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## LEONI XIII PONT. MAX.

### PONTIFICATUS ANNUM XXV COMPLENTI

### DIOECESIS MANGALORENSIS

#### GRATULATIO.

**G**AUDE, Magne Leo! Decorat quem longa senecta,  
Cuius et insolito cingit honore comas.

Vera cano: testis Regina sueta triumphis,  
Quae lapsos credis Roma, redisse dies.

Clari ut vincla duces domita cervice gerentes  
Desierint arcem scandere Romuleam,

Te, qui Christiadum Rex es summusque Sacerdos,  
Oblato reges munere sponte colunt.

Flumina, montes argentoque imitantia verum  
Barbara nunc desunt oppida cum spoliis.

Nunc silet et plausus populi fremitusque canentum:  
"Io triumphe, duci sit bene, sitque suis!"

At septem colles alio clamore resultant,  
Agminis a toto quod venit orbe frequens:

"Sera Leoni aetas: gestis maiora patrabit,  
Sint modo virtuti tempora longa suae."

Omnes tot numero, tam ditia munera fundunt,  
Quot nigrante ruens aethere nimbus aquas.

O fortunati nimitum, quis poplite flexo,  
Praesentem donis Te cumulare licet!

Sit mihi gemmarum quidquid felicibus undis,  
Ac auri condit patria nostra jugis!

Me miseram! Luis ore erepta et faucibus atrae,  
Carpere vix tuto gaudia corde queo.

Immensi et spatia oceani me tendere Romam,  
Munera paupertas vel dare parva vetat.

Sed contra accipies vario de flore coronam,  
Quam divo tellus rore rigata tulit.

Sic tibi noster amor, sic candida vota probentur,  
Sic spectata diu per mala multa fides!

L. Z., S. J.

## THE NEW MISSION OF MADURA.

With the suppression of the Society of Jesus in 1773, the Old Mission ceased to exist, and for more than sixty years to come Madura groaned under the most lamentable evils. In 1836 Gregory XVI., resolved to put an end to the sad state of affairs, once more entrusted the Mission to the care of the Society. Immediately the four French Fathers, Joseph Bertrand, Alexander Martin, Louis Garnier, and Louis du Ranquet, left for the mission so dear to the Society of Jesus in times past. A vast region with 150,000 Catholics scattered among five millions of pagans and Mohammedans, was the portion of the Lord's vineyard they had to cultivate. No words can give an adequate idea of the trials undergone by these pioneers of the New Mission. They were ignorant of the language spoken in the country, destitute of all official support, and surrounded on all sides by obstacles of every description. Fortunately they had brought with them a large stock of solid virtue. They were besides endowed with that fund of good humour and cheerful endurance which makes of the Frenchman so good a missionary and so good a soldier. But their burning zeal and their terrible privations soon wore them out. Fr. Martin fell a victim to cholera at Ideicatour in 1840, Fr. Garnier died at Madura, and Fr. du Ranquet at Palamcottah in 1843, while Fr. Bertrand, exhausted by poison treacherously administered to him, returned to Europe in search of a new band of missionaries.

In those times the missionary had to travel by carriage or on horseback, and it took him no less than ten days to journey from one extremity of the mission to the other. In 1849 the Vicariate was divided into two districts, and in 1853 into three, each ruled by its own immediate superior. The fewness of labourers made it impossible to supply each place of importance with a pastor. Thus each mission was divided into a certain number of circles or *pangous*, the parish-priests of which have ever since been known as *pangouswamis*.

To-day the *pangouswami* does not suffer all the hardships that fell to the lot of his predecessor in the last century. He may freely profess himself a European, and he will be only the better respected for it. He can now travel far more easily, for a

railway traverses the mission from north to south. To avoid giving scandal to the pagan, the missionary still abstains from beef, but he may, when he is fortunate enough to come by it, use any other kind of meat. He is thus able to preserve himself from anaemia, the scourge of tropical regions. Even the rigours of the caste system have softened down, and the missionary no longer lives the romantic life of Fr. de Nobili. Indeed, to judge from the rapid progress India has been making, it is impossible to tell to what degree of civilisation the people will have attained by the middle of the present century. A knowledge of English was almost useless as late as 1860; but with the spread of education, its need is daily making itself felt more and more.

But the missionary is not without his trials, and the mission of Madura offers ample scope for the zeal of heroic souls, greedy of sufferings. The tropical sun is among the greatest of his enemies. A few years of apostleship in India are said to have given St. Francis Xavier the appearance of an old man; and though the labours and privations of his successors are not equal to his own, still they feel the effects of heat terribly. The scorching rays of the sun in April and May enervate and exhaust the frame, while the nights are heavy and airless. The English civilian in India, it is true, succeeds in commanding the comforts of life. At his house in the town, or at his bungalow on the hills, he keeps up his hygienic habits. During the night, a coolie pulls the punkah for him. In the morning till eight, and in the evening after five, he gives himself up to sports or drives in his carriage. But the Catholic missionary is less fortunate than the civilian. In the centre of each district, though not of each *pangou*, he has a house indeed; but for want of air, he finds it impossible to sleep inside it, except during the rainy season. In the evening, therefore, he takes his mat up to the terrace, or even out of the house, within the compound. Here he stretches himself after a day of hard labour, and is distracted during his sleepless hours by the noise of rats, careering about the place, and pursued at times by serpents. Only in some 200 villages the *pangouswami* can expect to find a presbytery. In all the others—and there are more than 1850 in this condition—he spends the day and the night in the

church, unless indeed it threatens to suffocate him. But there are 1120 villages which cannot even boast of a chapel. When the parish-priest pays a visit to any of these, the Christians erect for him a *pandal* of leaves and bamboos. In this he lives, though not unfrequently he turns his carriage in the direction of the breeze and passes the night in it.

Every *pangouswami* has at his disposal a servant known as his disciple. He cooks his master's food, which is remarkably simple. Rice is the substantial part or *pièce de résistance* of each meal. It is seasoned with *kalumbu* or Indian curry at dinner, and with pepper-water at supper. Vegetables enrich the rice. Along the coast fish forms an additional dish, and in the interior a little meat generally takes the place of fish. But in certain parts of the mission, the missionary has sometimes to content himself almost exclusively with rice. In the district of Marava, he feels the want even of drinkable water. He must be satisfied with the brackish and oftentimes muddy water of springs, where men and beasts go to drink and to bathe.

Every year during the rains of October and November cholera breaks out in Madura. It is always a cause of terror to the Indian and an occasion of heroic virtue to the missionary. In the wretched hut where the latter is called upon to administer the last sacraments, he finds the agonising patient stretched on the floor and covered over with hot ashes, while the stench of the place is such as to overpower the strongest stomach.

And yet these hard privations, these sleepless nights and these death-dealing epidemics are not the worst part of the *pangouswami's* sufferings. No one complains of them. What tries the missionary most is perhaps his complete isolation from congenial society, though in the desert that knows no human affection he enjoys sweet converse with God all the more. In this he finds strength and comfort for the irritation of nerves induced by the climate, the dishonesty of the pagan, and the querulousness and ingratitude of the Christian. Still more trying are the dissensions and riots which in some places a mere trifle can provoke. Last of all, the missionary is overwhelmed with grief when, contemplating the mystery of the redemption of the world, he reflects on the fate of the millions of

pagans among whom his lot is cast, whose misery he understands, but whom he is unable to rescue.

Spiritual consolations are the mainstay of the suffering missionary. He feels his energies are spent in the noblest of causes and that his labours are not without their fruit. True, not all the Christians of Madura are of the same stamp. The new converts do not display the firmness of the old, and Catholics are sometimes under the unhealthy influence of their pagan neighbours. But the Native Christian has a lively and sincere faith. An obstinately unrepentant death is rarely heard of. No sooner does a Christian fall ill than he is anxious to see his *pangouswami* and receive the sacraments. He sets great store on prayer, and it is a delight to hear him reciting aloud in his peculiar sing-song the beautiful prayers handed down to him from the time of the great Father Beschi. He will put himself to a great deal of inconvenience and walk many miles to be able to hear Mass. No hour of the morning is too early for him, and at the sound of the tam-tam nearly the whole village flocks to the church to hear Mass or to pray.

In Madura the works of charity and zeal are numerous. Seeing the spirit of faith and the general docility of the Christians, it would be easy to multiply them if missionaries were not so few and the resources of the mission so limited. Not to speak of the Sodalties of the Blessed Virgin and the practice of the First Friday of the month, a day very dear to the hearts of all, there are two things which help greatly to keep up the fervour of Catholics. These are pilgrimages and retreats.

Nothing characterises the piety of the Indian so much as his taste for pilgrimages, which is common to Christians and pagans alike. There is not a single new moon which is not the occasion of a noisy feast in some pagoda. The Christian shares this passion with his pagan compatriot, but he satisfies it more becomingly. Nothing but the grand celebrations of Lourdes can give an adequate idea of the feasts of the Holy Cross at Manapad, of St. Antony at Obavi, and of the Blessed Virgin at Karancade. From far and near people flock to those centres of devotion. Provisions are easy to carry and God provides shelter for all. One of the features of these pilgrimages used to be the acting

of Christian plays, similar to the miracle and the mystery plays of Europe during the Middle Ages. Unfortunately so much of the profane element has been gradually entering into these plays that the Bishop of Trichinopoly employs all his authority to suppress them.

The retreats are a still more fruitful work. If they could be introduced everywhere, they would form excellent Christians. The good done by them at Tuticorin is an example of what might be done in other places. Year after year the elite of the Christians in this town assemble in the compound belonging to the mission. Here they are accommodated and spend eight days in silence, following the exercises of a serious retreat.

Each *pangouswami* has a catechist, who is his representative, his substitute in his absence, and his right hand at all times. The mission has always attached great importance to the choice of good catechists. With a view to their better formation, a school has been opened for them at Palamcottah. In 1849 a Congregation of Brothers of Our Lady of the Seven Dolours was founded at Dindigul, for the purpose of making it a Seminary for catechists or directors of orphanages. The Congregation, as such, has ceased to exist; but some of those that had belonged to it, and are still known as *Saniassis*, render valuable services to the mission.

But the Native Nuns above all have proved a great boon to the country. The Sisters of Our Lady of the Seven Dolours have been in existence since 1858, but their definitive constitution dates from 1876. They are engaged in the work of teaching. The mother-house at Trichinopoly numbers seventy nuns, while Tuticorin, Manapad and Patnam have branch houses of their own. They are highly appreciated by the public, and there is greater demand for their services than they are able to meet.

It is well known in what horror widow-marriage is held in India. Girls who lose their husbands at a very early age, are thus exposed to a life of perpetual and dangerous widowhood. To counteract this evil, the mission founded in 1877 the Congregation of St. Anne for widows. It has prospered and has done a great deal of good work. In all, there are 300 Native Nuns in the mission. Devoted to their work and frugal in their living,

these religious have endeared themselves to all classes.

The misery of the country calls for many charitable institutions, but the funds of the mission are limited. It has not been able to do more than build some hospitals and orphanages. The hospitals are no more than mere huts, where the old look after one another and the elect of God come to breathe their last. Some catechumens welcome the pagans whom grace directs thither. Dispensaries provide medicine for the poor that come to ask for it. At Trichinopoly, at Madura, and above all at Adeikalabouram are orphanages to shelter helpless children.

But the work that demands the missionary's first attention in a heathen land is the conversion of the pagan. Till 1857, his chief aim was to bring back the schismatics to the true fold. Till 1876 conversions from paganism were slow. But after the terrible famine that visited Madura in that year, the grace of God seemed more powerful and abundant. A change came upon the pagans, and ever since they have evinced a greater interest in Christianity. Many were then baptised, and the take would have been greater if the nets had been larger to receive them and the arms more numerous to pull them ashore. Almost in every place where Catholicism is known, the pagan approves of it, and often avows it is the only true religion. But its high morality keeps him aloof, and he shudders at the thought of losing his caste, which is to him dearer than life itself.

An account of the Madura Mission would, however, be incomplete without a sketch of St. Joseph's College at Trichinopoly. It is the greatest monument of the zeal of the Jesuit Fathers in the mission. The history of its gigantic struggles with every kind of foe, would form a very interesting volume by itself and must be held over for at least a separate article.

SHEMBAGANUR.

M. C.

#### AENIGMA.

En! tria contigerunt ope munera prompta deorum,  
Quae genus humanum dehinc doluisse vetent.  
Sunt etenim calami; dat primo fabula nomen,  
Alter vir ceber, tertius ales erit.

(Ans.) They come as a boon and a blessing to men,  
The Pickwick, the Owl, and the Waverley pen.

—*The Stonyhurst Magazine.*

## RECOLLECTIONS OF MANGALORE,

1880-1886.

The period of my sojourn in Mangalore will ever live in my memory as the brightest, happiest and most consoling portion of my life. The name Mangalore, if I remember right, means "the place of happiness," or something akin to it. To me it will always represent the reality of happiness.

An account of those days—since I have promised to contribute an article to the *Mangalore Magazine*—cannot be without interest as well to the many friends, whom I remember with great gratitude, as also to my many scholars, whose attachment to their *Alma Mater* has been so often publicly manifested, an attachment which makes me feel proud of them. Many whom I knew or whom I taught have of course passed to another world, yet there are many still left who will be glad to be reminded of their early school days, and who will be able to verify, modify or correct by their own testimony my recollections of the period over which I propose to travel.

Death has also thinned the ranks of the small band of those who were the foundation and pillars of the College which, under the title of St. Aloysius' College, has spread its name all the world over. Father Mutti, the mainstay of the mission; Father Willy, the foundation-stone of the College; Father Maffei, Father Ryan, whose name is deservedly held in benediction and whose memory has been nobly perpetuated by a monument, and lastly, Mr. Postlewhite, have all passed away. I am the only one left of the first members of the College staff, and this is my only plea for venturing on such a retrospect.\*

\* The following are the names of the Jesuits who arrived in Mangalore on January 28, 1880:—Fathers Abundius Cavadini (our present Bishop, *quem Deus diu sospitet*), Edward Lazzarini, Hugh Ryan, John Baptist Sergeant, Louis Zerbinati, and Brother Philip Volpini. Father Joseph A. Willy and Mr. George Postlewhite had arrived on the 2nd of December preceding. Only Fathers Willy, Ryan, Sergeant, and Mr. Postlewhite were engaged in the inchoate College of St. Aloysius throughout that year. Father Mutti was stationed at Codialbail as Procurator of the Mission and Secretary to the Right Rev. N. M. Pagani, Pro-Vicar Apostolic. He returned to Italy, September 22, 1884, and died on September 3, 1886. On November 4, 1880, Father Willy was proclaimed Rector of the College, which office he held till May 14, 1885, when he was succeeded by Father Cavadini. He returned to the Bombay Mission on November 25th following, where he died on April 17, 1897. Father Ryan belonged to the English Province and died in Mangalore on April 16, 1890. Mr. Postlewhite also belonged to the English Province, whither he returned on February 22, 1884, to complete his studies for the priesthood, but died at the Theologate of St. Beuno's, North Wales, January 28, 1887.—*Ed.*

It was in the last days of January 1880 we approached the coast of South Canara. Our first impressions of Mangalore as the B. I. SS. *Chandra* was reaching our destination have been recalled by a letter lately received from Father Thomas Noronha, S. J., recently ordained at Kurseong. He reminds me that nothing was to be seen but groves of cocoanut trees, with here and there a coolie or two on the distant shore. Where were the scholars to be found to provide work for us all? This was the question running through my mind. Little did I dream that they were at that time waiting expectantly and anxiously for those who were arriving too late for the opening day. Their interest in us did not then urge them to absent themselves from class to witness our arrival. This interest was to be manifested later on when their successors braved the frown (a gently-toned one) of their masters and rushed down to the Bunder to wish me 'God-speed' in 1886.

