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EFFIGIES SANCTI ALOISII

IN REGIA AULA MATRITI SERVATA.

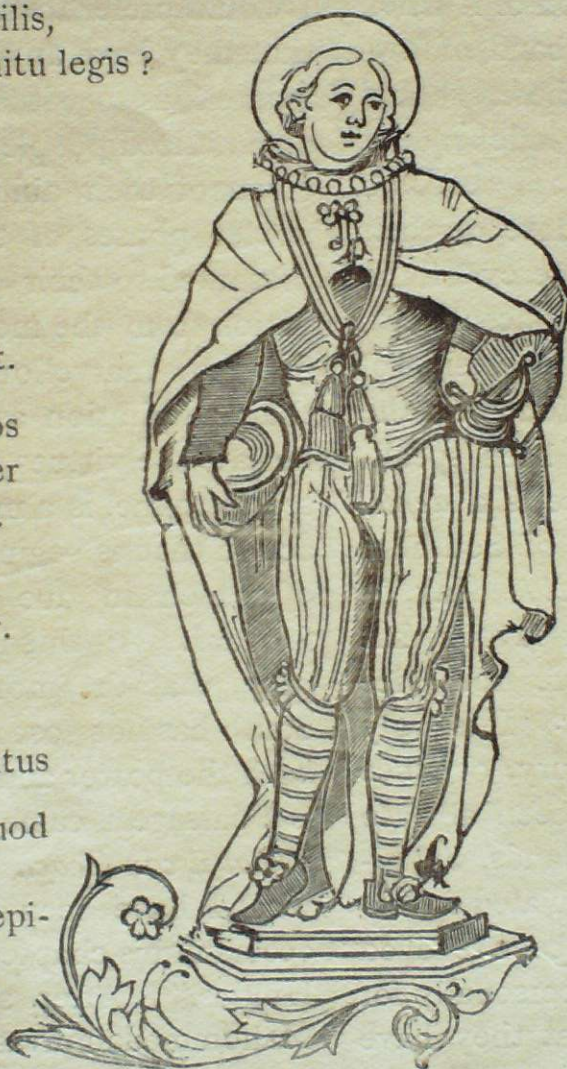
CUR æstuant, o lector amabilis,
Dulces ocelli et cum gemitu legis?
Sistas, locuturumque verba
Pieriis socianda chordis

Audi poetam. Sunt Aloysio
Intaminatis lilia frondibus,
O pulcra virtus! Vita puræ
Instar aquæ sine labe fluxit.

Se mactat infans, sanguineo suos
Artus tenellos magnanimus puer
Crebroque proscindit flagello.
Delicias crucis expetivit

Jam tum puellus non pueriliter.
Ecclesiarum te, Lodoix, decus
Decrevit, et te Ignatianæ
Esse novum Dominator altus

Astrum phalangis. Sed tibi quod
magis
Grande et decorum est, non trepi-
dus pater
Longas per ambages removit,
Femineo lacrimosa questu



Non mater, haud et regia purpura
Gemmisque avitis conspicuus thronus;
Te non triumphales honores
Amovet, aut periturus ævi

Rumor trahit, non divitiæ jubar
Cunctis dolosum. Quis potior viam
Virtutis astrorumque sacros
Principibus reserare postes?

Si pulchrior tunc fulget in asperis
Et cuncta vincens provehit altius
Alata virtus, ignis instar
Prodigio geminata crescit

Tanto voluntas puberis integri;
Hæc jure gemmis gratior omnibus
Quæ ornant coronas innocentis
A rutila trabea refertur,

Urgetque reges. Consilium movet
Exempla cogunt. Desine tristium,
Lector, querelarum; superba
Sic Aloysius inter arma,

“Rerum potentes, discite vos quoque
Terrena mecum spernere gaudia,”
Has inter ornatus loquelas
Ore nitens hilarisque pandit.

J. G., S. J.

THE FORMATION OF CHARACTER.

(Concluded.)

III. I come now to the third part of my subject. The defect of character in the everyday life of the people of Southern India and its remedy.

I must begin by admitting that it would be very surprising to any one acquainted with the history of Southern India if he were to find that character were a striking feature of her people. *Primum est vivere et deinde bene vivere*, says the Latin adage. We must first live before we can try to live well. Now, in Southern India for centuries the question uppermost in the universal mind of her people must, of necessity, have been how to live at all, how to devise some scheme for adding to the little that remained to them of their property from the last raid on it, or of retaining possession of it when the next incursion of some marauding band of lawless freebooters or unscrupulous tax-gatherers should take place. Broken up into villages independent of one another, each preoccupied with its own interests alone and unconcerned for those of their neighbours, the people were at the mercy of the first enemy that fell upon them. Concealment, deceit and fraud obviously became a necessity of life. Where, then, was the soil to be found for the cultivation of virtues, such as we have been speaking of? The wonder is, not that there is a defect of manly virtues among the people of Southern India, but that they have *any at all!* Nay, it seems to me no small thing in their favour that they are able still to distinguish virtue from vice and to admire and respect the former. It is only within the last three-quarters of a century, or since the time the British Government has been able to introduce some fixity of tenure for lands, an organized form of government, and a regulated collection of revenue, that men's minds have been relieved of the absolute necessity of providing personally for the protection of their rights and that they have had time to look around and take a view of social and moral questions which the habits and customs of their new masters are forcing on their attention. Western education has been introduced and has spread with the rapidity of wildfire over the country, and nowhere so rapidly as in Southern India where

oppression had most ridden roughshod over the land, with a boldness proportioned to the political weakness of the people. But the evils of centuries of oppression are not to be wiped out in a day. People are only now beginning to realize that their lives and properties are safe. The suspicious habits and precautions of the past remain.

The tangled mass of moral weeds when it has overgrown the neglected garden of the human mind is not so easily pulled up, cast away and forgotten. Six or seven decades of order cannot be expected to eradicate the baneful effects of centuries of rapine, anarchy, and wretchedness. To say, then, that there is a general defect of character in the everyday life of a people, under such circumstances, is not to say of them something so shocking or discreditable as might at first sight seem. Rather, I would prefer to say, that it is marvellous to see that they have any power of moral perception left; marvellous to witness the evidence this so recently demoralized people have already in so short a time given of their ability to respect and admire the nobler phases of the moral life that have been presented to their observation since their emancipation from the moral thralldom to which I have referred; marvellous to observe the sincerity of their admiration as exhibited by their attempt to imitate the virtues set before them. All this, as it seems to me, is a most encouraging proof of a reaction that is beginning, and for the development of which in due time we may look hopefully forward. All this indicates, and I say, most hopefully, that the moral nature of the Hindu of the South has not lost its elasticity, while it manifests both the power and the desire to regain it. There is a passage I came across in Max Müller's *India, What it can Teach Us*, which so well corroborates what I have been saying that I will quote it. It occurs in his chapter on "The truthfulness of the Hindus." After shewing that previous to the Mahomedan invasion, the people of India had a reputation for truthfulness, he concludes thus: "I do not wish to represent the people of India as 253 millions of angels, but I do wish it to be understood and to be accepted as a fact that the damaging charge of untruthfulness brought against that people is utterly unfounded with regard to ancient times.

It is not only not true, but the very opposite of the truth. As to modern times, and I date them from about 1000 years after Christ, I can only say that after reading the terrors and horrors of Mahomedan rule, my wonder is that so much of the native virtue and truthfulness should have survived. You might as well expect a mouse to speak the truth before a cat as a Hindu before his Mahomedan Judge. If you frighten a child, that child will lie; if you terrorise millions, you must not be surprised if they attempt to escape from your fangs." Now, I do not intend, by quoting Mr. Max Müller, to express any opinion, either way, as to the correctness of his views on the truthfulness of the Hindus a thousand years ago. To pretend to do so would presuppose an acquaintance with the history of their manners and customs in those times, which I do not possess. All I venture to say is that it is in the common nature of man to speak the truth rather than falsehood, when there is no obstacle of self-interest in the way, and that there is, therefore, no antecedent probability against Mr. Max Müller's contention. Consequently, I very gladly avail myself of such an authority in corroboration of my explanation of their existing defect of character at the present day.

Permit me now to particularize. I heard a venerable and learned man who had spent the best part of his life in India labouring as an educationist, tell a meeting that he was addressing, now many years ago, that the people would never make much advance in morality until they grasped the truth that the honesty and rectitude of conduct which they were beginning to see was the better way, and of which they were learning to speak with respect in public, was carried into the privacy of their home life. And he was right. That some are beginning to recognize this is becoming clearer every day. We can have no more satisfactory evidence of this glad fact than that afforded by the late Mr. Ranganatha Mudelliar, in a passage of his address at the Convocation of the Madras University so long ago as in 1890, and quoted by the Honourable Mr. Justice Shephard on a corresponding occasion last year, which runs as follows:—"The broad barrier that separates the public life of the educated Hindu—that is, his life as an officer of

state or a teacher or a lawyer, from his private life has often reminded me of the double life led by a somnambulist, with this difference in favour of the somnambulist, that, whereas the somnambulist is unconscious during one of his two lives of what he does in the other, the educated Hindu carries with him from his place of business to his home and from his home to his place of business, a clear and painful consciousness of both his lives." After giving several instances in illustration of this, Mr. Ranganatha Mudelliar thus continues:—"But why multiply instances? That there is this glaring inconsistency between thoughts and deeds, between public profession and private practices, is felt by none more keenly than by the educated Hindus themselves; and lest it should be thought that I feel a malicious pleasure in drawing up an indictment against others, I acknowledge with shame and compunction that I am myself as much at fault as those others." As Mr. Justice Shephard remarked in reference to this passage; "One cannot but admire the man who had the courage to make such a pathetic confession."

But I am not here to point out defects alone. That is always an easy thing to do. What I have to do, if I desire to be of any service at all, is to try to suggest a remedy. What, then, is the remedy I propose? Well, my friends, it is one that it is not difficult to state, but one which it is very difficult to put in practice. The remedy for such a defect as that of which I am speaking can never be cured by mere advice or talking. The remedy, if it is to be of any avail, must be applied by the people themselves, beginning, no doubt, with individuals. To quote once more from Mr. Max Müller's interesting work:—"What does Yagnavalkya say? It is not our hermitage," he says, "our religion, we might say, still less the colour of our skin that produces virtue. Virtue must be practised." And these individual pioneers who begin the work of reform must be prepared to suffer.

The first thing that must be done is to lay the foundation on which, as we have seen, the whole edifice of character rests. I mean truthfulness. To do this people must begin by acknowledging with Mr. Ranganatha Mudelliar that the defect exists. Till this is seen and frankly admitted, there is no

conceivable hope of applying any effective remedy. The people of India must face the fact. They are charged with want of character. Is it true or false? If the latter, then I and those who make the charge are mistaken in what we have said and owe them an apology. If the former, then it is for them to remedy it, and the first step is, as I have said, to acknowledge that the defect exists. The people of Southern India have many virtues of which they may be justly proud, such as their natural politeness, their charity to strangers, their love of family and their kindness to relations. Why pretend to what they do not at present possess? There is a lack which is not due to their fault, as I have shewn, but to their misfortune, while they, in virtue of their humanity, have latent in them the power to make it good. As I have shewn, a love of truth is inherent in human nature. There is abundant evidence, as we have seen, that this virtue is only dormant, not extinguished in the Hindu of Southern India. To extinguish it is impossible so long as man is man. On this, then, they have to work. They must approach truth for truth's sake and adhere through evil report and good report to the dictates of what they hear truth saying to them through their conscience. For this however much courage is needed. But persevere and courage will come, for it is allied to truth the contradiction of falsehood. What is falsehood but the child of cowardice the contradictory of courage? Earnestness of purpose the Southern Hindu shews that he already has, but ill-regulated; for when he gets an idea into his head he, at times, becomes unreasoning, for even while admitting its unwisdom he will stoop to any artifice to carry it out. This is not true earnestness of purpose but undisciplined and childish wilfulness, and this has to be rectified. Then comes the obligation of duty, an elevated and elevating moral sense of obligation impelling one voluntarily to do what is painful to nature in order to fulfil a moral bond or obligation, and this, alas, has hardly any hold on him at all at present. It will however come if he perseveres. We have seen how it was oppression, debt, penury and the necessity of saving life and property that engendered these defects, but those days have passed away, and with them the graver obstacles to virtue.

Education is counting an increasing number of youths, full of hope and good will every year, who add to the general enlightenment of the country. To them too we must look for help.

To these young people, however, I would recommend that they should begin with modesty, not pushing themselves forward, as so many of them have a temptation to do, to instruct their elders, imagining that they are going to dazzle them with their half-digested Western knowledge; no, let them first learn to apply the maxims of that Western knowledge to themselves and endeavour to form their own characters in that spirit of modesty which is one of the external signs of truthfulness of character and, as far as they can, to act unostentatiously on its principles themselves, in their own daily lives, and their example will then speak far more eloquently than the most eloquent lectures and second-hand admonitions that they are so often tempted to deliver to a wondering and incredulous audience. I repeat again that if they are to bring about the desired reform in character that I am advocating, the first and hardest lesson they have to learn is that they must preserve an attitude of modesty before their elders. They must learn to be masters of themselves, self-controlled, self-disciplined men and women, and then they will have no need to *talk* about character; for high-souled truthfulness speaks for itself, and as they grow older the time will come and they may begin to speak as well, and then their words supported by the witness of their lives to the advantages and superiority of their principles, will be able to convince men by the logic of facts that they are saying something that is of serious and practical import. Fear not that the silent example of truthfulness and honesty of purpose will pass unheeded by the crowd, even when it runs counter to the common practice. All men admire virtue and recognize true from false virtue. The spurious article soon makes itself known and receives from men the contempt it deserves. True virtue always commands respect. What is it, I ask you, makes a man respected and looked up to but a character for manliness, truthfulness, justice and love for and devotion to duty? What, then, is to prevent the Native of Southern India from attaining it, if he

only chooses to do so? God be praised, there are not wanting examples of this having been already done in many instances, here and there over the land. I am honoured in reckoning among my Native friends men who in the midst of a general corruption of morals are well known among the people as men of honesty and truthfulness in all their dealings, and respected accordingly. I am sure that all of you, my hearers, have such men among your acquaintance. The reform, then, has begun and only has to be followed up.

