided the English in their operations in Mangalore from Admiral Watson's time down to the end of the famous siege of 1784; and in Honore when General Mathews landed and took the fort, and afterwards when he captured Nagur they were accused of having had a hand in the looting of the treasury. In 1801 Mr. Ravenshaw instituted an inquiry, but was unable to find any Christian who had put his signature to this document of self-incrimination. It is believed, however, to have been among Tippu's records.

On May 16, 1783, Tippu appeared at Cordel at the head of 100,000 with ninety-six guns and sat down before the Fort of Mangalore defended by Colonel Campbell with a force of 210 Europeans and 1,500 Sepoys. French cavalry and infantry from the Mauritius joined Tippu in the leaguer, and on January 30, 1784, the brave garrison capitulated on honourable terms and withdrew to Tellicherry. Tippu was now free to deal with the Christians and carry out his fell design. Lists were

drawn up and distributed to officers in command of soldiers all through the country with sealed orders to the effect that on the night of Ash-Wednesday, February 24, 1784, all the Christians should be seized and assembled in certain villages. These are the terms of the order issued to the officers:— "You shall seize all Padres and Cullistauñs [Christians] that are to be found within your District and send them under guard to the Huzur, and you shall inquire and ascertain what *zindigie* [property], grain, cattle, land, plantations, etc., they possess and shall sequester the whole thereof for the Government; and you shall deliver over the lands and plantations to other ryots, whom you shall encourage to cultivate them, as, in case they are not kept in cultivation, you shall be required to make good what they should have produced. In future if any person of the caste of Cullistauñ shall take up his abode in your District, you shall, according to the above directions, seize him with his family and children and send him and them to the Huzur."

Though these orders were in general faithfully carried out by Tippu's officers, yet about five thousand Christians remained unmolested. The twenty-one priests who were seized in the different parishes were separated from their flocks and sent out of the country. The whole transaction bears so striking a resemblance to what took place on the night of April 2, 1767, when Charles III. of Spain had the 5,000 Jesuits in his dominions seized and sent into exile, that it is not at all unlikely that our Mysore ruler was following a Spanish model.

16. The following account of the seizure and captivity of our Christians is translated from an old Canarese manuscript written by a Catholic of the Barkur Taluk after his return from Seringapatam:—

"In a certain year, on the 30th of Mai [a Tulu month corresponding to February-March] 1784, in one and the same night all the Christians of the District of Canara were arrested and mustered in their respective villages. Those of the Barkur Taluk were taken the next day to the Kacheri at Bramavar and detained there for eight days. They were thence taken to Koteswar in the Cundapur Taluk, where they were joined by the people of that taluk. They were all collected at a hilly

place called Hangur, in Koteswar Neragi, where they were detained for a period of two months, after which they were made to ascend the Nagur Ghat, and conducted by that route to Seringapatam.

"They had to endure great sufferings during the interval. They were about 20,000 people from these two taluks. While on the march they were divided into two sections, the labourers forming one, and the cultivators the other. The latter had to walk in advance followed by the labourers, the whole forming a line extending nearly to a league in length. They travelled at the rate of two leagues per day, and then encamped. The day labourers had their batta, but the farmers had none, so that those who falsely asserted that they belonged to the class of farmers daily experienced great difficulties in procuring the necessaries of life.

"Whilst travelling in this manner, pregnant women were often confined on the road, and the babies had to be borne bundled up about them, to be suspended in cradles from the branches of trees when they rested. If any one happened to die, the deceased was buried on the spot. Those who had not finished their cooking when the order was given to start for another village, had to leave behind their rice as well as the cooking pots as they stood over the fire. When the survivors of the hardships of the journey arrived within two leagues of Seringapatam, they were made to halt at a place called Karikatte, this side of the river Mennehole, where they encamped for eight or ten days. They were then taken across the river and stationed on a plain called Shaharganjam, a suburb of the city, where they were accommodated in tents, each of which sufficed for a hundred persons. The people of the Mangalore, Bantwal and adjacent taluks had already arrived before the Barkur people, and these last were followed by those who belonged to Honore and neighbouring parts. The total Christian population amounted to about 80,000 souls. A month after these people had been located at Shaharganjam, small-pox, dysentery, fever, cholera and various other diseases broke out and carried off so many that at least one-third of them must have died.

"The misery endured by them almost baffles description. Ten out of a family would lie ill, and

when one died, the news of his death would cause the death of another. Hence the father's death was not made known to the son, nor the son's death to the father. The daughter did not know that she had lost her mother, nor the mother that her daughter was no more. And in like manner one brother did not know of the other's loss. A person returning from a funeral succumbed under an attack of cholera and lay dead. His associates being too weak to dig a grave, buried the corpse in a hollow in the sand half a yard deep scooped out with their bare hands. Some simply heaped up sand and earth over the corpse, while others dragged a dead body to a trench or well and threw it in. The decent clothes covering the remains of the dead consigned to the earth in this manner, were stolen by the city thieves. Even meals were cooked while dead bodies lay in the house.\* Dogs and jackals preyed upon the corpses, and many of the latter were washed away by the rains.

"The Sultan, on his return from a warlike expedition to Mangalore, visited these people during their sojourn at Shaharganjam. The leading men among them were conducted by the Choupdar to the presence of the Sultan in the city, and on their describing their occupations they were given *Hachada* and various other presents and then sent back. Some time afterwards, Jennehole, Padulli and other villages were given them for cultivation, as well as some old paddy fields for their immediate subsistence. The use of the rice cooked from this paddy produced serious maladies among the people. They made a representation on the subject and obtained an order for a supply of new paddy, upon which they subsisted while they began the cultivation of some lands. They were at this time visited by the *Harakari* [recruiting officer], who took away the grown up young men with their families to join the army then engaged in war. These young men not knowing why they were taken away got very frightened. Some of them bribed the guards who watched over the four corners of the city, got themselves marked as dead on the roll and deserted at the first opportunity.

\* It is the custom of Konkani Christians not to cook in the house where there is a dead body; the meals are brought by relatives.

The runaway husband deserted his wife, the father his son, and the brother his brother. Some others escaped from the places where they went under pretext of gathering firewood, while others made good their escape under cover of night by unfrequented by-ways. On four occasions able-bodied young men were thus drafted for the army. Those who remained, such as the lame, the blind and the aged, employed themselves in cultivating the land and in doing various manual works.

"The young men drafted for the army were housed in quarters at Shaharganjam. They were paid at the rate of one pagoda each per month, and the women and children under ten years received one rupee. Some of the men were appointed Jemadars, Subadars and Havildars. The Sircar supplied them with ghee, butter, curds, firewood, etc. When they were enlisted in the army, one hundred men were formed into a company, four companies into a Risala, four Risalas into a Sufedar and four Sufedars were placed under a *Bakshi*. Out of every company twenty-five men were taken and circumcised, and at the end of a month, when the wounds were healed, another batch of twenty-five was submitted to the same rite, and so on till the whole company was initiated into Islamism. At the same time about two hundred young and robust girls were selected and taken to the harem. A *Kazi* was appointed to each company. *Kalam* was taught them in the morning, and in the evening they were exercised in drill. On every Friday they were taken to the mosque and made to perform the *Nimaz* [Mahomedan worship], and on that day there was no drill. At the end of the month, when they went to the *Bakshi* to receive their pay, some of them were chosen for different avocations, such as fanning, drumming, fifeing, etc. When they had undergone hardships and privations for a year, they were made to shoulder arms and march to Adoni, where many of them died of dysentery brought on by the water of the place and by the unwholesome food supplied to them. The survivors were sent to Chennagheri and Hariat. There too very many of them died from the effects of bad water. The Sultan hearing this, sent the survivors back to Seringapatam, where the mortality subsided a little.

