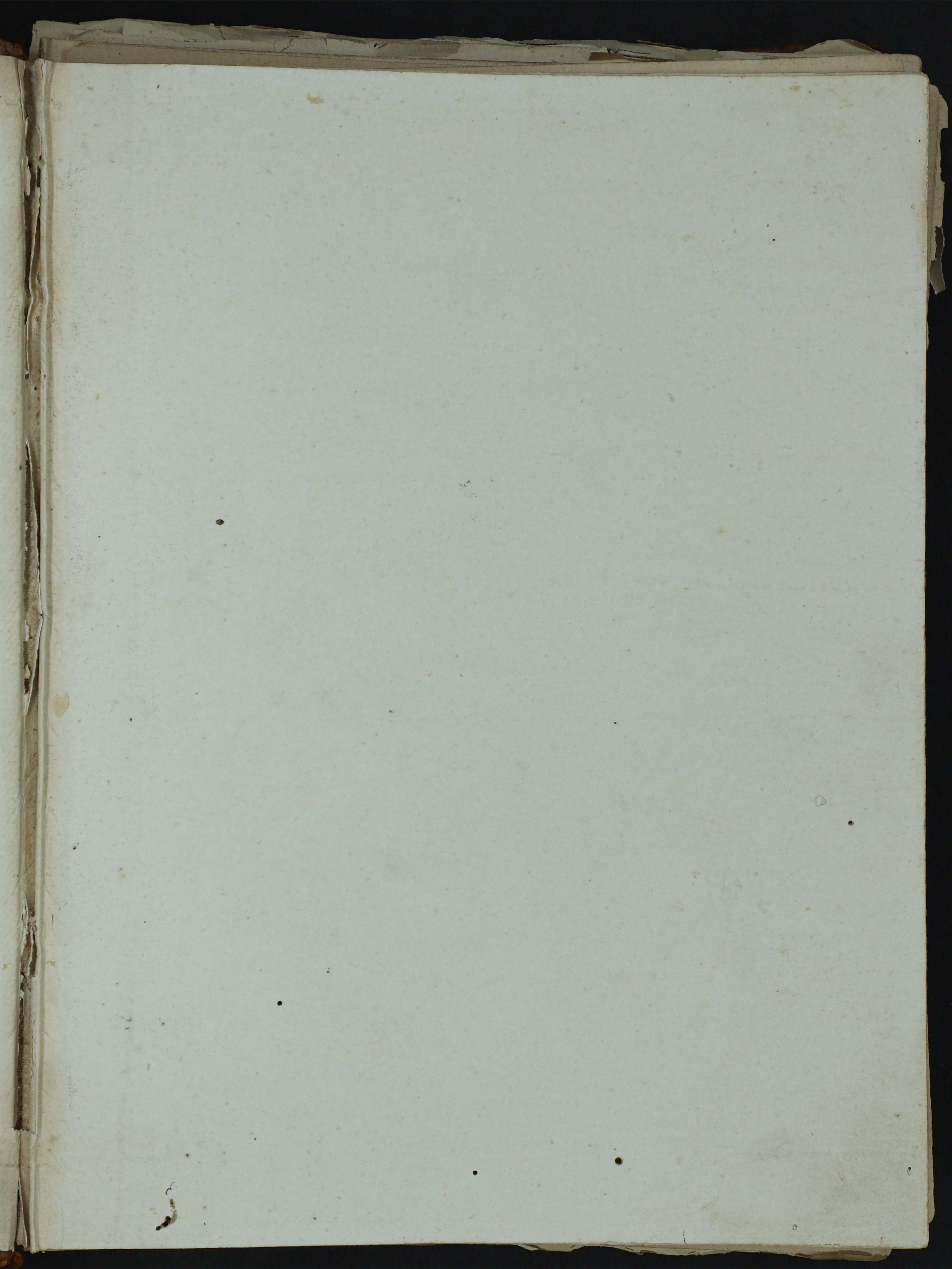
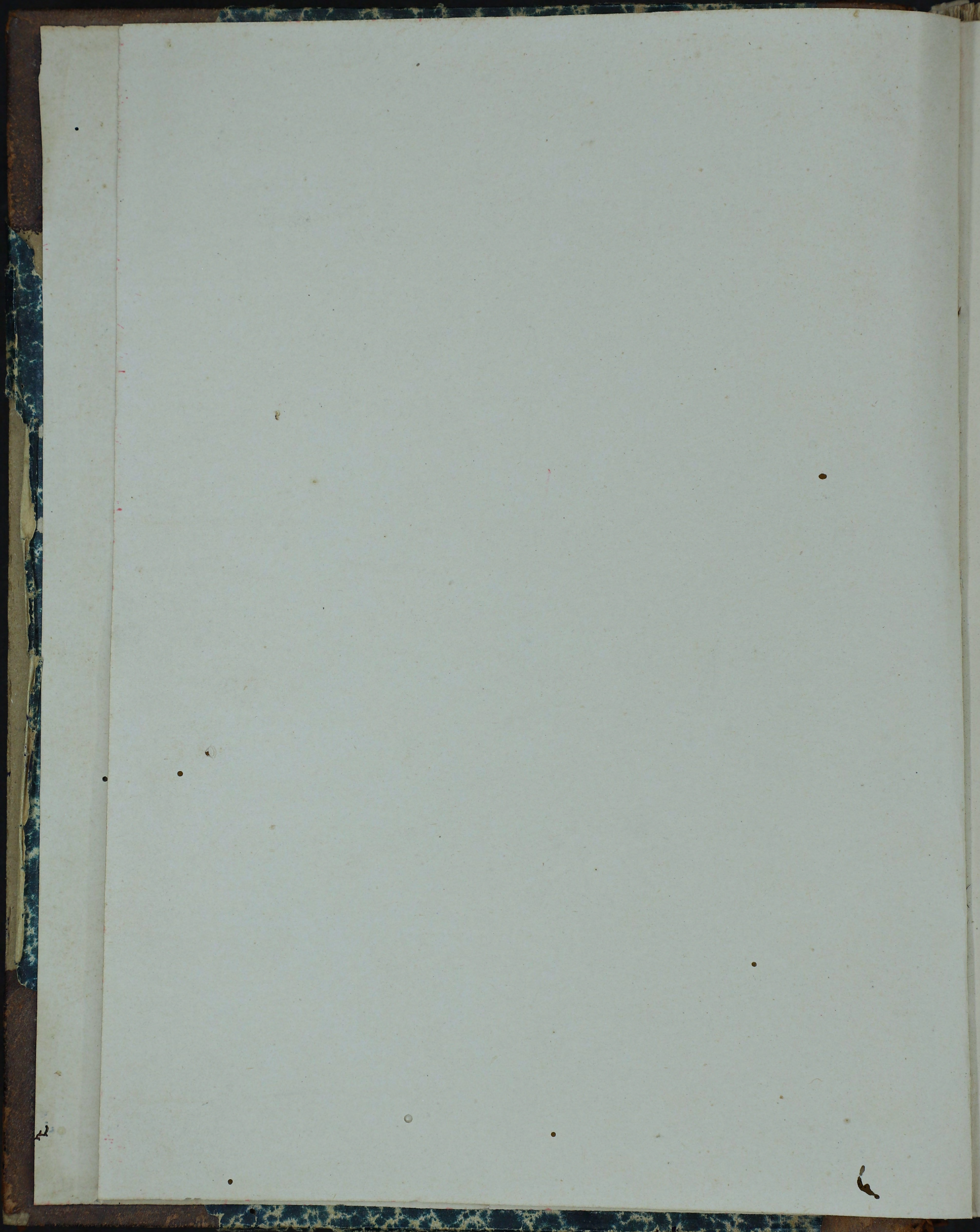


