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No. 2.

MARY IMMACULATE.

"PURE as the snow," we say. Ah! never flake
Flew through the air
One-tenth so fair
As Mary's soul was made for Christ's dear sake.
Virgin Immaculate!
The whitest whiteness of the Alpine snows
Beside thy stainless spirit darksome grows.
"Pure as the stars." Ah! never lovely night
Wove in its diadem
So pure a gem
As that which fills the ages with its light.
Virgin Immaculate!
The peerless splendours of thy soul by far
Outshine the glow of Heaven's brightest star.
"Pure as the lilies." Mother dear forgive
The fond but feeble trope:
Mother of hope,
Fair love and holy fear! there does not live,
Virgin Immaculate!
In all the grassy haunts where lilies blow
So white, so fair, so sweet a flower as thou.
"Pure as the breath of God." O clean of heart!
These happy words can tell
The miracle
Of how divinely innocent thou art,
Virgin Immaculate!
Under thy shielding cloak our vileness hide
Lest her own kindred should disgrace the bride.

OUR MARTYRS.

II. THE MARTYRS OF SALSETTE,
BB. RUDOLF ACQUAVIVA AND COMPANIONS.

A short sketch of the life, labours and death of the first Jesuit martyr, not only in India but in the whole world, appeared in the Easter issue of this Magazine. The tragic death of the servant of God, Father Antony Criminali, far from extinguishing the ardour of others, only whetted their desire for a similar glorious death in the same vast field of missionary labour and enterprise.

The head of this new intrepid band of heroes was Rudolf Acquaviva, born of noble parents on October 2, 1550, in Atri, a little town in the Abruzzi in Italy. He was remotely connected with the Gonzaga family; for his great grandmother was the second wife of Rudolf Gonzaga di Castiglione, the great grandfather of St. Aloysius. As might be expected, there is a close resemblance between the early lives of these two holy men—one destined to shed at home the sweet fragrance of rare virtue, the other to carry the name of Christ into the then far-off Indies. We do not, therefore, wonder at hearing how, even at a very tender age, Rudolf was given to prolonged and attentive prayer. To this he joined the rigours of penance, for well he knew that the sweet flower of innocence does not thrive but under the sharp thorns of mortification. To personal sanctity he added works of charity and zeal for souls. When about seventeen years of age, his father, whose one thought was the aggrandisement of the family, took his son with him to Rome to see whether he could not obtain for him the post in the Vatican left vacant by his

uncle Claudius entering the Society of Jesus. But the young Rudolf's inclinations lay in quite another quarter. He was seized with a longing desire to emulate the noble example of his uncle and to give his name to the same Society. To cut a long story short, it was only after a long conflict with his father and the friends of the family—a contest borne with invincible patience and heroic fortitude—that the consent to become a Jesuit novice was finally wrung from his unwilling parent.

In his noviciate, which began on April 2, 1568, he laid the foundation on which was to be afterwards raised that superstructure of virtue which culminated in his martyrdom. But above all things did he, during this period, apply himself to eradicating the last traces of that excessive desire of excellence which he feared might obtain a foothold in his soul on account of the nobility of his birth and his high connexions. Thus, when it was reported to him that his brother Julius had been created Cardinal, far from being elated, he sighed out, in a tone of conviction: "How much more pleased should I have been to hear that he had become a Jesuit!"

After long preparation and weary waiting, the accomplishment of the one great desire of his heart and the one absorbing object of his life seemed to be at hand. He had obtained permission of his Superiors to set out for the Indies, and at once proceeded by sea to Spain and then made his way to Coimbra and Lisbon, being ordained priest in the latter city on March 12, 1578. A few days later he embarked with thirteen other missionaries in one of the three vessels that sailed that year for Goa. One of his companions was Father Matthew Ricci, S. J., who became so famous afterwards in China. A most prosperous voyage brought all three vessels to their destination on September 13th. When Father Rudolf landed his first act was to fall on his knees and kiss the soil of the land he was soon to redden with his blood. The first charge he received in Goa was the rather prosaic one of teaching Philosophy in the College, but God's time was at hand when he was to be chosen to carry the name of Christ before kings and peoples. Just a year after his arrival all Goa was stirred by the advent of the envoy Abdullah on an embassy from

the Court of Akbar at Fatehpur-Sikri, the famed "City of Victory," near Agra. The envoy bore letters to the Viceroy Dom Luiz de Athaide, the Archbishop Dom Fr. Henrique de Tavora, and the Jesuit Provincial Roderigo Vicente. The letter to the Provincial explained the object of the embassy and ran as follows:—"To the chief Padre, in the name of the Lord. Letter of Jaláluddin Muhammad Akbar, king by the hand of God. Head Fathers of the College of St. Paul, know that I am very well disposed towards you. I am sending Abdullah, my ambassador, and Dominic Perez the interpreter, an Armenian Christian, with the request that you will send me two learned Fathers, and the books of the Law, especially the Gospel, that I may know the Law and its excellence. For I desire to know it. I beg therefore earnestly that they may come with these envoys, and bring the books of the Law. And the Fathers may be sure that I shall receive them most courteously, and entertain them most handsomely. When I have learned the Law sufficiently to appreciate its excellence, then may they depart at their pleasure, with an escort, and honoured with abundant rewards. Let them come in perfect security. I take their defence on myself."

The Emperor, who was then about thirty-seven years of age, though illiterate, loved to hear discussions on points of theology and philosophy. He had enough natural intelligence to see through the sophistries and to detect the contradictions of his mullahs, and his natural uprightness enabled him to listen with an open mind to any man learned in the law, whether he was Parsee, or Hindu, or Christian. He had come to know of the Jesuits through two Fathers who had been preaching in his dominions at Satagaon, the mercantile capital of Lower Bengal till the foundation of Hooghly by the Portuguese. Peter Tavares, a distinguished Portuguese officer in his service who commanded a fort on the Bengal coast, gave him so exalted an idea of the learning of the Christian Padres and of the excellence of their sacred books, that Akbar could not brook the delay necessary to call them from Goa, and for the moment summoned to his presence the Portuguese Vicar-General of Satagaon. The Vicar was an excellent priest, but by a great

scholar. He was able to satisfy Akbar's inquiries, but he was not able to withstand the united onset of the mullahs. However divided they were among themselves, they all united in attacking him; whereupon he begged Akbar to invite others, better able to defend the cause of religion than himself. This decided the Emperor to send the embassy to Goa with the letter to the Jesuit Provincial.

Father Vicente, after much prayer and consultation, chose Father Rudolf and Father Antony Montserrat, a native of Catalonia, in Spain, to go to Akbar's Court. A certain Father Henriquez, a Mahomedan convert from Ormuz and a man of great piety, was added to the number, as it was thought his knowledge of Persian, the Court language of Akbar's nobility, would be of great service. The party left Goa in November 1579 for Damaun, where they took ship on December 13th for Surat, then one of the most important towns in India. The long inland journey was begun on Friday, January 15th, the route followed being through Kukarmunda, Sendwa, across the Nerbudda at Surana, Ujjain, Sironj, and Narwar, to Fatehpur-Sikri, where they arrived on February 28th. A courtier was awaiting their arrival, with orders to lead them at once into the royal presence, as Akbar did not wish that they should speak to any of the Portuguese in the city, before they had been presented to him.

Akbar, the most illustrious descendant of Ghenghis Khan and the victorious Tamerlane, was then at the height of his glory, having conquered the whole of Afghanistan, the Punjab, North-western, Central, and Western India, Behar, and Bengal. His Court was unsurpassed in splendour, where no less than twenty vassal rulers paid homage to their Suzerain. The Emperor received the Fathers most graciously in the Diwani Khas, or great Durbar Hall, and kept them in conversation till two o'clock on the following morning. When he had dismissed them to their lodgings, he sent after them a large sum of money, which Father Rudolf refused to accept and explained to the bearer that he and his companions were poor by profession and by choice, and that he would accept nothing but mere support from day to day. By Akbar's orders they were thenceforth left in charge of the interpreter, Dominic Perez, from whom they took only the bare necessities of life.

The following day they were again received by Akbar in the Diwani Khas, and Father Rudolf presented the Emperor with a magnificently bound copy of Plantyn's Royal Polyglot Bible, printed in seven volumes for Philip II. of Spain in 1569-1572. As a sign of his great reverence for the sacred books of the Christians, Akbar placed each volume on his royal head and then imprinted on it a fervent kiss. When in the course of the presentation the four Gospels were pointed out to him in answer to his inquiries, he clasped them to his heart with great devotion. The sacred books were then conveyed to the Emperor's private rooms, where they were reverently stowed in a magnificent casket made to contain them.

That evening Father Rudolf had to take part in the discussions on moral and religious subjects which were set for every Thursday night in the Emperor's presence in the Idabat-khana, a building erected for the purpose. In several of these public disputations the missionary triumphantly vindicated the authenticity and authority of the Bible and the divinity of Christ, denounced Mahomed as a false prophet, and at the request of Akbar, explained the mysteries of the Blessed Trinity and the Incarnation. Abul Fazl, Akbar's chief friend and minister who wrote the *Aini-Akbari* (Annals of Akbar), relates that "one night the Idabat-khana was brightened by the presence of Padre Rodolpho, who for intelligence and wisdom was unrivalled among Christian doctors. Several carping and bigoted men attacked him and this afforded him an opportunity for the display of the calm judgment and justice of the assembly. These men brought forward the old received assertions, and did not attempt to arrive at the truth by reasoning. Their statements were torn to pieces, and they were nearly put to shame, when they began to attack the contradictions of the Gospel, but they could not prove their assertions. With perfect calmness, and earnest conviction of the truth he replied to their arguments."

In the course of time Father Rudolf got an insight into Akbar's mind and saw that he was meditating the founding of a new eclectic religion, of which he was to be the Mugahid, or supreme Khalifah, the vicegerent of the one true God, and by which he hoped to unite all creeds, castes and

peoples. He thus hoped to solve the problem of successfully ruling over mixed races, which Islam in few other countries had to solve, and which demanded of necessity a policy of toleration. In Tennyson's poem, *Akbar's Dream*, the Laureate pictures Akbar addressing his trusted Minister as follows:—

I vowed
Whate'er my dreams, I still would do the right
Thro' all the vast dominions which a sword,
That only conquers men to conquer peace,
Has won me. Alla be my guide!

But come,
My noble friend, my faithful counsellor,
Sit by my side. While thou art one with me,
I seem no longer like a lonely man
In the king's garden, gathering here and there
From each fair plant the blossom choicest-grown
To wreath a crown not only for the king
But in due time for every Mussulman,
Brahmin, and Buddhist, Christian, and Parsee,
Thro' all the warring world of Hindustan.

Akbar's dream was then to create a new religion out of the Bible, the Koran, the Zendavesta and the Vedas, the formula of which was to be "Alahu Akbar," with its intentional ambiguity, as it might mean "God is great," or "Akbar is God." It proved to be as short-lived as the State religion founded not long before by Henry VIII. and died out with the death of its founder.

Father Rudolf had the Emperor's conversion to Christianity very much at heart, and for a time he had great hopes of bringing this about. He knew how favourably inclined Akbar was to it as the best and noblest of all creeds, and had received from him the declaration that if God called him to the Catholic faith, neither his sceptre, nor his sons, nor his immense harem would prevent him from leaving all and fleeing to Goa. The Emperor even went so far as to commit his son Murad to the care of Father Montserrat to be instructed in the Gospel. It was notorious that he held the faith of Islam in little account, and it is alleged that Abul Fazl was murdered, at the instigation of Akbar's son Selim, because this trusted adviser had perverted his master's mind so that he denied the divine mission of Mahomed. But to take a

step so grave as to declare himself a Christian, Akbar urged, was not to be taken precipitately and without much reflection. Father Rudolf learned by experience that little trust was to be put in his fair promises. When he begged and was allowed to be present at Mass, the only result would seem to have been that the Emperor complained: "You ate and drank, and you never invited me." Remarks of this kind were rather disappointing and likewise his impossible demand, that the mysteries of the Blessed Trinity and the Incarnation should be so clearly explained that he should be able to understand them. His changed demeanour at the public discussions, where he would often yawn or doze, not heeding or even hearing what was said, proved to the Fathers that no practical good would result from a longer stay at the Court. At the same time they saw that, both at home and abroad, he was all occupied with a ceaseless round of pleasure that was quite incompatible with serious religious thought. In addition to this the murmurs of the mullahs, the loud complaints of the Queen Mother and of the ladies of the harem, and the threats of Moslem revolt, formed a barrier to the monarch's submission of the faith. The enmity against the Fathers was so great from the outset that Father Rudolf wrote to Father General Mercurian on July 18, 1580: "I must tell your Paternity the greatest joy I have here. It is that I am near martyrdom. For 'we have confessed and have not denied, we have confessed' that Mahomed is not the Prophet of God, and we have not denied that Christ is the son of God." In fact the fury of the heathens ran to such a height that nought save Akbar's life stood between the missionaries and death. Notwithstanding all this, Akbar was extremely loath to allow Father Rudolf to depart; but finally he granted permission and the party reached Goa in the month of May 1583.

We have fortunately preserved for us an account of Father Rudolf's inner life during the time of his stay at Akbar's Court. "Father Rudolf," says a Father to whom he had revealed the secrets of his heart, "for the three years he spent at the Court of the Mogul, and especially for the last, when he was alone, led the life of a hermit. His food was

very scanty and badly cooked, and he fasted some days every week. The hair-shirt, disciplines, and every sort of unusual method of penance and self-inflicted suffering were ever employed by him. His study was chiefly the Holy Scriptures. The rest of his time, for he never left his house save when summoned to Court, he devoted partly to perfecting himself in Persian, and partly to prayer. He used always to spend the greater portion of the day united to God; but when he was living alone, this union was almost uninterrupted. On most nights he devoted the hours from sunset to sunrise to prayer, so that when he returned to Goa, he did not seem to have come back from a Court or from a heathen and Mahomedan land, but from the noviceship or from a retreat. The weariness, the illnesses, the perils of death, the sufferings he bore, were excessive and served as a preparation for martyrdom. Still, if his trials were great, so too were the consolations which God gave to his soul, and in fact far greater, especially in this last year of his solitude, in which he used to say he lived in accordance with his own tastes; nor could he speak of it without breaking down into tears."

(To be continued.)

THE BEST IN LIFE.

IF I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;
If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain—
My life, though bare
Perhaps of much that seemeth dear and fair
To us on earth, will not have been in vain.
The purest joy
Most near to Heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me, "She did her best for one of Thine."

—Helen Hunt Jackson.

MANGALORE IN 1829.

The following account of Mangalore as it appeared to a traveller who spent a day ashore seventy-five years ago while on a voyage round the coast from Bombay to Calcutta, will interest readers of the present day on account of its minute observations on persons, places and things. It is taken from a stray copy of *The Oriental Herald*, Volume 22, No. lxviii, for August 29, 1829:—

MARCH 25TH.—At day-light, some of the passengers who had come with us from Bombay, left the ship with their family and servants, to remain on shore a day at Mangalore, and I very gladly acceded to their invitation to accompany them. We had anchored in five fathoms water, with the flag-staff bearing E. by N., and were then nearly four miles from the shore, so that as the land breeze blew fresh, it was more than an hour before we reached the bar of the river, on which the town of Mangalore stands. This river is accessible to vessels drawing less than twelve feet water, and affords excellent shelter within, as it is protected from the sea by a long and high ridge of land running nearly parallel with that arm of it on which the town stands. There are two branches of this river which form a junction near the point of its outlet to the sea. The largest goes in an easterly direction from the bar, and is said to be navigable for about sixteen miles. The smaller goes northerly, or almost parallel to the coast for about half that distance, and it is on the eastern bank of this that the town of Mangalore is seated, having the river in front, and a long ridge of sandy soil going parallel with it between the river and the sea. The approach to the Custom-house and common landing places, is rendered difficult and inconvenient by an extensive flat, which is partly dry at low water, and but barely admits of a large ship's boat floating over it at high tides. We were aground in our boat at a distance of three or four hundred yards from the beach, and were transported afterwards in flat-bottomed boats of the place, built expressly for this service.