“The Sultan on his return to Seringapatam from Adoni, caused all those who had escaped to Canara or had been lurking there, to be taken into custody. On their arrest they were first taken to Nagur, where they were circumcised, and thence to Seringapatam, where they were kept with those who had been already circumcised. Shortly afterwards they were removed to Mysore, whence two Risalas were sent daily to Seringapatam on guard duty. During their absence some officers appeared on the scene, accompanied by bearers with dhoolies and a guard of men, and proceeded to select young girls for the harem. While they were thus engaged the young men rose up and drove them off. The following day, before setting out for Seringapatam, the men of the guard urged those at home to offer resistance as they had on the previous day. The day after, the officers again appeared and began to seize the girls selected, but the young men fell upon them and smashed their dhoolies. When the Sultan came to know of this on the following day he sent an armed force to arrest all those who had offered resistance, and had five hundred strokes administered to each one of them with shoes, whips, canes, tamarind switches and clubs, from the effects of which many of them fainted and died. The Jemadars, Subedars, and Havildars had meted out to them more ignominious punishment, for with their noses and ears slit off, they were seated on asses and paraded through the city. One of these, a certain Moblé Anthony, made the following speech to the Sultan:—“You have disfigured my features by cutting off my nose and ears. You have forgotten the favours done to you. May God behold this.” And raising his eyes to Heaven he appealed to God, expressed contrition for his sins and expired. His death looks like that of a martyr.

“Ropes were tied round the loins of the men of the two Risalas who had advised their compatriots not to allow the Sultan’s officers to seize the girls, and they were moreover condemned to carry baskets filled with earth on their heads for three days. The Chief Kazi of the Sultan believing that they suffered this punishment through the lying reports of the officers, counselled him to free them from it. The Sultan on that very day had the noses and ears of the calumniators cut off and

then ordered them to be banished the country, at the same time issuing a proclamation that the like punishment was in store for all those who spoke ill of the Christians. But the detachments were again formed as before. The Christians believing that this tribulation came upon them for their neglect of the law of God and their religious duties, began to read the *Purana* with fervour and to expound it to the illiterate, who in turn learned to read it and to remember God. Some Mahomedans coming to know of this, took away books and destroyed them. Some of the Christians however constructed subterranean refuges where they resorted to read their books and perform their religious duties. The Sultan being apprised of this, ordered them to be mixed up with the Corgars, Hindus and Mahomedans. Shortly afterwards he set out on an expedition against the king of Travancore, and took some of the Christians with him. One day when encamped near the confines of the kingdom, he and his bodyguard were treacherously surrounded and attacked by the troops of Ram Rajah. At a critical moment when the Sultan was in imminent danger, Manuel Mendez, his personal attendant, donned his master’s apparel and took his place in the royal palanquin, while the Sultan hid himself in a nullah and eventually escaped to the camp. Ram Rajah’s soldiers seized the palanquin, thinking that its occupant was the Sultan, but when they found a Christian instead, they cut him into three pieces. Before the Sultan reached Seringapatam, information was received that the British Company’s troops under Colonel Meadows were advancing from below the Ghauts.”

(To be continued.)

#### CORAL ISLANDS.

Some minds recall the coral insect’s skill,  
Nobly they’ll add although they cannot found;  
Lay but the bed-rock hint, then watch until  
Rises the isle from crystal depths profound.

John J. Hayden, in *The Irish Monthly*.

# THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 1901.

*This Magazine is published chiefly to further the interests of the College, its graduates and undergraduates, and incidentally those of Mangalore and the District of Canara. It is intended to serve as the organ of the College and the record of its doings, as well as a bond of union between its present and past students. Being principally devoted to matters of local interest, it must rely for patronage on the alumni of the College and the people of Mangalore, and these are urged to give it substantial support.*

## The Editor's Chair.

The issue of the Magazine is a little behind time owing mainly to the amount of work our printers had on hand before Christmas. Our readers, we are confident, will readily pardon all concerned when they find that the delay enabled us to publish several items of College news that would stale by being kept over till Easter. We hope to publish in our next issue an instalment of Father Sewell's interesting lecture on "The Formation of Character," delivered before the meeting of the Mangalore Aloysian Association in the College Hall on December 17th. We should like to see it printed in a separate pamphlet along with a detailed account of that very successful meeting of the Association.

We have been favoured with the following letter from the Hon'ble Mr. G. T. Mackenzie, British Resident of Cochin and Travancore, regarding a paragraph in our Michaelmas issue:—"I have read with much interest the *Mangalore Magazine* for Michaelmas. On page 79 is a passage which may be sadly misunderstood. As the passage stands it says that the third Archbishop of Goa was condemned to be deprived of his see. Those who

know the history of that period will understand that the pronoun "he" refers to Mar Abraham." We venture to remark, from personal experience, that those who know the history of this West Coast of that period, or of any other period, are woefully few. A careful reader, however, who compares the dates will not be misled by the pronoun. In the continuation of the *History of the Diocese of Mangalore* in this issue, we have taken care to state Mar Abraham's position in unmistakable terms, and we take this opportunity to tender our thanks to our kind correspondent for calling attention to the paragraph. In the account of the captivity at Seringapatam, where it is said that our Christians took to reading the *Purana*, we hope that it will not be understood of any of the eighteen Hindu Puranas and Upa-Puranas. It was to the well-known Christian *Purana* composed by Father Thomas Stephens, S. J., that they turned, as we have been told by Balthu Chutney in his narrative of those unhappy times.

What was the exact number of Christians deported by Tippu Sultan into Mysore? In Bowring's *Haidar Ali and Tipu Sultan* (Rulers of India Series) the number is set at "no fewer than 30,000," while in Tippu's own account of the infamous transaction the number is stated to be 60,000. "These unfortunate people," continues the author, "received the appellation of 'Ahmadi' or 'praiseworthy,' and the date of their forcible conversion was commemorated by the phrase, 'God is the protector of the religion of Ahmad'."

We have to acknowledge with thanks the receipt of the following exchanges sent to us since our Michaelmas issue:—*The Georgetown College Journal, The Notre Dame Scholastic, The Dial, The Stonyhurst Magazine, The Pilot, The Xavier, The Stylus, The Fordham Monthly, The Ratcliffian, The Tamarack, La Revista Catolica, The Fleur-de-Lis, The Harvest Field, The Cochin Argus, O Vinte e Tres de Novembro, The Times of Malabar, Catholic Opinion, The Madonna* (Melbourne), etc., etc.

## College Chronicle.

**August 27th, Tuesday.**—This being the eve of the Rector's Day, the students assembled in the Hall at 4.30 o'clock to read addresses and present flowers, as chronicled elsewhere.

**August 28th, Wednesday.**—The Rector's Day was celebrated with the usual College field-day.

**August 29th, Thursday.**—The Inter-School Gymkhana Cricket Match was played on the maidan between the College and the Canara High School teams. The College won an easy victory. Score and particulars are chronicled elsewhere.

**September 1st, Sunday.**—The Senior Students' Sodality B. V. M. held its semi-annual election of Officers to-day. Louis Coelho was elected Prefect, with Louis Mathias and Francis Brito as assistants.

**September 5th, Thursday.**—The Month's Mind of Victor Mascarenhas was kept to-day by the Senior Students' Sodality. Father Perini, the Director, celebrated the Requiem Mass at 7 o'clock. A return match was played with the Mangalore Union Cricket Club to-day, which resulted in a victory for the M. U. C. C. Score 107 to 97.

**September 8th, Sunday.**—This being the twenty-fifth anniversary of the ordination to the priesthood of His Lordship the Bishop of Mangalore, an entertainment was given at St. Anne's Convent School, at which several Fathers from the College attended. The union of the Sodality Club and the Jubilee Club was effected to-day.

**September 10th, Tuesday.**—The Bishop's Sacerdotal Silver Jubilee was kept with great solemnity to-day in Mangalore and throughout the Diocese. The dinner to the assembled clergy was served in the College Hall at 1 P. M.

**September 17th, Tuesday.**—Father Rector left Mangalore to-day by Shepherd steamer for Mormugão, *en route* for Secunderabad, to preach a week's retreat in preparation for the Golden Jubilee of the Very Reverend Father V. Bigi, V. G., on Michaelmas Day.