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MANGALORE

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VOLUME IV



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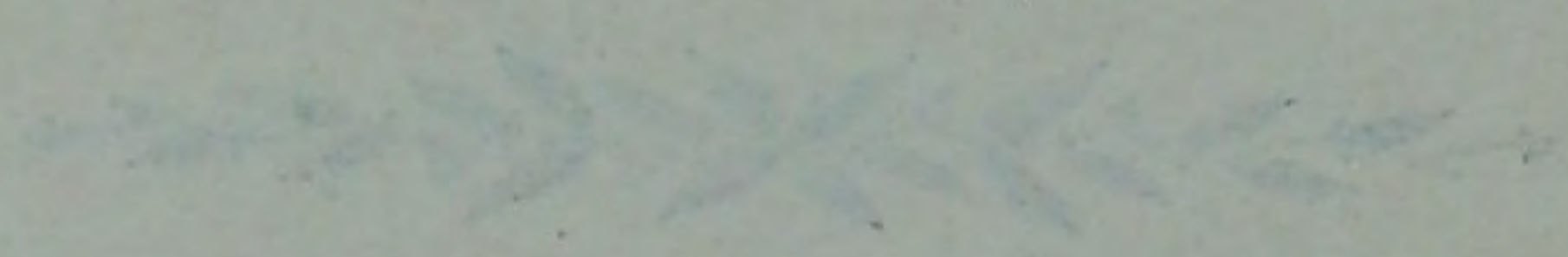
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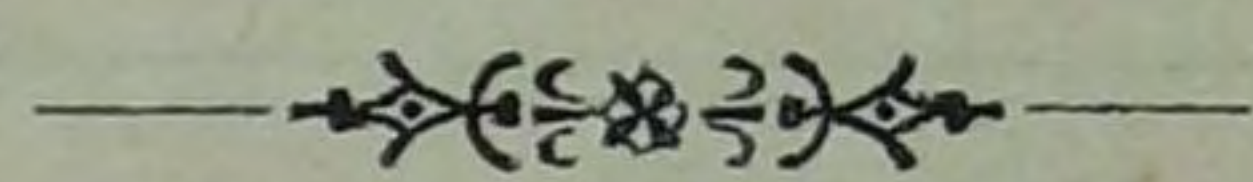
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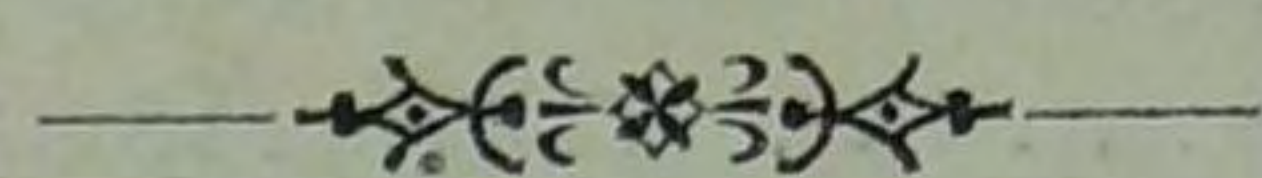
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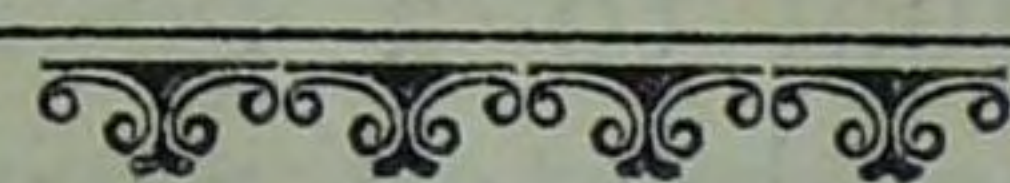
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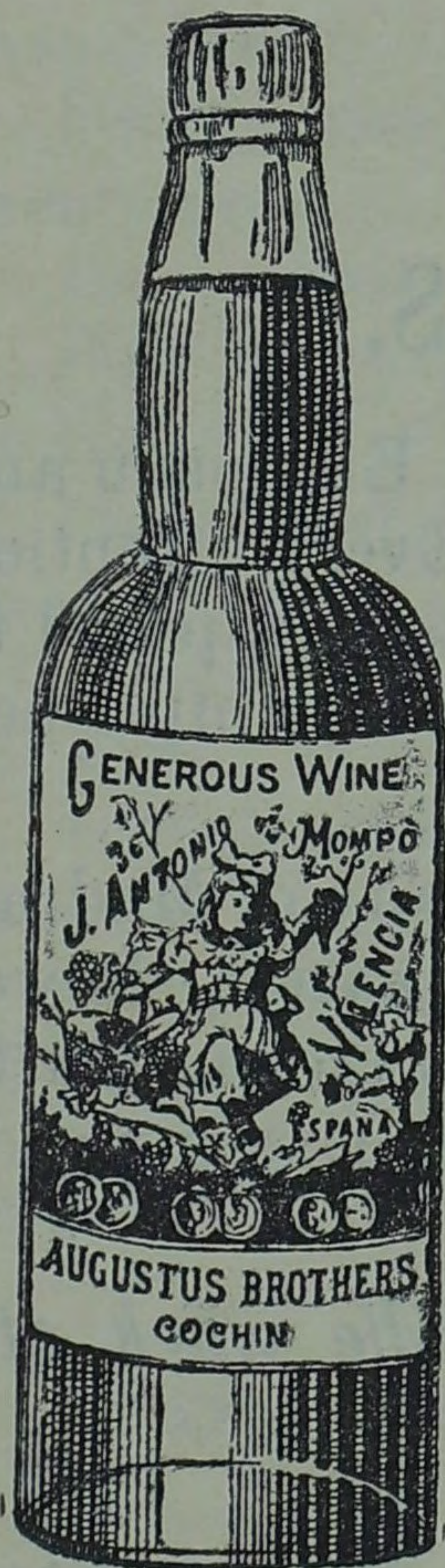
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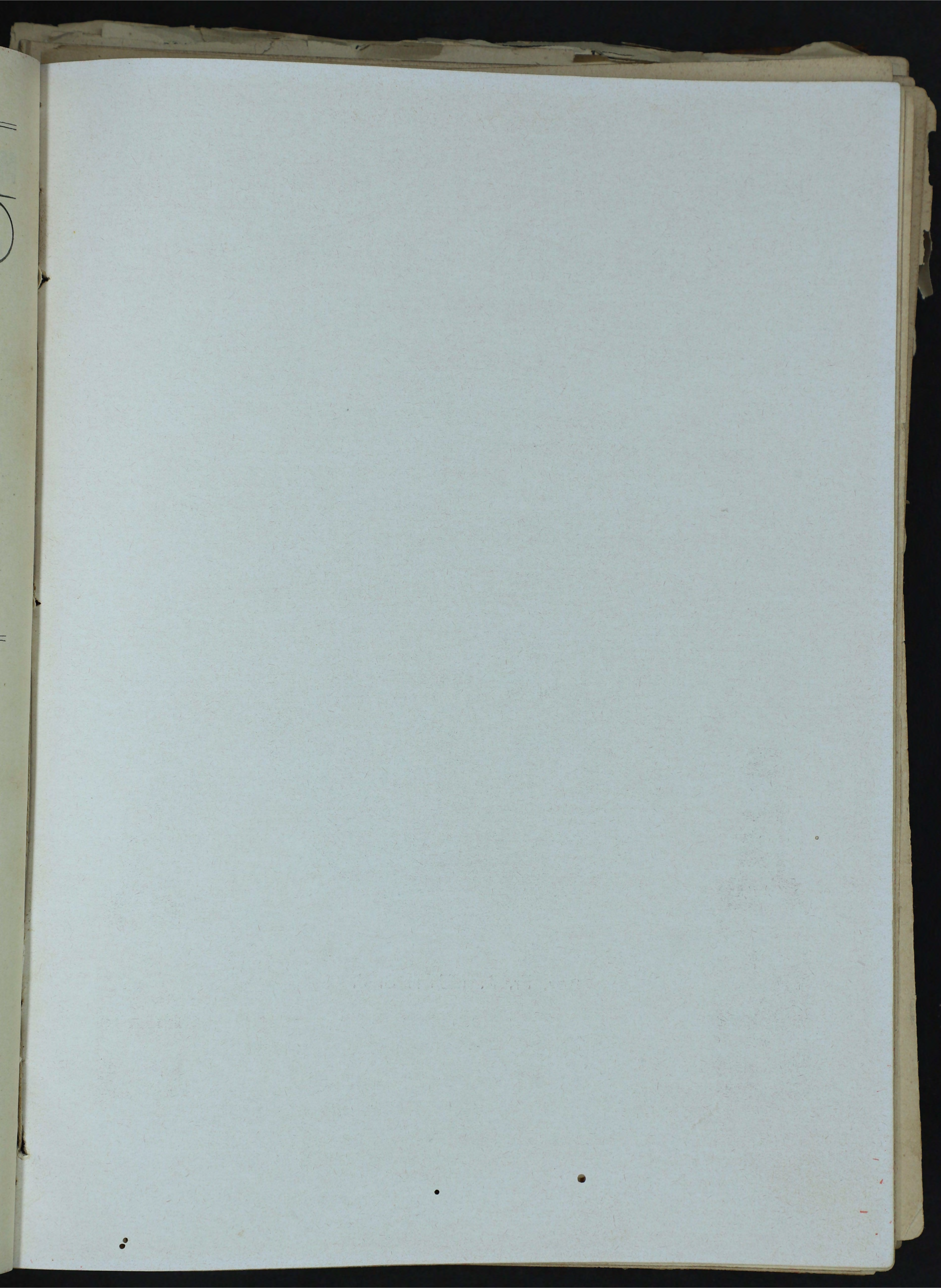
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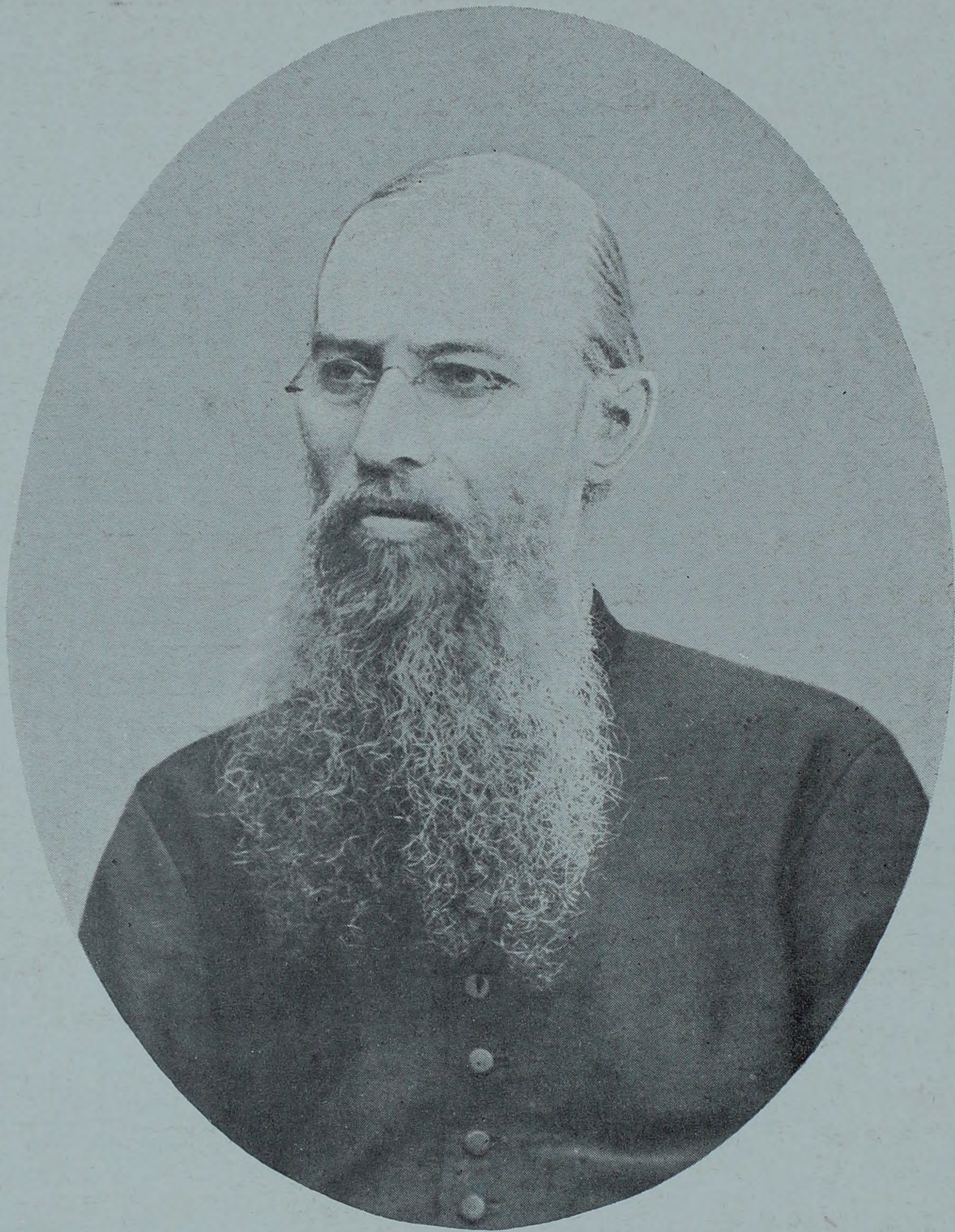
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Rev. Fr. A. MUTTI S. J.

# THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. IV

MANGALORE, EASTER, 1907

No. 1

## OUR SCOPE

o o o

**F**RIENDS, you who read the things we write,  
Half-pleased, perhaps, with how they seem—  
Not ours big scrolls in "black and white,"  
Nor quires fast-running to the ream.

Nor yet the modish dress that wins  
From Fashion's lips a transient praise.  
We seek to please nor peer nor prince,  
But one and all, in wisdom's ways.

And thus we go where Knowledge calls  
And feeds the hungry mind of youth,  
And catch her story as it falls  
From lips imbued with love and truth.

From Fancy's rainbow tints that still  
Relieve deep skies of thought and lore,  
We borrow gleams that flash and fill  
With charming shapes our cherished store.

Nor ours to sing the mind alone:  
From ringing play-ground's lusty life  
To mingled worship's solemn tone—  
With everything our page is rife.

The links that knit life new and old,  
And truths of Science old and new,  
And Ancient Faith more prized than gold,  
And all fair things, we bring for you.

o o o

## Buddhism in Ceylon

QUITE a large number of educated men are to be found who talk of Ceylon Buddhism with something akin to rapture. Their enthusiasm may largely be accounted for by the glowing accounts of the religion that have appeared since Theosophy made common cause with Buddhism and rescued it from the extinction with which it was threatened in Ceylon. Earnest eye-witnesses, on the other hand, shocked at the discrepancy between facts and their idealisation have sometimes dwelt rather exclusively on the repulsive side of the picture. The darkest cloud has its silver lining, and nothing on God's earth is an unmixed evil. With reliable sources of information and the personal observation of a year spent in the island, the present writer will venture to give a faithful account of Ceylon Buddhism.

It will be useful at the outset to say a word on the nature of the twenty-nine Sacred Books of Ceylon which claim to contain the pure doctrines of the Buddha. Their authenticity rests solely on the veracity of anonymous Buddhist writers. Moreover these books saw the light at widely different epochs. One or two of these are said to have been written in the third century before Christ, that is, at least two centuries after the death of Gautama. The last book which contains a fragment of the life of the Buddha is set down to the fifth century of our era. It was at this latter date also in the opinion of Max Müller and Rhys-David, that all these books were grouped into an official code. The most ancient manuscripts we possess date no further back than the fourteenth century. Moreover the genuineness of the text is attested only by the Buddhist monks. From all this the reader may easily judge how far the so-called Sacred Books rest on an historical or scientific basis.

As to the contents of these books, the purity of which has of late years been so highly extolled, they contain together with beautiful passages, mostly borrowed from Brahminism, a mass of childish stories and revolting obscenities. The researches of Kern have shown that the legends of the Sacred Books of Tibet, which every scholar laughs to scorn, find their perfect parallel in the Sacred Books of Ceylon. As an instance may be cited the 3,500 miracles which the Buddha, according to the *Mahavagga* worked for the conversion of the Brahmin Kasappa and his 500 disciples.

To come to the theory of Buddhism as expounded by the disciples of Gautama in the Sacred Books. It is a confused system, the various parts of which cannot be co-ordinated into a whole. It is only when Buddhism is compared with ancient Brahminism, that the new religion is seen to be but a distortion of its prototype. Ancient Brahminism, which must not be confounded with the idolatrous Hinduism of a later date, held that the god Brahma was a pure, absolute, impersonal spirit filling the universe. All visible beings were an emanation of this supreme spirit, destined to pass through various stages of existence and be finally absorbed in the divinity. Man composed of body and soul was subject to the same law. His soul was doomed to pass through innumerable corporal forms before attaining *Nirvana*, which is the extinction of the personal being and its absorption into the divine substance. In accordance with the law of *Karma*, man by his own actions determined the transmigration of his soul, good actions resulting in a superior and happy existence, and bad ones bringing about an unhappy re-birth,

Such was the gratuitous system reared up by the metaphysical genius of the East. From it the Buddha plucked out what was best and noblest, that is, God and the soul. In his hands man becomes a material being. The fundamental tenets of the creed are summed up in the Four Great Truths: 1. Misery always accompanies existence. 2. All modes of existence result from passion or desire. 3. There is no escape from existence except by destruction of desire. 4. This may be accomplished by following the four-fold *path* to *Nirvana*. Along these paths a man rids himself successively of all impure thoughts, revengeful feelings, ignorance, doubt, heresy, and unkindness and vexation. The topstone of all that one can build is universal charity, and he that has attained thus far has *Nirvana* within his grasp. Buddhism is not concerned with the origin of the cosmos. It admits the universality of the law of cause and effect, and maintains that nothing really exists and that everything comes into being and is subject to change. The number of beings in the universe never varies save when one of them attains *Nirvana*. In every other case, when one individual dies, another is produced under more or less material conditions according to the *Karma* or the sum of merit and demerit of the previous individual, who is totally extinct at his death. As each one's demerit is greater than merit, *Karma* is practically the same as sin. To destroy *Karma* is to be delivered from all sorrow in the utter annihilation of *Nirvana*. The words 'soul' and 'God' are only convenient expressions. Rebirth is more strictly new birth, and transmigration is no more than a transfer of *Karma*.

It must be sedulously borne in mind that the Buddhistic *Nirvana* has nothing in common with the Christian notion of Heaven, or even the *Nirvana* of Brahminism. It is nothing less than absolute annihilation. Certain expressions like 'the uncreated, the

infinite, the eternal, the invisible, the abode of imperishable felicity,' that occur in the Sacred Books have probably misled our modern enthusiasts. But no serious student doubts the Buddha's meaning, nor does modern belief on the subject differ. At a large meeting held at Matara in the sixties of the last century, three questions were proposed to an assembly of over five hundred monks. God? the soul? *Nirvana*? The unanimous answer was: God is a chimera, the soul is an absurdity, *Nirvana* is the total annihilation of the individual.