We found palanquins in variety, which conveyed us to the house of the Deputy-Collector of Customs in Malabar and Canara, an office subservient to the

Collector at Calicut, and filled, as most of the stations in these districts are, by a gentleman of the civil service of Madras. We all met a warm reception, and as our entertainer was a person with whose name and good qualities I had long been acquainted, from knowing many of his friends, so I found a kind welcome, and felt myself perfectly at home.

In the course of the day, we were visited by several officers of the Indian army; one residing here as Commissary for the supplying of horses to the Madras cavalry; another recruiting for the new regiments to be added to the Bombay army; and a third staying here on account of health. In the evening we returned the visits of these gentlemen, and between five o'clock and sun-set, enjoyed an agreeable walk over the hills, which furnished us an opportunity of seeing the ruins of the old Mogul Fort, and a great part of the present town; as well as of enjoying some charming views of the country behind it, from some of the most favourable points of view. This excursion was improved and enlivened by the communications of our companions, on matters of local interest, most agreeably mingling information with pleasure.

During the reign of Hyder Ali, Mangalore was in some respects the capital of his dominions, and was always the greatest sea-port, and place of the most extensive trade among all his possessions on the coast. In the year 1768, the British forces occupied it, and all the vessels which it then contained were captured by them. Not long after this, however, it was again recovered by Hyder, who added progressively to its defensive strength. His ships too, which had been all taken at its first capture, were afterwards replaced by several ships of the line, besides frigates and sloops. Notwithstanding this increase of strength, the place was again taken by the British troops under General Matthews in 1781. It continued to be unmolested until 1783, when it was invested by Tippoo Sahib, the son of Hyder Ali, who appeared before it in person at the head 140,000 men. This besieging army was assisted by French officers of artillery and engineers, besides others of infantry; but the defence that was made by Colonel Campbell, who then commanded, was as gallant as the attack was

determined. Such an extreme of famine was suffered in the garrison, that the most disgusting means were had recourse to for the allaying of hunger and thirst, and animals and reptiles not usually eaten were sold at prices beyond all credibility. The besieged made frequent sallies on their enemies, and often dislodged ten times their own number from the trenches; and as the siege was of long continuance, many lives were of course lost on both sides. The defence was effectual however, as indeed it deserved to have been, for the place was not given up until the close of the war, when it was surrendered on honourable terms, and was then found to be little more than a heap of ruins. On the conquest of Mysore, this town again reverted to the possession of the English, by whom it has been peaceably possessed ever since.

The country surrounding Mangalore, is as fine as can be conceived; and besides its amazing fertility in many descriptions of Indian produce, it possesses all the picturesque beauties of hill and dale, mountain and plain, wood and water; with some of the most happy combinations of all these objects, which give to the beholder on one side, all the charms of a rural landscape, while on the other his view ranges over the unbounded ocean.

The town itself contains little worthy of observation, as the buildings are all of a mean kind, and differ in nothing from those of the same class in the northern parts of India. The ruins of the Fort, which still remain, form a conspicuous eminence, as compared with the general level, though it is completely demolished as a fortress, and in that sense may, with strict propriety, be called a mere heap of rubbish. It appears to have been nearly square in form, and was less than a mile in circumference. The ditch by which it was encompassed was both broad and deep, and was lined on both faces with brick-work, the same material as that with which the Fort itself was constructed. Some of this may still be seen in solid isolated masses, the brick and cement adhering with a firmness that bade defiance to artillery, and still continues unimpaired by the slower but more certain ravages of time. The bank of the southern ditch forms the road to the Collector's house. The northern ditch is overlooked by the residence of

the Colonel Commandant, and has been converted by that officer into a garden, the contrast of which, with the surrounding ruins, gives it a very romantic and interesting appearance. On the summit of the Fort, a flight of steps and a terrace has been built, on which the English residents here frequently enjoy an evening walk, and combine a fine sea view with the cooling freshness of the breeze. The houses of the English gentlemen are all seated above the Fort, or on higher ground, and tents and bungalows are pitched on still more elevated situations at a little distance from the town, and on spots chosen for the purity of air, and extent of view which they command. The style of the buildings is like that used in such other parts of India as I have seen, in which the chief aim is to exclude the sun, and make every room as shady and as cool as possible. The interior arrangement is such too, that extreme cleanliness and great comfort is enjoyed—but to obtain this, architectural beauty is entirely disregarded, as an object of inferior consideration.

The population of Mangalore, confining it to the town and its immediate neighbourhood, is estimated to amount to about 20,000, though the district under that name contains more than 100,000. These are divided into Hindoos, Mohammedans and Christians.

The first of these are, upon the whole, the most numerous. They are in general worshippers of Shiva, and differ in no striking particulars from those of the same sect elsewhere. They are mostly the cultivators of the soil, and the mechanics of the country, though there are many of them employed as writers, peons, and other inferior officers and servants under the government. They have a slight peculiarity of dress, and the usual sectarial mark on their foreheads to distinguish them; they are clean in their appearance, and respectful in their deportment; but their moral character for integrity, does not stand so high as one might expect.

The Mohammedans, who are the least numerous as a body, are also the least respectable of all the classes here. Some few of them are wealthy as merchants, but the greater part are indigent rather from their extravagance, than from the want of

means to enrich themselves. They are said to be faithless in their engagements, and ready to take every undue advantage over those with whom they may have transactions; while at the same time they are so regardless of the future, as to lavish all their gains on the gratifications of the moment.*

The Christians of Mangalore are held to be the most upright and intelligent class, and they are so numerous as to have great weight and influence in the community. These are of the same race of people as the Aborigines of the country, and their ancestors were Hindoo worshippers of Shiva, as the great mass of the population here at present still are. During the Portuguese Empire in India, while the Jesuits had their College and an Inquisition at Goa, such zealous exertions were made by these propagators of the Christian faith, that there were few parts of the western coast of India in which their influence was not felt and acknowledged by the conversion of heathens to their faith. Here at Mangalore the greatest number of proselytes seem to have been made, and the present race of Christians now here, are the pure lineal descendants of the originally converted Hindoos, without the least mixture of European blood. In almost all other parts of India, the Christian converts are made from the very lowest orders of the people. Here, on the contrary, the Christians being the descendants of a stock which was originally one of the most respectable in the country, and being themselves brought up from their infancy, to the faith which they profess, they are mostly men of honourable principles and exemplary conduct, and consequently enjoy a high reputation even among the Hindoos and Mohammedans, by whom they are surrounded.

Among these Christians are to be found landholders, merchants and tradesmen; and from their superior intelligence and fidelity, they are employed in all offices of trust under the government, in preference to any others; and in all situations they

* This rather severe indictment is based on hearsay evidence, which is often exaggerated. However that may be, the last three-quarters of a century has wrought a great improvement in the status of the community in Mangalore.—*Editor M. M.*

acquit themselves well.* In dress and general appearance they differ so little from the Hindoos, that but for the omission of the sectarial mark on their foreheads, a stranger would find it difficult to distinguish them. Their churches, which are numerous, are neat buildings in the Portuguese style, with the interior fitted up in as much of the gaudy pomp of Catholic decoration as their means will admit of. The officiating Priests are native Indians of their own race, who are sent while yet children, to Goa, and there educated for their office, and instructed in all that may relate to church discipline and ceremonial, as well as to matters of faith and practice. On their return from the college, they observe all the rules of life enjoined on the priesthood, and discharge the same functions as in Europe, performing the mass and administering the sacraments in Latin, and preaching to their audience in their own native tongue. As far as the short opportunity which I had of observing them would admit of my forming any opinion, they appeared to me to be as happy as they were respectable, and certainly offered an encouraging example of what a favourable change might be effected in the morality of the people in India, by educating the young, rather than converting the old, to the doctrines and precepts of the Christian religion.

The trade of Mangalore has declined since the days of Hyder Ali, in whose time it was the chief sea-port on the coast. It has still further fallen off

* This does not altogether agree with the Report submitted from Calicut, January 17, 1833, to the Chief Secretary to Government, Fort St. George, by the Commissioner, Mr. J. Stokes, as the following extract will show:—"The total number of Native Christians in Revenue Department at the end of February 1831, according to a statement furnished to me by the Principal Collector was 78; or correcting an omission which appears to have been made, 82; of whom 60 were employed as Peons, Potails, and in other inferior situations; and 22 were Ahil-i-Kilum, the numbers of Hindus and Mussulmans of that class being 721. The total number of Native Christians in the Court establishment was 20, of whom 7 were Peons, and 13 (including 3 stated to be of European descent) were Ahil-i-Kilum; the number of Hindus and Mussulmans of that class being 32. The total number of Native Christians employed as Ahil-i-Kilum in both Departments was 35; that of Hindus and of Mussulmans, of the same class, 753. The total population of the District, according to the census of Fusly 1209, was 707,571, of whom 35,000 were Native Christians. It thus appears that these men had less than their fair proportion of the public employments; and from all the cases that have come under my observation, I see no reason to think that, individually, they had been advanced beyond their merits."

—Editor M. M.

within the last year or two from the interruption which the Joassamee Pirates in the Persian Gulf give to the free passage of vessels in that sea, as well as from the descents which they some times make on this coast itself. The imports from the northward consist of Foua, a substance like madder root, used for dyeing red, brought from Muscat; coarse cotton cloths and ghee, from Surat and Cutch, and salt from Bombay and Goa. From Madras, also, manufactured cloths are sent; and from Bengal, sugar; while both from the latter country and from China, vessels occasionally land a small quantity of raw silk, which is consumed by manufactures in the interior. The exports are rice, pepper, small spars, sandal wood, betel-nut, turmeric and cassia, which are all the produce of the surrounding country, and are supplied to such vessels, both Arab and English, as may touch here for them, as there are no vessels properly belonging to the port itself.

The climate of this part of the coast is thought to be so superior to that of most parts of India, that invalids resort to it from each of the three Presidencies. Its immediate vicinity to the sea, gives it all the benefit of the cool and fresh breezes from that quarter, and the land behind it being well cultivated, dry, and hilly, no ill effects are experienced when the wind blows from thence. Supplies of animal food, vegetables and fruit, are generally to be commanded, and on the whole it may be considered as one of the most agreeable countries for a residence in India, to those who can quit the gayer circles of the Presidencies without regret.

26TH.—We re-embarked after breakfast, with an addition to our passengers of some officers who had been staying here some time to recover their health, and who had now taken a passage with us to Madras.

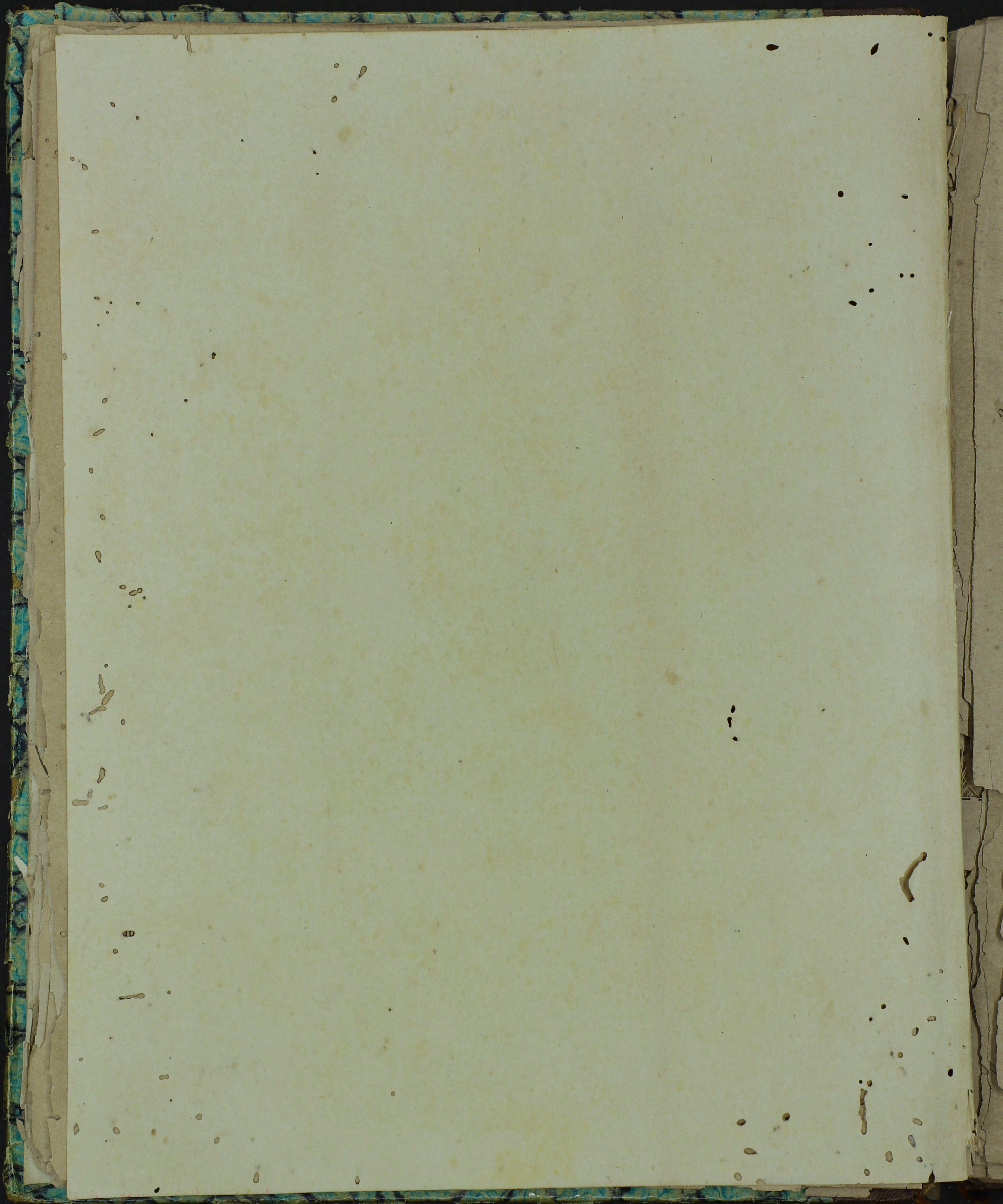
INSCRIPTION FOR A CLOCK-CASE.

*Irrevocabilis
Labitur hora;
Nulli optabilis
Dabitur mora.
Ne tu sis inutilis,
Vigila, ora;
Ne sis inutilis,
Semper labora.*

Time will not turn for thee,
Passing away;
Prayer cannot earn for thee
Wished-for delay.
Lest life be vain for thee,
Watch thou and pray;
Lest nought remain for thee,
Work while 'tis day.

G. O'N., in "The Irish Monthly."

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THE EDUCATIONAL OUTLOOK.