**September 21st, Saturday.**—Michaelmas vacation began. During it Father C. Gonsalves, S. J., went to preach a retreat at Agrar.

**September 26th, Thursday.**—The Inter-School Gymkhana competition in Gymnastics was held at

the Government College. Mr. D. D. Murdoch, Collector, and Mr. T. E. Moir, Head Assistant Collector, presided. Mr. F. Palmer was judge.

**September 28th, Saturday.**—The Inter-School Gymkhana competition in athletics came off to-day on the maidan.

**October 1st, Tuesday.**—Schools reopened.

**October 2nd, Wednesday.**—Feast of the Guardian Angels, titular feast of the Junior Students' Sodality B. V. M. The sermon in the afternoon was preached by Father Baizini.

**October 20th, Sunday.**—The students of the Matriculation Class made their annual pilgrimage to the shrine of Our Lady of Pompei at Urwa, under their teacher Fr. Gonsalves.

**October 10th, Thursday.**—Father Rector returned to the College this morning by the Shepherd S. S. *Sabarmati* from Mormugão, in company with the Right Reverend P. Vignano, Bishop of Hyderabad, come as the guest of His Lordship of Mangalore, to see the working of the Mission.

**October 21st, Monday.**—Lord and Lady Ampthill and Staff arrived in the roads of Mangalore at 4 P. M. The Bishop of Hyderabad left for Mormugão by Shepherd steamer about the time of their arrival.

**October 22nd, Tuesday.**—His Excellency the Governor held a levee to-day at 1 o'clock. It was attended by Fathers Rector, Polese, Perini, and Gonsalves from the College.

**October 29th, Tuesday.**—Lord and Lady Ampthill visited the College at 8 A. M. A detailed account is to be found elsewhere.

**November 11th, Monday.**—Term certificates were dispatched to Madras for 44 candidates in Matriculation, 12 in First Arts, and for the Bachelor of Arts Degree, 14 in the English Language Division, 10 in Second Language, and 13 in History.

**November 14th, Thursday.**—Mr. T. T. Logan, Inspector of Schools, Western Circle, inspected the schools to-day.

**November 21st, Thursday.**—Feast of the Presentation of the B. V. M. and titular feast of the Senior Students' Sodality. The Solemn High Mass at 7 o'clock was celebrated by the Very Reverend E. Frachetti, S. J., V. G., Superior of the Mission, assisted by Father Paternieri and the Rev. M. Coelho, S. J., as deacon and sub-deacon.

**December 2nd, Monday.**—The F. A. examinations began in the College Hall, with Father Rector as Chief Superintendent. There are 68 candidates in this centre, of whom seven took Latin for Second Language, 21 Sanskrit, 39 Kanarese, and one Malayalam. Ten candidates chose Physiography instead of Physiology for the Science paper. The Matriculation candidates number 198, of whom nine are from St. Anne's Convent School. For Second Language 37 took Latin, 15 Sanskrit, and the rest Kanarese. In the whole Madras University there are 1,923 candidates for First Arts, and 7,790 for Matriculation, as against 2,138 and 7,420 respectively, last year.

**December, 3rd Tuesday.**—Feast of St. Francis Xavier, Apostle of the Indies. The Very Reverend E. Frachetti, S. J., V. G., celebrated the Solemn High Mass at 7 o'clock. At the afternoon service Father Basil Rosario, S. J., preached the panegyric of the Saint, and Father Zerbinati gave Solemn Benediction of the Blessed Sacrament.

**December 5th, Thursday.**—Father Sewell, S. J., arrived in the College at 6 o'clock P. M., from Trichinopoly.

**December 8th, Sunday.**—Feast of the Immaculate Conception B. V. M. Father Sewell celebrated the Mass at 7 o'clock, at which there was General Communion of the students. Solemn Benediction was given immediately afterwards by Fr. Rector. There was no service in the afternoon owing to the Parish Feast at Milagres.

**December 9th, Monday.**—Prize Day. Fr. Rector celebrated Mass at 7 o'clock, after which the *Te Deum* was sung and Solemn Benediction given by Father Sewell. The Distribution of Prizes took place in the evening, and Sheridan's "Pizarro" was put on the stage. Father Sewell, as Chairman, made the speech, a full report of which is to be found elsewhere in the Magazine.

**December 14th, Saturday.**—Father Sewell presided at a meeting of "The Social and Intellectual Improvement Society" held in the Ganapathi Middle School Hall at 5.45 P. M., when Mr. B. M. Ganapathi Rau, Pleader, read a paper on "Old and New Relations between England and Scotland and what they teach us."

**December 17th, Tuesday.**—The first Social Ga-

thering and Dramatic Entertainment of the new Aloysian Association was held in the evening in the College Hall. Mr. W. Dumergue, District and Sessions Judge, presided, and a lecture on "Formation of Character" was given by Father Sewell. The dramatic performance was a scene from *Julius Caesar*.

**December 20th, Friday.**—The Annual Retreat for the Gentlemen's Sodality began this evening in the College Church, under the direction of Father Sewell.

**December 22nd, Sunday.**—The Rev. M. Coelho, S. J., for the last three years professor in the College, left for the House of Studies, Shembaganur, (Kodai-kanal) to prosecute his studies in Philosophy.

**December 24th, Tuesday.**—Christmas Eve. The Retreat conducted by Father Sewell closed this morning. The attendance throughout was above the average.

**December 25th, Wednesday.**—Christmas Day. Midnight Mass was celebrated in the College Church by Father Rector. Benediction in the afternoon was given by Father Sewell.

**December 26th, Thursday.**—Father Sewell left Mangalore by Shepherd steamer for Mormugão, on his return journey to Trichinopoly. Father C. Gonsalves, S. J., left at the same time for Ranchi.

**December 29th, Sunday.**—The solemn dedication of Mangalore to the Sacred Heart of Jesus took place to-day in the College Church. Solemn High Mass was celebrated at 9 o'clock by V. Rev. E. Frachetti, S. J., V. G., with Fathers Lucchini and Luchi, S. J., as deacon and sub-deacon, after which the Blessed Sacrament was exposed for adoration till the afternoon service at 4 o'clock, when there were Solemn Vespers, followed by a sermon in Konkani by Father Buzzoni, S. J., Rector of Jeppu Seminary, and Solemn Benediction of the Blessed Sacrament. Br. Moscheni put the final touch to the painting and adorning of the Church by a splendid new altar piece exhibited to-day for the first time.

**December 30th, Monday.**—Fathers Paternieri and Gioanini returned from Cannanore and Tellicherry, where they had been giving Retreats during the holidays.

## Personal Paragraphs.

Father E. Lafont, S. J., C. I. E., has been appointed Rector of St. Francis Xavier's College, Calcutta, and Moderator of the University of Calcutta.

On Sunday, October 6th, the following seminarists of Jeppu were raised to the order of Deaconship by his Lordship the Bishop:—Rev. Salvador D'Souza, Ægidius Fernandes, Gregory D'Souza, Joseph Ambrose Fernandes, Francis Lyons, Emmanuel Vas, and George D'Sa (Poona Diocese).

Lawrence Pinto, of last year's Matriculation class, accompanied the Right Rev. P. Vigano on his return to his Diocese to enter the seminary at Chudderghaut, Hyderabad (Deccan). Another Mangalorean, Br. Pascal Cunha, has been engaged there for some years as prefect in all Saints' Institution, attached to the Cathedral.

Mr. A. J. Grieve, Registrar of the Madras University, has been offered and has accepted a post in the Central College, Bangalore, and has accordingly tendered his resignation to the Syndicate. A meeting of the Senate to meet on Friday, November 22nd, to elect a committee of five to nominate not more than two candidates for election to the office of Registrar.