There were of course a number of eager Mangaloreans to meet us, and we were soon on our way to Codialbail. As we were driven along, various surmises were aroused about our new home, but as soon as we passed the Government School and entered the district of Codialbail I, at least, made up my mind that whether the scholars were few or many, and whatever kind of characters they might be, life amid such agreeable surroundings could not be but pleasant. When we finally reached our destination we were amazed to find nothing like a college anywhere about.

As we arrived about mid-day the mid-day meal (we were all hungry) received our first attention. During dinner, Father Maffei, who was waiting to take up his work at Jeppu, and had been teaching for a few days only till our arrival, asked me when I should be ready to begin school-work. I answered at once, 'as soon as you like after dinner.' Accordingly just before two o'clock we were taken to the College!

Entering the compound belonging to Mrs. Mary Magdalene Coelho, a great benefactress of the College, we saw a huge *pandal* supported on a dozen poles. This was the principal College hall. Lower down under the front verandah were seated the older boys. This was the top class. Round the

corner of the bungalow was the second class. That afternoon was spent in preliminaries. Next morning the *pandal* hall was handed over to Mr. Postlewhite, Father Ryan was sent round the corner, and I was installed in the front verandah. These were the first beginnings of St. Aloysius College, under the wise direction of the clever and indefatigable Father Willy of happy memory. We were lodged in the bungalow until such time as the charity of benefactors enabled us to build new premises, of which more will be said later on.

My first day of teaching was a most pleasant one and a type of all the days I spent in teaching till I left India. I never had a dull day, and until my health failed in 1886, I doubt if I was absent from class for a single hour during the whole period of six happy years. We began work with only three classes—the Fifth, the Upper Fourth, and the Lower Fourth. It was considered more prudent not to start with the Matriculation Class as our want of experience in Indian Examinations might have lessened the chance of passing for prospective Matriculation students. Classes were added yearly until we had a full F. A. course. The B. A. having been added later than 1886, does not fall within the province of this account.

And now a word about the scholars. Of those who were committed to my care, whether Catholics or not, I can honestly say that no professor could wish for more willing, painstaking, docile, and it may be added, more talented boys than were to be found among the different classes that finished their college course at St. Aloysius' during my time. Of one class in particular I think it would have been impossible to have collected together, even designedly, a greater number of clever boys than were to be found in it. I doubt if the College has ever had such a success as that class won for their *Alma Mater*. My first Fifth Class began with from twenty to twenty-five. Only about four remained to the end of the F. A. Class. Other boys joined later, some in the Sixth and some in the Seventh, for various reasons. One boy told me he had joined us because he wished to 'improve the English language.' I wished him all success, of course without much hope of his success.

Of the after career of some of my first scholars

the Magazine has given me some slight information. Of those of the second and third generation of F. A.'s I have heard but little. I would offer a suggestion to the Editor: I cannot help thinking it would be well worth while to collect and publish from time to time a roll of honour in the Magazine such as is constantly appearing in college magazines everywhere. The Aloysians, as we by common consent dubbed ourselves, could make a not discreditable display. The Editor would be ~~able~~ to find many willing co-operators. As I have said, brief notes do appear from time to time. If only these were collected, they would find sympathetic readers and probably awake dormant interest in the College. Speaking selfishly perhaps, the records of early days would be a source of great encouragement to me even in my advancing age. As a matter of business the Editor or Manager might make the Magazine popular by spinning out his lists as the magazines spin out their stories. Probably each of the distinguished alumni would take the Magazine till his own illustrious name appeared, and some who have not become subscribers might be induced to give in their names as a tribute to their old College. This is rather a long digression made simply and solely in my interest for the success of the *Mangalore Magazine*.

To resume my narrative. I find there is one very serious omission in it, and I could never forgive myself if I did not at once make amends. An important member of our small staff of professors, the Canarese Pandit, Mr. Ramakrishnayya, ought to have a place of high honour, as he has served the College well and long and faithfully. Personally I shall be glad to hear that he is still in the land of the living.

Next in importance to lessons comes the subject of games. Any one can see that with the small space at our disposal our games were of necessity of a very primitive character, but we were as happy and contented with them as no doubt the present generation are with their cricket, gymnastics, etc. that I hear so much about. How or whence the idea—a Jansenistical one—arose it is difficult to say, but the idea was strongly rooted among the boys, that they were not allowed to play games after going to Confession. Consequently such a

thing as frequent Confession was for a time difficult to bring about. But as I have said, the boys were very docile, and as they were taught that the two duties were compatible, the games did not long interfere with spiritual duties.

One incident in connection with play has fixed itself in my memory. Two non-Christian boys when playing a simple game happened to hit the ball near the stable, and the pariah gharry-wallah (Is this the right term?) threw it back to them. Their game collapsed, as they could not touch the ball after that. I asked them if they could resume play if I handled the ball first. I did so, but unfortunately the next hit sent the ball on the top of the historical *pandal*. 'There!' said the younger one, and the game had perforce to be abandoned, as there was no means of recovering the ball again.

As time went on new premises were available for classrooms in the building now used as the printing establishment. We were moved there gradually—first one class, then a second. At this period I cannot recall whether all the classes were finally lodged there, or whether we were all first congregated in the present noble building. The next event of importance was the first spiritual Retreat for the scholars, and this was as earnestly gone through as any Retreat ever made by any college boys. Later we began the Boys' Sodality, which started very humbly. The little side chapel in Codialbail was quite large enough for our numbers for some months; then we were obliged to move into the church. By the time we removed to the new College Chapel we numbered over a hundred members. This Sodality worked wonders, and interest in it never flagged. On occasion of Mr. Frank D'Souza's visit to me in Scotland, he told me that I could have no idea of the esteem in which the Sodality was held by the boys, and how anxious all were to render themselves worthy to be admitted.

The most striking illustration of the docility of the boys was given in a most important matter. The practice of frequent Communion among men and boys was almost unknown, and its greatest obstacle was a certain time-honoured custom. It was considered almost a sin to approach Holy Communion without a spotless white coat. As these were nowhere very abundant, it was necessary

to find some way out of the difficulty. In this a number of my older scholars, readily agreed to cooperate with me. We arranged that two belonging to each parish should go for two or three Sundays to Holy Communion in black coats. Of course a storm of complaints and protests was raised as we had expected. They persevered, and after a month those who had protested the loudest came to thank me for what had been done and agreed that the black coat over the white dress was much more sightly. Holy Communion became from that time very frequent. All honour to the boys who gave that glory to God. Later on the College sodalists to the great satisfaction of the Parish Priests helped to revive certain pious practices which had been given up in the town but were still preserved in the country.

The old sodalists will probably rejoice at being reminded of our Sodality trips. Some of them were intensely enjoyable, and I can even now picture to myself almost every incident in each of them. One that we made somewhere up the Gurple river caused much anxiety to loving mothers, as we returned rather late and they feared they had lost their dear ones in the depths of its waters. I shall be glad to hear that these trips are still in fashion. The first celebration of our Sodality patron feast will be long remembered by those who took part in it. The whole day was given up to festivity and finished up with a grand display of fireworks. In all our trips and feasts, and in particular in providing a banner for the Sodality, we received substantial assistance from the good Catholic families of Mangalore, whom I still remember as personal benefactors, and even at this distance of time I gladly avail myself of this opportunity of publicly thanking them for their generosity.

The vexed question of the establishment of a School Journal must be left to be settled by others, as I have been made aware that my memory has been accused of tripping or playing me false.

At last, then, I have fulfilled a promise made a long time ago, and I hope given encouragement to some of my learned scholars to write their own experiences.

ST. HELEN'S, LANCASHIRE,  
JANUARY 1, '03.

J. Sergeant, S. J.

## INSCRIPTIONS OF CHAUL.

The interesting account of Chaul that appeared in the Christmas issue of the Magazine would not be complete without a word about its various inscriptions on stone that speak so eloquently of the past glories of that ancient Portuguese city. According to Mr. James Douglas, C. I. E., "no more classic ground exists in India. Alfonso Albuquerque visited it in 1514, Vasco da Gama, in 1524 and St. Francis Xavier in 1544. These are the names of 'three mighty men' and the dates, so far as they can be ascertained, of their visit to Chaul. Camoens, the greatest genius that Portugal has ever produced, has sung their praises. The poet may have seen 'the lofty towers of Chale' in vision, but the priest and great sea warriors must have beheld 'Il Morro di Chaul' very much as we see it to-day, for it is nearly in a perfect state of preservation and its topographical aspect is unchanged. The water battery is still there, though the bronze lion with the inscription 'none passes me but fights' has disappeared as well as the bronze eagle on the summit of the 'Tower of Resistance,' 'none passes me but flies.' You may still see on the highest plateau the socket, worn and indurated by many ages of use, in which was planted that flagstaff, 'the mast of some great admiral,' crowning the summit of the bastions of Korli and which bore aloft the standard which told the world of the proud dominion of Portugal by sea and land. On every gate is inscribed the name of some saint, Philip, Peter, James, and the Apostle Xavier. Da Gama was driven in here during the monsoon on his way to Goa; Xavier *en route* to Bassein; Albuquerque on his way to Aden. Does it not all look like a chapter of Yesterday? You may see there also Xavier's house—his body is at Goa, but his grave was dug in an island off Japan [? China]."

The topography of the Fort has been sufficiently described in the previous article on Chaul. On entering by the southern gate the visitor finds himself in a little square area walled in on all sides except at the two gates. To the right is a stone,  $2' 3\frac{1}{4}'' \times 2' 2''$ , fixed loosely in the ground. It bears an inscription set off with an artistic attempt at heraldic quartering of three stars and a mace with

the legend *Ave Maria gratia plena*—possibly the arms of the Captain of the Fort at the time the walls were built. The inscription underneath, slovenly carved without much regard to sense, clause or sentence, is in Portuguese, as are all the inscriptions in Chaul. All these inscriptions are as given by Mr. Hearn, and the translations are by the late Dr. Gerson Da Cunha:—

NAERADI 1577 ∞ SEDO  
CAPITAO · ALIXADRDE  
SOVSAREFREIRE ∞ DESTAFO  
RTAEZA ∞ SEFES-TO  
DAESTAFORTIFICASAO  
DEDADAPRAIAHDEMRE

[TRANSLATION:—In the year 1577, Alexander de Souza Freire being Captain of this Fort, the whole of this fortification along the beach was built.]

On the opposite side of the southern gate are two slabs,  $1' 6'' \times 1' 4\frac{1}{2}''$ , one towards the east and the other towards the west, bearing respectively the inscriptions:—

ESTAPORTA	NAERADE
COARDANS	1638 SERE
DOR · OVEHF	DEFICOV
SVA.....	ESTAPORTA

[TRANSLATION:—This gate is under the protection of Our Lady of Dolours (?).]

In the year 1638 this gate was rebuilt.]

The land or northern gateway, like its sea counterpart, has interior and exterior doors. The latter being half buried in the sand has only the lintel still visible, where a crown and some other emblems of royalty are carved in high relief over an oblong vacant space that once held an inscriptional stone. Mr. Hearn is of opinion that the stone that once occupied this place is the same as the one he saw at the Agent's bungalow at Kolaba. It measures  $2' 2\frac{1}{2}'' \times 2' 6''$  and is broken horizontally into two unequal parts. In the course of time it was transferred to the museum of the Bombay branch of the Royal Asiatic Society, where it is now lying. It is inscribed as follows:—



ESTA OBRASE FES NOREMA  
TEDO ANNO DE 1635 EPRI  
NCI PODE 1636 - SENDO CAPITA  
ODESTA FORTALEZA - DCH  
AVLIO A ODETHO BARDEVE  
LASCOE SETO MOVOR PAD  
ROEIRO DESTACID<sup>E</sup> OGLO  
RIOZOP<sup>E</sup> SFRANCISCOXA  
VIER · DACOMP<sup>A</sup> DEIESVS

[TRANSLATION:—This work was done at the end of the year 1635 and the beginning of 1636, João de Thobar de Velasco being Captain of this fortress of Chaul, when the glorious Father St. Francis Xavier, of the Society of Jesus, was chosen patron of this city.]

The round tower in the vicinity of the eastern gate also bears an inscription surmounted as usual by a coat of arms. The Count of Alvor mentioned in it ceased to be Viceroy in 1686:—

SENDO VRDAINDIA  
FR<sup>CO</sup> DETAVOR · CON  
DE · DEAI VOR: M<sup>DO</sup> I<sup>OM</sup>  
DEIEMO: DE BRITO  
FZ<sup>EO</sup> ESTÁ · ATALAIA  
ASVACVSTASENDO  
CAP<sup>AM</sup> MOR · DESTA  
CANP · O · NAERAD · 1688

[TRANSLATION:—Being Viceroy of India Francisco de Tavora, Conde d' Alvor, João de Melo de Brito ordered this tower to be built at his own expense while Captain of this camp. In the year 1688.

Another slab, 2' x 1' 9", bearing a cross at the top, is to be seen at the same side of the Fort. The inscription refers to that part of the wall known by the name of N. S. da Conceição. It is the most recent of all and withal the worst engraved, indicative, as some consider it, of the decline and decay of Portuguese power in India:—



NOANOD 1721 · SENDO CAITÃO  
ESOV<sup>OR</sup> DEIA · FORTZA: DECHAVL · AN  
TONIO DES<sup>A</sup> DELEMO SFIDALSO · DA =  
CAZA · DES<sup>A</sup> MS<sup>E</sup> QVE · DS · S<sup>E</sup> POR · O =  
RDEM · Q<sup>O</sup> IEVE DOXM<sup>O</sup> SO<sup>R</sup> FRANS<sup>O</sup>  
IOZEPEDESAM<sup>PO</sup> ECASTRO · VREI · E  
CAPIA OSFRA · DANDIAP<sup>A</sup> LEIAN =  
ARESA · FORTIFICACÃO · CHVADA  
N · S · DACONCEICÃO · AOS · 25 DEM =  
ARCODA · D<sup>IA</sup> HE — RA · AIMA.

[TRANSLATION:—In the year 1721, being Captain and Governor of this Fortress of Chaul, Antonio de Souza de Lemos, Nobleman of the Household of His Majesty, whom may God always protect, by the order sent by His Excellency Senhor Francisco José de Sampaio e Castro, Viceroy and Captain General of Portuguese India, this fortification named N. S. da Conceição was commanded to be built on the 25th of March of the above-mentioned year.]