Now, in all this, you, my good friends, who have listened to me with so much patience this evening, have your own special part to play, for you are an integral portion of the people of India and love your native land and its customs and ways. I began by complementing you with such a possession of character as gave me an opportunity of speaking freely to you in a way I could not have done in some parts of this land without a failure of good taste and the risk of giving just offence. I have seen and met many Mangaloreans in Southern India, and what has struck me so much about them has been confirmed by all who have met them or been brought into contact with them. I do not mean Christians alone, but the people of South Canara in general. I have rarely met a Mangalorean without feeling in sympathy with him and a respect for him to an extent to which, speaking in general, I have not been commonly inspired by other races of this country. In a word, so far as I know them, Mangaloreans have some claim to character. How far that character is strong or weak is not for me to consider now, but I have insisted on it perhaps more than I ought to have done in your presence, because I want to turn it to account. What I mean is this. That it is to you Mangaloreans your country must look to play your part in the restoration of character to your countrymen in Southern India. You will be able to do this the more effectually as you are born of the same soil and are proud to claim this vast ancient and historic land as your own, in common with them. You have a stake in the country and a stake in the best interests of her people. See, then, that you guard the treasure you possess and improve it. Do not forget that character is the

inward stamp of the spirit, and that it can be judged of only by its external fruits. Be jealous of your treasure, prize it and let each one of you see that no slur falls on it through any act of yours. It is not, as I have said, the people in general that can influence the formation of character. It is the example of each individual as he comes in contact with others and teaches them by the silent and irresistible force of his life and conduct. Remember, too, my younger friends, that every mean, unworthy action which tends to depreciate your individual character among men and deprive you of their respect, which repels men from the path of rectitude, and so far throws back the reform of character in your country, is a crime, not written indeed in the Criminal Code, but none the less a crime, for it hinders the raising of the standard of morality of the people of your country to that high level which enobles and purifies their best qualities and tends to make them self-respecting and independent. Be on your guard then, I say once more, both at home and abroad to cultivate the natural good qualities that belong to your race. Shew that you value truth, courage and earnestness for good, and a sense of duty, and all that is virtuous, and you will be not merely an honour to your District but a blessing to the land so well and deservedly loved by you.

THE WAY, THE TRUTH, THE LIFE.

I am the Way, the gentle Spepherd pleads,
Alas! how many fail to find the way,
And into new and barren pastures stray,
Not knowing where the safe path ever leads.

I am the Truth, the Word Eternal says,
Who walketh not with me is in the dark.
How many miss the great supernal mark
And waste their lives in error's foolish ways.

I am the Life, who doth not live by me
Is dead, though to the world he seems to live,
Be thou my life, O Saviour, yea, and give
Me life that is for all eternity.

—The Fordham Monthly.

EDUCATIONAL UNREST IN INDIA.

Of the many problems perplexing those who are entrusted with the task of regenerating India perhaps the most important and pressing is the Education Question. Just now thinking men throughout the length and breadth of the land are gauging the extent to which the Indian Universities have fulfilled their mission of raising the intellectual level of the people of India. The recent appointment of the Education Commission marks an attempt on the part of the powers that be to grapple with a problem that has long staggered the educationists of the country. A large amount of evidence has been collected from expert witnesses, most of whom have been men of light and leading in matters educational, and the conflicting character of the views put forth by the witnesses on several important aspects of the problem would appear to indicate that the Commission has no light task set before it in arriving at a sound and satisfactory settlement. Whilst all are awaiting with eager interest the result of the Commissioners' labours it may not be without advantage to examine a few of the glaring defects in the present education of Indian youth.

A veteran Indian educationist has recorded his deliberate opinion that what strikes a European scholar most in Indian students is their great poverty of thought. Hence arises the considerable difficulty which they experience in dilating with ease and originality on any topic that ought to be within the reach of an ordinary intelligence. Whether it be in the class-room or on the public platform, whatever the Indian speaks or writes is filled with tedious repetitions and dull commonplace remarks. On tracing the evil to the source it is evident that the faculty of thoughtful observation is perhaps the least cultivated in an Indian student. Instances could be cited by the score illustrating this great defect in the intellectual outfit of the Indian student. "A most interesting, but hitherto in India almost untrodden path of progress," so runs the message of Bishop Caldwell to the educated youth of Southern India, "opens itself to the educated Native in the study of Nature. In this branch of research Hindus in all

ages have fallen as much behind other nations, as in the study of grammar they have excelled them. The only branch of natural science heretofore studied in India was Astronomy, and that had fallen from its high position and been compelled to do menial service to silly Astrology. To see is not to observe, to learn and pass examinations in the observations of others is not to observe. You are surrounded in the tropics with facilities and incitements to observation which do not exist in Europe. All nature is constantly in a state of excitement librating between excess and defect and constantly calling upon you to observe its changes. The habit of observation will prove of the greatest possible advantage to the Indian student in checking that too ready belief in authority and that fondness for dreamy speculation which are so natural to the natives of the tropics. It may also be expected, if maintained for a sufficient length of time, and by a sufficient number of persons, to contribute to the solution of many questions which now appear insoluble." The difference between the student of a European University and one of an Indian University lies in a nutshell: the former sees and stops to think, the latter merely sees, is content and passes on. Whence follows the result that the European is always of a more or less practical turn of mind and has completely outstripped the Indian in the struggle for intellectual supremacy as well as material prosperity. "Speaking from my experience," says Professor Porter in his Convocation Address delivered to the graduates of the Madras University in 1872, "I believe it is true, looking to the great body of our students, that while there is plenty of industry there is *too little thought*. They are prone to satisfy themselves with words without realising to their own minds an exact image or picture of the thing, and in a complicated group of facts they are too often content with attending to the part separately without studying their relation to each other or the whole. This latter defect is seen in the want of power to separate material things from immaterial, where a brief statement is required of a complicated story. A wise traveller, after visiting the points of interests in a foreign city, seeks some lofty point, tower, or minaret, from which the whole lies before

him, and the student by a mental effort which may not inaptly be likened to the toilsome labour of climbing should seek to get a wide survey of every subject he studies. Labour of this kind is painful and this fact in some degree accounts for its being so little practised." It is no less instructive to follow the experienced Professor in his attempt to apportion the share which the Indian University system has had in bringing about this undesirable result. "There is something in our system," says he, "which tends to encourage this kind of mental indolence. It has the defect of having been formed for an earlier stage of education. Our schools have gradually developed into colleges, and, as was natural enough, the system remained unaltered. The schoolboy was under instruction for six hours a day, and the student to the last day of his course attends his professors for the same number. For all these hours he is listening to instruction and is left without sufficient time for preparation or subsequent reflection. What in fact is the lesson taught by this system? Is it not that the student's chief business is a passive one of receiving, and not the active one of finding? We act as if his brain were an empty hull into which each professor in his turn was to tumble a science. By this system of overteaching we deprive our students of the pleasures of search and leave them none of the spontaneity in the pursuit of their studies which springs from being left to themselves." The same spirit of enquiry, springing from a thirst for knowledge, the lack of which Professor Porter deplored in his day over quarter of a century ago, is still conspicuous by its absence at the present time. A person who had acquired extensive information on almost every subject of importance being questioned as to how he succeeded in laying up such a vast store of knowledge is reported to have replied, 'I have never been ashamed to ask a question.'

Of the remedies to counteract this baneful tendency in Indian education I need point out here only two, namely, a more extensive teaching of the practical sides of the sciences, and extensive travelling. It is now generally recognised that science teaching should be practical, that is to say, the sciences should be taught by the eye and

observation rather than from books and memory. From the psychological point of view there is no more salutary educative influence for the average Indian student than a couple of hours a week of practical science instruction with the aid of simple experiments. It stimulates his sluggish thinking powers and counteracts the excessive culture of that beloved fetish his memory. In one respect the schools in the large Presidency towns are in a more advantageous position than those in the districts, in having museums, parks, and zoological and horticultural gardens to which the students may be periodically taken by their teachers. A look at a lion or tiger, a cactus bush or a weeping-willow tree will convey a far more vivid and enduring impression of them than pages of description in cold print. In regard to the second remedy, it is hardly necessary to expatiate here on the advantages of travel, but it deserves to be pointed out that the importance of travelling as a part of the education of a young man has never been adequately recognised in India. The European scholar avails himself of a fortnight's holiday and traverses half the continent of Europe, while in the case of an Indian student a similar or even longer holiday often serves no better purpose than that of sitting cross-legged in true Eastern fashion and poring over the contents of a few musty manuscripts or a dozen printed volumes, or employing himself in some other sedentary occupation. It is true that the obstacles to travel in the way of the Indian student have hitherto been many and great. The poverty of the average student, the want of easy means of communication, the sultry weather that prevails in several provinces during the greater portion of the year, and last but not least the existence of caste rules, have each operated to make travelling in India a luxury to all except the wealthy few. But as many of these obstacles have already disappeared or are disappearing, it is time for Indian students of means to recognise travelling as an important and essential item in the programme of their education, and by visiting the numerous places of interest famous for their beauties of nature or marvels of art which lie scattered throughout this historic land to enrich their minds with a large amount of useful lore that would otherwise be inaccessible to them.

To pass on to the vexed question of teaching Universities for India, a most serious reproach cast at the present University system is that it encourages 'cram,' and fails to impart the fruits of sound scholarship. Although some have forthwith risen to defend the existing Universities against what they believe to be unmerited censure, still the majority of those who have turned their attention to the important question feel convinced that the present system, even if it has to some extent benefited the Indian people, is after all not so conducive to the progress of sound learning as its originators and promoters believed it to be, and the appointment of the Education Commission itself is traceable to this conviction. It is believed that the remedy for the evil lies in the conversion of Indian Universities from mere examining bodies into teaching Universities. It is beyond the scope of this article to dwell on the essential features of and the principal advantages flowing from the teaching University system, and to consider in what manner an institution carefully nurtured for centuries in a foreign clime can be transplanted to Indian soil. It would be more convenient to examine here into one feature of Indian Universities which, perhaps more than any other, has caused them to be looked upon with so much disfavour, and that is the undue importance attached to examinations as the test of a student's scholarship. That there should be a certain standard whereby to judge of a pupil's proficiency in a particular subject is obvious, and it is also clear and admitted by all that examinations in some shape or other do serve that purpose fairly well. The evil however arises not from adopting examinations to do duty for such a standard, but in investing such examinations, where the knowledge acquired in the course of a whole year or two is summarily tested by means of one or two examination papers, with an importance and weight to which they are clearly not entitled. It will not be readily conceded that those who have passed such examinations have all a fair knowledge of the subjects in which they have been examined, and still less can it be granted that failure to pass it argues a want of competent knowledge. It is to get rid of this element of uncertainty, as far as that is possible, that various examining bodies have safeguarded themselves with special

provisions. For instance, the University of London does not require any particular percentage of marks to be scored by the candidates but leaves it to the discretion of the examiners to ascertain from the general tone of the answers whether the candidate deserves to pass; and the Civil Service Commissioners have imposed the restriction that no allowance whatever shall be made for a 'mere smattering knowledge' of a subject. What the Indian Universities would do well to insist upon is sound discipline and proper training in the Colleges themselves. The strictest punctuality and regularity in attendance should be enforced and the students be required to attend four-fifths of the total number of working days which, in exceptional cases as of severe illness, may be reduced to three-fourths or even two-thirds. Lectures should be delivered by none but professors thoroughly well versed in their subjects and approved of by the University. The students should be compelled to provide themselves with all the necessary books and diligently take down notes of the lectures delivered. Some sort of home duty bearing on the lessons explained in class ought to be prescribed to the students almost every day—a practice which will not merely enable them to grasp thoroughly what has been taught in class, but will also develop habits of self-reliance and afford scope for independent thought. On the completion of a set of four lectures in a subject each student should be subjected to an hour's written examination. In short every effort should be put forth to enable the student to understand fully and to digest thoroughly and assimilate perfectly then and there what he has been taught, and in doing this he ought to have access to a well-stocked consulting and lending library, and, where necessary, a well-appointed laboratory. Such a plan would tend to make the students work systematically throughout their course, and would offer the strongest discouragement to cram. Only those who satisfy the professors in this manner ought to be permitted to appear for the University examinations, and no harm will then result if the University sets, as it should always set, fair and easy papers to them. The function of the University would thus be reduced to the exercise of a stern and watchful control over the efficiency of the instruction

imparted in the Colleges, and would leave mainly to them the work of deciding on the student's competency, which it now arrogates almost entirely to itself. A scheme, like the one sketched above, which shifts the process of testing the student's knowledge from the University examination hall to the College class-room would bestow considerable freedom of action on the Colleges and constitute a distinct step towards the realisation of those benefits which a teaching University is calculated to confer. The compelling of the student to assimilate thoroughly whatever he has learnt, would certainly promote genuine culture. For what is culture? By its fruits we know it. 'Culture is never quantity: it is always quality of knowledge; it is never an extension of ourselves by additions from without; it is always enlargement of ourselves by development from within; it is never something acquired; it is always something possessed; it is never a result of accumulation; it is always a result of growth; that which characterises the man of culture is not the extent of his information but the quality of his mind: it is not the mass of things he knows, but the sanity, the ripeness, the soundness of his nature. A man may have great knowledge and remain uncultivated, a man may have comparatively little knowledge and be genuinely cultivated. There have been famous scholars who have remained crude, unripe, inharmonious in their intellectual life, and there have been men of small scholarship who have found all the fruits of culture. The man of culture is he who has so assimilated what he knows that it is part and parcel of himself. His knowledge has not only enriched specific faculties; it has enriched him; his entire nature has come to ripe and sound maturity.' It would be at once interesting and instructive to ascertain, or at least to attempt to ascertain, how far the Indian Universities have hitherto contributed to the attainment of culture in this its true, its highest sense.

P. Vas, B. A., B. L.

—Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad,—a person most imposing,—in the eyes of some, perhaps, insignificant. The schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full military array.—*Lord Brougham.*

THE ORIGIN AND GROWTH OF KONKANI.