Salvador John D'Sa, clerk in the Accountant General's Office, Bombay, and son of Mr. J. J. D'Sa, Falnir, Mangalore, was married in the Cathedral on Thursday, November 28th, to Miss Deusdedit Souza, of Karwar. Father Rector of the College performed the nuptial ceremony, and Father Rosetti, S. J., celebrated the Mass and preached the sermon.

The Mangalore Mission has recently received a great addition to its forces by the return from Bengal, after completing their studies, of Fathers Bonaldi, Basil Rosario, Perazzi, Gilbert Saldanha and Marian Fernandes. Father Bonaldi will resume his post as professor in the Diocesan Seminary, Jeppu, Father Rosario and Perazzi will be professors in the College, Father Saldanha will be Assistant Vicar for a time in Calicut, and Father Fernandes will be in the Seminary, Jeppu.

On Wednesday, December 18th, Father Henry Buzzoni, late Vicar of Cathedral, was proclaimed

Rector of St. Joseph's Seminary, Jeppu, in succession to Father Aloysius Lucchini who held the post since September 27, 1896. The retiring incumbent will be on the staff of the College during the coming year. Father Edward Lazzarini, late Assistant Vicar of Calicut, succeeds Father Buzzoni as Vicar of the Cathedral.

Father Hoene, S. J., late Rector St. Francis Xavier's College, Bombay, is at present engaged in parish work in St. John's Parish, Wigan, Lancashire.

Father Vincent Naish, S. J., Military Chaplain, Darjeeling, conducted the Retreats of the clergy of the Archdiocese of Madras, and of the nuns of the Presentation Convent, Blacktown, during the month of December.

On Monday, January 6th, the Rev. Alphonsus M. Colaço, Denis Fernandes and James Sampaoli, S. J., are to be ordained priests in St. Mary's Seminary, Kurseong (Darjeeling), by the Right Rev. P. J. Hurth, C. S. E., Bishop of Dacca.

Under the title of the *Land of the Brahmins* (*Nel Paese dei Bramini—Storia, Credenze, Costumi*. Prato: Giachetti), Father Bartoli has recounted, for Italian readers, the tragic story of the Indian Mutiny, enriching his narrative with abundant information concerning India, its customs, religious beliefs, ceremonies, philosophic systems, &c., the whole being skilfully woven together by a slight thread of romance. Father Bartoli gives a list of his authorities, which are nearly all English, and all of them trustworthy, ranging from the scientific works of Professor Max Müller and Sir Monier Williams to narratives of military adventure like Lord Roberts' *Forty-one Years in India*. The author's own experience as a missionary in the East is a guarantee for the fidelity of his pictures of Oriental life, both native and Anglo-Indian, while he possesses all the literary skill to tell most effectively such thrilling stories as those of Lucknow and Cawnpore. Considering its 800 pages and numerous illustrations, the volume is astonishingly cheap at three francs. We strongly recommend it to those who are on the look-out for an interesting book to keep up their own Italian or to give to their young people. The profits arising from its sale will be devoted to the author's old Mission of Mangalore.—*The Month* (London), October, 1901.



# The Annual Prize Day.

THIS twenty-first Annual Distribution of Prizes was held on Monday, December 9th, at 6 P. M., in the College Hall. There was a large gathering and Rev. Fr. Sewell, S. J., who had kindly come all the way from Trichinopoly for the occasion, was in the chair. The following programme was gone through to the great satisfaction of the audience:—

## PROGRAMME

### PART I.

INTRODUCTORY.....Chorus from "Masaniello".....Auber  
THE COLLEGE CHOIR.

### THE ANNUAL REPORT.

CHORUS....."Consolation".....Di Pietro  
THE COLLEGE CHOIR.

### DISTRIBUTION OF PRIZES.

CHORUS....."Fishermen's".....Auber  
THE COLLEGE CHOIR.

CHAIRMAN'S ADDRESS.....FATHER SEWELL, S. J.

CHORUS....."The Triumph".....Battistel  
THE COLLEGE CHOIR.

### PART II.

#### PIZARRO,

#### *A Tragedy in five Acts*

BY

RICHARD BRINSLEY SHERIDAN.

PROLOGUE.....JOSEPH COELHO.

### CAST OF CHARACTERS.

ATALIBA, <i>King of Quito</i> .....	LOUIS MATHIAS.
ROLLA } <i>Commanders of Ataliba's</i>	{ XAVIER SALDANHA.
ALONZO } <i>Army.</i>	{ EMMANUEL VAS.
PIZARRO, <i>Spanish Leader</i> .....	WILLIAM NORONHA.
VALVERDE <i>Pizarro's Secretary</i> .....	GEORGE COELHO.
LAS-CASAS, <i>a Spanish Priest</i> .....	HENRY P. VAS.
ELVIRO, <i>Pizarro's Protege</i> .....	LAWRENCE GONSALVES.
GONZALO } <i>Pizarro's friends and</i>	{ JOHN ALVARES.
DAVILLA } <i>Counsellors.</i>	{ GARNET PACHECO.
GOMEZ } <i>Counsellors.</i>	{ PHILIP CUNHA.
ALMAGRO } <i>Counsellors.</i>	{ JOHN COELEO.
OLD BLIND MAN.....	VICTOR LOBO.
OROZEMBO, <i>an aged Peruvian Cacique</i> .....	DOMINIC D'SOUZA.
TOPAC, <i>Grandson of Old Blind Man</i> .....	TITUS COELHO.
ORANO, <i>Peruvian Officer</i> .....	DENIS CASTELINO.
SPANISH SENTINEL.....	GREGOKY CASTELINO.
CHILD, <i>Alonzo's son</i> .....	STANISLAUS COELHO.

SPANISH SOLDIERS	{	ALFRED GONSALVEZ, LIGORY PINTO,
		ALEXANDER NAZARETH, JOACHIM SALDANHA, ALOYSIUS SALDANHA, JOHN ABREO.

PERUVIAN WARRIORS AND ATTENDANTS	{	SIMON FERNANDES, LOUIS VAS,
		DAVID COELHO, MARTIN COELHO,
		LAWRENCE COELHO, MONTE D'SOUZA,
		GREGORY LOBO.

The Report was read by Rev. Father Moore, Rector and Principal of the College. The following passages from it may prove of interest to the public:—

We close the year with 446 students, classed according to their different denominations as follows: 370 Native Christians, 9 Eurasians, 44 Brahmans, 21 Non-Brahman Caste-Hindus, 1 Mahomedan, and 1 Parsee.

In the public examinations the College fared better all round than in the preceding year. Of the 39 candidates presented for the Lower Secondary examination 28 passed in the compulsory branches, with one in the first class. This is a slight improvement on the previous year, when 22 passed of the 31 sent up.

The results of the Matriculation examination were also better than in the previous year, for of our 38 candidates 11 passed. Meagre as our percentage of passes may seem, it is nine points higher than the University average. Analysing the failures it appears that four failed last year in English, six in Second Language, 13 in Mathematics, 21 in Physics and Chemistry, and 11 in History and Geography; in each of which our percentage of failures is considerably lower than the University average.

In the First-in-Arts examination 12 of our 20 candidates passed, with one in the first class. On only two former occasions was a higher percentage obtained by the College, viz., in 1884 when three passed out of four, and in 1896 when seven passed out of ten. Compared with the University average our results are 18.4 per cent. higher, and we hold the ninth place among the 54 affiliated colleges. By some unusual procedure, however, five private students, who all failed, were credited to the College in the Report of the Syndicate of the University, thus lowering our percentage materially. When representations were made to the Registrar that those students should not have been credited to the College, as their applications had not been countersigned by the Principal, answer was received that the usual practice of the office had been followed, but that a means suggested by which the registration of private students might be controlled would be taken into consideration.

The results of the B. A. Degree examination were more satisfactory still, for of the 15 sent up in the English Language Division 11 passed, of whom five were in the second class and six in the third. This gives a percentage of 73.3, which is almost ten per cent. higher than the next best in the University. Here again two private candidates are credited to us in the Report of the Syndicate, and as both failed, our percentage appears in it as 64.7, which is still the highest in the University.

