THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. VIII. NO. 2 MANGALORE, 1933 *Edited by M. Coelho, S. J.*

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Undevicesimo saeculo vertente a Crucifixione Domini N. J. C. Sapphica Ode

(Dialogus Romae habitus saeculo I p. C. paganum inter et Christianum militem)

Ambo communem stationem habebant
Milites: cum unus: "Patriis Diis laus!"
Clamitat fervens; statim et alter: "Uni
Gloria Christo!"

"Christiane, auris tua perditur vox,
Golgothae in jugo tuus occiditque
Christus, et virtus rutilat vetusta
Romulidarum.

Sanguinem fusum videas arenis,
Corpora aspectes lacerata poenis
Christianorum, fidei cruenta
Funera cernas."

"Falleris, vanas alis, O amice,
Spes. Cadet Romae valida et potestas,
Caesarum et splendor cadet, et peribunt
Numina falsa.

Martyrum sanguis parietque semen
Christianorum, numero carentes
Et Crucis tuti populi sub umbra
Usque quiescent.

Turbines inter licet et dolores
Christus aeternos peraget triumphos,
Donec in terris erit unum ovile
Pastor et unus."

"Christe Rex, salve!" Crucis in triumpho
Saeculari vox resonet per auras:
"Cordibus praesis hominum aevum in omne,
Cuncto et in orbe!"

P. Z.

Jamalabad

BY W. MASCARENHAS, M. A.

ABOUT three miles from Beltangady is an isolated mountain, which forms the terminus of a spur from Kudremukh. It is 1,788 ft. high and is composed almost entirely of solid rock. The fact that Tippu made it his capital after the siege of Mangalore invests it with considerable interest. Of its history before Tippu's time we know practically nothing, except that Narasinga Raya, an early king of the Tuluwa Dynasty, had built a citadel near its foot and a small town close by, both named after himself Narasinga-angady(1), a name which has been shortened into Gaddai.

After the siege of Mangalore, Tippu returning in triumph *via* Coorg and Bul(2) encamped near Beltangady. Observing the colossal rock rising sheer out of the ground he was immediately struck with the possibility of converting it into a magnificent fortress. He sent two *Hirkaras* to survey the site and on their favourable report decided to build a fort on the summit(3).

Immediately on his return to Seringapatam, money was transmitted and the construction of the fort taken in hand. Besides, a town was also built at the foot and about 5,000 people from along the coast were compelled to leave their homes and inhabit the new town(4), named Jamalabad after Tippu's mother Jamal Bee. The fort of Mangalore was then destroyed as being too accessible to Europeans, for Tippu had probably learned from the nine months' siege Colonel Campbell's handful of men had withstood against his 100,000 that a small force of Europeans had the advantage over him when entrenched on the sea-shore. Thus the seat of power came to Jamalabad. The new town was made the residence of an *Asof* who governed the province of Canara. In the fortress was placed a *Killedar* or Commandant with a garrison of 400 men(5). Within a few years the town seems to have attained considerable importance. In support of this we have the fact that in his Commercial Regulations dated 2nd April 1794, Tippu had placed his factory at Muscat in charge of the *Asof* of Jamalabad(6). Also, of the 6,000 *utls*(7) of sulphur ordered to be annually sent from Muscat, 800 were to be delivered to the *Asof* of Jamalabad for the manufacture of gunpowder(8). The town was also a convenient stage on the journey from Mangalore to Seringapatam. Several French officers who had arrived in 1798 to help Tippu stayed at Jamalabad. In a letter dated 11th May 1798, the *Asof* of Jamalabad was ordered to furnish all necessaries to these Frenchmen(9).

Of the town nothing now remains except the foundations of some houses. It was situated on the eastern side and protected by a surrounding wall, portions of which still exist. The first object which claims the visitor's attention is this wall, which is about a mile from the base of the rock. Four huge gates gave access to the town. They were the Pattna Gate(10) facing Seringapatam, the Codial Gate facing

(1) Buchanan, A Journey from Madras through Mysore, Malabar and Canara, III, p. 69.

(2) Kirmani, The History of the Reign of Tippu Sultan, p. 13.

(3) Buchanan, O. C., III, p. 69.

(4) Arbuthnot, Life of Sir Thomas Munro, p. 59.

(5) Buchanan, O. C., III, p. 68.

(6) Kirkpatrick, Select letters of Tippoo Sultan, Appendix, p. XXXVIII.

(7) Probably equivalent to a maund.

(8) Kirkpatrick, O. C., Appendix, p. XXXVIII.

(9) Salmond, A Review of the Origin, Progress and Result of the Decisive War with the late Tippoo Sultan in Mysore, Appendix (A) No. 16.

(10) Pattna is short for Seringapatam.

Codial or Mangalore; the Delhi Gate and the Watchman's Gate. Only the ruins of the first-mentioned may now be seen. The gate as it exists now consists of a rectangular enclosure flanked on either side with monolithic granite pillars. Across the top are other huge granite slabs. On either side of this gate are two circular bastions. The wall which is at least four feet thick proceeds from these two bastions in opposite directions. Among the ruins within this wall are the remains of the barracks and of a mosque with a graveyard.

The first part of the ascent is made from the side connecting with Kudremukh. For about 500 ft. one's progress is up a narrow pathway skirting the side of the rock. Next, a series of steps lead to what was formerly a gateway, the sculptured pillars of which are still to be seen lying on the ground. A wall about the rock at this place forms a barrier at all points where escalading is practicable. The steps continue and a little higher is a third wall with a circular bastion in which is mounted a huge gun pointing eastwards. Other guns, dismounted and shattered, are strewn about the place. Another object which claims attention at this stage is a dungeon which was probably either a powder magazine or a prison. This first series of steps, more than a thousand in number, brings us to about two-thirds of the height of the mountain.

The last stage of the ascent is the steepest. This would have been impossible but for the steps cut sheer on the precipitous side of the mountain. There are 365 of these and they are protected all the way up on the outer side by a wall. In spite of this, the greatest caution has to be exercised while on these steps, especially when descending, for water is always oozing from the rock and trickling down the sloping steps, many of which are moss-covered. A single false step would send one rolling down hundreds of feet. On the side of the mountain along these steps a number of holes are drilled into the living rock. These were probably used for blasting. In places the passage is tunnelled through the rock and the detached boulders here and there tell of the fierce fight with nature to reach the summit.

At the head of this upper flight of steps is a projecting bastion adjoining a grand gateway leading to the inside of the fort. Buchanan who visited this rock in 1801 has described it thus:—"The immense rock on which the fort stands is wholly inaccessible except by one narrow way, and may be deemed impregnable. The nature of the access to it, however, renders the descent, in face of an enemy as difficult as the ascent; so that a small body of men with artillery, are adequate to blockade a strong garrison, which renders the place of little use except as a safeguard for treasure or records"(11).

The gateway discloses a little lake nestling peacefully in a little valley formed by two peaks which compose the top of the mountain. A granite wall, in places six feet in thickness, encloses these two peaks on the western side, starting from the south and ending in a circular bastion on the north. On the eastern side the wall is of smaller dimensions. From the remains visible it is evident that the two peaks were both crowned with fortifications. On the northern peak is a brick built chamber about 40 ft. long with one loop-hole. The centre of this peak is the highest point of the mountain. On the whole, the feats of engineering skill displayed in constructing this formidable fortress will well repay the trouble of the two-hours' ascent. A cool refreshing breeze generally plays about the summit and a glorious prospect is spread out below. Being an isolated mountain it commands a view of practically the whole of South Canara. Mangalore is clearly visible. The ghauts and passes too are perfectly open, so that an observation party on the top of this rock could obtain early intelligence of an enemy either descending the ghauts or approaching

(11) Buchanan, O. C., III, p. 69.

from the coast. This fortress is an outstanding example of Tippu's military acumen. In a letter to his brother, Sir Thomas Munro, the first Collector of Canara, describes Jamalabad as a "hill-fort stronger than Savendroog (12) or any other I have ever seen"(13). Well might the unknown poet sing:—

"His mountain forts of living stone
Were hewn from every massy rock,
Whence bright the sparkling rockets shone,
And loud the vollied thunder spoke".(14)

For Canara Catholics Jamalabad is of peculiar interest. According to tradition prevalent in the district, the first Christian captives to suffer for their faith on the way to Seringapatam, were hurled down from this rock. Another memory from the storied past is that Fr. Manuel Mendez was imprisoned here. Buchanan writes that it was the Vicar-General who was confined at Jamalabad(15). But he appears to be mistaken and is probably referring to Fr. Mendez. From other sources too we learn that it was Fr. Mendez who was a prisoner. It must be explained that Fr. Mendez had come over from Tellicherry to minister to the few Christians who had escaped the general deportation. He used to hold services in a small chapel near Derebyle, when he was betrayed and taken prisoner to Jamalabad. Another memory about him is that while in prison he prayed on behalf of the Commandant's wife who was lying seriously ill, and obtained her cure. In gratitude the Commandant is said to have treated him well during the rest of his imprisonment. It must be admitted, of course, that this is mere tradition.

During and after the Second Mysore War, Jamalabad went through many vicissitudes. The Coorg Raja seizing the opportunity made an incursion into Canara, raiding the country round about Buntwal and Jamalabad. The latter town (not the fort) was destroyed and about half of its inhabitants carried away. The remainder made their escape into the surrounding woods and only about twenty houses were afterwards rebuilt; for the people, originally forced to leave their homes and reside at Jamalabad, now returned to their native villages(16).

After the fall of Seringapatam, when the whole of Canara submitted to the Company, Jamalabad held out on behalf of Tippu's family(17). A party of British troops summoned the place to surrender and informed the Commandant that if he submitted immediately, the whole arrears would be paid, but that no quarter would be given should the garrison by a useless resistance occasion a wanton effusion of blood. The garrison continued obstinate for about a month and a half, when the mortars were brought up and the fort bombarded. After three days the soldiers ran off, the Commandant poisoned himself and the principal officers were hanged(18). The following letter dated 9th October 1799 appeared in the *Madras Courier* of the 30th of the same month: "Jamalabad is about 20 miles to the east of Mangalore. The lower forts were stormed yesterday with such good fortune that only one casualty occurred, one man being wounded; but in attempting the upper works 33 men of the Light Company of the 15th Regiment were killed or wounded.... The communication to these works is on the side of a bare rock about 1,700 ft. high and nearly perpendicular. I have this moment received intelligence of the surrender of the fort and we are now in the entire possession of the Canara Country. Our loss from the commencement of the siege to the completion of it consists of 2 officers wounded, about 65 killed and wounded....."

(12) A hill fort in Mysore.

(13) Gleig, Life of Sir Thomas Munro, I, p. 261.

(14) The Dirge of Tippu Sultan, Kirmani, O. C., Appendix p. 210.

(15) Buchanan, O. C., III, p. 24.

(16) Ibid., p. 69.

(17) Beatson, A View of the Origin and Conduct of the War with Tippoo Sultan, III, p. 249.

(18) Buchanan, O. C., pp. 69-70.

DEWAN BAHADUR P. C. LOBO, B.A. (Cantab) BAR.-AT-LAW
Retired District Judge

Our little Colony in Rome

But one more attempt was made to wrest Jamalabad from the hands of the Company. Sometime after, a person named Timma Nayaka(19) who had been a petty military officer under Tippu at Bekul and who had been admitted into the Company's service, on promising to procure recruits for the Bombay army, induced about 200 of them to desert, and with them went to join an insurgent who had set up a pretender claiming to be Futteh-Hyder, a natural son of Tippu. Regarding the name of this insurgent there is some discrepancy. According to Buchanan he was Subba Row, a former *Sheristedar* of Coimbatore(20). But Munro in the course of his official correspondence several times describes him as Vittal Hegde. As Munro was at this time at the head of the Government in Canara, and was actually directing operations against him, his version is probably more accurate(21). He writes in the course of a letter from Coondapore dated 7th June 1800. "The insurgents consist of a body of peons sent down the Ghauts by Kisnam Naigur, of other peons, formerly sent from Mysore to garrison the forts in Canara, by Hyder and Tippu, who first enlisted in the Bombay army, and then deserted, of a parcel of vagabond Moplas who have always subsisted by thieving, and of some armed men brought from Malabar by a fellow named Vittal Hegde, an old pensioner of the Bombay Government, under which he has long acted the part of a rajah. It is he who has set up a Moorman, under the title of Futteh Hyder. I have no doubt of my peons being able, with fifty sepoys, to quell this desperate rebellion as it is called. The enemy have no real strength, because no part of the country is for them. They have, however, continued to establish a reign of terror by burning the houses of some and murdering others who either refused to act with or informed against them"(22).

Timma Nayaka's recruits surprised Jamalabad. A young officer who was at the fort was put to death with his whole party. Thus Jamalabad fell into the hands of the insurgents, but not for long. A military force was sent from Mangalore to retake the fort. The first two attempts were in vain. The place was then blockaded for three months and all the provisions being exhausted, the people in the fort let themselves down by means of ropes, chains and the like, and immediately dispersed. Timma Nayaka concealed himself for a while in disguise but was recognised by an old acquaintance and delivered over to justice(23). Vittal Hegde who had fled into the jungle was unable to effect his escape and gave himself up to Captain Bruce(24). He shared the same fate(25). Thus British Rule was consolidated in Canara.

(19) Munro calls him Kisnam Naigur (Vide Gleig, O. C., I, p. 263), but Buchanan a year later found that he was generally called Timma Nayaka.

(20) Buchanan, O. C., III, p. 70.

(21) There was a certain Soobah Row in the service of the Company in Canara, regarding whom Munro writes in the course of a letter to Colonel Wellesly: "Soobah Row whom I detached lately with a commission to raise Peons, and a letter to you, has been sometime with me, and is a very smart fellow, and much fitter than I am to take charge of a new acquisition, and draw forth its resources for the public service". Gleig, O. C., p. 281. From this it is clear that Soobah Row was not the insurgent.

(22) Gleig, O. C., I, p. 263.

(23) Buchanan, O. C., III, p. 71.

(24) Gleig, O. C. I, p. 281.

(25) Ibid., p. 303.

A Philatelic Atlas

BY THE REV. A. RONDANO, S. J.

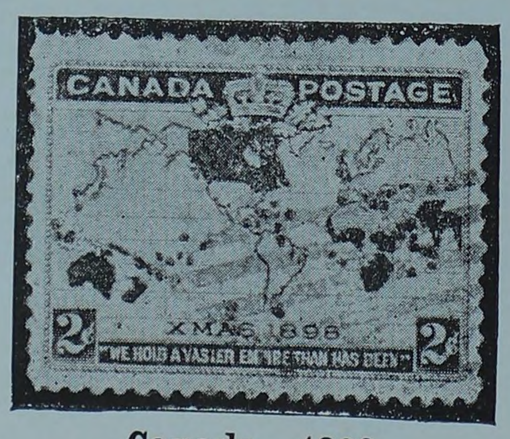
POSTAGE Stamps representing the map of a country are not a novelty of these days; they can be traced back to the year 1878, when Panama, not yet an independent Republic, issued its first stamps under the Colombian Government, representing in the centre of the 50 cents value a rough relief map of the isthmus of Panama. But a better and real geographical map, with meridians and parallels, was not issued until 1887 by the same State, followed the next year by New South Wales, and later on by most of the American Republics.

With the recent introduction of the Air Post and Air Stamps, and still more with the present fashion of issuing Commemorative Stamps, the number of maps on Postage Stamps has greatly increased; so that we are now in a position to compile a goodly though not complete Philatelic Atlas of the World.

We shall divide the maps according to the different parts of the world, as is commonly done in School Atlases.

I—The Whole World.

1—The map of THE WORLD IN THE MERCATOR'S PROJECTION, represented in the **Canada** issue of 7 Dec. 1898, is amongst the best of the collection. It was issued in commemoration of the Imperial Penny Postage for one value only, 2 cents, which is equal to one penny. The British possessions are in red colour; but the set consists of 3 different stamps, the difference being in the hue of the Ocean, i. e. lavender, greenish blue and blue. At the bottom it bears the inscription "Xmas 1898", and, still lower down **"We hold a Vaster Empire than has been".**



Canada—1898

2—Another map of THE WHOLE WORLD, BUT IN THE MOLLWEIDE'S PROJECTION, was issued by **Japan** in 1927, in commemoration of the 50th anniversary of her entry into the Universal Postal Union.

3—TWO HEMISPHERES PLACED SIDE BY SIDE, and surmounted by an aeroplane, are represented on a set of two values (2d & 3d) of **Australia** of 1931, issued in commemoration of the Kingsford Smith's flight, and used for ordinary postage. A third stamp of smaller dimensions, value 6d, is used as Air Stamp, and bears the inscription "Air Mail Service".

Portugal also gives the two hemispheres on the two highest values of the issue of March 1894, commemorative of the 500th anniversary of the birth of Prince Henry the Navigator. In every stamp of this issue, of which there are 3 varieties of design, Prince Henry is the main figure, and, in the highest values just mentioned he is seen in a sitting posture with a lion at his feet, and resting his arms on two globes, one on each side.

And again two hemispheres, well set apart at the sides of a throne on which sits a majestic symbolical figure, are represented on a single stamp of **Canada**, 13c. value, issued in 1932 in commemoration of the Ottawa Conference.

4—The whole World, but showing ONE HEMISPHERE ONLY, in most cases the Western one, is pretty common on Postage Stamps, especially in connection with symbolical figures.

The earliest example is given by **Liberia** in her first triangular stamp issued in 1894, value 5c. The globe, with its meridians and parallels and with Africa in prominence, is the central

figure.. On the left side the symbolical figure of Commerce is sitting between the globe and packages of merchandise; on the right side two emancipated negroes are seen landing from their boat. Under them a scroll bears the words: **"The love of liberty brought us here".** The same stamp, overprinted "O S", is also used for Government service.

Liberia - *Official*—**1894**

Switzerland, on the issue of 1900 for the commemoration of the 25th year of the Universal Postal Union, shows the World behind a symbolical figure. The set comprises 3 low values.

We see it also on the 1 peso value of 1902 of **Guatemala,** representing the monument to Columbus. Here the Great Discoverer is shown standing on the top of the globe. This stamp, surcharged in 1922, was re-engraved for the issue of 1924, re-issued with changed colours in 1926, and finally redrawn with changed value in 1929.

The World is also represented on the long set of **Corea** of 1903, where the main figure is an eagle holding a sword with one talon, and the World with the other.

Corea—1903

Brazil—1906

Brazil, in the issue of 1906 for two values, commemorative of the Pan-American Congress, shows the globe, where, of course, South America is very distinct.

The Federated Soviet Republic of **Azerbaijan,** in the issue of 1921-22, gives a series of quaint buildings and figures. Two of the values of this series represent the globe as the main subject; but though the meridians and parallels are clear enough, the contour of the sea coasts does not show definitely what part of the earth it represents. This small republic, together with Armenia and Georgia, was in 1923 amalgamated into the Trans-Caucasian Federation, whose stamps have superseded those of Azerbaijan.

Argentina, in the issue of 1921, commemorating the Pan-American Postal Congress, gives a fine globe, which takes all the breadth of the stamp, and in front of which stands the figure of Argentina. There are 3 variations of the same design, and differences in perforation and watermark, so that we have 14 different stamps of this kind. Argentina, again, has also a beautiful Air Stamp, issued on 28 Febr. 1928, on which the globe, showing America and part of Africa, is surmounted by a seaplane; a real beauty for its simplicity and elegance. There are four values of this stamp within a set of 19.

Paraguay also bears the globe and an aeroplane above it on two of her Air Stamps of 1930.

The World, surmounted and partly covered by a seaplane, is presented by **United States** on the issue of 13 Dec. 1928, in commemoration of the 25th anniversary of the Wright Bros.' first flight. Again United States in 1930 produced a magnificent Air Stamp, value $ 2, 60c., on which the globe, surrounded by a sea of clouds, appears to be very small and far-away from the sailing Zeppelin which is seen in the foreground. It makes part of a set of 3 values, of different designs, issued in commemoration of the Europe-Pan-American flight of the 'Graf" Zeppelin. Another globe is shown on the single value of the issue of 1931 of United States, commemorating the 50th anniversary of the American Red Cross Society. And again in 1932, for the Olympic Games at Los Angeles, United States gave out a small set of two

stamps only. Here, on the 5c. value, the globe is in the background; the main figure being an athlete in the act of throwing the disc.

A fine artistic stamp, representing the globe floating in a sea of clouds, was issued by **Canada** on 4 Dec. 1930. In front of the globe stands the gigantic figure of Mercury carrying messages at full speed. It is an Air Stamp for the value of 5c. The same stamp was re-issued in 1932 with the overprinting "Ottawa Conference 1932".

The **Vatican City** has recently (April 1933) issued two Holy Year Stamps for four values, representing a huge Cross planted on a rather small globe. These stamps were declared by a British firm to have "dignified designs, allegorical of Christianity and the World".

5—PART OF THE TERRESTRIAL GLOBE is found depicted on a few stamps, v. g. on the 2½ d. of **New South Wales,** issued on 22 Dec. 1890, where the allegorical figure of Australia is seen standing on the globe.

The same subject we have on the 2/6 of **Malta** of 1899, where the figure of Malta is shown in the same attitude.

We find it also on the issue of 1920 of **Uruguay** for 5 values, where Mercury is represented on the top of the globe, surrounded by thick clouds. The same were re-issued twice in 1922, once with colours changed, and then with a watermark.

Part of the globe is also found on the 200 and 300 reis stamps of **Brazil** of 1920-21. These were reproduced at least four times in the following years with colours and watermarks changed.

The first Air Stamp of **Canada,** issued on 21 Sept. 1928, represents the upper portion of the globe, surmounted by two angels and a monoplane.

Also on the short set of 1932 of **Argentina,** issued as a souvenir of the VI International Refrigeration Congress, a huge refrigerating machine is seen on the top of the globe, the proportions having been wholly disregarded.

A part of the Eastern Hemisphere is to be seen on the **Dutch Indies** Air Stamp of 1931, where an aviator seems to be scrutinizing the route from his machine.

6—MAPS OF THE ATLANTIC OCEAN, or of a portion of it, could conveniently be added here. The **United States** issued on 18 June 1927 the Lindbergh commemorative stamp of 10 cents, on which is shown the northern portion of the Atlantic Ocean, with the route followed by Lindbergh in his flight from New York to Paris. His enormous seaplane occupies almost the whole ocean.

United States—1927

Another view of the northern portion of the Atlantic is given by **Germany** in her "Graf" Zeppelin Trans-Atlantic Air Stamps, issued on 28 Sept. 1928 for two values only. Here is shown the top portion of one hemisphere, in which the Atlantic Ocean with its coasts on both sides, and even the North Pole are well reproduced. There are clouds above the globe, and amongst them a "Graf" Zeppelin is sailing from Europe towards America.

The central portion of the Atlantic Ocean is well represented on the $1, 30c. value of **United States,** issued in 1930 for the commemoration of the "Graf" Zeppelin Europe-Pan-America flight. Here the coasts of America on one side, and Africa and Europe on the other, appear with an accurate demarcation; and an enormous "Graf" Zeppelin, travelling from Europe to America, occupies almost the whole ocean.

Newfoundland also gives a map of the Atlantic Ocean on one of her Air Stamps of 1931, value 1$, on which are shown the routes of the historic trans-atlantic flights.

Another chart of the Atlantic Ocean, but in such proportions as to include part of America, the whole of Europe and Asia, and almost the entire Africa and Australia as well, was issued

by **Russia** on 2 Sept. 1927, in commemoration of the 1st International Air Post Congress of Moscow. It is a small set of two values only. The map is clear and well done, but the Atlantic is in great part covered by an enormous sea-plane, touching the Northern coast of Brazil with its wheels, and covering the whole of Spain and France with its tail.

7—THE POLAR REGIONS are also given on Postage Stamps for the benefit of our Philatelic Atlas. One of these represents the top portion of the globe seen fron Russia and Siberia, and showing the routes followed by their great dirigible, the Zeppelin itself hovering above the North Pole. This beautiful Air Stamp was issued by **Russia** on 15 May 1931 for the value of 50k., together with four others of different and most interesting designs

A map of the North Pole, with its meridians and concentric circles well marked out, is given also by **Russia** in her Air Stamps of 1932 for two values only. These extremely well produced stamps were issued on the occasion of the recent flight of the Soviet aeroplane "Tschuchnowsky" from Franz-Joseph's Land to Archangel. The central design depicts a map of the Arctic Regions "as verified and brought up to date by last year's Zeppelin flight", to quote an official announcement. On the left is an aeroplane and the Russian ice-breaker "Sibiriakoff".

II—Europe.

Leaving aside the issue of Russia of 1927—already mentioned in connection with the map of the Atlantic Ocean and on which Europe is included wholly but indistinctly—we present now the best map of Central and Southern Europe, on which also the whole of Southern Asia and Northen Africa are included, as given by the Red Cross Stamps of **Spain** of 1926, commemorating the Trans-Atlantic and Madrid-Manila flights. On the whole it is a fine stamp, though rather heavily drawn. The route Madrid-Manila, with its halting stations, is well marked; but the aeroplane, which is flying towards Manila and covers the whole of Tibet, is not very clear. This issue comprises two designs and ten values, the map being represented on five values. The following year these very stamps were re-issued as Coronation Stamps, and overprinted accordingly.