Close to the sea beach and almost parallel to the promontory of the "Morro" are the ruins of the church and convent of the Franciscans. This church was dedicated to St. Barbara and was built in 1534 under the direction of the Franciscan friar Antonio do Porto. At present only the tower of the church remains. As it is ninety-six feet high it serves as a landmark for ships entering the harbour of Chaul. The staircase up to the old belfry has been removed and the principal arched doorway of the church has fallen. Mr. Hearn speaks of this church as having an aperture in the wall agreeing in size with an inscribed stone which was also lying in the Kolaba Agent's bungalow and is now in the museum of the Bombay branch of the Royal Asiatic Society. The stone, 5' 11" x 2' 2 1/4", is broken longitudinally into three equal parts. The inscription testifies to a vow made in 1646 by King John IV. of Portugal in the Cortes to defend by all the means in his power the doctrine of the Immaculate Conception of the Blessed Virgin Mary. In pursuance of this a decree was passed to record the said vow by means of inscriptions set up in every city and fort held by His Most Faithful Majesty in India. That of Diu is in Latin, as may be seen in *Inscrições de Diu*, by J. H. de Cunha Rivara, Nova Goa, 1865, p. 28. The following is the inscription at Chaul:—

CONSAGRADA ETERNIDADE IOAMI<sup>V</sup> REI DE PORTV  
GAL · EMASCORTESQCELEBROVNOANNO DE 1646  
FESTRIBVTARIOASIEASEVREINOSOOANNVA  
PENCAMAIMMACVLADACONCEIOAMD AVIRGEM  
SENHORA · ECOMPUBLICOIVRAMENTOPROMETEO  
DEFENDERQAMESMASENHORAELEITAPADROEIRAD  
ES · EVIMPEHOFIOPRERVADADETODAAMACVLAD  
EPECCADO ORIGINAL · EPERAQAPIEDADEPORTVGE  
ZAVIVESSEMANDOVABRIRNESTAPEDRAESTAPERPETVAL  
EMBRANCANOISANNODSEVIMPERIO · ENODECHRISTO.

1655 FESE · ESTA OBRANA EBDE 1656

[TRANSLATION :—Consecrated to eternity, D. João IV. King of Portugal in the Cortes which he assembled in the year 1646, made tributary himself and his kingdom with an annual pension to the Immaculate Conception of the Virgin Lady, and under a public oath promised to defend that the same Lady, the elect Patroness of the Empire, has been preserved from the stain of original sin. In order that Portuguese piety should last he commanded to carve this perpetual memento on this stone in the 15th year of his reign and the year of Christ 1655. This work was done in the year 1656.]

It speaks well for the piety of the Portuguese King that he marked so signally his belief in the high prerogative of Our Lady, who has been hailed even by the Protestant poet Wordsworth as

Woman! above all women glorified,  
Our tainted nature's solitary boast,  
Purer than foam on central ocean tost.

It is very interesting and consoling to know that the Doctrine of the Immaculate Conception was so well known in India centuries before it was solemnly defined and promulgated *ex cathedra* as a dogma of Catholic Faith by Pope Pius IX. in the year 1854.

Among the ruins of Chaul is a little chapel (*Ermida*), scarcely larger than a vestry room, well known to Catholic piety as a place of pilgrimage. Tradition points it out as the habitation that was sanctified by the presence of St. Francis Xavier when he visited the city on his way to and from Bassein. His numerous biographers are silent on the dates of his visits. Mr. Douglas assigns 1544 as the date of one of these visits. The fact however that the Saint resided in Chaul for a time is recorded by an interesting little tablet of white marble, 4' 1" × 2' 9½", emblazoned with a coat of arms over the following inscription :—

PORHAVERMORADONESTELVGAR  
SFR<sup>co</sup> XAVIERO<sup>co</sup> PASSOVAONOR  
TE ∞ HEFESTAERMIDADO  
GILLANESDEN<sup>ra</sup> SENDOCAPIT  
AODESTAFORTALEZA .P<sup>a</sup>  
MEMORIAELOVVCRDOSANC  
TOOANODE 1640

[TRANSLATION :—"St. Francis Xavier having resided at this place on his way towards the North, this chapel was built by Dom Gilianes Noronha, Captain of this Fort, to the memory and praise of the Saint, in the year 1640.]

The reader is referred for further interesting details concerning this ancient city, to the late Dr. Gerson Da Cunha's *History of Chaul and Bassein*, which has been largely drawn upon for the materials for this article.

J. M. S.

## ETHNOLOGY OF KONKANI COMMUNITIES.

In this article I propose to treat of the racial characteristics, origin, and growth of the Konkani-speaking communities, numbering nearly a million souls and found mainly in Goa, Kanara, Cochin, Kolaba, Ratnagiri and Bombay. The most important of these communities are (1) the Konkani Shenvi or Sarasvat Brahmans; (2) non-Brahmans, such as the Sonars, Konkani Kunbis and Marathas, Bhandaris, Konkani Kharvis, Sutars, Sherogars, Padits, Konkani Madivals, Konkani Kelasis, Bavkule and other *Vanis*; (3) the Mahomedan Navayats, and (4) the Catholic Christians of Goa, Canara and Ratnagiri. Besides these must be mentioned the Komaripaiks and Halepaiks of Kanara, a large number of whom in North Kanara speak both Kanarese and Konkani at home, or rather a mixture of Konkani and Kanarese.

2. In tracing the origin and growth of the Konkani language I have touched on much that belongs to the ethnology of these communities. I have not overlooked the important truth that a community that speaks a certain language does not necessarily belong to the race that originated that language. In India, more than in any other country, this has to be particularly borne in mind. Even Manu recognises the fact that there were Dasyus (non-Aryans) who spoke the language of the Mlechhas or that of the Aryas (x., 45). But when we find a certain language of a conquering tribe spoken in a country where a tribe numerically superior or almost equal had been speaking a distinctly different tongue, this much may be safely asserted, that there had been a fusion of the tribes by intermarriage and social intercourse and absorption of the civilisation of the former by the latter. This is just what took place among a majority, if not all, of the Konkani-speaking communities. I have explained in my essay on the Konkani language how this result has been brought about, and I now add a few remarks to emphasise what has been already said.

3. There is perhaps no country in the world where there can be found so many different races settled as in India. Though shut in on the north by the

barrier of the earth's highest mountain range, and on the east and the west by broad seas, India's surpassing fertility and wealth attracted outside peoples through the passes of those mountains and over the expanse of those seas. So great has been this attraction that there are found here racial types, languages and dialects in various stages of development and progress, so numerous and varied as to bewilder the ethnologist. Another important feature in the ethnical condition of the country is that the tribes, classes and professions have crystallised into castes, which instead of fusion show always a tendency to fission, if I may employ the term, whenever there is the least friction within a class or tribe, or intermarriage among members of different classes or tribes. Indeed, as the late Sir William Hunter correctly remarked, "India forms a great museum of races, in which we can study man from his lowest to his highest stages of culture." The races that have contributed to make up the population of India are the Turanian, the Dravidian, the Aryan, the Semitic and the Ethiopic. The Turanians, called Kolarians by some writers, are believed to be the most ancient known people that settled in India. They came down through the north-east passes from the Thibetan regions. The chief feature of their religions was worship of the spirits of ancestors, that were believed to preside over families, clans, tribes, and to reside especially in trees. They are represented at present by the Santals, with their oval faces and flat noses. The Dravidians are supposed to have forced their way into India through the passes of the mountains in the north-west. In addition to the spirit-worship of the Kolarians, they worshipped the earth as their chief god, and the serpent (*sheshna*) as its emblem. They are represented at present by the Kandhs and Gondhs of Central India, and the tribes of Southern India speaking Tamil, Malayalam, Telugu, Kanarese, Tulu and other languages. Of these languages Tamil is supposed to have been as early advanced as Sanskrit, or even earlier. We should not lose sight of the fact that many of the Dravidian and other local tribes had in all probability, even in those early days, attained a high state of civilisation and appear to have carried on extensive trade with Chaldea and

Assyria, which had developed a civilisation more ancient than that of the Aryans.\*

4. When the Aryan hordes crossed the Sindhu (Indus) about the year 2000 B. C. they found the aboriginal tribes of India able to offer them a stout resistance. They conquered many of the tribes only after severe fighting. From *dasyus* (at first meaning "people," "foreign people") the Indian tribes became *dasyus*, "enemies;" then *dasyus*, slaves of theirs. Yet there were occasions when, during internal civil strife, the Aryan tribes allied themselves with the *Dasyus*, like the Purus and Gandharas and Bharatas. Later on we find a confederacy of ten tribes, including the non-Aryan Purus and Bharatas, under the leadership of the Puru king Kutsa, formed against the Aryan tribe Tritsu. The Rishi Vasistha was the high priest of the Tritsu, and the Rishi Vishvamitra is found to take sides with the ten tribes. Here is a description of the parties given in *the Story of Vedic India* (pp. 327-9) which bears being quoted:—

"The names of both the enemies and the allies of the Tritsu and their King Sudas have been preserved for us by the bards of the Rig-Veda. The confederacy, consisting of ten powerful tribes, was headed by the Puru under their hero the great Kutsa, and by the Bharatas who, already converted by Vishvamitra, were to become so thoroughly Aryanized, and to take such a prominent position that, in after days, "the Land of the Bharatas" was to become a synonym for "Aryan India." The names of several other famous chieftains are mentioned as having perished in the decisive battle. Neither were the Tritsu unprovided with allies, and in the array of the latter we are startled to find two very familiar names—those of the Parthians and the Persians—Prithu and Parsu, though there is really nothing so very wonderful in the fact that chiefs of the two chief Eranian tribes should have, like others, wandered south of the Himalaya. A people named Vishanin, *i. e.* "followers of Vishnu," is also mentioned, almost certainly Aryan Sun-worshippers, showing that Vishnuism as a distinctive

\* *Vide* "Story of Chaldea," by Zenaide A. Rajgazin, pp. 214-5, 246, 287, and "Story of Vedic India," by the same author, pp. 300-310.

worship—a sect—had its roots in a remoter past than was hitherto suspected. As though to complete the connection, we find in the list of the Tritsu's allies, the Vishanin bracketed with the Shiva, which is thought to be a name of the Tugra, one of the oldest aboriginal Dravidian peoples, whom the Arya's had specially nicknamed "Sons of the Serpent," and who, under the religious designation of Shiva, were very probably the originators of the worship of Shiva under the form or with the attribute of a snake. That all these peoples had even then already become much mixed, partly with Aryan elements, is more than likely. At all events it takes one's breath away to find the three component elements of modern Hinduism: Brahmanism, Vishnuism, and Shivaism, arrayed before us in the Rig-Veda in precisely the same juxta position: Tritsu, Vishanin, Shiva!"

Later on it is found that the great Kshatriya tribe of Kurus and Pandavas is made to descend from the non-Aryan tribe of Purus of the time of the Rig-Veda. It is significant also that in the Rig-Veda Krishna is the name of a non-Aryan King, a loud-yelling marauding chief, whom Indra destroyed for the benefit of the Aryan nation (Rig-Veda, VIII. 96, 13-15). This barbarian name Krishna is in the Mahabarata given to the king of the Kshatriya tribe of the Yadavas, who seem to be the descendants of the non-Aryan tribe of the Vedas that went by the name of Yadu. The Nishadas were Dasyus or barbarians in the eyes of the Vedic Aryans, but Nala, their king is described in the Mahabarata (Vana Parva) as virtuous, learned in the Vedas, and in fact in every way that makes him Kshatriya. Examples might be multiplied to show how the Aryans in the Vedic and Epic periods incorporated in their nation non-Aryan tribes, and engrafted them within their own classes according their profession of priests, warriors, traders, etc.

5. There is an interesting passage in Baudhayana (about 600 B. C.) which describes the state of the Aryan conquests soon after the Vedic period:—

"Some declare the country between the Jumna and the Ganges to be the *Arya-land*.

"The inhabitants of Avanti (Malva), of Anga (East Behar), of Magadha (South Behar), of Sura-

shtra (Gujrat), of the Dekhan, of Upavrit, of Sindh, and the Sauviras (South Punjab) are of mixed origin.

"He who has visited the Arattas (of the Punjab), the Karaskaras (of Southern India), the Pundras (of North Bengal), the Sauviras (of South Punjab), the Vangas (of East Bengal), the Kalngas (of South Bengal and Orissa), or the Pranunas, shall offer a Sacrifice."

In the laws of Manu Arya-land is extended over the whole of Northern India, and the kings of Magadah and other kingdoms in that region, descendants of non-Aryan chiefs that probably married Aryan damsels, are regarded as pure Kshatriyas. Manu grades the various portions of Arya-Varta according to the orthodox piety and probably purity of blood of the Aryan-settlers, placing the first in rank the Brahma-Varta, the land between the two divine rivers, Sarasvati and Dhrishadvati. "The custom handed down in regular succession among the castes and mixed races of that country is called the conduct of virtuous men." The words *mixed races*, which I have underlined, are suggestive. This mixture of races by mixed marriages is expressly allowed by many Shastra writers, and reversion after certain generations of the progeny to the status of the male who married the girl of a lower caste is also recognised.

At the time the laws of Manu were written (about 200 B. C.) Southern India was the land of Mlechchas (barbarians), though in Western and Central India the people, as told us by Baudhayana, were of mixed origin. About the time of Christ Southern India was Hinduised and brought completely under the influence of Aryan civilisation. But the language and race of the Dravidians was but little affected by the Aryans. Yet we find in Southern India a complete classification of the people on the lines laid down by Manu at an early date. Surely the Brahmans, Kshatriyas and Vaishyas of the Dravidian India are not Aryans racially. They were, and are still, mainly of Dravidian race with a slight, if any, admixture of Aryan blood. In Southern India the aboriginal tribes in adopting the Hindu religion selected, as observed by Mr. Dutt (*Vedic India*), priests and Brahmans of their own

ances. Indeed, the extreme rigour of caste distinctions in Southern India, as compared with its laxity in Western and Northern India, is perhaps to be accounted for by the fact that classes had already nearly developed into castes among the Dravidians at the advent of the Aryans into India, and that the crystallisation of the Aryan classes into castes was accelerated, if not actually caused, by the contact and intercourse of the Aryans with the Dravidians.

(To be continued.)

J. A. Saldanha, B. A., LL. B.

WHAT IS LIFE?

*Punctum est quo vivimus!*

—ST. AUGUSTINE.

The following are some more translations of the Italian verses published in the Christmas issue of the *M. M.* They are the more welcome as hailing from the classic groves of Shembaganur (Kodaikanal):—

Dic mihi: praeteriti quidnam nunc temporis extat?

Nil nisi quod memori mente referre potes.

Sic quid venturi portabit temporis aetas

Spes vehemens format percipiens sibi.

Praesentis vero spatii qua vivimus hora

Gressu veloci praecipitique fuit.

Mens memor, exoptans spes, aevi perbreve punctum

Jugiter haec vitae summa cuique fuit.

Le passé n'est plus, mais je puis le peindre

Par le souvenir.

L'avenir n'est pas, mais un souffle passe,

Le present s'enfuit.

Tel est le destin que le ciel nous trace—

Souvenir, espoir, present, tout s'efface

Et s'éteint sans bruit.

Fled is the past with no vestige behind

Save the faint image that lives in the mind.

Veiled is the future from hope's wistful eyes,

Into its secrets fond hope vainly pries.

Nought but the present is mine, but its stay

Briefer than lightning that flashes away.