Language is one of the greatest gifts bestowed on man. The expression of his thoughts by means of articulate sounds is perhaps his noblest prerogative, since it forges the bond that holds society together. A language or tongue that is carefully cultivated and enriched as it is handed down through successive generations is, after religion, the most important factor in the civilization of mankind. The particular language that plays this important part in each section of human society is naturally the mother tongue of that particular people, nation or community; and the more that tongue is cultivated and enriched the higher will be the civilization of the speakers of the same.* A people with a neglected or uncultivated vernacular must naturally be in a retrograde state, for intellectual development is impeded and education must necessarily be in a backward state. This seems to apply in a very particular way to the Konkani-speaking communities of Western India. Their once noble language is to-day destitute of a literature worthy of its high character, and is so neglected and despised that all those whose means of education can afford it, substitute a foreign tongue in its stead. Advantageous as a foreign tongue may be, it cannot be denied that it is an artificial and exotic substitute for what ought to be natural and indigenous. We have among us in the speech of the descendants of those who adopted the Portuguese language and customs, an object-lesson of what is likely to occur again to those who follow in their footsteps. In any case the mother-tongue is bound to prevail among the mass of the Konkani-speaking people, and for their sake, as they are our kinsmen, countrymen and co-religionists, it behoves us to promote the cultivation of the language that is ours and is bound to be ours to the end of time. That Konkani has fallen into disrepute is due to our own neglect. But take it on its intrinsic merits, examine its structure and phraseology, and it will disclose a variety of

*The subject has been dealt with more fully in the writer's pamphlet on the *Cultivation of our Vernaculars* published by the Examiner Press, Bombay.

expression and a wealth of verbiage that should place it among the first languages of the world. What it deserves and calls for from us is that it should be restored to its birthright and the inheritance it rightly owns. Or to quote the words of Father Maffei:—"As Konkani in itself is a beautiful language, but is reduced to servitude, it can become or rather can be shown to be a beautiful language, if, taking pity on it, we deliver it from slavery." In it are hidden powers and beauties, which will make our hearts throb with pride and excite the admiration of the world, if we pluck from the brow of this uncrowned queen the dark veil that has so long obscured her fair features through our indifference and neglect and let her reign by virtue of her native beauty and grace.

2. The language which is the subject of my paper is known by the three names "Konkani," "Kana-
 Geographical distrib-
 ution of Konkani.
 rine," and "Gomantak" or "Goan," of which the most commonly used designation is Konkani. Various are the theories explaining the origin of the word Konkani, the most commonly put forward being, that it must be traced to Konkan, the territory between the Western Ghats and the Sea and between Goa and Bombay, which is believed to have been the original seat of the language, but where it is at present spoken only in a few scattered places. The name "Kana-
 rine" is used in some works of foreigners, for instance in the Catechism of the Christian Doctrine published by Fr. Stephens, S. J., in 1632, under the title *Doutrina Christã em lingua Bramana-Kanarim*. The early Portuguese visitors probably confused our language with Kanarese, the other tongue spoken near Goa. The term "Goan" is historically a correct designation, since the first glimpses of real historical facts carry back the Konkani-speaking populations to Goa, and no further. But considered from the present geographical distribution of the language and the uncommonness of the word, as applied in British India, the term is somewhat misleading, and the designation Konkani being more commonly used, though open to the same objection as Goan, would be the most suitable name for our tongue.

3. Goa is, however, both historically and geographically the principal centre of the Konkani language, which is the speech of about 350,000 Christians who constitute the majority of the population of that territory, and about 50,000 Goan Christians who have settled in British territory. The language of the Goans has borrowed largely from the Portuguese, especially religious and social terms, and exhibits varieties according to the districts into which Goa is divided, viz.: Bardez, Ilhas and Salsette, as well as according to the castes into which society is divided, viz.: Bahmons, Chardos, Sudras, Gaudis, etc. The people of Salsette, for instance, speak with much more quickness and in a more singing way than the people of Bardez, whereas the latter use more broad vowels and less nasal sounds than the former. The next important Christian community whose vernacular is Konkani are the Native Christians of Kanara numbering about 100,000. They are divided into castes like the Goans and appear to be the descendants either of the original settlers converted by the Portuguese missionaries or of Christians who fled from Goa in consequence of the invasion of that territory by the Mahrattas, or who left Goa in search of better prospects as cultivators and traders in Kanara, where the native princes are said to have received them with open arms. The Christians of Kanara were a most prosperous class in the eighteenth century, numbering about 60,000 souls, when some 50,000 were carried away captives to Mysore by Tippu Sultan in 1784, of whom only about 10,000 returned after the fall of Seringapatam in 1799. It is very interesting to find at the present day not only Christian descendants of the captive Kanara Christians in Mysore and Coorg, but even their Mussalman descendants near Seringapatam, who speak a mixture of Konkani and Hindustani. The Konkani used by the Bahmon Christians of Kanara is striking by its broad vocalic sounds and the almost entire absence of nasal twangs and sing-song pronunciation. Having been hardly in touch with Portuguese civilization and living amidst a Hindu population for a long period, the Konkani Christians of Kanara have adopted fewer Portuguese words than the Goans into their language, but have borrowed instead a small number of Kanarese words.

4. The Hindus whose speech is Konkani can be divided into two classes, (1) Gomantak Sarasvat or Shenvi Brahmins and sub-castes, and (2) non-Brahmins, numbering about 200,000 and found scattered in Goa, Kanara, Konkani, Bombay and Central India. We shall treat of the sub-divisions of these communities hereafter.

5. There are also about 10,000 Mussalmans in Kanara who speak Konkani viz.; Navayats, the descendants of the Mussalmans who are said to have fled from Cuffa in the eighth century to escape from the persecutions of the fierce governor Hujaz bin Yusuf, and Dhobis and Dhaknis, local converts. They use a large number of Kanarese and Arabic words in their language.

6. Great as are the quasi-dialectic diversities in the Konkani spoken by the various communities enumerated above, yet the language is one. The direct object of language being exchange of ideas, once that purpose is attained by the individuals of these different communities by means of their several varieties, it cannot be denied that these varieties form one species of language. "As the direct object of language is communication," writes Professor Whitney, "the possibility of communication makes the unity of a language."

7. The growth of languages is influenced by two important factors, namely *alterative* forces, which cause dialectic variations in a language, and *conservative* forces, which tend to keep together and preserve a language in its purity. Whatever tends to separate communities tends also to break their language into dialects; on the other hand social and commercial intercourse operates as a unifying force. Want of a common literature lets loose alterative forces to act powerfully in a language, but a common literature is a powerful factor towards preserving a language in its integrity and purity. Now in Konkani both the alterative forces, namely, the breaking up of the Konkani-speaking people and the want of a common literature have long been in operation, but not sufficiently long nor with sufficient force so as to break up the language into distinct dialects. Konkani is therefore still one language. And what is needed for its preservation and amelioration is to bring

into play the two conservative forces, viz., a larger social intercourse between one community and another and between caste and caste, and secondly, to put forth our best endeavours to acquire a common literature of our own in the shape of magazines, journals, translations of foreign works, and original productions in poetry and prose.

8. To proceed to consider the origin, birth and growth of our language, we ask, To what family of languages does Konkani belong? Is it, as some say, a dialect coming from the same source as Kanarese, or a dialect of Marathi, which it resembles in many respects, or had it a growth, independent of Marathi, from the source from which both are derived? There are two ways of classifying languages, one called the *genetical* or *genealogical*, and the other the *morphological*. By means of the former languages are traced to one single ancestor as far as possible, and are grouped in different families where each language is given its proper place in the genealogy of families. This classification is based on resemblance of roots, not necessarily all the roots, but roots of words which are least susceptible of alteration, viz.: (1) words which make up the grammar of the language, and (2) names of objects which are connected with the family and daily life of the common people, for example, father, mother, etc. What is most important to take note of in this connexion is that it is the grammar and not the lexicon that constitutes the essential nature of a language: a mixed lexicon is possible but not a mixed grammar: nay, the whole lexicon of a language may be foreign, yet if it retains its grammar it will always remain essentially the same language. Two-thirds of the vocabulary of English is borrowed directly or indirectly from Latin, yet its grammar being still Anglo-Saxon, it is classed among the Gothic languages and not among the Roman languages, like Portuguese, Spanish, French and Italian. Now according to resemblances of roots both of grammar and commonly-used words, languages are divided into Aryan or Indo-European, Semitic, Hamitic, Scythian, Malayo-Polynesian, and American families. The Aryan family may be divided into Gothic, Keltic, Latin, Greek, Slavonian, Persian and

Sanskritic branches. The Gothic includes North Germanic and Low Germanic, to the latter of which belongs the Anglo-Saxon or English. The Latin branch includes the classic Latin and the modern French, Italian, Spanish and Portuguese. The Sanskritic family includes the classic Sanskrit and Pali, and modern Bengali, Hindi and Hindustani in the North-East, Sindhi and Punjabi in the North-West, and Guzerati in the South-West. Leaving aside the Hamitic, Semitic, Malayo-Polynesian and American, which are of no direct interest to our subject, I may observe only that Kanarese, one of our neighbours, belongs to the Dravidian branch of the Scythian family of languages. Now what place among the genealogy of families shall we give to our Konkani? Let us take a few common words in that language and the corresponding words in Sanskrit, Marathi, Latin, English, and Kanarese:—

KONKANI	MARATHI	SANSKRIT	LATIN	ENGLISH	KANARESE
don	don	dvi	duo	two	yeradu
maĩ	mai	matra	mater	mother	tai
pai	pai	pad	pes	foot	kalu
naum	naum	nam	nomen	name	hesaru
gai	gai	gai	vacca	cow	dāna
has	hañsi	hñasi	(h)anser	goose	bathu
vãir	vãr	vãr	super	over	mele

We find here a striking resemblance between the words on each line in all the languages mentioned except Kanarese. It therefore follows that Konkani belongs to the same family to which Sanskrit, Latin, English and Marathi belong, and not the one to which Kanarese belongs, and that it must be classed among the Aryan family of languages. Again, its resemblance to Marathi is so great, that it is clearly derived from the same family from which Marathi came, viz., Sanskritic. As regards the exact relationship of Konkani with Marathi and its growth in the Sanskritic family we shall say more hereafter.

9. In tracing the resemblance among roots in the Aryan family of languages, it should be noted that they do not resemble in every respect, for example, we have *don* in Konkani, *duo* in Latin, *two* in English, *zwo* in German. This difference in

respect of sounds in words derived from the same root follows a uniform law, which has been called Grimm's law. It is a permutation or rotation of consonants that shift in the following order:— first, the mutes in Konkani, Sanskrit, Latin and Greek correspond to sonants in High German, and to aspirates in Low German and English, e. g., *pai* in Konkani, *pes* in Latin, *vuoz* in High German, and *foot* in English; secondly, the sonants in Konkani, Sanskrit, etc., correspond to aspirates in High German and mutes in English, e. g., *gai* in Konkani, *cow* in English, and, thirdly, aspirates in Konkani, Sanskrit, etc., correspond to mutes in High German and sonants in English, e. g., *has* in Konkani, *goose* in English. The origin of this law is very obscure, one plausible explanation being that it arose out of a differentiation in independent directions of sounds originally indistinctly pronounced. Whatever the true explanation, the fact is very interesting to note in tracing the origin and growth of our language.

10. Under the morphological classification or the classification according to composition of roots, languages are divided into Inflexional, Agglutinative and Monosyllabic. In the Inflexional languages two roots are so joined together that both the roots are coalesced and lose their identity, as in Sanskrit and Latin; in the Agglutinative two roots are so joined together that one remains more or less intact and the other loses its identity, as in Arabic; but in the Monosyllabic languages the roots always remain intact, and the words consist of one single syllable, as in Chinese. All languages must originally have been Monosyllabic; the Agglutinative and Inflexional mark the later stages in the development of languages. The higher the development in the composition of roots towards the completely inflexional stage, the greater is the scope afforded for a variety in the modes of expression. Kanarese with its kindred languages Tamil, Telugu, Malayalam, and Tulu, which are Dravidian tongues, though to a certain extent approaching the Inflexional stage, are still fundamentally Agglutinative, whereas Marathi, Gujerati as well as Konkani are purely Inflexional languages, as are all the branches of the

Indo-European family. Regarded from the point of inflexions, their wealth, complexity, refinement and niceties in Konkani are so remarkable that it must be placed very high among languages of the world, higher even than Latin and other European languages except Greek. We cannot indeed argue that because a language is poor in inflexions, it cannot enable a people to attain to a high degree of civilization, for the Chinese, with their language consisting only of 1,500 words and without inflexions, rose to a level of civilization which Europeans attained only many centuries after them. But it must be conceded that a highly inflexional language as an instrument of speech, is superior to a non-inflexional language. We possess in Konkani a very elastic and fine instrument. Fertile and rich the soil, complex, refined and powerful the machinery, intelligent the cultivators—abundant will be the harvest we can gather if we cultivate our language. "If thou be diligent, thy harvest shall come as a fountain and want shall be far from thee." "Pun tsurk zaun aslear, zāri bāri tujeñ beleñ yeteleñ ani durbālkai tuje laksili veteli." (PROVERBS VI. II.)

(To be continued.)

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

OUR QUEER LANGUAGE.

When the English tongue we speak
 Why is "break" not rhymed with "freak?"
 Will you tell me why it's true
 We say "sew," but likewise "few;"
 And the maker of a verse
 Cannot cap his "horse" with "worse?"
 "Beard" sounds not the same as "heard;"
 "Cord" is different from "word;"
 "Cow" is cow, but "low" is low;
 "Shoe" is never rhymed with "foe."
 Think of "hose" and "dose" and "lose;"
 And of "goose"—and yet of "choose."
 Think of "comb" and "tomb" and "bomb;"
 "Doll" and "role;" and "home" and "some."
 And since "pay" is rhymed with "say,"
 Why not "paid" with "said," I pray?
 We have "blood" and "food" and "good;"
 "Mould" is not pronounced like "could."
 Wherefore "done," but "gone" and "lone?"
 Is there any reason known?
 And, in short, it seems to me
 Sounds and letters disagree.

—Edwin L. Sabin.

THE HISTORY OF THE DIOCESE OF MANGALORE.

APPENDIX B.

THE KARWAR OR SUNKERY MISSION.

25. Old Karwar or Sunkery, three miles east of the modern town of Sunkery and its Vicars. Karwar in North Kanara, was once an important place both as a mission station and a trading post. In 1638 Captain Weddell, as agent of the Sir William Courten's Company, opened a factory there on a plot of ground obtained by grant from the king of Bijapur. In 1653 it became the property of the London East India Company and continued to prosper till the exactions of the Portuguese and the chiefs of Sonda caused it to be closed about thirty years later. The staple of trade was in pepper from Sonda and muslins from the Deccan, both of which commodities were reputed to be the best in Western India. The weaving country was inland at Hubli and other centres where the Company's agents are said to have employed as many as 50,000 weavers. A considerable trade was likewise done in sandalwood, cardamoms, cassia, and a coarse blue cotton cloth called *dungari*. The factory was a fortified structure after the manner of the time, and was capable of approach from the sea, as the Kalinadi river upon which it was built was then navigable for the three miles up to where it was situated. In 1682 it was reopened after having been closed for three years, and business was being conducted on a grander scale than formerly, when two years later an untoward event similar to that which had brought extermination on the factors of Bhatkal twelve years before, well-nigh ruined the newly-opened factory of Karwar. It seems that the crew of one of two small trading vessels lying in the river stole and killed a cow. The Hindus were so enraged at the death of their sacred animal that they mobbed the sailors, who, firing in self-defence, had the misfortune to kill two children of respectable families. All the foreigners were in peril and the factory stood in great danger of being attacked, but the presence of the Company's shipping seems to have overawed the rioters. In the case of the Bhatkal factory it was an English bull-dog

presented to the agent by the captain of an English vessel, that killed a sacred cow. The chief of the Karwar factory afterwards erected a stone monument to mark the grave of his murdered countrymen and inscribed on it the following sentence:—"This is the burial place of John Best, with seventeen other Englishmen, who were sacrificed to the fury of a mad priest and an enraged mob."