As to the particular maps of European States, only a few of the small Nations and Colonies have issued stamps bearing the map of their country; and this is only a recent occurrence. Here is their list in chronological order:

1—The map of **Crete** is shown on the provisionals of this island, issued at Therisso by the Venezelo's Revolutionary Government in 1905. It is a short set of 3 values, imperforated, and even without a printed margin. Above the map of the island, which is indeed a poor work, a tablet bears a Greek inscription which means: "Provisional Government - Crete - Extra Tax".

2—The map of **Samos** appeared in 1912 as the first issue of this Greek Colony. It is a tough and clumsy work. The stamps of both these islands of Crete and Samos were superseded by those of Greece after the years 1910 and 1915 respectively.

3—**Turkey** has two different maps of part of her reduced territory, as a result of the Great War, on two stamps of the issue of 1915-1919.

4—**Bulgaria** has a map of her country on one of the lowest values of the issue of 11 June 1921, where the new annexation of Macedonia is clearly shown. Unfortunately a medallion representing the head of King Ferdinand covers almost the whole country, but the frontier lines are clear enough. These stamps were prepared in 1915 by a German firm, but were not issued until 1921, when Czar Boris III had already occupied his father's throne for nearly three years. This long interval, however, did not prevent Jugo-Slavia from protesting, and the stamps were therefore used only for inland postage.

5—The map of **Ireland** appeared on 3 of the low values of the first definite issue of the **Irish Free State** on 6 Dec. 1922.

Irish Free State 1922

6—A map of **Estonia** was issued in 1923-24 for two values only.

7—**Roumania** gave a rather poor map of her country on the lowest value of the issue of 15 March 1927, in commemoration of the 50th anniversary of the foundation of the Roumanian Geographical Society. The map is restricted within a small central circle, and the whole work betrays a poor taste for Geography.

8—The map of **Russia** and of all her Dominions in Asia, up to the Bering Strait, is represented on the 14 kopeks value of the fine series of November 1927, issued in commemoration of the 10th anniversary of the Bolshewik Revolution. This map speaks for itself; there are no names of countries nor of seas, and the large red-coloured area shows at first sight the great extension of the Soviet Republics—much greater than the rest of Asia and Europe. The bold letters "**C. C. C. P.**," characteristic of all the stamps of Soviet Russia from 1923 upwards, cover the whole territory, and are Russia's abbreviated official title adopted by the Constitution of July 6th 1923, meaning "Union of Socialist Soviet Republics."

9—The map of **Cyprus** on the 1½d of the issue of 1 Febr. 1928 is indeed a clear and fine one, though drawn on the style of old engravings. The whole series of ten values, each with a different view, was issued in comm. of the 50th anniv. of the British Rule in Cyprus.

Cyprus—1928

10—An attempt at a relief map of a portion of the sea coast near Barcelona is made by **Spain** in her Air Stamps of 1929, issued in comm. of the Seville and Barcelona Exhibitions.

11—Now comes a really fine map of **Greece**, issued in 1930 for the centenary of Independence. It shows the old territory of 1830, and the much enlarged present one of 1930. This stamp bears the three highest values of a series of nine.

Greece—1930

12—**Roumania** gave again the map of her country in the issue of 24 Dec. 1930 for one value only, out of a set of four, to commemorate the census of that year. But here again Roumania failed in her object; and though she has occasionally issued most beautiful and artistic Postage Stamps, also this time the result of the attempt was poor, especially regarding map drawing. This stamp was by a critic compared to "a blot of ink," and rightly so.

13—The map of **Lithuania** is represented on one of the lowest values of the triangular Air Stamps of 1932. It is a fine map.

14—And lastly the map of **Italy** is clearly represented - though not in the crude way of a school Atlas - on the L. 1,25 value of the issue commemorating the 10th Anniversary of the Fascist "March on Rome", of 1932. As the position of Italy is somewhat slanting, a set of cross lines mark the points of the compass. Rome is indicated by a bright shining light; and at the sides are the *fasei*, two Italian flags, and several hands raised in the Fascist salute. Every stamp of this series of 20 bears its own inscription, and in this particular stamp the translated inscription is: "Wherever there is an Italian, there is the Tricolour."

III—Asia.

A good map of the Southern part of Asia has already been mentioned in connection with

the Red Cross Stamps of Spain of 1926. Of maps of the single countries of Asia we have very few. They are:

1—The map of Asia Minor, or Anatolia, on the 200 piastres value of **Angora,** in the issue of 1922. Angora stamps were superseded by those of Turkey in 1923.

2—The map of the island of Castelrosso, with a portion of the southern coast of Asia Minor, on the stamps of **Castelrosso,** an Italian colony, of 1923. This issue comprises 5 values, and it is the only one with its own stamps, as in all the other issues the contemporary stamps of Italy, overprinted "Castelrosso," are used.

3—The map of Mongolia on the issue of 1927 of **North Mongolia** for the value of 8 K.

4—The map of the Japanese Empire, by **Japan**, on two stamps only, in the issue of 25 Sept. 1930, recording the second census. But "the printing is so blurred, due to the very fine engraving, that it is difficult to recognise the outline of the ancient Land of Nippon", says a critic.

5—And lastly the map of Manchuria, or Manchukuo, as it is now correctly called, on the issue of 1933 of the new Republic of **Manchukuo,** commemorating the first anniversary of Independence. It is a small set of 4 stamps with two designs only; two values for the Parliament Building, and two for a rather complicated set of decorations (flags and laurel wreaths) in the centre of which, as a background, is the map of Manchukuo. "But it is so badly drawn," reports the Gibbon's Ttamp Monthly of May 1933, "as to be almost unrecognisable." Besides, the map is partly covered by a vertical inscription in native characters, which means "Long live the State."

IV—Africa.

1—The oldest map of a very small portion of Africa is that of the **Reunion** Island, a French Colony, on the lowest values of the issue of 1907. It is rather a fine map, though the stamp is not so good. The same stamps were re-issued several times with various surcharges, with the Red Cross overprints, with new values, and again with colours changed; and they are still in use to-day.

Reunion – 1907

2—Then comes a fine map of a part of East Africa, the **Jubaland,** a recent Italian Colony. This set of stamps was issued in 1926 for seven values.

3—**Swaziland,** no more spelt Swazieland, after a long interval of 38 years of philatelic insignificance, has at last, in 1933, had a new set of stamps. The issue consists of ten values, all of the same design, which is rather a complex one. Its peculiarity is that, in the background of the value tablet, it bears a midget map of the territory—very small indeed, but exactly to scale. This small Nation never before had stamps of her own. The first stamps of Swaziland were those of Transvaal (then known as the South African Republic), overprinted "Swazieland." These were issued on 18th Oct. 1889 as a result of the convention between Great Britain and Transvaal that Swaziland should be under dual control. Later on, in 1895, Swaziland was incorporated into the South African Republic, and her stamps were superseded by those of her conqueror, i. e. Transvaal. However after a lapse of time, in 1906, the control of Swaziland was severed from the governorship of Transvaal and transferred to the British High Commissioner for South Africa. Having now become a British Protectorate, from this time up to 1910 and a little later, she promiscuously made use of the stamps of Natal, of Transvaal (then under British rule), and even, during the time of shortage, of those of the Cape of Good Hope, until the Union of South Africa was established. The new stamps of South Africa (then known as Union of South Africa) were then issued and used for the territories of Transvaal, Natal, Orange and Cape

of Good Hope, as well as for Basutoland and Swaziland. Though neither of these last two Countries is politically in the Union, yet each uses South Africa stamps, and postally is treated as part of the Union. But this year (1933) Swaziland has at last emerged from obscurity, and is offering us a new set of stamps, as described above, bearing the portrait of King George and a small map of her fertile country.

4—**Sierra Leone** is commemorating this year, 1933, the centenary of the death of William Wilberforce and the abolition of slavery, with a new set of stamps, of which the 1½d. value represents the map of this small British Colony in west Africa.

5—And lastly we have the beautiful map of the whole of Africa, in Mercator's projection, issued by **Liberia** in 1928 for three values in a set of seven stamps. These same stamps are also issued with the overprint "Official Service" when used for Government correspondence. On the whole, Africa has very few geographical stamps, but these are really fine productions.

V—America.

America alone contributes to the Philatelic Atlas more than the rest of the World. We can say that, with very few exceptions, every one of her independent Republics has her own map on Postage Stamps.

Dealing first with issues of a general character, we have:

a) The maps of the two Americas, one on each side of a central vignette, and produced on the issue of 1 Jan. 1928 of **Cuba** for ten values, in commemoration of the 6th Pan-American Conference. The characteristic of this set is that, while the two maps are the same for all stamps, the central vignette (portraits and views) is different for every stamp.

b) Another map of the two Americas is offered on a remarkably fine stamp of **Costa Rica**, of the series 1923-26, value 12c.

c) A map representing the whole of South America and most of North America is given by **Mexico** in 1926 for two values in a series of 8 stamps, in commemoration of the Pan-American Postal Congress.

d) A fine map of South America is also seen on the 20 reis value of 1932 of **Brazil**, issued in commemoration of the 4th century of the colonisation of Sao Vicente.

e) Yet another stamp on which the map of South America is not completely reproduced, is again given by **Brazil** in the issue of 1927 for 200 reis, in commemoration of the centenary of the foundation of the Law College.

f) And finally a pretty map of Central America is found on the 10c. value of **Salvador** of 1924-25.

We pass now to the maps of particular countries:

1—**Panama**, as already mentioned, was the first country to issue, in 1878, a map on Postage Stamps; it is a relief map, and a rough one. But soon better ones followed in great succession—real maps with parallels and meridians. I only mention the series of 1887-88, 1892-96, and a host of surcharges, which were issued when Panama was still under Colombia. When in 1903 Panama became an independant Republic, for two years she made use of the old stock of former stamps, over-printed "Republica de Panama" or simply "Panama"; and only on 5 Febr. 1905 did she issue her first stamp, with a map of course, bearing the name of the Republic and the date of the declaration of independance, 3 Nov. 1903. But meanwhile the old stock was still used, and on them the word "Colombia" was covered with a thick black line, and the word "Panama" overprinted on both sides. Then in 1906 began the pictorial and portrait series which went on up to 9 Jan. 1928, date of issue of her first Air Stamp, bearing the map of the country. This was the Linbergh commemorative, on which a

Panama – 1892-96

seaplane is seen over the isthmus of Panama. Two sets of Air Stamps, with the map of the isthmus and a seaplane, were issued in 1930: the first one with 3 values only, and the other with 5 values and the map in relief. These last ones are a beautiful and artistic set.

2—**Nicaragua** issued a stamp of her country in 1896 for several values. The same reappeared in the following year, overprinted "1897"; and were also used for official correspondence when bearing the overprint "Franqueo Official".

Nicaragua—1896

3—**Venezuela** has a fine map of her country on the issue of 1896, consisting of six values. In 1930 she issued also a set of Air Stamps for 16 values, on the lower part of which is a map of the country. The same were re-drawn and re-issued in 1932 on different paper and with additional values.

Venezuela—1896

4—The **Dominican Republic** issued in 1900 a set of stamps bearing the map of the island of San Domingo, which is shared by the two rival republics of Dominica and Hayti. This stamp was the cause of renewed enmities amongst the two Nations, as the boundary line on the map was pushed too far westward; and peace was restored when a new set of stamps appeared in the following year to replace the objectional ones. Another map of the island, this time with a correct boundary line, appeared on the single Air Stamp, value 10c., issued in 1928; the same was re-issued in 1929 for 4 values, and in 1930 with colours changed. And lastly the map of the island was again issued by the Dominican Republic in 1929 for 5 values, as a souvenir of the frontier agreement between her government and that of Hayti. It bears the portrait of the President of the Republic, and below it a map of the island showing the recently defined boundaries of the two countries.

Dominican Republic—1900

5—A fine map of the **United States** was issued on the 10c. value of 1st May 1904 in commemoration of the international exhibition at St. Louis and the "Louisiana Purchase", which is a large portion of the area of the United States, distinctly marked out on the map, purchased from France one century before. Another map of the United States appears on the Air Stamps of 1926-27 for three values; here two seaplanes are seen arriving, one from the East and the other from the West into the States.

United States—1904

United States—1926-27

6—The isthmus of Panama appears again in 1904 and 1906 on some of the early stamps of Panama (both as Republic and under Colombia), overprinted "**Canal Zone**", and used in this small territory belonging to the United States.

7—A map of **Newfoundland** is found on the 2c. value of this British Colony, issued in 1908. And on the 1c.

Newfoundland-1908

Newfoundland—1928

value of the fine series of 1928 we have the map of Newfoundland and Labrador. And on the 20c. value of the issue of 3 August 1933 is represented a seventeenth-century map of Newfoundland.

8—**Cuba** has a pretty map of her island and surrounding islands and continents (Central America and Florida), issued in 1914 for 8 values, and again in 1915 for two values, colours changed.

Cuba—1914

9—A good map of **Mexico** is seen on the 40c. value of 1915.

10—The map of **Colombia** is given on the 5c. value of 1917.

11—**Costa Rica** has a fine and clear map on the two highest values of the issue of 1923-26. A map of Guanacaste is also given on four values of Costa Rica, issued in 1924, for the centenary of the incorporation of the province of Nicoya (Guanacaste).

12—A map of the Great Antilles, including, of course, the Island of San Domingo, is offered on the 20c. value of 1924 of **Hayti**. All the sea routes leading to Port-au-Prince, the capital of this small nation, are well marked on the map.

13—A splendid map of the Dominions of **Canada** is to be seen on the 12c. value of this country, issued in 1927 on the occasion of the 60th anniversary of the Confederation.

14—**Paraguay** gives the map of her country on the issue of 1924 for 3 values. Also on the set of 1927-29 for 1,50 p. on four different stamps. And lately, in 1932, she issued another stamp bearing the map of Paraguay showing the disputed boundaries of the "Chaco Paraguayo", at the base of which is a bold inscription which reads: "The Boreal Chaco has been, is and will be of Paraguay". A real provocative stamp which surely will not help to prevent the long-threatened war with her rival sister, the Republic of Bolivia!

15—A map of **Honduras**, not very clear and on a clumsy set of stamps, can be seen on the 30c. value of the issue of 1927-28 of this Central American Republic.

16—**Bolivia** too gives the map of her country on the fine 15c. stamp of 1928; as well as on the recent set issued in 1930 for several values.

Bolivia—1928

17—A map of **Brazil** came out lately on the 100 and 500 reis stamps of 1932, known as the "Sao Paulo Revolutionary Government Issue."

18—**St. Pierre and Miquelon** also, a very small French Colony, issued the map of these two islands on 7 values of the long series of 1932.

19—The **Falkland Islands** are celebrating this year, 1933, the centenary of the British Government on this out-of-the-way little colony, and have issued a set of stamps which, for their fine work of production and artistic taste, deserve our admiration. Of these, the 3d value is "a very clear and accurate map of the two Falklands", to quote Gibbon's Stamp Monthly of Febr. 1933.

20—And lastly **Peru**, with the issue of 29 August 1933, is celebrating the 4th centenary of the death of the Inca Atahualpa; and the 5 c. value of the Air Stamps represents the map of Tahuantinsuyo, region of the old Empire of the Incas, now a Peruvian Province.

VI—Australia.

Australia has only three maps, but worthy of any collection.

1—The map of Australia, a real atlas map with the names of the countries and surrounding seas, on the 5 value of the issue of 1888-89 of **New South Wales**. The same was re-issued in 1890 with different colours and watermark.

2—Again the map of Australia, but merely a white spot surrounded by a lined coloured background, having at its centre a large kangaroo

in its characteristic posture, to indicate that Australia is its only native place. These fine stamps were issued in a long set on January 1913 by **Australia**, then known as the Australian Commonwealth, because just formed by the amalgamation of the six countries of Western and South Australia, Queensland, New South Wales, Victoria and Tasmania on which occasion all ceased to issue their own stamps. These map-bearing stamps of Australia were partly re-issued in 1914, 1915, 1923 and 1929 with different watermarks and changed colours. The same, perforated with tiny holes as to represent the letters "O S", were issued in 1913 for official correspondence by the whole of Australia, with the exception of New South Wales, which bore the perforation "O. S.— N. S. W." on these stamps. And lastly these same stamps were also used for **New Guinea** (for a short time known as New Britain, being the territory of the former German Colonies of New Guinea and Marshall Islands) in the issues of 1915, 1918 and 1919, overprinted "N. W. Pacific Islands".

Australia—1913

3—The map of **New Zealand** on the one penny carmin stamps of 1923, was issued to celebrate the restoration of the Penny Postage. This stamp was re-issued in 1924 on a different kind of paper.

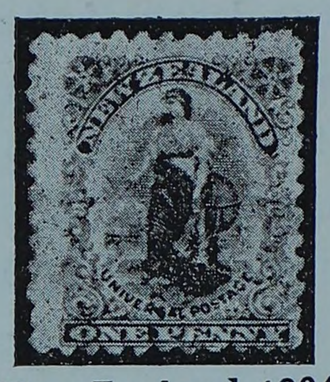
New Zealand-1923

Conclusion.

As a conclusion to this chapter on Philatelic Maps we add the list of the reproductions on stamps of the terrestrial globe, the same as is used in our class-rooms, i. e. with a stand, inclined axis, movable graduated meridian, etc.:

1—A primitive one, most likely the very first one ever constructed, is shown on the 30c. value of **United States** (Columbus commemorative series of 1893), where Columbus is seen discussing his projected journey with the savants of La Rabida.

2—Another one can be seen on the well-known and world-famous one penny carmin stamp of **New Zealand,** issued on 1st Jan. 1901 in commemoration of the Universal Penny Postage. Here the globe is shown at the side of the symbolical figure of New Zealand. New reprints of this stamp were issued in 1907 and again in 1909, and so many are the differences in shading, quality of paper, perforation, watermark and what not, that some specialists have directed their attention to this particular stamp, and collected several dozens of varieties.



New Zealand-1901

3—**Brazil** also gives the globe in the allegorical scenery represented on the 100 reis value of 1908, issued in commemoration of the National Exhibition of Rio de Janeiro.

4—And lastly **Brazil** again shows the globe on the issue of 1919, for three values only. The stamp represents the allegorical figure of Instruction, studying the terrestrial globe with such a zest as would put to shame many of the students of to-day.

As stated above, this collection of maps is not a complete one; but, if the trend of these last few years is still followed, there is no doubt that in a comparatively short time we shall be able to boast of a fairly complete **Philatelic Atlas!**

Thomas de Castro and Juse Vaz

BY S. SILVA, B. A., LL. B.

THE last quarter of the sixteenth century saw the decline of the Portuguese power in India. As the noblest ambition of Portugal had been to spread the Gospel, the decay of the Portuguese power in India meant a diminution of the active interest it took in the propagation of the Faith and in the maintenance of the Missions. The effective continuance of the Missions demanded funds which were not forthcoming owing to loss of trade. The ascendancy of the Dutch entirely crippled the Portuguese in their efforts to send out Portuguese missionaries to their territories. The Dutch, first of all, would not allow Catholics to preach their religion owing to their bigoted Calvinism. But if out of policy they allowed "Romish" missionaries, they permitted only Indian "Romish." Unfortunately the available Indian clergy could not cope with the needs of the entire field.(a)

Kanara was only a tiny part of the vast territory entrusted to Goa, and, besides, it was probably not so important as were Cochin, Cranganore and other towns. Anyway there were Christians in Kanara in several places and in comparatively good numbers. Priests were perhaps wanting to administer to the religious needs of all. This was the case not only in Kanara but throughout the Portuguese possessions all along the Indian Coast, especially in Malabar.

Reports about the decay of Christianity in Kanara must have reached Rome through various channels. The Syrian Christians who were not at all friendly to the Portuguese jurisdiction may have conveyed the sad tale to Rome.

Before attempting a study of the religious jurisdictions of this age, it is necessary to understand the mentality of the ruling prelates of the time. The Archbishops of Goa could not comprehend their loss of jurisdiction over territories of which the Portuguese had ceased to be temporal rulers. Hence they argued: Even if Portugal no longer rules in some part of India, the spiritual jurisdiction wielded over that part does not cease with the loss of the Portuguese temporal power. According to them, the Archbishop of Goa was still the Pastor of souls, though other nations held temporal sway over the dominions. But others argued differently. In their view, with the loss of temporalities, Portugal or Padroado lost also the spiritual jurisdiction, which *ipso facto* reverted to Rome, the fountain of all jurisdictions.

But Eternal Rome is above Padroado and Propaganda. Its business is primarily with the salvation of souls. It was probably only with this motive that Dom Thomas de Castro was appointed by Clement X in 1671 "Vicar Apostolic in the Kingdoms of Travancore, Tanjore, Mysore and Cochin and the Principalities of Cannanore and Mangalore with the promontory of Comorin 'so far as these territories are not already submissive to other Vicars Apostolic'."(b) This was not a small area. In fact it included many territories over which the See of Goa had direct jurisdiction.

The intricacies and complexities of the situation were perhaps unknown to Rome. It may even be that the topography of Southern India was not wholly understood at the Vatican. The new appointment was made directly by the newly erected Propaganda. But it was irres-

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a) The Seminary of Rachol was permanently established only in the year 1606, twelve years after Thomas Estavas (1590—1594) was Rector of it.

b) *Fr. Joseph Vaz*, by Rev. Pierre Charles, S. J. in the *Golden Legend overseas*.

pective of all consequences. The candidate chosen seemed acceptable in all respects. He was "Romish" Indian for the Dutch and a Brahmin by caste.

The new Prelate, Mgr. Thomas de Castro, was a man of great talents. Born in Divar in Goa, he was a nephew of Dom Matheus de Castro, Vicar Apostolic of the Great Mogul. He belonged to the Theatine Order. He made his profession in Rome and there he was a Professor and Master of Novices. When he was about to come to India as Prefect of his Order in Goa, the Pope nominated him Vicar Apostolic.

Mgr. de Castro arrived in India in 1674. To escape the Portuguese vessels he travelled to India by the overland route through the deserts of Syria and Babylonia. He was fully aware that his presence would not be welcome to those of the Padroado Jurisdiction and especially to the Archbishop of Goa. He therefore apprehended the greatest opposition from this quarter Nor was it in this quarter alone that trouble. and turmoils awaited him.

"The Indian Bishop was a Theatine. The Theatines had a monastery in Goa, but there they were far from supporting him. They had learned of his admission to the Order with a very bad grace. 'Rome has made a very serious blunder in admitting him to our holy institute and it would be a very godly action to keep him in Europe.' The reasons for this aversion from a native *confrère* are very frankly explained for us in a letter of Fr. Gallo to his superior in Rome. The Brahmins, according to him, were held in such contempt by the Portuguese that the Theatine Order would be dishonoured if it allowed them to assume its habit and profession. 'The Portuguese dislike them extremely. They do not even invite them to sit down when they receive them as visitors, even though they are priests. What an honour it would be for our Order if a Theatine were not judged worthy to sit down but had to stand before an ordinary layman who remained seated!' Accordingly some months after the arrival of Thomas de Castro, the Theatines of Goa, despite the insistence of Rome, resolved no longer to admit any Indian into their institute and they sanctioned this strange resolution by a vow to put themselves beyond the possibility of obedience, and also to avoid making themselves absolutely odious to the Portuguese."(c)

Dom Antony de Brandao (1674—1678) was Archbishop of Goa at this time. When the appointment of Mgr. Thomas de Castro was made known to him he was all wrath. This was but natural. The prevaling notion of the Padroado was that none but Portugal had religious authority in India, as it was the express grant of the Popes themselves ; and therefore no one could usurp the jurisdiction without the consent of Lisbon. The Archbishop could not even imagine the possibility of the situation.

Undaunted, Bishop de Castro set to his work. The seat of his administration was at Bangalore. The first thing that he did was to send a copy of his Bull of Nomination to the Archbishop of Goa. Before any copy could reach Goa, Dom Brandao by a Pastoral of 1677(?) forbade all Christians of Kanara to recognise Dom Thomas as their Prelate or to receive the Sacraments at the hands of his missionaries until he produced the Bulls giving him jurisdiction.(d)

It appears from the said Pastoral that Dom Thomas was already in Kanara at that time. He might have come for his pastoral visitation. The reply of Dom Thomas to this Pastoral was that he in his turn excommunicated all the Christians who preferred obedience to the missionaries of Goa.(e)

Thus for the first time in the religious history of Kanara were two Prelates pitted one against the other. It was a grave scandal to

c) *Fr. Joseph Vaz*, by Rev. Pierre Charles, S. J.

d) *Mitras Lusitanas No Oriente* by Fr. C. C. Nazareth, vol. I, pages 184-185.

e) *Mitras Lusitanas No Oriente* by Fr. C. C. Nazareth vol. I, page 185. *Vida V. J. Vaz*, page 36.

the Christians of Kanara. They did not know whom they were to obey. Christianity in Kanara was already at a very low ebb. But this controversy of Prelates far from improved the situation.

Before copies of the Bulls could reach Goa, Dom Brandao passed away on the sixth of July 1678. From this time till 1681 the Archdiocese was governed by the Chapter. The question of jurisdiction was simply shelved by the Chapter all the time they were in power. Matters therefore went from bad to worse.