In practice, the Buddha enjoined on the monk a life of celibacy and asceticism as the only one leading to *Nirvana*. "Shun," says the sage in the *Dhammika Sutta*, "shun the life of marriage as an abyss of burning coals." All intercourse with women, even to the point of speaking to them when alone, is forbidden. With regard to asceticism, the Buddha does not wish the bonzes to imitate the fanatics of his day. He bids them avoid with equal care luxury and mortification. Separated from the world, the monk is to live in a rural monastery, with no other occupation but that of begging his food and meditating the words of the sage. There is no vow binding him to perpetuity in the order against his will. Those who do not feel the courage to enter on the perfect life, may enroll themselves as lay associates. They may marry and enjoy the good things of life. The aspirant to this inferior stage of Buddhism, to this day, presents himself on his knees before a monk, and with joined hands pronounces the formula—"I take refuge in the Buddha, his doctrine and his order." Henceforth he is obliged to keep the five commandments: not to kill, nor steal, nor tell a lie, nor commit adultery, nor get intoxicated. Besides he shall give alms to the monks and help them in all ways. He is invited at the four quarters of the moon to be present with his family at

the *Bana*, the reading of the scriptures. He is under no obligation to renounce his former religion, whatever that may have been. If he remains faithful, he will acquire merit and may hope to be re-born in one of the seven Brahmin empyreans, which the Buddha has preserved for the imperfect. Four of these abound in sensual pleasures, while the other three in delights of a higher order. But woe to the unfaithful! They expose themselves to be born as inferior animals or as the damned. Those in particular that persecute the order will be condemned to one of the hundred and thirty-six compartments of Buddhistic hell.

It is clear that a religion that denies the existence of God and of the soul is the very negation of religion. But Buddhism broke down the barrier of caste-distinction. It tolerated every speculative error. Besides the philanthropic glow of its moral code, which the Theosophist still turns to such wonderful account, must have appealed to the masses. It is true that the precepts of this code were largely borrowed from Brahminism. But the Buddha and his disciples presented them in the attractive garb of narrative and comparison. The new religion spread far and wide. In less than a hundred and fifty years after the death of Gautama, it had made itself the most powerful religion in Northern and Central India, and was the state religion of Magadha. It probably continued to spread for two or three centuries more. But soon after the beginning of the Christian era it commenced to decline. In the eighth and ninth centuries a severe persecution arose, with the result that Buddhism was practically exterminated in India, and was supplanted by Hinduism. Long before its expulsion, the Buddhist order had become corrupt, and the laity had gone back to devil-worship and witch-craft. Into Ceylon, however, the religion seems to have been introduced in its comparatively primitive state. From Ceylon

it was transplanted into Burma in the fifth century A. D., whence it penetrated into Arakan, Kambaya and Pegu, and finally into Siam. Towards the beginning of our era it came to be the state religion of Kashmir, whence it spread over Nepal, Tibet and China.

Writers differ as to how Buddhism was introduced into Ceylon. Professor Oldenburg, for instance, doubts its direct transplanting from Magadha, and thinks that it found its way into the island by way of the continent through gradual intercourse. But the more common belief is that Ceylon was converted in the third century before Christ by the teaching of Mahinda, the son of Asoka. The *Dipavamsa* says: "Mahinda going with four companions to the most excellent island of Lanka firmly established (there) the faith and released many people from their fetters." With Mahinda is associated his sister Sungamitta, who at the instance of Tissa, the then king of Ceylon, came to initiate the ladies of Lanka, and brought with her the right branch of the great Bo-tree. A mass of legendary lore has woven itself round the history of the brother and sister; but we need not discredit the core of the tradition. It is not impossible that the Bo-tree which stands to-day at Anuradhapura derives its life, without the intervention of any new seed, from the Bo-tree which Asoka was taught to worship.

It does not fall within the scope of this article to trace the varied fortunes of Buddhism in Ceylon. In general it may be said that, protected by its isolated position and by the patriotism of the Singhalese, whose hereditary enemies, the Tamils, were first Jains and afterwards Hindus, Buddhism held its own for centuries. Towards the middle of the last century, however, it was near dying of decrepitude, when the American Society of Theosophy came to the rescue. Led by a Protestant minister, this Society undertook the revival of Buddhism by means of lectures

and pamphlets. In 1880, its success was ensured by the powerful support given by the Governor of the colony. A law guaranteeing the goods of the Buddhist temples consolidated the reform, and the number of monks and monasteries rose by leaps and bounds.

It remains to speak of the actual state of Buddhism in the island. And first as a moral agent its influence on its adherents is practically nil. Dr. Copleston, the late Protestant Bishop of Colombo, now Metropolitan of Calcutta, who is far from making the worst of Ceylon Buddhism, says of the bonzes: "The places where the influences are bad are known and avoided, but on the whole the lives of two-thirds are bad. More than one whom I have asked has told me that he knows personally three or four places in the Kandian country where theft and forgery go on, and supposes there are ever so many more. . . . ."

In the Vidyodhya College, the influence of Sumangala and of Heyantuduwe (from a Cotta village) is powerful for good; and the lads while at the College for the most part live well, but most return to their bad lives when they get back to their *pansalas*.\* During the current year three monks were convicted of murder, but in spite of the jury's unanimous verdict of guilty, they had the good fortune of having their capital punishment commuted into perpetual imprisonment. As is the clergy so is the laity, is an old saying. A low standard of conduct seems to be acquiesced in as proper to Buddhism, and the culprit when taken to task, is sometimes heard to say, 'What can you expect of me? I am only a Buddhist.' Except in the matter of scrupulousness about taking the life of animals, a Buddhist seldom alleges religion as his motive of conduct. A commissioner sent to inquire into the criminal statistics of the island reported that the Singhalese stood first on the

list of homicide, 'perhaps in the world.' Thanks, however, to three centuries of intercourse with Christian nations, the standard of morality among the educated Buddhists of the maritime provinces is far higher than among the ignorant or Buddhist Kandians.

But the interest of Ceylon Buddhism centres chiefly in the vast crowd of more than 11,000 Bonzes, and of their life a detailed account must be given. The bonze is clothed with a long yellow cloth, which first wraps him up from waist to foot, then envelops his trunk and is finally thrown over the shoulder. The monk of the Society of Siam leaves his right shoulder bare, while those of Amarapura and Ramanya cover both shoulders. Each party defends its practice by appeal to the sacred scripture. A withered and emaciated look generally characterises the monk. Before old age has set in, wrinkles furrow his brow and he wears the marks of premature decay. The rule prescribes community life, but the love of liberty entices some to solitude. The monastery is known as the *pansala*. Close by rises the 'Vihara,' the temple where the faithful render homage to the Buddha. In the neighbourhood is seen the *dagoba* shaped like a helmet. Some of these *dagobas* are gigantic constructions, and are, in some cases, said to be the work of early kings. The great *dagoba* of Anuradhapura is credited to King Tissa. We are told that relics of the Buddha and precious jewels have been deposited in the foundations of the *dagobas*. Pious Buddhists circle around them, and prostrate themselves now and again in silent adoration.

The principal occupations of the monks are to study languages, to learn to say the 'banas' and to beg. But their intellectual attainments seldom go far. The majority of the monks come from the ignorant classes. At a tender age they attach themselves to a *pansala* where they perform various kinds of menial work. Their studies are often limited

\* Buddhism Primitive and Present, Pt. IV, Ch. XXX. *Modern Monastic Life*, p. 458.

to mastering their native Singhalese. Some acquaint themselves with the Elu and the Pali, and a few with Sanskrit. Oriental scholars worthy of the name are rare exceptions. Among actual celebrities the above-named Sri Sumangala, who enjoyed the friendship of Max Müller, ranks high.

The study of the *banas* consist in familiarising onself with extracts of the sacred scriptures, which are afterwards recited before the laity on certain occasions. While learning these texts the Buddhist learns his religion also. It would, however, be useless to attempt a summary of the tenets of present-day Buddhism in Ceylon. For the student absorbed in the work of research in the Oriental Library, Colombo, is poles asunder in habits of thought from his yellow-robed brother in some remote village untouched by western ideas. While the former reads 'The Buddhist,' an English newspaper as up-to-date in tone as the *Daily News*, and boldly throws overboard all that savours of superstition, the latter clings to an out-worn creed hopelessly entangled with Hinduism. But the vast majority of the monks are painfully ignorant. No wonder, then, if the visitor whose knowledge of Buddhism is perhaps limited to the learned article in the Encyclopedia Britannica is bewildered by the ignorance betrayed by the monk when questioned about *Nirvana*. 'The more enlightened of the race sometimes answer in the words of a high-priest who lately said to a missionary: "Honestly, I know not what *Nirvana* means, nor do I believe what I do not understand. There is not a single dogma in Buddhism. It is not a religion, but only a philosophical system."

Begging is the monk's usual mode of obtaining food. He takes his bowl in his hand and begs from house to house. He says nothing, but simply holds the bowl patiently in front of the Buddhist house. If anything

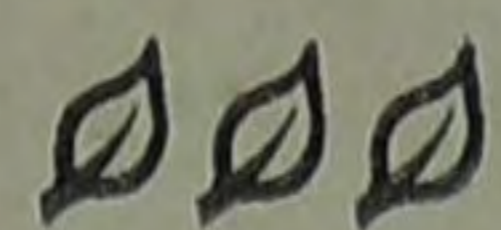
is put into it, he utters a short prayer for the giver, and passes on. Herbert thus quaintly expresses a Buddhist's idea of food: "Look on meat, think it dirt, then eat a bit, and say withal: Earth to earth I commit." This sort of mendicity often implies that the monk need not work for his daily bread. Indeed the habit of indolence in the average monk is so deplorable, that a close observer lately described idleness as their first occupation.

Such in sober truth is that much-vaunted Buddhism which has excited the unreasoning admiration of certain Western minds, only too easily thrown off their balance, when a new body of religious doctrines is presented to them clothed with all the glamour of the East. What a marked contrast between the ease-loving Buddhist monk whom we have been describing, and the toil-loving Christian monk both in the East and the West, to whom labour was the chief feature of cenobitical life, who turned sandy wastes into fertile lands, and insalubrious marshes into smiling gardens!

To conclude with a ray of hope. In this vast crowd of pitiable priests, there must certainly be noble exceptions, actuated by a sincere love of truth and science. On these the light of Christianity cannot fall in vain. Not long ago a Buddhist monk, whose sincerity there was no reason to doubt, asked to be received into the Catholic Church. He was a man given to study, and when questioned about his motives, he made answer that Buddhism had no solution to offer concerning the beginning and end of man. Not that the conversion of the Buddhist, monk or layman, is an easy task. But it is within reach of the zealous missionary, as facts can show; nor does there seem to be any reason to extend to Ceylon the views held, rightly or wrongly, by Abbè Dubois regarding India's conversion.

KANDY, JAN. 25, '07.

M. M. C.



## A Plea for Hobbies

IN these days it has become the fashion within certain circles to criticize and condemn our present system of Indian Education. Some have gone so far as to assert that it was expressly designed by Lord Macaulay to stupefy and obfuscate the Indian mind. Let those believe it who may. I do not. I do not credit that great writer with such diplomatic perspicacity, nor discredit him with malevolence so far-seeing. On the contrary, I think that it sprang from the benevolent desire to make the Indian Student in every way the equal of his European compeer; and has failed because its originators, either over-rated the ordinary student's intellectual powers, or failed to fully appreciate his difficulties.

We know now—it is so easy to be wise after the event—that it has tended to convert the boy into a cramming machine, to stifle originality and initiative.

It is one thing to find fault: quite another to suggest a remedy. Having gone so far, it is almost impossible to retrace our steps; and to revolutionize would perhaps be more disastrous still. Revolutions generally do more harm than good. In the following short paper I propose to suggest, not a drastic remedy, but an alleviation of the mental strain which most of our students undoubtedly feel.

The average Indian boy, when the drudgery of school work is over, generally lapses into a state of mental lassitude. The dry grind seems to sap his vital energies, and exhaust the spring of youth; and so when school time once more calls him to effort, he responds with only a half-hearted energy, to relapse once again into his former quiescent inertia, when the necessary routine of work has been accomplished.

What will kindle his slumbering interests,

and fan his tired efforts into a flame? I answer confidently: the cultivation of a hobby. Let each boy be encouraged to spend his spare time in some scientific or artistic pursuit, according to his natural bent; one which has no reference to school examinations. Work undertaken for its own sake becomes a pleasure, just as pleasure, when its ultimate issue is, say, an examination, becomes a labour. Call work play, and it will become play indeed.

A boy will give great attention to a hobby without thought of fatigue, and will thus, unconsciously, preserve his mental energies at their proper working power, without the least deleterious strain. His hobby will make him for the time forget all about his books and the anxiety connected with them, and thus he will return to them at the proper hour with a fresh and recreated mind. It is only an exceptional boy who can always take a deep interest in Algebraical formulae, Sanscrit roots, English idioms and the like; and those who do not, need some external though gentle stimulant for their intellectual faculties.

I have been surprised to find how little our boys know about the commonest natural objects around them; about the habits and characters of birds and animals, how one species differs from another, etc. These things excite in them little interest because they have never drawn aside the veil of scientific knowledge. A superficial familiarity may make the most beautiful things in the world of nature seem ordinary and commonplace, yet open but a chink in the intervening veil and what an unlimited horizon opens out before the astonished gaze of the beholder! A bird is a bird, a beast is a beast, a flower is a flower and nothing more to the casual observer; but trace out the life history of

each, its relation to and difference from the rest of its kind, its place in the great realm of matter, and at once abundant food is found for the most profound contemplation, and endless avenues are opened for original research and enquiry. This is precisely, I think, what our boys need.