In the Second Language Division 15 were sent up in the name of the College and 14 passed, three in the first class, two in the second, and the remainder in the third. This gave a percentage of 86.6, and the third place among the fifteen first-grade colleges in the University. It is worthy of note that some of the highest honours in this Division fell to the lot of the College. In the whole University there were only three in the first class in Latin, and of these the first and second places fell respectively to Marcel Cunha and Thomas Gonsalves, both students of this College. A like distinction was won in Kanarese by two of our students, for the only first class in the University fell to Bantwal Achyuta Baliga, and the first place in the second class was won by Mulki Subba Rau.

Turning to the Science Division (History Branch), the College sent up 14 candidates, of whom 10 passed, thus securing a percentage of 71.4, again the highest in the University. The Report of the University Syndicate credits us with 19 candidates and 14 passes, the only case in which the private candidates put to our account elevate our percentage.

For this year's public examinations 49 candidates have been sent up for the Lower Secondary, 44 for Matriculation, 12 for the First-in-Arts, and for the B. A. Degree 14 in the English Language Division, 10 in Second Language, and 13 in History.

During the year the College has won distinction in the playground as well as in the examination hall. The revival of the Inter-school Gymkhana, after an interval of six years' inaction, has added new interest to field-sports. In the competitions that have taken place, the Senior and the Junior Cricket teams scored easy victories and carried off the trophies. In the athletic sports the College has also been victorious, but in gymnastics it has come out only second best. There are good hopes for better success in the future, considering the progress that has been made since the opening of the gymnasium a year and a half ago. Our thanks are due especially to our Collector, Mr. D. D. Murdoch, and the Head Assistant Collector, Mr. T. E. Moir, for the interest they have taken in reviving and promoting the Gymkhana, and to the members of the Mangalore Cricket Club for the use of their grounds for the cricket matches.

In conclusion, we have to thank the many Aloysians and kind friends who have favoured us by donating prizes for the successful students, our many guests for honouring us with their presence here this evening, and Rev. Fr. Sewell for kindly coming from Trichinopoly to preside on this occasion.

Rev. Fr. Gonsalves, the Assistant Prefect of Studies, next went through the prize-list, and the

chairman gave away the prizes. The Mangalore public has been quite as munificent this year in awarding prizes as it was last year. Long is the list of those who generously came forward with their contributions to the Prize Fund. Special thanks, however, are due to the Rt. Rev. Dr. A. Cavadini, S. J.; the Very Rev. E. Fracchetti, S. J., V. G.; Rev. Fr. Pereira, Mr. F. X. D'Souza, I. C. S.; Lieut.-Col. K. C. Sanjana, I. M. S.; Rao Saheb S. F. Brito, Dr. Alex. S. Fernandes, M. R. Ry. Anantan Nayar, B. A., B. L.; Mr. M. Pais, Mr. Th. Pacheco, Mr. J. J. Monteiro, Mr. G. A. Lasrado, Mr. D. B. Pinto, and Mr. N. C. Doongagee. Nor can one pass over in silence the liberal donations made by the Aloysian Association, the Aloysian Society of Bombay, the Sodality of the Immaculate Conception and the Sodality of Christian Mothers. Among the prize-winners may be mentioned the carriers off of a little library, whose names were called out at least three times, viz., Louis Coelho and Rama Rao (Senior F. A.), Francis Lobo and Ramachandra Prabhu (Junior F. A.), Denis Castellino, (Fifth Form), Lawrence Gonsalves (Fourth Form), Adur Krishnaya (Third Form), Dominic Rego and John Baptist Coelho (Second Form), and Joseph D'Cruz and Martin Minezes (First Form).

As the strains of "Fishermen's Chorus" died away, the chairman rose amid hearty cheers and delivered the following interesting speech, which was frequently applauded:—

MY LORD, REV. FATHERS, LADIES AND GENTLEMEN, AND STUDENTS OF ST. ALOYSIUS COLLEGE, MANGALORE,—In the Report you have just heard read, Rev. Father Rector has been so very good as to thank me for coming to Mangalore to preside on this auspicious occasion. He evidently wants to persuade you and me that he is under an obligation to me for having come all the way from Trichinopoly to be present at this festival. Now, I think the obligation is all the other way. For very long I have been most desirous to make the acquaintance of this beautiful land and its most interesting inhabitants, and it is to the kindness of his Lordship the Bishop of Mangalore and of Rev. Fr. Rector, who were pleased to invite me here, that I owe the happiness and the pleasure I am now experiencing and the realisation of a long cherished desire.

For I have often heard of the splendour of this building and the glories of Mangalore from those of your sons who have found their way south to the

sister college of St. Joseph's, Trichinopoly, and who are never tired of speaking with love and affection of their home and its surroundings. Then Fr. Saldanha, too, who is now making his studies at Kurseong, in Bengal, preparatory to his admission to the Sacred Orders of the Ministry, and who is one of Ours and a great friend of mine, has often spoken to me in terms of grateful love and affection of the care and kindness he ever received at the hands of those who, in his day, were doing for him what the present staff of Fathers are doing for the young generation before us. Directors of Public Instruction, too, have enlarged to me on the grandeur of these buildings and the beauty of their site; nor were their eulogiums less fervent in speaking of the tone and discipline, and the high character of the education imparted in this Institution. I suppose this was for the purpose of stimulating me to try and imitate them. Governors and Viceroys have also grown enthusiastic over what they had seen in Mangalore of this College, and I very well remember Sir Mountstuart Grant-Duff speaking in terms not less commendatory than deserved of the work going on here, and especially of the abilities and talents of a philologist and grammarian then here, one known and loved by you, one who recently sacrificed his valuable life in his Master's service and for the benefit of South Canara. Need I say that I refer to Fr. Maffei?

But long, long ago, long before the major part of those present in this room were born, I had heard of a mysterious but beautiful country beyond the Ghauts, a land of beautiful scenery and fertile soil, of grand rivers and a highly interesting and intelligent people—a people unique in its kind, in its manners and customs sympathies and character and habits of thought and living far more allied to Europeans than any other people in this great land, and with a large Christian Brahman community tracing its Catholic origin back to the days of St. Francis Xavier. All this which I heard long ago had whetted my longing to see Mangalore, and I leave it to you to judge whether I have not satisfactorily proved against Fr. Rector that it is I who am under obligations for being here this evening.

Well, at any rate, here I am at last and very pleased to be here, very pleased with all I have seen. I have heard Mangalore compared to Heaven, because it is so difficult to get into it and so difficult to get out of it. Well, as to its being like Heaven, I let it pass, but as to the difficulty of getting out of it I regret that the stern fact that I shall have to get out of it before very long haunts me in my dreams. But as to any difficulty about getting in, well, the journey is long doubtless, but it is one of the most charming and delightful I have ever made—passing, as it did, through varied and beautiful scenery,

charming and picturesque landscapes, crossed by beautiful roads. I also beheld a population remarkable for their healthy and active appearance, for their intelligent, bright faces, and above all, for what is only remarkable for its absence elsewhere—for their being scrupulously clean.

I fear, however, you will be calling me presumptuous for so freely giving my opinion of a country and its inhabitants after only three days' stay. Well, in my defence let me urge, first, that I am only saying that my experience has so far confirmed what persons well competent to judge have told me; secondly, if I am mistaken in having said too much or too little I can mislead no one, for my observations are made to those who, of all persons, are the best able to correct me. I have not, however, had to wait to make your personal acquaintance to know something of Mangalore. The *Mangalore Magazine* has given me an insight into the history, the traditions, and the features of South Canara, as well as into the literary abilities of its sons; for I have seldom read more appetizing and attractive descriptions of country, nor more clear and interesting narrations of its history, than have come to me through its pages from their facile pens. I trust the Fathers of the College will pardon the liberty I take when I venture to say that I know of no more readable or better written periodical for its size and aim than the *Mangalore Magazine*, which, as a college Magazine, for interest and literary talent is unsurpassed.