But there appeared at this time on the horizon of Bhatkal a slender ascetic missionary, who was destined to shed lustre on the sad scene. It was Fr. Jusé Vaz. The Chapter in Goa appointed him Vicar Forane of Kanara in 1680 and he travelled to Mangalore by the overland route.

Unlike Dom Thomas, Fr. Jusé Vaz was a man of mild disposition. His patience knew no bounds. Humility was his badge, and conciliation his watchword. Kanara was in dire need of such a man at such a juncture.

As both the Vicar Apostolic and the Vicar Forane happened to be Indians, there was nothing to fear from the Dutch. That was some consolation. But the safety provided by the Dutch authorities was annulled to a great extent by the quarrel among the prelates themselves.

But the prudence and foresight of Fr. Vaz sought to arrest the evil. Though he was sent to Kanara expressly to counteract the activities of Mgr. de Castro, he did not plunge into the combat all at once. He was fully aware that the contest for supremacy would be ruinous to both parties and a scandal to the flock. But he was placed on the horns of a dilemma. He could not openly disobey the Archbishop of Goa, nor could he submit to the Vicar Apostolic. Dom Brandao had alleged that Dom Thomas had forged the papal documents. But Fr. Vaz would find out the truth for himself. Soon after his arrival in Mangalore he journeyed to Bangalore, the headquarters of Dom Thomas, and requested the Bishop to show him the original documents for his own satisfaction. Though de Castro doubted the *bona fides* of Fr. Vaz, he reluctantly brought them out and showed them to the good priest. From the tenor of his talk, de Castro must have thought that Fr. Vaz's request was dictated by his own simplicity. On the close examination of the documents, Fr. Vaz was convinced that the allegation of Dom Brandao had no foundation. His anxiety was therefore much relieved. But he dared not contradict his superior.

A *via media* was thus arrived at. Fr. Vaz requested Mgr. de Castro to submit the dispute to the decision of the Chapter of Goa. Till the decision was given Bishop de Castro was to recognize the jurisdiction of Goa in Kanara, recall his missionaries and remove all traces of excommunication. To this Thomas de Castro readily consented and Fr. Vaz referred the whole matter to the decision of the Chapter of Goa, by his letter dated 16th September 1681, written from Mangalore. Things went on well up to November 1681. But, as has already been said, the Chapter never came to a final decision.

The storm was yet to come. The vacancy that occurred on the death of Dom Brandao was filled up by the appointment of Dom Manuel de Souza Minezes as Archbishop. He arrived in Goa on the 20th of September 1681. He was one of the protagonists of the Padroado. A man of great learning and piety, he has been considered one of the greatest Archbishops of Goa. Naturally the compromise that was arrived at by Fr. Jusé Vaz would not be acceptable in the least to the new Archbishop.

When the news of the appointment reached Fr. Vaz, he in a humble letter to his Grace acknowledged the jurisdiction of Goa in Kanara by virtue of the Portuguese Padroado, but went on to say: "In order to proceed with certainty, I begin by asking your forgiveness if I have acted

otherwise than I should have done. In the next place I beg your Lordship to be good enough to inform me whether all the Christians who live in the Kingdom of Kanara belong to our jurisdiction (that is to say, the jurisdiction of Goa) or only those who inhabit some parts of it; and if so what those parts are. Finally I beg your Lordship to be good enough to inform me on what grounds you base your claim that the whole of this Kingdom or certain parts of it do not belong to the jurisdiction of the Bishop (that is to say, of Thomas de Castro) since they are all included in his brief."(f)

This letter sorely puzzled Dom Manuel. It was almost a heresy in his estimation that a subordinate of his who had been especially sent down to Kanara to counteract the measures of Dom Castro, should address such an epistle to him. The immediate recall of Fr. Jusé Vaz was the only alternative that occurred to his mind.

But things at this time took a peculiar turn. A Jesuit priest had then gone from Mysore to Goa. In an interview with Archbishop Minezes he spoke of Fr. Vaz's qualities of head and heart He further stated that his holiness was universally acknowledged in Kanara; that he himself had seen him at Barcelore while at prayer raised above the ground and surrounded by a halo of light.(g)

The dispassionate report of the Jesuit cast aside all suspicion from the mind of Dom Manuel against Jusé Vaz. Though prior to the report he had been about to recall him from his post, he now confirmed him as the Vicar Forane of Kanara. To aid him in his work he sent three zealous missionaries. But the conflict of jurisdiction was still there. The Archbishop issued express orders to Fr. Jusé Vaz not to recognize the jurisdiction of Dom Thomas.

The measures adopted against Dom Thomas being recognized perplexed Fr. Vaz grievously. Dom Manuel even went to the length of calling him a schismatic.(h) But the humility of the holy priest at this juncture was most edifying. He prostrated himself at the feet of Dom Thomas and most humbly implored of him not to issue any more excommunications but to await the decision of Rome.(i) The dispute had by this time been submitted to the Vatican.

Death overtook both de Castro and de Minezes almost at the same time in 1684. This occurrence was immediately availed of by Fr. Jusé Vaz to ask Goa to recall him at once. This was done and the venerable priest retired from his difficult post with honour. It was indeed a trying time. Threats of excommunication were hanging on him from both sides; but he braved the storm heroically and behaved throughout with the greatest tact. Even de Castro came in due time to admire him and his zeal for his work.

The name of Fr. Jusé Vaz ought to be and is, as we trust, a household word with every Kanarite and especially every Bolarian in Mangalore. His headquarters were the Rosario Church and that was the centre of the Padroado jurisdiction. The Rosario Church where Fr. Vaz lived had a thatched roof mounted upon posts. But it was the largest church in Kanara. It is not necessary for me here to go into the details of his life and work, for every educated Mangalorean is well acquainted with them. Suffice it to say that he worked unceasingly for the souls entrusted to him. The barren plot devoid of all vegetation and humanity in the distant Ullal is a warning to us, perpetuated by centuries, against the folly of parishioners outraging their priest. The convert to Christianity at the court of the Native Rajah is only one of the many achievements accomplished by Fr. Vaz in our land, the like of which we only read in

f) *Vida de Jusé Vaz*, page 45. This is perhaps the very letter written from Mangalore on the 16th of September 1681, by which the dispute was referred to Goa for decision as regards jurisdiction.

g) *Vida de Jusé Vaz*, page 81.

h) *Venerable Padre Jusé Vaz*, No. 7 Janeiro, 1933, page 108.

i) *Venerable Padre Jusé Vaz*, No. 7 Janeiro, 1933, p. 108.

the life of St. Francis Xavier. He did all he could for the Christians of Kanara, and rightly, therefore, is the Apostle of Ceylon also called the Apostle of Kanara. The cause of his Beatification is still in its infancy and it is but just that we who are the descendants of the Christians whose faith was kept unsullied by the zeal of the Ven. Jusé Vaz should join in the enthusiastic endeavour that is at present made at Sancoale.

Bishop de Castro's headquarters, as I have said, were at first at Bangalore. Later he transferred them to Calicut and at the time of his death he was residing in Mangalore, at Milagres. It is generally believed in Mangalore that de Castro was the first Indian Bishop of Mangalore, nay of the whole of Kanara. But Goa has seriously contested this point nor is Goa entirely wrong.

The dispute as regards jurisdiction, which was referred to Rome, was ultimately decided in favour of Goa.(j) The intention of Dom Thomas to consecrate a successor to himself in Kanara was thus frustrated. It was then that he surrendered all jurisdiction in Kanara and took up his residence at Milagres, where he remained till his death.

Even Fr. Jusé Vaz doubted how much of Kanara belonged to de Castro and how much to Goa. There were some places where Portugal had territorial jurisdiction and here, of course, Jusé Vaz had undoubted authority. But there were other places belonging to the Dutch. Besides, there was the Bednore Kingdom in which there were Christians. It may be that these places belonged to de Castro.

If Mgr. de Castro was the head of all Kanara, there would have been further appointments, by Rome, of Bishops in succession to him. *The History of the Diocese of Mangalore* does mention that Fr. Salguado was consecrated Bishop of Kanara.(k) But it is generally asserted that de Castro left behind him only a Vicar General.(l) And it is from this Vicar General that Fr. Jusė Vaz asked forgiveness for anything wrong he may have done, before his final departure for Goa.

Thus ended an episode in the religious history of Kanara. Two heroes vied with each other for supremacy, but the Venerable Padre Jusé Vaz carried the palm from both.

j) *Mitras Lusitanas No Oriente* by Fr. C. C. Nazareth Vol. I, page 181. The Diocesan History on page 32 says: "It is pretty certain, however that the Holy See decided nothing adverse to Bishop de Castro." But the researches of Fr. Casmiro Nazareth are generally accepted as authoritative. Fr. D'Sa in his *History of the Catholic Church in India*, Vol. II on page 10 says: Whatever may have been the decision of the Holy See, if any was given, the jurisdiction of the Vicar Apostolic ceased after the death of his Vicar General in 1700."

k) Page 32.

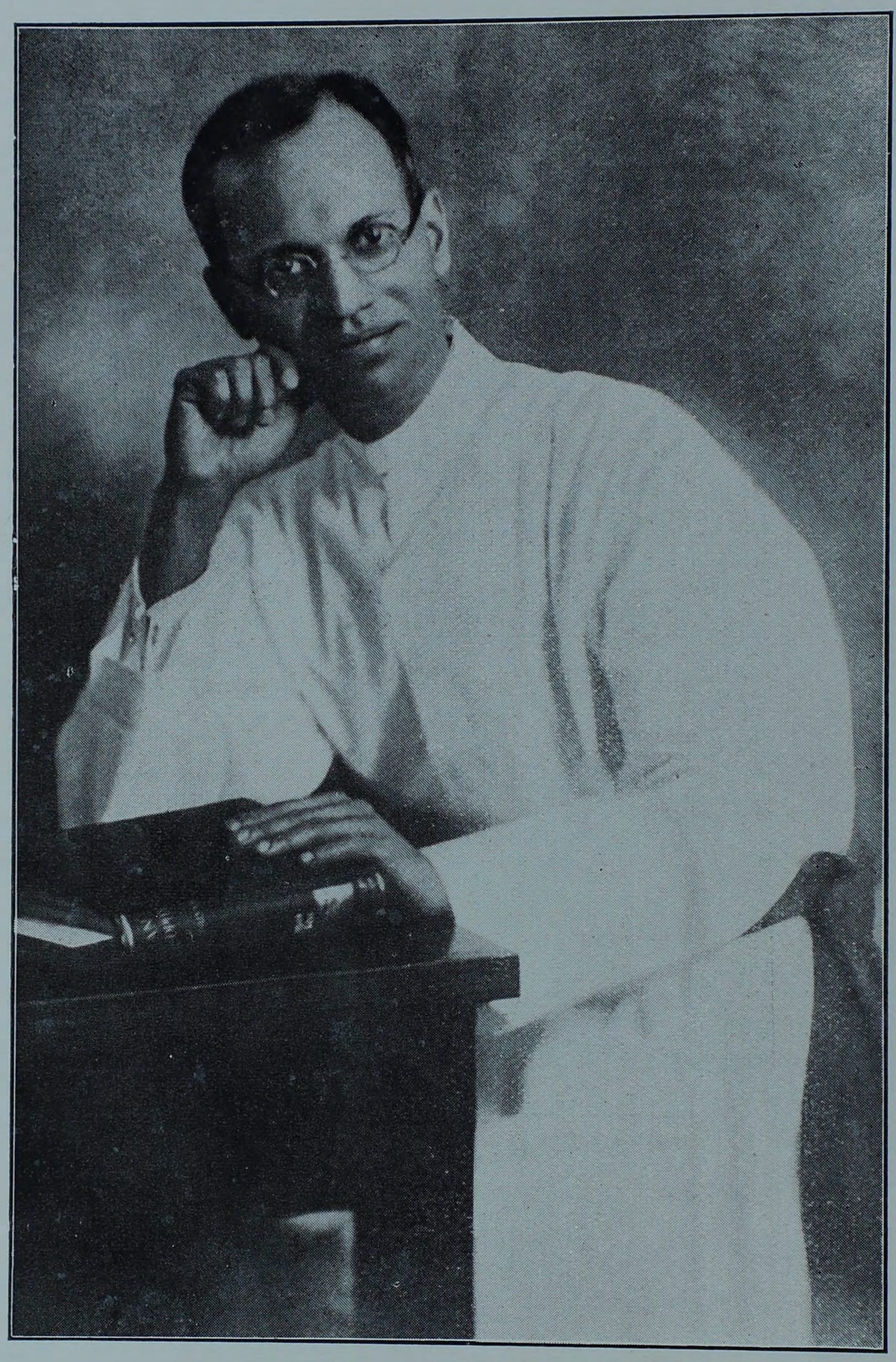
l) Vida de Jusé Vaz page 50.

Holy Cross

Steadfast Cross, among all other
Thou art a tree mickle of price,
In branch and flower such another
I ne wot none in wood nor rys.
Sweet be the nails
And sweet be the tree
And sweeter be the burden that hangs upon thee.

—*Merton College MS.*

FATHER CHARLES GHEZZI, S. J.
Fifty years a Jesuit
1883—1933



FATHER CHARLES SALDANHA, S. J.

The American at School

BY THE REV. CHARLES SALDANHA, S. J.
(St. Mary's, Kansas, U. S. America.)

THE inhabitants of the New World naturally have many new ways of doing things which we in the Old World carry out by ancient, traditional methods. Perhaps the most novel thing I have yet seen here is the machine milking of cows. We take it for granted that our age-old method of first presenting the calf to the mother-cow is the only one. Witness the trouble our milkmen take to stuff the calf in case it dies, so that they may still be able to fool the mother with a dummy! The practical, experimenting American has found a new way out of these troubles, and his electric milking machine does the trick for him.

But you might say there is no royal road to learning, nor a machine either, and further ask what the young American can have to teach the anciently civilized Indian in the matter of learning. Centuries before civilization had dawned on Northern Europe or America was even discovered, India had produced the world's longest epics; its ancient language, Sanskrit, comes near being the mother of Europe's dead languages—so think recent philologists. Moreover, India has given the world the only universal language known—the world-wide "language of numbers" written in ten symbols (the so-called "Arabic" system of numerals), a system that has bound the world together by a single method of calculation and thus immensely facilitated international business and commerce. All this, no doubt, redounds greatly to our credit, but on the other hand, must we not frankly acknowledge that we have not cultivated all branches of learning with equal zeal, indeed that we even seem to lack the natural aptitude for some branches altogether? Literature and law, philosophy, history and mathematics—we have almost a passion for these; but what about agriculture and medicine, hygiene, sociology and experimental psychology and a host of subjects which have a peculiarly *human* touch, which are intimately connected with man's everyday life and the needs of society? It is undeniable that we hunger after the more abstruse and theoretical branches, those removed from the work-a-day world and bearing no immediate practical applications, in which we can acquire proficiency by sitting at home in our arm chair rather than by rolling up our sleeves and going outdoors. Is it not true that while our Arts Colleges are flooded with students, more than one Agricultural College has had to be closed for want of pupils,—and this in a country which is predominantly agricultural?

It is here that the Americans are the very opposite of us and are able to give us a few lessons on the scope of a school and college education. To summarize their attitude in a single phrase, I might say that while we in India go in for learning for speculation's sake, and the Englishman's watch-word is "learning for learning's sake", the American's guiding principle is—learning for Man's sake. Education for practical, public utility, for making good citizens and useful, social men,—progress in the sciences that most immediately affect man—these are held to be the prime necessities, —the mere intellectual pleasure to be gained from learning or the facility in meditation, these are looked upon as luxuries meant for the few. Learning here is ever kept in close contact with real life, the value of a school and college training is tested out primarily by what the young boy or girl can do the moment he or she

steps out of the study hall into the broad arena of life. So at the end of the high school course there are no long written exams "of three hours each" (those nerve-racking days of our university examinations!) but instead real, practical tests conducted under the teacher's eye. Before a pupil matriculates, he must have taken part in several debates and also delivered an oration—a fine preparation for the public man of tomorrow; the higher classes in each school and college have to produce and stage a play—a regular training for future playwrights. At college again, the more 'human' branches draw the greater number of devotees—practical economics and politics, sociology and experimental psychology, rather than philosophy and mathematics, literature and law. A few do pursue the more abstruse branches, but the market is never glutted with mere refined mathematicians, finished lawyers and polished literateurs. The Universities believe that "the proper study of mankind is man", and they put out a large supply of expert economists, practical politicians, trained business men, advanced social workers and skilled physicians—and by the services of these men the American social system is kept in health and vigour.

In a word, it would seem that in this country learning is part of the mobile, circulating wealth of society, a commodity that is in actual use all the time and which constantly makes for the well-being of the whole people. Compared with this, in India our learning is much like our hoarded gold or our wealth in jewellery—so much dead capital or at best the ornament of the few, not the possession and profit of the many. We have our highly educated and cultured men—connoisseurs in the branches of learning they profess (the Americans themselves grant this), but my point is that the use these men make of their learning, their contribution to the well-being of society, to progress and social uplift is practically nil, and I further maintain that this is due to the very branches of learning that we most avidly pursue—the theoretical and speculative rather than the practical and useful. The American gets as much profit out of his capital of learning as out of his other wealth, for he neither hoards the one nor the other. He keeps both in constant circulation, flowing like liquid oil and dispelling darkness and ignorance and bringing light and warmth and amelioration of living conditions to all. With us the avenues of social, agricultural and hygienic progress have been blocked for centuries, and few men are willing to take up a spade and open up a new path. If our Universities keep on encouraging us in our natural bent for law and literature, history and mathematics, and make no attempt to attract us to subjects like experimental pyschology, hygiene and social science which have to do immediately with man's well-being, we shall remain economically and socially just where we were centuries ago, whatever progress we may make in non-essentials.

Father Damien

O God, the cleanest offering
Of tainted earth below,
Unblushing to thy feet we bring—
"A leper white as snow." —*Father Tabb.*

John Emmanuel Saldanha

APPRECIATIONS

A stately and commanding figure, blessed with a robust constitution, a cheerful temperament combined with a generous optimism which always looks to the bright side of life—one endowed with rare qualities of head and heart, devoted to his work, esteemed by his employers, loved and respected by such as came into contact with him, whose literary articles written with a facile pen won for him the name of a "breezy writer," and whose influence united to a charitable disposition, served to smooth the life of many a suffering soul—such was Mr. J.E. Saldanha, whose departure has caused a void in the hearts of those who knew and loved him.

His death at his residence at Byculla, Bombay, on 14th March 1933, marked the passing of an outstanding figure of the Mangalorean Catholic Community in Bombay.

Mr. Saldanha did not lead a spectacular life, but one of solid work and relentless study, of single-minded devotion to duty. Such lives make history; but they rarely make sensational reading. John Emmanuel was born in 1872. His father, the late Mr. Paul Philip Saldanha, popularly known as Paul Shet, was a distinguished teacher in the Government Normal School, Mangalore, in the good old day's of Dr. Moss of happy memory. The boy John received his early education under the immediate supervision of his father. From him he inherited his respect for authority and his deep love for English literature. Having graduated in 1895 from St. Aloysius' College, Mangalore, with distinction in English, he chose the profession of his father and for eight years taught English and History at St. Mary's College, Madras. Subsequently he studied law and joined the well-known firm of Messrs. Crawford, Dunlop, Bayley & Co., Solicitors, Bombay, where by dint of sheer merit he rose to the position of Manager. The relations between the head of the firm and Mr. Saldanha were most cordial. Whether in the High Court or in the lower Courts, the

Hon. Mr. Leslie Crawford and the Manager were always found together working in close co-operation. They used to go out in the same car. But for the slight difference in colour, one might have very easily mistaken them for brothers. When the mantle of Mr. Crawford fell on the broad shoulders of Sir Robert Dunlop, he too treated Mr. Saldanha with the same kindness and consideration. A few years later, Sir Robert was called away to Simla to hold the appointment of Solicitor to the Govt. of India. He did not, however, forget his quondam ally and regularly corresponded with him. In short, Mr. Saldanha's name was symbolic of the firm's glorious traditions and he was reckoned as one of its most valuable assets. His twenty-five years of service were crowned with the presentation of a silver casket by his employers, with singular marks of appreciation and gratefulness. When sudden illness forced him to retire from service four years before he died, as an exception to the general rule, he continued to receive recognition of his services from his office. There are not a few who owe their present position to his recommendation and patronage.

He was genial by nature, full of wit and humour, and he loved to strike off aphorisms replete with the wisdom of experience, which have been passed from mouth to mouth. His elegance of style and diction was the delight of his readers. His sense of humour did not desert him even in his last moments. When the doctor, anxious to know if he was still conscious, bent over him and gently asked, "What's your age?" softly came the answer, "Sweet sixty."

Although he had great abilities and much forward push, he knew how to keep to himself and practise the policy of non-interference when it was question of matters in which he foresaw that his help, though much sought after, was not needed.

Every great man encounters disappointment, at least in one phase of his life. Mr. Saldanha had his during the greater part of his married life. The death of his first-born at a very tender age was an extremely hard trial for him. He would not have felt it so bitterly if time had been allowed to soften the cruelty of the blow. But a fresh and greater trial was awaiting him in the prolonged illness of his dearly beloved wife, which in the designs of Divine Providence was to last till he died. With great equanimity and the perfect resignation of a thorough Catholic, he bore the heavy cross, the weight of which increased daily with the growth of his love and sympathy for his partner; for as Mark Twain would have it, "Love seems the swiftest but it is the slowest of all growths. No man and woman really know what perfect love is until they have been married a quarter of a century." The lack of a real home for his dear children, some of whom had to be kept away from him, was very painful to one who was a loving father.

The peace of God rested upon him particularly when he was preparing to quit this world. Having put his house in order, and being fortified by all the rites of the Church, he quietly breathed his soul into the hands of his Creator. Of him it has been rightly said:

His life was all unselfishness,
His end was perfect peace.—*E. G.*

His life was open, his aspect was clear. He looked all the world in the face. He would not if he could, and could not if he would, play a double part. His word was his bond.

He was an able prose writer. His style was crisp, the humour restrained and delicious. His was a buoyant nature. His mind was steeped with jokes of a literary turn. He had such a lucid and massive intellect that he would have distinguished himself in any walk of life. He had a most tenacious memory and great stores of knowledge. He was a lovable soul and those who knew him best will mourn him most.—*Admirer.*

Castor went first and Pollux has now followed. The death of these two is like the passing of the Dioscuroi from the firmament of the *Mangalore Magazine*. They were both Saldanhas and related to each other. For about a quarter of a century they were constant contributors to the periodical, and the most brilliant, each in his own field. To Joseph fell the province of verse, to John, that of prose. But the difference, after all, was only on the surface; for going deeper you will find they were both poets and that the lyric note was the dominant note in both. Read *The Tryst* by J. E. in *M. M.*, 1920, and read *The Singer* by J. L. in *M. M.*, April 1910, and you will see how intensely lyrical the two effusions are.

Young Gaspar of my class said to me the other day: "Why should the University constantly ask us to break our heads over such abstruse and unintelligible selections from Browning and Meredith? How much more delightful and profitable would selections from John and Joseph of our Magazine be?" Young Gaspar had no wish to place John and Joseph on the same pedestal with Browning and Meredith. (God forbid!) He only expressed a desire that had germinated in his patriotic bosom. On the occasion of the College Golden Jubilee I myself proposed to the friends of J. E. S. and J. L. S. that selections, in book form, of essays by the one and of poems by the other, should be published as specimens of the literary output of the College during half a century. "Ah excellent idea!" they said. But the shadow of 'Depression' is like the shadow of a total eclipse—it envelops all. Will the friends of the Dioscuroi reconsider the matter, before the trail of light they have left behind fades out of sight?—*Teacher*.

The Scene again changes—It is Christmas day on the coast of Azure—Homeland—the land of our desires: "washed by the rivers, blest by suns of home"—The world is very beautiful this Xmas-tide, the sky has not a cloud.

Towards the old banyan tree on Lighthouse Hill at the appointed hour wends a solitary figure. No friend rushes iorward to meet him—He waits—No belated steps hasten to greet him—Can it be that the worst has happened?—Has he after all found his resting place under an alien sky? Alone for a moment he stands, silent, his thoughts his only companions. Anon the branches of the old banyan tree nod in the passing breeze—nod old acquaintance—Oh! that tree is dear to him for under its branches in the days of long ago had he and his companions played and dreamed and built their youthful castles. A flood of recollections rushes on his mind and he is lost in a reverie

* * * * *

"It was a most terrible shock to me—when one is old, a thing like that tells—both my sons gone and so far away from me!".... .thus Theo's mother had wailed expression of the sorrow that was gnawing at her heart. Was there no anodyne to her pain, I wondered.

"We have had no news at all from France these four years—the last we heard of him was that he was severely wounded and that he and his hospital fell into the hands of the Germans. Perhaps the end of the War will show—We still have hopes".....I had no wish to dash a brother's fond hopes to the ground.

* * * * *

Presently the reverie is broken by the glory of the Sunset. If thou would'st view Sunset aright, come view it from here, right here, from the top of Edyah Hill. Now the western sky turns to orange and the Sun "pillowing his chin upon an orient wave" floods this town nestling among palms with a mellow light, turning roofs, spires and tree-tops to gold—A moment he poises on the verge, then suddenly slips into the Sea: At one stride comes the dark!