Then how many a wholesome recreation hour may be spent in the necessary attention required for keeping in good health and spirits an aviary of birds, or an aquarium of various kinds of fish; what intellectual delight may be created by the arranging of specimens in their proper places in a cabinet, or in identifying newly gathered treasures! What a different complexion a walk into the country takes if one knows that every leaf may shelter some never-yet-discovered beetle, and every pool may contain some new species of fish or other aquatic creature. And if a microscope be added to the young naturalist's equipment, his range of subjects becomes at once indefinitely enlarged.

A boy is puzzled by some abstruse mathematical problem which he works in vain to solve; having a hobby in the direction of art, he turns aside for a time with pencil or brush to sketch a bird or paint a flower; or he takes his tools and busies himself in making, say, a squirrel-cage, or he takes his net in the endeavour to add a few new butterflies to his collection; with what invigorated mind and quickened perception does he arise from his completed task, to tackle the problem anew!

We should encourage boys to find out things for themselves. They expect, and we give them too easily, too much assistance, when they need only to be put in the way of acquiring the information they seek, by their own efforts. The habit of self-reliance, leading naturally to research and terminating happily in discovery, is eminently fostered by the cultivation of a hobby; and we may well believe that the sweet delight of finding out

things for oneself, once tasted, will gradually insinuate itself into dry school studies with the most beneficial results.

As things are, a boy must to some extent "cram." Not only ours, but all other educational systems are inevitably tending too much this way, raising doubtless the level of smiling mediocrity, but ruthlessly killing genius. We should endeavour, then, to get each boy, or at least each thinking boy, out of the organized, stereotyped rut, by drawing out and developing the latent, natural aptitude peculiar to each. Work according to the Government Syllabus must be done, but work in accordance with each boy's natural bent, should not be left undone. Let us by all means train our horse to leap each barrier, but let us not neglect to make him a useful animal in other respects also.

I am no longer a boy, but I can distinctly recall the joy I experienced when my hen canary laid her first egg; or when my gaudy stickleback made a neat little nest in the aquarium and then went swimming about inviting the little spawner sticklebacks to come and lay their eggs within it. These small discoveries in the domain of science were not new; they were nearly as old as the hills; but they were new to me. It is one thing to read of suchlike in books and quite another thing to witness them in active operation under one's own eyes.

Since coming to India, the zoological infatuation which possessed me as a boy, has in part revived. My friends are surprised as well as amused at the strange creatures I sometimes pick up in my travels. Some, I opine, consider that I ought to hold it beneath my dignity to bestow thought and trouble on such insignificant objects. Be that as it may. The bow must not be always tightly strung, and I can assure my young friends that I still derive from the study of the least of God's creatures much entertainment though

tive proficiency and their singular ability? The fact that the old system could and did produce such men is the best evidence we could desire of its excellence and utility in its day.

You will now expect me to tell you something of the reasons that have led to its supersession. To do this, I must needs go back to the history of Indian education.

That India was a cradle of learning even in the earliest times, admits of no question. It was in the year B. C. 300, that Megasthenes, a Greek Ambassador to the Court of King Chandra Gupta, found there "a grave and polished society in which philosophy and the sciences were successfully cultivated and held in honour." Later on, the Muhammadan rulers of India were not less forward in founding and maintaining seats of learning. In the early days of British occupation, the country was too unquiet for much attention to education. Still, Warren Hastings established the Calcutta Madrasa and a Hindu College at Benares towards the close of the eighteenth century, and in 1813 a lakh of rupees was set apart by the Government of India "for the revival and improvement of literature and for the encouragement of the learned natives of India."

As the country began to quiet down, education once more occupied the mind of the Government, and but for a controversy, as to whether Western or Oriental learning should receive the patronage of the State—which was practically decided by Lord Macaulay's minute of 1835, and finally settled by the resolution of Lord Auckland's Government in 1839—would have taken definite shape earlier. As it was, Boards of Education were appointed and Zillah and Missionary Schools called into existence, which did good work in their day. Meanwhile, the inevitable changes of circumstances, to which I have alluded, were preparing the way for a further advance. The need

for educated indigenous assistance in the administration of the country, and, thanks to the untiring efforts of the various Missionary bodies, the diffusion of Western knowledge in the schools wherein English was the medium of instruction, called aloud for some organised system of education,—a call that found its response in the famous despatch of 1854.

The policy set forth in that despatch is so well known that I need not describe it. I will merely note that the despatch, after admitting the duty of Government to provide for the intellectual enlightenment of the country, went on to recommend the establishment of Departments of Education in the several provinces and of Universities in the Presidency towns; the improvement of existing Government establishments and of training schools for teachers; attention to Primary education and a system of Grants in Aid intended to elicit and encourage the development of indigenous enterprise in education, and to provide for the eventual transference to local bodies of many of the Government institutions. The despatch further invited the co-operation of all who were willing to assist in the good work, with promises of monetary assistance. The result was, as all the world knows, a most phenomenal stimulus to education and an increase in the number both of educational establishments and of pupils such as the world has rarely, if ever, witnessed. These numbers—to confine ourselves to University education in this Presidency—have risen from 1 college with 302 students in 1855, to 40 colleges with 6,539 students in 1905. In 50 years, degrees have been conferred on over 8,000 Graduates in Arts, and nearly 1,700 Graduates in Laws, 300 Graduates in Medicine, 100 Graduates in Engineering, and 500 Graduates in Teaching; a record that may surely be regarded with legitimate satisfaction.

Nevertheless, complaints were now and again heard that the learning imparted by the University was unsatisfactory, that the moral tone of students was not all that could be desired, and that for want of proper control in the regulation of their hours of study and exercise, the general health of students was being injuriously affected.

It must be admitted that these complaints were not without foundation. Some of these evils are doubtless attributable to the constitution of the University as a purely examining body with no other relation between it and those on whom it conferred degrees than that of examiners and examinees. So far back as the days of the Education Commission, they had been noted, and continuous efforts have since been made to remedy them. Philanthropy, both public and private, has done much for the health of the student by the establishment of a system of Hostels. Affiliated colleges, as they grew in number, have gradually been brought into closer touch with the governing body, and Government and the University have both done their part in arranging for the better supervision of students attending colleges, and have further insisted on due attention being paid to athletics and field games. On the other hand, as regards the complaint of defective teaching, I fear it cannot be denied. The University has produced men distinguished in their professions, but no experts in learning properly so called. The Graduates of the University who have been, or could be, employed in University teaching, have not been all that could be wished for. Now, I should regret if I were understood to imply that the fault lies in the material. No one has ever dreamed of imputing lack of ability to the Indian student. Certainly not I. The conclusion followed that the fault must lie in the system that has trained him, and hence the change.

I am aware that in entering upon the

period of Lord Curzon's administration, which I must now do, I am treading on debated ground. I speak, therefore, for those who agree with me when I say that happily at this juncture the reins of government passed into the masterful hands of that high-minded, far-seeing, capable and fearless statesman. His memory, whatever may be thought or said of him now, will, I am satisfied, yet be blessed by the sons of India as that of a great and wise ruler whose measures for the welfare of the land will prove to have been as sound and judicious as his love for it is sincere.

Lord Curzon at once saw that there was something very defective in the educational system of India. In 1902 he appointed a Commission, which in due course reported that the complaints referred to were well-founded and wide-spread. Its recommendations resulted in the Indian Universities' Act of 1904. This Act has provided, together with certain reforms in the constitution of the Universities, for University teaching, for the testing of teaching in the colleges not merely by public examinations but by occasional systematic inspection, and for the residence and supervision of students. At the same time the educational standard was to be raised, and as far as possible, what had been pointed out as certain characteristic defects of the Indian student, remedied.

The carrying out of these reforms in this Presidency has been effected, I take it, with fewer changes than in any other University in India. The fact is, the defects which the Act seeks to redress had been foreseen and remedied from time to time by ourselves before the Act was formulated.

The new By-laws are now in force, with the exception of such as relate to courses of studies and examinations, and you, Graduates of the year, are, therefore, the first representatives of the transition stage between the old system and the new. You have passed

through a more or less extended time of hard work and anxious care, and find yourselves at length in possession of the goal you have so long striven to reach. You have deserved your reward, and it is my agreeable duty to offer you in the name of the University our very hearty congratulations on your success, which I now cordially do. In doing so, however, I would have you bear in mind that you belong to the old system that has given so many men of mark to India, for ere long you will find yourselves competing in the race of life with the first representatives of the—may I call it—"new learning." It will be between you and the next generation that comparisons will be made, and then conclusions will be drawn as to how far the changes now being inaugurated were necessary. The honour of the old course in which you have been reared, lies, then, in your hands. See to it that its honour remains untarnished in your keeping when the comparison will be made.

I am glad of the opportunity of saying this, for I am directed by the By-laws to exhort you to conduct yourselves "suitably unto the position to which you have attained;" and I should wish that what I have said and what I have still to say may impress on your minds so lively a sense of the obligations you have taken upon yourselves this day, that you may ever continue to prove yourselves worthy of the honours you have received. This you have promised you will do "in your daily lives and conversation." You have promised "to support and promote the cause of morality and sound learning" and "uphold and advance as far as in you lies social order and the well-being of your fellow-men." Suffer me, then, to remind you that these are solemn promises, not lightly to be made. I trust in making them you have felt that not mere words, but lives illustrative of these academic and civic virtues, are what is demanded of you, and will alone be accepted

as the test of your sincerity and of the solidity of the foundation on which your education rests.

It is true you are, as I have said, in possession of the goal you have so long striven to reach, but, I pray you, let none of you make the pitiful mistake of regarding your degree as the goal of your life, of imagining that the time has at length arrived when your education is complete and you may fling away your books, when you are at last free of the thrall of supervision and may follow the unrestrained bent of your fancies. Alas! if it were to be so, you might well be pointed to as evidence that there was something very faulty in the system of education that reared you. There may be some few who stand in need of such advice, but I cannot see before me this large body of young men and women just entering upon their career in life, and not be animated by a strong hope that higher and nobler thoughts and aspirations are filling their minds. I cannot but trust that you are all actuated, not by any narrow, selfish wish for your own immediate good alone, but that you are looking forward to establishing a sounder guarantee of your own future happiness, the guarantee that lies in a healthy altruism, in zeal to confer advantages on your neighbour, to work for the good of your fellow-men, the good of society, the good of your country, and the glory of the common Creator and Lord before whom we all bow.

There is one important duty that will devolve upon you all as educated men and women, to which I cannot omit a short allusion. My interest in the subject makes me regret that time does not permit of my doing more. I speak of Female Education, and I would earnestly entreat of you to do all in your power to improve its condition. For many years I have heard exhortations given from this place and the graduates of each successive year urged to impress upon

their unlettered countrymen the incalculable advantages, nay, I would rather say, the imperative necessity of educating their girls. Notwithstanding all that has been said, female education is still in a wofully backward state. I pray you bear in mind that to insist on it, is a duty you owe to your country. Until the mothers in the land are educated, the training of its sons must ever be hampered and imperfect. It is, or should be, the mother who develops the first germs of thought in a child, and it is the mothers of a country that make the men of the country what they are. There is to me nothing more touching than the tender care with which a mother watches the first dawning of her child's mind, the winning perseverance with which she encourages it to notice things around it, or the genuine pride with which she boasts of its first feats of observation. Indian children are often accused of defective powers of observation. Can this be a matter for surprise, so long as the vast majority of Indian mothers are incapable of training their children in the use of these powers? If a mother is unable to plant the first seeds of knowledge in the child's mind, the want will assuredly be felt through life. I beg you, then, not to lose sight of the subject, nor to be satisfied till there are as many girls under instruction as there are boys.

From my interest in the subject of Female Education you will readily believe, ladies, who have received your diplomas to-day, how very sincere are the felicitations I offer you, on your attainments. Very special difficulties still lie in the way of the higher education of women in India. These difficulties you have courageously met and triumphed over. You have, then, doubly deserved the honours to which you have been admitted. I trust your success will be for your Indian sisters a guarantee of the advantages of education and a spur to imitate your praiseworthy example.

I turn now to you, young men, who are

Graduates in Arts. You are looking forward to entering upon one of the many paths that life opens before you. You may enter the Government service in one of its various branches and rise to be Magistrates or to take an active share in the public administration. You will then be entrusted with grave and responsible powers. See that you use them for the public good, for the furtherance of the public interests, the interests of the people whose welfare and convenience will in a large measure be in your hands. You may enter the world of letters. Again serious responsibilities will meet you in guiding the public opinion of your country. Let not your criticisms be motived by any petty party spirit, but always endeavour to take a large and just view of public affairs. Important responsibilities also await those of you who will be landed proprietors: in all things be just, be equitable, be considerate to your tenants, have a care for their education, be gentle with the unfortunate, thoughtful of all, for so will you prove yourselves worthy of your degrees.

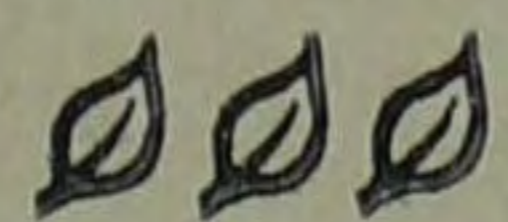
Graduates in Teaching! You have adopted the arduous profession of instructing the mind and heart; the former without the latter would be a danger rather than a good to the commonwealth. It is to the teaching profession that the world looks for knowledge and skill in imparting it. Its exercise postulates much self-denial, thought, study and erudition. The Aristotles, the Platos, the St. Augustines of old, the Arnolds and others of modern times, will stimulate you to imitation. In all ages, and, above all, in India, it has been a profession that has earned the gratitude and respect of mankind. You may not grow rich; riches you do not seek. But you will have the honour of being the teachers and moulders of men, of training the intellects and hearts of your students in the paths of wisdom. This must be your reward, and believe me, you will find it an ample one.