The solution of the various grave and complicated questions that have grown up around the methods adopted in this country for the intellectual development of Indian youth, has now been completed and its outline sketched. The new Act for the Universities has, after passing through a fiery ordeal of criticism and a good deal of more or less unreasonable opposition, happily become law. The Universities are to be reconstructed on an improved basis, and the arduous task of framing regulations to meet the wants or rectify the defects that the enquiry of the Universities Commission brought to light, will devolve upon the new Senate so soon as the Government shall have named the day for the new Act to come into force and called that consultative body into existence. In a lengthy Notification, published in March last, the Government of India has further put forward the policy that it proposes to follow in dealing with the several departments and branches of learning. This policy, guided by the master mind and will that has been ruling the destinies of India during the past lustrum, and whose reign has been commented on in the *London Times* as one of the most brilliant and remarkable in the history of the country, maps out the direction in which the improvements are to be looked for, and the degree and character of the assistance that our rulers are prepared to bestow on the education of the country at large. It attests the care and attention which, in the carrying out of their policy, they are determined to exact from those to whose supervision, control and active energy it will be committed, from the respective Governments down to the individual agent who will come into immediate contact with the youthful material that is to be moulded into the serviceable unit of the future. It is not, however, my present purpose to enter upon a criticism of this policy, but merely to draw attention to some of the results that may be expected to follow from it and to offer a few remarks thereon.

As regards the policy itself, suffice it to say that as a whole it has met with the approval of all right-minded and thoughtful persons, Native and European, who have the progress and development

of India at heart. To state it very briefly as it is conveyed in the Notification, the Government of India has first and above all at heart the development of Primary Education, or the elementary education of the masses, and this is undeniably a measure that has not received in the past that attention which it deserved. The first care of our rulers is, then, in future to be devoted to the intellectual improvement of the masses. It is seen and acknowledged that in all well-ordered States the education of the millions must be a foremost consideration if the industrial and the agricultural prosperity of the country is to be hoped for. The ignorance of the peasant lays him open to be victimized by the middleman, which nothing but an intelligent knowledge of his own rights can remedy. In India, and above all, in Southern India, the peasant farmer is indigent and impecunious from a combination of forces over which he has had no control, and to which he has accustomed himself from time immemorial to submit meekly. Steeped in ignorance, he takes his misfortunes and poverty in a hopeless spirit to which it never occurs to him there is or can be any remedy. He therefore makes no effort to counteract them or to claim the just rights which education would not only shew him to be his, but would also supply him with the means of defending. Education would help him to free himself from the practical thralldom in which the majority of the ryots live and thus enable him to become a free man and a prosperous. The enormous difference the educational status of the peasantry makes in the prosperity of a country, even if theory were wanting to explain, history would confirm. The giving of our first consideration to the education of the masses needs, therefore, no justification.

Next in order, but, as was indicated in the Easter number of this Magazine, of very prominent importance in the present condition of trade in India, comes the question of Technical and Industrial Education, and the measures Government proposes to adopt to give a stimulus to the decaying manufactures of the country and increase her export trade. Higher Education will continue to receive material aid from Government, and the share it will absorb must, in view of the projected University

policy, be for some years to come a large one. Secondary Education, however, which in this country means the stage between the primary and collegiate or, as it is commonly known in England, the school stage, Government maintains that it no longer demands the same amount of pecuniary assistance which it did at one time. This does not mean that Secondary Education is to be left to look after itself; far from it. Government would desire that all educational institutions, whether collegiate, secondary or primary, should be as efficient as circumstances will permit, but at the same time fitted for the purpose they profess to fulfil. Government is apparently still willing to aid Secondary Education in the erection of buildings, providing furniture, etc.; but considers that it ought not to be looked to for the same subsidies as in the past. Indeed, such aid is no longer needed; for, I presume, it is pretty well admitted that, apart from the initial expenses of setting up a secondary school, its revenue more than covers its expenditure, or at least ought to do so. With a view to securing that all institutions which receive the stamp of recognition shall be as efficient as possible, Government is determined to view with displeasure and to discourage in every way anything like unhealthy competition between rival institutions, whether by underselling or other unworthy means, that come into existence with such prolific exuberance in this country. Such, then, is my impression of the educational policy that is now to be followed, and if it is carried out in the spirit which animates the Notification, much benefit may be expected to the country. It has, however, yet to be put in execution, and though Government will, as it has expressly said, watch the process with anxious care and determination to direct it aright, its success will depend on the individual tact and acumen with which the principles are given effect to in the gradually narrowing sphere of each agent in the descending scale from the Viceroy to the individual pupil. While attributing the best intention to all, it may be well then to consider certain changes that may possibly take place.

So far as the working of the University Act in this Presidency is concerned, we may expect that in the new By-laws the salient recommendations

of the Commission will find a place with respect both to the affiliation rules and to the future studies. They regard stricter supervision of colleges, greater distinction between college and school life, improved discipline tending to cultivate a more healthy appreciation of learning, which will render the acquirement of knowledge less superficial and more solid. One great change we may look for is the abolition of the Matriculation examination in its present form. A Matriculation examination of some kind as a test for fitness to enter upon University studies there must be; but it is more than hinted in the Notification that as a test for the public service it is doomed. This will be quite in accord with the recommendations of the Universities Commission and will surely be an advantage in every way. In its existing form it is devised to serve two purposes, a University entrance and a public service test, neither of which it does efficiently. The University complains that the passed Matriculate is sadly deficient in a practical knowledge of English; the public service obtains a man with a certificate of knowledge in subjects, of which he possesses but a modicum of distorted information. I speak of course of the average Matriculate. The abolition of the Matriculation examination as a Government test will therefore probably result in a better selection of our candidates for the University, as, unhampered by the requirements of the public service test, more efficient tests of their ability to follow a University course will be introduced in the Matriculation of the future, while the public service will gain in course of time by the introduction into its ranks of a body of men who have been taught to act and think as men and not as unintelligent machines. If, however, the Matriculation examination as a test for the public service is no longer, as seems probable, to be conducted by the University, its abolition will create a very serious deficit in the University revenues, and some means will have to be devised for making this good if the University is to have the funds for carrying out the improvements that the new Act and the recommendations of the Commission point to.

What is to take the place of the Matriculation as a test for the public service remains to be seen.

I have heard the suggestion that each school should be allowed to give its own certificate to its pupils when leaving school, to the effect that the holder has completed the studies of the school course to the satisfaction of the school authorities. Another scheme proposes to furnish each student, on entering his school-course, with a printed form that is to be filled up at the end of each year by the authorities of the school where he may be reading, stating the progress he has made, his conduct, and an estimate of his faculties, intellectual and moral, and that this is to serve as testimony of his school career and attainments, by which his intending employers may judge of his suitability for the office or post for which he may apply. Others think some public test common to all will be instituted that will avoid the acknowledged inconveniences of the existing test. It may be presumed that the aim of this change is to break down the notion that every schoolboy has, that the one end of his studies is not so much the acquirement of knowledge as the accumulation of certain specified facts by which he may pass an examination that will open to him the avenues of life. In brief, it is directed against cram. So ingrained in the schoolboy mind is the need of cram for passing an examination that it will be very difficult to eradicate it. Our system of testing knowledge by examinations is, as all admit, in a great measure responsible for this; and certainly, if we may judge by the results of the Matriculation examination of late years, it cannot be contended that it is an effective stimulant to the acquisition of the required standard of knowledge. Great is the outcry annually raised as the woful list of failures makes its appearance in the *Fort St. George Gazette*. Formerly it used to be what was known as General English that worked the havoc; but of late years it has been the sciences, and it has become the fashion to attribute blame to the Examiners. I confess I have very little sympathy with this outcry. We know that cram in its worst forms is rampant in a large number of secondary schools. Even in the better class of schools, so wedded are students to their own pernicious ways of working, that in spite of all their teachers can say or do, the old bad habit of cram continues. The teacher may do his best to instil an intelligent

knowledge of his subject and urge that science, for instance, cannot be acquired by getting by heart ready-made answers to "questions likely to occur in the University examination." All his short life the pupil has been nourished on cram and in most cases, never having acquired the habit of using his reason, he finds it less difficult to learn by heart notes and "made easy" answers than to think out what he has been taught in school. I will give an example of what I mean. The other day I happened to be talking with a very intelligent little fellow who told me he was in the Fourth Form of one of the schools in the town. We got on to the relative motions of the earth and the sun, and he was enlarging on the fact that the earth moved round the sun. Amused with the energy he displayed, and desiring to test his knowledge further, I asked him how that could be, since we saw the sun every morning rising in the East and moving over us till it set in the West. He thought a minute, and said: "When we are in a train we think the trees and things outside are moving." This appeared hopeful, but as he seemed satisfied with his answer, I asked: "Well, what of that? What does that prove?" He could not tell. Evidently he had been taught and still remembered that ocular delusion had something to do with the question, but he had utterly failed to see how. What wonder then that they fail in such numbers in Science and Mathematics? Is there any matter for surprise that, in answering a paper on any scientific subject, requiring both a knowledge of English to understand the question and exactness in their replies, our candidates fail hopelessly? It is not, therefore, fair to cry out against Examiners when we know that the knowledge of candidates is at the best superficial and may be expected to fail before an intelligent test. If, then, substitutes can be invented for the Matriculation as passports both to the University and to Government service, we shall at the same time have done away with an examination that has been such a fruitful source of annoyance to all concerned and an impediment to the acquisition of sound learning.

Having treated in my last article of Industrial Education, I wish to say a word on the prospects of Secondary and Primary Education in a recently

published pamphlet by the Rev. A. Andrew, of the Scotch Presbyterian Mission at Chingleput, and entitled "The Uneducated Children of the Presidency," some very startling statistics are brought forward that demand the serious attention of every thinking man who has the welfare of India at heart, and Mr. Andrew is to be congratulated on the skill with which he has placed in evidence the facts at his command. He shews us, by a reference to the latest Census Report of 1901, the alarming result, notwithstanding the complacency with which we have been accustomed to regard the steady and rapid progress which education has made in this Presidency, and which is admitted to be in advance of other Presidencies in this respect, that out of the entire population of the Madras Presidency of over thirty-eight millions and a half, no less than close upon thirty-one millions are illiterate, or do not know how to read or write. Nor is this all. Over five millions of the remainder are under five years of age, with the consequent result that out of a total population of thirty-eight millions and a half, the educational efforts of the last half century in the Presidency where education has made the most rapid strides, have resulted in our being able to shew not quite two millions and a half of literates, while out of the thirty-one millions of illiterates we have only something under 800,000, or two and a half per cent., at school. Perhaps the most instructive information Mr. Andrew has been able to adduce is that out of the fifteen per cent. at which the school-going population is usually calculated, and which Mr. Andrew considers to be far below the correct percentage, the numbers actually under instruction are deplorably below the corresponding numbers of other nations. Comparing India with other countries, he tells us that while India has only 1.9 per cent. of the 15 per cent. actually at school, America exhibits an actual school attendance of 21.4 per cent., Great Britain, 17.5 per cent., France, 16 per cent.; or 6.4, 1.5, and 1 per cent. respectively, over and above the 15 per cent.; while in Italy and Japan, 9.8 and 10.5 per cent. respectively of their population are at school, shewing how much lee-way we have to make up before we can flatter ourselves that the education of the country is in a satisfactory condition. When

we reflect that Japan started in the race long after us, we cannot but feel humiliated.

We cannot, with these figures before us, rest content with what we have hitherto done. The first thing for us to do is to realise how behindhand we really are, and how much remains to be done before we can be satisfied that we have provided India with the means that lies at the root of her future prosperity. We are not a people that are usually afraid of looking unpleasant facts in the face, and it is reassuring to find that the Government of India has recognised that Primary Education has been neglected to the detriment of the prosperity of the country at large, and has accordingly set itself to find a remedy. If Mr. Andrew's calculations are correct, the cost of this remedy will involve a considerable expenditure. He calculates that at least seventy lakhs will be required for Primary Education. Any one recalling that our present expenditure is a little under ten lakhs, and that we have been pluming ourselves on the hope that we are going to spend six more on Primary Education, will be disposed to regard Mr. Andrew's calculation as bordering on the incredible and the notion as Utopian. It is no use pooh-pooing it. Is it true or not? I commend Mr. Andrew's pamphlet to any one who has not read it. He points out that Great Britain spends the equivalent of Rs. 24—8—0 on each Primary pupil, and France, the equivalent of Rs. 14—14—0, while India pays only Re. 1—6—3 for each of the 713,000 children in Primary schools in this Presidency. He asserts that there are as many as five millions of boys and girls to be educated, and that at Re. 1—6—3 per head this amounts to his seventy lakhs. Assuming that Mr. Andrew's figures are correct, it is clear that our expenditure is far below the necessities of the situation. Considering education is so cheap in this country as compared with European countries, and the percentage of our children at school compares so unfavourably with theirs, it is clear that there is also something very wrong in our estimate of the proportion of revenue that ought to be spent on the education of the masses. Now it must be allowed that it is not the mere spending of money on education that will produce the desired change. We may spend money and provide schools; but

we have to deal with a people who have a very imperfect notion of the value of education, and we must adopt some means for inducing parents to send their children to the schools we provide. It is doubtful if the existing school accommodation is not more than sufficient for the numbers at present willing to avail themselves of it. We cannot tolerate this, but must go on to the further consideration of what is to be done to remedy this indifference of the people to the benefits held out to them.

Speaking of this defect among Christians, Mr. Andrew urges on Missionaries the need for constant moral persuasion. Without making the education of the masses compulsory, much might, I think, be done if, as was suggested at the Conference on Primary Education last July, village officers were instructed to urge the duty on parents of sending their children to school, and enquiries as to the progress in this respect were made by revenue and other officers when on *Famabandi* or inspection. It might further be an understood thing that the number of children in each village under instruction would be taken into account in estimating the efficiency of village munsifs, karnams, patels and other village authorities, and this would surely offer something towards the desired end.

As regards Secondary Education, while Government considers it in a sufficiently advanced state not to need the same amount of pecuniary aid as formerly, it will of course continue to receive the same supervision as before. Fully alive to the evils of unhealthy competition, and attributing to this cause many of the evils which witnesses before the Commission so bitterly complained of, Government is resolved, as I have said, to do all in its power to stamp it out. It is rumoured that instructions to this effect have already been received from the Supreme Government, and in more than one instance I have heard of steps having been taken, with a view to this, to check the multiplication of schools and colleges in places where the educational wants of the locality are deemed to be already sufficiently met. Now, while unhealthy competition is an admitted evil that should be remedied, I should be disposed to doubt the wisdom of the measure above referred to. It seems to me to be in danger of overreaching itself. While it

may render unhealthy competition difficult, it may also tend to destroy one of the most admittedly useful stimulants to education, healthy competition. Nay, worse than that, it will tend seriously to discourage the extension of educational institutions in a country where Mr. Andrew's figures shew them to be lamentably deficient. If, as the above measure appears to contemplate, we are to take existing numbers that attend school in any locality as the standard of its educational wants, and forbid, by refusing recognition, the establishment of new schools in such places, we, it seems to me, shall be deliberately leaving in ignorance at least five-sixths of our children of a school-going age, calculated at what Mr. Andrew considers the very low rate of 15 per cent. of the population. The remedy would surely be worse than the disease. So far as I can see there is only one really effective remedy for unhealthy competition, and that is to set up a certain standard of efficiency for schools and see that it be maintained. No institution can afford to undersell or use other disreputable means for attracting to itself pupils to the detriment of another, if it is obliged to keep up suitable buildings, furniture and an efficient staff. A measure of this kind, if strictly adhered to, would effectively put a stop to schools being run as mercantile speculations, and would tend to foster the maintenance of a supply of good schools that would attract pupils and afford an education such as it is the desire of the Government of India to provide for the country.

J. D. W. Sewell, S. J.

WITH THESE FOR FRIENDS.