> And here in the day—death's wonder,
> A marvel beyond our ken,
> While the sentinel moon her watch begins,
> Comes peace and good will to men."

I had kept the Tryst.

—*Extract from 'The Tryst'*
by J. E. Saldanha.

The Scientific Tradition

BY THE REV. D. FERROLI, S. J.

CHRISTOPHER Dawson reduces to four the traditions that have gone to the making of European culture: *a)* the Christian tradition, *b)* the humanitarian tradition, *c)* the scientific tradition, *d)* the tradition of law, citizenship and political freedom.

We propose to say a few words on the scientific tradition, and first as to its beginnings. It is wrongly maintained that the tradition is of recent growth; that it really started with Galileo, whose motto was, "Measure all that is measurable, and make measurable all that is not so." The tradition in fact goes back to the Ancient Greeks, who bequeathed to Europe severity of logic and clarity of thought. Though nearly submerged in the Middle Ages, the tradition was not lost. It shone in the brilliant Intellectualism of Aquinas, who maintained that in philosophical matters reason is supreme, while authority supplies the weakest argument.

It is commonly believed that the scientific tradition found its greatest enemy in the Christian tradition, as embodied in the most authoritative institution that the world has ever seen: the Catholic Church. But nothing is further from the truth. In point of fact, the founders of Modern Science were nearly all Catholics. In point of principle, Catholicism maintains that both religious and scientific truth come from God, the centre of all Truth. Consequently, far from contradicting each other, they harmonise and complete each other.

The XIX Century saw, perhaps, the greatest development of Science, and ran perilously near to admitting that matter is the only reality, and physical Science the only true knowledge. But in the XX Century the pendulum, in Western Europe, has swung back. The two great principles of XIX Century Science, viz. the absolute determinism of nature and the self-sufficiency of matter, no longer gain universal credence among scientists. The first is attacked by Heisemberg and Born, who, in their interpretation of undulatory Mechanics, renounce, in a sense, the principle of phenomenal causality, in as much as they deem it impossible to determine *where* a certain electron is. It is possible only to determine *the probability* of its whereabouts. The second is shaken by Schrödinger, who maintains that the electron is not a material point. It is only a spatial region, wherein the field-scalar ψ oscillates with a certain amplitude.

Further, the work of Eddington, Whitehead and Jeans has gone far to show that Science is not the only true knowledge, and the physical world the only reality.

Thus the scientific tradition approaches again the Christian tradition, and is in fact strengthened by it. For, though the purpose of Christianity is not the promotion of Science, it exercises a healthy reaction even on Science. This manifests itself mainly in four ways. First, by its adherence to the reality of matter, Christianity checks the development of pure Dynamism. Secondly, by its insistence on the metaphysical value of the principle of causality, it opposes Science becoming mere Phenomenalism. Thirdly, by upholding the intrinsic power of pure reason, and the consequent attainability of truth, Christianity saves Science from becoming a slave to efficiency, and from being a method of doing things, rather than a way of knowledge. Finally, by showing that Science is a means and not an end in itself, it subordinates Science to Ethics, and saves Science from self-destruction. For, if Science is divorced from Ethics, it be-

comes subservient to material interests and the power of mass selfishness. Thus it develops into a most powerful ally of human tyranny. This is well expressed by Bertrand Russel in "*The scientific outlook*" (p. 273). He says: "Science has more and more substituted power-knowledge for love-knowledge, and as this substitution becomes completed, science tends more and more to become Sadistic... The power conferred by science as technique is only obtainable by something analogous to the worship of Satan, that is to say, by the renunciation of love."

I still remember a fine Crucifix that I saw in the Museum of the seven centuries old University of Padua. In ancient times, when a student received the Doctor's Cap, he had to swear before the Crucifix, to use the Science he had acquired, for life and not for death. Thus the power of the Crucifix tempered Science with love, knowledge with virtue. The same thing is even now beautifully expressed on the frontispiece of every text-book used in the University. The figure of Galileo, who taught in Padua, is surrounded by the following inscription: "*Sic ingredere ut te ipso quotidie doctior; sic egredere ut in dies patriae Christianaeque reipublicae utilior evadas. Ita Gymnasium a se feliciter ornatum existimabit.*"*

The East is all eagerness now to borrow the scientific tradition of the West and I have no doubt India will in time emulate the achievements of Europe. I am afraid, however, lest the scientific tradition should cross the seas divorced from the Christian tradition. Then it will be a curse, not a blessing. It will kill the soul of India; it will not strengthen it. India will come to share the fate of Russia, and that is a tragic fate.

In conclusion, let me express the desire that East and West be united, not through a soulless Science, but through a Science vivified by the word of God, so that, in the great words of the Easter Liturgy,

"The whole world may experience and see what was fallen raised up, what had grown old made new, and all things returning to unity through Him from whom they took their beginning."

* So enter that each day may find thee more learned than thyself. So depart that day by day thou mayst render thyself more and more useful to thy country and the Christian commonwealth. Thus shall the Gymnasium deem herself happily adorned by herself.

Heaven Haven

(A Nun takes the Veil)

I have desired to go
Where springs not fail,
To fields where flies no sharp and sided hail,
And a few lilies blow.

And I have asked to be
Where no storms come,
Where the green swell is in the havens dumb,
And out of the swing of the sea.

—*Gerard Hopkins.*

Sunderipuram

BY BASTIAN

NOT for you, gentle reader, not for you am I writing this page, unless you are a Mangalorean bred and born. If you are not, you will certainly say, "Fiddlestick, I don't believe it a bit. It's mere boasting. It's mere *Cicero pro domo sua*. Nowhere are things done so well as that." Of course, I could say, "Come and see for yourself." But then, who is to pay your train fare to Mangalore and your 'bus fare to Sunderipuram? My aunt says she can't afford to pay more than one half—so hard has the poor woman been hit by the present 'depression.'

It was a Californian lady, I think, who once told Fr. Moore—I heard the story from him—that there were three things she could not stand—church music, church preaching and church sacristan. If so, things must be different in California from what they are in South Kanara, for of all things I like best our church, music, our church preaching and most of all our church sacristan. Not that it was always so. You remember the scolding that Bishop Pagani gave Fr. Stein? They were both holy men, and yet one of them gave a scolding to the other. Such things happen sometimes in this nether world. Didn't St. Peter and St. Paul have difference between them? Bishop Pagani was doing his pastoral visit at the Cathedral. When the day and the hour appointed for the hearing of complaints had come, there stood out first and foremost a cantor of credit and renown over the whole parish. Song divine was but one of his accomplishments. Among other things he knew Latin. He had a keen sense of fair play and at the slightest miscarriage of justice his Latin blood would boil within him. How he once quashed a pettifogger at an animated *junta* with his stentorian *Pro justitia sacrificabo animam meam!* He knew English too. But the days of the great Ilarmistri were not yet, and thus 'English Idioms' with their intricacies and delicate shades of difference were a sealed book to the hero of my story. At the above-mentioned junta, when he had with unconquerable Logic and incomprehensible Latin won the majority over to his side, the leader of the opposition consoled himself saying: "After all we are a respectable minority" "*Ani ami kitẽn respectable naĩn gi?*" flamed out the victor of the day. Somebody pulled him hard by the *kutauñ*.

But I am wandering from church music. Our singer, then, was the first to lodge his complaint against his Vicar. "For nine and twenty years, my Lord," said he, "all through the regime of Bishop Bernardine, of Bishop Michael and Bishop Marie Ephrem, have I been precentor in this venerated Cathedral, and whenever I have sung the children have gaped, the women have cried and the men have looked at each other in blank despair. At the Pontifical Mass Your Lordship is to sing to-morrow, it was my intention to gladden all hearts with a *Kyrie* of my own composing. But to my utter undoing the Rev. Vicar sends for me this morning and says: 'Gurkar, you may continue to sing at my Mass if you like. But for God's sake, spare the Bishop's nerves. Please don't sing to-morrow. 'Is this the reward of forty-nine years of service?' cried Count de Lally on hearing of his condemnation. He was gagged. I am gagged already and so will say nothing." That night the Bishop walked quietly into Fr. Stein's room and said, "A little patience, Father. If only you knew what I have to put up with in the villages! That

man is a nightingale in comparison". And so the nightingale sang on with full-throated ease, and the children continued to gape and the women to cry and the men to look at each other in blank despair and Fr. Stein to shiver.

But things have changed since then, and changed enormously *all over* and *in every parish*, though on this point my aunt and myself are at loggerheads. I cannot bear her partiality for the College. The College Church is the only one she goes to. What right then has she to indulge in comparisons and to be perpetually harping on the congregational singing started in Fr. Pidarco's time (she means to send him a gold chalice to Rome as her ordination gift), and on the merits of the *Cantate Domino* brought out by Fr. Allobacre. (Every name in the alembic of my aunt's mouth suffers a change into something rich and strange.) I wish she had been present with me at Sunderipuram during Holy Week last April, and heard Fr. Celestine sing the *Exsultet*. He sang in the new style, please; not in the old style which still prevails at my aunt's College. I had heard of Chopin playing his funeral march on the occasion of his child's death, and 'thrilling the audience *through and through*' by pouring his whole soul into it. I had thought it was only a manner of speaking. But I realized the expression somewhat when I heard Fr. Celestine. How he poured *his* soul into the most glorious of the Church's paeans, and how his voice rose like a steam of rich distilled perfumes as he reached the climax: *Felix culpa, quae talem, ac tantum meruit habere Redemptorem*! But alas! is anything ever perfect in this world? As the Deacon came to pray for the Pope and the Bishop, by a queer mischance he forgot the latter's name; and it was a thousand pities that a musical phrase which in the ordinary course would have wound up *Victor*-iously should have languished into: *Papa nostro Pio, antistite nostro hooñ, hooñ!* But that's only a detail which I should never have mentioned.

I had the honour to dine with the Vicar and his Coadjutor on Easter Sunday. Now, my aunt is of opinion that a layman has no business to compliment a priest on anything. To her, priest is only another word for God and mute worship is all she can think of offering him. I who belong to the slightly advanced but thoroughly orthodox school of thought, hold that even a cat may compliment a king, provided the cat is competent. Besides both Rebekmistri and Mr. Fereira have told me that barring Domingo of Derebail, I am as good a critic of *solpañ* as any man within the bounds of Kodial Bunder. As the dinner proceeded and agreed with me—Henry VIII was never so well disposed to pat you on the back as when his dinner agreed with him—I asked, "Was it an angel sang the *Exsultet* yesterday?" Fr. Celestine blushed to the roots of his hair, and I knew the cat had overshot the mark. But the grand old Vicar soon made his Coadjutor feel comfortable with a remark more congenial to his intense humility. "Angel indeed!" said the Vicar laughing—how beautiful his laugh! it runs through the whole gamut as Bishop Cavadini's did—"you wouldn't have thought of an angel if you had heard that *Exsultet* on Ash Wednesday." Here was a sore puzzle to me. I thought *Exsultet* on Ash Wednesday was as much out of place as a *pado* in a marriage *pandal!* But at the close of dinner, when the young priest had gone in to fetch the cigars, the Vicar explained himself. Fr. Celestine, he told me, was a highly gifted soul. At the Seminary he was *facile princeps* in every branch of study. In rhetoric, they called him Cicero, and in theology, Aquinas. But of music he was as innocent as Dr. Johnson, who could not tell a church bell from a church organ. (Celestine's grandmother, however, had held a different opinion. For when Fr. Diamanti once expressed to her his regret that such a prodigy of a grandson had no ear for music and feared this might one day stand in the way of his

becoming a——, she protested vigorously saying: 'I have known the boy since his birth, and I know he has not one but two ears.) When he came to Sunderipuram and sang his first High Mass, his *Preface* was such a grief to his Vicar that his only consolation was to remember that the great Mgr. Zaleski had sung no better. You know what impression on the whole congregation a well-sung *Preface* makes. The story goes that when Bishop Pagani pontificated at St. Teresa's Convent, as soon as he started the *Preface* all the girls and (I don't believe it a bit) one of the Sisters rushed to the windows and closed them lest a single particle (or a single wave-length, as our S. S. L. C. girls say *now*) of that voice should be lost. Not so sang Fr. Celestine. But the Vicar had observed in his assistant a capacity for taking infinite pains. "Father", said he entering the Coadjutor's room on Ash Wednesday morning, "you will sing the *Exsultet* on Holy Saturday." 'My New Curate' knew 'Fr. Dan' liked a little fun occasionally and so looked for the roguish twinkle in the eye with which his jokes were generally accompanied. But there was no trace of it. "Can the old man be serious?" said he to himself. "There's nothing like trying. '*Labor omnia vincit*' says the ancient poet. 'Tis dogged as does it', says the modern. I'll see what I can do". Heroic tasks for heroic souls. Through the whole of Lent, on every day that God made, for one mortal hour was Fr. Celestine at his lesson, and of all hours the Fates decreed he should select the hour destined for the Vicar's siesta. A thin partition divided the Vicar's room from the Coadjutor's, and I leave it to you, gentle reader, to imagine how delectably the flats and sharps of the young man's attempts at harmony must have fed the old man's post-prandial slumbers. But when patience and perseverance are evenly parted between two, and the share allotted to each is infinity, we need not doubt the result.

And what sort of a sermon do you think Fr. Celestine preached on Easter Sunday at the evening service? You have, of course, read *Luke Delmege*. If you haven't, read it to-day before going to bed. It beats every story of your Shaw and Wells out of sight. This is the account Fr. Sheehan gives of the first sermon preached in London by Fr. Luke, the brilliant product of Maynooth :—

Here (*i. e.* on Grace) Luke was master. The subject had formed part of the fourth year's curriculum in College, and Luke had explored it to its deepest depth. He read up his "Notes", drafted fifteen pages of a discourse, committed it to memory and delivered it faultlessly.....Now Luke was a Molinist, and he told his congregation so. He demolished Calvin and Knox first, and when he had stowed away all that was left of them, he told his wondering and admiring audience that the Thomist and Scotish positions had been carried by assault and that the Molinist flag was now floating above the conquered garrisons. Many more things he told them, as their wonder grew; and when Luke stepped down from the pulpit, he felt that the conversion of England had now in reality begun.....

The opinion of the congregation varied.....One or two young ladies declared that he had lovely eyes, and that when he had got over the *brusequerie* of his Irish education, he would be positively charming. One old apple woman challenged another :—

"What was it all about, Mary?"

"Yerra, how could I know. Sure it was all in Latin. But I caught the 'grace of God' sometimes".

"Well, the grace of God and a big loaf is all we want in this world".

A rough workman in his factory dress asked :—

"Who is this young man?"

"A new hand they have taken on at the work here," said his mate.

The opinions of the clergy were not audibly expressed. Luke, indeed, heard one young man hint broadly at the "windmill," by which he understood his own gestures were meant. And another said something about a "pump-handle." A young Irish confrère stole to Luke's room late that night, and on being bidden to "come in," he threw his arms around Luke, thumped him on the back, ran up and down the room several times, and went through sundry celtic gyrations; then:—

"Luke, old man, I'll tell you, you've knocked them all into a cocked hat."

The Vicar-General said nothing for a few days; then:—

"Delmege, have you got any more of these sermons?"
"Yes, sir; I have the series in 'Notes'."
"Burn them'!'
"Take the *Dublin Review* to your room, volume by volume," he added, "and study it. You've got quite on the wrong track."

Curiously enough the first sermon preached by Fr. Celestine on his arrival at Sunderipuram was also on Grace. Now, dear reader, make a few changes in the above quoted passage, such as: Jeppoo for Maynooth, Sunderipuram for London, Kotru for Mary, and *Yek sher tandu* for a big loaf, and you will have a fairly correct idea of the effect of Fr. Celestine's sermon on his audience. But the parallel was imperfect in one point. The Vicar de Vara of Sunderi had none of the *brusequerie* of the Vicar General of London. He did not say, "Burn your notes!" but rather, "Keep them, dear Father, keep them. Those "Notes" may some time be useful to you. You may one day have to preach a wedding sermon in the Miracles or the Rosary Church, a Jubilee sermon to the Kodialbail Gentlemen Sodality, or you may even be asked to preach a centenary sermon in the magnificent Cathedral of Mylapore. A sermon to the *élite* of Farnil street can afford to be as tiptop as a sermon to the *élite* of Farm Street. And even here at Sunderi, the more theology you have the better. The simplest sermons of St. Bernard are built upon the deepest foundation of theology. But the controversy that our Tchud Kotru can appreciate best in the fish market is a trifle different from the sort that has been raging between Thomists and Molinists". Neither did the Vicar bid the Coadjutor read the *Dublin Review*, for Fr. Thurston's *No Popery* would be hardly more comprehensible to Kotru than Molina's *scientia media*. But he told the young priest that an occasional dip into the *Konkni Dirven* would serve to acquaint him with the true condition of the parish. "But what will help you", went on the Vicar, "more than any *dirven* in the world is a genuine love and a first-hand knowledge of the people you have to deal with. Study the poor in your daily dealings with them and make yourself all for all. Then will every word that drops from your lips be treasured up as a gem. So preached St. John Chrysostom of old, and so preached, to mention one of our own priests now with God, dear Fr. Albert in the days I sat at his feet as an altar-boy at Kallianpur". The advice was not lost on Fr. Celestine. To his stores of theology it was hardly necessary to add. In the spirit of prayer he daily grew as every holy soul must. Of sympathy for the poor and suffering, his heart was full, and it went out to them gushingly. An intimate knowledge of the peasant and the fishwife of Sunderi—this was the one thing he still had to acquire. When he was a boy, his own elegant home at Farnil, plentifully supplied with every comfort he could fancy, with his elder sister playing Beethoven on her piano and quoting from La Martine's *Meditations*, had hardly supplied him with the key for understanding the Sunderipuram folk. True, he had read extensively at college. True, Dickens had been a favourite with him, and he had laughed heartily over Peggotty shedding her buttons, but somehow he had never grasped the difference between Peggotty's home and David's. The genteel world of Thackeray and Meredith had come more natural to him, and he had always felt at home with Pendennis and Richard Feverel.

But what neither college nor seminary could give him, he was soon to acquire by diving into the heart of his parish. In six months he could truly say, 'I know my people.' It was, then, with the complete armour of a sacred orator—sanctity, learning, eloquence, knowledge and love of the people—that Fr. Celestine appeared in the pulpit on Easter Sunday. Immediately before, he had spent a whole hour in prayers before the Blessed Sacrament. How impressive was his look as he signed himself with the *Santa Kursâche!* I had heard of the wonderful effect produced

even on infidels by a Bossuet genuflecting before the Tabernacle or a Ravignan making the sign of the Cross in the pulpit of Notre Dame. I could understand such things now. Then came the text from St. Paul, which sounded like a message direct from Heaven:—*Si consurrexistis cum Christo, quae sursum sunt quaerite, quae sursum sunt sapite.* That was but the first of texts. The whole sermon was steeped in Scripture. but Scripture brought within easy reach of every Sobinbai and every Isparasmaushi present. The illustrations, metaphors and similes were just of the kind the Curé d'Ars might have employed: "A man without heart is like a cocoanut without kernel—*pottu.*" "Sweeter than the *raspaliñ* that mature in your garden, fresher than the jessamine that blossom in your *mogri* is the offering to God of an undefiled heart." But what took the breath out of the audience was the colloquy between Mother and Son at the first Apparition of Christ. The wealth of emotion that welled up from the preacher's bosom as he told of all that passed between Christ and His Blessed Mother at that meeting! I won't say no eye in the church was dry, only because it is such a hackneyed expression.

One thing struck me particularly—the musical cadence of the Konkani I heard. I knew of Fr. Maffei's compliment to my language, *Konkni ranantlo sobit talo.* I had also heard Fr. Ryan saying in class: 'Think harmoniously and you will speak harmoniously.' But I had no idea such witchcraft of music lay within the empire of the crude Konkani I spoke daily. There were sentences in Fr. Celestine's sermon with an accent quite as 'divine' as that of

In la sua voluntade è nostra pace,

over which Matthew Arnold has gone into such raptures. Now, you will probably say to me, "This is mere gassing, Bastian. Will you give us a clear idea of what you felt?" My dear friend, I can no more do so than describe to you the flavour of the grafted mango I picked up in my aunt's garden this morning. But if you insist, do a thing. Have you a niece, and was she taught English by Sr. Euphrosyna, and has she caught the pure liquid accent of Sr. Euphrosyna? If she has, get her to read for you Newman's sermon on *The Second Spring.* That sermon is the most musical prose-poem in the language. Macaulay knew it by heart and would regale his ear with reciting extracts from it. Well, one day, before she left me to join the Little Sisters of the Poor in Bangalore, my niece Natalie, who was taught English by Sr. Euphrosyna and had caught the pure liquid accent of Sr. Euphrosyna, was reading Newman's *Second Spring* to me. She rose from 'harmony to harmony' until the poor girl broke down precisely where Newman himself had broken down and had to be led by Manning to the sacristy; and what I *then* felt was strangely like to what I felt as I listened to Fr. Celestine's colloquy between Mother and Son. The Californian lady said she could not stand church preaching, did she? O madam! madam! people learn Italian only to read Dante; you will do well to learn Konkani only to hear Fr. Celestine. As I came out of the church, I met Sobinbai and asked her how she liked the sermon. She could only burst into tears and say, "*Ye Deva! ye Deva! kitẽn mon sangũn!*" I met Isparasmaushi and asked her how she liked the sermon. Floods again, with the sole remark "*Lode, lode naiñ gi?*" What does "*lode, lode*" mean? I am glad my aunt was not there. I should have found it hard to put up with her ecstasies. I hate superlatives, I never exaggerate.

That night, as Fr. Celestine was resting in his room, I went up to him and boldly asked for the manuscript of his sermon. He hesitated for a minute. (You can refuse a thing to Bastian, but not to his aunt's nephew. Every priest knows his aunt.) The manuscript bore

witness to intense labour. Over against the texts from Scripture, or adaptations of texts, introduced into the body of the sermon, I counted in the margin forty-three references to 'chapter and verse'. (I have heard of only one who went beyond that. The average number of texts employed by Cardinal Bellarmine in a sermon, they say, was fifty.) Many words and phrases had been corrected over and over again, rendering large tracts of the composition illegible. I was amused at the transformations which the Konkani equivalent of 'generation' had undergone. The original translation of the word was ಉಜ್ಜಣ್ಪಾಣ್. Fr. Celestine told me he had prided not a little in the scientific accuracy of this term, but that the Vicar had shuddered at the very mention of it. Then he had set about looking for a better word. After much thought and correspondence with the Sanskrit Pundit of St. Aloysius' College, he had selected ಉಭ್ಭವ್ as the best. But again, the old Vicar, on hearing of it, had burst out laughing and said, "I have heard of ಉಭ್ಭತ್ತಿ. But ಉಭ್ಭವ್ is above me. If so, how far above Kotru?" Not that the Vicar was opposed to the fashioning of a new word where a new word was necessary; but where a simple word like ಜಲ್ಮ served the purpose, he would rather leave ಉಭ್ಭವ, ತಭ್ಭವ and ತತ್ಸಮ alone. To this Fr. Celestine, accustomed at the Seminary to spin distinctions as a spider spins webs, could have easily answered, "ಜಲ್ಮ would do well enough for nativity; but generation is different." But good sense prevailed over metaphysical subtilizing, and he finally settled down to the Vicar's word as the best.

But on looking closely into the manuscript, I felt that the written sermon was distinctly inferior to the spoken. In particular I found that of the colloquy which had impressed the audience most, not a word had been committed to paper. "Why, Father," said I, "should you take the trouble of writing out your sermons when you know you can extemporize much better?" "*Distinguo*," said the dialectician. "Extemporize *before* hard study, deep meditation and elaborate composition: *nego*, I flatly deny. Extemporize and that to a limited extent, *after* hard study, deep meditation and elaborate composition: *concedo*, I allow." "But of the choicest bits of your spoken sermon," said I, "I hardly see any trace here." "That only means I do not bind myself down to every word I write. If in the midst of my discourse a new idea flashes across my mind, why shouldn't I take it? That's what Lacordaire would do, though he prepared his sermons with the utmost care. He was one day preaching a stirring sermon on Eternity at Notre Dame in Paris. He had just paused for a breath when he heard the clock strike. He counted the hours: 'One, two, three—that is how time passes, my brethren, but Eternity is an everlasting now.....' I feel very grateful to Fr. Diamanti for his advice. 'Write out your sermons for at least ten years after your ordination,' said he to us one day, and then related a pretty story. On a great feast day in great America there was a great dinner. The Archbishop was presiding. The conversation happened to turn on the morning sermon. The young preacher who took no small credit to himself as an *improvisateur*, said, 'Really, until I went up the pulpit I hardly knew what I was going to say.' The Archbishop turned to him and only said, 'I thought as much.' Tableau!"