Graduates in Laws, Medicine and Engineering! You have further promised that you will maintain "the purity and reputation of your professions and that you will never deviate from the straight path of their honourable exercise by making your knowledge subservient to unworthy ends." The Law and Medicine are learned professions, justly held in high esteem by all civilized nations; but remember it was not the mere title of learning and skill, but the men, by the diligent study of their profession, the loftiness of their aims and the rectitude of their conduct, that won for these professions, the respect and admiration of mankind. This is the heritage that has devolved upon you to-day. It will be to you to maintain unsullied that high esteem; and you will do so only in proportion as you emulate the noble examples of the high-principled men who have gone before you. On your efforts, Graduates in Engineering, will in great measure depend the development of the resources and wealth of your country. Specialization in your profession grows more varied every day as the discoveries of science increase. You will require constant application to study and frequent renunciation of your ease and comfort in the discharge of your laborious duties, so full of anxiety, demanding so much thought and skill, if you desire to make that progress and attain that success in your profession which I earnestly wish you.

And now I will conclude with one last reflection that sums up much of what I have said. You claim to have earned by your

degree the title of gentleman. The University has tested by examination your claim to learning and has exacted from you to-day a declaration of certain principles of conduct in the use you will make of that learning. It is the union of these principles with learning that gives a claim to the title of gentleman which you rightly profess to hold in such high esteem. But if you would be gentlemen indeed, you must ever behave as such. And what is a gentleman? It is something more easily recognized than defined; but if I may venture on a definition, I would say that a gentleman is the embodiment of every manly virtue, one whose conduct is guided by the dictates of truth and honour, who would scorn to do a mean or sordid action and is at all times disposed to side with the weak against the strong and to uphold the cause of justice against oppression and wrong-doing, who subordinates private interests to public duty, is modest in speech and polite to all, because he knows his rights and can defend them, and is equally ready to concede to others theirs. Be gentlemen, then, in all you think and say and do, and so will you be acting up to the standard I have endeavoured to delineate for you as becoming the several professions to which you have this day been called, or are declared qualified to enter upon.

Once more I congratulate you all, young ladies and young gentlemen, on the attainment of the degrees that have been conferred upon you this day, and wishing you all success in your respective careers, I bid you heartily Godspeed.



## Moodbidri, The Benares of the Jains

Far and wide

Temple and tower went down, nor left a site;—  
Chaos of ruins! who shall trace the void,  
O'er the dim fragments cast a lunar light,  
And say, 'Here was, or is,' where all is doubly night?

—Byron.

TWENTY-TWO miles to the north-east of Mangalore, on the road leading from that town to the Mysore frontier at Agumbay, lies the famous historic town of Moodbidri, the Jina Kasi or Benares of the Jains. To-day it boasts of a Sub-Registrar's office, a Post office and a Local Fund Dispensary; and it is considered important enough to possess a L. F. D. P. W. Sub-Overseer, a Revenue Inspector and an Abkari Sub-Inspector of its own. The main road alluded to above, the roads from Mulki on the west, from Naravi on the north-east, from Bantwal on the south, and from Beltangady on the south-east, converge to this point. Every Friday a well-attended fair is held, and people from the surrounding villages flock to it in large numbers, and a good deal of exchange of commodities takes place. The trade consists mostly of palmyra jaggery manufactured in the Bantwal division, of salted fish, areca, vegetables and betel. The town is inhabited for the most part by Jains who are blessed with a fairly large share of the good things of the earth. The richest of them, the late Mr. Mallanna Shetti died intestate and having had no heirs under the Aliya Santana system, the property worth several lakhs of rupees has escheated to Government and is looked after by a manager appointed by it.

The town of Moodbidri is situated in a gentle depression bordered by a rolling expanse of grassy plains on the north, east and south, and forms the top of a valley consisting

of expanses of paddy fields on the west. The town is thus cut in twain—Jina Kasi proper, the ancient city of Jainism bounded by the bifurcation of the valley just spoken of, on the north-west and south, and the outlying portion or the New Town. Jina Kasi proper is triangular in form, the apex being turned towards the main valley on the west, and the base towards the east. It measures some half-a-dozen furlongs from north to south, and the road to Agumbay runs right through it.

Of the origin and early history of Moodbidri we possess hardly any particulars. At the present day there is about it an air of desolation and melancholy. Wherever you turn, the ruins of old buildings, dilapidated walls and unused wells meet the eye. An ancient road which has survived to our own times is the one leading from the new *basti* to the tombs of the Jain priests, a distance of about half-a-mile. Despite the prevailing tone of desolation brooding over the city, it is showing distinct signs of rejuvenation. The inhabitants are for the most part Jain *Shetties* or merchants corresponding to the Vaisyas of the Hindu caste system. They are opulent landlords owning property in the neighbourhood. Till of late they were a rigidly conservative race, walking the narrow round of their paternal customs, their ears closed to the bustle of civilized life. Now they have emerged from their seclusion, sent out their sons into the busy world outside, and these have returned imbued with new

ideas that have salutarily leavened the minds of even their conservative elders. The signs of life which the town is beginning to exhibit may be said to be the result of the united efforts of the stay-at-home *idiots* as well as of their up-to-date children that have strayed as far as Bombay, Calcutta, Mysore and Mount Abu. New buildings of a modern type and of modern materials are springing up here and there, and a Sanskrit school has been opened, and there is every prospect of English and Canarese being soon thrown in as supplementary languages.

The ancient town of Jina Kasi proper is not so much noted for its material prosperity as for its religious sacredness. An atmosphere of religion seems to pervade its entire area. It rejoices in the presence of the High Priest of the Jains, who lives here in his *Mutt*. His life is one of extremely austere simplicity. He is not permitted to marry, but if already married he must snap the tenderest ties binding him to earth, and leave estranged from wife and children. He may not touch food or allow drink to pass his lips except once in four-and-twenty hours, and under no circumstance, not even that of severe illness endangering his life, is he permitted to relax the rigour of this rule. If perchance signs of ill omen are observed, such as the cry of a crow, or the report of a gun while in the act of breaking his fast, he is forthwith required to desist from eating or drinking. Neither is he allowed to eat with nature's fork and spoon like other Jains. The spirit of poverty must hallow by its presence even the very mode of his taking meals. He therefore holds under his nether lips the open palms of his hands in which he receives as alms bestowed from on high whatever is destined to refresh the inner man for that day.

By a singular piece of good fortune I was once admitted into the presence of the High Priest. Despite the long-continued rigorous

fast, he seemed to be in robust health, being endowed by nature with a constitution able to stand any hardships whatever. His stentorian voice could be heard from end to end of the vast building, and he could use it for hours together without any appreciable signs of fatigue. As I was viewing the splendid sample of humanity before me, I wondered whether we do well and wisely in following the vulgar prejudice about the times and number of bodily refectations. Would it not be far better for such of us, at least, as enjoy health to give a little rest and relief to our gastric apparatus and content ourselves with one square meal a day? But I fancy it all depends upon the taste of the individual concerned.

But I have been digressing. The town of Moodbidri as I pointed out above is permeated with the spirit of Jain tradition and legend and romance. From the many *bastis* around you, you hear the bells ringing merrily to announce to the passer-by that *puja* is going on inside. These *bastis* are simple structures of stone. They vary from the diminutive oratory to the vast temple with accommodation enough for several hundreds of worshippers. The walls, the columns and the roofs are all of granite. The face of the walls, the columns and the ceiling are covered with figures in relief of flowers and animals, of the deities of the Hindu Pantheon, foot-soldiers, cavalry-men, dancers, wrestlers etc., all interspersed with neat geometrical figures, the elaborate workmanship of which excites the wonder and admiration of the beholder. In front of each *basti* a stone *sthamba* or pillar rears its head. In the *sancta sanctorum* stands the image of *Thirthankara* or the Jain saint to whom the edifice is dedicated. There are sixteen *bastis* consecrated to twelve out of the twenty-four *Thirthankaras*: three to Chandranath, two each to Adishwara, Ananthanatha, Mallinatha, and Mahavira, one

each to Nemeshwara, Parshwanatha, Padmanabha, and Shanteshwara, and one conjointly to Vimala, Anantha and Dharmanatha. Parshwanatha claims the oldest edifice, and Chandranath's was the latest to be erected, though it is by far the most handsome. The last is known as *Hosa basti* or *Sahasrakhumba basti*, that is, the one-thousand-columned temple. Entering an enormous gateway, you see before you an excellent specimen of *sthambas*; you then enter the *mantapa* or pavilion resting on faultlessly carved pillars with a ceiling decked with flowers and pendants. The main building is covered with sheets of copper. The walls of granite blocks have windows in them with fine lattice work. Round the whole there runs a stone wall. It is scarcely possible to estimate the probable cost of the entire building. We may without rashness assert that it must have been enormous even in times when labor was cheap and building material not far to seek. The marvel of marvels in connection with these carved structures is not so much that the Jains have left for posterity these triumphs of their architectural and artistic skill, as that they have accomplished them with such utterly inadequate machinery and instruments. The amount of patient labour involved is something astounding to the Western mind. These massive edifices remind one of the Egyptian temples, for there is much in common to both of them in their mode of construction. I may here quote from a recent article in the *Tablet*, in which the learned writer explains how the Egyptians were able to place in position the largest columns ever erected by human hands. The solution of the problem is so very pertinent to my subject as to justify the length of the quotation. "In the autumn of 1899, eleven columns (of the Temple of Ammon) came crashing to the ground. It was then that M. Legrain, the French savant who was in charge of the excavations, showed

the grit that was in him. On the morrow of the catastrophe, he resolved to put the columns back in their old places, and to crown them with the same tremendous blocks of stone they had borne before. He had no modern machinery at his disposal. He had just what the Pharaohs had—human labour. He did the thing successfully, and probably, in precisely the way in which the Egyptians did it in the long ago. The first task was to renew and strengthen the foundations. Then the successive blocks of which each column was composed were found and numbered. To get the bottom stone into position needed only sufficient men. Then earth was piled up around it until, from the top to the level of the ground, there was a gentle slope. To drag the next block up this inclined plane was an affair only of ropes and men. When that block, too, was in position, more earth was brought, and so the process was repeated until the mound rose the full 70 feet, and then up the sides of the hill went the stones, some of them weighing 40 tons, that form the roof of the hall. All wonderfully simple—but what a work! Remember that into this hall could be packed the entire fabric of Notre Dame in Paris, and then note that this hall was filled with earth and emptied again three times over before M. Legrain had done what the Pharaohs had done before him, and placed those eleven columns in position."

In the days of its brightest glory, Jina Kasi is said to have contained 770 Jain families, while 4,230 Jain houses could be counted in the suburbs. At the eastern extremity of the town there are eighteen miniature towers to mark the burial-place of the Jain priests. The palace of the *Choutars*, the hereditary lords of the land is in a dilapidated condition, but its ruins sufficiently tell the tale of the grandeur which it must have possessed. The glory of Jina Kasi has departed, but it is still the resort of pilgrims.

Hundreds of pilgrims visit it from one end of the year to the other, and in its meandering pathways one meets pilgrims hailing from such places as Marwar, Gujerat, Ujjain, Gwalior, Nagpur, Mysore, Bombay and Calcutta.

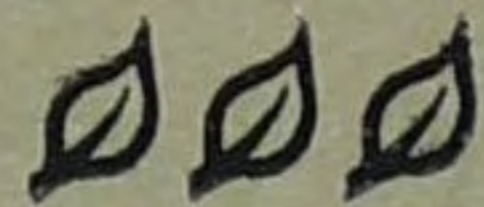
The *bastis* of Moodbidri are said to have been constructed and endowed not by its Choutar Rajahs, but the Jain Shetties. In days of yore, the Shetties were men of means and formed an enterprising community, holding communication with foreign countries through Padubidri or possibly through Mulki. The picture of a giraffe conspicuous among the mural ornaments of one of the temples would seem to suggest that the Shetties had commercial intercourse with the Dark Continent, the habitat of the animal. The spirit of the Jain religion being humane in the extreme and one of their tenets being great tenderness to every living creature, it is no wonder that families of flying foxes should have permanently settled in the town. No Jain would ever dream of disturbing them in their repose, and outsiders are forbidden by

KARKAL, S. C.

law to shoot or in any way to molest them. Consequently they breed and multiply with astonishing rapidity.

It will not be out of place here to refer briefly to the open plains that surround Moodbidri. From a line three miles to the south of Moodbidri to five miles to the north, the country is one vast undulating flat with an occasional paddy field or patches of land brought under cultivation. But for this, the country looks like an extensive park. The open country would be a veritable paradise for cyclists or enthusiastic pedestrians who might indulge in health-giving excursions without let or hindrance to their heart's content. The panorama is really charming—on one side there runs the picturesque chain of Kanthavar hills, on the other the Konaje rocks rear their proud heads to the sky. The clear outline of the Western Ghats with the peak of Kudremuk and the intervening valley is a lovely sight—indeed one of the loveliest in the District of South Canara.