I must, however, come now to the Report which we have heard read, and I think, that while I congratulate you on having this grand Institution in your midst, I may ask you to unite with me in tendering our very hearty congratulations to Rev. Fr. Rector and his staff for the eminently satisfactory result of this year's work. I myself have had now considerable experience in the management of a large college, and I know something of the anxieties and difficulties attaching to college work, and it is no small credit to an Institution to have said of it that it has been uniformly successful in all its public examinations. Why, Fr. Rector detailed a series of triumphs undisturbed by a single discomfiture. Over 70 per cent. in the Lower Secondary; 9 per cent. over the average of the University in Matriculation, in one of the most disastrous years on record. Sixty per cent. in F. A., while the Graduate Lists present averages which any college might well be proud to record. It has sometimes been with an envious eye that I watched such results. Nor is it less satisfactory to note, when one understands their value as an educational medium, the importance, that is given to athletics and field-sports. This point, I remember both Mr. Grigg and Dr. Duncan noticed in speaking to me of Mangalore. It is very encour-

aging to see how wonderfully the rising generation has taken to these games. The maidans at Madras are covered every morning with crowds of boys—all playing, some Football, others Cricket, others Lawn-Tennis, and there is no more exhilarating sight than to see boys thus recreating. As an old cricketer myself, and coming from a cricketing family, I may be pardoned for rejoicing in the prominence Cricket has attained here. Cricket is the Queen of Games, for independently of the healthy exercise it affords, it calls forth the manly virtues of courage, patience and endurance, while it teaches quickness of eye, hand and foot.

I must now draw my remarks to a close, for there is an eager community behind me who are anxious that I should finish, as they are impatient to manifest to you their histrionic abilities. And as I had the privilege of witnessing one of their rehearsals I can promise you a real treat this evening, and I take this opportunity, with your leave, of thanking them in your name by anticipation for the pleasure they are about to afford you. I cannot, however, close without paying a tribute of praise, which I should blame myself for omitting, to the choir for the admirable way in which they have rendered the music this evening. I have heard it said that the natives of the country cannot manage European music well. The next time I hear such a remark I shall ask the speaker to attend a prize distribution at St. Aloysius' College, Mangalore, and I am sure he will come away converted.

It only remains for me to ask you to join with me in congratulating his Lordship the Bishop of Mangalore on the success that has attended the College, in the founding of which he has had a large and onerous share, for it must be a great satisfaction to see the happy results that have crowned the labours of those early days. Our congratulations are also due to Rev. Fr. Rector and his staff for the work of this year, and we couple our felicitations with the hope that he may have a yet more brilliant result to record next year. (Loud and continued cheers.)

*Pizarro*, the second part of the programme, was introduced in excellent style by the following prologue spoken by Joseph Coelho:—

O for a touch of the Muse's lyre  
That our spirits might inspire!  
O for a kingdom of a stage  
Where might battles dreadful rage!  
O for an Irving or a Kemble  
Who might make the audience tremble!  
Then should you see the warrior brave  
Rush to glory or the grave;

See the steed to battle driven  
And the hills with cannon riven;  
See Pizarro storm and thunder,  
Dash and smash and tear asunder;  
See great Rolla draw the sword,  
Charge and rout the Spanish horde;  
See him snatch from death and pain  
King Ataliba prisoner ta'en;  
See him at the call of duty  
Nobly turn from charms of beauty.  
But how within this little space  
Crowd such deeds with fitting grace?  
Yet fear not, gentles; with the aid  
Of Fancy, e'er obliging maid,  
Marvels can you all achieve,  
Greater far than men believe.  
Freely let then Fancy roam,  
Wander far away from home.  
Lightly perched on Fancy's wing,  
Faster than the Fairy King,  
Merrily scour each hill and plain,  
Skim along the Atlantic main,  
Till far away from Mangalore  
You light on distant Peru's shore.  
Then think this stage a battle-field,  
With many a sword and many a shield;  
Think us, puny actors all,  
Mighty heroes that appal,  
Foaming in the heat of battle,  
Flashing fire with roar and rattle.  
Such tricks Fancy sure can play,  
Fancy ever light and gay,  
And trusting to her magic power  
I promise you a pleasant hour;  
And after scenes of sweet delight,  
Happy, happy dreams to night—  
Dreams that ne'er were dreamt before,  
Or trust us, gentles, never more.

The actors, though the veriest tyros in the histrionic art, did credit to themselves. Rev. Fr. Colombo and Mr. Palmer deserve the warmest congratulations on the success which crowned their untiring efforts in training the actors. The costumes of the Spaniards and the Peruvians were highly appreciated. The brush of the well-known artist, Br. Moscheni, had been active in turning the stage into "a thing of beauty and a joy for ever." Scenes like the camp of Pizarro, the palace of Ataliba, and the forest near the battle-field, are

such as few Indian theatres can boast of. The College choir under the management of its able director, Rev. Fr. Polese, rendered the music in excellent style. The universal satisfaction of the audience was evinced by a round of hearty applause as the curtain fell, and the proceedings terminated with the singing of the National Anthem.

### The Cricket Season.

THE College Eleven kept up its ancient renown during the Cricket season of 1901. The only difficulty it experienced was to find a team worthy of its steel. The Mangalore Cricket Club (European), that formerly kept it on its mettle, was not able to muster a team this year, and had it not been for the Mangalore Union Club (the Youth's Club that was) it would have become, like the hero of the story, "fair blue-mouldy for the want of a beating." The two games worth speaking of of the whole season were those played by the College Eleven against the M. U. C. C. In the Inter-School Gymkhana competition there was no serious cricket played. The opposing teams simply were not "in it" with the College Elevens, and it is well to observe that it was not because this is a first-grade College that it was able to dispose of the other schools in town so easily, for the fact of the matter is, the crack cricketers of the College are almost to a boy all of the School Departments. The College Eleven first tried conclusions with the M. U. C. C. on Tuesday, August 13th. The day was all that could be desired on the score of weather, and the College having lost the toss as usual, was sent to the bat. The scoring crept up slowly to 96 for three hours' hard work, before our players were disposed of. The M. U. C. C. then had its innings, and it worked on the block system with dogged persistence. It did not profit very much, for three good players were retired for a poor score of 23 runs. K. Bhavani Rau then came to the rescue and set himself to stop every bowl. Things looked serious for the College when the telegraph announced 80 for six wickets. Luckily the remaining four wickets retired without giving much trouble, and we carried the day by nine runs. Score:—

### COLLEGE.

Xavier Saldanha, c Shankar, b Narayana Rao . . . . .	13	Julian Mathias, st and b Bhavani Rao . . . . .	16
Rosario Tauro, c Shankar, b Bhavani Rao . . . . .	4	Louis D'Souza, c Ananda, b Bhavani Rao . . . . .	18
Albert Correa, c Shiva Rao, b Bhavani Rao . . . . .	10	Marian Tellis, c Ramchandra, b Narayana Rao . . . . .	0
Basil Saldanha, c Shiva Rao, b Narayana Rao . . . . .	14	Julius Moran, not out . . . . .	7
N. Krishnappa, b Narayana Rao . . . . .	8	Gregory Vaz, c Shankar, b Narayana . . . . .	0
Frank Lemerle, b Narayana Rao . . . . .	2	Extras, b 3, w b 1 . . . . .	4
		<i>Total</i> . . . . .	<u>96</u>

### MANGALORE UNION CLUB.

M. Narayana Rao, b Correa . . . . .	5	N. Bhavani Rao, b Krishnappa . . . . .	4
N. Umanath Rao, run out, b Krishnappa . . . . .	3	K. Janardhan Shenai, run out, b Correa . . . . .	6
K. Bhavani Rao, c D'Souza, b Saldanha . . . . .	20	S. Ananda Rao, b X. Saldanha . . . . .	0
M. Ramchandra Rao, c Moran, b Krishnappa . . . . .	10	S. Umanath Rao, c Mathias, b Correa . . . . .	3
G. Shiva Rao, c Correa, b Krishnappa . . . . .	8	K. Ramchandra Rao, not out . . . . .	2
N. Shankar Rao, c Vaz, b Moran . . . . .	21	Extras, b 4, lb 1 . . . . .	5
		<i>Total</i> . . . . .	<u>87</u>