The piles of manuscript I saw on Fr. Celestine's table! and the library of books on every branch of theology, and in such a variety of languages! "Is it true?" I asked, "that you know the whole Bible by heart?" "Not at all," said he laughing. "Who ever told you such fibs. I may know the four Gospels fairly well; to which you may add the Epistles of St. Paul. Then, of course, there's the Psalter. And now I'm doing Isaias at the rate of a chapter a day." That's the only bit of the Bible he

knew by heart. "What's this?" I asked, taking down an old volume from the shelf. "That's Segneri s *Manna dell' Anima*. No book like that for a pastor of souls." "But do you read Italian too? I know you took French for your B. A." "O 'tis so easy to pick up that sweetest of languages. If you thread your way between Latin and French, you will find you have been talking Italian without knowing it. Besides, I made it a point at the Seminary always to speak Italian to Br. Simeoni when I went out for a walk with him, and he was so obliging to me." "Are your studies limited to theology or do you read anything else for a variety?" "Well, I suppose I'm a human being like the rest of you and must have my recreation. Here's the book I unbend my mind upon, after a long stretch of study." With this Fr. Celestine handed me Sir James Jeans's *The Universe around us*. I opened the book and chanced to light upon the great nebula in Andromeda. "That's the only one of the two million nebulae known," said Fr. Celestine, "that is visible to the naked eye. Come, I'll show it to you." So saying he led me out into the open.

It was a beautiful night. The myriad stars were evidently keeping Easter in Heaven—each of them seemed to be at its brightest. The nebula in Andromeda was quite visible. "How far is it from us, Father?" "Only 900,000 light years, and one light year means 6,000,000,000,000 miles." "Dear! dear! dear!" "And that is the second nearest of the nebulae. There are others a thousand times farther." "Dear! dear ! dear !" Then sweeping across the whole sky from horizon to horizon, just as he had swept across the whole Bible in his sermon, the astronomer spoke to me of planet and star, of comet and asteroid, of binary and ternary, of cluster and constellation with a bewildering familiarity. Thus far I could follow him somehow; but when he plunged into Lemaitre's Expanding Universe and Einstein's Space-Time and Planck's Quantum Theory, I could only think of Sobinbai, and exclaim, though in a sense different from hers, "*Ye Deva! Ye Deva! kiteñ moñ sangũn?*" A hearty laugh, with a tremendous slap on my back—then both to bed.

I found the Sunderipuram Coadjutor interesting. There is, however, another one more interesting still—the Sunderipuram sacristan. But the odour of *lingisañ* is being wafted from the kitchen and my aunt is calling me to dinner. Woe to me if I do not obey the Summons promptly. Dear reader, I'll tell you of the sacristan another day. *Au revoir!*

N. B. The author wishes to assure the reader that Sunderipuram is an imaginary village and that the characters figuring in it are purely fictitious.

The Stars

Last night across the sky I watched Orion
Move in his glittering state, his bright sword gleaming;
Behind him Sirius; then the pawing Lion
From his dark lair, his mane with jewels streaming.
I saw the Virgin near the Serpent walking,
And southward Spica's fairy sail outspread,
And that great boor, Arcturus, westward stalking,
And low on the horizon, in his head
A ruby shining, Scorpius; then the flame
Of Vega burned, and Pegasus outtrod
Before the Charioteer. "The heavens proclaim,"
I cried in ecstasy, "the glory of God."
Yet not the heavens in all their splendour dressed,
As much as only thou, Him manifest.

—*Father Shaw.*

The Boarding House Silver Jubilee

JOTTINGS

BY JOSEPH N. PINTO

THE College Boarding House is celebrating its Silver Jubilee and I am asked to jot down my reminiscences. Homer was old when he wrote his story of Troy, but I am older as I write my story of the Boarding House. Many an excellence Homer had that I have not. But in years I beat him, and in unadorned simplicity of style, he shall not beat me.

I entered the Boarding House on 1st May, 1911. It had been started in December 1907 with Fr. A. M. Colaço, S. J., as Director. To help my ageing memory, I'll speak first of all the Directors I have known, then of their Assistants and then of the Brothers.

Rev. Fr. Gregory Coelho was Director when I was admitted. He had come here from St. Joseph's Seminary, where he had been Manager of the Catechumenate till 1909. I can still picture him saying Mass in what was the Chapel, but is now no more than the room occupied by the Library. One of his first changes was to remove it to where now is the Study Hall for the Juniors; at last in 1912, he raised a nice little Chapel on what was before a bridge.

Fr. Gregory Coelho, S. J.

A few days after my arrival, a new pianoforte was got down from Bombay, and installed in what has now become the parlour. A great lover of music was Fr. Gregory. He lost no time in organizing an orchestra, perhaps the first of its kind in Mangalore. Putting aside his usual austere and dignified look, he would conduct the band himself.

In 1914 a new two-storeyed building was commenced to the west of the Boarding House proper. Its foundation-stone was laid by the Very Rev. Fr. Alberti, S. J., Provincial of Venice, who had come to Mangalore on a visit to the Mission. This was the year the Great World War began. The historical battle of the Marne was known even to the working cooly women carrying stone, water and mortar for the building. They were constantly speaking in Tulu, "Germanak boorundge pettu"—they say that the Germans have received a severe beating.

About the end of the year 1917, Fr. Coelho was taken seriously ill, and was removed to the Kankanady Hospital on 23rd December. He breathed his last on 28th Feb. 1918.

For the next two years Frs. A. M. Colaço, S. J., and Gilbert Saldanha, S. J., directed the affairs of the Boarding House. Fr. Colaço had many cocoanut plants planted on the low-lying space below the playground. Fr. Saldanha had the western verandah of the Boarding House broadened.

In June 1920, Fr. Peter Nebulone, S. J., came as Director. His term of office was as long as Fr. Gregory's and during all that term he sought to consolidate the great work of his predecessor. As to material improvements, he had the passages leading to the Lower Dormitory and to the non-Catholic Section, which were hitherto covered with a thatched roof supported on bamboo posts, demolished and had stone pillars erected with tiled roof. He

had also round stone pillars erected for the outward sloping roof of the non-Catholic section.

He installed a billiard table bought from the Military Club of Cannanore. He also procured a table for ping-pong from the Jeppoo Workshops.

In December 1928, Fr. Nebulone was transferred to the Wynaad as Manager of the Mission Coffee Estate. Fr. H. Modotti, S. J., was brought here as Director.

Boarders, 1933

On his arrival, he had parallel and horizontal bars set up at the west end of the yard to serve for recreation, morning and evening.

He was here only for a short year, when in December 1929, Fr. John Peter Noronha, S. J,, was appointed Director.

Soon after his coming he organized the devotion of the Holy Hour. He was glad when the Boarders were here for Mass on Thursdays and Sundays.

To the east side of the Brother's room and the Father's Refectory, a wall was raised to form a long room which serves as a dormitory for the little boys in charge of the Brother.

The non-Catholic Dormitory in the east end of the Boarding House was extended by the opening up of the wall in the middle and forming an arch between it and the room under the one occupied by the Fr. Director.

The whole period of Fr. Noronha's Directorship from December 1929 to the end of May 1932, was signalized by a marked increase of piety. Following his example, the Boarders of the High School, Lower Secondary and Primary Departments could be seen in the Chapel making the Way of the Cross in the course of the day in their free moments. His departure from our midst was a painful surprise to us all.

Leaving it to others to record the mighty deeds of the present Director (they say records are not to be disturbed for fifty years), I shall refer now to Assistant Directors.

Fr. Norbert Fernandes may be considered as one of the pillars of our institution. He was here as a scholastic—that was before the Hostel

became the Boarding House. But after his priesthood he was for a time Director of St. Joseph's Workshops, Jeppoo. From there he was brought here in 1914 to supervise the new building. He also helped Fr. Director in looking after the boys, specially the non-Catholics. None could come up to him in quips and cranks, in mirth and jollity of the best kind.

Frs. Giol and Luchessa also were Assistant Directors, each for a short time. The latter put a stop to the nuisance of dealers of oranges coming to vend their fruit in the Boarding House. Wheren't the Boarders provided with all the fruit they could desire?

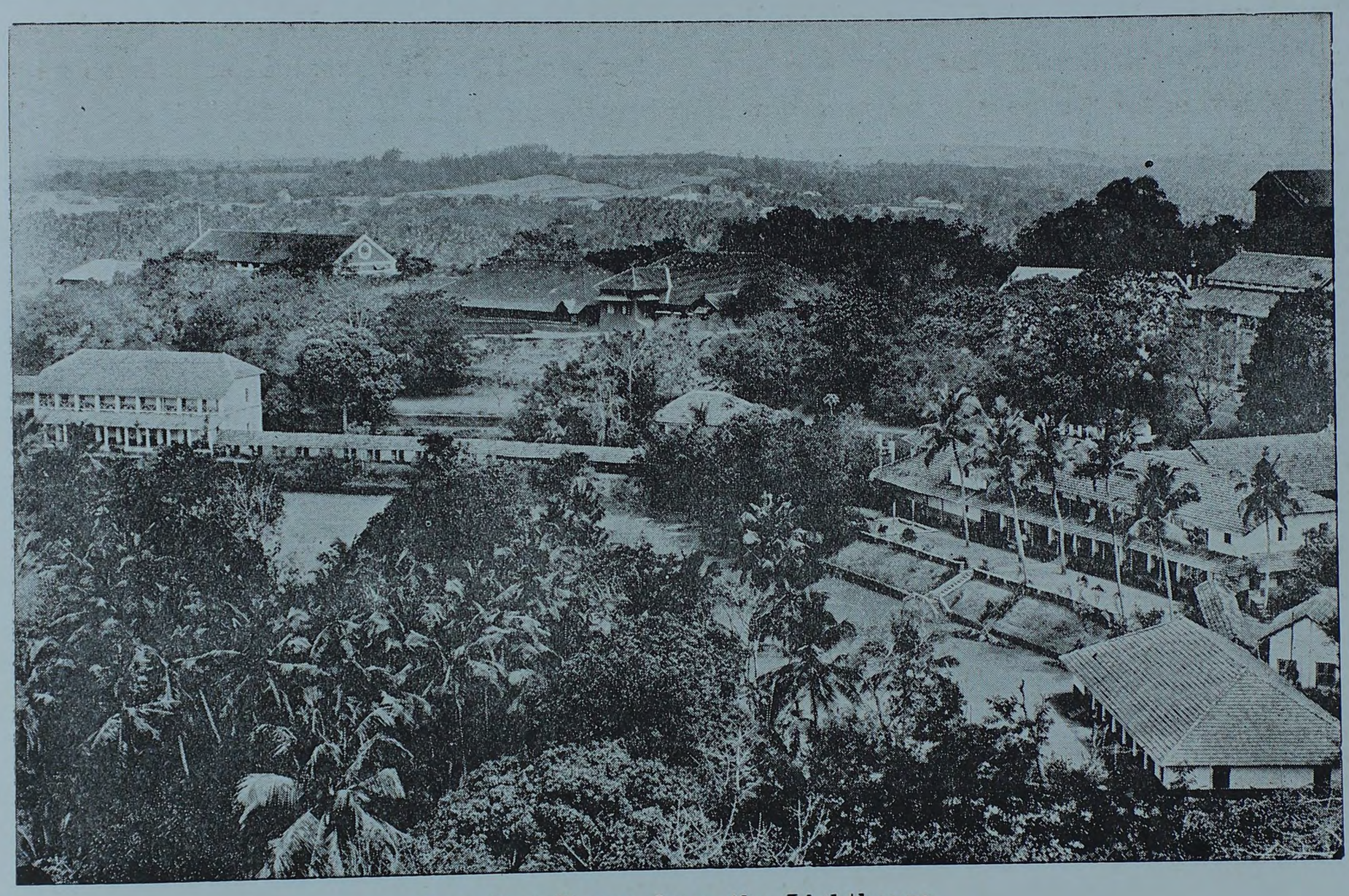
Scholastics Comi, Fezzi, B. D'Souza (our Director now) and Joseph Coelho were with us till they went to begin their Theology.

Fr. D. Ferroli was in charge of the College Department Boarders in the time of Fr. J. P. Noronha. He was greatly respected. He was also Spiritual Father to all Catholic Boarders—an office he still continues to hold.

Of the Brothers in a Boarding House it may be said that though they play the part of Martha, they do not only do the "one thing necessary," but everything necessary. They are real managers, and don't they at times manage the Director himself? Specially as Infirmarians they succeed uncommonly well in "managing" the "impatient" sick, especially when boys suffer from school-fever.

Br. Lasrado was here from December 1909 to June 1921. His universal medicine, a panacea for all ailments, was white mixture. The more serious cases were generally sent to the Fr. Muller's Hospital at Kankanady for treatment. Chiretta decoction was generally given once a month before chota hazri under the supervision of the Director. Br. Lasrado has always had a partiality for the prodigal's job in the "far country." The "laitaoñs" he rears would call for a new Charles Lamb to write a better essay on the Roast Pigling.

Br. Rodriguez assisted Fr. Coelho in the



Boarding House from the Lighthouse

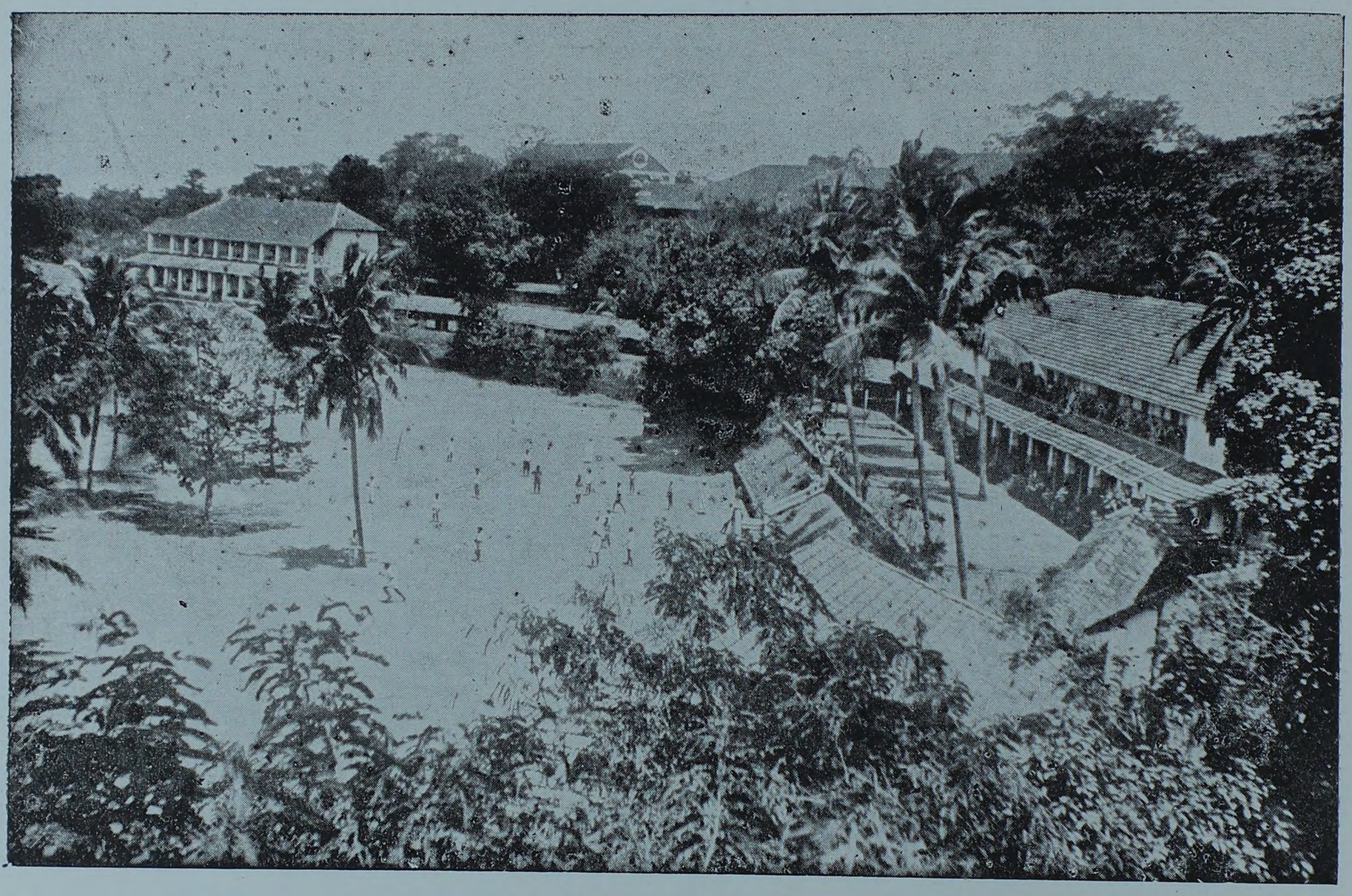
work of the Holy Childhood. Besides, he was an excellent gardener in the Boarding House. He reared many plants, roses in particular. He assisted in the Refectory during meals. He was besides in charge of the dhoby's accounts.

Br. Simonetti was in charge of the non-Catholic section. He completed the work of the construction of the charming Grotto of Our Lady of Lourdes for Boarders and day-scholars of the College. That Grotto has been greatly promoting devotion to the Mother of God among us. The Brother had a special love and care for the converts from the Jeppoo Catechumenate.

Br. Lasrado was succeeded by Br. Alleluia as Infirmarian. During his term, his shelf was filled with medicine bottles as in a hospital. Being a trained Infirmarian he would prescribe medicines himself which were fully approved of by Dr. Charles Fernandes. When regular medical attendance was found necessary the Boarders were sent to the Kankanady Hospital as in-patients for some days, and they invariably returned in sound health.

Br. Sampson came in place of Br. Alleluia after the latter's transfer up to the College. During his term ailing Boarders were sent to the Kankanady Hospital and those that would take some time to recover were detained there and the others were sent back to the Boarding House with prescriptions which Katre's Dispensary duly made up.

After Br. Sampson's transfer to Calicut,



Out to Play

Br. Cattaneo came to the Boarding House as Infirmarian. He was himself something of a doctor and he had many more phials. He would himself prescribe and his prescriptions were as fully confirmed by Dr. Charles Fernandes as those of Br. Lasraodo.

His treatment of the sick Boarders was perfect. He would attend them not less than four times a day. He would regulate their diet. In his time there were a lot of cases of chicken-pox, measles and mumps among the Boarders.

Some influenza cases were so complicated that he could not at first diagnose them. He observed them carefully until he could at last pronounce them to be nothing else than influenza. The cases were so many that at times patients had to be sent to the Kankanady Hospital for treatment for a while, there being no room in the Infirmary for more beds.

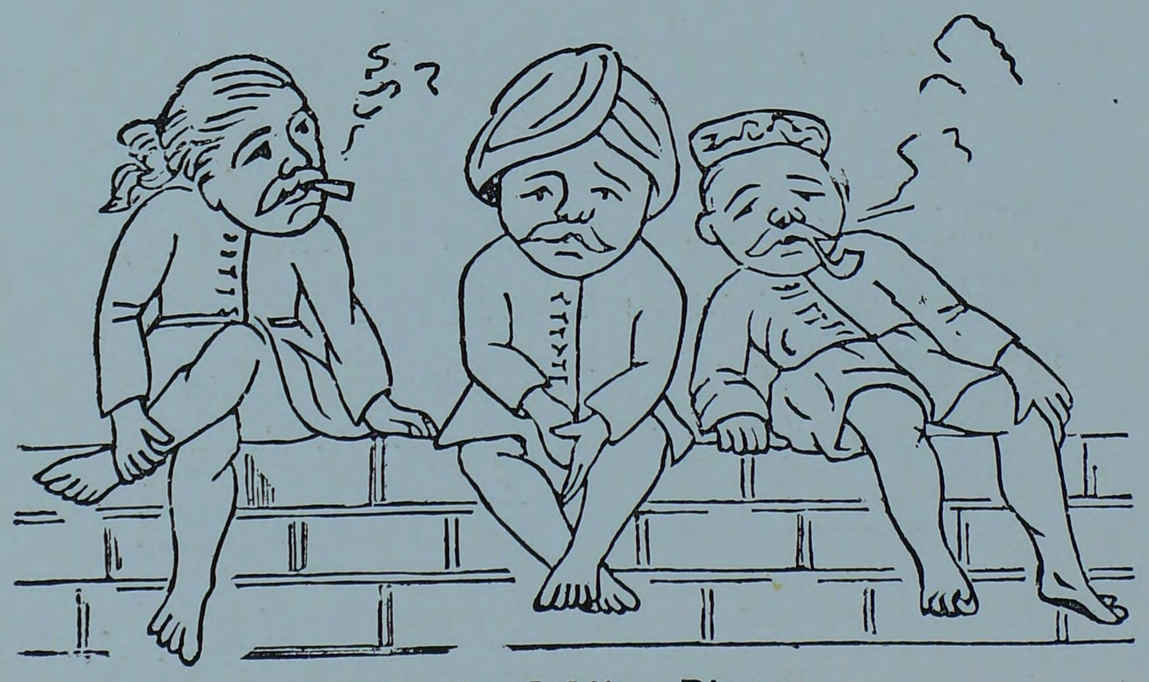
In June 1932 there was a wholesale transfer from the Boarding House to the College.

These changes brought us Br. Nalato, who is as good an Infirmarian as Br. Cattaneo in every way. He installed the electric wires and lamps in our main building. Though his services are now lent to the new Novitiate at Calicut, his large heart is still with us. He is an ideal "manager."

Before concluding, I must mention the Prefects, laymen, that have served in the Boarding House. Some of them have been "Knights of the Bath." Was it not easier for them to control the flow of water than the flow of language when boys were longer in coming out than the regulation five minutes? Mr. Pais was a real landmark in the history of the Boarding House.

And last but not least is my friend and colleague, Mr. L. R. Cutinha, who has done wonders in connexion with the last Boarding House Raffle. He has been prefect in the Boarding house from the days of Rev. Fr. Gregory Coelho. He came after Br. Lasrado was brought here from Jeppoo. He also worked for the Holy Childhood under Fr. Coelho, as also under his successors. Besides, he was tutor to Catholic and non-Catholic new Boarders who came to us without any knowledge of English, till their admission to the classes in the College. Moreover he was warden of the Malayalee and Mysore lodges. He would recover the rent and credit it to the Directors. His duty it was to assign places to the new comers in the various Dormitories. He supplied books and stationery to all the Boarders and clothes to such as needed them. He is allowed a half holiday at home on Sundays and Thursdays, lest he should forget his wife and family in his love for Boarders and the Boarding House.

As for my own self, it shall be my consolation to die where I have lived so long and happy. Though so old enough to be I am grandfather to some of the recent Directors, they have loved me as their own child. With my dying breath I shall say to what has been a second home to me, *Vale, prospere procede et regna.*



After the Jubilee Dinner.

The Boarder's Song

My infant form stood ill at rest
On tottering limbs; my whimpering tongue
But lisped, "How cruelly I'm wrung
From fond embrace on mother's breast."
Yet soon I felt what tender care
Towards your little ones you bear.

Through childhood's dawn my mirthful heart
Found ample gain in company
Of kindred sprites in jollity;
In every prank I played my part.
After all, a Boarder's life
Is best for fun and noisy strife.

At noon of youth 'twas wisdom's lore
I prized, and all the silent toil
I garnered from the midnight oil;
O'er each shelf-marshalled book to pore
And access find to sages' haunts—
These were, I thought, a Boarder's wants.

In age's twilight nought appeals
Save virtue's sterling worth enshrined
In Christian manners well refined
By godliness that proves and steels.
A Boarder lives most happily
By *Duty, Love and Purity*.

I greet you, venerated Dame!
This day you've run your lustrums five,
With many more to live and thrive.
'Tis still your wide and growing fame
I dream—where'er my feet may roam—
My second home, my FOSTER HOME!

—*D. A.*

Sights and Sounds of a Burmese Town

BY H. J. DE VAS, I U. CLASS

THERE is nothing more surprising to a stranger on his first visit to Burma than the enormous number of pagodas, studded over the length and breadth of the country, as thick as stars in the welkin on a clear spring night. There is not a square mile but is covered with a galaxy of them—no village is so poor, or hillside so steep as to be devoid of one of these snow-white, gold-topped shrines to the teacher of Nirvana and the Law—Buddha. In fact one of the very first landmarks for a ship entering Rangoon harbour is the majestic 'Shive Dagon' or Golden Pagoda lording it over the city's tallest buildings and church spires, its golden top scintillating with dazzling splendour in the rays of the sun and presenting such a magnificent spectacle as is not easily forgotten—especially so, as it is the first vivid impression of the gorgeous land of Pagodas.

Nowhere in the Indian Empire will a tasteful observer see a sight more picturesque than a Burmese town. From the last appellation let me exclude at the outset such of the large towns like Rangoon where the ravages of western civilization have all but annhilated the charming Burmese element. Of course, I admire Rangoon—which from the architect's and statistician's point of view compares very favourably with the most vaunted of American city-successes—but only in my more prosaic moods; for it lacks that exquisite characteristic atmosphere which makes the poetry of a Burmese town.

Now, by your leave dear reader, let me waft you without more ado to one of these pleasances, to wit, a Burmese town. I purposely refrain from mentioning names, as the sights and sounds I am about to enumerate are characteristic of every Burmese town, and are conspicuous to every keen observer, although the sights may be eclipsed by the more barbarous scenes of city-life, and the sounds drowned in the deafening din of city-traffic.