B. Colaço.



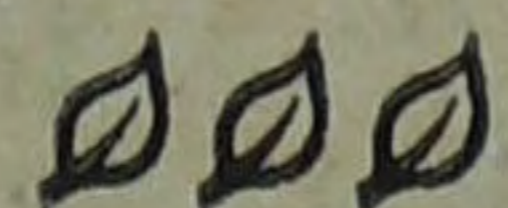
## Easter Sunday

**P**AX Vobis! Blessed Peace!  
 To souls held captive sweet release;  
 To hearts in tribulation calm surcease:  
 To Virtue's long endeavour new increase.

Grant us, dear Lord, this Day  
 Whereon Thou didst resume Thy Sceptred Sway,  
 Thy Peace upon an earthly way,  
 Until we reach Thy Saints' Eternal Day.

EASTER, '07.

C. B. D.



## Father Angelo Mutti, S. J.

THE name of Father Angelo Mutti, whose photo appears in the present number of this Magazine, is a household word among the Catholics of Canara. Few names figure more prominently in the history of the Jesuit mission of Mangalore than his, and fewer still have left behind them such lasting memorials of their own selves. His life-work was intimately connected with the opening years of the mission, and to him was entrusted the office of Procurator, which, particularly in those days, was a comprehensive term implying that he was to have an eye to every need and to hold himself in readiness for every emergency. St. Aloysius' College is beholden to him in various ways, for he it was that furnished the sinews of war, and from him, architect and engineer and overseer drew their inspiration, while he found time even for superintending the five hundred and odd workmen toiling at the colossal structure rising on Edyah Hill. Yet though ever a ready speaker and facile writer on behalf of the interests of the mission committed to his care, he was characteristically reticent about himself and of his share in the works carried out during his stay among us. Hence the difficulty of putting together particulars of his unusually active life.

Angelo Mutti was born of very respectable parents, in the Province of Bergamo, Italy, on 30 April 1844. On the completion of his classical and scientific course in the Diocesan Seminary, he applied for admission into the Society of Jesus, and was admitted as a novice on 14 August 1861. It has been said that there are no two vocations to a life of perfection exactly alike in their genesis—the Spirit breathes where and when and how it listeth. In the case of Angelo, one at least of the contributory causes of his choice of the Jesuit

order was, as the present writer has heard it stated, the fact of its being the most maligned association of men under the sun, whence he concluded that they must be men of transcendent merit. After the usual term of noviceship and preparatory studies, he was ordained Priest, in 1876, and when in virtue of a Papal Brief, dated 27 September 1878 separating the Vicariate of Canara from Verapoly, the mission of Mangalore was entrusted to the Jesuits of the Venetian Province, Father Mutti, then a young Priest of but thirty-two years, was chosen to be one of the band of pioneers. The following letter addressed by him from Bombay to the Provincial in Europe gives us so interesting an account of the first days of the Jesuit mission, that it may be fittingly inserted here almost in its entirety. It is, besides, so frank a revelation of his inner sentiments that it will serve to portray the young missionary better than any words of mine.

*Bombay, 21 December 1878.*

With a heart filled to overflowing with the liveliest consolation at the thought of having at last reached the long-sighed for land, I take up my pen to give Your Reverence a brief account of our voyage hither. On November 27 we left Naples where our Fathers gave us a most cordial welcome. Though the sea was placid enough, still some of our missionary band were sea-sick. Our fellow-voyagers were an excellent set: all Englishmen, barring three young Italians bent on exploring the Dark Continent, and a Frenchman who yearly visits Mangalore in the interests of trade and returns to France in May. The last-named gentleman served us in lieu of a guide-book to Mangalore. He spoke to us at considerable length of our destination, and told us that the highest expectations were formed of the good we were going to achieve. Foremost among the requirements of the

people is a first-rate College to enable youth to obtain the best education available.

Except during the first two days of our voyage, we were able to celebrate Mass daily in our cabins, and on Sunday in public. The "Rubattino" steamers are all that one can wish for; every facility is given us to offer the Holy Sacrifice in public, and abstinence fare is offered us on Friday. This will doubtless interest those who are destined to follow us in the near future. On Dec. 11, we anchored off Aden, and on the 19th we reached Bombay, that is, a couple of days later than we should have, owing to unfavourable weather. Here we were received most cordially by Bishop Meurin, and no less hearty a reception awaited us from our Fathers in St. Xavier's College. In the College, for the first time we made the acquaintance of Father Pagani of the Province of Naples, who has been appointed to be the Pro-Vicar Apostolic and Superior of the Mission entrusted to us. He is forty-five years of age, and I do believe that no better qualified person could have been selected for the post of trust and responsibility. We went out to have a look at the various establishments conducted in this city by our Fathers of the German Province. My heart felt a keen pang of sorrow as I moved about for the first time in the great city which can boast of a population of 600,000 inhabitants, out of whom not more than 20,000 are Catholics. It is in truth a Babylon, where our Lord Jesus Christ is unknown except to a very few, and what is sadder still, it seems an almost hopeless task to get them to know Him. There is a ceaseless ebb and flow of people totally absorbed in trade and in thought of trade, and among them the still small voice that speaks of the Almighty is well-nigh stifled.

Your Reverence has no doubt heard that the body of St. Francis Xavier will be exposed in Old Goa to the veneration of the faithful from 3rd Dec. to 6th Jan. Most of the Fathers of the Bombay Mission will be going to Goa, the land of shrines, to venerate the holy remains of the Apostle of India. I look upon it as a special manifestation of the Saint's patronage over us that, prior to our arrival in Mangalore, we shall be able to contemplate the great Missionary who did and suffered so much for the various peoples of the East.

We are told that the good people of Mangalore are making great preparations to give us a right royal welcome. To-day we had the consolation of a visit from four prominent gentlemen of Mangalore. They assure us of a most cordial reception. The Catholics of Canara expect us to open a magnificent College in no way inferior to the far-famed institution of Bombay. It is easier said than done; but we have been trying to impress upon our good friends the fact that Rome was not built in one day, and that great works are the product of unceasing toil and persevering sacrifice.

In deference to Very Rev. Fr. General's wishes, Monsignor Meurin has been pleased to add three Fathers to our band, so that the first batch of Jesuit missionaries to Mangalore is made up of Fathers Nicholas Pagani, Augustinus Muller, Otho Ehrle, Urban Stein, Quintinus Sani, Angelo Maffei and Brothers Francis Zamboni, Matthew Meneghetti and my own poor self.

I remain your humble servant, who earnestly commends himself to your Holy Sacrifices and prayers,

ANGELO MUTTI, S. J.

In the annual catalogue of the Jesuit Province of Venice, we find Father Mutti in 1879 filling the onerous offices of Secretary to the Pro-Vicar Apostolic, of Procurator and of Minister in the newly erected residence of Codialbail, which sheltered also the Fathers of the College, then in its infancy. These offices he continued to hold for two or three years, during which he also superintended the various edifices that were a-building in Mangalore for the improved accommodation of the clergy. But incessant work often carried far into the night, and exposure to the changes of weather to which he was totally a stranger, began to tell on his health, and the colds he contracted quickly developed into consumption. The unremitting care and attention of medical men proved but of little avail, so that in 1885 he was ordered to leave

India for a complete change. His sojourn in Europe benefited him so greatly that it was believed that it had wrought a lasting cure; and at his own pressing request, he was once more sent out to India to resume the selfsame offices which he had so ably filled before. A signal mark of the high esteem in which he was held by all classes of the population of the town was manifested about this time by his election to represent popular interests in the Municipal Council. But it was with much difficulty that he could be prevailed upon to accept the office, and when finally he did yield to the consensus of popular opinion, it was solely in the hope of being able to do something for the welfare of the general public. A remarkable instance of his own ability as well as of the confidence reposed in him was his successful arbitration of the celebrated Pejar (Calvar) Church case, which he was asked to take up when it had already drawn its slow length along for twelve years.

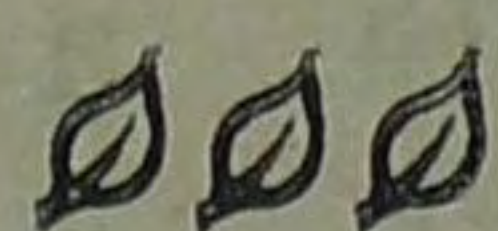
Heedless of self, Father Mutti applied himself assiduously to whatever task lay before him, whether for the betterment of the mission, the welfare of his brethren in religion and the secular clergy, or the good of the town at large. The old complaint, which had but temporarily relaxed its hold on his frail frame, re-asserted itself with renewed severity, and once more the Doctors judged it imperatively necessary that he should return to Europe. On the occasion of his departure he was presented with a beautiful address, and a purse to found a handsome prize in the College for which he

had sacrificed his life. He made a short stay in the Jesuit College of the Holy Family in Cairo, and in 1886 moved farther away to the quiet residence of Modena, where we find him discharging the unobtrusive duties of Spiritual Father and Confessor. As his malady worsened, he retired to Torre Boldone, his birth-place. But his days were numbered, and the change from the tropics failed to effect any change in an already shattered constitution. He sank slowly and on Sept. 3rd 1886, fortified with all the rites of Holy Church, and mindful to the last of his dear mission in far-away India, he breathed forth his soul into the hands of the Master whose message he had carried to a distant land in the East.

The news of his death occasioned the most profound grief in Mangalore, which he had loved so dearly, and for which he had laboured so successfully. Seldom has the tribute of sincere grief and affection been more demonstrative than on the occasion of his obsequies in the College Church.

It is twenty years since the great and good missionary departed from our midst. But though dead, he yet speaketh; and speak he shall in the monuments he has left behind him. And these in turn shall for years to come speak of the moral and intellectual greatness of the man during his all but too brief Indian career in which he achieved so large a measure of success in the special department of missionary enterprise wherein holy obedience had engaged him.

A. H. S.



# THE MANGALORE MAGAZINE

MANGALORE, EASTER, 1907

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

## THE EDITOR'S CHAIR

THE artistic cover that adorns the present number of this Magazine is the generous gift of the Rev. Alphonsus M. Casoli, S. J., Rector of the Jesuit College, Milan, to whom we tender our warmest thanks. Among the articles contained in this issue, which is remarkable for the varied and interesting matter with which it is replete, is a valuable contribution to the fascinating study of the great religion of the East. We are happy to announce that our Magazine has secured the co-operation of another writer of note. The Rev. Charles B. Dawson, S. J., B. A. (Oxon), the author of the "Sequentia Christiana," and of a popular booklet "A Boy's Book of Hygiene, Courtesy and General Deportment" has favoured us with a paper, which we hope is the first of a series written for the benefit of the Indian Student. Dr. Bonaventure Colaço is no stranger to these pages. The pure pictures of idyllic grace he has painted in the past, besides being graphic descriptions of the picturesque parts of the South Canara District, possess the further merit of conveying accurate information about places and things not generally known. The photo of Father Mutti that appears at the beginning of this number, must have been

taken in his last illness, as his face, once so familiar to all Mangalore, is twitched with pain and shows undeniable signs of lassitude and emaciation. We are indebted to the Rev. Father Rector of St. Aloysius' College for this likeness of one to whom the noble pile of our College buildings owes its very being.

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Together with hearty congratulations on the proposed improvements in and about the Magazine, there came to us anxious inquiries regarding the rates of subscription. There has been so far no intention of any enhancement in this direction. But we hope to quench the shrill voice of our Manager, which ever makes itself heard above the seething turmoil of editorial cares, by throwing ourselves on the ready generosity of Old Boys, firmly believing that they will procure for him a greater number of subscribers, contributors and advertisers. As the best conducted periodicals after all depend upon these three factors for their very existence, the load of the Editor's labours and anxieties will be materially lightened by the smallest endeavour made by each one in these particulars.

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## COLLEGE CHRONICLE

**January 7th, Monday.**—The scholastic year began to-day at 9 A. M. with Mass in the College Church to invoke Heaven's blessing on the work of the year. After Mass and Benediction of the Blessed Sacrament, the students marched up into the Hall where Rev. Fr. Rector read out the lists of Promotions. *Lectio Brevis* and registration of new students.

Father Charles B. Dawson, S. J., Principal of Santa Cruz High School, Cochin, was a guest at the College for three days.

**January 14th, Monday.**—Fr. Diomedes Gioanini, Bursar and Prefect of Discipline, left for Calicut to take his place on the teaching staff of St. Joseph's European High School. He is replaced by Fr. Baizini as Bursar, and by Fr. Barboza as Prefect of Discipline.

**January 27th, Sunday.**—Fr. Sampaoli, Minister of the College, had to be relieved of all work owing to failing health. Fr. Baizini has been appointed in his stead.

**January 31st, Thursday.**—Fr. Sampaoli left for Cannanore for a much-needed change to recruit his shattered health. Relief from work and the proximity of the place to the sea, will, it is hoped, benefit his health, and restore him to us before the end of the summer holidays.

**February 12th, Tuesday.**—The Dramatic and Musical Entertainment which usually accompanies the annual Distribution of Prizes was given on Shrove Tuesday. It was shorn of much of its wonted splendour, as both the Rector's Report and the Prizes had to be put off owing to the delay in the publication of the results of the University Examinations.

**February 17th, Sunday.**—The annual three days' Retreat began to-day at 5.30 P. M. under the direction of Fr. Perazzi for the

senior students, and of Fr. Th. Noronha for the juniors. About the same time Fr. Colaço conducted a retreat at the Convent of the Sacred Heart, Kankanady.