The history of the Karwar factory for the next forty years was very chequered, owing principally to the continued opposition of the Portuguese and the chiefs of Sonda and the constant efforts made by the Dutch to ruin the pepper trade controlled by the English. In 1697 the Mahrattas made a hostile raid upon Karwar, as they had already done in 1665 and 1674; and later on, in 1715, Basava Linga, the chief of Sonda from 1695 to 1745, pulled down the old fort of Karwar and built instead the formidable one of Sadashivgarh at Chitakul on the north bank of the Kalinadi, thus converting the factory into "a genteel prison," as some one termed it. Just at the time when it was the best policy of the factors to maintain cordial relations with the Sonda chief, Mr. George Taylor, the factory agent, provoked his enmity and was besieged in the factory for two months during the rainy season. Basava Linga continued so hostile that the Company was forced to close the factory in 1720, though the last of the factors seems not to have left there till five years later. In 1750 it was opened again, but only for two years, for the Portuguese seized the fort of Sadashivgarh in September 1752, and began what proved to be a ten years' war against the chief of Sonda. The agent of the factory was recalled in November, as the Portuguese claimed a monopoly of the Karwar trade and were in a position to maintain their pretension. With the closing of the factory desolation and decay fell upon Karwar. A solitary attempt was made in 1779 to revive its trade, by a company of Germans under the auspices of Emperor Joseph II. of Austria, who settled in the Nandangadem village near Sunkery and spent two years building a factory which was abandoned as a failure four or five years later. In 1862 the present town sprang up from a little fishing village when North Kanara was transferred from the Madras to the Bombay Presidency. From 1867 to 1874

it seemed that Karwar was destined to become one of the most beautiful and flourishing towns in Western India, with its magnificent landlocked harbour, the finest between Bombay and Colombo, the emporium of the trade of the Deccan. The opening of a projected line of railway from Karwar to Hubli was to have effected this, but Portuguese territory, with a terminus at Marmagao, was favoured instead, and building sites for warehouses and dwellings that had been selling in Karwar at exorbitant prices, returned to their original value. It is with Old Karwar, however, that we are concerned, on account of the historical mission of Sunkery, of which it was the seat, the number of distinguished men who were its Vicars, and the connexion it had with this Diocese in times past.

The Discalced Carmelites had already early in the seventeenth century established missions at Tatta, then a famous emporium near the mouth of the Indus, Goa, Surat, Diu and other places in the Mogul Empire and among the Catholic Syrians of Malabar. As many of them were of Italian, German, French, or Spanish nationality and had authority direct from the Propaganda, their rivals and enemies represented that they were in opposition to the Portuguese *Padroado*, and as such should not be tolerated in Portuguese territory. An oath of obedience and loyalty to the Crown of Portugal was therefore demanded of them. This they declined to take as inconsistent with their vocation, and things came to such a pass that the Carmelites who were in Goa and Diu fled under cover of night, to escape seizure and deportation to Portugal, and went to the Vicar Apostolic of the Great Mogul. This prelate sent them as missionaries to various places, one of which was Sunkery, where a mission was founded in 1709. The English factory at that time employed, it is said, about ten thousand hands, but the number of Christians was very small, though comparatively greater than in other places. The English connected with the factory were kindly disposed towards the Carmelites, to whom they granted every facility for communicating by means of their ships with the Propaganda at Rome or the Vicar Apostolic at Bombay or Surat, and, moreover, a plot of ground free from taxes upon which to build a church and house.

26. The founder and first Vicar of the mission and church of Sunkery was Father John Baptist Mary, who was Vicar Provincial of the Discalced Carmelites in India when John V. of Portugal ordered him and his brethren to be seized and sent out of the country in consequence of their refusal to take the oath already mentioned. Having received timely warning he escaped to Sunkery, which was at that time under the Vicar Apostolic of the Great Mogul and not under Goa. A small chapel built of mud and roofed with thatch was the humble edifice where Father John Baptist and his companions began their labours in April 1709. The number of Christians in and about Karwar was not very great, and according to Father Francis Xavier Pescetto, the historian of the mission, they added drunkenness and great apathy in religious matters to the prevailing vices of lying, robbing, cheating and indolence. At the close of 1712 Bishop Maurice of St. Teresa, Vicar Apostolic of the Mogul, fixed his ordinary residence in Sunkery and remained there till the end of 1717. He nominated Father John Baptist as his Vicar General, but soon after, on January 31, 1714, letters were issued from Rome raising him to the higher dignity of Bishop of Lymira, *i. p. i.*, and fifth Vicar Apostolic of Verapoly. It was not till two years later that the Bulls arrived permitting him to be consecrated. Father John Baptist at first refused out of humility to accept them, and only yielded when compelled by obedience. The consecration took place in the little chapel of Sunkery on April 4, 1717. The new Bishop was a member of the respectable Multedi family of Genoa, and was a man of piety, learning, and zeal. During his thirty-four years as Bishop he laboured well and successfully to bring back the Nestorians of his flock to the unity of the Faith. It was under his administration that the mission house and church of Mahé were built by Father Dominic of St. John of the Cross. While at Verapoly he was involved in a dispute over the *Padroado* with Archbishop Antony Pimental, S. J., of Cranganore (1721-52), and Bishop Francis de Vasconcellos, S. J., of Cochin (1721-45). He died at Verapoly on April 6, 1750, in the seventy-sixth year of his age.

Father Innocent of St. Leopold was Vicar of Sunkery from the beginning of April 1717 to the end of September 1720. He had been appointed to labour in the Malabar mission and had stopped at Sunkery on his way thither, when he was detained pending the arrival of more missionaries from Europe or until the return of Father Anastasius of St. Mary, who had shortly before left Sunkery for Europe. Father Innocent was born in Hungary, August 25, 1681, and was a member of the noble family of the Counts of Kollonitz. His brother was Cardinal Archbishop of Vienna from 1734 to 1751. When he went to Malabar in 1720 he was nominated Bishop of Agaton, *i. p. i.*, and Coadjutor to the Vicar Apostolic of the Mogul, but refused the proffered dignity. In 1734 he was again offered the mitre as Coadjutor to Bishop John Baptist of Verapoly and again refused it. Father Innocent was renowned for his charity to the poor, assiduity in the confessional, kindness and generosity to the catechumens, and general holiness of life. He was a general favourite with the Princes of Malabar, who revered him for his many virtues and the prestige of his high nobility. With his own money he founded a house at Mangatta for the study of the Malabar tongue, and enlarged the establishments at Verapoly and Matancheri. A yearly revenue of a hundred florins was assigned by him from Vienna for the maintenance of poor catechumens, which continued to be paid up to the days of Emperor Joseph II. He died at Verapoly on October 31, 1735, and was buried in the church of St. Joseph.

Father Anastasius of St. Mary was an Italian of the Province of Lombardy, and being a man of great ability and prudence in the management of affairs was sent to Rome by Bishop Maurice to transact some business in connexion with the mission. When he returned he was appointed Vicar General, which office he held for the rest of his life along with that of Vicar Provincial conferred on him in Rome. He relieved Father Innocent of St. Leopold of the charge of the church of Sunkery in 1720, where his first care was to replace the poor thatched chapel by a fine stone

church, which was blessed and dedicated to the Blessed Virgin under the title of her Immaculate Conception on September 8, 1722. As Sunkery was the head of an extensive mission a commodious house was built adjoining the church. The materials of both buildings were good but the workmanship and architecture were faulty, in consequence of which they soon began to get out of repair and had eventually to be rebuilt. The expenses were defrayed partly by money contributed by Father Innocent and partly from funds collected by Father Anastasius when in Italy. On March 29, 1724, a certain Nicholas Surin, born of a French father and an Indian mother at Surat, died at Sunkery leaving to the church the sum of Rs. 6,000. The church, however, did not benefit by this pious bequest, for Mr. Taylor, agent of the factory, claimed it under one or other specious pretext. On the 26th of February of the following year Father Anastasius left Sunkery on board the English vessel that bore away the last of the factors to Bombay, carrying with him the sacred vessels of silver and gold belonging to the church. This was to put them in a place of safety, but however that may be they were never restored to Sunkery. Father Anastasius died in Bombay in 1726 after an illness of six months, and was buried in the church of Nossa Senhora de Saude, Cavel.

Father Innocent of the Presentation was first employed in 1724 as assistant to Father Anastasius, and when the latter died succeeded him as Vicar. When the English retired from the factory they left the property granted to them in 1638 to a certain Brahman who was charged to pay the tax to the Royal Exchequer so that their right and title might hold good. The mission property, having been part and parcel of the original grant, was not materially affected by the change. Father Innocent was a native of Cologne in Germany, and was a man of prayer, a good preacher, and a devout client of the Blessed Virgin, in whose honour he instituted a confraternity of the Immaculate Conception in 1733. By means of this confraternity he strove to imbue the people with his own pious spirit, but the practices and exercises of devotion prescribed in the rules were so badly

performed that, to use the words of Father Francis Xavier, 'the people did not seem to have been born for it.' At the end of 1737 he went to Malabar, where nine years later he was consecrated at Verapoly on August 14, 1746, Bishop of Areopolis, *i. p. i.*, and Coadjutor to Bishop John Baptist. From Verapoly he was transferred to Bombay in 1748, being made Vicar Apostolic of the Mogul. Soon after his appointment he visited Surat, as it belonged to his pastoral care, and lived there seven months with the Capuchin Fathers, but the very day he set foot in Bombay, November 1, 1748, he was expelled by the English Governor. He took refuge in Bandora, which with the whole island of Salsette had been wrested from the Portuguese by the Mahrattas thirteen years before, and there he dwelt in the house of a poor Christian till the beginning of 1752. This exile from Bombay and subsequent persecution was the outcome of an unhappy difference with his religious brethren of Bombay, because he held himself to be Superior of the Regulars as well as Vicar Apostolic. He and his successors were deprived of a Government pension in consequence of this unpleasant quarrel. While at Bandora he consecrated, with the permission of the Archbishop of Goa, Father Florence of Jesus Bishop of Areopolis and successor to Bishop John Baptist as Vicar Apostolic of Verapoly, in the church of St. Andrew on April 21, 1751. Bishop Innocent returned to Sunkery on March 23, 1752, having tarried on his way at Goa from January 20th to March 10th. On June 6, 1753, he died in Sunkery and was buried near the high altar of the church. The holiness of his life and the great patience with which he bore his sufferings gave him a reputation of sanctity with Christians and pagans alike. When his remains were exhumed on the occasion of the translation of those of Bishop John Dominic from Sirva to Sunkery in 1776, people carried away earth from his grave, by means of which many sick persons were reported to have been restored to health.

When Father Innocent left Sunkery for Malabar Father Salvador de Sa, a secular priest, was put in charge. He was either an alumnus of the Propaganda or a priest ordained by

IV. Father Innocent of the Presentation, 1725-37.

V. Father Salvador de Sa, 1737-40.

the Vicar Apostolic. That a secular priest was appointed instead of a Carmelite was probably on account of the dearth of religious of the Order able or willing to take up the work. The dissensions between the Vicar Apostolic and the missionaries may have also influenced the appointment. In the Parish Registers from June 1, 1720, he is signed as missionary; in 1738 he appears as Vicar, and from February 24, 1738 to January 6, 1740 as Parish Priest. During his administration the members of the confraternity founded by Father Innocent gave a great deal of trouble and scandal, so that there was great need of reform. No further particulars are known of this priest.

Towards the close of the year 1739 Father John Dominic of St. Clare arrived in Verapoly and was directed by the Bombay Vicar Apostolic to take charge of the Sunkery mission, whither he proceeded at the beginning of the year 1740, without visiting Bombay and becoming involved in the dissensions prevailing there. He was born in Turin in Piedmont, Italy, and was a member of the distinguished Chiavassa family. As a missionary he was in repute for his learning, piety, patience, and fearlessness, and not a little of his efficiency was due to his mastery of Konkani. When the Raja of Sonda was at war with the Portuguese, who had occupied in the autumn of 1752 the two districts of Canacona and Sinvissar and the fort of Sadashivgarh, Father John Dominic was kept a close prisoner in his house for more than two years by the Raja's officers, in the supposition that he was a Portuguese and an abettor of his countrymen. Sentries were posted at the doors of the church and the house to prevent any communication from within or without, so that no conference could be held between priest and people save secretly and by night. The chief meanwhile had the goodness to intimate to the missionary that backshish would materially mitigate the strictness of his custody, but Sunkery was a poor mission and could not purchase even liberty. Finally Father John Dominic hit upon a plan that effected his freedom. He began to make preparations in view of his guards as if about to set out on a long journey, and when questioned as to his intention declared that

he was going to make known to the Raja in person the persecution he had been suffering for the last two years and to demand justice from him. This little show of determination was enough for the chief, who feared the justice of the Raja. The sentries were withdrawn and the chief strove by mild words to turn away the wrath of the Father. Freed from this annoyance, our missionary pursued the even tenor of his way till September 1757, when letters were received from Rome, bearing date of February 15th of the preceding year, appointing him Bishop of Assuria, *i. p. i.*, and Vicar Apostolic of the Grand Mogul, a dignity that Father Innocent of the Presentation had often predicted as in store for him. He was consecrated on November 20th of the same year at Verapoly by Bishop Florence of Jesus, the Vicar Apostolic of Malabar. Not being allowed to go to Bombay, Bishop John Dominic sent for Fathers Lazarus of St. Joseph and Father Manuel of Nazareth, two Tertiary Carmelites of the Convent of Chimbél, Goa, to assist him in the work of the mission. As he had no more Carmelites at his disposal he invited two secular priests to share in his labours. In 1759 when the wicked Marquis of Pombal, Prime Minister of Portugal, expelled all the Jesuits from the Portuguese dominions, their two flourishing missions of Sinvissar and Ankola were left without pastors. To minister to their spiritual needs Bishop John Dominic sent Father Lazarus of St. Joseph and Father Ignatius Rebello to the abandoned missions. This brought him into collision with the Archbishop of Goa, who maintained that by so doing he violated his territorial jurisdiction. Remonstrances with the Archbishop proving of no avail, the Bishop contended that he acted within the rights originally conferred on the Vicars Apostolic of the Mogul.