O! is not life from my birth to my death

Only a memory, hope and a breath?

T.

D.

M.

In a recent volume entitled "House Mottoes and Inscriptions" we find the following version, which appears over the door of a schoolmaster's house in Yorkshire:—

Time is thou hast; see that thou well employ.

Time past is gone; thou canst not that employ.

Time future is not and may never be;

Time present is the only time for thee.

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER V.

CANARA UNDER VICARS APOSTOLIC, 1837-86.

(Continued.)

37. On January 30, 1867, Mr. W. M. Cadell, Collector and President of the Municipal Commission, ordered the cemetery attached to Milagres Church, Mangalore, to be closed from the 1st of April following. The Gurkars and Wardens petitioned the Collector against the closure on March 8th, and on June 4th they received answer that the cemetery might remain open on condition that it should be enlarged and that no grave should be reopened till ten years had elapsed. On October 5th of the same year the relict of Mr. Martin Basil Coelho, a warden of the church, died, and as she had expressed a desire to be buried with her husband, Mr. Peter Vas, a friend of the family, ordered the grave to be opened, and after that Father Alexander Dubois, Vicar of the church, was requested to perform the funeral service. On the following day, however, Father Alexander retired to his room after celebrating the Requiem Mass and refused to assist at the burial, on the ground that no permission had been asked or obtained for the reopening of the grave. The relatives of the deceased then took the matter into their own hands and conducted the interment without the assistance of a priest, Mr. F. Saldanha, Munsif of Puttur, reciting the prayers. Father Alexander in due course notified the Municipality of what had taken place, and on the 18th of November Messrs. P. Vas and P. Coelho were sentenced by Mr. Venkappa, Second Class Magistrate, to pay a fine of Rs. 30 each, and Jaki Fernandes, the gravedigger, to pay a fine of Rs. 10. Messrs. Vas and Coelho appealed first to Mr. H. S. Thomas, the Collector, and from him to the District Judge, the Honourable James Chisholm St. Clair, but both Collector and Judge confirmed the sentence passed by Mr. Venkappa. Years after Bishop Mary Ephrem refunded the Rs. 30 to Mr. Coelho, some said because he had been unjustly fined, while others maintained that it was for the sake of peace.

This incident may appear very trivial but it caused a great ferment among the people at the time and led to consequences which no one had anticipated. Several little side issues were tacked on to it and soon there were suits and counter-suits, appeals to the Collector and the Bishop, seizures of keys and sealing of almirahs, and all the concomitants to be found when people are utterly at variance. Matters came to such a pass that the church was laid under interdict from Sunday, November 17th, till the 15th of December. An attempt was made to violate this interdict on November 19th by getting Father D'Silva, Vicar of St. John's Church, Madras, who had just arrived on his way to Goa, to celebrate Mass in the church, but he refused. On the eve of December 15th the opponents of Father Alexander were notified by the magistrate that they should not create any trouble on the following day. According to what had been arranged, Father Alexander celebrated Mass at half-past nine, during which Mr. Narsing, Town Inspector of Police, and a posse of twelve constables mounted guard at the church.

Peace was restored for the time being, but the dissidents had taken a step during the term of the interdict which revived old troubles. The church wardens and some others sent a deputation to Senhor De Rivara, Secretary to the Governor General of Goa, with a memorial, dated December 4th, complaining of the bad state of affairs in the mission and requesting him to lay their case before Archbishop Amorim e Pessoa, to obtain from him some priests for Mangalore, and to submit their case to the Holy See and to the King of Portugal. The deputation returned on January 17th with Father Christovão de Nazareth, editor of the *Oriente Catholico*. This priest had the assurance to ask permission to celebrate Mass in Milagres on Sunday, January 19th, which Bishop Michael refused and had a notice published in the two parish churches warning the faithful against having anything to do with him. At the instance of the members of the deputation, the Archbishop wrote to Father Barracho enjoining him to render every lawful assistance to the Catholics of Mangalore. He also sent a letter to the same Father to be delivered to the Bishop and promised to have the state of affairs laid

before the Pope through the Portuguese ambassador. Father Barracho charged his assistant Father Barreto to deliver the letter, but the Bishop declined to receive it from him. On Sunday, March 27th, and again on April 4th, a decree issued by Bishop Michael against the Archbishop was published in the two parish churches. Just at this time two Goanese priests, Fathers Gracius and Rebello, arrived in Mangalore from Cochin on their way to Goa and were refused permission to celebrate Mass. The evil spirit animating the dissidents prompted them to make an attempt to seize the church of Milagres and make it over to the newcomers. Information having been given to Mr. Thomas on Good Friday, April 11th, that this design was to be carried out on the ensuing night of Holy Saturday, he forthwith commissioned Mr. Ball, the Deputy Collector, to take measures to frustrate it. When Mr. Ball reported that it was his presence there that prevented the seizure of the church, Mr. Thomas summoned two of the ringleaders before himself and bound them over to keep the peace. There was some trouble afterwards in court over this affair, and when Mr. Thomas saw how much bad blood had been created he recommended the Bishop to adopt a more conciliatory attitude towards the parties who held themselves aggrieved.

When the Archbishop of Goa heard what had taken place in Mangalore he appointed Father Euphemian Fidelis De Costa Vicar of the Goanese coppersmiths resident there. The appointment was published on April 30th, and the intruding pastor arrived on May 31st. A house near the General Hospital was rented from Mr. Nicholas D'Souza and service was held there till April 1871, when the Goanese priest was transferred elsewhere and the coppersmiths reverted to their former jurisdiction. Bishop Michael had striven at the outset to put a check on him for invading his jurisdiction, but the law would not sustain him, so he had to let things run their course. It was during this time that, at the request of seven of the coppersmiths, Mr. Thomas granted the Goanese half an acre of land at Bijay for a cemetery out of four acres granted to Codialbail Chapel. The place now belongs to St. Francis Xavier's Church and cemetery.

38. Codialbail was at this time the part of Mangalore where a considerable number of the most affluent and influential of the Catholic gentry resided. A small but decent chapel of ease had been built there for their convenience, and a regular chaplain ministered to their spiritual needs. During Father Serrão's incumbency the late Mr. Joseph J. Coelho, one of the wealthiest of the Catholic gentry, was prompted by the chaplain to build a more stately edifice. Having consulted the people of the locality he pulled down the old chapel and raised a new structure in 1857, at the cost, it is said, of Rs. 60,000. He furthermore promised a monthly stipend of Rs. 20 for the support of the chaplain in case that amount could not be realised from the contributions of the people. Father Ladislaus Deslogues and Father Mary Ephrem Garrelon (afterwards Vicar Apostolic) were successively its chaplains. The people agreed among themselves to pay the monthly stipend, but, as frequently happens in such cases, there came to be arrears in the contributions after a time. Father Ladislaus thereupon published a notice in the chapel admonishing all to pay regularly, but as the delinquents did not take heed of this warning, the chaplain did not repeat it, but all of a sudden closed the chapel one Sunday. This came as a great surprise to the large majority who had been paying their contributions regularly, and when Mr. Joseph Coelho remonstrated with Father Ladislaus for taking this hasty step, the good man was obdurate. Mr. George Coelho then came forward and paid Rs. 40 out of his own pocket and the chapel was reopened after being closed for two or three weeks.

This little incident, unpleasant as it was, was soon overshadowed by troubles of a more serious character. As Mr. Joseph Coelho had either handed over, or promised to hand over, the chapel to the Bishop, the latter was speaking of it as his, whereas some people of Codialbail maintained that it was theirs. So long as this assertion of ownership was confined to words little harm was done, but one day when the Bishop returned to Codialbail he found that Mr. Joseph Coelho and his partisans had asserted their title to the chapel by closing its doors. The Bishop soon had the doors broken open, and

when a company of police was called to the scene one of the Bishop's adherents convinced the officer in charge that the Bishop had acted within his rights. The behaviour of Mr. Coelho at this juncture was unfortunate in another respect, for he had been recommended to Pope Pius IX. for a knighthood, and the coveted distinction was now withheld from him, and went instead to Mr. George Coelho, who in this affair had sided with the Bishop.

Later on as Father Ladislaus was again exercised over the lack of punctuality in the way the people paid their quota for the support of the chaplain, a fund of over one thousand rupees was raised to settle the matter for good. Each subscriber to this fund had the right of a grave for one burial in the chapel. In 1879 the chapel and house attached to it were made over to Monsignor Pagani, who took up his residence there on September 27th, and Father Ladislaus retired to Cordel, where he resided till the time of his death, November 21, 1888.

39. From the foregoing it is plain that there was a good deal of dissatisfaction among the people in the Vicariate over the way things were going, and especially with the Bishop's administration. Despairing of redress under Carmelite regime, they began as far back as 1858 to petition the Holy See, through the Cardinal Prefect of the Propaganda, to have the Mission transferred to the Society of Jesus. Four times in 1858 and three times in 1859 they approached Cardinal Barnabò with petitions and memorials. No direct reply was received to these representations, but it does not follow that they went unheeded. Rome moves slowly and orderly and does not pamper a hasty time. Two Visitors Apostolic, as we have seen, visited the Mission, one in 1858 and the other in 1860, and reports were no doubt forwarded by them to Rome. Ten years then passed away before the transfer of the Mission became once more a burning question. In 1869 a modern resource of civilization was had recourse to and we find that telegrams were sent to Pope Pius IX. in May, June (the 5th and 9th), and in August. Monsignor George Talbot was twice appealed to in Rome in the same way, and Cardinal Antonelli once. On December 24th two Latin telegrams were forwarded to Rome, one

to Cardinal Barnabò and the other to Monsignor Louis Stephen Charbonneaux, Vicar Apostolic of Mysore, who was then in the Eternal City. There were in all nine telegrams dispatched to Rome between April 23rd and December 24th, the charges for which, including prepaid answers, amounted to Rs. 364. Here in India the Rector of St. Joseph's College, Trichinopoly, was telegraphed to in August. The upshot of all these memorials and telegrams was that the Mission was soon after transferred, not to the Society of Jesus, but to the French Carmelites. The motives insisted on by the memorialists for the transfer were (1) the want of an institution for the higher education of the Catholic youth of the District, (2) the rigour of Bishop Michael's rule, (3) the neglect of religious instruction and missions, and (4) the harsh treatment of the clergy by the Bishop.

40. By a Bull, dated January 3, 1870, the Holy See, appointed Bishop Mary Ephrem Vicar Apostolic of Canara and transferred the Mission to the French Carmelites. This action of the Holy See entailed the resignation of Bishop Michael, who bowed most humbly to the will of his ecclesiastical superiors and retired to the Seminary of Jeppu, where he gave himself up to a life of prayer and penance, passing almost the whole day at the foot of the Altar before the Blessed Sacrament. Even there he was pursued by the malevolence of the men who had stood in opposition to him, so that he thought it better to leave the Diocese for good. He accordingly left Mangalore on September 29, 1871, and withdrew to Tueth, near Quilon, where he lived in the closest retirement till his death on December 18, 1878. At his departure from Mangalore, Cardinal Barnabò, Prefect of the Propaganda, requested him to declare the amount of the monthly allowance needed for his maintenance and that of an aged Carmelite who had chosen to accompany him to Quilon. Bishop Michael stated that Rs. 40 a month would be sufficient for himself and his companion, and on that modest pension he eked out the rest of his days.

The retiring Bishop, known in the world as Antony Anfossi, was born of very respectable and pious parents at San Remo on October 31, 1799.

The family consisted of two sons and a daughter, and it speaks well for their religious training that all three forsook the world to devote themselves to the service of God in the Religious state. Antony was admitted among the Barefooted Carmelites of the Roman Province in 1815 and made his Profession on Michaelmas Day, 1816, in the Convent of Santa Maria della Scala in Rome. After completing his course of Philosophy and Theology with great distinction he was ordained priest by the Bishop of Viterbo on May 5, 1822. For the three succeeding years he was superior of the convent and professor of Philosophy and Theology, which offices he gladly resigned when he was granted the wish of his heart and allowed to go on the foreign missions to India in 1825. After a long and wearisome voyage of eight months round the Cape of Good Hope he arrived in Bombay and was appointed by Bishop Peter d'Alcantara, O. D. C., Vicar of Surat and Visitor of Gujerat. He applied himself with great zeal and success to the study of Portuguese, the ecclesiastical language of India at that time, and made himself master of Hindustani and several Indian languages as well. After nine years in Surat he was called to Bombay in 1835 to be Vicar of the Cathedral, and after the death of Bishop Peter he served successively as Vicar General to Bishops Fortini, Whelan, and Hartmann. During the troublous times of the Goanese Schism he was a strenuous upholder of the rights of the Holy See and earned for himself the honourable title of *Malleus Schismaticorum* ("The Hammer of Schismatics"), which is proof of his zeal for the true cause and of his energy in opposing the schismatics, who had chosen Bombay for their stronghold.

In 1853, when the ancient Carmelite Mission of the Great Mogul was transferred to the Capuchins, the Vicar General of Bombay was appointed Bishop of Menith in Arabia and Vicar Apostolic of Mangalore. More than twenty years before, when he was Vicar of Surat, Bishop Francis Xavier Pestetto, O. D. C., had proposed him to Cardinal Fransoni, Prefect of the Propaganda, to be promoted to the dignity of Vicar Apostolic of Verapoly, but the Bishop of Bombay could not part with the services of so valuable a missionary. When Bishop Michael arrived in Mangalore his very appearance filled



everyone with admiration. He was physically a very handsome man, tall, well-proportioned, and in the full vigour of life, though he had spent twenty years in India and had never left it even for a time. In the pulpit his majestic presence, his powerful voice and his impressive eloquence had a great effect upon his audience. Endowed with an acute mind and schooled for long years in the management of ecclesiastical affairs, he saw at a glance that to promote the welfare of the flock committed to his charge he should first of all secure a more numerous and zealous body of clergy and a better educated class of laymen. Shortly after his arrival in Mangalore he bought the plot of ground upon which the Diocesan Seminary of Jeppu now stands and laid the foundation of that now celebrated institution. He unsparingly devoted his energies to the training of the young levites and left no stone unturned to qualify them with the learning and virtue proper to their high calling. The young clergy, who naturally came into closest contact with him, were impressed with his character of a determined and inflexible man resolved at all costs to do his duty. They loved him as a father, and if some priests have been rightly suspected of being secretly leagued with the parties that opposed him, they were not those who had been trained by him. When he resigned his See in 1870 there were thirty-four priests in the Mission of Mangalore, exclusive of the Goanese priests.