**February 28th, Thursday.**—There was a large congregation of the past and present students of the College at the Solemn Requiem High Mass for the soul of the late Rev. Fr. John Moore, S. J. After Mass, His Lordship the Bishop of Mangalore unveiled a portrait of the late Rector and Principal. The portrait which is from the brush of Mr. J. Bool, a London Artist, lies within a gilt frame 3 ft. 3 in. by 2 ft. 8 in., and adorns the wall of the Principal's Office. The Bishop referred in graceful terms to the work of the late Fr. Moore in the interests of Catholic education in Mangalore. Mr. Lawrence Gonsalves next addressed the meeting on behalf of the present students, and Mr. Jerome A. Saldanha, B. A., LL. B., Sub-Judge of Alibhag, speaking for the ex-Aloysians, mentioned in particular the affectionate interest which the late Rector ever manifested in the welfare of former pupils of the institution and offered suggestions for the foundation of a substantial Scholarship to commemorate his memory.

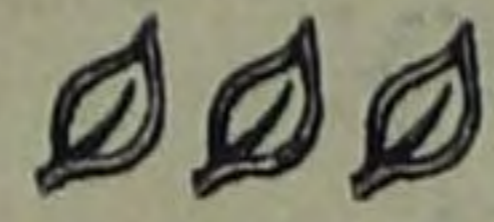
**March 19th, Tuesday.**—Feast of St. Joseph, Patron of the Diocese of Mangalore. At the Solemn High Mass at 7 A. M., there was General Communion of the students. In the afternoon, the panegyric of the Saint was preached by Fr. Barboza.

**March 23rd, Saturday.**—Intimation was received of the appointment of the Rev. Paul Perini, S. J., D. D., to be Ordinary Fellow of the University of Madras. Seven Fellows were appointed on this occasion, and we are happy to notice among them the name of another prominent Catholic educationist—the Rev. L. Froger, M. A., Principal of St. Joseph's College, Bangalore.

**March 24th, Palm Sunday.**—At 11.30 A. M., Rev. Fr. Rector blessed the corner-stone of the new Hostel which is being erected on the College premises for the accommodation of students hailing from outside the town. For further particulars we may refer the reader to the Rector's Report. Mr. Salvador D. Saldanha has undertaken the management of the Hostels. The following inscription from the pen of Fr. Zerbinati indicates in classic language the object of the building and the date of its erection:

Hic apud aedes Collegii Aloysiani  
in commodum adolescentium  
qui ex proximis dissitisque oppidis  
huc frequenter conveniunt  
a Sodalibus Jesu erudiendi educandi  
hospitium aedificaturus  
Paulus Perini e S. J. Collegii Rector  
idemque studiorum curator  
VIII Kal. Apr. anno MCMVII  
Pio X Pont. Max.

Abundio Cavadini Mangalor. Episcopo  
Eduardo VII Angliae Rege Indor. Imper.



### THE RECTOR'S REPORT

THE working of the College during the scholastic year 1906 was, on the whole, very satisfactory. In point of strength the average number of students on the rolls was 512 as against 449 in the previous year. The classes closed with 513 students ranked according to their different denominations as follows: Christians 441, Brahmins 38, Non-Brahmin Caste Hindus 29, Mahommedans 3, Parsees 2.

In the public examinations the College fared remarkably well. Of the 32 candidates presented by the College for the Matriculation Examination, 15 passed, thus securing a percentage considerably higher than that of the Presidency.

In the F. A. Examination the College had the rare distinction of passing all its candidates. The class consisted of 11 students, all of whom were sent up, though two, who had joined us only for the Second Term, chose to appear as private candidates, and all passed, with Mr. Abundius Abreo in the I class.

For the B. A. Degree Examination the College sent up 15 candidates in the English Language, out of whom 11 passed. Of the 15 students that appeared in the Second Language Division (Sanskrit, Latin and Cana-

rese) all were successful, one of them, Mr. K. Venkat Rao, occupying the first place in the Presidency in Canarese. In the History Branch 8 passed out of the 13 sent up.

The Report of the Madras University Commission, which inspected the College in August 1905, was received in September of last year. Judging from the Report, we have good reason to believe that the Commission was, on the whole, pleased with the working of the College.

The School Department was inspected in November by Mr. P. P. Braithwaite, B. A., Inspector of Schools, VI Circle. We quote the following extract from his Report: "The institution is satisfactorily conducted. Tone satisfactory. The work turned out, especially in English, is of a high standard."

During the year under review our boys displayed the same zeal for the honour of the College in the inter-school field sports as heretofore, though their efforts were not crowned by the exceptional success of the previous year. We secured the Junior Cup in Gymnastics, the Junior and the Senior Cup in Cricket and the Tennis Cup, but lost the Senior and the Junior Cup in Athletics, the latter by just half a mark.

It will thus be seen that the College has fully maintained its reputation for the physical and mental training of its students.

The year 1907 has opened with bright prospects in every Department. The number of students on the rolls is 617, showing an increase of 105 over the corresponding date of last year. The students are distributed as follows: College Department 71, High School Department 182, Lower Secondary Department 364.

Owing to the unusually large influx of students this year, it has been found necessary to divide the I Form into four Sections, while the II and III Forms consist, each, of three Sections, and each of the Forms of the High School Department has been divided into two Sections. For the new Divisions the services of four additional teachers have been engaged.

The recent facilities of communication between this District and Malabar have brought us a contingent of students from the South. As there is every likelihood of their number increasing, provision has been made for the teaching of Malayalam both in the School and in the College Department. For this purpose two Malayalee Pundits of proved ability have been placed on the Staff.

Acting on the suggestion of the Madras University Commission, alluded to above, we have ventured on the commencement of a system of Hostels in connection with the College for the benefit of students coming to us from out-stations. It was at first obviously a tentative step; but as the institution is already well patronized and bids fair to become very popular among students of all classes, we have been encouraged to extend the sphere of its utility by adding to our present accommodation. A new building, on the College premises, is in course of construction and will be ready for occupation by the beginning of the Second Term.

We may add that the College is now represented on the Senate of the Madras University by the recent appointment of its Principal to be an Ordinary Fellow of the University.

The only untoward event we have to record is the loss of Rs. 9,000 by the failure of Messrs. Arbuthnot & Co. This amount consisted mainly of Scholarships and we keenly regret that "The College Silver Jubilee Scholarships" and "The Father Moore's Prize" have been involved in the wreck.

It is again my pleasing duty to express my indebtedness to the many kind friends who have so generously contributed to the Prize Fund and in a special manner to those who have associated themselves with "The Poor Students' Fund." The names of the Donors of the Fund are appended to this Report.

PAUL PERINI, S. J.,  
*Rector.*

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CONTRIBUTORS TO  
"THE POOR STUDENTS' FUND."

Mr. F. X. D'Souza, M. A., LL. D., I. C. S.  
The Rev. Aug. Muller, S. J.  
Dr. R. Rao.  
Mr. Peter George D'Souza, B. A., B. L.  
A Mangalorean Resident in Burma.  
A Friend of the College.  
An Ex-Aloysian.  
Mr. Joseph Junghenn.  
The Rev. S. B. C. Luis.  
An Aloysian.

♦♦♦

UNIVERSITY RESULTS.

B. A. Degree Examination.

I. ENGLISH.

II Class.

Venkata Rao, Karkal 9.

Vas, Emmanuel J. 66.

Nanjappa Shetti, Suda 105.

III Class.

Alvares, Rosario.  
Aranha, Salvador.  
Coelho, George J.  
Dattatriya, Gangolli.  
Fernandes, Stephen T.  
Giriappa, Mangalore.  
Gonsalves, Albert C.  
Ramakrishna Bhat, Mangalore.

II. SECOND LANGUAGE  
(LATIN, SANSKRIT, CANARESE).

Canarese.

I Class.

Venkata Rao, Karkal 1.

II Class.

Nanjappa Shetti, Suda 3.  
Dattatriya, Gangolli 8.  
Soma Shetti, Kunju 8.  
Alvares, Rosario 13.  
Ramakrishna Bhat, Maruval 13.

III Class.

Aranha, Salvador L.  
Giriappa, Mangalore.  
Gonsalves, Albert C.

Sanskrit.

III Class.

Sankara Rao, Ragade.

Latin.

II Class.

Lobo, Marcel 7.  
Vas, Emmanuel J. 8.  
Coelho, George J. 11.

III Class.

Coelho, Stanislaus.  
Fernandes, Stephen T.

III. SCIENCE (HISTORY).

II Class.

Vas Emmanuel J. 30.  
Dattatriya, Gangolli 41.

III Class.

Alvares, Rosario.  
Coelho, George.  
Coelho, Stanislaus.  
Gonsalves, Albert C.  
Lobo, Marcel.  
Nanjappa Shetti, Suda.

First Examination in Arts.

I Class.

Abreo Abundius J. A. 20.

II. Class.

Ananda Baliga, Bantwal.  
Coelho, Basil M. P.  
Dasannachar, Balebail.  
Krishna Rao, Ammembal.  
Rego, Thomas E.  
Saldanha, John A.  
Sankara Rao, Kundaji.  
Tellis, John M.

Matriculation Examination.

II Class.

Carlson, Edward.  
Colaço, Louis C.  
D'Souza, Lawrence M.  
D'Souza, Mark M. B.  
Gonsalves, Rosario.  
Monteiro Antony M.  
Nazareth, John A.  
Noronha, John P.  
Pais, Linus.  
Rego, John D.  
Saldanha, Rosario.  
Saldanha, Theobald.  
Silva, Cajetan.  
Tellis, Severin.  
Tyampanna Bhandari K.

## COLLEGE SOCIETIES

## THE SODALITY OF THE B V. MARY.

The object of this Society is to encourage its members to cultivate an earnest religious spirit and to cherish devotion to the Blessed Mother of God. It comprises two distinct organizations, one for the Senior and the other for the Junior students. The former is under the title of the Presentation of the B. V. M., and the latter under that of the Assumption and the patronage of the Guardian Angels.

## SENIOR SODALITY

*Director :*

Rev. Ch. Ghezzi, S. J.

*Prefect :* Martin Coelho*1st Assistant :* Thomas Rego*2nd Assistant :* Denis Albuquerque*Secretary :* Mark Noronha*Treasurer :* Bonaventure Pais*Consultors :*

John M. Tellis            Athanasius Castelino

Victor Alvares            John Nazareth

Denis Mathias            Mathias Pinto

*Organist :* J. P. Noronha*Cantors :*

Aloy. Albuquerque    Marcel D'Souza

## JUNIOR SODALITY

*Director :*

Rev. A. M. Colaço, S. J.

*Prefect :* Louis Pais.*1st Assistant :* Albert M. D'Sa*2nd Assistant :* Louis Vas*Secretary :* Gerald Lobo*Consultors :*

Sylvester Minezes    Frederick Pinto

Louis Silva            Francis L. D'Souza

Jos. Fernandes

*Cantors :*

William Vas            Denis Mascarenhas

□□□

## THE CECILIAN SOCIETY.

The object of this Society is to add solemnity to religious and literary festivals, and to give the members an opportunity to improve themselves in vocal music.

*Director :* Rev. James Sampaoli, S. J. ✕

The following account of the Shrove Tuesday Entertainment given by the Philodramatic and Cecilian Society is taken from the *Madras Mail* :

The St. Aloysius' College gave its annual dramatic performance on the 12th instant. The play enacted was entitled *Exchanging Glasses*, a comedy adapted from *Les Petits Oiseaux* of Labiche and Délaour, and its Indian scene and association possessed a special interest for the audience. The play itself was without much of a plot, and it is briefly told. Mr. Honeyman, a typical kind-hearted and trustful man and a total contrast to his brother Joshua, finding that his own glasses do not suit him, exchanges his with those of his brother when the latter is on a visit to him. The exchange works a corresponding change in the mind of the wearers. Honeyman imagines that he is being swindled by everybody whom he before trusted and Joshua on the contrary begins to take a kindlier view of his fellow-men and of his son in particular, whom his hard-heartedness had driven to the debtor's prison. Finally, Honeyman comes by his spectacles again and with them his benignant views of men and things as well as his peace of mind return.

The following is the full cast of the play:—

Mr. Honeyman...A retired manufacturer ..... Jos. Coelho  
 Uncle Joshua...His brother..... Titus Coelho  
 Edward...Son of Honeyman..... Mark Noronha  
 Mr. Lopez..Honeyman's Secretary..Law. Gonsalves  
 Harry...Son of Joshua..... Michael Alvares  
 Mr. Isaac...A teak merchant.... U. Kannappa  
 Ramaswamy..Honeyman's butler.. Baltazar Pais  
 Chandu...A tailor..... Alph. Albuquerque  
 Naga.....A tailor..... L. Sequeira

The characters were all well sustained, and the brothers Jos. and Titus Coelho maintained their already high reputation in the principal parts of "Mr. Honeyman" and "Uncle Joshua," which they interpreted very successfully. Law. Gonsalves as Honeyman's Secretary played his rôle quite creditably and his acting in the Second Act, while smarting under the sting of having his integrity doubted, was exceptionally good.

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THE LITERARY AND DEBATING SOCIETY.

This association offers a field to the members of the College Classes for practice in debate, criticism and elocution, and affords them an opportunity for the application of sound principles to social and historical questions.

Rev. Ch. Ghezzi, S. J., *President.*

OFFICERS.

- Denis Castelino . . . . . *Vice-President.*
- Lawrence Gonsalves . . . . . *Secretary.*
- U. Kannappa . . . . . *Assistant Secretary.*

COMMITTEE MEMBERS.