In February 1758 Bishop John Dominic set out from Sunkery on an apostolic tour through Canara to administer the sacrament of Confirmation to the Christians there who had been for years practically abandoned by the Goanese authorities. Having obtained the necessary sanction from Archbishop de Taveira he traversed the country on foot, until the approach of the monsoon about the end of May warned him to return to Sunkery. At the

beginning of the following year he completed his visitation, having administered Confirmation to as many as 15,000 Christians and done an immensity of good. In 1761, acceding to the request of the missionaries, he visited Bombay, which had been without a Bishop for thirteen years, but was soon expelled by the Governor at the instance of an English Councillor. Not long after, when there was a change in the personnel of the Bombay Government, he visited it again and was so fortunate as to obtain from Government a large portion of the old factory property at Sunkery. In addition to this he acquired by purchase from Babu Shenoi, the procurator of the factory, a piece of land on the eastern side of the church. His next care was to rebuild both church and house, for that built by Father Anastasius in 1721 had become ruinous beyond repair. He availed himself of the permission he had obtained from the Bombay Government to utilise the stones of the abandoned factory. The new church was built on the same site as the old and was designed to accommodate six hundred persons. The first stone was laid on December 15, 1761, and the work was successfully completed in a very short time, as the stones from the factory were already trimmed and close at hand.

The Portuguese restored the fort of Sadashivgarh in 1762 to the Raja of Sonda, whose territory was annexed in the following year by Haider Ali. Immediately afterwards the whole country was overrun by the Pindaris, robber gangs that committed every outrage and excess. The Bishop sent the church plate and the sacred vestments to the island of Anjediva for safety. To put an end to this state of things Haider Ali sent a Mussalman captain with a strong force of men in 1764, who spread terror all through the country by hanging without trial or inquiry Christians and heathens alike. In this extremity over six hundred persons without distinction of religion ran to the Bishop for protection and took refuge for a month in the church. When the Mussalman heard that they were sheltered by the Bishop he became furious and threatened to cut off his head immediately with his own hand. The Bishop upon hearing this, rejecting the counsel of those who urged him to save himself by a timely flight, went straight to

the Mussalman to plead with him to use discretion in meting out punishment. When he arrived in the presence-chamber the Mussalman, to the astonishment of all, rose and received him with every mark of respect and veneration, and was so won over that he appointed a guard to protect his person and property from all harm. From that time forward the Bishop was looked upon as the common father of both Christian and heathen. He became so popular that the English, Dutch, French, Portuguese, and even the Jews of Surat, put their purses at his disposal for the aid of his mission. This prosperous state of affairs continued till 1770, when a Mahratta chief named Dullapu, thinking that the Bishop was master of untold wealth since he had built a church and house and had added some gardens of cocoanuts to the mission property, came to Sunkery to extort money from him. The Bishop having received timely notice withdrew to the island of Anjediva to be under the protection of the Portuguese. Dullapu tried to capture the fort of Sadashivgarh but was repulsed with heavy loss by Haider Ali's forces. He then carried fire and sword through the whole District for two months, robbing and plundering in every direction. On April 11, 1771, the Bishop appointed the Prior of the Goa Convent his Vicar General for Sunkery, and Father Angelinus of St. Joseph Vicar General for the Bombay Vicariate, and set out on foot accompanied by Father Mendez, parish priest of Anjediva, for South Canara, where he died of jaundice at Sirva, January 25, 1772. By order of his successor, Bishop Charles of St. Conrad, his remains were translated to Sunkery in 1776.

Father Lazarus of St. Joseph remained in Sunkery up to the end of the year 1768, when he returned to his convent in Goa, where he died at a very advanced age in 1801. Upon his retirement Bishop John Dominic called Father Peter Mascarenhas, a Tertiary Carmelite, from Goa and made him Vicar. The Prior of the Goa Convent who was made Vicar General was called later on, for the Bishop did not wish to leave the mission in the charge of a native priest alone. Father Mascarenhas returned to Goa at the beginning of 1772. During his incumbency, contrary to the

VII. Father Peter Mascarenhas, 1769-72.

usual custom, he wrote the Parish Registers in Portuguese instead of Latin.

Father Paul Cajetan da Costa, a native of Goa and an upright, prudent and zealous missionary, was appointed by Bishop John Dominic to succeed Father Mascarenhas. During his administration Father Clement of the Annunciation, a Carmelite of Bombay, arrived in Sunkery as a Visitor commissioned by Father Angelinus of St. Joseph, Vicar General of Bombay, and took away the money and effects left by the late Bishop. In 1774 Father Gregory of the Presentation, who had just arrived from Europe, was posted to Sunkery as Assistant Vicar. It was under his care that the remains of Bishop John Dominic, which emitted a fragrant odour when exhumed, were translated from Sirva to Mangalore and thence to Anjediva and Sunkery, where they were interred with great solemnity. Father da Costa returned to Goa in April 1777, where he was elected Prior of the Convent, and died full of years in 1800.

Father Gregory of the Presentation, a Piedmontese Carmelite, succeeded Father da Costa. He found things in a very unsatisfactory state, for during years the Christians of Sunkery had been going from bad to worse and setting themselves in opposition to their Vicars. Father Gregory laboured hard to bring them to better dispositions, but with little success. The temporal interests of the church prospered better in his hands. Among other improvements he enclosed the church property with a wall, which was the occasion of a quarrel with the Patel of the place, which led to his recall to Bombay in 1780 by Father Clement, the Vicar General, as Bishop Charles of St. Conrad was absent at the time in Malabar. He was sent to Delhi, where he died in November 1807.

Father Philip of All Saints, a native of Malta and a member of the Roman Province of the Carmelite Order, was appointed Vicar of Sunkery on September 18, 1779, reached the mission in February 1780, and was put in charge on September 17th following. He committed the fatal mistake of associating with himself for the

management of affairs a committee of Budvonts (adjutants or councillors), who caused him endless trouble. The improvements set on foot by his predecessor were suspended for want of money or for other reasons. Certain palm gardens which Bishop John Dominic had planted and set apart for the maintenance of the missionaries, and which he forbade his successors under pains and penalties to sell, were sold by Father Philip because they were too distant or too difficult to look after. As Father Philip was a good man we may reasonably suppose that he complied with all due formalities in thus disposing of this church property. Although he was a clever, well-educated man his want of prudence and gravity led ignorant and malicious people to take advantage of him and despise him. When he strove to check them and keep them in their places they combined against him to drive him from the mission. A serious charge against his moral character was made by them but never proved, and when they strove to expel him by force he was equal to the emergency and put them to flight. Beaten in this they appealed to Father Clement, the Vicar General of Bombay, who without making any inquiry to justify or condemn him, removed him on April 23, 1783, and authorised Father Paul Cajetan da Costa, Prior of the Goa Convent, to appoint his successor. This so affected Father Philip that his mind gave way and he lapsed into idiocy. The Italian Fathers of the Congregation of St. Vincent de Paul, Goa, compassionately received him, and when partly restored to his faculties sent him in a Portuguese ship to Europe, but he died on the voyage and thus closed a sad chapter in the history of the Sunkery mission.

By virtue of a decree dated May 5, 1783, Father da Costa received authorisation from Father Clement to appoint Father Sebastian Fernandes, an old Goanese priest, Vicar of Sunkery. The new Vicar took charge in June of the same year, and soon proved himself ill-fitted both on account of his age and disposition for the post assigned to him. Towards the Carmelites he was not well affected, and though under the jurisdiction of the Vicar Apostolic of Bombay, he never communicated with him but

with the Archbishop of Goa. About the beginning of the year 1784 rumours reached Sunkery that Tippu Sultan was about to seize the Christians and make them Mahomedans. The Christians of Sunkery thereupon urged Father Fernandes to send all the movable mission property to the island of Anjediva for safety, as many of the Canara missionaries had already done and were still doing. They quoted to him the example of Bishop John Dominic in 1762, but Father Sebastian's simple faith was above all precautions of worldly wisdom. "If any evil were in store," said he, "the Blessed Virgin would surely have revealed it to me." His confidence on this point was rudely shaken when Tippu's edict arrived in Karwar in the month of March, for he fled in haste to Anjediva with his own furniture and a box of silver plate and some of the Parish Registers. Thereupon Father Lawrence Manuel Mendes, a native of Anjediva, already mentioned as secretary and chaplain to Bishop John Dominic when he paid his last visit to South Canara, immediately sent a large boat to Sunkery to bring away all the movable property. When the party arrived the furniture was found partly broken and partly carried away by Hindus and Mahomedans who had burst into the house as soon as Father Sebastian had left. A few books, some of the sacred vestments, and a few other things were saved, which Father Mendes preserved in his house, with the silver church plate, until the restoration of the mission. Father Sebastian died in his Chimbél Convent at Goa in 1790.

During the period of the Captivity of Seringapatam Father Mendes, at the express desire of Father Sebastian, visited the mission occasionally and administered the sacraments to the few Christians who so providentially escaped. Father Gaspar Melchior Dias da Cruz, a native of Goa and Parish Priest of Sinvissar, who resided in Canacona, paid two visits to Sunkery, heard confessions, baptised some children, and blessed some marriages. He received jurisdiction for this from the Archbishop of Goa, who ordered Father Mendes to deliver over to him the Parish Registers. In 1789 it seemed that better times were about to dawn, for Tippu Sultan wrote to the Archbishop

and the Governor of Goa to send priests to Canara, promising to rebuild all the churches destroyed by his orders. Nothing, however, came of these fair promises. In the following year the Portuguese opened hostilities against Tippu, and on January 31, 1791, the fort of Sadashivgarh fell into their hands. Peace was then made and the fort was restored to Tippu after six months. For the next eight years a reign of terror was established in the District by one Engi Naik, of the Combarpaik caste and native of the Ankola Taluk, who collected a great number of Pagans, Mahomedans, and degenerate Christians and carried on a system of freebooting which the feeble garrisons kept by Tippu in Sadashivgarh and Ankola were unable to check. These marauders burned houses, tortured and robbed the people of their money, and committed the worst excesses. Towards the end of this unhappy period Father Cajetan Xavier Gomes, who was sent to Ankola by the Archbishop of Goa, visited Sunkery twice, said Mass in the house of a Christian and baptised some children. In 1800, when the long night of persecution was past, he came openly among the people and blessed their houses during the Paschal time.

(To be continued.)

YOU AND TO-DAY.

With every rising sun
Think of your life as just begun.
The past has shrived, and buried deep
All yesterdays: there let them sleep,
Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with but to-day:
Woo it and teach it to obey
Your will and wish. Since time began,
To-day has been the friend of man;
But in his blindness and his sorrow
He looks to yesterday and to-morrow.

You and to-day! A soul sublime,
And the great pregnant hour of time,
With God Himself to bind the twain.
Go forth! I say—attain, attain!

Ella Wheeler Wilcox, in "The Century Magazine."

THE MANGALORE MAGAZINE.

MANGALORE, JUNE, 1902.

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.

ON the last day of May a memorial was unveiled in the Principal's Office of the late Father Maffei, who presided over this College for so many years as Principal and Rector. This is the third memorial that has been erected in the College of late years to Fathers who spent themselves in labour for the welfare of the people of Mangalore. The first was a marble mural tablet to Father Ryan in the College church, set up to perpetuate his memory by his old pupils and friends; the second was another marble tablet set up in the College vestibule in memory of Father Mutti, who collected the funds and superintended the building of the College. This latter memorial was erected at the sole expense of Mr. Martin Pais. The memorial to Father Maffei is a portrait in oil, a tribute of affection and esteem to one who laboured so long and well not only for the good of the College, but also for the people of South Canara by his scholarly works on Konkany, and his laborious research in compiling the first complete history of the District. So much has been done and done well. There now remains one whose name is a household word in Mangalore, and still to whom no visible memorial has been

erected. Father Joseph Willy, the first Rector and Principal of the College, certainly deserves to be honoured in some fitting way, and it seems that the time is come when the early students of the College, who are now in positions of comparative wealth and affluence, should come forward to express their gratitude to their great benefactor. It seems to us that an appropriate memorial would be a cenotaph of the same style as the monument erected to the memory of Father Ryan. There is space for it in the College church opposite Father Ryan's monument, and it can be erected at the same cost, namely, about Rs. 350.

* * * *

Elsewhere in our columns will be found a very welcome letter from Father Sergeant, which we hope is only the first of a number of communications from him. It will be noticed that he inquires for the students who frequented the College during the first years of its existence. How is it that we have heard so little of them since they have tacked on a number of the letters of the alphabet to their names? We have a special interest in them just now, when their *Alma Mater* calls upon them to manifest themselves before her. Another interesting bit of reading matter is Father Sewell's account of his all-too-brief visit to the West Coast last Christmas. We have to reserve the continuation of his narrative till our Michaelmas issue, when also we shall try to find space for an account of a trip over the same ground from the pen of Father Vincent Mary, a Discalced Carmelite, in his *Viaggio all' Indie Orientali*, published in Rome in 1672.

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

College Chronicle.

March 28th, Good Friday.—Between 9 and 10 o'clock at night there was a heavy shower of rain (.52 in.) accompanied by thunder and lightning. This is the first rain this year in Mangalore, the last having fallen on December 11th, when .06 of an inch fell at the College, while .23 was registered for the town.

March 31st, Easter Monday.—The cups and medals won by the students of the various schools in the Inter-School Gymkhana competition were distributed at 5.30 P. M. in the Government College by Mr. D. D. Murdoch, President of the Gymkhana Committee.

The amount of rain registered as having fallen in Mangalore during the twelve months ending to-day was 113.91 inches, which is 10.03 inches below the average. The rainfall in Calicut and Mercara registered during the same time was 118 and 117.30 inches respectively.

April 7th, Monday.—The Very Rev. E. Fracchetti, S. J., V. G., Superior of the Mission, left Mangalore by British India Steamer for Bombay *en route* for Europe. Father Perini left about the same time by Shepherd Steamer for Mormugão to join Fr. Corti in Belgaum in giving a retreat to the soldiers.

April 26th, Saturday.—The Rev. S. Zanetti, S. J., Vicar of Calicut, who arrived lately in Mangalore, paid a visit to the College in the afternoon.