With these for friends, how blest were I!—
Good, mellow rhymes to read and write,
The cup that not inebriates quite
And dear Nicota's fragrant sign.—

I'd let the world beneath me lie
And soar beyond its sickening sight,

With these for friends.

What boots it, where men hungering cry
For power and pelf in endless fight,
To do or dare and lose delight?
In joy and peace I'd live and die,

With these for friends.

O. R.

THE HISTORY OF THE DIOCESE OF
MANGALORE.

CHAPTER VI.

CANARA UNDER THE HIERARCHY, 1886-1903.

(Continued.)

64. When Monsignor Cavadini assumed charge of the Diocese in 1896, the Catholic population was 79,454, which rose to 89,372 by the middle of 1903. This increase of nearly fifteen hundred a year is mainly due to the birth-rate, which is on an average about two-thirds higher than the death-rate, the accretion by conversion amounting to about three hundred a year. The number of children attending the seventy schools in the Diocese amounts to close upon six thousand (a third of whom are girls), which is nearly double of what the attendance was seven years ago. Spiritual progress, gauged by the frequentation of the Sacraments, has more than kept pace with the increase in numbers, for the latest returns show that the number of Confessions heard in a year amounts to close upon 300,000, and the Communion received to 400,000, again nearly double of what they were seven years ago. The number of priests, regular and secular, has increased from sixty-six to eighty-eight, and the number of nuns from ninety to a hundred and thirty-seven. In January 1898 the Sisters of Charity were introduced into the Diocese and given charge of the Orphanages and Asylums at Jeppu. The institutions at Kankanady, in connexion with the Homœopathic Poor Dispensary, opened in 1891 under the direction of Father Muller, S. J., have been developed and increased by the addition of a fine Hospital, erected as a memorial to the late Bishop Pagani, and of a Refuge for the poor. At the outbreak of the Bubonic Plague in Mangalore in 1902, a well appointed Plague Hospital was added, which has rendered very valuable service during the epidemic.

65. The principal events, besides those already mentioned in the course of this history, that appealed most to Catholic faith and piety in the Diocese

during these years, were the Jubilees of 1901 and 1903, the first being that in which the new century was solemnly consecrated to Jesus Christ, and the second being the Silver Jubilee of the pontificate of Pope Leo XIII. Both of these occasions called forth grand displays of Catholic enthusiasm and loyalty. The Jubilee celebrations of 1901 were crowned on Sunday, December 29th, by a grand act of homage to the Saviour of the world, when Mangalore was solemnly consecrated to the Sacred Heart of Jesus by a grand function in the church of the College of St. Aloysius, just then revealed in all the splendours of its frescoes, fresh from the artistic brush of Brother Moscheni, S. J. The following inscription displayed in large characters in front of the church, invited the faithful to pay their tribute of love and adoration to the King of Ages:—

TEMPLUM . SUCCEDITE . CIVES
HOMINUM . SERVATORIS . CARITATEM
PRECE . ET . GRATIBUS . VENERATI
ELAPSO . SECULO . LAESUM . HONOREM . SARCITE
VOS . VESTRAQUE . OMNIA
LAETI . LUBENTES . EJUSDEM . CORDI . DEDICATE
UT . PER . SURGENS . AEVUM
CIVITATEM . SINGULARITER . SUAM
PROSPERET . FORTUNET

The Pontifical Silver Jubilee of His Holiness was celebrated throughout the Diocese on Sunday, February 22, 1903, with solemn services in all the parish churches. The following telegram was sent to the Holy Father two days before:—*Pastor grexque Mangalore Indiae gestientes gratulantur omnia fausta precantur.* On February 28th, Cardinal Rampolla, Secretary of State, telegraphed in return, *Beatissimus Pater benigne excipit vota pastoris et gregis Mangalore, ipsisque Apostolicam Benedictionem impertit.* An address was also forwarded along with a Spiritual Bouquet, made up of 126,814 Masses, 62,183 Communion, 147,383 Visits to the Blessed Sacrament, 32,914 Stations of the Cross, and 266,655 Rosaries. This was followed by a letter from Cardinal Gotti, Prefect of the Propaganda, in which he expressed the Bishop of the Diocese's appreciation of the services rendered on April 15th. It ran as follows:—

MOST ILLUSTRIOUS AND REVEREND LORD, Together with your letter of February 10th last I received the volume containing the spiritual offerings which your good Christians, with truly edifying fervour, wished to be laid in their name at the feet of His Holiness on the happy event of His Pontifical Jubilee. A few days afterwards I received also a letter from Father Frchetti, Your Lordship's Vicar General, accompanying an English address of felicitation to the August Pontiff, written in the name of all the Catholics of the Mission, together with a description of the solemn feasts celebrated in the Parishes on the very day of the Jubilee. Now I am desirous to bring to Your Lordship's knowledge that the Holy Father received with extreme pleasure the noble and generous tokens of affection and veneration of those faithful people, and with special love sends them all, through me, His paternal blessing. I am happy to communicate this consoling news to Your Lordship, and wishing you every good thing from the Lord, I am, Your Lordship's most devoted servant,

FR. G. M. CARDINAL GOTTI, *Prefect.*

The next great event to be chronicled was the solemn translation of the relics of St. Gratian, Martyr, to the Seminary Church at Jeppu, on Low Sunday, April 19th. St. Gratian appears to have been a youth of about fifteen years of age when he was put to death for the Faith in Rome during the persecution of the Church under the Roman Empire. His relics were taken from the Catacombs of St. Callistus on the Appian Way by Father Michelini, S. J., under the pontificate of Pius VI. and translated to the Church of Corpus Domini at Forli, Italy, belonging to the nuns of St. Clare of the Perpetual Adoration. In answer to the earnest petition of the Vicar General, the Very Rev. E. Frchetti, S. J., Superior of the Mission, when in Italy in 1902, these good religious parted with the relics as a gift to the Diocese of Mangalore. The Seminary Church was chosen to be their resting place, as it is there that the young priests of the Diocese are trained for the sacred ministry. A solemn Triduum of devotions in honour of the Martyr was begun in Urwa on Friday, continued in Milagres on Saturday, and brought to a conclusion in the Cathedral on Sunday. The triumphal processions from one

church to another were very imposing, especially the last one from the Cathedral to Jeppu. After remaining for a week exposed in the Seminary Church for the veneration of the faithful, the Martyr's relics were deposited under the High Altar in an artistic reliquary designed and executed by Brother Moscheni, S. J.

The death of the Sovereign Pontiff Leo XIII. took place on Monday, July 20, 1903, at 3.56 P. M. (Roman time) and the sad news was received in Mangalore about 6 P. M. the next day. A Solemn Pontifical Mass of Requiem was celebrated in the Cathedral on the following Monday, all the Catholic schools and many places of business in town being closed for the day. A general meeting of the Catholics of Mangalore was held in the Catholic Union Club Hall to pass resolutions in connexion with the demise of the Sovereign Pontiff and to concert measures to erect a memorial to him. The project that found most favour was the establishment of a Technical School.

On Wednesday, August 5th, the news of the election of Cardinal Sarto, Patriarch of Venice, to succeed Pope Leo XIII. as Pope Pius X. was received in Mangalore about 10 A. M., and the bells of all the churches in Mangalore were tolled for an hour after the noon Angelus. On Sunday, August 9th, a Solemn *Te Deum* was chanted in the Cathedral in thanksgiving for the election of the new Pontiff.

The last day of the year 1903 marked the twenty-fifth anniversary of the Jesuit Mission of Mangalore, and the church bells were tolled after the evening Angelus. On New Year's Day a Solemn High Mass was celebrated *coram Episcopo* in the Cathedral, after which the *Te Deum* was sung. In the afternoon, at 4 o'clock, a procession was formed at the Cathedral and marched to Milagres Church, where an address was read by Mr. I. P. Fernandes, Prefect of the Sodality of the B. V. M. and Secretary of the Catholic Union Club, recounting the history of the first quarter of a century of work done by the Society of Jesus in the Diocese of Mangalore. After responses by His Lordship the Bishop and the Very Reverend Vicar General, the *Te Deum* was sung in the church and Solemn Benediction of the Blessed Sacrament was given.

CHAPTER VII.

CHURCHES AND VICARS.

66. In the city of Mangalore there are the two parish churches of N. S. de Rosario and N. S. de Milagres. The former has served as the Cathedral since April 16, 1849, when it was raised to that dignity by Bishop Bernardin, who ruled the Diocese from 1845 to 1852. The number of parishioners belonging to it is 8,240, and the twelve schools in the parish are frequented by 495 boys and 531 girls. A large chapel at Bijay cemetery, built in 1886-1899 and dedicated to St. Francis Xavier, is attended from it every Sunday. The parish of Milagres has 6,680 souls, and its seven schools are attended by 365 boys and 353 girls. A chapel at Cordel, hitherto attended from Milagres, has lately been erected into a parish church, with Fr. M. P. Collaço, late Assistant Vicar of Milagres, as its first Vicar. Besides these churches and chapels there is the church of St. Joseph's Seminary, Jeppu, which is frequented by the public, as well as the large chapels of the College, the Convent of St. Ann's, the Sacred Heart Convent (Kankanady), and Codialbail. The following is a list, as exact as could be obtained, of the Vicars who have served the two parish churches in the city and the suburban church of Urwa since the Captivity of Seringapatam.

I. ROSARIO CHURCH.—1. 1784—(year unknown), Fr. J. M. Mendez, Vicar of Vara; 2. 178(?)—August 11, 1810, Fr. M. E. Antão, Vicar of Vara; 3. September 30, 1810—March 3, 1823, Fr. Joachim Joseph de Brito, Vicar of Vara; 4. March 30, 1823—May 27, 1826, Fr. P. F. Saldanha; 5. May 28, 1826—April 11, 1836, Fr. Salvador Gomes; 6. April 17, 1836—August 5, 1838, Fr. Leão Dias; 7. August 6, 1838—February 17, 1839, Fr. Avellino John Fernandez; 8. February 18, 1839—August 20, 1855, Fr. Augustine dos Chagos e Doris Gonsalves; 9. August 21, 1855—May 30, 1858, Fr. Custodius Marcellinus Cardozo; 10. June 5, 1858—January 9, 1859, Fr. Louis of St. Dominic, O. D. C.; 11. January 10, 1859—January 30, 1859, Fr. Joseph of St. Teresa, O. D. C.; 12. February 5, 1859—March 26, 1860, Fr. Louis of St. Dominic, O. D. C.; 13. March 26, 1860—May 17, 1860,

Fr. H. Andrade; 14. May 17, 1860—September 23, 1860, Fr. Andrew, O. D. C.; 15. September 30, 1860—July 16, 1862, Fr. A. Fernandez; 16. July 17, 1862—May 15, 1863, Fr. Irenæus of St. Teresa, O. D. C.; 17. March 15, 1863—December 28, 1865, Fr. Louis Mary of St. Teresa, O. D. C.; 18. December 28, 1865—March 29, 1867, Fr. Joseph of St. Teresa; 19. April 3, 1867—October 27, 1867, Fr. Antoninus, O. D. C.; 20. October 27, 1867—January 21, 1868, Fr. John of the Cross, O. D. C.; 21. January 26, 1868—September 20, 1868, Fr. Antoninus, O. D. C.; 22. September 25, 1868—May 25, 1869, Fr. Albert of the Holy Ghost, O. D. C.; 23. June 1, 1869—June 20, 1869, Fr. Columbiano, O. D. C.; 24. June 27, 1869—March 6, 1870, Fr. Antoninus, O. D. C.; 25. March 8, 1870—July 13, 1870, Fr. Albert of the Holy Ghost, O. D. C.; 26. July 15, 1870—December 31, 1870, Fr. Louis of St. Joachim, O. D. C.; 27. January 1, 1871—April 12, 1871, Fr. Lazarus of the Cross, O. D. C.; 28. April 18, 1871—September 9, 1874, Fr. Dominic R. Tellis; 29. September 30, 1874—July 3, 1878, Fr. A. Fernandez; 30. July 3, 1878—February 1879, Fr. Irenæus, O. D. C.; 31. February 1879—October 12, 1888, Fr. Urban Stein, S. J.; 32. January 17, 1889—September 8, 1896, Fr. Egidius Frachetti, S. J.; 33. September 1896—December 18, 1901, Fr. Henry Buzzoni, S. J.; 34. December 1901—June 1903, Fr. Edward Lazzarini, S. J.; 35. June 1903—May 29, 1904, Very Rev. E. Frachetti, S. J., Vicar General and Superior of the Mission; 36. May 29, 1904, Fr. Marian Lunazzi, S. J. About a hundred priests have served as Assistant Vicars, and perhaps some of the above were only Assistants.

II. MILAGRES CHURCH.—1. The first Vicar of Milagres was probably Father John Peter Rodriguez, the same that counselled the stopping of the work on the building of the church in the *Vado* of Bendur, on the way from the College to Kankanady, opposite the house of Mr. J. M. Minezes. The foundation-stone of the present Milagres Church was laid in 1811, in the presence of Fr. J. M. Mendez, Vicar of Vara. Fr. Manuel Cajetan Gomes was Vicar from 1810 to 1816, when he was succeeded by Fr. Placidus Alemão, who was Vicar up to 1822. The following is the succession of Vicars from that year:—4. 1822-25, Fr. Erasmus

Francis Furtado; 5. 1825-29, Fr. Joseph Charles Colombino de Minezes; 6. 1829-34, Fr. Erasmus F. Furtado; 7. 1834-36, Fr. Camillus Constantius de Misquita; 8. 1836-38, Fr. Custodius Marcellinus Cardozo; 9. 1838-40, Fr. Avellino John Fernandez; 10. 1840-44, Fr. C. M. Cardozo; 11. 1844-45, Fr. Joseph Michael Rebello, of Kallianpur; 12. 1845-46, Fr. Victorius Lobo, of Cochin; 13. 1846, Fr. Joseph Marian Minezes; 14. 1846-48, Fr. J. M. Rebello; 15. 1848-49, Fr. Lawrence Fernandes, of Kallianpur; 16. 1849, Fr. Joachim de Rosario Borjas; 17. 1849-51, Fr. C. M. Cardozo; 18. 1851-56, Fr. J. de R. Borjas; 19. 1856-58, Fr. Augustine dos Chagas e Doris Gonsalves; 20. 1858-59, Fr. Louis of St. Dominic, O. D. C., an Italian; 21. 1859-62, Fr. C. M. Cardozo; 22. 1862-64, Fr. John Colombino, O. D. C., an Italian; 23. 1864-65, Fr. Hilary of St. Teresa, O. D. C., a Spaniard; 24. 1865-77, Fr. Alexander of St. Joseph (Dubois), a Frenchman; 25. 1877 (two months), Fr. John Rebello, of Kallianpur; 26. 1878, Fr. Polycarp, O. D. C.; 27. 1879, Fr. Frank Pereira; 28. 1881, Fr. A. F. X. Maffei, S. J.; 29. 1881-86, Fr. Dominic Torri, S. J.; 30. 1886-90, Fr. Titus Piacentini, S. J.; 31. 1890-91, Fr. Martin Coelho; 32. 1891-1901, Fr. John S. Abreo; 33. 1901, Fr. A. S. L. Fernandez; 34. 1901-04, Fr. Antony Goveas; 35. 1904, Fr. Frank Pereira.