In 1853, as has been seen, there was scarcely in the Mission of Mangalore a single well organised Catholic school, even of an elementary class, though here and there some Goanese priests were teaching the children of well-to-do families to read and to write. The high-water mark of education under Bishop Michael's regime was reached in 1867, when Mr. Garthwaite, Inspector of Schools of Canara and Malabar, was able to report of St. Mary's School taught by the Christian Brothers near the Cathedral—"This school was established nine years ago, and has been under inspection from the beginning of the past year. It was a large school, which numbered at one time during the year, 285 pupils with 6 teachers; the highest class was one preparing for Matriculation Examination. It was inspected by me in March last and received a result grant of

Rs. 787—8—0, a very fair measure of the efficiency of the school. About half the scholars evidently belonged to the very poorest class of the Christian population—children who, but for the benevolent efforts of the "Brothers," must have been utterly neglected, for they are too poor to pay fees or for books, and scarcely able to clothe themselves respectably." The Bishop wished to raise the school to a still higher standard, but the calumnies of the leaders of a party antagonistic to him prejudiced the minds of the people against the teaching of the Brothers, who closed the school on April 7, 1868. After a few months it was reopened by the Bishop, who strove might and main to keep it up by secular teachers. About the same time he opened another school under the direction of the Brothers in Cannanore. In 1865 he had opened under the same direction schools in Tellicherry and Mahe, and as early as 1861 one had been opened in Calicut.\* Several elementary vernacular schools in the interior of Canara were also opened by the Bishop, aided by the zeal of the Vicars of the local churches.

The zealous endeavours of the Bishop to further the cause of education were not limited to boys' schools only. His experience and enlightenment led him to accept the truth of the theory, held by the

\* "The Christian Brothers have three schools under my inspection, all in Malabar. Their schools are intended chiefly for East Indian Roman Catholics, but a good number of Native Roman Catholics attend and a few Hindus. Like the Roman Catholic Bishop's School at Mangalore, the Brothers' Schools at Cannanore, Tellicherry and Calicut afford the means of education to the poorer classes of Roman Catholics, who would otherwise have to grow up in ignorance, the expense of attending the Government School being altogether too great for their means."

"The Christian Brothers' School at Cannanore is a large and flourishing institution with an attendance of 159 boys, under a European Headmaster, the Rev. Br. Octavian. It may be classed as a good Anglo-Vernacular School; but not yet educating up to the Matriculation standard. A large and handsome school-house was lately erected for this school, at a cost of upward of 9,000 Rupees, half of which will be a Government grant."

"The Christian Brothers' School at Cannanore is an exceedingly well-managed school. . . . Amongst all the result-grant Middle Class Schools of Malabar and Canara, the Christian Brothers' School at Cannanore may be considered to take the first rank. It is a well conducted institution giving a plain but useful education to boys mostly of a class who greatly need education but who, save for the benevolent exertions of the Brothers, would have no means of obtaining it."—*Extracts from Mr. Garthwaite's Reports, 1868-9.*

In 1868, according to these Reports, 500 pupils attended the boys' schools directed by the Christian Brothers in Malabar, including that of Mahe in French Territory.

political rulers of India, that by female education a far greater proportional impulse is imparted to the educational and moral tone of a people, than by the education of men. The efforts he made to establish Convent schools have been already noticed. The amount he spent for educational purposes, establishing new schools and maintaining those already established, was simply incredible. A detailed account for a period of eleven years shows that a sum of Rs. 1,15,000 was laid out in this way.

In his private life the Bishop was very abstemious and economical. He regularly took but one meal a day, at noon, and that was a very frugal repast. His habit was of course stuff, and in a country where service is so cheap, he dispensed with the aid of a valet or body-servant. He was most regular in making his annual pastoral visit of the churches in the Diocese, notwithstanding the fact that during the last years of his administration travelling was attended by more than ordinary difficulties and dangers owing to his almost complete loss of sight. When visiting Malabar he would not avail himself of the convenience of the coasting steamers, but travelled by *pattamar* instead, in order to spare money to spend upon the orphans and the helpless. These orphans were the predilect portion of his flock, and when one of them died he reserved to himself the right to assist at the burial. As he often found himself in straits to provide means for the maintenance of the numerous charitable institutions he had established at the cost of the Mission, he replied to representations made to him on the subject, that he would himself starve rather than allow his orphans to want. He made a similar reply in regard to the care of the sick. He never refused an alms to those who applied to him for relief. His charity sometimes was not ruled by the dictates of prudence, for he once admitted into the convent seven lepers who were in an advanced stage of the disease. Guileless and ingenuous as a child, unsuspecting, straightforward and simple in all his ways, he took as much delight in conversing with the poorest and most illiterate as with the rich and learned. He was amiable and friendly with all save those who set themselves up in opposition to him, and these he rebuked with truly Apostolic freedom and sternness. Once, however, that they returned

to a sense of their duty he was ready to pardon them and restore them to his friendship. He was in the habit of rising regularly at three o'clock in the morning, and after spending three hours in prayer, celebrated Mass, after which he spent half an hour in thanksgiving. At ten o'clock in the forenoon and at two o'clock in the afternoon he used to spend some time in prayer before the Blessed Sacrament, and he did all in his power to spread his own tender devotion to the Sacrament of the Altar among his flock. For this end he ordered in all the places where Convent schools were established, that Benediction of the Blessed Sacrament should be given in the parish churches twice or thrice a week. Besides the long office of the Breviary he recited daily the office of the Blessed Virgin, and when during his last years his sight quite failed him, he devoted the greater part of the day to the recitation of the Rosary. In all his troubles he used invariably go before the Blessed Sacrament and pour out his heart in prayer for light, strength and consolation. It is related that one day, when oppressed with care and anxiety, consequent on the ill will of some people who had written to Rome against him, and not having received a reply to some representations and requests he had sent thither for the spiritual welfare of his flock, he went to kneel in prayer before the Blessed Sacrament. Suddenly he arose all radiant with joy, for it seemed to him that he had heard a voice saying, "Don't fear, I am omnipotent." That very day he received information that all his requests had been fully granted. Many things that had a supernatural aspect were reported of him. It is well known in Mangalore how he foretold the chastisement of God on those who encouraged ignorant people to rebel against their pastors, and it is well known also how these punishments were visited on them and their families. To many he seemed endowed with a prophetic spirit, and not a few took heed to themselves not to approach him when their conscience was not right before God, for fear that he should prophesy something ominous of them, "because," they said, "whatever he says is verified." Of one of his prophecies all have witnessed the fulfilment. Before he left the Diocese in 1870 he foretold that the Mission would certainly be committed to the charge

of the Society of Jesus but not before his death. He died on December 18, 1878, and the very next day the pioneers of the Jesuit Mission arrived in Bombay, where they assisted at the good Bishop's funeral obsequies that were celebrated in that city prior to their departure for Mangalore, where they arrived on December 31st of the same year.

41. Bishop Mary Ephrem of the Sacred Heart of Jesus (Lucian Garrelon), successor to Bishop Michael as Vicar Apostolic of Canara, was born at Agen, France, November 18, 1827. He was professed as a Discalced Carmelite of the Province of France on May 17, 1855, and left for India in 1859. The first six years of his missionary life were passed successively in Calicut, Mangalore, Cannanore, Mahe and Tellicherry, and then he was transferred to Quilon, where he spent three years. By a decree of the Sacred Congregation of the Propaganda he was nominated Prefect Apostolic of Bagdad on August 14, 1864, but this appointment seems to have been cancelled. On July 24, 1868, he was nominated Vicar Apostolic of Quilon, and on September 12th he received the Bulls. On November 8th of the same year he was consecrated Bishop at Tangacherry by Bishop Michael, who went there for the purpose, with the Bishops of Bangalore, Madura and Coimbatore as assistant consecrating Prelates. In 1869 he went to Rome for the Vatican Council, and on January 3, 1870, a Bull was issued appointing him Vicar Apostolic of Canara and Administrator Apostolic of Quilon, Bishop Michael having already placed his resignation in the hands of the Sovereign Pontiff. The object of this translation was, in the words of the Bull, "to restore piety, religious behaviour and unity of the ecclesiastical congregation," which the many memorials to the Holy See had represented as sadly wanting in Mangalore. As the Bishop was detained in Rome by the work of the Council he addressed his first Pastoral "from out the Flaminian Gate," July 20, 1870, which he sent to Mangalore by Father Lazarus of the Cross, his newly appointed Vicar General. It began by recalling the happy memories he retained of the years spent on the mission in this Vicariate and in Quilon, and then launched into an earnest exhortation on

peace and union among the members of his flock and between them and their pastors. The Bishop himself arrived in Mangalore on November 5, 1870, and was received at the Bunder with great solemnity at 9.30 A. M. and conducted processionally to the Cathedral, where Bishop Michael was waiting to receive him. After celebrating Pontifical Mass he preached to the people a fervent discourse in the same strain and to the same effect as that of his Pastoral, laying special stress on the fact that he had been charged by the Pope to restore peace and unity among those committed to his pastoral care and expressing his determination to do all that lay in his power to attain this end, while at the same time providing for their welfare in other respects.

The principal work done by Bishop Mary Ephrem during the short time he lived here as Vicar Apostolic was the introduction of a community of French cloistered Carmelite nuns and the establishment of the Carmelite Tertiary nuns in the Vicariate. For the rest the period of his incumbency was one of phenomenal peace. Even the agitation for the transfer of the Mission from the Carmelites to the Jesuits subsided for the time. On June 7, 1872, the Vicariate was solemnly consecrated to the Sacred Heart of Jesus. The ceremony took place in the Cathedral, and on the same day the association of the Guard of Honour of the Sacred Heart was established in the chapel of the Carmelite Sisters. During the Lent of the following year, while the Bishop was making his Pastoral Visitation of the churches in the interior, he fell ill of malarial fever at Sirva. It seemed to be only a light attack, and on Wednesday of Holy Week he was at the residence attached to the Cathedral preparing for the ceremonies of Maundy Thursday, which fell that year on April 10th. He was, however, unable to consecrate the Holy Oils or to celebrate the High Mass, but kept his room, where he suddenly collapsed and breathed his last at 11.30 A. M. The funeral obsequies were held over till the following Tuesday, when the deceased Bishop was solemnly interred in the sanctuary of the Cathedral in front of the High Altar. The ceremonies were very imposing and it was estimated that eight to ten thousand people fell into the line of march as the cortege formed at the Cathedral and wound its way all round the

Maidan back to the starting point. The hearse was one specially constructed for the occasion and was drawn by the finest pair of horses that could be procured. The Month's Mind was kept on Wednesday, May 14th, when Father Gratian of St. Anne preached a lengthy funeral oration from the text, "Remember your prelates who have spoken to you the word of God; considering well the end of their conversation, imitate their faith" (HEBREWS XIII, 7). On the following day Bishop Mary Ephrem's heart, which had been removed to the convent by Father Paul Joseph Vidal of the Sacred Heart when the body was embalmed shortly after his death, was deposited in the oratory belonging to the cloistered Carmelite nuns at St. Anne's, in a niche prepared for it in the wall to the right of the Altar. Father Ladislaus Deslogues celebrated the Mass, and Father Antony John Coelho, Vicar of Bantwal, preached the sermon. It was carried to the Carmel of Kankanady in March 1882, shortly before the migration of the Sisters to their new home there, and is now reverently preserved in the private oratory of the convent. A marble slab covers the grave of the deceased Bishop in the Cathedral, upon which is engraved the following inscription:—

HIC JACET

BEATAM RESURRECTIONEM EXPECTANS

REV. ADMODUM DOCTOR

MARIA EPHREM O. C. D.

EPISCOPUS NEMESINUS

MANGALORENSIS VICARIUS APOST.

DEO ET HOMINIBUS AMABILIS

DOCTRINA ET ELOQUENTIA

INTER IPSOS PATRES

VATICANOS CONSPICUUS

OBIIT MANGALORE FERIA V MAJORIS HEBDOMADAE

1873

In accordance with a standing regulation made by the Sacred Congregation of the Propaganda Father Vidal, as senior missionary, became Pro-Administrator of the Vicariate upon the death of Bishop Mary Ephrem. Father Vidal came to the Mission in 1861 and died of consumption in Mangalore, December 23, 1878.

(To be continued.)

## THE SPIRIT OF MORTAL.

Oh, why should the spirit of mortal be proud?  
Like a swift-fleeting meteor, a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,  
Be scattered around and together be laid;  
And the young and the old, and the low and the high,  
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,  
The mother that infant's affections who proved;  
The husband that mother and infant who blessed,  
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,  
Shone beauty and pleasure—her triumphs are by;  
And the memory of those who loved her and praised,  
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne;  
The brow of the priest that the mitre hath worn;  
The eye of the sage and the heart of the brave,  
Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap;  
The herdsman, who climbed with his goat up the steep;  
The beggar who wandered in search of his bread,  
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,  
The sinner who dared to remain unforgiven;  
The wise and the foolish, the guilty and just,  
Have quietly mingled their bones in the dust.

For we are the same that our fathers have been;  
We see the same sights our fathers have seen—  
We drink the same stream and view the same sun,  
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;  
From the death we are shrinking our fathers would shrink,  
To the life we are clinging they also would cling;  
But it speeds for us all, like a bird on the wing.

They loved, but the story we cannot unfold;  
They scorned, but the heart of the haughty is cold;  
They grieved, but no wail from their slumbers will come;  
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; and we, things that are now,  
Who walk on the turf that lies over their brow,  
Who make in their dwelling a transient abode,  
Meet the things that they met on their pilgrimage road.

'Tis the wink of an eye, 'tis the draught of a breath,  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud—  
Oh, why should the spirit of mortal be proud?

William Knox.

# THE MANGALORE MAGAZINE.

MANGALORE, EASTER, 1903.

*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.

WE have to thank Father Sergeant for his interesting recollections of life in Mangalore, where he laboured in the College during the first six years of its heroic infancy. Those were spacious times when all one's energies were enlisted to lay broad and deep the foundations upon which were to be raised the solid superstructure that was destined to stand as a monument to the zeal and self-sacrifice of the pioneers of Catholic higher education in our city. How well they built we can now estimate as we look back on the rise and progressive development of the institution of which they were the founders. We hope that our old students will act on Father Sergeant's suggestion to give new vitality and strength to the bonds that bind them to their *Alma Mater* and adorn her roll of honour with a record of their names and worthy deeds. We are glad to bear testimony to the fact that their names have figured prominently from the beginning among those of the subscribers to the Magazine, but up to this are conspicuous by their absence from the list of contributors to the Father Willy Memorial Fund. So far we have received contributions only from Fathers A. J. D'Souza, Sebastian Noronha, Rosario Louis and Joseph P. Fernandes. Now that the Silver Jubilee of the College is approaching, it would be proper to mark its celebration by the erection of a fitting memorial to its first Principal and Rector.

The instalment of the History of the Diocese in the present issue brings it down to the end of Bishop

Michael's incumbency. The estimate of the life and character of this holy Bishop was taken largely from the funeral eulogy preached in Calicut by Father Alphonsus a Matre Dolorosa, O. D. C., on December 23, 1878. From it it will be seen that he was a very eminent and saintly man. Truly he experienced to the fullest the force of Bishop Hartmann's words, who, writing of the Mission of Mangalore in 1858, said: *Crux sine cruce non plantatur*—"The Cross is not planted without a cross." It is said that Father Gratian's funeral sermon on the occasion of Bishop Mary Ephrem's Month's Mind was printed and that copies of it are still preserved by some of our people here in Mangalore. We should be very thankful for the loan of one to enable us to fill out the scanty details we possess of that Bishop's short administration.