Tossing restlessly on your bed in your first futile attempts to court the embraces of elusive slumber (when the traffic has subsided, the last motor-horn has long been hushed, and the last straggling vehicle has returned to its fold), you become conscious of an incessant droning sound—not unlike the buzzing of bees—emanating from the *hpongyi choung* (Buddhist monastery) hard by, where the *hpongyis* (monks) and such of the fanatical devotees of Buddha who habitually protract their vigils far into the night are mumbling cabalistic incantations to massive whitewashed effigies of Buddha, sitting in state amid a host of slightly inferior dimensions. This monotonous sound is more potent than a draught from Lethe, and will lull vigilant Cerberus himself to sleep.

You awake in the morning with a delightful sensation of refreshment after your undisturbed repose, and I won't deny that the first sound that reaches your ears is the twitter of birds. For a Burmese morning is by no means devoid of those feathered songsters, nature's musicians. But that sound is too commonplace to arrest your attention, for Nature herself is surpassed by the musical cry of *pae! pae!* sung in a rich tenor, and combined with such expression as the words permit. Looking out of the window you see a bristling buxom Burmese woman doling out to her customers quantities of *sadawpoo*, steaming hot peas, a very savoury breakfast dish. Close in the wake of the pea-seller follows her very antithesis in the person

of a brawny Punjabi announcing his *chapattis* in the deepest brass-barritone.

It is just about this time, when the morning sun is decking with liquid pearl the dewy grass, that the *hpongyi choungs* empty themselves of their contents, who swarm like bees out of their hives, and invade every quarter of the town. These are the *hpongyis*, who for their livelihood depend solely on the bounty of these charitable Buddhist folk. They form an interesting procession, these yellow-robed monks, clean-shaven and close-cropped, each armed with a back lacquer bowl, as they advance in single file up the street, stopping before every Buddhist house and waiting expectantly for their dole of rice and other articles of food, enough to last them till the next morning.

Before proceeding any further, I should like to inform you that the Burmese have but two meals a day, one in the forenoon at about 10 a. m., and the other towards evening at about 5 p. m. But you will be disillusioned as to their thrift when you hear that these are supplemented by frequent potations of *lahpeyay* —good milkless sugarless Burmese tea that cheers but not inebriates—and extravagant indulgence in such eatables as *khouksive* and *mohingan*, hawked about by street-sellers who make a roaring trade. Hence it is not surprising to note that these itinerant vendors form an interesting feature of the streets of a Burmese town.

The *bhouksive* trade is a Chinese monopoly, and well it should be, as that dish consists of nothing but vermicelli and good fat pork—China's delight. Its sole proprietor is a thick-set Chinaman, who with the proverbial sagacity of his race, has carefully studied the Burmese temperament and makes his appearance at a most opportune moment, when the spendthrift Burman is most likely to part with his last few annas. He is a marvel, is this Chinaman, with the most perfect and economical travelling restaurant that ingenuity can devise. He announces himself by a tic-tac-toc, made by simply striking two pieces of wood together. This is original in itself, but have a closer view of this interesting individual. Slung across his broad shoulders is a bamboo pole, at one extremity of which is a box-like structure which serves as a store-room and plate-stand, while on the other side is his portable kitchen where the fire is burning and pork-curry boiling, ever ready to be served out steaming to the numerous customers whom neither the lowest ebb of Trade Depression nor the most straitened circumstances will deter from patronising this eating-house. They are served and waited upon under the convenient shade of a spreading road-side tree by the Chinaman himself in his quadruple role of proprietor, waiter, head-cook and bottle-washer. I have singled out this remarkable personage from a multitude of his co-vendors as the living embodiment of Chinese initiative and inventive genius.

India is by no means unrepresented in the picturesque parade of street-sellers that throng the thoroughfares of a Burmese town. When the fierce rays of the noonday sun have driven all the people to shelter, while the men are complacently sipping their *lahpeyay*, the women casually puffing at their *seebawlays*, Burmese cigars, without exaggeration a foot long and an inch thick, which do round out a young lady's mouth a bit too much! I am sure you are not scandalized to hear that the women smoke, but what would you say when you see every street urchin barely a foot and a half off the ground, puffing quite naturally at a cigar almost as big as himself? In fact it has been remarked by some wag that a Burmese baby cries for a *seebawlay* when he ought to be crying for the moon. But this is a digression. In the noonday heat, as I was saying, you hear the tinkling of a bell and there follows an old Madrasi plodding patiently behind a superannuated cart waltzing with great effort over the rough road and poised precariously on uneven wooden wheels which

jut out from their axles to such critical angles as to defy the very laws of equilibrium. Despicable as this personage may seem, he plies his trade with great profit. He is the ice-wallah, and he dispenses that commodity in the form of lumps of scraped ice, coated with sugar and sprinkled with a spectrum of rainbow-hued liquids to make it more enticing. He inserts a stick for your convenience and presents the tit-bit (already half melted before it reaches your watering mouth) to you, in exchange for the paltry sum of three pies.

If I were to go on unchecked in these my peregrinations, I could surely fill volumes with the picturesque scenes of Burmese life. But there is one thing that a sight-seer should never miss, and that is a *Pive* or Carnival. This gorgeous pageant beggars description and I had better not tax the dictionary for its all-too-inadequate words. Comely Burmese girls with their showy *aingyees* and *loungyis* (blouses and skirts) and tower-like coiffure bedecked with sweet-scented blossoms, performing graceful dances to quaint music; while the men, no less sumptuously attired in their *loungyis* and *younbouns* (head-gear) join hands with them in acting artistic plays. This is only the theatrical part of it, but as in all *tamashas* there will be the inevitable side-shows, and the gambling-houses and drinking-booths are never wanting in patrons. Here and there are rustic musicians, mountebanks and jugglers entertaining the respective audiences and increasing the general hubbub. Add to this an air of mirth and festivity and you have but a faint idea of a Burmese *Pive*.

In conclusion let me assure my readers that Burma is not quite the rebellion, rioting and dacoity with which popular superstition in India deigns to associate it. Of course, there are occasional outbursts of passion, as there will be a dark cloud frowning in an otherwise serene sky. But why not take a more optimistic view of the situation and see the silver-lining and sunnier side of the cloud? See Burma in her true colours as "the fairy land of Pagodas."

Did you know that Carbon-*ate* his poor old Bichro-*mate*, and got locked in Daniell's Cell?

But on what did Io-*dine?* Was it methyl orange? Yes. Then no wonder Io-*dide*.

I've seen Ethyl and Fluo-*ride* with sulphur flowers and magnesium ribbons over a Wheatstone bridge.

Have you heard a glass retort and fence with a platinum foil to defy the law of Boyle? C. O. W. IN *The Aloysian*, GALLE.

De Anno Jubilari

AUCTORE PIEDADE MENEZES, II U. CL.

VOX "Jubilaeum" de "Jobel", quod Hebraico sermone arietis cornu significat, deductum esse vulgo traditur. Quandoquidem levitae Veteris Legis tubis, ex cornibus arietum confectis, Jubilaeum edicere solebant, rem ipsam ab eo quo ediceretur instrumento nomen mutuatam esse facile intelligitur.

Apud Israelitas tempus Jubilare, quod quinquagesimo quoque anno recurrebat, erat sane tempus summae exsultationis atque universae condonationis. Tunc enim agri amissi, vel in aliorum possessionem translati, pristinis dominis reddebantur. Qui vero, re familiari afflicta, conducticiam operam praestare cogebantur, eo tempore in libertatem reduci solebant. Juvabit hic recolere quae leguntur apud Leviticum, XXV: "Annum quinquagesimum sanctificato et remissionem omnibus habitantibus terram tuam edicito, annus enim jubilaris est. Omnis homo ad res suas revertatur et unusquisque ad familiam suam."

Quanquam Judaeis Jubilaeum summam laetitiam afferebat, nemo tamen est quin videat Jubilaeum Christianum multo ei excellere. Illud enim Judaeis beneficia temporalia conferebat; hoc autem nos donis spiritualibus locupletat. Illorum Jubilaeum carceres aperiebat mancipiisque libertatem donabat; nostrum vero vincula peccatorum solvit atque supplicium temporale peccatis debitum remittit. Illos ad familias resque suas reddebat; nobis autem amicitiam Dei recuperandi ac pignus hereditatis perpetuae repetendi medium suppeditat. Quis non legat animo Redemptori gratissimo illud Prophetae dictum: "Spiritus Domini super me, eo quod unxerit Dominus me; ad annuntiandum mansuetis misit me, ut mederer contritis corde, et praedicare captivis indulgentiam, et clausis apertionem."

Quod attinet ad tempus ex quo Jubilaeum apud Christianos ortum habuerit, res in controversiam deducitur. Qua in re jucundum forte erit lectori audisse historiunculam quam legimus apud nonnullos auctores. Exeunte anno MCCXIX pervulgata est fama eos qui Sancti Petri Basilicam inviserint indulgentiam inusitatam lucrari posse. Quo factum est ut permulti Urbem peterent ut insolitis his beneficiis ditarentur. Inter peregrinantes erat senex quidam centum et septem annorum qui ad Summum Pontificem adductus, ei narravit se una cum patre ante centum annos Romam iter fecisse ad Jubilaei indulgentias lucrandas, et patrem ipsi auctorem fuisse ut post centum annos denuo Sancti Apostoli Basilicam pie peteret. Quam narrationem et alii comprobaverunt.

Illud vero certum est quod Bonifacius Papa VIII, re cum Cardinalibus accurate perpensa, anno MCCC Jubilaeum edicere atque peculiares favores fidelibus concedere dignatus est. Summus Pontifex Clemens VI precibus annuens concessit ut quinquagesimo quoque anno Jubilaeum celebraretur. Hoc autem decretum paucis post annis mutato, celebratio Jubilaris vigesimo quinto quoque anno fieri coepta est.

Haec quidem Jubilaea ordinaria appellantur. Nec tamen desunt quae, data occasione, praeter solita edicuntur vel ad gratias impetrandas vel ad solemniores eventus commemorandos. Recentioribus temporibus S. P. Leo XIII Jubilaeum Beatae Mariae Virgini sacrum edixit ut Ecclesiae necessitatibus succurreretur. Hoc ipso anno, ut omnibus compertum est, Summus Pontifex ad humanae gentis Redemptionem commemorandam Annum Sanctum indicere voluit.

Annus jubilaris profecto annus Domini est. Utinam commemoratio Redemptionis quam hoc anno celebramus largam benedictionem Dei nobis afferat, patriaeque huic nostrae quae, inde ab Apostolo Thoma evangelizata, adhuc proh dolor! animabus exuberat quae in umbra mortis sedent atque Redemptionis fructus expectant.

॥ शीलम् ॥

By Pandit Anantha Bhat

शीलसमाधावितिधातोः दीर्घविचारापरपर्यायसमाध्यर्थकात् निष्पन्नस्य शीलशब्दस्य परिशुद्धं चरितमर्थः "शुचौ तु चरिते शीलम्। शीलं स्वभावे सद्वृत्ते" इति च अमरोक्तेः। यदेकस्मिन् शीले पारावार-वारिणि सर्वे नदीप्रवाहा इव सकलागुणा अन्तर्भवन्ति तत् शीलं गुणग्रामाणामाधारभूतमित्यस्मिन् विषये को वा दूरदर्शी विप्रतिपद्येत। यथावा सत्यवादिता, सदाचारसंपन्नता, परोपकारतत्परता, स्वाभिमानरक्षण-प्रवणता, सत्संगोत्सुकुता, महोदारता, अदीर्घसूत्रता, इत्यादयो महागुणाः शीलग्रहणेन परिगृह्यन्त इति ॥

अतएव कन्यावरयोर्वरणाधिकरणेऽपि "कुलंच शीलं च वपुर्वय"श्चेत्यादिना कुलादनन्तरं वपुराद्य-पेक्षया शीलस्य प्राधान्यमुररीकृतं तत्ववेत्तृभिः। भर्तृहरिरपि "सर्वेषामपिसर्वकारणमिदं शीलं परं भूष-णम्" इति वाक्येन शीलस्य निखिलकारणत्वमखिलभूषणत्वं च प्रत्यपीपदत्। परन्तु समस्तावतं सः सशीलगुणः पूतिगन्धादामोदइव खलसंसार्गात् संरक्षणीयः तथाच "शीलं खलोपासनान्नश्यती" त्यने-नोपदिशति सएव भर्तृहरिः ॥

किंचायं गुणः स्त्रीपुंससाधारणत्वेनाभिमतइत्येतत् कन्यावरयोर्वरणप्रकरणेऽपि प्रधानतरु इत्यनेनोक्त-प्रायम् ॥ यदङ्गनास्वपि शीलवत्यएव सर्वत्र पुरस्कारमर्हन्ति नेतराइति कस्य सचेतनस्य न विदितम्? पुनरपि न केवलमिदं शीलं मानुषमात्रावश्यकम् अपितु मृगविहगादीनामपि समभीप्सितम्। यत्तेष्वपि शीलवन्त एव स्वीकार्यतमादरीदृश्यन्ते। ईदृशशीलस्य च प्रायेण महाकुलप्रसूतेषु जनेष्वेवोपलम्भात् त एव राजकीयादिषु योग्यपदेषु प्रथमतरमन्विष्यमाणाः परिदृश्यन्ते ॥

अपि च सांप्रतं विद्यासंस्थास्वपि गुणान्तरापेक्षया शीलएवाधिकतरं दृष्टिर्निक्षिप्यते। तदर्थं प्रभूतानि पारितोषिकाणि समुपकल्पितानि च इति सुप्रथितम्। तस्मात् निःशेषगुणमूर्धाभिषिक्तस्यास्य शीलस्य संवर्धने सर्वदा सर्वैः सर्वथा प्रयतितव्यमिति शम् ॥

॥ पण्डित निडुोडि अनन्त भट्टः ॥

ചന്ദ്രോദയം

(കഞ്ചിപ്പാട്ട്)

By C. R. Kunhi Raman Nambiar, III U. Cl.

അരുണമംബരം വെടിഞ്ഞിന ദേവൻ വാരാശിയി-
ലിറങ്ങുന്നു, മന്ദംമന്ദം, മറഞ്ഞിടുന്നു.
സരോരുഹമുറങ്ങുന്നു, കരയാതായ് ഖഗങ്ങളും,
ചരാചരമശക്തവും നിലച്ചു നില്പൂ!
തപനനാം പകലീശൻ പതിപ്പുമവറിയിപ്പാൻ
പതിയാലെ നിയുക്തരാം ചില താരങ്ങൾ
പൊങ്ങിയങ്ങിങ്ങായ് നിന്നും പരസ്പരം കടാക്ഷിച്ചും
പതുക്കവെ ചിരിക്കുന്നു! സിതാംശുവാലെ
അതാ നോക്കിൻ, തൊഴുകവിൻ കിഴക്കുദിക്കിനുനേർക്കായ്
പ്രകൃതിദേവിയാൾ കാട്ടും മണിപ്രദീപം
ഉദയാദ്രിശിരസ്സിങ്കലെഴുന്നള്ളിച്ചീടുമൊരു
ഹൃദയാനന്ദമുകുമമൃതകുംഭം
അഹോ ജഗന്നിയന്താവിൻ കനകകന്ദുകം, ദേവ-
തടിനിയിൽ വിരിഞ്ഞെഴും കുമുദസൂനം
അനന്തമാം നഭോതലകലാലയെ വിരാജിക്കും
വിനീതതാരകങ്ങൾ നടുവിലായി
കലാനിധി, വിശേഷഗോപ്രസരനത്ഭുതവൃത്തൻ
വിലസുന്ന ചന്ദ്രൻ, ഗുരുവരനെപ്പോലെ
മനോഹരമിതു കാണ്മിൻ, മിഴികളിൽ കുളിർക്കവെ
സുധാരസം പൊഴിക്കുന്നു! പരമാനന്ദം!
വിശേഷമായ് വിടർന്നതേ കുമുദങ്ങൾ തുടങ്ങിയ
നിശീഥിനിയിങ്കൽ പൂക്കും സുമങ്ങളെല്ലാം
ചകോരങ്ങൾ തെളിഞ്ഞു, നൽ ധവള ചന്ദ്രികയെങ്ങും
പരന്നിരുളൊളിവിലായ്, വിളങ്ങി ലോകം
നിശാപരിണയിതയോടിടചേർന്നു കളിക്കവെ
വിരഹികളസൂയയാൽ തളർന്നിടുന്നു
പുരോഭാഗേ മണിത്തട്ടിൽക്കയറുമീ മതി തന്നെ
തിരസ്കരിപ്പാടുകണ്ടു സമുദ്ഗമിപ്പോൾ
ഉയർന്നു തൻ തിരകളാം കരങ്ങളെയുയർത്തീട്ടു
'ചിയേർസ്' വിളി മുഴക്കുന്ന പ്രഹർഷമോടും
സഹോദരന്മാരെ നാമീ മനോജ്ഞവേളയിൽ നന്നായ്
ശശാങ്കബിംബത്തെപ്പുൽകി ആനന്ദിക്ക നല്ലൂ!

Le Bienheureux Joseph Pignatelli

PAR EDMOND GONSALVES, IV U. CL.

JOSEPH Pignatelli naquit le 27 décembre 1737, d'une noble famille espagnole. Il fit ses études chez les Jésuites à Saragosse et entra au noviciat de la Compagnie à Tarragone, àpeine âgé de seize ans. Quoiqu'il fût d'une santé assez faible il vint à bout de traverser la longue filière de la formation, mais ce ne fut pas sans grande difficulté. Il supplia d'être envoyé aux missions étrangères, mais il ne fut pas exaucé.

Ordonné en 1761, pendant quelques années il enseigna au collège de sa ville natale. En 1767son Ordre fut banni d'Espagne par un décret royal, mais l'illustre naissance du Père le fit exempter. Toutefois, il refusa de se séparer de ses frères de religion. On dut le porter à bras à bord du bateau de transport, car il était trop faible pour marcher. Les souffances du voyage vers la Corse étaient fort vives, mais le Père Pignatelli devint l'ange secourable de ses frères.

Quittant la Corse, ils se rendirent à Ferrare, ayant été expulsés de l'île par le gouvernment français. En 1773, la Compagnie fut supprimée par Clément XIV. Pendant les dix-neuf années suivantes le Père vécut en retraite une vie de prière et d'étude, secouru par les aumônes qu'il recevait de ses frères établis en Italie. Il renouvela ses voeux de religion et se retira à Naples en 1797, où it fut nommé d'abord Maître de Novices, et plus tard Provincial d'Italie lors du rétablissement de la Compagnie. Mais ses tribulations n'étaient pas encore terminées. A la petite communauté de Jésuites qu'il gouvernait et qu'il avait d'abord établie fermement à Naples, trois jours, pour quitter cette ville furent accordés par Joseph Buonaparte.

La vie des Pères durant ce second exil, fut une vie de déboires et de privations. Le pontife régnant Pie VII donna au Père Pignatelli la permission d'acheter une maison pour y vivre avec ses frères. Des amis offrirent plusieurs maisons commodes et spacieuses. Mais par amour de la pauvreté ils choisirent une habitation extrêmement humble. La charité inépuisable que le Père Pignatelli exerçait envers ses frères, et, en général, envers tous ses sembables, est ce qui caractérise les cinq dernières années de sa vie, qu'il passa dans une chaumière au pied de l'Esquilin. Des personnes de toutes conditions recouraient à sa charité. Il vint en aide aux besoins spirituels et temporels de la plupart des galériens qu'on voyait balayer les rues en escouades. Il organisa des missions destinées spécialement à ces proscrits de la societé. Son séjour à Rome coïncida avec une période de grande détresse due à l'occupation française. Le Père Pignatelli distribuait lui-même la nourriture à une centaines de personnes tous les jours. C'est lui qui envoyait des secours d'argent à tous ceux qui ne pouvaient mendier en personne.

La persécution qu'il avait à soutenir de la part des ennemis de la Compagnie était trop violente pour lui, et après une courte et très douloureuse maladie, il mourut en 1811. Les funérailles attirèrent des fideles de tous les quartiers de Rome; l' église de la Compagnie était trop étroite pour tous ceux qui désiraient être présents aux obsèques et rendre un dernier tribut de vénération à celui qui avait été un véritable père des pauvres, le consolateur des affligés, un modèle de toutes les vertus, et un flambeau éblouissant dans les ténèbres.

"ಹಳೆಯ ನೆನಪು"

BY M. GOVIND RAO, IV U. C.

ಆಹಾ! ವಿದ್ಯಾ ಪೀಠವೇ, ನಿನ್ನ ಸಹವಾಸ ಸುಖದಿಂದ ನಾನು ವಂಚಿತನಾದೆನಲ್ಲಾ! ಇನ್ನೆಂದಿಗೆ ಆ ದಿವ್ಯ ಭೂತಕಾಲವನ್ನು ಕಾಣುವೆನು? ಆ ಸುಖದ ಸುಗ್ಗಿಯು ನನಗಿನ್ನು ಉಂಟಾಗುವುದಾದರೂ ಹೇಗೆ? ನೀನೇಕೆ ಸೂಜಿಗಲ್ಲಿನಂತೆ ನನ್ನ ಮನಸನ್ನು ಎಡೆಬಿಡದೆ ಎಳೆಯುತ್ತಿರುವೆ? ನನ್ನ ಹೃದಯ ವೇದನೆಯನ್ನು ಹೆಚ್ಚಿಸಲೆಂದೇನು? ನಿನ್ನ ಸ್ಮರಣೆಯಿಂದ ನನ್ನ ಹೃದಯವು ಭಾವಪೂರಿತವಾಗುವುದೆಂದು ತಿಳಿಯೆಯಾ? ಹಾ! ನಾನೆಂತಹ ನಿರ್ಭಾಗ್ಯನು? ಮಂಗಳ ದೇನಿಯ ಬೈತಲೆಮಣಿಯನ್ನು ಕಳಕೊಂಡೆನು. ಕನ್ನಡದೇವಿಯ ಕಂಠಮಾಲೆಯಲ್ಲಿ ಒಪ್ಪುವ 'ಕೋಹಿ ನೂರು' ನನ್ನ ಪಾಲಿಗೆ ದೂರವಾಯಿತು. ಜ್ಞಾನವಿಜ್ಞಾನವೆಂಬ ದಿವ್ಯಸುಧೆಯನ್ನು ಎರೆಯುತ್ತಿದ್ದ ವಿದ್ಯಾಶಾಲೆಯನ್ನು ಬಿಟ್ಟುಬಂದೆನು. ಜ್ಞಾನಸೂರ್ಯನ ಉದಯವಾಗುವ ಗುಡ್ಡವನ್ನೇರುವ ಪುಣ್ಯವು ನನಗಿನ್ನೆಲ್ಲಿ? ಆ ಭವ್ಯ, ಸುಂದರ ಮಂದಿರಗಳು ಎಂದು ನನ್ನ ಕಣ್ಣಿಗೆ ಗೋಚರಿಸುವವು? ಇನ್ನೆಂದು ನಾನಾ ಪ್ರಶಾಂತವಾದ ಸನ್ನಿವೇಶವನ್ನು ಕಾಣುವೆನು? ಆಹಾ! ಒಂದೆಡೆ ನಿಸರ್ಗದೇವತೆಯ ಶೋಭೆ; ಇನ್ನೊಂದೆಡೆ ಬೆಟ್ಟದ (ಗುಡ್ಡದ) ನಿರರ್ಗಳವಾದ ತೃಪ್ತಿ; ಮತ್ತೊಂದೆಡೆ ಸುತ್ತಲಿನ ದಿವ್ಯ ನೋಟದ ಸೊಬಗು; ಬೇರೊಂದುಕಡೆ ವಿಶಾಲವಾದ ಕಟ್ಟಡಗಳ ಭವ್ಯತೆ. ಹೀಗೆ ರಮ್ಯವಾಗಿರುವ ಆ ಗುಡ್ಡವು ಎಷ್ಟು ಪ್ರೇಕ್ಷಕರನ್ನು ಕರೆಯುತ್ತಿರುವುದಿಲ್ಲ! ಇನ್ನು ಚಿತ್ರ ಕೆಲಸಗಳ ಸೌಂದರ್ಯದಿಂದಲೂ, ವಿಶಿಷ್ಟವಾದ ಕೈಮೆಯ ಮೈಮೆಯಿಂದಲೂ ಎಷ್ಟು ಜನರ ಕಣ್ಮನಗಳಿಗೆ ಹಬ್ಬವೇ ಆಗುತ್ತಿರುವುದಿಲ್ಲ! ರಾತ್ರಿಯಲ್ಲಿ ಗುಡ್ಡದ ಮೇಲೆ ಬೆಳಗುವ (ಮಿನುಗುವ) ವಿದ್ಯುದ್ದೀಪಗಳನ್ನು ತಾರೆಗಳೆಂದು ತಿಳಿದು ಎಷ್ಟು ಜನರು ಮೋಸ ಹೋಗುವುದಿಲ್ಲ!