III. URWA.—The suburban church of the Immaculate Conception, Urwa, was begun by Father S. Vas, a retired priest who lived in the house of Mr. J. M. D'Souza. When he began to build it in October 1859, it was intended for a school; but it was soon turned into a church and blessed as such on July 10, 1864. It was regarded as a chapel of ease of Rosario Church, and Mass was celebrated there only on Sundays. From May 1865 to August 1866, it had a resident priest, and in September was erected into a separate parish with Father Vas as its first Vicar. He ruled it until his death, February 3, 1874. In 1891 the present handsome new church was begun, quite close to the old one, and a neat parochial house was added, to which the Vicar contributed Rs. 500. Father Balthasar Rebello was Vicar from 1874 till his death, January 2, 1896. Father A. J. D'Souza was then Vicar for a short time till he was succeeded in the same year

by Father Antony Goveas, who remained till his promotion to Milagres, May 31, 1901. Father Camillus J. Rego has been Vicar since that date. The Catholic population (1903) is 1,686. A primary school close to the church is frequented by 105 boys and 14 girls.

67. In the year 1888 South Canara was divided into the three Varados of Kallianpur, Pejar, and Bantwal, these three parishes being respectively ruled by the Vicars of Vara of the Northern, Central, and Southern Districts. The Vicar Forane of the Northern District has under his ecclesiastical jurisdiction the ten parishes of Coondapoor, Gangoli, Barkur, Kallianpur (Milagres and Rosario), Karkal, Udipi, Udyavar, and Sirva (St. Francis Xavier and Our Lady of Health). The Catholic population of the entire Varado is 25,416, and their spiritual wants are attended to by thirteen priests and fifteen catechists.

I. COONDAPOOR.—Coondapoor, or Kundapur ("the town of the sun"), is the chief town of the smallest and most northerly of the Taluks of South Canara. It is 53 miles north of Mangalore, and has a Catholic population of 2,610 souls. The church is dedicated to Our Lady of the Rosary, and existed before the demolition of the churches by Tippu Sultan. It was built in 1757, and was merely unroofed at the time of the deportation of the Christians to Seringapatam. Before 1830 it was restored and used again for public worship. There are three schools attended by 101 boys and 56 girls. Formerly Coondapoor church was known as Barcelore (Basrur) church, and the priest in charge was styled Vicar of Vara. Since 1839 the priests signed themselves simply Vicar. The following is the completest list obtainable of the Vicars:—1. 1821, Fr. Eugenio Xavier Antão; 2. 1822, Fr. Manoel Cajetan Gomes; 3. 1824, Fr. Pedro Antonio Santiman; 4. 1826, Fr. Joseph Francis Carvalho (native of Coondapoor); 5. 1829, Fr. Justus Constantine de Misquita; 6. 1834, Fr. Joseph Nicholas de Albuquerque; 7. 1839, Fr. Salvador Casimir Serrão; 8. 1847, Fr. Joachim Rosario Borges; 9. 1848, Fr. Lawrence Fernandes; 10. 1853, Fr. Vincent Rebello; 11. 1854, Fr. Lawrence Fernandes; 12. 1856, Fr. Cajetan Salvador Lobo;

13. 1858, Fr. Antony John Coelho; 14. 1858, Fr. J. M. Rebello; 15. 1865, Fr. J. F. Coelho; 16. 1866, Fr. Antony Fernandes; 17. 1870, Fr. Cajetan Salvador Lobo; 18. 1871, Fr. Elias of the Immaculate Conception; 19. 1874, Fr. Pontian Andrade; 20. 1877, Fr. John of the Cross (Coelho); 21. 1880, Fr. Theodore Mathias; 22. 1887, Fr. A. S. L. Fernandez; 23. 1901, Fr. J. L. Menezes; 24. 1903, Fr. Dominic R. Goveas.

II. GANGOLI, the port of Coondapoor town, is a mile and a half north-north-west. A church was built there in the seventeenth century by Father Joseph Vas, the Apostle of Ceylon. The present church is dedicated to the Immaculate Conception B. V. M. Gangoli, although a distinct parish, had no resident priest for many years, and was usually served from Coondapoor. In 1845, Father Serrão, Vicar of Coondapoor, was also Vicar of Gangoli. The Catholic population is 1,319, and there are two schools attended by 58 boys and eight girls. The present Vicar is Father Emmanuel Fernandes, late of Tellicherry, who was appointed, March 10, 1902. At Baidur, the most northerly part of the Diocese, there is a chapel built in 1850. There was a church there in old times, but it was destroyed by Tippu Sultan.

III. BARKUR ("The Twelve Virgins") is 48 miles north of Mangalore, in the Udipi Taluk. The church was formerly dedicated to N. S. de Rosario, but is now dedicated to St. Peter. From 1854 to 1861 it was a filial chapel of Milagres Church, Kallianpur. It was erected into a separate parish in August or September 1863. The church was built by subscriptions collected from parishioners and others, Milagres, (Kallianpur), subscribing Rs. 557. It is worthy of note that, prior to the demolition of the churches by Tippu Sultan, the filial chapel at Barkur belonging to Milagres, Kallianpur, was dedicated to St. Peter. During the Captivity of Seringapatam the Christians who escaped deportation repaired it and named it N. S. de Rosario. When Father Paulinus passed through Barkur in 1794 he noticed this church. It afterwards fell into decay and is now converted into a mosque. The statue of St. Peter that belonged to the chapel is now in Barkur. The Catholic population numbers 951, and the school has 30 boys and 12 girls. The

Vicars of Barkur were as follows:—1. April 26, 1861—April 19, 1870, Fr. Cosmas Damian Rebello; 2. 1870-72. Fr. Basil J. C. Barreto; 3. June 1872—Dec. 1884, Fr. Benedict d' Rosario Pereira; 4. Dec. 24, 1884—Jan. 18, 1888, Fr. Louis Cajetan Cutinho; 5. Jan. 19, 1888, Fr. Julius A. Torrado.

IV. KALLIANPUR ("the country of joy") is 38 miles to the north of Mangalore and has two parish churches, one dedicated to N. S. de Milagres and the other to N. S. de Rosario. The Milagres Church was built about the same time as the church of the same name in Mangalore. According to an old document it was founded in 1678 by virtue of a treaty between the Portuguese and Queen Chenamai, relict of Samasekara I., who ruled over Canara from 1671 till 1697. By the terms of the said treaty the Portuguese were allowed to build churches and factories at Mirjan, Chandavar, Honawar, Bhatkal and Kallianpur. The *Annuario de Goa*, however, says that the church at Kallianpur was built in 1700. After the return of the Christians from Seringapatam it was rebuilt in 1806. The church, besides being one of the oldest in South Canara, is also one of the richest. To money, "the fount and origin of all evil," may possibly be attributed the source of its chief woes, for in 1837 it sided with Goa in the Schism, on which occasion a number of the faithful party seceded from it and built the church of N. S. de Rosario close by. The troubles that distracted the church after the Concordat of 1886 have been already related (Cf. *ante*, n. 58). About the year 1881 Father Albert D'Souza obtained from Government a beautiful site, about a mile distant from the old Rosario Church, and built a new church on it. The old church was pulled down about ten years later. A fine parochial house has been built by Father Joseph Masse, who was appointed Vicar on January 11, 1890. The Catholic population of Milagres parish is 3,608, and that of Rosario 1,135. There are three schools frequented by 119 boys and 55 girls.

The succession of Vicars of Milagres Church was as follows:—1. Fr. Joachim Joseph de Brito; 2. 1808, Fr. Ph. Menes; 3. 1812, Fr. J. P. Menes; 4. 1813, Fr. L. Souza; 5. 1818, Fr. M. Dias; 6. 1821, Fr. Erasmus F. Furtado; 7. 1822, Fr. Placidus Alemão; 8. 1823, Fr. Thomas Colaço;

9. 1826, Fr. V. C. Furtado; 10. 1826, Fr. S. C. Columbano; 11. Fr. L. Goveas; 12. 1835, Fr. F. Furtado; 13. 1837, Fr. A. Souza; 14. 1839, Fr. F. Souza; 15. 1845, Fr. C. Souza (for Fr. Felix Silva); 16. 1846, Fr. M. Costa; 17. 1848, Fr. J. F. Barreto; 18. 1855, Fr. J. Fernandes; 19. 1859, Fr. S. F. Barraço; 20. 1859, Fr. Thomas dos Mercês; 21. 1865, Fr. Fernandes; 22. 1875, Fr. David Pereira; 23. , Fr. R. W. Minezes; 24. , Fr. David Pereira; 25. 1886, Fr. Albert D'Souza, V. F.; 26. June 6, 1901, Fr. Aloysius S. L. Fernandez, V. F.

V. KARKAL ("black stone") is 32 miles to the north of Mangalore and has a church dedicated to St. Lawrence. The parish is probably very old, as Karkal was anciently a very important place. Its church was one of the first to be built, as early as 1801, on the return of the Christians. There was another church about three miles away that was probably built before the time of Tippu Sultan, and the ruins of which were to be seen down to 1863. A new church was built in 1839 on a site about two miles distant from the church built in 1801. At the time when the parishioners were setting about building this new church, they were divided in opinion as to which was the best of three sites proposed. They agreed, however, to commit the decision to St. Lawrence, and placed his statue provisionally in one of the places, intending to remove it the next day to one of the other places. When they came the following day, so the story goes, they found the statue immovable, from which they judged it to be the will of the Saint that his church should be built there. The present grand new church was built by Fr. Frank Pereira and dedicated by the Vicar General, Fr. E. Frachetti, S. J., on January 22, 1901.

The church of Karkal is famous all over South Canara for its sanctuary of St. Lawrence. On the Martyr's feast (August 10th) people flock from all parts to the celebration, even Hindus coming with their votive offerings. This extraordinary devotion to St. Lawrence at Karkal began during Father Serrão's incumbency as Vicar about sixty years ago.

There is a filial chapel at Narol, about fifteen miles east of Karkal, built by Father John of the Cross, when he was Vicar of the parish in succession to the famous Father Augustine dos

Chagos e Doris Gonsalves, who died in Karkal, January 23, 1868 (Cf. *ante*, n. 29).

Karkal formerly belonged to the Varado of Pejar, but was transferred to Kallianpur in 1903. The Catholic population is 4,435, and the school is attended by 25 boys and three girls.

The list of Vicars is as follows:—1. 1801, Fr. V. Rodriguez, Vicar of Vara; 2. 1808, Fr. C. Silva; 3. Fr. A. S. de Veritação e Silva; 4. 1818, Fr. Serrão; 5. 1823, Fr. C. Furtado; 6. 1830, Fr. P. J. Ribeiro; 7. 1832, Fr. P. Noronha; 8. 1834, Fr. H. R. Souza; 9. 1845, Fr. Serrão; 10. Fr. Lawrence Fernandes; 11. Fr. Joseph Michael Rebello; 12. 1855, Fr. Augustine dos Chagos e Doris Gonsalves; 13. 1868-70, Fr. John of the Cross; 14. 1870-81, Fr. A. Fernandez; 15. January 13, 1881—May 29, 1904, Fr. Frank Pereira; 16. June 12, 1904, Fr. Jacob Sequeira.

VI. UDIPI ("moon-wearing," relating to Shiva), 33 miles north of Mangalore, has a small church dedicated to Our Lady of Dolours. It was built in 1880, through the exertions of the late Mr. Nicholas Brito, of Mangalore, and the five or six hundred Catholics of the place. A priest visited it from the Rosario Church, Kallianpur, on Sundays, till Father Dominic R. Goveas went there as resident Vicar, March 11, 1902. When he was transferred to Coondapoor, September 1, 1903, it was put in charge of the Vicar of Udyavar. In 1890 a plot of ground was bought at Udiipi with the intention of building a convent school there, but nothing has been done towards carrying out the design up to this (1904). The Catholic population at present numbers 698.

VII. UDYAVAR ("rising town") is 40 miles north of Mangalore. It has a Catholic population of 1,021 souls and a church dedicated to St. Francis Xavier, built about 1863. Very probably another church or chapel existed there before, as mention is made of a parish of Udyavar at the time of the Goanese Schism. The territory formerly belonged to Kallianpur, and the parish was Goanese till the Concordat of 1886. It has a school of 54 boys and six girls. Father L. Souza was the Vicar in 1879 and he was succeeded in 1879 by Father Loyola Dinis. Father Raymond Mascarenhas came Vicar on May 3

VIII. SIRVA, 36 miles north of Mangalore, has two churches about a mile and a half distant one from the other. The church of Our Health (N. S. de Saude) is of great age, and it was there that Bishop John Dominic of Saint of the Sunkery Mission, died on January 25, 1772 (Cf. *ante*, n. 26. VI). The other church, dedicated to St. Francis Xavier, owes its origin, like the Rosario Church, Kallianpur, to the Goanese Schism. In 1856 it was built by the parishioners who abandoned the Goanese church of N. S. de Saude on account of the Schism. Bishop Michael contributed Rs. 600 towards it, and other subscribers Rs. 1,900. This new church is situated on a high hill, whereas the older church is in a valley. There are chapels at Kodi, Kotingeri, and Belie (St. Lawrence's) attached to N. S. de Saude, and three other chapels attached to St. Francis Xavier's, one at Balmana, between Sirva and Moolky, and the other two in the village of Sorkol, a mile from the church. The Catholic population of the parish of N. S. de Saude is 4,917, and that of St. Francis Xavier 3,822. Two parish schools are attended by 102 boys and five girls.

The following is a list of the Vicars of the church of N. S. de Saude:—1. 1802, Fr. Pereira; 2. 1804, Fr. L. Dias; 3. 1805, Fr. Ag. de Silva; 4. 1815, Fr. Rodriguez; 5. 1818, Fr. Lobo; 6. 1818, Fr. D'Costa; 7. 1818, Fr. A. Gomes; 8. 1818, Fr. Colaço; 9. 1823, Fr. A. F. de Veritacão e Silva; 10. 1827, Fr. J. Bragança; 11. 1830, Fr. C. Souza; 12. 1835, Fr. Ph. Misquith; 13. Fr. J. F. Barreto; 14. 1840, Fr. F. Barreto; 15. 1848, Fr. H. S. Barraço (schismatic); 16. 1865, Fr. P. Santanna; 17. 1876, Fr. F. X. Alemão; 18. 1878, Fr. R. Souza; 19. 1880, Fr. Gregory A. Minezes; 20. March 9, 1901, Fr. Sebastian B. Furtado.

Of the Vicars of St. Francis Xavier's we find the names only of Fr. Berges, Fr. Aug. Rebello, L. Noronha, Fr. E. Souza (1876-85) Fr. Nicholas Carneiro (1885-1903), Fr. Rosario Luis (1904).

68. The Central District comprises the seven

The Central District. parishes of Pejar, Kirem, Moolky, Bojape, Hospett, eccode, and Kulur. The Catholic population is 6, served by ten priests and six catechists.

PEJAR, Pezar, and Pejavar are variants of the word meaning "the place where mats are made." The church of Pejar is also known as the Kalvar Church, because it is in the Kalvar

Vado. It was dedicated to St. Joseph, and was under Goanese jurisdiction till the Concordat of 1886. At the time of the Captivity of Seringapatam it was neglected, but after the Christians returned it was restored in 1802. During the Goanese Schism its Vicar, Father Eusebius Antony Barracho, was one of the staunchest supporters of the Goanese faction. This priest was Vicar of the church from the time of the Schism till his sudden death in Mangalore in 1870 (Cf. *ante*, nn. 27-30). During the confusion caused by the Schism he assumed control of all the Church property and kept his accounts in a very disorderly state, making no distinction between what belonged to the church and what belonged to himself personally. Upon his death his nephew, J. B. Barracho, laid claim to his uncle's property, which brought about litigation and arbitration with the parishioners that lasted till 1879. It was then quieted for three years, after the lapse of which time it was resumed and carried on till 1884, when it was committed by the Court to Father Mutti, S. J., for final decision. In this famous Kalvar Church case, besides the principal question at issue there were several secondary connected questions which had to be taken into account. When Father Mutti gave his award, it was printed, but the District Judge, Mr. J. W. Best, set aside one part of it. It was confirmed, however, by the High Court.