\* \* \* \*

*The Redwood* is the title of a new College Magazine that has come to us thirteen thousand miles over land and sea from Santa Clara College, California's pioneer University founded half a century ago in the days of the Argonauts. It is well worthy of the Golden State and is appropriately named after its "Big Trees," those colossal specimens of the *Sequoia gigantea*, some of which raise their proud heads 350 feet to greet the rising sun. *The Redwood* is the worthy successor of *The Owl*, a pioneer among College Magazines that was issued in monthly numbers from 1866 to 1875, under the editorship for some years of Professor Henry Dance, M. A. (Oxon.), a relative of a former esteemed Collector of South Canara. We have also to acknowledge with thanks the receipt of the following exchanges sent to us since our Christmas issue:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Dial, The Fleur-de-Lis, The Pilot, The Fordham Monthly, The Xavier, The Stylus, Indian Education, The Beaumont Review, The Spring Hill Review, The Mungret Annual, The North Point Annual, The Edmundian, The Madonna, The Harvest Field, The Malabar Quarterly Review, The Cochin Argus, The Anglo-Lusitano, O Vinle e Tres de Novembro, Catholic Opinion, St. Aidan's College Journal, The Baeda, The Bombay East Indian, etc., etc.*

CORRECTION.—In the article on "The New Madura Mission," page 260, column 1, "for eight full days" read "three full days."

## College Chronicle.

1903.

THE year opened with the celebration of the Coronation Durbar, which began in Mangalore with a treat to all the school children on the eve of New Year's Day. The boys of the Lower Secondary and High School Departments of the College assembled at 10.30 A. M., when each one received a present of a neat paper bag of Huntley and Palmer's biscuits. At six o'clock in the evening the College Hall was packed to its utmost limits with an audience assembled to witness the acting of the sacred drama *Sedecias*, the following being the programme:—

## MUSIC—

- (a) CORONATION MARCH ..... *Meyerbeer*  
 (b) SUPER FLUMINA BABYLONIS ..... *Lambillotte*  
 (c) "THE MARKET CHORUS" ..... *Auber*  
 (d) "THE SOLDIERS' CHORUS" ..... *Gounod*  
 (e) CORONATION MARCH ..... *Godfrey*

## SEDECIAS

## A TRAGEDY IN FIVE ACTS

## DRAMATIS PERSONAE

SEDECIAS, King of Judah.....	LOUIS COELHO
JOSIAS, His Eldest Son.....	JOSEPH COELHO
ELIAKIM, } Young Princes, sons of {	ALBERT ABREO
RABLATH, } Sedecias {	ALOYSIUS SALDANHA
MANASSES, Confidant of Sedecias and Commander of his Forces..	EMMANUEL VAS
NEBUCHODONOSOR, King of Babylon.	MARIAN FERNANDES
ELMERO, His Son.....	LAW. GONSALVES
JEREMIAS, The Prophet.....	VINCENT SALDANHA
RAPSARIS, } Leaders of the {	ALEX. NAZARETH
ARAXES, } Chaldean Army {	N. KRISHNAPPA
CHALDEAN OFFICERS.....	GEORGE COELHO
	ANTONY LOBO

PAGES, SOLDIERS, ETC.

VOCAL SOLO—Figaro from "Il Barbiere di Siviglia" ... *Rossini*  
 MR. JOHN COELHO.

The tragedy of *Sedecias* was written by Father John Granelli, S. J., a distinguished theologian, orator, and poet who was born in Genoa in 1703 and died in Modena, March 3, 1770. He was the author of the three other tragedies *Manasses*, *Dion*, and *Seila*. *Sedecias* was first acted in Saint Aloysius' College, Bologna, during the Carnival of the year 1731. The English version of it was made from the Italian about forty years ago by Father Richard

Whyte, S. J., a professor in Santa Clara College, California, whence a MS. copy of it was obtained for the occasion. The translator has given a powerful rendering of the original, showing his intimate acquaintance with Shakespeare and Sheridan. The argument is taken from the Fourth Book of Kings, chapters 24 and 25, and may be briefly stated as follows:—Nebuchodonosor, Ruler of the Chaldean Empire, commonly styled "King of Babylon," having twice captured Jerusalem, left Sedecias to rule over the Kingdom of Judah. This Prince, in the ninth year of his reign, resolved to free himself from the dominion of the Babylonian monarch. Jeremias the prophet is sent by God to dissuade Sedecias from his purpose. He foretells that Sedecias shall fall into the hands of Nebuchodonosor, but adds that "neither sword nor shaft nor spear shall ever fatal be to Judah's King." The misinterpretation of these prophetic words, on which hinges the plot of the tragedy, ultimately leads to the rebellion and all the misfortunes which eventually follow the overthrow of Sedecias. The Jewish capital is taken after a siege of two years and Sedecias with his two sons, Eliakim and Rablath, falls into the hands of Nebuchodonosor. Meanwhile, Josias, having escaped, saves the life of Elmero. Being persuaded by Manasses to disguise himself as his son, Josias, seeks admission to Nebuchodonosor's presence, and, being about to be rewarded, begs that his only reward may be the pardon and safety of his father. The monarch, wishing to show his gratitude, but ignorant of the hidden meaning of the youth's request, swears that his father shall live. When informed of the deception practised upon him, Nebuchodonosor, exasperated beyond measure, but loath to prove himself faithless to his oath, vents his fury on the offspring of his unhappy victim, and Sedecias, the last King of Judah, beholds his children slaughtered by his side; he himself having his eyes torn out, is led with the rest of the inhabitants into captivity.

A five-act drama is naturally very heavy on mere tyros at acting, but it must be said that the actors one and all acquitted themselves very creditably from beginning to end. The parts that were best sustained were those of Sedecias, Jeremias, Josias, and Manasses. As for the scenery and the

costumes it is enough to say that they were got up by Br. Moscheni. The music was well rendered, and Mr. Coelho's "Figaro" gave a much-needed relief after so many tragic scenes.

New Year's Day witnessed a great assemblage of the poor and helpless at "Coronation Gardens," where Mr. Martin Pais spread at noon a bountiful repast for several thousand of them. The Durbar was held at four o'clock and lasted about half an hour. The College choir was allotted a place on one side of the dais and the choir of St. Anne's Convent School a place on the other, both to unite in singing the National Anthem at the end of the proceedings. The arrangement was very satisfactory till it came to the singing, when the Convent choir struck in on one note, the College choir on another, and the Band on a third. At this the Collegians, to avoid making confusion worse confounded, chivalrously allowed the Convent to divide the honours with the Band. In this the honours were about equally divided, which was scarcely the case with the other Durbar honours, for Mr. Martin Pais was the only one of the large Catholic community of the town and District who received any recognition of his services for the common good. The sentiment was shared by many that this would have been an occasion to make at least some recognition of the work done by one whose name was upon every lip during the terrible visitation of the Bubonic Plague, which was not so long past as to be forgotten.

On Friday, January 2nd, there was an elaborate programme of sports carried out on the Maidan. The different events were open to all competitors of the class they were intended for. In the athletic sports the prizes were carried off mainly by Ligory Saldanha, Marian Tellis, Denis D'Souza, Rosario Pinto, and other heroes of the College campus. The regatta on the following day drew great crowds to the Bunder, and everything went off well under the efficient management of the Lieutenant H. S. Brown. R. N. R. On Monday, January 5th, the Coronation festivities were brought to a close by a Garden Party at the Collector's, where Mr. and Mrs. Murdoch entertained in grand style a vast and select assemblage of every class and creed to be found in one composite community of Mangalore.

**January 8th, Thursday.**—The Very Rev. E. Frachetti, S. J., V. G. and Superior of the Mission, arrived this morning from Europe by the Shepherd SS. *Bahaduri*, bringing with him Fathers Sani and Tatlock, and Mr. J. B. Galanda, S. J.

**January 9th, Friday.**—Schools were reopened to-day with the Mass of the Holy Ghost at 9 A. M.

**January 17th, Saturday.**—The results of the F. A. examinations were received to-day from Madras. The College scored the highest percentage of passes obtained since 1884, nine out of twelve having passed, with Francis Lobo eleventh in the first class in the University and first in the District. The other successful candidates were Paul Gonsalves, K. Krishna Pai, William Noronha, G. Ramachandra Prabhu, Ligory Saldanha, K. Santhaya Kamath, H. Umanath Rao, and B. K. Krishna Rao.

**January 21st, Wednesday.**—The Lower Secondary examination results were received to-day. Twenty-eight passed out of the fifty-four sent up from the College, which was not so satisfactory as last year's returns. What was most unsatisfactory was that five or six of the best boys of the class were returned as failed.

**January 29th, Thursday.**—The results of the Matriculation examinations were received to-day. Twenty-three secured passes out of the thirty-nine sent up from the College, which was very satisfactory considering the high percentage of failures in this examination of late years. Out of the 8027 candidates that appeared last year in the whole Presidency only nineteen passed in the first class, seven of whom were students from the District of South Canara. The following are the names of our successful candidates:—Rosario Alvarez, Ambrose Castelino, Denis Castelino, George Coelho, Philip Cunha, Denis D'Souza, Joachim D'Souza, Marian Fernandes, Stephen Fernandes, William Fernandes, Albert C. Gonsalves, Albert F. Gonsalves, Marcel Lobo, John M. Minezes, John Francis Pais, Liguori Pinto, Raphael Pinto, Bonifacio Rebello, Louis Saldanha, James Sequeira, Emmanuel Vas, Julian Vas, and Louis Vas.

**January 31st, Saturday.**—The revetment of the upper terrace in front of the College, which was begun last November, was finished to-day.

**February 2nd, Monday.**—Candlemas Day. Rev. Father Rector celebrated the Mass at 7 A. M. at which Fathers Repetto and Perazzi made their Last Vows.

**February 7th, Saturday.**—The first meeting of the College Literary and Debating Society was held to-day under the presidency of Father William Tatlock, and the following officers were elected:—Vice-President, Shabas Fernandes; Secretary, William Noronha; Under Secretary, Vincent J. Saldanha; Committee members, U. Madavacharya, Francis Lobo, Marian T. Fernandes, and Elias Coelho.

**February 15th, Sunday.**—The election of the officers of the Senior Students' Sodality B. V. M. was held to-day, and the following was the result:—Prefect, Paul Gonsalves; First Assistant, Julian Saldanha; Second Assistant, William Noronha; Secretary, Francis Lobo; Treasurer, Shabas Fernandes; Lectors, Louis Saldanha and Julian Vas; Cantors, Elias Coelho and Joseph Coelho; Librarians, Victor Saldanha and Theobald Saldanha; Consultors, Liguory Castelino, Ambrose Castelino, Martin Coelho, Charles Tellis, Dominic Mathias, and John Mascarenhas; Organist, John Fernandes; Sacristan, Joachim D'Souza; Porter, Gelasius D'Souza; Standard-bearer, John Alvares.

**February 19th, Thursday.**—The results of the B. A. Degree examination were received to-day from the Registrar of the Madras University. In the English Language Division four appeared from the College and three passed, viz., Henry L. Saldanha (29) and M. Narayana Kini (66) in the second class, and Francis B. Brito in the third. In the Second Language Division Francis B. Brito heads the list as first in Latin in the whole University, having passed first in the second class. In Canarese our three candidates—U. Krishna Nayak, M. Narayana Kini, and Henry L. Saldanha—all passed in the third class. In Branch V. (History) three candidates were presented from the College and all three passed, Henry L. Saldanha (27) and M. Narayana Kini (48) in the second class, and Francis B. Brito in the third. The following, who appeared as private students, are also credited to the College:—In English, Martin D'Souza (133) second class, and M. Ananda Poilil third class; in

Canarese, B. Rama Baliga (10) second class, and in History, P. Shenkarnarayana third class. In addition to these the College has a claim on K. Yegnarayana Adiga, who went to the Christian College, Madras, at the beginning of the fourth term on account of the outbreak of the Plague in Mangalore, and who passed second class in English (29), Canarese (2), and History (10). Louis Mathias, one of our candidates, was taken ill of the dengue fever prevailing in Madras at the time of the examinations, and was unable to appear.

**February 20th, Friday.**—This being the twenty-fifth anniversary of the election to the Pontificate of His Holiness Pope Leo XIII. the students assembled in the College church at 12.30 P. M. to sing a *Te Deum*, after which Father Rector made a short address and read out the contribution made by the students of 7007 Masses, 1665 Communions, 6216 Visits to the Blessed Sacrament, 832 Stations of the Cross, and 7071 Rosaries to the Spiritual Bouquet presented by the Diocese to His Holiness on this auspicious occasion. Benediction of the Blessed Sacrament was then given.

**February 22nd, Sunday.**—The Pontifical Silver Jubilee of His Holiness Pope Leo XIII. was celebrated throughout the Diocese of Mangalore to-day with great solemnity. His Lordship the Bishop celebrated Pontifical High Mass at the Cathedral at 7 A. M. At 5 P. M. Solemn Vespers were chanted at the Cathedral, after which the Very Rev. E. Frchetti, S. J., V. G. and Superior of the Mission, preached a sermon in Konkany. At 6.30 o'clock the congregation, numbering about eight thousand, formed into a procession and marched by torch-light to Milagres by a circuitous route spanned at intervals by illuminated arches. The compound in front of Milagres was ablaze with lights from thousands of lamps enclosing it on all sides and throwing into relief a large platform erected in front of the church, from which Solemn Benediction was given by the Bishop of the Diocese after the singing of the *Te Deum* and *Tantum Ergo*. Before the large assemblage dispersed the Very Reverend Father Frchetti read aloud the address that had been sent to the Sovereign Pontiff and then called for three cheers for the Holy Father, which were given with a will and the clapping of



sixteen thousand hands. It was close upon 9 o'clock when the people dispersed to their homes. The churches and chapels, the Catholic Union Club, and a great many private residences were illuminated. From the College tower shone an illuminated cross that was visible for miles around. The Spiritual Bouquet sent to the august Jubilarian by the Faithful of the Diocese was made up of 126,814 Masses, 62,183 Communions, 147,383 Visits to the Blessed Sacrament, 32,914 Stations of the Cross, and 266,655 Rosaries. The following telegram was dispatched on Thursday evening, February 19th, so as to be received in Rome the following morning:—*Pastor gregique Mangalore Indiae gestientes gratulantur omnia fausta precantur.* On February 28th, Cardinal Rampolla, Secretary of State, replied by telegraphing in return, *Beatissimus Pater benigne excipit vota pastoris et gregis Mangalore, ipsisque Apostolicam Benedictionem amantissime impertit.* Mr. Martin Pais, with his well known liberality, marked the celebration of the Papal Jubilee by distributing a dole of rice to the poor of all classes on the afternoon of February 24th, and Mr. I. P. Fernandes gave a treat to the children of the orphanage at Jeppu.

**March 1st, Sunday.**—The annual Retreat for the College students began this afternoon at 5.30 o'clock under the direction of Father William Tatlock, S. J. Father Gilbert Saldanha, S. J., conducted it for the students of the lower forms.

**March 19th, Thursday.**—Feast of St. Joseph. The solemn High Mass at 7 A. M. was celebrated by Father Repetto, who also preached the panegyric of the Saint at the afternoon service. Solemn Benediction of the Blessed Sacrament was given by Father Joseph Baizini. In the evening at half past six o'clock Mr. Samuel Miley, of the Bombay Preventive Service, who was the first Prefect of the Sodality of the Blessed Virgin when it was organised here about twenty years ago, gave a lecture on "Science versus Religion" in the College Hall before the members of the Catholic Union Club. It was followed by a concert of vocal and instrumental music.