ವಿದ್ಯಾಶಾಲೆಯೇ, ಭಯಭಕ್ತಿಯಿಂದ ನಿನ್ನನ್ನು ವಂದಿಸುವೆನು. ಅತುಲಕಲೆಗಳ ಬೆಡಗಿನಿಂದ ಬೆಳಗುವ ನಿನ್ನ ವೈಭವವನ್ನು ನಾನೇನು ಬಣ್ಣಿಸಲಿ? ನಿನ್ನ ಕೀರ್ತಿಯು ಪಡುಗಡಲಿನ ಆಳವನ್ನು ಅಣಕಿಸುತ್ತಿರುವುದು. ನಿನ್ನ ಕಟ್ಟಡಗಳು ಸ್ವರ್ಗಕ್ಕೆ ಸೋಪಾನಗಟ್ಟುವ ಪ್ರಯತ್ನದಲ್ಲಿವೆ. ಮುಗಿಲೊಡನೆ ಜಗಳಾಡುತ್ತ ಕೆಚ್ಚೆದೆಯ ಧೈರ್ಯದಿಂದ ಅವು ನಿಂತಿವೆ. ನಿನ್ನ ಉಪಕಾರವೋ, ಅಪಾರವಾದುದೇ ಸರಿ. ಮನೋವೈಶಾಲ್ಯ ಹಾಗೂ ಹೃದಯ ವಿಕಾಸವಾಗುವ ಲಕ್ಷಣವನ್ನು ಕೊಡುತ್ತಿರುವೆ ನೀನು. ಭೌತಿಕಶಾಸ್ತ್ರದ ಪರಿಚಯವನ್ನು ಮಾಡಿಸುವೆ; ರಸಾಯನಶಾಸ್ತ್ರದ ರಸವನ್ನು ಕುಡಿಸುವೆ; ಖಗೋಳ ವೈಚಿತ್ರ್ಯವನ್ನು ಮನಗಾಣಿಸುವೆ. ಗಣಿತಶಾಸ್ತ್ರವು ಬಹು ಕಠಿಣವೂ, ನೀರಸವೂ ಇದ್ದರೂ ಅದರಲ್ಲಿ ವಿಶೇಷ ಆಸಕ್ತಿಯನ್ನು ಹುಟ್ಟಿಸುವೆ ನೀನು. ಭಾಷಾಭೇದವು ನಿನಗಿಲ್ಲ; ಎಲ್ಲವನ್ನೂ ಸಮಾನ ದೃಷ್ಟಿಯಿಂದಲೇ ನೋಡುವವನು ನೀನು. ಸಂಸ್ಕೃತದ ಸೌಂದರ್ಯ, ಕನ್ನಡದ ಬೆಡಗು, ಮಲೆಯಾಳದ ಮಾರ್ದವ, ಫ್ರೆಂಚಿನ ಅಂದ, ಲೇಟಿನಿನ ಲಾಲಿತ್ಯ, ಇಂಗ್ಲೀಷಿನ ಬಿಗುವನ್ನರಿಯ ಬೇಕಾದರೆ ನಿನ್ನಲ್ಲಿಗೆ ಬರಬೇಕು. ಸಕಲ ಕಲಾಕೋವಿದರೂ, ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರದಲ್ಲಿ ನಿಷ್ಣಾತರೂ ಆದ ಗುರುಗಳು ನಿನ್ನಲ್ಲಿರುವರು. ಇಹವನ್ನು ಸಾಧಿಸುವ ಹುರುಪಿನಿಂದ ನೀನು ಪರವನ್ನು ಮರೆಯದಿರುವುದು ತುಂಬಾ ಸಂತೋಷ. ಭಾಷೆ, ಧರ್ಮ, ನೀತಿ, ತತ್ವ, ಕಲೆ, ವಿಜ್ಞಾನಗಳನ್ನು ಏಕರೀತಿಯಿಂದ ಪೋಷಿಸುವೆ ನೀನು. ಅಷ್ಟೇ ಅಲ್ಲ. ವಾಗ್ವೈಖರಿಯ ಬೆಳವಣಿಗೆ, ಸಂಘಶಕ್ತಿಯ ಪ್ರಭಾವ, ಶಾರೀರಕ ಅಭಿವೃದ್ಧಿಗಳಿಗೂ ನೀನು ತುಂಬಾ ಸಹಾಯವನ್ನೀಯುವೆ. ಪಂದ್ಯಾಟಗಳಲ್ಲಿ ಗೆದ್ದು ವಿಜೃಂಭಣೆಯಿಂದ ಗುಡ್ಡವನ್ನು ಏರುವ ನಿನ್ನ ಬಲಶಾಲಿ ಪುತ್ರರು ರೋಮನರ ನೆನಪನ್ನು ಉಂಟುಮಾಡುವರು.

ಆಹಾ! ವಿದ್ಯಾಪೀಠವೇ, ನಿನ್ನ ಮಹತ್ವಕ್ಕೆ ಸೀಮೆಯೆಲ್ಲಿ? ನಿನ್ನ ಪುತ್ರರು ಕಾಣದ ದೇಶವಾದರೂ ಉಂಟೇ? ನೀನೇ ಅಭಿಮಾನದ ಮೂರ್ತಿಯು; ನೀನೇ ತ್ಯಾಗದ ಘಟ್ಟಿಯು; ನೀನೇ ಕೆಚ್ಚೆದೆಯ ಕಟ್ಟಾಳು. ಯಾವ ಮಹಾತ್ಮರು ಅನೋಘವೂ, ದಿವ್ಯವೂ ಆದ ಜ್ಞಾನವಿಜ್ಞಾನವನ್ನು ಪ್ರಪಂಚದಲ್ಲಿ ಹರಡುತ್ತಿರುವರೋ, ಯಾವ ಪುಣ್ಯಪುರುಷರು ಐಹಿಕ ಸುಖಗಳನ್ನು ತೊರೆದು, ಆತ್ಮಶಕ್ತಿಯ ಪ್ರಭಾವದಿಂದಲೂ, ಅಸಮಾನ ಸ್ವಾರ್ಥತ್ಯಾಗದಿಂದಲೂ, ಮಾನವಕುಲವನ್ನು ಉದ್ಧಾರಮಾಡುತ್ತಿರುವರೋ, ಯಾವ ಪದವೀಧರರು ಋಜುಮಾರ್ಗಾನ್ವೇಷಣ ನಿಬದ್ಧ ಕಂಕಣರಾಗಿರುವರೋ, ಅಂಥವರ ಸಹವಾಸದಿಂದ ನೀನು ಧನ್ಯನೇ ಸರಿ!

College Sodalities

SODALITY OF THE PRESENTATION

WHILE we regret the loss of the livelier element among our members by the separation of the Sixth Form into a new Sodality, we console ourselves with the thought that the working of the various sections has become more efficient. Extension and intension vary inversely also outside the Logic text book. Each of the four sections—Study Club, Mission League, I. C. T. S., and Vincentians—has proved more active than last year. This year too there has been quite a large number of students making the Closed Retreat instead of the much easier Open one which all the students *have* to make annually. It is most pleasing to know that the canvassing was done by the Sodalists themselves, who were intrepid in buttonholing every student in the College Department and the Sixth Form, for whom, however there was a special batch apart. The Monthly Recollection including the Holy Hour is well attended, there being more than forty members on the rolls. A second edition of the *Cantate Domino* is in the press; it will be enlarged and improved, and thus prove more useful at all Sodality functions as well as at other church services. The Sodality Library receives new books regularly from the Book-a-Month Club of Sheed and Ward. On the social side, the Sodality had its usual whole-day trip and two evening At Homes. Nowadays there is some talk of training leaders among Catholics. We are aware that leaders are not not made to order but born. Yet to train such as might have something of it in them, we have been improving our long holidays by holding parliamentary sittings, where our idea is to speak on religious and semi-religious topics but observing the method and procedure of the House of Commons. Finally, we will not boast of it, but merely acknowledge with humble gratitude to the Holy Spirit the grace of nine religious vocations from among our members—two to the Capuchins, one for the Madura Vice-Province, and six to the Calicut Mission.

SODALITY OF OUR LADY OF LOURDES

Erection of a New Sodality: On the 16th October 1932 a New Sodality was started for boys of the Sixth and Fifth Forms. The first step towards its establishment was taken when the Sixth Form students were placed under the care of their new Director, Fr. B. D'Souza, though they still continued to be members of the Senior Sodality. At the beginning of June 1932 they were separated from the College Department students. The weekly meetings were to be held in the College Chapel before Benediction on Sundays.

Inauguration: The solemn inauguration of the Sodality took place on Sunday, 16th Oct. The members gathered in the Domestic Chapel by 7 A. M. After the blessing of the medals, they renewed the Act of Consecration and were formally enrolled by the new Director, Fr. A. Castelino, into the Sodality of Our Lady of Lourdes and of St. Francis Xavier, the second patron. After holy mass the members proceeded to the election of the prefect and his two assistants. The evening service commenced with the installation of the new officers. It was followed by a short sermon by Fr. B. D'Souza, after which there was the solemn reception of

new members. Benediction of the Bl. Sacrament followed by a procession to the grotto brought the function to a close.

Titular Feast: The Sodality of Our Lady of Lourdes celebrated its first titular feast on the 11th of February 1933. At 7 A. M. High Mass by Fr. Proserpio, and General Communion. In the evening the Sodalists met together for a group photo. The service in the church began at 6.30. After Rosary and Benediction the three Sodalities marched in procession to the grotto of Our Lady of Lourdes, with lighted candles in their hands and chanting the "Ave Maris Stella." The grotto was beautifully illuminated for the occasion. Here Fr. Gilbert Coelho gave a soul-stirring *fervorino* to the Sodalists. The service was concluded by a hymn to Our Lady.

This Inter-Sodality, as it is known locally, numbers 90 students from the Sixth and Fifth Forms. It is divided into sections, the chief of which is the Students' Missionary League. Its object is to promote knowledge of the missions so as to make the young Sodalists work and pray for the conversion of souls. The members pledge themselves to offer up their prayers and sacrifices for the missions and to draw others to our holy religion by their good example. At the same time they promise to interest themselves in the work of the missions by reading Catholic literature.

Some of our Sodalists take part in the monthly recollection and the Holy Hour held every month for the benefit of the Senior Sodality.

SODALITY OF THE ASSUMPTION

Fr. George Albuquerque, having been appointed Superintendent of the Sultan Battery estate in the Wynad, handed over charge of the Sodality to Fr. J. P. Noronha on the 3rd of June, 1932. Till December, 1932 recruits were drawn from the Fifth Form downwards. But the creation of an Inter-Sodality for the Fifth and Sixth Forms has restricted the Junior Sodality of the Assumption to Forms II, III and IV.

The present strength of this Sodality is 63 members and 29 candidates. It is gratifying to note the enthusiasm of our youngsters to enlist themselves under the banner of our Blessed Mother. It accounts for the comparatively large number of candidates on the rolls.

The titular feast of the Assumption was celebrated on the 15th of August with éclat. To kindle missionary zeal as well as to foster vocations among the Sodalists a Students' Missionary League has been started. The Sodalists show themselves eager to join the League, from which much good is expected to result.

ALTAR SERVERS' SODALITY OF ST. JOHN BERCHMANS

Another two years have glided by, and naturally have brought in their wake a good many changes. The direction of the Sodality has been transferred from Fr. G. Albuquerque to Fr. D. Fernandes. The indifferent health of the latter however has necessitated an Assistant Director in the person of Rev. G. Coelho. The ever active Fr. Albuquerque had set the Sodality on a firm footing. The reforms he introduced were too good to admit of further improvement. The order he established in the Sodality continues to flourish to this day.

A noteworthy feature of this year is that the number of Sodalists has gone up to thirty-six, not to mention half-a-dozen candidates. Moreover, fresh applications are constantly being made.

St. John Berchman's Day and the annual trip day are bright spots in the Altar Boys' calendar, and bright they really were. A novena

prepared us for our Patron's day. On the feast of St. John Berchmans, all the Sodalists in cassock and surplice heard Mass in the sanctuary, and partook of the Bread of Angles. Fr. Ferroli was the celebrant of the Mass. After the Gospel he preached a stirring discourse on the Altar Boys' model, pointing out the practical lessons of his charming life. In the evening there was a treat for the Sodalists. Thanks to the generosity of Rev. Fr. Rector and to the untiring zeal of the officers of the Sodality, the annual picnic at Permanur was thoroughly enjoyed by one and all.

Our College Union

THOUGH our union had lapsed into a period of inactivity for some time, it need not necessarily be inferred that it had sunk into somnolence for good. This year we were very keen about it and a few enthusiastic students "led a deputation" to Fr. Principal with a request to revive the Union. They found that the Principal was more enthusiastic than themselves; he only wanted an assurance that some solid work would be done; other wise, it might degenerate into a Punch and Judy show, the office-bearers "remembering that they had honour to gain and only forgetting that they had a duty to perform." The pledge was willingly given and willingly received, and forthwith the Union, from a dormant body, leapt into living existence.

An announcement by the Principal declared that the election of the office-bearers, would take place on 21st July and intending aspirants fixed their gaze on the respective posts of Secretary and Assistant Secretary. The nomination day was fixed for the 17th July. Three candidates, Mr. P. P. Chattukutti Nambiar, Mr. Valerine C. Pais, and Mr. Austin Sreshta, filed in their nomination papers for the Secretaryship, while Mr. U. Ratnaker Rao and Mr. Jerome Rebello contested for the office of Asst. Secretary. If interest in the election is a testimony of the popularity of the Union, the Union is indeed popular. Great excitement prevailed throughout the College and there was brisk canvassing. The "election agents" of the several candidates were busy both within and outside the College; while the candidates themselves, flushed with the heat of election, were occupied with soliciting the votes of nearly 400 students. The voting results at the polls were as follows:—

Austin Sreshta
Secretary of the Union

Secretary	*Votes*
Mr. Austin Sreshta ·	130
Mr. P. P. Chattukutti Nambiar ·	115
Mr. Valerine C. Pais ·	48
Asst. Secretary	*Votes*
Mr. Jerome Rebello ·	153
Mr. U. Ratnaker Rao ·	73

Mr. Austin Sreshta and Mr. Jerome Rebello were declared duly elected Secretary and Asst. Secretary of the College Union. The Revd. Fr. Principal nominated Rev. Fr. Ignatius Fernandes, Professor of English, and Mr. V. J. Joseph, Professor of Physics as President and Vice-President of the Union.

In these days of constitutional reforms it is not surprising if we were taken up a little with the prevailing spirit. The Union was re-constituted with the formation of a Committee composed of four members each representing a university class, and all the Secretaries of the various College Associations. The class representatives were to be elected and the elections were posted to the 26th of the same month. The following came out successful:—Mr. B. Sanjiva, IV U. C. (uncontested), Mr. O. C. Abdulla, III U. C., Mr. B. Mohan Rao, II U. C., and Mr. Melkiade D'Souza, I U. C.

The object in forming the Committee was two fold: (1) to co-ordinate the activities of the College Societies and (2) to foster a spirit of union among the office-bearers. Whether we have been successful in these aims must be left to the judgment of time. We only add that the Committee has been made as fully representative as possible, so much so that no student of the College goes unrepresented. The Committee has so far met thrice and the work it has turned out bids fair for a successful programme.

T. Krishna
First Adidravida Graduate in S. Kanara
First in the Presidency in Kanarese.

The inaugural meeting of the Union took place on the 11th August in the College Academy Hall at 4.30 P. M. when Rao Bahadur U. Ananda Rao, Retired Agent, Imperial Bank of India, delivered an address to the students. The Rev. Fr. Principal presided. There was a large attendance. In his opening remarks, the veteran Rao Bahadur drew a graphic picture of life in the olden days when a student had to surmount innumerable difficulties to secure a job. He dwelt on the qualifications necessary for entrance into any service, which are the same now as they were then. Clear, legible, hand-writing, obedience to superiors, self-discipline. and an earnest spirit of perseverance and probity combined with a religious fervour were essential conditions for success in life. The lecture was listened to with rapt attention and was enlivened by interesting personal anecdotes. After the address, the following condolence resolutions were unanimously passed, all the members standing.

1. This Union deeply laments the untimely death of Mr. A. Sukhumaran of the Junior B. A. class and sympathises sincerely with his sorrowing relations.

(MR. M. PADMANABHA NAIR, IV U. C.)

2. This Union expresses its deep sense of sorrow at the premature death of Mr. Walter Pinto of the Senior Intermediate class and offers its heartfelt condolences to his bereaved parents.

(MR. D. NORONHA, III U. C.)

3. This Union records its profound sense of regret at the passing away of the great Indian leader and politician Deshapriya Jatindra Mohan Sen Gupta and deplores the great loss which India has sustained at this critical juncture of her history.

(MR. N. SHANKER BHAT, IV U. C.)

On the 22nd of the same month, a business meeting of the Union was held at 3. 30 P. M. when the Secretary presented the rules and bye-laws of the Union prepared by the Union Committee for the consideration of the House. Fr. Fernandes, the President, took the chair. The attendance was full. The rules were discussed at considerable length, and finally passed. The business of the day also included several important resolutions. Of these, two attracted special attention as they related to

the celebration of the Union Day. Mr. N. Shanker Bhat moved that the Union Day be celebrated along with the Rector's Day and that a subscription of Re. 1—4 be paid by each member to defray the expenses of the social and of the Secretaries. In an eloquent speech, he pleaded strongly for the necessity of the measure and quoted figures to support his statements. The proposal which amounted to a demand on the purse of the members was received with a storm of opposition. Loud cries of "no, no," jocosely uttered by a few, were taken up with spirited earnestness by the majority of the members and the volume of sound that swelled up incapacitated the speaker from developing his arguments at length.

In the course of discussion, the original amount of Re. 1—4 underwent a process of reduction in the hands of successive speakers until it was brought down to so low a figure as 4 as. Several members took exception to the social being held on the Rector's Day. Mr. N. P. Subbanna Bhat was of opinion that in such a case the students would be losers, as they would miss the Rector's Day treat—a remark greeted with loud applause. The amendment was put to the vote and lost. The main resolution was then put to the vote and was similarly rejected. In addition to the foregoing, Mr. U. Ratnaker Rao and Mr. B. Balakrishna Shetty contributed some of the best speeches of the day. The debate, though resulting in no definite proposals, served at least to give the members an opportunity of a full and frank expression of their views and to bring together interesting stand-points of the question as seen from various angles. However, we hope to broach the subject again at an early date and debate on the matter with more seriousness.

Our review of the work of the Union will not be complete without a mention of the assistance rendered to it by Fr. I. Fernandes and Prof. V. J. Joseph. The latter who has done much of the spade work and has considerably helped the Secretary deserves our heartfelt gratitude.

The Keeper of the Museum gratefully acknowledges the following gifts recently received:—

1) A set of 30 teeth of a Marine Mammal, probably a sea-pig, from Mr. V. A. Coelho of Karwar. Considering the size of some of the teeth, the animal must have been at least 10 feet long.

2) Four Elephant's molar teeth, belonging to four different animals, also from Mr. V. A. Coelho of Karwar. Their weight is 7¼ lbs., 12 lbs., 13¼ lbs. and 14 lbs. respectively. A very fine addition indeed to our collection.

3) A bear's skin, from Mrs. I. A. L. Saldanha, Mangalore. It is a fine specimen.

4) A lac plate of Indian make, from our head-clerk Mr. C. D'Souza.

5) A cobra idol carved in stone, from the Rev. R. D. Sequeira, the zealous Parish Priest and Missionary of Puttur.

6) An ancient sword, probably of Gurka make, from the same Missionary who has always proved to be such a good friend of the College.

7) The two horns of an African Rhinoceros, kindly despatched all the way from South Africa by Mr. V. A. S. D'Silva.

8) A huge python skin, measuring 15 feet in length, from the Rev. Fr. George Albuquerque, S. J., Sultan's Battery, Wynaad.

9) An old pony, still alive and healthy but too old for doing more work, was presented by Mr. Fisher, Director of the Commonwealth Weaving Factory, Mangalore, on condition that the skeleton should be extracted and used for study. His request was gladly acceded to and in the course of 8 months the skeleton of the same pony made its triumphal entrance into the College Museum.

10) The so-called "tortoise shell" i. e. the carapace and the plastron, united together, of a Tortoise, from our veteran Professor of Mathematics, Mr. S. Ramachandra Iyer.

11) A small alligator caught in Kuloor by our student Nicholas Fernandez.

12) And lastly several medusae caught by our Natural Science students during one of their scientific excursions at Pallikere, and now preserved in formaline for study.

The Keeper extends his grateful thanks also to the donors of smaller gifts to the Museum.

A. R.

Sports

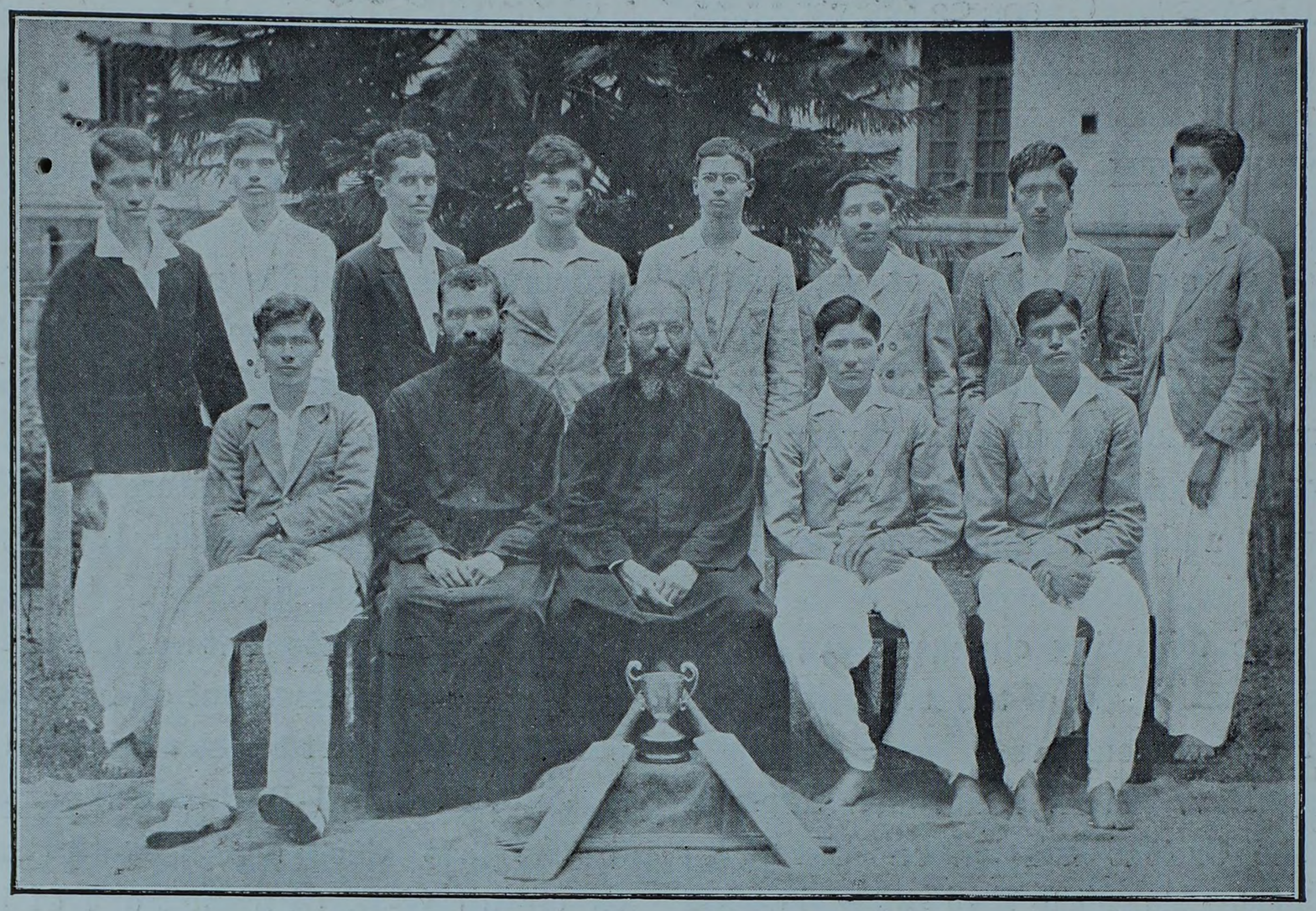
Monsoon Hockey. Of course the very first question that was knocked about from mouth to mouth in the months of July and August was, "what are our chances of the Cup?" Strenuous preparation we did put in; enthusiasm for the game was not lacking. Hockey gains enviable favour in our midst. And the matches came in—a long string of them to be played in the slush and in the mire—and on the League system to boot. The very first tie was between the College A Team—the best of our best they were to be, tested players some of them—and the Police. But the wrath of the heavens poured on the players and on the on-lookers, for it poured down in torrents. There were among us who could handle the stick with dexterity, and be at home with the ball. Some of them possessed the deadly tackle and the superb dash, the necessary adjuncts of a finished player. The Wallace Brothers are such. Charlie enjoys the best qualities of an extreme—pace, dash, pluck, a keen eye and an unfailing pass. There are Poovayya, Subbayya, Julian.... Yet why name them all? Lovers of the Hockey Field are well acquainted with them.

But we were talking of the wrath of the heavens—Was it Hockey? or was it a confusing, maddening, slippery combination of Water-polo, Rounders and Skating? If the match had lasted for a longer while we could have attached a Rowing Club to the Hockey XI. Thus when the referee signalled for the close of that day's hurly we found ourselves beaten by one goal to nil. These are the chances of the play when puddles and mire are part of the game. And that first fatal defeat left us unnerved and kept us low till we lost the much coveted trophy.