There is a filial chapel at Ferrar, nine miles to the west of Pejar, built in 1882 and dedicated to St. Francis Xavier, where Mass is said every Sunday for about five hundred Catholics who attend it. It is splendidly situated in a large compound, where there is a small house for the priest. Another filial chapel was built about ten years later at Khela.

At Pejar the custom exists of feeding the parishioners on the nights of Maundy Thursday and Good Friday. The Passion sermon in Holy Week is preached on the hill overlooking the church. There are four small schools in the parish attended by 44 boys and five girls.

Vicars:—1. 1800, Fr. Ribero; 2. 1810, Fr. C. D'Silva; 3. 1810, Fr. Aguiar; 4. 1814, Fr. C. Rodriguez; 5. 1822, Fr. C. Pereira; 6. 1827, Fr. P. Gracias; 7. 1828, Fr. A. C. Rodriguez; 8. 1831, Fr. C. C. Misquith; 9. 1835-70, Fr. E. A. Barracho, with Fr. H. E. Barracho assistant from 1844; 10. 1873, Fr. Basil J. C. Barreto.

(To be continued.)

THE MANGALORE MAGAZINE.

MANGALORE, JUNE, 1904.

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

The Editor's Chair.

IN this issue of the Magazine there are two articles on Education that will commend themselves to those who are interested in the great question of the day. Father Sewell tells us forcibly and well what we may look for in this Presidency of Madras as the outcome of the recent Universities Commission, and there are many things in his paper which have new light thrown upon them by Father Finlay's Report on the state of educational affairs in the Great Republic of the West. Father Finlay emphasises the fact that the efficiency of American schools is due primarily to the professional skill of the teachers, and that programmes of study, no matter how well drawn, will never raise education to a high standard unless the teacher is trained for his duties; even an indifferent programme becoming effective in the hands of a teacher who is an expert in the arts of his profession. For this end the candidate has to go through an Elementary and High School course preparatory to putting in two years in a Normal School, to be followed by three years of probation in a working school before receiving his or her final appointment as a teacher. We are furthermore assured that American educational authorities look for educational results to the trained capacity of the teacher rather than to

the efforts of the pupil, and that the work of the school is, in fact, done by the teacher rather than by the pupils. Young America no doubt approves of this division of labour, having nothing like a Madras University "slaughter" to dread.

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The Mosely Educational Commission, of which Father Finlay, Fellow of the Royal University of Ireland, was a member, was projected by Mr. Alfred Mosely and was composed of representatives of the various educational interests in the United Kingdom of Great Britain and Ireland, including educational experts, administrators, professors, members of educational bodies, as well as leading men in the departments of commercial and industrial life. The Commission left Southampton for New York on October 3, 1903, and visited for three months most of the educational centres in the United States, where we are told that its members were greatly impressed by the thoroughness of American schools, the general belief in the wisdom of a liberal expenditure of private and public money upon them, and the remarkable diffusion of secondary education among all classes as compared with the United Kingdom. A similar Labour Commission was taken to America by Mr. Mosely in 1902, and Reports of both Commissions have since been published, copies of which can be obtained from the Co-operative Printing Society, Ltd., 118, Corporation Street, Manchester, and Tudor Street, London, E. C. The Educational Report forms a volume of four hundred large and closely printed pages, which is supplied to the general public at one shilling. The Labour Report is two shillings, postage extra in both cases.

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The Editor acknowledges with thanks the receipt of the following exchanges since Easter:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Dial, The Pilot, The Fordham Monthly, The Xavier, The Malabar Quarterly Review, The Harvest Field, The Cochin Argus, The Holy Cross Purple, The Anglo-Lusitano, O Vinte e Tres de Novembro, Catholic Opinion, La Revista Catolica, The Bombay East Indian, The Fleur-de-Lis, The Concanim Magazin.*

College Chronicle.

April 9th, Saturday.—The Midsummer Vacation began to-day in the College and High School Departments.

April 16th, Saturday.—The Lower Secondary classes closed to-day for the Midsummer holidays.

April 20th, Wednesday.—A Solemn Mass of Requiem was celebrated this morning in the College Church for the repose of the soul of the Rev. E. S. D'Souza, S. J., his former pupils attending.

May 18th, Wednesday.—The Lower Secondary classes were reopened to-day.

May 29th, Trinity Sunday.—The College Sodality B. V. M. went to the Cathedral in the afternoon for the procession and devotions concluding the Month of May. Father Aristides Macry, S. J., Assistant Vicar of the Cathedral, preached the sermon in English. All the other sermons throughout the year in the Cathedral are in Konkany.

May 31st, Tuesday.—The total rainfall, as registered by the College rain-gauge since April 1st, was 6.88 inches.

June 1st, Wednesday.—The High School and College Departments reopened to-day. The Novena for the Feast of the Sacred Heart began after schools in the afternoon with prayers and Benediction of the Blessed Sacrament in the Church.

June 2nd, Thursday.—Feast of Corpus Christi. The Fathers and Sodalities of the College went to the Cathedral in the afternoon for the procession of the Blessed Sacrament. Father Basil Rosario, S. J., preached the sermon before the procession. Just when all returned to the Cathedral a heavy monsoon shower burst.

June 7th, Tuesday.—The rain was so heavy this morning that schools had to be closed for the day. The rain-gauge registered 3.90 inches.

June 10th, Friday.—Feast of the Sacred Heart. Father A. M. Colaço, S. J., celebrated the Mass at 7 o'clock and preached the sermon. At 11 o'clock the Blessed Sacrament was solemnly exposed, and the different classes of the College took turns to spend half an hour each in adoration till Solemn Benediction was given at 4 o'clock by Father Rector.

June 14th, Tuesday.—The College Literary and Debating Society held its first session of the second term with Father Perini, S. J., as President.

June 21st, Tuesday.—Feast of St. Aloysius Gonzaga, Patron of the College. The Very Rev. E. Frchetti, S. J., Vicar General and Superior of the Mission, was celebrant of the Solemn High Mass at 7 o'clock, at which there was General Communion of the students. After Solemn Vespers in the afternoon at 4 o'clock, the panegyric of the Saint was preached by Father Baizini. Twenty-two candidates were then received into the Sodality of the Blessed Virgin, and Solemn Benediction of the Blessed Sacrament was given by Father Rector. The following telegram was received by Father Rector at noon from Dr. C. Fernandes, President of the Kanara Catholic Association of Bombay:—
"Hearty greetings to yourself, Fathers, professors, and students, with wishes for abundant success and prosperity to the College from the Kanara Catholic Association, Bombay."

June 22nd, Wednesday.—The Annual High Mass of Requiem for the repose of the soul of Mr. Lawrence Lobo Prabhu, donor of the site of the College, was celebrated at 7 o'clock.

June 27th, Monday.—The King-Emperor's Birthday. After several days of almost continuous rain we were favoured to-day with real King's weather, and in the afternoon the College Cricket Eleven played a very strong Ex-Aloysian team on the Maidan from half-past two till half-past six. The game was drawn when time was up, the score being 91 for the College and 63 for the Ex-Aloysians with four wickets down.

June 29th, Wednesday.—Feast of SS. Peter and Paul, Apostles. In the afternoon at 4 o'clock there was a procession round the College bearing the relic of the head of St. Theodotus, a Martyr of the Catacombs, to the niche prepared for it in the Church. Very Rev. Fr. Frchetti, S. J., Vicar General and Superior of the Mission, officiated and gave Solemn Benediction of the Blessed Sacrament at the end.

June 30th, Thursday.—The College rain-gauge registered 45.25 inches for the month of June, making 52.13 inches for the season since April 1st. The heaviest fall (5.59 in.) was on the 25th instant.

Personal Paragraphs.

MR. Jerome A. Saldanha, B. A., LL. B., Sub-Judge of Sirsi, has been appointed on special duty at Simla by the Home Government of India in connexion with the publication of the *Persian Gulf Gazetteer*. Mr. Saldanha has lately published the first volume of his work on Indian Castes, dealing with the Konkani or Goan Castes. Included in this volume are his essays on the Konkani Alphabet and the Christian *Puran* of Father Thomas Stephens, S. J. The work is for sale in Bombay at the Anglo-Lusitano Press, Messrs. B. X. Furtado and Brother's, and the Catholic Newspaper Supply Agency. In Mangalore it may be had at the Catholic Art and Book Depôt.

The number of weddings of old students of the College during the season after Easter this year was something beyond the ordinary. Mr. Clement F. Vas, a teacher in the College, was married on Wednesday, April 27th, in Codialbail Chapel, to Miss Pulcheria Sophia Fernandes, daughter of Mr. and Mrs. J. J. C. Fernandes, of Codialbail. The ceremony was performed by the Rector of the College, and the sermon was preached by Father Collaço, Assistant Vicar of Milagres Church.

Mr. John Lawrence Castelino, an ex-Aloysian, was married in the Cathedral on Monday, May 2nd, to Miss Ignatia D'Souza, only daughter of Mr. Joseph Marian D'Souza, of Karangalpadu. The nuptial ceremony was performed by the Very Rev. E. Frachetti, S. J., Vicar General and Superior of the Mission, who also said the sermon. The High Mass was celebrated by Father A. Macry, S. J.

On Monday, May 16th, there was a double wedding at Milagres Church, when Mr. Alphonsus L. Mascarenhas, B. A. '99, was united to Miss Grace Mary Mathias, daughter of Mr. Daniel Mathias, of Falnir, and Mr. Salvador Rosario Minezes to Miss Anne Maria Fernandes. The ceremony was performed by the Vicar General of the Diocese, assisted by the Rectors of Jeppu Seminary and the College. Father Lyons, Assistant Vicar, preached the sermon.

Two days afterwards another of our old students, Mr. A. J. D'Souza, brother of the Rev. Joseph M. D'Souza, Vicar of Mogarnad, was mar-

ried in the Cathedral to Miss Lucy Angelina Abreo, daughter of Mr. Joseph Peter Abreo, of Kadri.

On the same day Mr. Frank D'Souza, I. C. S., was married in the Servite Church, Fulham Road, London, to Miss Alice Coelho, daughter of Mrs. Juliana Coelho, East Nook, Mangalore.

Codialbail Chapel was the scene of another ex-Aloysian wedding on Tuesday, May 24th, "Empire Day," when Mr. Sylvester Gregory Silva was married to Miss Mary Natalia Mascarenhas, daughter of Mr. Mathew Mascarenhas, of Falnir.

Mr. Candid Francis Sequeira, B. A. '92, Sub-Registrar, Karkal, was married in Milagres Church on Tuesday, June 7th, to Miss Lilly Beatrice Saldanha, daughter of Mr. J. S. Saldanha, of Falnir. A reception was held in the afternoon at the house of the bridegroom's uncle, Mr. Martin Pais, Codialbail.

On the feast of St. Aloysius, June 21st, Mr. John Vincent Godard Vaz, of the Bombay Sea Postal Service, was married in St. Joseph's Church, Mangalore, to Miss Mary Aloysia Noronha, daughter of Mr. and Mrs. A. F. D. Noronha, of Falnir. On the same day Mr. Marian Pais, B. A. '98, was married in Milagres Church, Mangalore, to Miss Lucy Anne Pais, daughter of Mr. Joseph Pais, Falnir.

A great many notable changes have recently taken place among the clergy of the Diocese. On Sunday, May 29th, Father Frank Pereira returned to Milagres, Mangalore, after an absence of twenty-three years at Karkal. His place as Vicar of Karkal has been taken by Father Jacob Sequeira, of Hospett, who has been succeeded by Father Cajetan M. Pereira, of Mogarnad. Father Joseph M. D'Souza, of Culur, has gone to Mogarnad, and his place at Culur has been supplied for the time being by Father Santanna B. C. Luis. Father Aloysius Minezes, late Assistant Vicar of Pejar, is now Vicar of Beltangady, and his place at Pejar has been taken by Father Leander Saldanha. Borimar and Vittal have been separated from Puttur, and Father Casimir Pereira, late Assistant at the Cathedral, has been appointed first parish priest. Cordel has also been made a parish with Father Michael P. Collaço as its first Vicar. Father Dominick R. Goveas has been transferred from Udipi to Kondapoor to take the

place of Father Lawrence Minezes, who is gone for a time to the Bombay Archdiocese and is stationed at Bhavnagar. At the Cathedral Father Marian Lunazzi, S. J., was installed as Vicar on Sunday, May 29th, with Fathers Rossetti, Macry, and Francis D'Souza as Assistants. Father Torri has been transferred to Codialbail, and Father Corti to Fajir. Father Antony Goveas, late Vicar of Milagres, and Father Rosario M. Lobo, of Beltangady, have retired for a time on account of ill health. Father Casimir Fernandes has been appointed Assistant Vicar at Milagres, Mangalore.

In Malabar Father Francis Milbank Barboza, late Vicar of Tellicherry, has gone to join the Society of Jesus as a novice in Shembaganur, where he has as fellow-novice Father Carlos de Sa Frago, late Secretary to the Bishop of Mylapore, who has entered for the Belgaum Mission of the Portuguese Province, S. J. In Calicut Fathers George Woolger and Robert Meyers are Assistant Vicars, and Father Roverio, S. J., is stationed at Malappuram as Military Chaplain.

Mr. T. E. Moir, I. C. S., Special Assistant in the Revenue Settlement Department, was transferred to Cuddapah District early in May. He will be greatly missed by those interested in the Inter-School Gymkhana, of which he was the Honorary Secretary. A few days before his departure his sister Miss Charlotte Anna Moir was married at the Anglican Church, Mangalore, to Mr. Hugh Alison Latham, District Forest Officer, another great favourite in the Cricket field.

Father Tatlock wrote from Genoa, May 4th, reporting that His Lordship and he had arrived all safe and sound after a very favourable voyage. At Naples they had a very pleasant day with Father de Bonis, who came in a boat to take them ashore and show them all over the city. Father Tatlock adds, "Father de Bonis cherishes very kind memories of all at Mangalore."

We regret to have to record the death at Mercara Hill, Mangalore, on Monday night, June 13th, of the Dewan Bahadur N. Shiva Rau, founder of the Shiva Rau Prize in the College. The deceased was fifty-nine years of age and was one of the most prominent citizens of Mangalore. Upon the receipt of the news of his death, His Excellency

the Acting Viceroy wired the following message of condolence to Mr. N. Subba Rao, son of the deceased:—"I have heard with deep regret of the death of your father, for whom I had a great regard, and of whose personal kindness and public beneficence I shall always retain a most pleasant recollection. Lady Amphill and I condole sincerely with you and your family."

We are sorry to record also the death of another benefactor of the College in the person of Mr. Cæsar Junghenn, of Toungoo, Burma, which took place on Thursday, May 19th, at Tokyo, Japan. Mr. Junghenn was for a long time a member of the well-known firm of Messrs. Macgregor and Co., Burma, and realised a very large fortune which enabled him to spend very generously in support of a multitude of works of charity and beneficence. In Mangalore Father Muller's Hospital at Kankannady, the Wenlock Hospital, Jeppu Seminary, St. Antony's Institute, and the College have been the chief recipients of his bounty.