The M. U. C. C. was on the alert to try conclusions again with the College XI before the close of the season. Thursday, September 5th, found the two teams on the maidan at 10 A. M. eager for the fray. The College as usual lost the toss and had to take the field under a scorching sun. This had a bad effect on our bowlers, especially when they had to deal with Mr. Vittal Rao, opportunely returned from Madras. But even he, capital batsman though he be, might have been dispatched long before he scored his 52 had our fielders supported the bowlers in better style. Better fortune was ours in the afternoon, for the stumps rattled and the bails flew and the remaining five wickets added only 19 to the score. We went in with a tough bit of work before us to put up a score of 107. Our prospects were not very bright when our ninth wicket fell for only 79 runs. It was then that the hope of victory centred in Louis D'Souza, who had many a time and oft proved himself the man of the hour. Mr. Vittal Rao bowled his swiftest, but our player was in his best form and gave the fielders a lively time of it. The excitement became intense as skiers went up like rockets and came down with a thud on the hard ground without a hand to save them from the impact. The score runs up to 97—ten more for a tie, eleven for victory! It is too much to be hoped for.

Young players cannot keep steady in such an emergency. Thomas Correa, the co-partner, rashly attempts a run, and down he goes and all before him. Three of our best bats were run out, which goes to show that that point of the game needs better practice. • Score:—

#### THE M. U. C. C.

K. P. Vittal Rao, c Tellis, b A. Correa . . . . .	52	T. Rama Rao, b A. Correa	3
K. Bhavani Rao, b A. Correa . . . . .	0	N. Bhavani Rao, b A. Correa . . . . .	0
M. Narayana Rao, b run out, b A. Correa . . . . .	4	N. Umanath Rao, c Correa, b Krishnappa . . . . .	7
M. Ramchandra, run out, b A. Correa . . . . .	11	K. Janardhan Shenai, not out . . . . .	0
G. Shiva Rao, run out, b T. Correa . . . . .	1	S. Umanath Rao, b A. Correa . . . . .	3
N. Shankarnairana, c B. Saldanha, b Krishnappa	16	Extras, b 4, l b 4, w b 1 .	9
		<i>Total.</i>	<i>107</i>

#### COLLEGE.

Xavier Saldanha, run out .	5	Frank Lemerle, b Rama Rao . . . . .	10
Rosario Tauro, c Ram- chandra, b N. Bhavani Rao . . . . .	16	Thomas Correa, run out .	4
Albert Correa, b Vittal Rao	11	Julius Moran, c N. Uma- nath Rao, b. Vittal Rao	6
Basil Saldanha, run out .	5	Marian Tellis, b Rama Rao . . . . .	1
N. Krishnappa, st, b Vittal Rao . . . . .	1	Louis D'Souza, not out .	16
Liguory Saldanha, b Vittal Rao . . . . .	16	Extras, b 5, w b 1 . . . .	6
		<i>Total.</i>	<i>97</i>

## The Inter-School Gymkhana.

THE Inter-School Gymkhana was revived this year, after six years' inaction, mainly by the efforts of our Collector, Mr. D. D. Murdoch, and the Head Assistant Collector, Mr. T. E. Moir, who acted as Secretary of the committee. The two Colleges and the two High Schools of Mangalore took part in it, and it was arranged that competitions should take place in Cricket, Lawn Tennis, Athletics, and Gymnastics. For Cricket each institution put two teams in the field, one open to all players and the other limited to those under sixteen years of age. It was settled by lot that the preliminary matches were to be played between the College and the Canara High School, and between the Government College and the German Basel Mission, the victorious teams to contend for the trophy. It will be noted that our Juniors played only one match, for it happened that the

match played between the Junior teams of the Government College and G. B. Mission High School, although won by the latter, did not entitle the victors to contend for the trophy because they had not observed the conditions of the age limit. The following are the matches played by the College teams:—

#### COLLEGE C. C. v. CANARA H. S. C. C.

*Played August 29th—College won.*

The initial match of the Inter-School Gymkhana competition was played by the College team against the Canara High School. The College having lost the loss was sent to the bat, and there it stayed the better part of the day, running up a score of 147 for the loss of five wickets. The highest score was made by Rosario Tauro, who totted up 85 by steady and handsome play. After the fall of the fifth wicket the opposing team was sent to the bat and dispatched in double-quick time for 10 runs, eight batsmen returning "with faces full of O's." Score:—

#### COLLEGE.

Rosario Tauro, c Kesha Rao, b Ramachandra .	85	Liguory Saldanha, b Ra- machandra . . . . .	5
Xavier Saldanha, l b w, b Amrooth Rao . . . . .	5	N. Krishnappa (Capt.), not out . . . . .	26
Albert Correa, run out .	12	Julian Mathias, not out .	3
Basil Saldanha, l b w, b Ramachandra . . . . .	40	Bye . . . . .	1
Louis D'Souza, Frank Lemerle, Julius Moran, and Marian Tellis did not bat.		Innings closed. <i>Total.</i>	<i>177</i>

#### CANARA HIGH SCHOOL.

H. Vamana, b Correa . .	0	K. Ramachandra, c L. Sal- danha, b Krishnappa .	0
B. Subraya Bundari, b Correa . . . . .	2	K. P. Kesha Rao, b Correa.	0
Lakkanna Bundari, c B. Saldanha, b Krishnappa.	7	Harrischandra, b Krish- nappa . . . . .	0
A. Balakrishna Pai, b Correa . . . . .	1	Vaikunta Kamath, b Correa.	0
S. Amrooth Rao, b Krish- nappa . . . . .	0	Krishna Shetty, not out .	0
		Ramachandra Pai, c L. Saldanha, b Krishnappa.	0
		<i>Total.</i>	<i>10</i>

#### COLLEGE C. C. v. GOVT. COLLEGE C. C.

*Played September 12th—College won.*

The Government College having defeated the German Basel Mission High School team, the two victorious teams met to-day to play the final match. Our College team having lost the toss as

usual, had the good fortune of being sent to bat, while the opposing team manfully bowled and fielded under a broiling sun till the dewy shades of even began to gather in. Liguory Saldanha ran up the top score on the College side, and Krishnappa and Albert Correa shared evenly the honours of the bowling. Score:—

COLLEGE.

Rosario Tauro, b Aarons . . . . . 9	Frank Lemerle, b Aarons . . . . . 15
Xavier Saldanha, run out, b Aarons . . . . . 8	Louis D'Souza, b Aarons . . . . . 0
Albert Correa, c Keshava Rao, b Aarons . . . . . 13	Thomas Correa, b Krishna Rao . . . . . 2
N. Krishnappa, b Naraina Rao . . . . . 4	Marian Tellis, c Aarons, b Naraina Rao . . . . . 21
Basil Saldanha, b Aarons . . . . . 8	Julius Moran, not out . . . . . 8
Liguory Saldanha, b Keshava Rao . . . . . 50	Extras, b 12, 1 b 1 . . . . . 13
	<i>Total.</i> . . . . 151

GOVERNMENT COLLEGE.

Rama Rao, b Krishnappa . . . . . 5	N. Ramappa, c Krishnappa, b A. Correa . . . . . 1
Naraina Rao, b Krishnappa . . . . . 1	Ramanaya, b Krishnappa . . . . . 2
Umanath Rao, c Correa, b Krishnappa . . . . . 11	Mangesh Rao, b Krishnappa . . . . . 0
Basel Aarons, b A. Correa . . . . . 5	Bhujanga Punja, b A. Correa . . . . . 0
Sadashiva Rao, not out . . . . . 15	Extras, b 3 . . . . . 3
Keshava Rao, b A. Correa . . . . . 0	
Marappa, b A. Correa . . . . . 0	<i>Total.</i> . . . . 43

COLLEGE JUNIORS V. CANARA H. S. JUNIORS.