May 12th, Monday.—The Shepherd S. S. *Sabarmati* arrived in the roads in the forenoon with Father Perini on board returning from Belgaum. All efforts to take off the passengers proving ineffectual, the steamer remained in the roads till the following day, when she steamed up to Malpe, where some of the passengers, Father Perini of the number, were landed in the afternoon with great difficulty. The rest succeeded in landing on Wednesday afternoon. The agitation of the bar that prevented the landing was attributed to a cyclone that swept over the Arabian Sea. However that may be, the passengers were reduced to straits for want of provisions during those two or

three days when they were rocked in the cradle of the deep in sight of land.

May 14th, Wednesday.—Classes for the Lower Secondary Department were reopened to-day. The same order of time followed last year was adopted this year, holding schools from half-past eight to half-past twelve, with a break of twenty minutes in the middle.

May 18th, Whitsunday.—The Rev. P. Rego, S. J., who had been a guest in the College for some months, left by British India Steamer for Cannanore this morning. He narrowly escaped a serious accident when disembarking at Cannanore, for with the rolling of the vessel the boat was caught under the ladder and came near being swamped. Those who go down to Malabar in ships these times will heartily rejoice when the railway that is now building up the coast is completed.

May 26th, Monday.—This morning, shortly after four o'clock, there was a storm that lasted for an hour. Nearly two inches of rain fell at the College, while the town water-gauge registered nearly two inches and a half.

May 28th, Wednesday.—The Novena in preparation for the Feast of the Sacred Heart began to-day, and concurrently with it a novena to St. Francis Xavier to obtain the cessation and extermination of the Bubonic Plague, which effected an entrance into Mangalore about the beginning of the month.

May 31st, Saturday.—This morning at 8 o'clock a portrait in oil of the Rev. Father Maffei, late Rector and Principal of the College, was unveiled in the Principal's Office by Rev. Father Rector. This day was chosen for the ceremony on account of its being the third anniversary of his death at Nellikunja, Kasaragode Taluk, and the Principal's Office was considered to be the most fitting place to hang the portrait, as it was there that the deceased Father did his best work for the College. Old students need, however, to be informed that since the beginning of the present year the office has been in the large room formerly used as a billiard room by the members of the Mangalore Catholic Library, the billiard table having been moved down to the Catholic Union Club Hall, Humpankatta, last January. The

portrait is in a gilt frame 4 ft. by 5 ft. 3 inches and is from the brush of an artist in Goa. The likeness is fairly good, but as it was limned from a photograph of Father Maffei taken many years ago, the steel-gray beard that became him so well does not appear in it. The money to defray the expenses of this memorial to the deceased Father was subscribed mainly on the occasion of the month's mind three years ago. When it was exhausted a balance of some Rs. 40 remained to be paid, which was generously subscribed by Messrs. J. F. D., J. E. S., A. P. P., and Joachim L. Saldanha. The other subscribers of Rs. 10 were the Rev. M. S. F. Vas, of Jaffna Diocese, Ceylon, and Mr. J. G. Saldanha. Smaller sums were contributed by the following:— Messrs. Joseph Gonsalves and clerk, P. C. Lobo, Martin Saldanha, N. D'Souza, J. F. Fernandes, Joachim Pais and brother, J. D. Fernandez, A. E. B. Venkata Rao, P. D'Souza, J. A. Brito, R. C. Lobo, J. B. Abreo, B. F. Lobo, A. J. D'Souza, L. F. Coelho, P. V. Noronha, Casimir S. F. Correa, M. Minezes, Elias Fernandes, etc., etc.

June 2nd, Monday.—The High School and College classes were resumed to-day with the usual *Lectio Brevis*.

June 6th, Friday.—Feast of the Sacred Heart of Jesus. Father Basil Rosario, S. J., celebrated the Mass at 7 o'clock and preached the sermon. At 11 o'clock the Blessed Sacrament was solemnly exposed and the various classes and sodalities took turn about for half an hour's adoration till 4 o'clock, when Solemn Benediction was given by His Lordship the Bishop, assisted by Rev. Father Rector and Father Cavaliere as deacon and sub-deacon. Father Minister was Assistant Priest.

June 8th, Sunday.—There was a very heavy downpour of rain in the afternoon which prevented the Votive Procession to Kankanady. This is the third year in succession that the rain has interfered with this procession.

—The Easter issue of *The Mangalore Magazine* is a very good number. We believe that this Magazine is one of the best of its kind in South India. It includes articles on various topics, chiefly those that relate to the West Coast and show evidence of research and comparative study.—*The Educational Review*, Madras, April.

Personal Paragraphs.

DR. Edward J. C. Pereira, an old student of this College (1885-87) and subsequently of St. Joseph's College, Bangalore, and the Medical College, Madras, is in medical charge of the R. I. M. S. *Minto* and is now at Port Blair, Andaman Islands. Until recently he was medical officer of the R. I. M. S. *Canning*.

Constantine Francis Noronha, another old student who has been for many years in the Army and Navy Stores, Bombay, was married on May 3rd, in Codialbail Chapel, to Miss Marie Josephine Rebello, daughter of Mr. and Mrs. J. J. Rebello.

On Wednesday, April 30th, there was a double wedding in Milagres Church, when Gregory J. Saldanha was married to Miss Clara Jane Brito, daughter of Mrs. B. A. Brito, and Francis John Tellis, of the Madras Railway Audit Department, to Miss Mary Saldanha, sister of the bridegroom just mentioned. The nuptial ceremony was performed by the Rev. Antony Goveas, Vicar of Milagres, assisted by Rev. Father Rector of the College and the V. Rev. J. Abreo, late Vicar of Vara, Buntwal. Father Corti preached the sermon.

We are sorry to have to record the death at Beltangady on Trinity Sunday, May 25th, of Mr. A. M. Elder, of Kalasa, Mysore, a man dear to all the country round and an especially good friend to this Magazine. Only a day or two previously he visited the College with his friend Mr. Yule, and it was a very sudden shock to all his friends in Mangalore when a wire from Beltangady brought the sad news that he had died at Beltangady of sunstroke. He left Mangalore at 4 o'clock on Sunday morning and rode on his bicycle to Punjalkatta, twenty-one miles distant. There he became overpowered by the heat, as it was a very warm day, and was brought in a country cart to Beltangady for medical assistance. On the way he became unconscious and continued so until he passed away at about half-past six o'clock. He was interred the following morning by the Rev. A. J. D'Souza and Mr. Yule.

Many of our old students will be glad to peruse the subjoined letter lately received from Father Sergeant, who arrived in Mangalore on January 28,

1880, in company with our present Bishop and Fathers Ryan, Lazzarini, and Zerbinati. Father Sergeant is at present in St. Ignatius College, Malta, which belongs to the English Province of the Society of Jesus:—

DEAR MR. EDITOR,—If all the articles I had intended to write for the Magazine had been written, they would have filled up at least three issues. So I wrote lately to His Lordship, who in his very gracious answer told me that even a short letter would give pleasure. His Lordship put it much more flatteringly than that, and the burden of gratitude to him for all his former kindness to me, as first of all his fellow-labourer and then as his subject during his Rectorate, has forced me to put pen to paper at last.

Ever since I left Mangalore in 1886 it has been a true saying that a letter from there made me happier for a week. But no one ever knew what an amount of pleasure I received when the first number of the Magazine reached me. Thanks to good Br. Doneda, I have received every number since. If I were asked to pronounce my opinion of any number in particular I would say as the *Irish Monthly* says of the position of the Magazine itself compared to other school magazines, "It is one of the very best;" of the latest number I would say it is the very best. It might have been better had it contained an article by Mr. Palmer, who has ever from the very first beginning of the College been a staunch friend and support. I am not going to preach panegyrics or there would be no end of writing. Scores of names of Hindu and of Catholic gentlemen rise up before me.

To go to the first or one of the very earliest numbers of the Magazine. It was stated by Father Denis Fernandes that we began a school magazine or journal when he was in the F. A. Class, but it was short-lived. On reading that I was inclined to rush into print at once to correct a mistake reflecting disparagingly but unintentionally, of course, on one of the cleverest F. A. Classes, or classes of any other grade, that I have ever seen or heard of anywhere. I waited for some one else to take up the cudgels but I waited in vain. Why did not the learned Editor of the next F. A. Class journal, the present District Judge of Thana, open his judicial mouth? Then some of the distinguished members of the Bombay Kanara Association might have put in a word for their friends. The articles written during two whole years would fill several Magazines and would still be read with interest. I think a certain "Costu" Gonsalves, as we used to call him, got possession of a number of them, but I may be wrong. Mr. John Fernandes might have taken up 'the case' on behalf of his schoolmates. Our second journal was in full swing for several years and when I left it was flourishing.

Thinking and writing of those times brings to my mind a fair number of extremely clever Hindu F. A.'s, who changed the F into B and later on into M, with all sorts of additions ringing the changes through the letters of the alphabet. What has become of them? It would give additional interest, if such were required, to the Magazine to hear from them. But after my poor example it is hardly fair for me to preach. But, dear Mr. Editor, put me down as a 'lamentable example' who has seen the error of his ways and has received conversion.

May I hope that the writer of the History of the Mangalore Mission will give some account of the beginnings of the College? Or could Fr. C. Gonsalves be induced to use his facile pen to paint a picture of those first struggles? To me they would read of happy days:—

Oh never, let your blessings cease—
Bygones! Bygones! come again!

To the present generation they would read like a fairy tale or the history of a mythological age.

In my next letter I will send you a copy of the address which my Hindu scholars gave me. I treasure it for the sake of those whose names are appended to it. Perhaps when they see their names in the Magazine they will renew their interest in their Alma Mater and all its successful doings.

J. SERGEANT, S. J.

(Fifth Class 1880, Matric. 1881, F. A. 1881-1886.)

P. S. I was grieved to hear of the death of Mr. S. F. Brito. May I offer my condolence to his family and friends?

On Trinity Sunday, May 25th, the Most Reverend Brice Meuleman, S. J., was consecrated Archbishop of Calcutta in the Cathedral at Murgihatta in the "City of Palaces." The consecrating Prelate was the Right Reverend G. Pelkmans, Bishop of Lahore, assisted by the Right Reverend F. Pozzi, Bishop of Krishnagar, and the Right Reverend F. R. V. de Castro, Bishop of Mylapore. The new Archbishop was born in Ghent, Belgium, March 1, 1862. In 1886 he came to India, and laboured successively as Professor of Philosophy in the College of St. Francis Xavier, Calcutta, and Professor of Theology in St. Mary's Seminary, Kurseong. He succeeded the Very Reverend Father J. Banckaert, S. J., as Superior General of the Bengal Mission of the Society of Jesus, and is now installed as successor to the Most Reverend Paul Goethals, S. J., in the Archbishopric of Calcutta.
Ad Multos Annos!

On the West Coast.

BY FATHER SEWELL, S. J.,
IN "OUR ALMA MATER."

I think it will not be without interest to your readers if I venture to place on paper for their benefit my impressions of a most interesting journey which I made during the Christmas vacation along the Western Coast from Calicut to Marmagoa.

TRICHINOPOLY TO CALICUT.

On the night of the 28th November 1901, I left for Erode by the night mail, and next morning's dawn found me transferred bag and baggage to the Madras Railway and speeding along to Podanur, which I reached soon after 7.30 A. M. Crossing the platform and leaving the Madras train to proceed on its way to Mettupalayam and Ooty, I took my place in the Calicut train, and soon after leaving Podanur, found the country rapidly changing its face from the dry and arid plain scenery of Coimbatore to the rich and luxuriant verdure of the Western Ghats. To the south of the line, as we reached the foot of the Ghaut, was a river which serpented for miles, now receding to several hundred yards and again almost cutting away the Railway embankment. To the north lay the Ghats coming down in round sloping ridges like the graceful folds of a silk train, spread out and separated by irregular triangular patches of paddy land which looked like the modern successors of former glaciers. With the sudden change of scene came too a change of actors in the great drama of life. The Tamil races had given place to Teahs, Moplahs, Nairs and Malayali Brahmins with their *kudumis* tied in front, with their sleek well-to-do faces, clean linen and smart jewelry.

Reaching Calicut a little after 1 P. M., I soon found myself in an old town with narrow streets and low houses. The public gardens are in an open part of the town and form a large corner cut off from the maidan in front of the cutchery and other public buildings. The whole presented a very gay and lively scene in the evening. Here in the garden, promenading on the walks or sitting in groups on the grass, all in earnest talk, book in hand, stowing away the latest tips for the approaching University Examination or conning over in subdued tones the points that required fixing in memory's cells, asking questions or anxiously listening to the answers, were the candidates of the year. On the open common was a large and busy crowd of boys of all ages, colours and costumes, some at football, others at cricket, the less ambitious at some kind of rounders, but all in excitement and engaged in healthy exercise that did one good to look at.

CALICUT TO CANNANORE.

Next day I left by train for Badagara, where a small, open, light, four-wheeled carriage with canvas covering supported by iron stanchions and canvas curtains all round but rolled up, the whole drawn by two weedy-looking but active ponies, awaited me and conveyed me a distance of 17 miles in 2½ hours to Tellicherry. The road, like all roads on this coast, was made of laterite and lay through a very undulating country, in view almost all the way of the sea. The ponies went full gallop down the hills and as far up the opposite rise as they could, and then walking the remainder of the way up, broke into a trot as soon as they reached the level of the ridge. On our way we passed through the very pretty little French settlement of Mahe. A striking feature of the country are the wide and deep nullahs for carrying off the rain-water and indicative of very heavy and abundant monsoons. At 6½ P. M. we turned into the church compound of Tellicherry, with its neat, clean-looking, old-fashioned church built on an oval green washed on three sides by the sea. To the right of the church, nestling among the rocks and looking almost as if resting on the bosom of the ocean, was the neat little two-storied house where the Vicar lives. Next morning, Advent Sunday, I said the early Mass and preached to a very mixed congregation who sat in groups, Europeans and Eurasians in the nave, Konkannies, Malayalis, Carmelite nuns and their schools each in their own quarter of the church. After Mass I left for Cannanore, where I arrived long before noon.

CANNANORE TO HOSDRUG.

There is nothing on the West Coast forces itself on the attention of a traveller in Southern India more than the scrupulous cleanliness of everything he sees, and Cannanore is no exception. It is a quiet, neat, fresh-looking place, with its carefully tended gardens round each house and its grassy lawns and open sea.