Mr. Mark S. Saldanha, signaller in the Government Telegraph Office, Bombay, has been promoted to the "Good Grade" from the "Average," having been one of the twelve who passed out of the hundred and fifty candidates who appeared recently for the competitive Grade Examination in Bombay. He has also passed an examination in "First Aid" and has been admitted into the St. John's Ambulance Corps in Bombay. His brother Martin, Telegraph Master, Bombay, who is an old member of the Ambulance Corps, has also passed a higher examination in "First Aid" and is now entitled to a medal. It has been arranged that H. R. H. the Prince of Wales is to grant the certificates and medals to the members.

Mr. S. G. Thomas Vas writes from Lourenço Marques (Delagoa Bay), May 17th:—"Three Mangaloreans resident here are thinking of giving a handsome prize for the College, so please let us know when the next Distribution takes place." By way of intimation to all similarly minded, it is set for December 8th, but the Golden Jubilee of the definition of the dogma of the Immaculate Conception B. V. M. and the Silver Jubilee of the College coming together, some alteration may take place.

Education in the United States.*

BY THE REV. T. A. FINLAY, S. J., F. R. U. I.

THE purpose of our Commission in visiting the United States was to study the educational methods of that country in their bearing on its commercial and industrial life, and, if possible, to draw from our observations suggestions for the improvement of our methods at home. It was understood from the outset that in America, as elsewhere, school systems, to be efficient, must be adapted in their details to the particular needs of the community for which they provide, and that in this respect they can furnish but little guidance to educational reformers elsewhere. But it was also understood that certain general conditions essential to industrial success are the same in all countries. How these conditions might be effectively promoted by school systems, one might, it was expected, learn in America. America had risen to a first place in the field of industry with unexampled rapidity; her own people, and foreign visitors—notably the Mosely Commission of 1902—attributed that success in large part to her educational methods; in America, if anywhere, we might learn how the education of a people might be directed with assured effect to the promoting and developing of the national industries. I proceed to state briefly how far in my judgment these expectations have been realised.

In America there is a universal belief in the value of education, and a universal zeal in promoting it. The expenditure of money on education is generous to the verge of extravagance. States and municipalities vote funds for the purpose without stint—sometimes as much as one-third of the revenue. Religious bodies contribute to their own schools on the same scale, and private individuals bestow princely fortunes in the endowment of educational institutions. The buildings of the elementary schools are prominent in all quarters of the great cities. The site of one of these schools will sometimes cost as much as £50,000, and the building itself as much more. The salaries of the teachers of these elementary schools—each of whom will have classes of from 40 to 50 pupils—range from £100 to £500 a year. The high schools are equipped and staffed in a proportionately costly manner, and the universities seem but to have to ask for money to get it. Where these institutions are supported by the rates the ratepayers seem to be satisfied they are receiving value for their money, though I have heard com-

*This is the report furnished by Father Finlay as a member of the Mosely Educational Commission.

plaints of the expenditure on the salaries of the higher officials of some municipal education departments.

For the purposes of our inquiry the schools of America may be divided into two classes—those which provide a general education, and those which are devoted to strictly technical training. In the first class are included the elementary schools, the high schools, and the universities; in the second, the trades' schools and technical institutes.

Of the first class it may be said that they are equipped for teaching purposes with every appliance that money can supply. And of all of them, with a few exceptions, it may be said that their aim is the same—to form smart, quick-witted, alert business men and women rather than scholars or thinkers.

The curricula of the elementary schools include a wide range of subjects, manual training being prominent in many of them. In the teaching of every subject the end pursued appears to be a prompt and ready use of the knowledge given rather than laborious thought and personal mental effort on the part of the pupils. The work of the school is, in fact, done by the teacher rather than by the pupils. In the public elementary schools the system of co-education of the sexes is well-nigh universal. The majority of teachers—two-thirds of the entire number—are women; men with the acquirements necessary for the functions of the teacher, as understood in America, have so many other careers open to them that they do not enter the profession in large numbers. The salaries of the women teachers range, as has been said, from £100 to £500 a year. This remuneration is by no means excessive. The work imposed on the teachers taxes their energies to the full. I found the complaint of excessive strain common among them. The school hours are from 9 a. m. to 3 p. m., but the work of preparation absorbs the remainder of the day. In the large cities, wherever the teacher has to retire when she marries, the average length of service in the schools is ten years.

For their laborious task the teachers are admirably trained. The efficiency of American schools is due primarily to the professional skill of the teachers. Programmes of study, no matter how well drawn, will never raise education to a high standard unless the teacher is trained for his duties; even an indifferent programme will become effective in the hands of a teacher who is an expert in the arts of his profession. This the American educational authorities realise thoroughly. Generally speaking, they require that before receiving a permanent appointment the candidates for the teacher's office shall have passed through an elementary and high school course, shall have received two years of training in a normal school or training college, and shall have served three years of probation in a working school,

their final appointment being dependent on the favourable report of the principal of the school in which they have served. These are the requirements in the public schools. The teachers of the parochial schools—most of them members of religious associations—are for the most part excellently trained. Wherever they are not, they fail in the competition with the public schools.

The task of the American elementary schools differs in two important respects from that fulfilled by our schools at home. In the first place, they have to form to American citizenship and to train to English forms of speech the children of the immense bodies of foreign immigrants who are pouring into the country. This they do with remarkable success. The skill with which children, who in the home circle use only Italian or Yiddish, are brought to employ English as their familiar tongue, and with which they are imbued with sentiments of American patriotism, is beyond all praise.

In the second place, they do not aim at educating the unskilled labourer for his work in life—the unskilled labourer of America is supplied from abroad, from Italy, Hungary, the Slav countries, and Scandinavia, and, at present in diminishing proportion, from Ireland. No boy in an American school looks forward to digging and delving for hire as a means of livelihood, nor does any girl contemplate domestic service as her future work in life. Speaking to a contractor who had thousands of men employed on the earth-works of an important contract, I asked him how many of his labourers had been educated at an American school. He answered promptly: "Probably not one." On leaving school the American boy enters an office, a store, or a factory, or becomes apprenticed in a skilled trade; the American girl becomes a book-keeper, a clerk, a stenographer, or a factory worker. She also finds her way into the skilled trades. In New York there are 250 girl members of the printers' trade union. I saw some of them at work as linotypists. They were earning up to 23 dollars a week, and I was assured by the foreman that they were amongst the best workers in the printing office. I also found girls in charge of the complicated and delicate machines of tool factories. They were paid 25 dollars a week. In America machinery has been so perfected that dexterity rather than muscular force is required for its use. Where dexterity is the one requirement, the girl may be quite as competent a machinist as the man. And this being so, there is no reason why she should not find ready employment, and be admitted into the union of approved workers. It was noticeable in the case of all these girl artisans that they brought with them to their duties those habits of cleanliness, neatness, and order, in their persons and their work,

which it is a chief aim of the American school to inculcate and to form.

The absence of religious teaching in the public schools has led to the establishment of parochial schools by the Churches concerned for religious influences in education—notably by the Catholic Church. The parochial schools are built and equipped by voluntary contributions, on a scale which at times approaches that of the public schools. They follow the main lines of the public school curricula. The competitive examinations for entrance into the normal colleges furnish the only means of comparing their work with that of the public schools. I have it from the head of one of the leading normal colleges of America that in these competitions the children of the parochial schools more than hold their own. The building and maintenance of those parochial schools impose a heavy burden on their supporters, who, besides bearing the whole expense of educating their own children, have to bear part of the expense of educating the children of their well-to-do neighbours. The parochial schools of the city of Chicago educate about 100,000 children, those of New York some 75,000. In Philadelphia and other great cities the numbers are similarly large.

The high schools carry the education of children who can afford to continue at school through courses of classics, mathematics, science, and modern literature, to the college entrance examination. The normal length of the high school courses is four years. No general standard of training is insisted on for the teachers of these schools, though the tendency is to require from them a college degree. The education given is of the same kind as that imparted in our own schools, with the difference already alluded to of putting more of the work upon the teachers than is usual with us. Here again, the American educational authorities look for educational results to the trained capacity of the teacher rather than to the efforts of the pupil. It is to be noted that the high schools are more largely attended by girls than by boys. This may be due to the larger number of girls who are preparing for the teaching profession. Side by side with the public high schools a number of institutions of the same character, known as "academies," are maintained by private individuals and by religious associations.

The American "college" is an institution which carries on, through courses of four years' duration, the work of the undergraduate courses of our universities. Most of them hold a charter from the State in which they are established, empowering them to confer the Bachelor's degree. They differ widely in efficiency, and the value of the degree depends on the established character of the institution which confers it.

The colleges for women are established on a scale peculiar to America. The residential colleges of Vassar, Wellesley, Bryn Mawr, and Smith have no parallels in European institutions. They have been created by private benefactions, they educate women undergraduates only, they are, as a rule, governed by women, their laboratories and observatories controlled by women, and their chairs of classics, literature, and science occupied by women. Vassar and Wellesley have close on 900 students each, Smith has 1,100. The work done in these institutions seems to be excellent of its kind, and accounts largely for the prevalence of the educated woman in American society, and for the efficiency of women teachers in the higher grades of the teaching profession.

It is difficult to define the American "university," as distinct from the "college." The ideal university, according to the American conception, would seem to be an institution in which higher studies, literary and scientific, are carried on by students who have already received a college degree. Johns Hopkins University, Baltimore, is, however, the only American institution which approaches this ideal. All the others have undergraduate courses, and are, therefore, colleges as well as universities. Even Johns Hopkins has an undergraduate course, but this is kept wholly distinct from the courses of the university proper. The undergraduate courses of the American universities do not differ materially from those of the mere colleges. They differ from our own in this that the undergraduate has in many universities a wide range of the most varied subjects from which to select the matter of his studies for any given year of his course. This system of "electives" has its attractions for the student who wants a degree on easy terms, but it is condemned by many thoughtful American educationists as incompatible with that systematic progress along definite lines which genuine university education would seem to imply.

In the sphere of specialised studies the universities keep themselves in touch with the industries of the country. In addition to the usual faculties of arts, medicine, and law, they maintain schools of the practical arts, such as pedagogy, pharmacy, engineering, architecture, the mechanical arts, agriculture, and forestry. Besides furnishing trained teachers in these branches, they prosecute research work, and thus put the best thought of the country at the service of its industries. In this respect they resemble the universities of Germany, and furnish a model which our newer university institutions might copy with advantage.

The technical schools of America exhibit few features which distinguish them from our own schools of the same class. The schools of general

technology, such as the Drexel Institute of Philadelphia, the Massachusetts Institute of Technology in Boston, the Armour Institute of Technology in Chicago, and similar institutions elsewhere, differ in no important essential from the corresponding institutions of London, Birmingham, Liverpool, and other British cities. Their history, however, suggests a difference between the conception of public beneficence entertained by the wealthy citizens of America and that held by men of large fortunes in Great Britain.

The trade schools are of all kinds. For almost every trade there is a school in some one or other of the great industrial centres. The evening classes in these schools are sometimes largely attended by working men and women who desire to become skilled workers. But the opposition of the trade unions to these schools is general, and they have in consequence only a limited success. A way of reconciling trade education with the desire of the unions to restrict the number of competitors in the several trades has not yet been discovered in America. By far the most efficient of the trade schools are those which have been established by certain great firms in connection with their factories, and in which their apprentices receive a knowledge of the scientific principles which they are daily applying in the workshops.

To conclude. If I were asked whether the industrial greatness of America is to be attributed primarily to her educational methods, I would answer in the negative. America's industry is what it is primarily because of the boundless energy, the restless enterprise, and the capacity for strenuous work with which her people are endowed; and because these powers are stimulated to action by the marvellous opportunities for wealth-production which the country offers. These conditions have determined the character of all American institutions—the schools included. The schools have not made the people what they are, but the people, being what they are, have made the schools.

But do not the schools help to maintain and develop the qualities on which the greatness of the nation rests? Do not the industrialists of the country owe their formation of mind and character to them? To these questions I would not reply by a mere yes or no. In the army of industry there are different grades, and each grade has its own requirements. The rank and file must be men of alert brain and deft hands, and must possess an accurate knowledge of nature and her laws. These qualities can be brought out by school training—they are well developed by the schools of America—by the elementary school most of all; and, in the elementary school, by the admirable work of the highly-trained teacher.

But in the captain of industry, the man who directs the efforts of the unskilled labourer, skilled artisan, engineer and chemist to the working out of great industrial schemes, another order of qualities is necessary. A comprehensive grasp of economic issues, the power to marshal and control the human forces of industry, the faculty of industrial strategy in face of hosts of competitors—these characteristics the successful organiser and leader of industry must possess; and these characteristics are not the product of the schoolmaster's art. To these qualities in the leaders of her industrial army America chiefly owes her prosperity. The men in whom these qualities are conspicuous are not all of them graduates of her universities, or even of her elementary schools. In every great city, among the most successful employers of labour are to be found immigrants from England, Ireland, and Scotland, many of whom received their early education in an indifferent country school. These men have learned the arts of industrial success in the school which their social surroundings in America provided. In the same school also the native-born leader of industry in America receives his best education.

The Reason Why.

There was once a little girl
With her head all in a whirl,
'Cause she tried to do a little sum so long, long, long;
And she pouted and she frowned,
Every single time she found
That the figures of the answer came out wrong,
wrong, wrong!

That day she was subtracting,
And the problem got to acting
Like the mischief—oh, it wouldn't come out right,
right, right:
No, the poor child couldn't get it,
And some tear-drops fell and wet it,
And the way her slate looked then was a sight,
sight, sight!

Then a girl a little older
Came whispering and told her
That why it wouldn't come was very clear,
clear, clear;
For she'd put the minuend
Underneath the subtrahend—
Though why she had was surely very queer,
queer, queer!

—J. Wiley Owen, in "Little Folks."

Varia.

THE polyglot edition of the Bible carried by Blessed Rudolf Acquaviva to the Court of Akbar the Great was one of the four great polyglots published respectively at Alcalá, Antwerp, Paris and London. The first in order of time was that published in 1514-17 at Alcalá, and called the Complutensian Polyglot, from Complutum, the Latin name of Alcalá de Henares, in Spain. It was printed in six volumes folio at the cost and under the direction of the celebrated Cardinal Ximenes. Besides the Hebrew text it contains the Septuagint Greek and the Chaldee (each with a literal Latin version), and the Latin Vulgate. In Dr. Von Hefele's classical *Life* of the great Cardinal there is an interesting chapter on this first of the polyglots.

Next came the Antwerp Polyglot, printed in 1569-72, in eight folio volumes, at the celebrated press of Plantin, Antwerp. Philip II. of Spain bore the expense, and the chief editing was done by the distinguished scholar, Benedict Arias Montanus, a native of Tours, France. It added a new language to those of the Complutensian by including the Syriac New Testament; and while the earlier polyglot had only the Targum of Onkelos on the Pentateuch, this had also the Targum on the Prophets, and on Esther, Job, Psalms, and the Salomonic writings. The Paris Polyglot was printed in 1645, at the cost and under the editorship of Guy Michel le Jay. It is in ten volumes and is a splendid piece of typography. In addition to the contents of the Antwerp Polyglot, it has another Syriac version and an Arabic version, together with the Samaritan version and the Samaritan text of the Pentateuch, each of these being accompanied by a literal Latin translation. The success of this grand polyglot was marred by the appearance of the cheaper and more comprehensive London Polyglot in 1657, which ruined Le Jay, and a great part of the impression went to the trunkmakers. This last great polyglot was edited by Brian Walton, afterwards Bishop of Chester, and was published in six folio volumes in 1654-57. The number of its languages is not the same in all parts of the Bible; but it may be said to contain the Bible, or portions of it, in nine languages—Hebrew, Samaritan, Chaldee, Syriac, Arabic, Ethiopic, Persic, Greek (each of these accompanied by a literal Latin version),

and Latin. In connexion with this polyglot, Edmund Castell published in two volumes folio his famous *Lexicon Heptaglotton* in 1669, containing dictionaries of all the languages of the polyglot, except Greek and Latin. Of the numerous polyglots on parts of the Bible, it may suffice to mention the Genoa Psalter of 1516, edited by Giustiniani, Bishop of Nebbio. It is in Hebrew, Latin, Greek, Chaldee, and Arabic, and is interesting from the character of the Chaldee text, from being the first specimen of Western printing in the Arabic character, and from a curious note on Columbus and the discovery of America on the margin of Psalm XIX. Of smaller pieces, the Lord's Prayer has been the favourite, the most valuable being the *Mithridates* of Adelung, which contains the Prayer in nearly five hundred languages, with vocabularies and grammatical explanations of most of the specimens.