**March 31st, Tuesday.**—The first term closes with 454 students on the rolls, classed according to their different denominations as follows: 383 Native Christians, 13 Eurasians, 33 Brahmans, 21 Non-Brahman Caste-Hindus, 3 Mahomedans, and 1 Parsee.

## Personal Paragraphs.

**AT** the Delhi Durbar it was announced that the King-Emperor had been pleased to bestow the Kaiser-i-Hind Gold Medal of the First Class on the Rev. J. D. W. Sewell, S. J., Manager of St. Joseph's College, Trichinopoly. The Rev. Father was the recipient of it from the hands of His Excellency Lord Amptill, Governor of the Madras Presidency, in the Banqueting Hall, Madras, on February 25th.

Henry L. Saldanha, B. A. '02, has been awarded the Jubilee Medal founded in 1898 by the Committee of the Madras Native Christian Association in commemoration of the Diamond Jubilee of Her Majesty Queen Victoria. The medal is awarded to the Native Christian candidate who secures the highest number of marks in the English Language Division of the B. A. Degree examination, provided he secures not less than 50 per cent. of the total number of marks, and provided also that he takes the degree within two years from the time of his passing the F. A. examination.\*

Louis Coelho, of the Senior B. A. class of this College, and Alphonsus Saldanha, who lately passed his B. A. in English and History from St. Joseph's College, Trichinopoly, have both entered the Jesuit Novitiate at Shembaganur (Kodaikanal), the former for the Mangalore Mission, and the latter for the Madura Mission.

Henry P. Vas, son of Mr. Domingo Vas, left Mangalore for Co'ombo on March 9th, to enter the novitiate of the Christian Brothers.

Mr. T. T. Logan, Inspector of Schools, Western Circle, has been appointed to act as Inspector of Schools, Central Circle, instead of Mr. E. Marsden, who has retired. Mr. C. W. Moss, Headmaster of the Central School, Mercara, succeeds Mr. Logan.

Mr. Mangalore Upendia Pai, who passed his F. A. from this College in 1891 and his B. A. later on from the Christian College, Madras, died in Mangalore of typhoid fever on December 27th. He was a young man of promise and had served for

\* A correction appeared subsequently in the *Fort St. George Gazette* notifying that this medal had been awarded instead to a student of the Christian College, Madras, who had passed his F. A. three years ago, as the time limit was cancelled last year.

some years as Vice-Chairman of the Municipality. Just at the time he was taken with his last fatal sickness he had been appointed Joint Secretary with Mr. Subba Rao of the Mangalore Durbar Coronation Celebration Committee.

*The Mungret Annual*, hailing from Mungret College on the banks of the Shannon, Limerick, Ireland, is the grandest specimen of college journalism that reaches our sanctum, and that is saying a great deal when we consider what elegant things are sent us from Catholic colleges in America, Australia, England, Ireland, and even South Africa. In the last issue of the *Annual*, published at Christmas, there is a page where the name of Mangalore appears twice under the photographs of two young men who have entered the novitiate of the English Province of the Society of Jesus, Roehampton, London, for the Mission of Mangalore. One is Mr. Edmond Ryan and the other Mr. Joseph Corr, who took his degree as a B. A. of the Royal University of Ireland last year.

The Very Reverend Arthur Canon Ryan, brother of the late Father Hugh Ryan, S. J., so well-known in connection with this College, has lately been appointed Parish Priest of Tipperary and Vicar General of the Archdiocese of Cashel, Ireland. For upwards of a quarter of a century Canon Ryan had been closely identified with St. Patrick's College, Thurles: first as Professor, next as Vice-President, and finally as President.

Fathers A. M. Colaço, Denis Fernandes, James Sampaoli, M. Lunazzi, and D. Gioanini, S. J., are spending this year at Manresa House, Ranchi, Bengal, making their final preparation to resume work in the Mission of Mangalore. Father O. Sani, S. J., lately returned from Europe, is stationed in Jeppu Seminary, and Father Albert Grossi, S. J., late of Jeppu Seminary, has gone to Cannanore as Assistant Vicar to Father Berardi, S. J.

On Sunday, January 18th, the Revv. Casimir C. Pereira, Mariadas Paranchody, and Crux Siluvy were ordained priests in the church of the Diocesan Seminary, Jeppu, by His Lordship the Bishop of Mangalore. Fathers Paranchody and Siluvy left soon after to return to Trichinopoly, the Diocese to which they belong, and Father Pereira, after celebrating his First Mass at Bojape on February

3rd, was appointed Assistant Vicar of the Cathedral, Mangalore, in place of Father Joseph P. Fernandes, who has been made Vicar of Madiantar. Father Rosario Louis, late of Madiantar has been transferred to Fajir, *vice* Father Rosario M. Lobo, who is now Vicar of Beltangady, made vacant by Father A. J. D'Souza, who has taken the place of Father C. Philip de Noronha, lately resigned and retired to Goa.

On Saturday, February 7th, the Right Rev. Joseph Louis Auguste Etienne Bardou, D. D., Bishop of Coimbatore, died at his residence in Coimbatore after a very short illness. The deceased Prelate was in his sixty-ninth year and had spent forty-six years on the Indian Mission. On the death of Monsignor Depommier he was consecrated Bishop of Telmesse *i. p. i.* and Vicar Apostolic of Coimbatore, August 24, 1874. Upon the establishment of the Hierarchy in India, November 25, 1886, he was nominated Bishop of Coimbatore, and proclaimed at Bangalore, January 25, 1887. In August 1899 he celebrated his Episcopal Silver Jubilee, on which occasion His Holiness Pope Leo XIII. conferred on him the title of Assistant to the Pontifical Throne. R. I. P.

On Tuesday, February 3rd, Father Leo Barbier, S. J., died at St. Joseph's College, Trichinopoly. Since his arrival in India in 1875 Father Barbier had held posts of the highest importance in the Madura Mission. He was at first Superior General of the Mission in succession to Father Lessman, and then became the first Vicar General of the Diocese of Trichinopoly upon the proclamation of the Hierarchy in 1887. In 1893 he was made Rector of St. Joseph's College, an office which he held till his death. R. I. P.

In the *Madras Catholic Expositor*, July 1841, appeared the following note:—"Letters received from Rome announce the following interesting intelligence:—"The Right Rev. Dr. Hynes, late coadjutor Bishop of Zante and Cephalonia, in the Ionian Islands, has been nominated by the Holy See, Vicar Apostolic of Canara, on the Malabar coast of the Anglo-Indian Empire. The chief town is Mangalore, a place of great trade, and the Vicariate comprises one of the most healthy and Catholic portions of that region. There are a great number of churches, and a sufficient supply of

priests." We congratulate our brethren of the coast on the appointment of so holy, zealous, and respectable a Superior, as the Prelate above named." Readers of this Magazine will remember the agitation for a British Bishop which resulted in this appointment, as recounted in the *History of the Diocese of Mangalore* (Vol. II. p. 208), and will no doubt be interested in the following account of Dr. Hynes which appeared in the columns of the *Demerara Daily Chronicle* for Wednesday, the 22nd of last October:—"We now come to the year 1825. It was fraught with events of great importance to the Roman Catholics in the colony [British Guiana]. In 1825 the Rev. Father J. T. Hynes, who made the first serious attempt to organize and minister to the Roman Catholic community, became the first resident priest in Georgetown. A Catholic committee was formed, and Sir Benjamin D'Urban granted a site in the Brickdam, on which to build a Catholic chapel, and four years later—in 1829—made a further grant of a piece of land adjoining the former site for erection of a residence for the priest. As a result, a church and a mission-house were built, partly by means of subscriptions raised locally, and partly by donations collected in Europe. For ten years Father Hynes laboured with earnestness and devotion, and won the enthusiastic support of the Catholics, who, when failing health compelled his return to Europe in 1835, presented him with an address and £ 300. Not many months afterwards the Pope raised British Guiana to the position of an Episcopal Vicariate, but the state of his health compelling Father Hynes to decline the episcopal oversight the appointment was offered in 1837 to Dr. Clancy, Coadjutor Bishop of Charleston, South Carolina. In 1842 certain charges were preferred against Dr. Clancy, and in 1843 he voluntarily resigned office, Lord Stanley, then Secretary of State for the Colonies, issuing directions to the Governor to withhold his salary for the future. It may here be remarked that on the passing of the Civil List, at the end of 1840, by Sir Henry Mac Leod, an item was placed on the list for the maintenance of a Roman Catholic priest in Georgetown. On the resignation of Dr. Clancy, Father Hynes, who in the meantime had attained episcopal rank with the title of Bishop of Leros—the title of

Dr. Clancy being that of Bishop of Oriense—was appointed Administrator Apostolic and Episcopal Superior of the Roman Catholic Church in British Guiana.

"The records show that the appointment of Dr. Clancy at no time found favour with a large section of the Church. Division was caused, and finally Dr. Clancy, to all intents and purposes, retired. Bishop Hynes came out, but through some informality at the Colonial Office in connection with his appointment, the Governor and Court of Policy, in the absence of credentials, were unable to accord him official recognition. Dr. Clancy, evidently not too keenly desirous of relinquishing office, also refused to recognize his successor. Bishop Hynes appealed to the Governor. The Governor, however, could not interfere. The result was a considerable amount of friction, which did not disappear till the end of 1844. Dr. Clancy left the Colony, retiring to Cork, his native place, where he died in 1847. In August, 1844, a few months prior to Dr. Clancy's departure, a petition was presented to the Court of Policy, praying that the salary should be paid to Bishop Hynes, who now became the recognized and undisputed head of the Church. For fourteen years Dr. Hynes remained in charge of the diocese, finally retiring in 1858. [It appears that Dr. Hynes was a Capuchin and a native of Cork also—*Ed. M. M.*]

"In the meantime the Church had made good progress. A considerable accession to its strength resulted from the immigration of the Portuguese from Madeira. We find that in 1846 Bishop Hynes applied to the Legislature for provision for three Portuguese priests, and a grant of 933 dollars was placed on the estimates for this purpose. In 1847 Dr. Hynes purchased from Mr. C. Robinson, Comptroller of Customs, a 'spacious mansion' in Cumingsburg (built by Mr. John Croal), as a convent. In the same year six Ursuline nuns arrived from Ireland in the colony. The year 1857 saw the advent of Father Etheridge [S. J.], who came out as Vicar General, and who in the following year succeeded Bishop Hynes as Vicar Apostolic, with the title of Bishop of Torone."

## Varia.

OUR readers will remember the protest published in the Christmas issue of this Magazine, which the Christian Mothers of Mangalore made against the French Government for expelling the nuns from France. Not a little amusement was created at the expense of the good ladies when it was found that a Dublin paper dubbed them Portuguese, and the following protest, which was published in the *Irish Daily Independent and Nation* of December 30th, was the consequence:—

To the Editor "Independent and Nation."

SIR,—The issue of your paper for November 12, 1902, found its way to Mangalore, and there were not a few interested to see a letter from Count Arthur Moore, who sent you a copy of the protest which the Society of Christian Mothers of this town made against the recent action of the French Government in expelling the nuns from France. Our protest is headed "A Portuguese Protest," and it is against this we now protest. There is nothing Portuguese about us except our names; for the rest, we are Native Christians whose ancestors were converted to the Faith by the Jesuit Missionaries in the territory of Goa towards the end of the sixteenth and the beginning of the seventeenth centuries. The new converts were generally given the names of their Portuguese sponsors at Baptism, and that is how we came to be called Lobo, Saldanha, D'Souza, Mascarenhas, Coelho, Minezes, Fernandes, Noronha, etc., all names of distinguished Portuguese in old times.

When Portugal's power declined, and our people were harassed by the Mahrattas, they migrated, first to the inland kingdom of Bednore, and then to this Province of South Canara, where they thrived and prospered under the rule of Hindu Rajas till shortly after the middle of the eighteenth century they fell under the Mahomedan sway of Hyder Ali and Tippu Sultan. In 1784 the latter despot deported the whole Christian population of Canara, estimated at 60,000, to Seringapatam, where they suffered untold misfortunes for fifteen years, till the fall of Seringapatam on May 4, 1799, when they were liberated by the British, and 12,000, a remnant of the 60,000, were restored to their country.

A hundred years have passed since those evil days, and our people have flourished, till now they number close upon 100,000 souls. The Italian and then the French Carmelites looked after our spiritual welfare till 1879, when this Mission was confided to the Fathers of the Society of Jesus of the Province of Venice. There are 57 members of the Society of

Jesus in the Mission, who are employed chiefly in Mangalore, where they have a magnificent first grade College affiliated to the Madras University, and a Seminary of Native Secular Priests which is one of the best in India. There are at present about fifty secular native priests in the diocese. We have four fine convents of Native Carmelite nuns, who keep excellent schools, all aided and directed by the Madras Educational Department.

Here, under our eyes, we behold the British Government of India practically fostering and bountifully aiding financially the very class of people that the French Government in these latter days has disgraced itself before the whole civilised world by driving from their houses against all principles of right and justice. Most of us have had the happiness of being educated by those good Sisters, and so it makes us feel most keenly the frightful wrong the French Government has been guilty of that is depriving the children of France of the inestimable blessing of a Christian education.

On behalf of the members of the Society of Christian Mothers, we remain, yours, very sincerely,

CHRISTINE M. SALDANHA, President.

GRACE MARY ALVARES, Vice-President.

JULIA A. LOBO, Secretary.

Mangalore, 8th December, 1902.

To this the Editor added the following paragraph in the editorial columns:—

Our readers may remember that on the 12th of last month we published a letter from Count Moore with reference to the protest which the Society of Christian Mothers of Mangalore made against the action of the French Government in expelling the nuns from France. At the same time we gave a copy of the document the heading, "A Portuguese Protest." This was a misdescription against which the signatories now mildly protest. Our regret at the error into which we fell in describing the nationality of these good Catholic ladies is tempered by the pleasure we have in giving to our readers to-day the extremely interesting fragment of the history of Catholicity in India which is contained in the letter from the Catholic Mothers' Sodality of Mangalore. The Sodality is not composed of Portuguese, but of Native Christians, whose ancestors were converted to the Faith by the Jesuit Missionaries in the territory of Goa towards the end of the sixteenth and the beginning of the seventeenth centuries. The new converts were generally given the names of their Portuguese sponsors at baptism. When Portugal's power declined the Native Christians had to undergo many vicissitudes, but they have clung to the Faith through all, and now they form a thriving community

of nearly 100,000 souls, with native priests and nuns, an excellent educational system, and every facility for the exercise of their religion. Most of the members of the Christian Mothers' Sodality of Mangalore have been educated by the Carmelite nuns, and they feel keenly the frightful wrong the French Government has been guilty of in depriving the children of France of the inestimable blessing of a Christian education. It is consoling and edifying to Irish Catholics to find these sentiments so admirably expressed by the good Catholic ladies of Mangalore.

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An interesting Law case occurred last year in England which is worthy of note. It is recorded in *Hazell's Annual* under the heading of "Negligence Cases," and was a case where a waterfinder made a mistake. Being employed for a reward to find water, he marked out a spot and stated definitely that water would be found there at a particular depth from the surface. The landowner bored to a depth exceeding that named by the waterfinder, but found no water. He then brought an action to recover the cost of the boring, and the Court held that the statement was reckless and that the contract to pay imposed on the waterfinder a duty not to be reckless and that he must pay the damage.