On the 3rd of December I left Cannanore after breakfast for the back-water, five miles distant, on my way to Mangalore. At 1 P. M. I embarked. The arrangement and the boat both deserve notice. The terms for conveying me with my baggage to Hosdrug having been arranged, the contractor solemnly paid me 8 annas as earnest money for the fulfilment of his contract and then demanded Rs. 3 in part payment of the fare. Rs. 2½ more were to be paid at Hosdrug with an extra 8 as. if we reached by 7 A. M., so that the total cost, as we did reach Hosdrug before 7 A. M., was Rs. 5½. The boat next claims notice. Imagine a large trough 30 feet long, 3½ feet deep and 6 or 7 feet wide amidships, rounded off to a prow at each end. Five thwart at intervals, fastened at the gunwale on each side, bound the whole together,

and through a hole in the centre of one a solitary mast with a lateen sail was let into a socket in the bottom of the boat, which was flat-bottomed and did not draw more than one or two feet of water. A pent roof built over the boat, with the eaves hanging over the sides, reached from a few feet of one end to within a few feet of the other. There is thus no possibility of standing upright, and one has to sit on an easy chair or lie down and, when moving, to crawl, the entrance and exit requiring a considerable amount of reflection and muscular power. The wind was not propitious, so the movement over the water was effected by two boys in the front, who alternately rowed when the water was deep, or got out and towed when the water was shallow. A third boatman in the stern alternately poled and steered, without losing sight during the afternoon of a large pot of rice that was simmering on a wood fire at his feet. I must bear testimony to the industry and work of these boatmen. With the exception of at most a quarter of an hour at sundown for food, they never stopped working from the time we started at 1 P. M. till next morning, when we drew up at the landing place at Hosdrug at 6½ A. M. Nor was it their limbs alone that were in exercise; their tongues never ceased wagging either, even when they were eating. All night long they kept up a fire of song, chatter and chaff, and were as fresh at Hosdrug as when they started. They were Moplabs and their mode of eating was free of all prejudice. In an earthen pot some rice with a little salt was prepared, and when sufficiently cooled, was placed between the boys as they worked at their oars, with a large ladle made of half a cocoanut shell and a bamboo handle. Now one dipped the ladle into the pot and took out some rice, blew on it, and shovelled its contents into his mouth. He then handed the ladle to his companion, who did as he had done and again returned the ladle for a repetition of the performance. Thus, turn and turn about, they soon transferred the contents of the earthen pot to their ultimate destination without once stopping in the work of rowing.

HOSDRUG TO MANGALORE.

On quitting the boat at Hosdrug, I found the College bullock coach and a country cart for the luggage awaiting me. I then left for Kasargode, 19 miles distant, which I reached at 2 P. M. Mr. Castelino, the Tahsildar, received me and was most attentive and kind in supplying me with milk, eggs and other necessaries of life. At 4 P. M. Father Rebello, the parish priest, who had walked over ten miles from his headquarters to meet me, arrived and arranged for and gave me a capital dinner. Early next morning I said Mass, and at 6 A. M. left for Manjeshwar, after thanking my kind hosts and

bidding farewell. As I was starting, who should put his head out of a passing cart but my friend Mr. T. T. Logan, the Inspector of Schools, whom it was a pleasure to meet again. At 10 A. M. Father Salvador Vas welcomed and gave me breakfast at the little church of Manjeshwar, and then I continued in the Bishop's bullock-bandy, which had met me at Kasargode and was very comfortable, to Ullal, just opposite to Mangalore. A boat conveyed me thence across a grand estuary to Bolar, a quarter of Mangalore town. Mrs. Lobo gave me, on landing, a welcome cup of tea and a bullock coach which soon took me up to the College. I cannot, however, in justice omit some attempt at a description of the scenery through which I passed and which is certainly the prettiest that I have seen in India. Similar in many respects to that between Calicut and Cannanore, but more picturesque, the whole country is a series of undulating uplands and valleys, with the blue outline of the distant Ghauts on the right and the sea on the left. The road runs, for the most part, along the tops of ridges, now curling round a gorge filled with areca-nut palms peeping out amid forest trees, now opening out into terraces of rice fields, or running through an extensive rumnah, or again, past healthy-looking tobacco crops, or presenting to view that rich and varied vegetation so characteristic of West Coast landscapes and so agreeable to the eye. At intervals, a distant back-water would come in view, indicative of an approaching river to cross, which is often found to be a clear stream with a sandy or stony bottom, winding between high-wooded banks with steep sloping sides giving pretty scenic studies and suggestive of trout or salmon but more likely of mahseer. In fact, as my friend Mr. Logan remarked to me, it was like being in another hemisphere, it was so different from all my previous experiences of India. The process of crossing the rivers, rather alarming in its first sensations, is so admirably simple as to merit description. The bandy is driven into the river and the bullocks unyoked. Two small dugouts are then brought alongside the bandy and two stout poles are passed, the one under the back and the other under the front part of the bandy, and made to rest on the canoes, which are then pushed off and poled across, while the bullocks swim. Mr. Castelino's peon accompanied me, and rendered the greatest service by his silent presence on these occasions, for the sight of his belt had a powerful effect in making the ferrymen tractable and pleasant.

ST. ALOYSIUS' COLLEGE.

But I must return to the College, where I received a hearty welcome from all. After supper a good night's rest brought me to the morning of Friday, December 6th, in a state of mind and body

fitted to investigate and enjoy the novelties of Mangalore life. And first the magnificent College of St. Aloysius claims our attention. Situated on the highest eminence of Mangalore, this noble pile, some 600 ft. in length and two stories high, is a prominent object from the sea. At the northern end is the College Hall, in the centre a large and handsome portico, and at the southern end, the College Church. Upstairs are the rooms of the Fathers and downstairs the classes, Offices, Library, Reading Room, Parlour, &c. In front of and detached from the College Hall is a new building, the lower story of which is open and forms the gymnasium, and above it are the College classrooms. In front of the College are terraces cut out of the laterite and forming tennis courts and grounds for cricket practice. Passing under the handsome portico and entering, you find yourself in a large and spacious hall, on the walls of which are tablets commemorative of Founders and Benefactors. A broad and handsome flight of stairs, dividing into two lateral flights, takes you to the upper story where is a handsome room corresponding to the entrance hall below, and passing through it you find yourself in second large, cheerful, airy room, venetianed on three sides, the floor of which is over the portico. Both these form public rooms and are suitably furnished. The Hall on the north is a handsome room with a double row of pillars dividing it into a nave and two aisles, capable of seating 800 persons. A permanent stage at the east end serves for a theatre or platform as occasion may require. On the south, and forming the southern wing, stands the beautiful church of the College. It is in the style of the Roman Basilicas,—square, solid pillars, rounded arches and a flat ceiling with a gallery running all round the church. The High Altar stands back in a recess and the sanctuary is approached by a flight of seven steps, on the highest of which is the communion rail, the altar being raised three steps again above the floor of the sanctuary. The pillars divide the church into a nave and two aisles, and at the end of each aisle is an altar, that on the south being dedicated to St. Joseph and that on the north to Our Lady, while the High Altar is dedicated to St. Louis Gonzaga, the Patron of the College. The church is a work of art to which it is difficult to do justice. It is a mass of colour in admirable taste from floor to ceiling. The pillars are painted to resemble coloured marbles, but the walls are a series of frescoes representing scenes in the life of Our Lord, while the ceiling is devoted to the life of the patron saint, and between the arches, the spaces are filled in chiefly with the Saints and Blesseds of the Society of Jesus. I have never seen any mural decoration that pleased me more. The floor is paved

with tiles, and the sanctuary with the same but more elaborate in design, while over the central arch is the inscription in large letters—

SÆCULO . XIX . LABENTE
 J . CHRISTI . MUNDI . SOSPITATORIS
 LÆSO . HONORI . SARCIENDO . DONISQ . IMPETRANDIS
 ÆDES . ALOYS . PATR . JUVENT
 AURO . ET . PICTURA . ORNATA

The effect on entering this beautiful church is solemnizing. One's senses are hushed in awe and one's heart insensibly raised in prayer. One feels instinctively it is the House of God, the dwelling place of the Most High; and as one raises one's eyes, a beautiful life-size statue of the Sacred Heart on an elevated pedestal at the foot of the steps of the sanctuary and against the last pillar on the left, with the sanctuary lamp telling of Divine Presence on the altar, completes the charm.

On the 8th December, the Feast of the Immaculate Conception, I preached to the boys during Holy Mass, and the next day was Prize Day. There was a large and influential gathering in the great Hall. After the Report had been read, I offered a few congratulatory remarks in my character of Chairman, and then Sheridan's drama, *Pizarro*, was very well acted by the collegians. The scenery—the work of the artist who has adorned the church—was very fine indeed, the last scene being one of the most effective pieces I have met with on an amateur stage. The singing of the choir was excellent and reflected great credit on their training. Next morning several native gentlemen of the place and two native ladies (the mothers of some of our Trichinopoly boys) called on me. All spoke English and were very pleasant, shewing a refinement of manner that was very striking.

KANKANADY AND FR. MULLER.

I had not been long in Mangalore before Fr. Muller carried me off to see his very interesting establishment at Kankanady. In the Dispensary were a number of clerks engaged in making up orders and preparing medicines. A very large business is done, for applications pour in, not merely from every part of India, but of the world—from England, the continents of Europe and America, &c. From the Dispensary I went to the Homœopathic Hospital, with its two wards, one for men and the other for women, separated by a very prettily decorated chapel with sliding panels in each wall, which enable the sick to assist at Mass from their beds. At some distance, situated on the brow of a ridge and at its extremity, so that there is fresh air and a fine view on three sides, stands another hospital, on the same plan as the other, but for lepers. There are beds for 12 men and 12 women, and when I was there all were occupied by persons

afflicted with this terrible scourge. Below the hospital ridge is a fairly large garden belonging to the hospital. In another part of the grounds is the house of the Brothers who nurse the sick, and separated from this, one for nursing Sisters is to be built. At present there are only one or two, one the widow of a medical man, a trained nurse and sister to three of the Brothers. The Brothers are a semi-religious order or congregation living under rule and vows. They are dressed in ordinary clothes, having no particular garb, and are 8 in number. They have all property of their own, which is placed in a common fund, but they cannot use it for their own purposes. Two of them are studying medicine in the Grant Medical College, Bombay, and are expected at the end of the year to help and in time replace Fr. Muller in charge of the sick. All the nursing of the men-patients is done by these devoted young men, and of the women by the Sisters. When there was an outbreak of cholera, they cheerfully undertook to receive and nurse any cases sent to the hospital, and by their care saved several lives. I dined with Fr. Muller and his Brothers and was greatly edified by the simplicity and modesty of their manners and conversation.

THE CARMELITE CONVENT AND JEPPU.

Just opposite to Kankanady Hospital is the convent of the Carmelite nuns, who are enclosed. I saw their church, which is a beautiful building. Not far from Kankanady is Jeppu, a place alive with interesting works. First ranks the Diocesan Seminary conducted by the Fathers of the Society, where the secular clergy, a large and well-organised body, now some 45 in number, are educated and trained for the priesthood, and close by is the Seminary for Syrian priests of the Third Order of Carmelites. They live apart under a superior of their own, but attend the studies and courses of the Diocesan Seminary. There is a large and handsome Church which, with its two towers, is an imposing building and can be seen from far. At a short distance from the Seminary is the orphanage for boys, where the lads are trained to some useful trade, such as blacksmith's work, carpentry, shoemaking, &c., and at the end of the grounds is the Hospital for Incurables, served by the Sisters of St. Vincent de Paul, who support themselves by the work of their hands. It is touching to see the tender care with which they minister to the wants of so many aged and afflicted human beings who, without the gentle solicitude of these pious religious, would be friendless and wretched indeed.

ST. ANN'S CONVENT.

In another part of Mangalore, by the kindness of the Bishop, I visited the Convent of St. Ann and

its school for girls maintained by the Third Order of Carmelites. There were about 280 girls, with classes from the Infant to Matriculation. Cleanliness and order are as remarkable here as in all convent schools. The drawing was, I thought, the best I had ever seen; the recitation was very good, and the drill and calisthenics admirable. English was the language of all; and all, I found to my surprise, including the nuns, are natives of Mangalore. The Convent Church is very nice indeed.

THE CATHEDRAL.

The Cathedral of Mangalore has yet to be built, and I do not doubt that when it comes it will be, like the other churches, worthy of the piety and liberality of the eminently Christian and Catholic population of this most interesting town with its clean and neat houses and picturesque surroundings. The building which now serves for a Cathedral is a relic of past ages and humbler days.

KULLOOR.

It is not, however, Mangalore and its monuments of piety alone that claim the interest of the traveller. At a short distance, is the delightful suburban retreat of Fr. Muller, called Kulloor. Situated on a slight eminence stands the church of Kulloor. And close by, overlooking a broad reach of the river, stands Fr. Muller's villa, which cannot go without notice. It is a square pent-roof building with the roof supported by pillars but no walls. The space between the pillars can be closed by shutters, but, when inhabited, these are removed so that the air circulates freely everywhere. It is like a tent without the *kannats* or flies. A portion can be partitioned off so as to form a dressing room, and there is hard by a bathing shed with four rooms each supplied with water from a common cistern in the centre. I spent a most agreeable afternoon there enjoying the breeze and view.

KORDEL.