* * * *

The following passage from Hesiod's "Works and Days" (293-7) was very celebrated in antiquity, and is referred to both by Livy (xxii. 29) and by Cicero (*Pro Cluentio*, 31). It is quoted by Aristotle in his "Nicomachian Ethics" (I. 4.) and is thus rendered in Browne's translation:—

Far does the man all other men excel,
Who, from his wisdom, thinks in all things well.
Wisely considering, to himself a friend,
All for the present best, and for the end.
Nor is the man without his share of praise,
Who well the dictates of the wise obeys:
But he that is not wise himself, nor can
Hearken to wisdom, is a useless man.

In the London *Spectator*, August 11, 1894, appeared this version under the heading "Men are Four":—

The man who knows not that he knows not aught,
He is a fool; no light shall ever reach him.
Who knows he knows not, and would fain be taught,
He is but simple; take him thou and teach him.
But whoso knowing, knows not that he knows,
He is asleep; go thou to him and wake him.
The truly wise both knows, and knows he knows;
Cleave thou to him, and never more forsake him.

* * * *

Professor Brander Matthews, writing in *Harper's Magazine*, very properly taboos the practice of certain writers and speakers who employ French words and phrases when the English equivalents would serve equally well. In fact some of what passes as French is neither French nor English.

"Matthew Arnold and Lowell," he writes, "were both of them careful to use the English word technic, and to avoid the French "technique." Other scholars have set a good example in writing closure and not "cloture," revery and not "reverie," cotery and not "coterie," repertory and not "répertoire," conservatory and not "conservatoire," concessionary and not "concessionnaire," grip and not "grippe," employeé and not "employé," exposure or exposition and not "exposé," understanding and not "entente," comic actress and tragic actress and not "comédienne" and "tragédienne," renaissance and not "renaissance."

"There is no reason why we should employ the French "résumé" when we have the English summary and synopsis. There is no reason why we should take pleasure in describing a young man engaged to be married as a "fiancé." There is every reason why we should not make use of "pianiste" as though it was the feminine of pianist, and "artiste" as though it was the feminine of artist—since a very elementary knowledge of French would inform us that "artiste" and "pianiste" are both masculine. There is every reason why we should not indulge in "nom de plume" and in "double-entendre"—since neither of these phrases has any place in the French dictionary....."

* * * *

It is refreshing to come across a piece of professedly downright nonsense like that in which the Great Panjandrum figures. It owes its origin to Samuel Foote, the famous mimic and comedian, who once assisted at one of a series of lectures on Oratory and Acting given by Charles Macklin, the well-known actor and dramatist, author of "The Man of the World." In the lectures Macklin treated of the training of the memory, and stated that "he had brought his own memory to such perfection that he could learn anything by rote on once hearing or reading it." He thereupon offered to prove his statement by submitting himself to any test his audience might suggest. Foote immediately scribbled a piece of nonsense and handed it up to Macklin on the platform, hoping to make fun out of the pompous old actor. It ran thus:—"So she went into the garden to cut a cabbage-leaf to make an apple-pie, and at the same time a great she-bear, coming up the street, pops its head into the shop. 'What! no soap?' So he died, and she very

imprudently married the barber, and there were present the Picinnies, and the Joblillies, and the Garyulies, and the Great Panjandrum himself, with the little round button at top, and they all fell to playing the game of catch-as-catch-can till the gunpowder ran out at the heels of their boots." Macklin declined to read the nonsense aloud, as beneath his dignity. Whereupon Foote spouted it with gusto, and challenged the lecturer to repeat it, but Macklin, deeming himself insulted, declined and retired in dudgeon amid roars of laughter. This classical piece of nonsense appears in an old volume of *Punch* done into Latin hexameters, professedly by an "Eton Boy," who complains of the "stupidity of the nonsense verses they are obliged to turn out in the lower forms as the lowest forms of nonsense," and wants to know whether a higher form might not be reached without getting beyond the legitimate pale of nonsense. Here is his Virgilian rendering of Foote's incoherency:—

Ut vice pomorum fungantur caula, placentam
Hortulum adit meditans; immani corpore at Ursa
Ora tabernæ infert. Eheu saponis egestas!
Hicce obiit dehinc mortem, temeraria at illæc
Omine tonsori lævo nupsit; Picalilli
Joblillique aderant cum Garrabulis, Panjandrum
Magnus et ipse aderat, apice insignisque pusillo.
Ludo captatites captabantur quoque, pulvis
Calce cothurnorum donec sclopetarius exit.

In D'Israeli's *Curiosities of Literature* mention is made of an ingenious kind of nonsense verses which the French call *Amphigourie*. The word is composed of a Greek adverb signifying "about," and of a substantive signifying a "circle." The following is a specimen, elegant in the selection of words and richly rhymed—in fact fine poetry, but it has no meaning whatever:—

Qu'il est heureux de se defendre
Quand le cœur ne s'est pas rendu!
Mais qu'il est facheux de se rendre
Quand le bonheur est suspendu!
Par un discours sans suite et tendre,
Egarez un cœur éperdu;
Souvent par un mal-entendu
L'amant adroit se fait entendre.

How happy to defend our heart,
When Love has never thrown a dart!
But ah! unhappy when it bends,
Sweet in a wild disordered strain,
A lost and wandering heart to gain!
Oft in mistaken language wooed
The skilful lover's understood.

These verses have such a resemblance to meaning, that Fontenelle having listened to the song imagined he had a glimpse of the sense, and requested to have it repeated. "Don't you perceive," said Madame Tencin, "that they are nonsense verses?" The malicious wit, never without a retort, replied, "They are so much like the fine verses I have heard here, that it is not surprising I should be for once mistaken." Pope's "Song," said to have been written by a person of quality in the year 1733, as a pleasant burlesque on the style of certain descriptive poets, is another excellent specimen. Gilbert Wakefield mistook it for a serious composition, and wrote two pages of commentary to prove that it was disjointed, obscure, and absurd.

Theosophy is becoming so fashionable throughout India that it is not out of place to quote the conclusion arrived at by the late Father Richard F. Clarke, S. J., in his pamphlet on the subject, published by the Catholic Truth Society of London:—

To sum up. The wonders of theosophy are not (speaking generally) impostures. Some of them may possibly be produced by natural means, or by trickery, but these would be the exception rather than the rule. Many of them are quite inexplicable by natural means. They cannot be supernatural, for the system to which they bear witness is one that blasphemes alike God and His Son, Our Lord Jesus Christ. We therefore cannot avoid the inference that they are due to the preternatural powers of the invisible enemies of God. It is nothing else than a system of devilry, veiled under fair names, and hiding its true character behind the veil of a universal Brotherhood and the pretence of a superior knowledge of nature's secret laws. It deserves the hatred and abhorrence, not only of every one calling himself a Christian, but also of every believer in the unity of a Personal God.

Many persons who speak the English language hold with touching confidence the theory that the Dictionary descended straight from heaven. To question it would, they think, be impious. But there are signs, says "The Book-Lover," that a new day is breaking—the day of orthoepic laissez-faire. The doom of dogmatism is sealed. It is being more and more realized that language is fluid; that it is like a great stream whose currents are constantly changing; that it has no more fixity than a "budding willow on a hot May morning;"

that what dictionaries recognize as right to-day may to-morrow be the pronunciation of only a few pedants; that entire uniformity of pronunciation is a thing unattainable, perhaps not desirable. We ought not to ask: "What is the proper pronunciation of such-and-such a word?" but "How do you pronounce it?" Here the opinion of one thoroughly well-educated man is as good as another; what dictionaries say should be recognized as an opinion, but not as anything mandatory.

The prophet of this more or less new order of things is Professor Thomas R. Lounsbury, of Yale, author of "The Standard of Pronunciation in English." Therein he shows very clearly how, during the past hundred years, the pronunciation of many words has changed profoundly, often in defiance of the dictionaries, following some hidden, irresistible impulse. For example, the reviewers of Kendrick's Dictionary (1775) severely arraigned him for accenting "July" on the last syllable. Any other pronunciation would now excite wonder. When in 1782 the "European Magazine" was started, an irate correspondent wrote to protest against the pronunciation *European*. He said it ought to be accented on the *o*. At the beginning of the nineteenth century "China" was almost invariably pronounced "Chayny." Perry's Dictionary (1775) said that the polite pronunciation of "girl" was "garl" or "gal"! Sheridan, in his dictionary, arguing from the analogy of "sugar" and "sure," pronounced "suicide" and "superstition" as if they were spelled "shooicide" and "shooperstition." Milton, conforming to the usages of polite society of his time, accents "blasphemous" on the second syllable. Now it is so pronounced only by the unlettered. "Clerk" has hitherto been almost invariably pronounced "clark" in England, but the "American" pronunciation has of late "become somewhat frequent in and about London."

"Bile" for "boil," "jine" for "join," "ile" for "oil," "pison" for "poison," are pronunciations now to be heard only in the speech of the unlettered, but they were once the usage of the educated. In Pope's poems, says Lounsbury, the word "join" occurs fourteen times, and is made to rhyme with "design," "dine," "divine," "line," etc. Yet Pope was one of the greatest of the then living men of

letters. Professor Lounsbury lays it down as a rule that men of independence, when they find a word difficult to pronounce, will take it upon them to pronounce it to suit themselves. He cites "inexplicable," which many persons accent on the third syllable, despite the fact that there is no dictionary authority for such a course. After a while the dictionaries will move along. Rogers, the poet, once wrote: "The now fashionable pronunciation of several words is to me at least offensive. 'Contemplate' is bad enough, but 'balcony' makes me sick." "At the present time," remarks Lounsbury, "it would produce a similar nauseating effect upon many to hear the accent fall upon the second syllable of the last word, as was once the usual practice."

The little word "yes" is one which has had a curious history: Nearly all the eighteenth century orthoepists pronounced "yes" as if it were spelled "yis." Indeed, Walker took the pains to assure his readers that while it was a mark of incorrectness and vulgarity to give to "yet" the sound of "yit," the best and most established usage gave to "yes" the sound of "yis." London is another word with a curious orthoepic history. "In my youth," wrote Rogers, who was born in 1763, "everybody said 'Lonnon' and not 'London.' Fox said 'Lonhon' to the last." But Rogers lived to see the early pronunciation disappear before the influence of written speech. Such is the general trend. Words tend to become pronounced as they are spelled. Take, for example, "golf." The author says: "In the Scotch pronunciation of it the *l* is not sounded; in old days it often did not appear in it when written. So long as the knowledge of the game was confined to the country of its origin, variation would naturally not arise. But as soon as it passed, and, furthermore, passed suddenly, the narrow limits of nationality, the name was certain to lose its provincial pronunciation. The large majority of men came to know the word designating it only by seeing it in print. So making its acquaintance, they were reasonably sure to pronounce it as spelled. This involved the resumption in speech of the letter hitherto confined to the written language. But Scotland insists that there is but one proper way of pronouncing the word;

and because men everywhere will not adopt that she is in mourning and refuses to be comforted."

By the citation of innumerable such instances, Professor Lounsbury shows how impotent the dictionaries have been to stay or effect change in the pronunciation of words. These things, too, are on the knees of the gods. And if this be true, why treat what any dictionary says as if it were a final and immutable pronouncement? Rather, he thinks, we should regard the variations which occur in the speech of an educated man with a friendly tolerance as we do variations in the cut of his clothes or the style of his hat, being assured that if he is in the minority and unsupported by dictionaries to-day he is likely to be in the majority and to be well-backed with "authorities" to-morrow.

ENIGMAS.

I.

There is a word both verb and noun,
Expressing haste and speediness;
That much within itself contains,
As I will show with readiness.
Its first two letters are but signs,
Standing for a well-known sentence
In the language of a people
Once of mighty fame and potence;
Signs they were of two words only,
But these were known in every land,
Were graven on their monuments
And stood before each dread command.
Take away these first two letters
And still a word behind is left,
Changed but little in its meaning,
Though somewhat of its haste bereft.
Take from this its primal letter
And still again remains behind
A term that progress indicates,
Though movement of a peculiar kind.

H. S. B.

II.

Pergrati verbi illi cui tolerare labores
Contingit, persona datur tibi: si ordine eidem
Litera prima, hac posterior, tum proxima desit,
Divitis ante fores quid clamet pauper habebis:
Domne—nunc, mox et—:—quod superest cum—.

L. Z., S. J.

Answers to the Enigmas in the Easter number:—

I. Industrial; II. Dolare.



OBITUARY.

DAVID BENJAMIN PINTO, B. A. '91, died in Bombay after a lingering illness on April 21st. He was born in Cannanore on March 1, 1872, and began his studies in the College when it was at Codialbail, in January 1882. His whole school career was exceptionally brilliant, as may be seen from the following record of passes in the public examinations: 1884, Middle School, first class; 1886, Matriculation, first class; 1889, First Arts, first class; 1891, Bachelor of Arts, second class; 1901, Bachelor of Laws (Bombay), second class. He was always the prize-winner in his class, and all through was a most exemplary student, serving Mass daily, frequenting the Sacraments regularly every week, attending the Sodality meetings, and taking part in all the little engagements belonging to College life. When he went to Bombay he continued the same exemplary life as a member of the Sodality and a promoter of all the good works that came in his way. In 1901 he was appointed head clerk in the Bombay Secretariat (Political Department), when Mr. Jerome A. Saldanha was promoted to the post of Sub-Judge, and he was on the eve of his own appointment to the Judicial Service when his health broke down. This perhaps was due to an attack of the Bubonic Plague in 1897, which brought him to death's door. His funeral to Sewree Cemetery was largely attended, the service being conducted by Father Goldsmith and two other priests. Among the many amiable traits in Mr. Pinto's character we may notice his truly filial love for his *Alma Mater*. Year after year he forwarded a handsome prize to be awarded at the Prize Distribution, and in every way, by word and act, showed how sincere was his attachment to the College.

JOSEPH MICHAEL SALDANHA was born in Falnir, Mangalore, on April 24, 1863, and after the usual course in the Milagres School joined the College in 1880. After Matriculation in 1886 he joined the Medical College, Madras, as a Municipal student in 1888, and returned to Mangalore in July 1891, where he put in nearly thirteen years of valuable service as a Hospital Assistant. His health beginning to fail he went to Mysore for a change last April, but there symptoms of diabetes manifested themselves, and he thought it advisable to return immediately to Mangalore. He lingered on for a month and died on June 9th, fortified by all the rites of Holy Church. His funeral at Milagres the next day was attended by an extraordinary concourse of people, which clearly showed the esteem in which he was held.

VINCENT J. SALDANHA, Senior F. A. Class of 1903, son of Mr. H. F. Saldanha and grandson of Mr. Lawrence Lobo Prabhu, met his death by accidental drowning while bathing on June 29th.

R. I. P.