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A writer in the *Madras Mail* waxes merry over the answers which came to his notice as an examiner in Geography. A good deal of ignorance is undoubtedly revealed by the answers he quotes, but there are really very few that are genuinely humorous and no trace whatever of the genius that once prompted a youth to give as the feminine of 'he-goat' the novel answer 'she-went,' or that saw in the words 'sole-agent' a synonym for 'missionaries.' This latter example is given by our contemporary *Indian Education* and we agree with the editor that it is a mistake to suppose that examiners are compensated for the tedium of their labours by rare gems of this kind. For the benefit of those, however, who may be making a collection of 'howlers' we append a few which we have culled from a recent English educational paper. In the field of translation 'edidit tres libros' has been given as 'she brought forth three children'; mulieres aliae alia clamant' as 'women cry out for bird's wings;' 'si torrere jecur quaeris idoneum' as 'if you want to warm your useful liver.' 'Joie de vivre' becomes

'whisky' and 'hostis ipse' is 'a host in himself.' To be told that 'the provisions of Magna Carta were a sheet of paper which the king had to sign, pen, ink, and blotting paper' reminds one of Jowett and the Thirty-nine Articles. 'The Sublime Porte is a very fine old wine'—crusty too, we might add. Asked to explain 'Why doth Brutus bootless kneel' a boy replied, 'It was the custom to take off one's shoes in presence of a monarch.' 'The Pope lives in a vacuum' and 'buckram' is 'a male sheep.'

But the thing that most strikes an examiner—and we speak from an experience confirmed by others—is the slovenliness of the majority of the papers that come before him. Slovenliness of thought and slovenliness of execution are in most cases side by side. In four cases out of five the handwriting and spelling are abominable, and it is especially irritating to find words which occur on the question paper wrongly copied by the candidate time after time. Who has not met with the following 'ad nauseam':—Jhon, Edinborough, principle sentance (or sentense), infinative, oppurtunities, adversitive, rouge (for rogue), greatly, payed? This last form, by the way, seems to be acquiring as wide a popularity as 'monies;' we noted it in Mr. Crawford's *Cecilia*.

In changing a passage from direct to indirect narration one great fault is the unnecessary insertion of name parentheses after every pronoun, and the exuberant use of 'that'. A glaring and frequent mistake is the use of 'that' after 'following,' e. g., 'To this I made the following reply that,' &c. Even the transformation of Dr. Johnson from 'the mighty sage' into 'the mighty savage' does not atone for this. Labour would be lightened and hearts gladdened however if only some improvement could be made in the writing and the spelling. For these are weighty matters and ought to be attended to at the beginning. At present they are as conspicuously bad in the Degree as in the Matriculation papers.—*The Educational Review* (Madras).

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On Saturday evening, March 7th, Father Sewell, S. J., was tendered a reception in the Hall of Saint Joseph's College, Trichinopoly, on account of his recent decoration by His Excellency the Governor

of Madras, with the Kaiser-i-Hind Gold Medal. In the course of his speech at the end of the proceedings the Reverend Father made the following remarks, which we are glad to give a place in these pages:—

You have, however, if you will not think me ungrateful for saying so, made one mistake. Nevertheless, it is a mistake which you have made in good company, for the King-Emperor himself has fallen into the same error. We are a family party here tonight, and I speak a family secret. This mistake is to imagine that it is I who have done something to deserve a decoration. It is the Society of Jesus, of which I am but a poor unworthy member, that merits the honour. It is the Society of Jesus represented here by the band of Fathers you see daily working among you; it is rather our Superiors who rule, guide and direct our actions, and if I may mention one more than another, one who unknown to the world, scarcely perhaps known to all of you, one who for twenty-eight years has been the prime mover and mainspring of all the work done in the Madura Jesuit Mission, who found a Mission with slender resources, a College of 400 pupils located in what was but a fishing village [Negapatam] in a remote corner of the coast, and who has left a Mission with doubled numbers and a College that ranks among the leading educational institutions in the Presidency, I would mention our late deeply lamented Rector, the Reverend Leo Barbier, S. J., a man of large heart, devoted to his Master's service and your best spiritual and temporal interests. It is to him, as all know who have been behind the scenes, that the credit is due that has been given to me. He pushed me forward on the stage of life in full view of the public gaze, a lay-figure, to talk and act in your interests while he remained unseen. He cared not for the world's praise, he had nobler aims, and looked for a higher and more lasting reward, of which I doubt not he is now in possession, and has left me to reap the reward here that should have been his, and I should not be worthy to stand here surrounded by so many proofs of his genius, zeal and devotion, did I, who knew him so well, fail to make this known and transfer to his dear memory the laurels the King and you, my friends, have, by a very pardonable mistake, thought to be my due. I have told you my family secret, but there is another point I desire to impress upon you this evening.

May I ask you to note that the exalted personage who has been pleased to bestow upon me this honour is King of England as well as Emperor of India. Lord Amptill was careful enough to make the large assemblage in the Banqueting Hall that night, understand that the six men before them were men "whom the King desired to honour." Now, making personal

abstraction of myself, I invite your attention to the circumstance that one of the six was a Roman Catholic and a Jesuit Priest, in the honour done to whom Roman Catholics claim a share, as you do because of our common relations to the College. It remains then that the King of England has officially recognized one more Jesuit Priest to be worthy of honour for service rendered to the country.

Now I will ask you to travel back with me over 300 years to a time when a Queen was seated on the throne which our noble hearted King Edward VII.—may God long preserve him!—now happily occupies, and we shall find that then the terms Jesuits and disturbers of the public weal, Jesuits and traitors, Jesuits and regicides, Jesuits and I know not what band of villainy, were considered by a blinded populace to be synonymous. We shall find the name of Jesuit so blackened and the public view so distorted that all Roman Catholics were thought to be Jesuits and all Jesuits held to be conspirators against the peace of the realm. No artifice was too vile or mean for them to attempt, no crime too heinous for them to commit, when mere hanging was all too good for such scum of the earth, as Jesuits were considered to be. They were superstitiously feared, cruelly hunted, barbarously tortured, and inhumanly killed in the name of justice, wherever they were found on British soil. So sedulously was this insane and unreasoning dislike fomented, so ingrained did it become in the thought of the nation that even to this day there are a few misguided and ill-informed persons who are ready to accept every imaginable fable that tells against the Jesuit and are unwilling to believe on the clearest evidence anything in their favour. Even in this country where a Jesuit is of small interest one way or other to the majority of your countrymen, the same insensate charges are heard at times.

Mark, then, my non-Christian teachers and pupils, what I am going to say. The Roman Catholic Church of to-day is identical with the Roman Catholic Church of 1603; why, one of the charges against her is her unchangeableness. The Jesuit of to-day is obedient to the same code of rules, he is guided by the same moral laws, teaches the very same doctrine as the Jesuits of Elizabeth's time. These are facts that may easily be verified. What then, I ask, is the cause of the very remarkable change we have between the relations of England and her Roman Catholic subjects of 1603, and the relations of England and her Roman Catholics subjects of 1903? A change there is, for Edward VII. has now decorated as a benefactor to his Empire one of that very body living under the same rules with the same habits and opinions whom Elizabeth destroyed as malefactors. A change there is, for Roman Catholics and Jesuits are now held by the English nation to be as loyal and peaceable sub-

jects as the rest of their countrymen. What then is the cause of this change? Have the Jesuits thought better of the past and, instructed by sad experience, turned over a new leaf? No! the Jesuits are unchanged; no one pretends it to be otherwise. What then has wrought this change? I will tell you simply that the impious and unjust laws promulgated in Elizabeth's reign have now for well-nigh a century been abrogated. Truth is powerful and the English nation at last awoke to the injustice of punishing people who only asked leave to follow their conscience. Yes, the English nation saw the mistake and were honest enough to say so. Nor is there any fair-minded Englishman nowadays who does not deplore the state of things I have depicted and rejoice that it is now past. And if there is one cause for which I thank God, one reason why I rejoice in being the recipient of this honour; if there be one ground for Roman Catholics to rejoice in this act of the King, if there is one score on which I would ask you to join in our happiness this day, it is that the bestowal of this medal is one more sign to us all that the hateful stigma which ignorance and malice had so long attached to the Jesuit name, is being removed, and that it is a great corroboration of what the great Cardinal Newman once said of his countrymen: "They make blunders and are unjust at times, but their reparation, when they discover their mistake, is ever generous and complete."

What then is the moral I would have you one and all take away with you from our Hall this evening? It is that we must ever make truth and honesty of purpose, rather than public praise or blame, the standard of right; conscience our guide and councillor; and that we must be prepared to face and live down obloquy and injustice when they meet us in the path of virtue and duty. For, Truth is great and must in the end prevail. If you, my friends and pupils, will lay this lesson to heart, then I feel that, though you may not all obtain the Kaiser-i-Hind Medal, you will all deserve it as God-fearing, upright men and worthy citizens, loyal and devoted subjects of our august master, the Kaiser-i-Hind.

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O judgment! thou art fled to brutish beasts,  
And men have lost their reason!

The Clarendon Press *Julius Cæsar* retains the *e* in *judgment* and follows the same spelling in all its publications. Dr. Murray, of the *Oxford Dictionary*, is emphatically in favour of this, for he says: "I protest strongly against the vulgar and unscholarly habit of omitting it [*e*] from *abridgement*, *acknowledgement*, *judgement*, *lodgement*,—which is against all analogy, etymology, and orthoepy." Beware however when "forgoing a privilege" to omit the *e* which is necessary in the

"foregoing example." In the latter case the word means "going before," with which "forgo" has no connexion, the first syllable being more akin to *forget* and *forgive*. Resign yourself, if you can, to *bad* as the imperfect tense of *bid*, for as *sit* has now *sat*, spelled and pronounced thus, instead of the old *sate*, so *bid* might be well content with *bad* instead of *bade*. The American *Bookman*, referred to as a literary "heavy-weight" on the question of "had better" and "would better," strikes out in this way:—The discussion of this matter does not greatly tax one's intellect. "Would better" is one of those neologistic freaks which are caught up and propagated by persons who think that they have got hold of something special, and the use of which will delude others into thinking them Enlightened. As a matter of fact, "would better" is not English, and it has no good authority; whereas, "had better" is thoroughly established as an idiom of the language, and it has remained such for centuries. Some one apparently got the notion that the abbreviations "I'd," "we'd" and the like represent "I would" and "we would." That person was a poor, deluded creature; and those who have followed his lead are in the category of individuals who say, "The country looks beautifully." In fact, the persistent employment of "would better" is a perfectly infallible earmark of one who thinks it easier to exploit a few linguistic catchwords than to go to work and make a serious study of his mother tongue."

We feel a keen interest in the local Catholic literature of many corners of the Church, far distant from the particular corner with which we are immediately connected. Children of the Catholic Church ought certainly not let their sympathies be bounded by the limits of their own parish, or country, or continent. We welcome, therefore, the very newest of college magazines, *The Redwood*, the organ of Santa Clara College, California.....From Santa Clara to Melbourne, where Kew College (also conducted by Jesuit Fathers) issues the *Xaverian*, neater and better printed, perhaps, than any of its kind.....From Melbourne, in Australia, to Mangalore, in Southern India, whose college magazine is in this respect superior to any college magazine that we have seen in giving, number after number, really solid and valuable articles on the history of Canara and other neighbouring districts, on the Konkani language, etc. Lighter matter there is also in abundance, with choice selections from cosmopolitan reading.—*The Irish Monthly*, March 1903.

The *Mungret* and *Mangalore* magazines are at hand, and we find them so interesting and novel, not only in their matter, but in the method employed in writing up their subjects and the careful selection of articles, both in prose and verse, that many of our American exchanges would do well to imitate these foreign exchanges.—*The Fordham Monthly*, New York.

## Sanitary Hints.

There's a skin without and a skin within,  
A covering skin and a lining skin;  
But the skin within is the skin without  
Doubled inwards and carried throughout.

The palate, the nostrils, the windpipe, and throat  
Are all of them lined with this inner coat,  
Which through every part is made to extend—  
Lungs, liver, and bowels, from end to end.

The outside skin is a marvellous plan  
For exuding the dregs of the flesh of man;  
While the inner extracts from the food and the air  
What is needed the waste in his flesh to repair.

While it goes well with the outside skin,  
You may feel pretty sure all's right within;  
For if anything puts the inner skin out  
Of order, it troubles the skin without.

The doctor, you know, examines your tongue  
To see if your stomach or bowels are wrong;  
If he feels that your hand is hot and dry,  
He is able to tell you the reason why.

Too much brandy, whisky or gin,  
Is apt to disorder the skin within;  
While, if dirty or dry, the skin without  
Refuses to let the sweat come out.

Good people all! have a care of your skin,  
Both that without and that within;  
To the first you'll give plenty of water and soap,  
To the last little else beside water we'll hope.

But always be very particular where  
You get your water, your food, and your air;  
For if these be tainted, or rendered impure,  
It will have its effect on your blood, be sure.

The food which will ever for you be the best  
Is that you like most, and can soonest digest;  
All unripe fruit and decaying flesh  
Beware of, and fish that is not very fresh.

Your water—transparent and pure as you think it—  
Had better be filtered and boiled ere you drink it;  
Unless you know surely that nothing unsound  
Can have got to it over or under the ground.

But of all things the most I would have you beware  
Of breathing the poison of *once breathed* air;  
When in bed, whether out or at home you may be,  
Always open your windows and let it go free.

With clothing and exercise keep yourself warm,  
And change your clothes quickly if drenched in a storm;  
For a cold caught by chilling the outside skin  
Flies at once to the delicate lining within.

All you who thus kindly take care of your skin  
And attend to its wants without and within,  
Need never of cholera feel any fears,  
And your skin may last you a hundred years.

*Sir Alfred Power.*



## OBITUARY.

ROSARIO BRITO died of hydrophobia at Udipi on August 9, 1902, fortified by the rites of the Church. On passing his Matriculation Examination from the High School, Coondapoor, he joined this College and passed his F. A. Examination in 1895. He studied for the B. A. Degree Examination in 1896-7 and was the first to hold the Scholarship founded by Mr. Saturnin Mathias, of Karkal, in 1896. At the time of his death he was clerk in the Salt and Abkari Inspector's Office, Udipi.

NERI BONIFACE FERNANDES, a student of the Second Form, died of typhoid fever on Christmas Eve and was laid to rest in Jeppu Cemetery on the afternoon of Christmas Day. A Mass of Requiem was celebrated for the repose of his soul in the College Church on Friday, January 16th.

CLEMENT J. F. X. D'SOUZA, the latest, and let us hope the last, victim of the Bubonic Plague among our old students, died in the Hospital in Bombay on Monday, March 30th, after an illness of about a week. He was born of Goanese parents at or near Udipi about twenty years ago and attended the classes in this College from the Second Form up to the Fifth, when he discontinued his schooling and went to Bombay about a year ago.

## R. I. P.

We have two things to do—to live and die:

To win another and a longer life

Out of this earthly change and weary strife;

To catch the hours that one by one go by,

And write the cross upon them as they fly.

*Father Faber*