*Played September 10th—College won.*

This was a half-day match and resulted in an easy victory for the College Juniors. The High School team went to the bat first and did very creditably until Thomas Castelino began to bowl over their stumps like nine-pins. The bowler proved as formidable with the bat, as may be seen from the following, score:—

CANARA HIGH SCHOOL JUNIORS.

S. Amrooth Rao, st, b Sequeira . . . . . 12	Imam Sahib, b Castelino . . . . . 1
Raghavendra Kamath, b Sequeira . . . . . 1	M. Krishna Shetty, b Castelino . . . . . 5
K. P. Keshava Rau, b Castelino . . . . . 12	Babu Rau, b Castelino . . . . . 0
Anantha Pai, st., b Sequeira . . . . . 7	B. Krishna Rau, b Castelino . . . . . 0
K. P. Lakshamana Rau, b Castelino . . . . . 0	Abdul Nabi, b Sequeira . . . . . 1
	Rayaya, not out . . . . . 0
	Extras, Byes 4 . . . . . 4
	<i>Total.</i> . . . . 43

COLEGE JUNIORS.

Emmanuel Vaz, b Kamath . . . . . 2	Albert Fernandez, b Kamath . . . . . 9
Louis Rebello, run out, b Kamath . . . . . 1	Alexander Nazareth, c Keshava Rau, b Kamath . . . . . 5
T. Sheseppa, b Amrooth Rao . . . . . 3	Liguori Sequeira, b Kamath . . . . . 10
Thomas Castelino b Kamath . . . . . 33	Louis Vaz, not out . . . . . 1
Rosario Pinto, b Lakshamana . . . . . 14	Columban Pereira, run out, b Lakshamana . . . . . 0
Louis Saldanha, c, and b Babu Rau . . . . . 19	Extra, w 1 . . . . . 1
	<i>Total.</i> . . . . 98

GYMNASTICS.

The competition in Gymnastics was held at the Government College on Thursday, September 26th, the Collector, Mr. D. D. Murdoch, and the Head Assistant Collector, Mr. T. E. Moir, Honorary Secretary of the Inter-School Gymkhana, presiding, and Mr. F. Palmer acting as Judge. Two representatives from each School had been selected to compete in all the events. The following from MacLaren's *Physical Exhibition Exercises* were the feats to be performed by the competitors:— (1) Horse Exercises 11, 15, 2, 5. (2) Parallel Bars 16, 21, 27. (3) Horizontal Bar 12, 17, 22, 5. (4) Rings 5, 7, 12, 13. (5) Trapeze 6, 7, 10. The maximum number of marks attainable was 180, and the scoring was as follows:—

St. Aloysius' College	{ John Alvares 165 } 301	
	{ N. Krishnappa 136 }	
Government College	{ G. Narsinga Rao 164 } 313	
	{ S. Vittal Rao 149 }	
Canara H. School	{ Somappa 163 } 280	
	{ P. Hebbara 117 }	

The silver cup was won by the Government College, and medals for general proficiency, were awarded to John Alvares and Somappa who made the highest score for their respective schools.

ATHLETIC SPORTS.

On Saturday, September 28th, the inter-school competition was held on the Maidan. The maximum number of marks for the events for the Seniors was 48, and for the Juniors 40. In the former our College was victorious, scoring 29, to which Louis Mathias contributed 15; the Government College was next best with 15, the Canara High School following with 5, and the Mission School brought up the fag-end with a 0. In the Junior competition the Canara High School scored highest with 28, to which A. Nobi contributed 20; our College came

next with 15, and the two other schools failed to score at all. The following were the events and the successful competitors:—

#### SENIORS.

1. 100 Yards Dash. 1. Sadashiva Rao (Govt. College).  
2. Marian Pellis (College).
2. Flat Race (440 yards). 1. Ramachandra Rao (Govt. College). 2. Stanislaus Coelho (College).
3. Hurdle Race (120 yards). 1. Louis Mathias (College).  
2. Bhujanga Punja (Govt. College).
4. High Jump. 1. Louis Mathias (5 ft. 3 in.). 2. Liguory Saldanha (College).
5. Long Jump. 1. Louis Mathias (16 ft. 8 in.). 2. Bhujanga Punja.
6. Throwing the Cricket Ball. Marian Tellis (86 yds.).  
2. Ramanaya (Govt. College).

#### JUNIORS.

1. 100 Yards Dash. 1. A. Nobi. 2. John Alvares.
2. High Jump. 1. Iman Sahib (Can. H. S.). 2. John Alvares and Emmanuel Vaz (College).
3. Long Jump. 1. A. Nobi. 2. Albert Fernandez (College).
4. Hurdle Race (120 yds.). 1. A. Nobi. 2. Iman Sahib.
5. Flat Race (220 yds.). 1. A. Nobi. 2. Louis Vas.

#### LAWN TENNIS.

At a meeting held at the Government College on December 31st, under the presidency of Mr. Moir, the Lawn Tennis competitions were arranged to take place during the month of January.

#### Cricketese.

He for the big polysyllables stipulates.

Grace does not bat, no he "steers to the boundary;" Richardson bowl?—nay, "the sphere he manipulates,"

Nothing that's lengthy and sounding is found awry.

Brockwell doesn't "block," he "negotiates straight ones;"

Abel won't "drive" at good balls, he "dispatches" them.

Read does not "cut," he "lams into the late ones."

Stoddart "accounts for the skyers," not catches them.

M'Laren's first hit is not "breaking his duck" only,

No, 'tis "cementing the partnership" skilfully.

Shrewsbury's slip is not pretty bad luck only,

It is "Dame Fortune entreating him wilfully."

Gunn does not add to the score, not a bit of it!

"He's instrumental in swelling totality."

Sugg, if he makes a sensational hit of it,

"Gives 'em a taste of his old Titan quality."

Pity rhetorical roundaboutation

Can't be confined to sensations spectacular!

Pity the dear, good old game of our nation

Can't be described in the good old vernacular.—*Punch.*

The good reading matter in *The Mangalore Magazine* is rendered more pleasing by the distance from which it comes; it always contains historical and literary papers of profitable interest.—*The Fleur-de-Lis*, St. Louis, Missouri, U. S. A.



#### OBITUARY.

MR. JACOB MARIAN BRITO, son of John Marian Brito and Emeliana D'Souza, died at his residence, Codialbail House, Mangalore, on the morning of December 18th, in the fifty-fourth year of his age. The deceased was son-in-law of Mrs. Mary Magdalene Coelho and was a Founder of the College, having contributed Rs. 1,000 to the Building Fund in 1882. The funeral, which took place in the afternoon of the same day, was attended by a large concourse of the clergy and the laity of Mangalore. The interment was in the Codialbail Chapel, which was built in 1857 by the munificence of his father-in-law, the late Mr. Joseph Coelho, at the cost, it is said, of Rs. 60,000.

SISTER MARY OF ST. CHRISTOPHER, a Religious of the Convent of the Good Shepherd, Christchurch, New Zealand, died rather unexpectedly on September 20th. She had been for some years in the Convent of Bangalore, from which she went to Malta and then to Melbourne, before going to New Zealand. Our readers are familiar with her name from the devotional verses from her pen that have appeared from time to time in this Magazine. The following lines addressed to a Jesuit Father sent on the Indian Mission have a pathetic interest as her last effort with her pen:—

Press on and die—Press on and die,

Teacher of immortality!

Let not the fear of earthly bier

Proclaim thy hopes will perish here—

Press on and die!

Press on and die—Press on and die!

Example gives the loudest cry;

Mockers grow grave, and cowards brave

As they behold thee, strong to save—

Press on and die!

Press on and die—Press on and die!

If human reason asks thee why,

The answer give—"By faith we live,"

And speak more clearly from the sky—

"Press on and die!"

R. I. P.