That much for our "A's". But then we had our "B's"—promising buds, all "School Seniors" according to the new regulations of determining the Physical Index. Sila was a "Junior" till the other day. Then there is Johnnie—dashing and swift; Braganza, our champion in Sports; Nickie; Michael, with the push of a Captain and the go of a forward. These were backed up by the impregnable Freddie D'Souza and Percy D'Mello. They seemed to be making up for our lost reputation—the "B's" were. But just boys they were, and as boys they went in for the finals. So it was not surprising that on the last day the strain and excitement overpowered them. But they gained their well deserved praise even from those outside our camp.

Cricket. B. Sanjiva captains our Cricket Team. M. G. Shivanath acts as Vice-Captain. The team has sustained a considerable loss owing to the departure of some of our most reliable players of last year. Weak though their loss left us, with Sanjiva, Shivanath and the "glorious chances of this King of Games", we secured 7 points in the Albuquerque Tournament. But inglorious chances following in the wake of the glorious, we eventually lost the Cup.

Tennis. Shivanath is marvellous. As a cricketer he has perhaps not his equal in Mangalore. What makes him peculiarly beloved is his unassuming behavicur and willing obedience, virtues worth centuries of centuries. We have observed him returning to the tent with just a quiet smile after his centuries. Modesty, they say, sits well on a crowned brow. This year we watched him after a couple of O's. That smile did not forsake him even then. "Accidens proprium" the philosophers would call it—for it is always *his* and it is solely *his*. He has played for the Presidency XI, he has won for us the Inter-School Cricket Cup: light and swift, he promises to be a first class Hockey-player. At Badminton he is at his ease. Twice already we have sent him to win the Tennis Cup. This year he did it with Sundar T, easily his equal in handling the racket and dealing a powerful serve. We have Shivanath still with us to win yet more laurels for the honour of his beloved *Alma Mater*.



Cricket, 1933

M. G. Shivanath T. Sundar

Winners of the Tennis Cup

Annual Report

1932—1933

STRENGTH and Discipline: We closed the last academic year with a total of 1304, of which the College Department numbered 384 and the School Department 920. In both the Departments the attendance was very satisfactory and we are glad to record that the conduct of the students and their application to work were good.

Staff: The following changes have taken place in the constitution of the staff since the beginning of the current year:

The Very Rev. Fr. A. Ambruzzi, Superior Regular of the Calicut Mission and Rector of the College, left for Europe in May and is expected back at the end of November. His work as professor of Economics is taken up by the Rev. L. Mascarenhas, S. J., who, we are glad to say, topped the list of the M. A. candidates in History and Economics in the last examination held by the Madras University. Fr. A. Coelho, who did excellent work as lecturer in Latin, has left Mangalore on other important duties. His place is taken by Fr. I. M. Coelho, who is once again in this College where he had worked for a long time in the past both as lecturer and Headmaster of the School Department. The Revv. J. Cortellini and J. Aranha left for higher studies and their places have been taken by the Rev. C. Studerus and Mr. K. T. Kuruvilla, B. A. Our drill master Mr. J. G. Gonsalves, who did very meritorious work for several years, has retired from service and has been replaced by Mr. K. I. Jacob. Other additions to the staff of the Middle School Department are Mr. J. B. Tellis and Miss T. Saldanha.

Our hearty thanks are due to the members of the staff, both religious and lay, for their fidelity to duty and their strenuous work. We are glad to record that the earnestness of the staff with the hearty co-operation of the students procured for us results in the public examinations of which the College may be justly proud.

Examinations: In the B. A. Pass Degree Examination, out of 85 who were presented in English Language and Literature, 61 passed. In the Second Language under the new scheme 89 candidates appeared and of these 73 passed. Of the few students sent up in French all passed. In Group I-A 8 passed out of 11, of whom 2 were placed in the first class and 4 in the second class. In Group I-B, 9 passed out of 10 with 4 in the first class and 2 in the second class. In Group II-B, 16 passed out of 19 with 2 in the first class and 2 in the second class. In Group II-C, 14 appeared of whom 9 passed, 4 being placed in the second class. In Philosophy all the nine candidates that appeared were successful. In History 17 passed out of 23 with 2 in the second class. In all 42 qualified themselves for the degree.

We presented 83 candidates for the Intermediate Examination. Of these 69 passed in English, 80 in the Second Language and 61 in the Optional Subjects. In all 56 secured a complete pass and of these 19 were placed in the first class. In this connection we are glad to mention that of the fifty photographic cameras offered by the Agfa Photographic Co. to the first fifty successful students in the Presidency, this College secured four.

In the S. S. L. C. Examination, out of 105 candidates sent up 70 were declared eligible for admission to the University course.

In the Inter-collegiate Examination in Religion conducted by the Madras Catholic Educational Council for students of the Intermediate and B. A. classes, out of 57 students of

the Intermediate class that appeared from our College, 19 were awarded a certificate of merit and 25 a certificate of pass; of the 13 students of the B. A. classes, one was awarded a certificate of merit and 8 a certificate of pass. Alvaro de Loyola Furtado and Piedade Minezes were awarded a silver medal.

Scouts: Last year on the 17th September we had a very successful Campfire on the College grounds. At the beginning of the year the Rev. J. Cortellini, Scout-Master, left for higher studies and his place was taken by the Rev. C. Studerus. The cubs have been receiving solid formation at the hands of Mr. M. Pinto as Cub-master. Thanks to his zeal, eighteen boys were speedily recruited from the Middle School Department and on the 16th September they were duly invested. Two days later, the scouts left for Bajpe for a three days' camping.

The Boarding House: The Boarding House and Hostels had 108 on the rolls, of whom 43 were University students and 65 belonged to the High School classes. The boarders' health has been good. Timely inoculation for typhoid rendered them immune from the epidemic which was prevailing in the town. For this we have to thank the Health Officer. The system of personal attention to students referred to last year has been serviceable, there being very few failures in the final examination. The Debating Society and the Students' Missionary League have proved useful activities to the boarders and have served as a beneficial complement to the school curriculum.

The raffle started last year and conducted successfully by the committee with the co-operation of the public, brought in a total of Rs. 4,687—8—0. After deducting the expenses the sum of Rs. 1,200 has been handed over to the Boarding House and will be utilized according to the recommendations of the committee. We are grateful to the committee and to the public for the help they gave us in this undertaking.

We are glad to state that this institution founded by the late Bishop Perini, the then Rector of the College, has completed 25 years of its existence. The jubilee year was fittingly commemorated by many celebrations. The erection of an arch in front of the main building, the laying out of a neat garden, the installation of electric lights, sports and an open-air dinner for boarders and a musical and dramatic entertainment for old boarders and well-wishers, all combined to make the Silver Jubilee of the Boarding House and Hostels a decided success.

The Aloysian Association: The Aloysian Association has been gaining in strength. The *Aloysian Supplement*, the organ of the Association, serves to unite Old Boys closer together. The last Xmas issue of the periodical proved of much interest to the public and occasioned the demonstration in our town of the Kanara Catholic Captivity Sufferers' Day, as also the creation of the Kanara Captivity Research Committee.

The Association rejoices in the title bestowed by Government on Dewan Bahadur P. C. Lobo, one of its distinguished members. The College has always reckoned him among the most loyal of her alumni and offers him her warmest congratulations on the title with which his long record of public service has been crowned. Rao Saheb A. L. Pinto and Rao Saheb C. Raghavan are two other friends of the College who have been honoured with a title and to whom we extend our cordial greetings.

The distinctions achieved in other lines by two more Old Boys deserve special mention. Dr. A. F. Lasrado has been conferred the rare degree of Fellow of the Royal College of Surgeons, while Mr. C. J. P. Pinto has been awarded the King's Police Medal for conspicuous bravery.

Games and Sports: At the distribution of trophies last November we were winners of eight cups from the District Athletic Association for Hockey, Football, Tennis, Basketball,

Senior Athletics and Inter-collegiate Cricket, Junior and Senior. At the beginning of this year we secured the Tennis cup and the Association Hockey cup. During the present cricket season, we have won the senior cricket cup.

In the Inter-Catholic Middle School Tournament played on our grounds, the J. S. Albuquerque Cup was won by our students of the Kodialbail Section. The Hockey Tournament, also to be played on our grounds by Aloysians past and present, for the King Emperor's Cup presented by the late Mr. Martin Pais, is held over for a fortnight owing to the cricket tournaments being actually played.

College Societies: The different Language and Science Societies did well throughout the year. Besides doing academic work, they also went in for social amenities. We may mention in particular the Malayalam Association, which organised a very enjoyable programme for the Onam celebrations. During the course of the present academic year, the College Union has been making a praiseworthy effort to awaken in our students a lively interest in the problems which await them in the near future. The first inaugural address to the Union was delivered by Rao Bahadur U. Ananda Rao.

Gifts: We offer our thanks to the Rev. Fr. L. F. Fernandes for handing over to the College a sum of Rs. 500, the interest of which is to be utilized annually in awarding a scholarship to a High School student in commemoration of the Silver Jubilee of his sacerdotal ordination. We have to thank also an anonymous benefactor for a donation of Rs. 300 to be utilized for poor students. Many have generously contributed to the Prize Fund. Considering the financial difficulties under which every one is labouring, we appreciate all the more the generosity of our friends and offer them our most sincere thanks.

We thank our esteemed Collector E. M. Gawne, Esq., I. C. S. for having kindly consented to preside over today's function. It only remains for us to tender our thanks also to our friends and well-wishers who have honoured us with their presence this evening.

St. Aloysius' College,
7th October 1933

T. GONSALVES, S. J.
Vice-Rector.

Our Natural Science Association

The Natural Science Association of St. Aloysius' College was started two years ago, and placed under the protection of St. Albert the Great (1193-1280), who for centuries, up to the time of Linnaeus (1707-1778), had been the greatest Botanist of the world, as well as a keen observer of, and writer on, Animal Life. It is satisfactory to note that, since the beginning of the Association (September 1931), the students of Natural Science have taken greater interest in their subject, and better results have been obtained at the public examinations. The Association has had several lectures from men learned in the subject and some most pleasant and instructive excursions to interesting places of South Kanara.

The question has been raised if poets get their deserts in their life-time. Some are lucky if they don't—*Punch.*

Results of the University Examinations

MARCH, 1933

B. A. DEGREE

SUBJECTS	No. sent up	NO. PASSED				Percentage of Passes	REMARKS
		I cl.	II cl.	III cl.	TOTAL		
English. . . .	85	..	..	61	61	71.8	
II Language:							
Kanarese. . .	52	..	6	32	38	73.1	
Malayalam . .	20	..	1	18	19	95.0	
Sanskrit . . .	10	..	..	9	9	90.0	
French	7	..	..	7	7	100.0	
Part III:							42 qualified for the degree
Group i-A . .	11	2	4	2	8	72.7	
,, i-B .	10	4	2	3	9	90.0	
,, ii-B . .	19	2	2	12	16	84.2	
,, ii-C . .	14	..	4	4	9*	64.3	
,, iii . .	9	..	..	9	9	100.0	
,, iv-A . .	23	..	2	15	17	73.9	

INTERMEDIATE

	83	19	37	..	56	67.5	Passed in English—69/83 II Language—80/83 III Part—61/83

S. S. L. C.

	105		70			66.7	

Editorial

THE present issue of the Magazine contains two historical articles which ought to interest Kanara Catholics. Jamalabad, besides being associated with our Catholics of Tippu's time, is intimately connected with Fr. Corti's work of conversion. The holy missionary used to speak of the 'pentecostal' shower of grace that Heaven had sent down upon his converts of the locality. This is the second article that Mr. W. Mascarenhas contributes to our columns. The first on 'Abbé Dubois and Kanara Catholics' published in the last *Aloysian Supplement*, created a sensation. Since its publication not a little has been written on the subject in various periodicals. We shall return to it in the next *Aloysian Supplement*.

Mr. S. Silva is another Old Boy that has long been engaged in research work in local history, and he contributes an article on *De Castro and Jusé Vaz*, two names of absorbing interest to Mangaloreans. In particular, whatever touches the Ven. Jusé Vaz is bound to draw our attention. Ceylon is making vigorous attempts to promote the cause of his Beatification and it is a joy to learn that new material regarding his life and work is being unearthed in the archives of Rome. We trust the present article is but the first of a series to be contributed by Mr. Silva.

* * *

A word of comment on some of the photos that appear in this number may not be out of place. The frontispiece presents His Lordship the Bishop of Mangalore. On the second anniversary of his consecration, the loving homage of a hundred thousand hearts, as the poet puts it, went out to him from all over the diocese. He graciously acknowledged to Fr. Rector the verses offered to him on the occasion, in these words: "The beautiful verses you have presented me with, have brought joy and consolation to my heart. Let your wishes and prayers animate me to work heart and soul for Jesus and His dear Redeemed." Could a Dante expect more in return for his *Divina Comedia?*

On another page appears Dewan Bahadur P. C. Lobo. A big title is not a rare thing. The knights created by Pitt, they say, were as numerous as the sands of the sea. But the conferring of a big title deservedly is not so common. As the *Aloysian Supplement*, organ of the Aloysian Association, fairly claims the monopoly of Old Boys, we will refrain from saying more of the Dewan Bahadur, or mentioning other Old Boys who have won titles and distinctions.

Our cordial greetings to Fr. Ghezzi, who was so long and so intimately connected with the College as Principal, Professor and Director of the Senior Sodality, and who has just completed fifty years of religious life. After half a century of strenuous toil he continues to be hale and hearty—an emblem of *cruda viridisque senectus*. We wish him many years more of life and strength to carry on his onerous work in the Bombay Mission.

We likewise congratulate Fr. Charles Saldanha, who was ordained priest a few months ago at St. Mary's, Kansas. This is the second time he favours us with an article in which America is delightfully contrasted with India. May he soon return to that India which has plenty of work in store for him.

Look at that little colony of ours in Rome. A bright and happy lot—but how can one be otherwise in the Eternal City? Fr. Modotti has not always been in that city, but traversing from Italy to England, from England to Italy,

leaving no stone unturned on behalf of his dear Mission, and discovering good things under some of the stones upturned. But the figure in the group that draws our attention most to-day is Fr. Joseph Coelho, who was ordained in Rome in August last. Didn't our souls hover round him in prayer on that day and aren't we looking forward to his return? It is one more priest in the family—somebody says there are none but priests and nuns in that family. What wonder that the Holy Father should have conferred the medal "Pro Ecclesia et Pontifice" on both his parents, Mr. & Mrs. A. F. Coelho on the occasion of their Golden Wedding. We have heard of the ordination gifts offered to the new priest in Rome. Among other things was a chalice presented by Advocate Pericoli ex-Secretary to the Govt. of Italy and President of the association 'Circolo San Pietro' to which Fr. Coelho had given a lecture on the Missions.

Next to Fr. Coelho stands Fr. Picardo who is to be ordained next year. How many chalices he will receive is more than we can tell. Bastian has told us that his aunt means to send him one in recognition of his musical services to the College. These services will be all the greater, on his return to us, for the five years of music heard under the masters of Rome. The two Dominican Friars in the same group are the first-fruits offered by Mangalore to the great order of St. Dominic. The four Seminarians standing are going through their ecclesiastical course and doing credit to the diocese they represent.

* * *

Alma Mater thanks the Old Boys who sent her greetings on the feast of St. Aloysius and wishes them every good gift of Heaven in return.

* * *

As the Rector's Report for the current year appears in our columns, it has been thought unnecessary to devote a separate chapter to College news. Among the items not mentioned in the Report, the most important is that, when Rev. Fr. Ambruzzi, Superior of the Mission and Rector of the College, left for Italy on important business, Rev. Fr. T. Gonsalves, who was already Principal, was appointed Vice-Rector.

Some of the familiar faces at the College are gone. Br. Nalato and Br. Bignami have been transferred to Plantation House, Calicut, where a Jesuit Novitiate under the direction of Fr. A. Coelho as Novice master will soon be opened. Fr. Cortellini, Fr. J. Aranha and Fr. Ignatius (Shiva Rao) have left for their course of higher studies. While regretting the loss of their services to the College, we welcome in our midst Fr. Martin Coelho, Fr. A. Pinto, Fr. Louis Mascarenhas and Br. Alleluia, who have returned to their old field of labour. Fr. Studerus is a new arrival.

* * *

The Editor acknowledges with thanks the receipt of the following exchanges:—

The Clongownian, The Mountaineer, Letters de Jersey, St. Xavier's College Magazine (Bombay), St. Xavier's Magazine (Calcutta), St. Thomas College Magazine, The Manorite, St. Benedict's College Magazine, The Xaverian, St. Joseph's College Magazine, Carmela, Unitas, The Trumpet Call, Konkni Dirven, The Mangalorean Review, St. Mary's H. S. Magazine, The North Point Annual, The Monfort Annual, The Antonian, Excelsior, The Aloysian, The Cottonian, The Zamorin's College Magazine, The Kumbakonam College Magazine, The Rajmundry Arts College Magazine, The Madras Law College Magazine, The Maharaja's College Magazine, The Loyola College Magazine, The Pachyappa's College Magazine, The Govt. College Miscellany, The American College Magazine, St. Bede's European High School Magazine, The National College Magazine, The Andhra Christian College Magazine, The Malabar Christian College Magazine, The Bishop Heber's College Magazine, The Govt. Brennen College Magazine,, The Annamalainagar Miscellany, The Findlay College Magazine.

Book Notices

INTERNATIONAL ECONOMICS. *By R. F. Harrod, M. A., with an introduction by J. M. Keynes, M. A., C. B. At the Cambridge University Press. Price: 5 sh.*

The great deal that has been said and written about the international stabilisation of currencies, the breaking down of tariff walls and the re-establishment of the world's trade in direction and in volume, has only resulted in a confusion and conflict of ideas. The ordinary layman, however, confronted with the economic ills of depressed trade and fluctuating exchanges, if he is possessed of a reflective mind, looks for a steady light guiding him along the path to a solution. To such as these Harrod's *International Economics* furnishes the required guidance. It is weighty and authoritative with the weight of the editorial approbation of J. M. Keynes and the authority of Cambridge.

The book is an advanced one dealing with a topic of Special Economics—international economic relations in general. After an introductory chapter on the scope of the book and the meaning of International Economics, the author deals with international trade. Then follow a few chapters on another class of international economic relations, viz. the foreign exchanges. As the gold standard has now been abandoned, a chapter is devoted to a consideration of the value of money under the conditions of the "new freedom"; and another to world monetary reform. When tariffs loom large in discussions, no book on international economic relations would be complete without a reference to them, and rightly therefore does the book end with a chapter on Tariffs.

Particular events are best understood with the aid of principles, and the purpose of this book is to elucidate a few of "the fundamental truths about international economic relations in general." That this purpose has been successfully achieved is clear from a reading of the book. The reader will be grateful that obsolete controversies are studiously avoided, and that "the body of doctrine he is asked to master is not a large one, nor is the intellectual effort required great .... Yet that much effort is indispensable." Whether, however, a student of economics in the B. A. Pass course, who studies only general economics and not special economics, can make that effort and will be willing to make it is a question which might be left unanswered for the present. L. M.

INTERMEDIATE PHYSICS. *By the Rev. T. Gonsalves, S. J.*

This volume contains in book form the fascicles of lectures given by the author in the Intermediate Science classes of St. Aloysius' College for over a dozen years. On perusal of the book one is impressed with the soundness of the author's view in the matter of imparting scientific instruction to our students who have very little in their environments conducive to scientific education. According to the author, science subjects are to be studied in the laboratory; i. e., by performing experiments; and he deduces all the important principles in physics which an Intermediate student is expected to know from a certain number of well chosen and graded experiments described in detail in the book. The principles so deduced are well impressed on the student by a series of selected problems both worked out in the course of the treatment and set at the ends of the chapters for the student to work out. Thus, I have no hesitation in stating that the author has achieved an obviously difficult task for the great benefit of the student.

The two outstanding features of the book are clearness of treatment and brevity, qualities which will commend themselves greatly to the Intermediate physics student who is burdened

with a heavy syllabus. The publishers deserve to be congratulated on the excellent get-up of the book and the neat illustrations and I am sure, in these respects, the book compares very favourably with any English publication on the subject. I wish the book the great success which it deserves.

V. J. J.

MORAL SCIENCE. *By the Rev. D. Ferroli, S. J. Codialbail Press, Mangalore. Demy 8vo; pp. 800. 3½ Rupees.*

It is something of a truism that all good professors produce at least one text-book. Fr. Ferroli has already produced several, and we hope there are more in the making; but if there is one of his works for which his name will be more blessed than for any other, it is surely this his latest work upon Moral Science, for by its study many should find their way into the true fold of Christ. The book has for sub-title: "A Four Years' Course of Moral Instruction for College Students," and is divided into three parts (which can be purchased separately): "General Principles," "Personal Duties," and "Social Ethics."

Fr. Ferroli, who is teaching at St. Aloysius' College, Mangalore, has published this work primarily for his native students, and therefore he deals in a particular manner with the difficulties they are likely to encounter, and makes copious reference to Indian Literature and Philosophy. He explains most lucidly the principles and conclusions of Natural Theology and Ethics, upon which Moral Science is based, and then leads up to the question of Revealed Religion and to Catholic teaching; a most logical and satisfying scheme.

Indian affairs have lately occupied a position of growing importance, so that Fr. Ferroli's book is of timely appearance, since it deals at length with Caste, Child-marriage, the social degradation of women, and the many kindred problems which await solution among the teeming population of India. Mr. Gandhi's opinions also are given due consideration, but the flaws in his policy are firmly and fairly dealt with.

We most heartly recommend this book; first, to all who have the care of students, be they Catholic, non-Catholic, or non-Christian, and secondly to all those readers (we hope there are thousands of them) who have any interest in the solving of the Problem of India.

L. T. H. in The Tablet.

HANDBOOK OF MORALS. *By the Rev. Basil Rosario, S. J., Catholic Truth Society of India, Trichinopoly H. O. Price—Re. 1.*

What Fr. Ferroli has done for the student of the College Department, Fr. Rosario may be said to have done for the student of the High School. This handbook of 168 pages consists of three parts. The first treats of the Principles of Morality; the second, of Rights and Duties; and the third, of the Right to Property. The exposition of the matter is simple and clear, the style is forcible and winning. Metaphysical disquisitions beyond the grasp of the average student have been carefully avoided; but the entire book bears the impress of that thoroughness which characterizes the author. In the treatment of the Right to Property, the points of civil law have been set down with the precision of a professional. On subjects of great practical importance to youth, the style becomes fervid with an eloquence which must appeal to every boy and girl. We understand Fr. Rosario has a score of other equally good treatises in manuscript. May they all see the light of day one by one!

ಪೊನ್ನ್ಯ್ ಸೊಲ್ಲ್ಯ್ ಚಿ ಕಥಾ—STORIES FROM THE OLD TESTAMENT. *By the Rev. S. F. Menezes. At the Codialbail Press. Price:* 6 *As.*

As the Vicar General of the Diocese has expressed it, we may well rejoice that Fr. Menezes has given us a book which will meet a long-felt need of Catholic schools. Our children will now find it easy to acquaint themselves with the principal facts of the Old Testament. Everything about this little publication—selection of matter, style, illustrations, get-up—seems commendable. But it is the propriety of

style that we would stress particularly. Fr. Menezes writes Konkani, the genuine article known as *amchibhas*. He does not write Mahrati or Gujerati—aren't we occasionally treated to Konkani publications written in one or other of these languages? There is no wanton coinage of vocabulary out of the Sanskrit mine, though new words are discreetly used where the old stock does fail. The diction is just the sort, we love to imagine, that the old Vicar of Sunderipuram might have recommended Fr. Celestine to cultivate and employ in his sermons. The sooner Fr. Menezes gives us his ನೊವ್ಯಾ ಸೊಲ್ಯ್ಯಾಚಿ ಕಥಾ, the better.

And after that, won't he turn his attention to the wider task of translating the New Testament? While the Protestants brought out the New Testament in Tulu ever so long ago, our people have not to this day the benefit of the same in Konkani. The only fragments of Holy Scripture so far in print are, to our knowledge, the Gospel according to Mark, by Fr. C. P. Gonsalves, S. J., and the Passion according to John, by the author of the booklet under review. The task of translating the Bible is a formidable one. The story is told—it's only a story—of a priest who undertook to translate the Bible into his vernacular at the rate of a verse a day, *nulla dies sine versiculo*. He did the first verse of the *Genesis* on the day he was ordained, and on the day he kept his Sacerdotal Golden Jubilee, he did the last verse of the *Apocalypse*. Were the work divided among fifty priests, the whole Bible could easily be translated in one year.

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OBITUARY

The last pages of the Magazine were being printed, when Father Peter Celestine Rosario, S. J., died at the College. After a long period of illness he passed away peacefully fortified with all the rites of the Church, in the early morning of October 12. His remains were interred in the Jesuit Mortuary Chapel, Jeppoo. The funeral was largely attended. A sketch of his life full of years and merits, will shortly be published in the ***Aloysian Supplement.***

R. I. P.

Printed by J. J. Rego, at the Codialbail Press, and published by Rev. M. N. Coelho, S. J., St. Aloysius' College, Mangalore.

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