One very interesting visit which I paid while at Mangalore was to Kordel, a place about four miles distant. It has all the interest of a ruin, and is yet the exact opposite of a ruin—a work begun and left unfinished. It is a church half built, situated in the midst of somewhat extensive grounds most artistically laid out, with a presbytery which is the only building at present in a state of completion. Its history is that a certain French priest named Alexander Dubois with some private means found his way into Mangalore somewhere about the middle of the last century and obtained permission from the Vicar Apostolic of that day to settle there and work for souls. A man of ardent piety, great zeal, and austere life, he was held a saint by the people

of Mangalore, who, even to this day, visit his tomb and place candles there, and it is affirmed many have obtained favours through his intercession. After a time he resolved to sink his fortune in a handsome church for the benefit of the people of the parish of Kordel. Having laid the foundation and raised the walls to a certain height he fell ill, and feeling that his days on earth were numbered, made over his property to Father Ladislaus, a Third Order Carmelite, with the charge of completing the church. Father Ladislaus seems to have been a man of somewhat eccentric character, though a zealous and good priest. He conceived the notion that it would be better to finish the grounds first, and that then his successor, if his funds ran short, would certainly be able to obtain what would be needful for the completion of the church. Accordingly he laid out the grounds at considerable cost and in great taste, and finished the presbytery. He then went to America to raise funds for the church but was unsuccessful, and dying soon after his return, the church is now as he left it, and it is very doubtful if it will ever be completed. I must now attempt a description. About four miles out of Mangalore on a raising ground, our carriage pulled up in front of a handsome gateway. Passing through it we found ourselves—Father Moore and I—on a broad gravel walk leading up an incline to a life-size statue of St. Michael over a handsome masonry arch, with gravel walks leading to the right and left. The presbytery, a neat two-storied little house, is situated a little lower and to the left of St. Michael's arch. Taking one of the paths to the left we found ourselves in an orchard surrounded by walls about three feet high, and making our way through the overgrowing weeds we came upon a handsome building, pillared and roofed, that might have served for a school, but on entering we found it was a somewhat palatial stable. Coming out and following the winding path which passed through several orchards, we came upon a neat little grotto that had evidently been a shrine dedicated to Our Lady, but is now neglected and overgrown. Ascending the hill once more and passing round a shoulder, we found ourselves close to a fair-sized cistern, in the centre of which was another little chapel. Attracted next by a life-size crucifix, we made for it, scrambling over walls and wading through bushes and weeds, till we reached the spot we were making for, and were rewarded by a very pretty view from where we were standing near the crucifix, placed on the brow of the hill overlooking the parish of Kordel. Turning back we walked along the ridge to the half-built church. The walls of the sanctuary are apparently complete, awaiting only a roof, but from there they were more and more incomplete, till, as we reached the entrance

door, they were scarcely more than eight or ten feet above the ground. The building is cruciform, and in the place where the High Altar should be, is the tomb of Fr. Alexander Dubois, a very humble, plain, four-sided structure in the laterite of the country, with an iron railing surrounding it, on the spikes of which were several wax tapers. • The walls and pillars are very massive, and the grass outside is strewn with *débris* of blocks of laterite, some already put together into arches which were destined to complete what would have been a handsome building of the Basilica style. Perhaps not the least striking instance in those grounds of the irony of fate is a belfry containing two large and fine-toned bells. Leaving the church and passing through St. Michael's arch we next visited the grounds to the right of the entrance gate. Here the visitor will find a somewhat large pillared shrine with an inscription, and an altar and a statue of our Lady of Mercy. This was erected by a pious French family who ask, on a marble slab, the prayers of passers by. Close to this lies buried Father Ladislaus. While one's imagination roams over these grounds and calls up a romantic picture of what this property would have been had it been completed and maintained, one turns away with saddened thoughts at the deplorable waste of money that would have furnished the neighbourhood with a suitable place of worship had it been rightly laid out.

THE MANGALOREANS.

A word about the people amongst whom I passed so pleasant a fortnight, before I leave this picturesque country and its manly sons and gentle daughters. I had two or three opportunities of seeing the Mangaloreans assembled in church and at public meetings, and I should not be just if I failed to say how much I was struck with their pleasing manners and bright intelligent looks. I had the pleasure of hearing them sing on several occasions, and it was a pleasure, for it was musical and correct, and their voices agreeable and cultivated. I heard a comic song too sung in English by a Mangalorean, and it was admirably rendered. Nor were they wanting in instrumental music, for I heard some classical music played in very creditable style by Mangaloreans, the instruments being four violins, with a piano accompaniment. I could say much more of this most interesting town and its inhabitants, but space forbids; for on the 26th December I was reluctantly obliged to take advantage of the "Indravati," one of the Shepherd line plying between Mangalore and Bombay, to bid farewell to my kind hosts and embark for Marmagao.

(To be continued.)

Varia.

AN Italian romance written by a Jesuit, with India as its theatre, and the sanguinary drama of the mutiny as its subject, deserves the attention of English readers. It made its first appearance as a *feuilleton* of the *Civiltà Cattolica*, in which it ran through successive numbers from October 16, 1897, to March 3, 1900. It professes on its title-page to deal with the history, creeds, and customs of India, and every page shows how thoroughly saturated the author is with the most complete knowledge of his subject. Few Englishmen, indeed are so well acquainted with the characteristics of Anglo-Indian, no less than native society, as is this stranger in their great Asiatic dependency.

He tells us in his preface that his volume is not so much a novel in the ordinary sense, as a history of the Sepoy rising, scrupulously faithful to official records, but dramatised in a story of the lives of imaginary personages. This fictitious narrative, however, he has invested with purely romantic interest both by the invention of an admirable plot, and by the life and animation with which the characters are sketched and the dialogue written.

"From the narrative of the Sepoy War, the author [he tells us] has taken occasion to describe India, its manners, beliefs, and systems of philosophy, all of which he, as a missionary in those distant regions, has either seen with his own eyes, or learned from the most authentic sources."

Illustrations of Indian architecture and costume help the compatriots of the writer to realise some of the aspects of what must be to them a strange and new world.—"*The Tablet*" on Father Bartoli's "*Nel Paese dei Bramini*."

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In the annual report of the Society of Protestant Missions in Batavia the following gratifying remarks are made regarding the progress of the Catholic Church in India:—"It cannot be denied that Rome makes in India disquieting progress. United into a powerful phalanx the Catholics advance further and further, and add victory to victory. As the Roman Church makes no difference between Church and Mission, so she also knows how to adapt herself to all. She especially concentrates her chief attention on the education of youth. Everywhere, but especially in the more important towns and centres, she has her thoroughly equipped schools—

schools which in more than one regard should be called excellent, which are esteemed by all the world, and to which numerous Protestants entrust their children. The Sisters in particular understand well how to guide the girls confided to their care with such admirable tact, that it would be difficult to find even one of their former pupils who would not speak of them with the greatest sympathy. The zeal and devotion with which Roman priests give themselves to their calling, especially also in visiting the sick in hospitals and prisons, deserves full and unstinted praise."

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In the *Life of Sir William Wilson Hunter, K. C. S. I.*, by Francis Henry Skrine, F. S. S., lately published by Messrs. Longmans and Co., there is a remarkable tribute to the Catholic Church from the pen of the compiler of the *Imperial Gazetteer of India*. Writing to Miss Murray, whom he afterwards married, he says:—

"I never could become a Roman Catholic, but I wonder more people do not become so. It is the consistent Church in which, by the labours of pious and talented men for ages, the reasonableness of its religious system has been made most clear and patent to all. If we grant its premises, we get over all the inconsistencies of Protestantism; and those premises contain a maxim which removes these difficulties by placing them beyond the reach of reason and within the province of faith. The Protestant is distracted with doubts because he goes abroad and sees for himself; the Catholic has no doubts because he lingers quietly within his cloister and believes what he is bid. The truth is that reason is not a sufficiently fine instrument for dealing with God's thoughts. It is like a good telescope which, when used for not very distant objects acts wonderfully, but, when you apply it to remote islands, you see things more distinctly no doubt than with the naked eye but all discoloured and distorted, a rim of confusing colours round the scene and men like trees walking. So is reason a wonderful power, but how uncertain a sound does it give upon God's great work, compared with an instrument God Himself has given us—Faith!"

* * * *

"Medieval" is a word that is often applied in a rather withering way to Catholics by controversialists who, however, do not always agree in the spelling of the name. Ought it to be written with the diphthong, "mediæval"? As a matter of fact, it most frequently is so written; and, the other day,

The Westminster Gazette, in reviewing a book published by Mr. Murray, complained of the "medieval" form employed in its pages as an Americanism. That, however, was only another instance of a too easy taunt. America prefers and generally uses the diphthong, and, in the case of the very book under review, the American edition spells the word "mediæval" and the English edition altered it to "medieval." This was quite according to Skeat, who drops the diphthong in *coeval* and *primeval* as well as *medieval*. There can be no appeal to Dr. Johnson, for his dictionary does not contain the word. All modern Oxford is, however, with Professor Skeat.

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A certain famous paper, familiarly called "The Thunderer," has been asking its readers why the word *rime* is commonly mis-spelt "rhyme." The error dates back to the 16th century, and as one might easily guess, if one did not know, was due to a confusion between "rime" and "rhythm." "Rhyme," however, is probably as firmly rooted in the language as the equally incorrect 'posthumous,' and a more really interesting question which the word suggests is the value of rhyme in poetry. The opinions of poets themselves on the matter are amusingly diverse. Max Muller mentions that when he asked Tennyson this question he was told that the use of rhyme was "to serve as an aid to the memory," but we have always suspected that Tennyson was not quite so courteously serious as the German savant supposed. Yet Milton, in his preface to "Paradise Lost" inveighs against "Rime" as "no necessary adjunct or true ornament of poem or good verse, but the invention of a barbarous age to set off wretched matter and lame metre." This from the author of *L'Allegro*, *Il Penseroso*, and many mighty sonnets! Keats objected to what he calls in a telling phrase "the pouncing rhymes" of Dryden, and wrote a sonnet, commencing, "If by dull rhymes our English must be chained," in which he resolves that if the muse must go in chains these shall at least be forged into things of beauty, and "she will be bound with garlands of her own." Lord Byron was, perhaps, of all poets the most enthusiastic champion of rhyme. In this respect he goes even further than the Dr. Johnson of his admiration. "Blank verse," says he in one of his letters, "unless in the drama, no one except Milton ever wrote who could rhyme. . . . I am not persuaded that the 'Paradise Lost' would not have been more nobly conveyed to posterity, not, perhaps, in heroic couplets—although even they could sustain the subject if well balanced—but in the stanza of Spenser or of Tasso, or in the *terza rima* of Dante."

When the gods of an art are thus at variance, what are their humble worshippers to think? Probably the judgment on the matter which the plain man will most readily assent to and understand is the famous one of Butler's, that

Rhyme the rudder is of verses
By which, like ships, they steer their courses.

There is a little-known but very subtle and wise saying of the late M. Hyppolyte Taine that may be mentioned in this connection. "It is a strange thing," he observes, "that two similar sounds at the ends of two lines of equal length can console the greatest sorrows." All who have a real taste for poetry are aware of the truth in this apparently cynical remark.

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In the *Australasian Schoolmaster* Mr. Card's article on the "Teaching of Juniors" is suggestive. Speaking of *spelling* as a school subject, he says—"I have prepared a system of my own which is partly 'Phonetic,' partly 'Look and Say,' and partly 'Comparative.' To render systematic spelling effective the dictation exercises should also be systematic. For instance, such a sentence as 'This knave had the knack of knocking the knees and knuckles of his knights with the knob of his sceptre' will go a long way to drive home the silent 'k's' after they have been taught. A rhyme like—

Although a gnat may gnaw a gnome
He'd gnash his teeth against a gnarl

would be scorned by an upper schoolmaster, but I find it groups difficult words in a manner wonderfully acceptable to young children. It is well to give a boy a good opinion of his own spelling. It is wonderful how he will try to live up to the reputation he is given. Half-an-hour a week can well be given to a 'spelling-bee.'"

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The number of wild animals destroyed in this Presidency [Madras] during 1900-01 was 1,015, or 41 more than the previous year. Of tigers killed there were 105, or 16 less than in the previous year. As usual, Ganjam and Vizagapatam contributed the largest number, the figures being 209 and 257 respectively. The rewards disbursed during the year amount to Rs. 20,761, against Rs. 19,548 in the previous year. The loss of human life caused by wild animals was as high as 206. It was heaviest in Vizagapatam, where 71 persons were killed. The number of cattle killed was 15,197, the heaviest mortality being in South Canara (4,628)—*The Madras Mail*, April 24.

The Character of a Happy Life.

[Sir Henry Wotton (1568-1639), the author of the following verses that have won a permanent place in English literature, was famed less as a poet than as a diplomatist and man of the world in the "spacious days" of Elizabeth and James I. He it was who left us his idea of the duties of an ambassador in his well-known definition, 'An honest man sent to *lie* abroad for the good of his country.' The punctuation of the third stanza is given variously. Here that of Ward's *English Poets* is followed].

How happy is he born and taught
 That serveth not another's will;
 Whose armour is his honest thought,
 And simple truth his utmost skill;
 Whose passions not his masters are;
 Whose soul is still prepared for death,
 Untied unto the world by care
 Of public fame or private breath;
 Who envies none that chance doth raise,
 Nor vice; who never understood
 How deepest wounds are given by praise;
 Nor rules of state, but rules of good;
 Who hath his life from rumours freed;
 Whose conscience is his strong retreat;
 Whose state can neither flatterers feed,
 Nor ruin make oppressors great;
 Who God doth late and early pray
 More of his grace than gifts to lend;
 And entertains the harmless day
 With a religious book or friend.
 This man is freed from servile bands
 Of hope to rise or fear to fall:
 Lord of himself, though not of lands,
 And, having nothing, yet hath all.

—During the month we have received the *Mangalore Magazine* after its long journey from India. It is always a pleasure to read through the pages of this Magazine, partly because of its interesting surroundings, but especially on account of the scholarship displayed in its contents. Thus we see that even in far-off India the fruits of education are being reaped and its benefits perceived. Probably the article affording the most interesting reading to us in the present issue is the "History of the Mangalore Diocese," showing how the Church, in spite of great adversity, within and without its fold, has increased and extended itself far and wide throughout the land.—*The Xavier*, New York, Easter 1902.



OBITUARY.

SISTER ANNE (Rodriguez), a religious of the Third Order of Mount Carmel, died at the Convent of the Sacred Heart, Kankanady, Mangalore, on the eve of the feast of the Sacred Heart, Thursday, June 5th. Sister Anne was member of a respectable family of Derebail, Mangalore, and was one of the first native nuns admitted into the Kankanady Convent about twenty-five years ago. The funeral took place on the morning of the feast of the Sacred Heart, when the deceased Sister was laid to rest in the little cemetery attached to the Convent.

PAUL REBELLO, son of Mr. Manuel Rebello, died of pneumonia on March 6th, at his residence in Bolar, in the twenty-seventh year of his age. Having studied Book-keeping and Commercial Correspondence in the Upper Secondary Classes, he left school in 1893 and was engaged as a clerk in the local branch of the firm of Messrs. Peirce, Leslie and Co.

SALVADOR JOHN ANTONY D'SA, son of Mr. Joachim Joseph D'Sa, Falmir, Mangalore, died in Bombay of heart disease on June 12th, in the thirty-fifth year of his age. It was only a few months ago that his marriage was chronicled in the pages of this Magazine. Our readers will remember that on Thursday, November 28th, he was married in the Cathedral here to Miss Deusdedit Souza, of Karwar.

R. I. P.

Leaves have their time to fall,
 And flowers to wither at the North-wind's breath,
 And stars to set;—but all,
 Thou hast all seasons for thine own, O Death!

Mrs. Hemans.