- B. Pais
- B. Coelho
- M. Noronha
- M. Subraya Bhat

ooo

LIFE FROM THE DEAD

LORD of the broken Heart  
 And riven Side,  
 Now that all hopes depart  
 And woes betide;  
 Hide me, of all bereft,  
 Within the cleft.  
 Lord of the tear-dimmed Eye  
 And toil-worn Feet,  
 Now that ambitions die  
 And visions fleet;  
 Turn Thou and look on me,  
 Hold me to Thee.

EASTER, '07.

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COLLEGE ATHLETIC SOCIETIES.

*Director:*

Rev. Th. Noronha, S. J.

In order to promote the physical development of the students by manly games and healthful exercise, Cricket, Lawn Tennis, Badminton, and Football receive every encouragement.

The following notice issued by Fr. Th. Noronha, is intended to give a fillip to the Athletic Societies:

An Exhibition of Field-Sports, Gymnastic and Athletic Feats, followed by Distribution of Prizes, will be held on the College premises on the 31st May. There will be, besides, daily tournaments in Badminton and Tennis, and Football, and daily practice in Gymnastics and Athletic Sports. The Gymnastic Instructor will be in attendance daily from 4-6 P. M. Tickets will also be issued, which will entitle the holders of twenty-five or more to Prizes proportionate to the number of tickets secured. Committees will be formed and a preliminary meeting will take place on Monday the 8th Instant.

Sorrows—not like thine own  
 Yet hard to bear—  
 Thickly my path have strewn  
 With heavy care,  
 And my soul sighs, from earth,  
 For the new birth.  
 Lord of the thorn-crowned Head  
 And piercé Hand,  
 For me wast Thou not dead?  
 Do Thou command  
 Life from the dead. Forgive,  
 That I may live.

*Elliot Walters.*

## CATHOLIC EDUCATION IN MANGALORE

## Milagres Upper Primary School.

*Report for the year 1906.*

IT affords me much pleasure to submit this brief report of the school for the year 1906. The present occasion may be said to be practically the first in the long history of this school when it holds a Prize Distribution, followed by a Dramatic Performance. True it is, that as far back as the year 1883, there was a similar function gone through under the auspices and the guiding hand of the Very Rev. Father Joseph A. Willy, S. J. whose name is a household word in this Diocese as the Founder and First Rector of St. Aloysius' College. Our School was happy enough to be under his able management, and it was during the tenure of his office, that he got up an Entertainment, but on account of the circumstances of the time, the whole affair was necessarily on a minor scale.

Now for a brief review of the working of this School. From the statistical accounts which will presently follow, it will be seen that the School shows a good deal of progress in respect of its numerical strength and its intellectual status. The scholastic year was opened with 128 pupils and closed with 167 pupils on the rolls, showing a net increase of 39 pupils, the average daily attendance being 146.3. Each of the IV and III classes, was 40 strong throughout the year; and 13 pupils had to be refused admission, in accordance with the Rule that the strength of a class should not exceed 40.

It is a matter of legitimate pride to the parishioners of Milagres, that their School stands pre-eminent above the other Primary Schools of the Town in point of numbers, and that it is inferior to none in the quality of the work it is turning out. As is well-known, there are five or six Schools in its

vicinity, all of them charging a lower scale of fees than Milagres School does. In spite of these drawbacks our School counts a larger number of pupils on its rolls than any of its rivals. Lest it be thought that vicinity to the School is the sole cause of this influx, it may be mentioned that there are boys who prefer to come here every day all the way from Cordel, though there are three Schools on their way hither, any one of which they are free to join. Others again traverse all the distance between Coonoor and this place, though there are two Schools on their way where they might conveniently terminate their daily journey. These facts speak for themselves. They proclaim, as no words can, the high idea entertained by the people of the Town and its environs of the efficiency of this School. Nay, its reputation has travelled far beyond these boundaries; for it attracts students from Bojape, Takode, Udipi, Mudbidri, Kallianpore and such outlying stations.

On account of the increasing number of those that seek admission into the School, it will soon be necessary to split the III class into two divisions and to engage a new teacher, which will make a further demand upon the impoverished finances of the School.

To turn now to School-work and its results. The success achieved at the final examination has been quite up to the usual high standard. From the IV class, 32 out of 40 were deemed fit to be sent up to the I Form of St. Aloysius' College, and are now successfully pursuing their studies in that institution. Almost all the students in the Lower classes were promoted. Hence the strength of the IV and III classes remains the same as that of last year.

The action Songs and Drill with which the evening's Entertainment began, must

have, I believe, given genuine pleasure and satisfaction to the parents of the boys that appeared on the stage. And yet, be it observed that the Kindergarten Songs were introduced just last year, and the exercises in Drill the year before that, viz., in 1905. The introduction of these features is a great help to make the humdrum life of a School-boy a little less monotonous and dull than it used to be under the old regime. The boys take such a lively interest in these exercises that they look forward to them with pleasure and go through them with an alacrity that is positively refreshing to behold.

A feature which to the best of my knowledge is a peculiarity of Milagres School alone, is the custom introduced by the present Head master in 1882 and approved of by Very Rev. Fr. Willy, S. J., which fully deserves to have the attention of parents drawn to it. The School in the course of the year, holds periodical examinations, partly to test the knowledge of the pupils, and partly to urge them to greater exertion and industry. The answer papers, after being carefully valued by the Teachers, are sent to the parents that they may have ocular proof of the progress their boys have been making at School and these papers are to be returned, signed by their parents as a guarantee that they have inspected them. I would call the special attention of the parents to these answer papers; for the inspection of these papers cannot but be a powerful stimulus to Teachers, Parents and Boys to work together for the common good.

In connection with this co-operation of parents, the Head Master may be allowed to address a word of gentle remonstrance to the parents of some of the boys of the School. Among the Rules and Regulations of St. Aloysius' College occurs a recommendation of recent date to parents to call on the Principal to inquire what progress their boys are making at College. Now, if the College authorities

deem it proper to make such a recommendation to students of a First Grade College, many words are not needed to show that it is a matter of absolute necessity in the case of younger boys attending a Primary School. Unless their parents communicate with their teachers at School and superintend their studies at home, it is in vain to hope that their children will make any progress, and that they will be promoted to a higher class at the end of the year. Since the Teachers put themselves to so much trouble in valuing the answer papers, and even submitting them to the revision of the parents, it is somewhat disheartening if the parents take no further notice of those papers beyond what is implied in the signature that is affixed to them. And it is hard lines for the Teachers to be blamed for not promoting the boys at the end of the year to the next higher class, if the parents leave the boys all to themselves without doing even the minimum that is expected of them in the way of co-operation, viz., of seeing to it that the boys are at their books for a certain length of time every day.

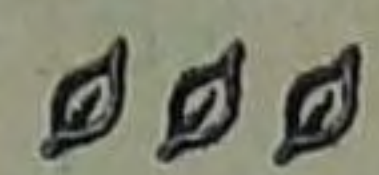
In February and November of last year, the Sub-Assistant Inspectors of the Kasargode and Mangalore Ranges visited the School to suggest improvements and found the School in an efficient condition. Conformably to the instructions left in writing by the Sub-Assistant Inspector of Kasargode Range, we have engaged the services of one more Teacher, Mr. B. Pais, who has passed the Lower Secondary Examination, is a Normal Trained Teacher of the Primary Grade, and is moreover qualified to teach Drill. He has therefore been placed in charge of Optional Subjects *i. e.* Object Lessons and Kindergarten in the Infant and the First class, Geography in the III class and Drill in the whole School. Other suggested improvements in the shape of new furniture and the like, have already been attended to. The report of the Assist-

ant Inspector who held his annual Inspection on 27th November last was favourable, as the following extract will show:—

“The accommodation is very good. In respect of furniture and appliances too, there is nothing to remark. The classes are pretty large, the IV and III standards being each 40 strong. But as the discipline in the School is very good and accommodation fully sufficient, the Teachers who possess long experience can efficiently manage the classes. The staff contains fully qualified Teachers of long experience. Altogether the School is one of the best schools in the Town and turns out very good work. The School brought up all the subjects fairly well. The special feature of this year’s inspection was the introduction of Music in all classes which was brought up well. The work of the Head Master has continued to be as successful as for a long series of years in the past.”

Milagres School, if not perhaps absolutely the oldest, is certainly one of the oldest Educational establishments of this Town, dating back to 1833. For full three quarters of a century then, has this School been training youth, and laying the foundation of that Education which to-day has produced the majority of the most intellectual and the most enlightened among the Catholics of this Town.

B. P. Rosario, S. J.,  
MANAGER.



**St. Ann’s Girls’ High School.**

*Exhibition Day, April 18th, 1907.*

A pretty card from the Lady Superior of St. Ann’s Convent invited the parents of the pupils and friends of the institution to an Exhibition of the handiwork of the children, followed by Specimens of Calisthenics, Elocution and Music.

The following Opening Address gave an

extremely modest estimate of the elaborate programme that was in store for the appreciative audience that filled the School Hall:

“It is only an Exhibition day that gathers us now at this scene of our daily labours. We simply reproduce specimens of the sunnier side of last year’s school work, with the addition of two little Plays in order to give the whole the semblance of an entertainment. You, therefore, see that our aim is to give you an insight into the entertaining side of our Scholastic year. As for the severer part of it, that has been minutely scrutinized by Promotion examinations, Departmental examinations, and Inspections, the results of which are well known to those who have our interests at hearts. We will not trouble you with dry statistics of numbers presented and passed. These statements together with our handiwork is on view in the Entrance Hall. All our concern is that you should spent a happy hour just now. If we succeed in making it so, we should deem ourselves happy, too.”

PROGRAMME

PART I

*Exhibition of Handiwork.*

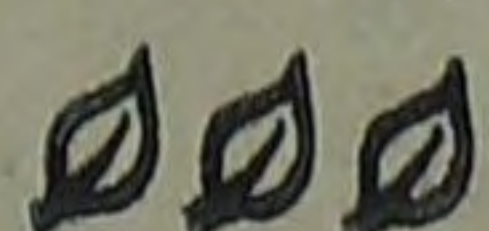
1. WELCOME SONG..... (*Lambillotte*)
2. OPENING ADDRESS.
3. “THREE LITTLE CHICKS”..... *Recitation*
4. CALISTHENICS AND ACTION SONGS.
5. “AT THE PARTY”..... *Recitation*
6. CALISTHENICS AND ACTION SONG.
7. THE SHIP “GREYSWAN.”
8. “CHIMING BELLS,” SONG..... (*C. F. Shattuck*)
9. “THE POOR FISHER FOLK”..... *Recitation*
10. “THE AMATEUR PHOTOGRAPHER.” A PLAY

PART II

1. “THE LADY OF THE LAKE”... *Scenes from Canto V.*
2. SCARF DRILL.
3. “A QUIET CUP OF TEA,” A PLAY.
4. DISTRIBUTION OF PRIZES to the successful candidates at the late Matriculation Examination.
5. “THANK YOU.”

Piano Duets and Solos by the pupils at intervals.

GOD SAVE THE KING.



## PERSONAL AND PARTICULAR

THE appointment of the Rev. Paul Perini, S. J., D. D., Rector and Principal of the College, to be an Ordinary Fellow of the Madras University brought him many a loyal message of congratulation from far and near.

On Saturday, February 23rd, His Lordship the Bishop of Mangalore conferred the order of Subdeaconship on Revv. Faustin Aranha, Gregory D'Souza, Lawrence Fernandes, Reginald Pinto, Stanislaus Bangar (Diocese of Trichinopoly) and Brother Peter, T. O. C. D. The first five were ordained Deacons on March 16th. The following ten ecclesiastical students of the Diocesan Seminary were promoted to the Minor Orders of Porter and Lector: Revv. Antony Coelho, Denis D'Souza, Julian D'Souza, Victor Fernandes, James Sequeira, Cajetan Suarez, and Brs. Athanasius, Elias, Boniface and Emmanuel, T. O. C. D.

The object of the Girls' Technical School which the Catholics of Mangalore have opened in a building close to the Catholic Union Club is to give a sound practical training in Music, Drawing, Domestic Economy, Hygiene, Needlework and Cookery. To these is added a working knowledge of English, Canarese and Arithmetic. A sum of Rs. 3,000 has been subscribed, and the Managing Committee expects shortly as much more from contributions. Mr. J. Kekobad who, during his stay in Mangalore, gave a lift to various works of public utility, has given a donation of Rs. 3,000 to meet the expenses of the school building. It is the intention of the Committee to petition the Educational Department to sanction a grant.

In the *Bombay Gazette*, 28 Feb. 1907, we note with pleasure the name of Mr. John S. Sequeira among the successful candidates in the Honours Examination for Secondary Teacher's Certificate. He passed the Junior Test in 1904, and the Senior Test in the

following year, and is now a fully equipped teacher with the assurance of a successful career in the Educational Department.

In another column will be found an account of Exhibition Day at St. Ann's Convent High School. The results of the yearly examinations point to a condition of high efficiency of staff and management. Out of twelve candidates presented for the Matriculation Examination, the following six were successful: Letitia Coelho, Stella Lobo, Teresa Lobo, Matilda Monteiro, Juliana Pais and Alice Vaz. In the three grades—Upper Secondary, Lower Secondary and Primary—of the Teacher's Preliminary Examination, out of 31 students sent up, all save one secured a pass.

On the feast of the Epiphany, Miss Thayne Ashoda Ammal took the religious habit at St. Ann's Convent. She matriculated from St. Joseph's Convent School, Calicut, and was admitted in 1904 to the Training Department. She was received into the Catholic Church on 22 May 1904, and feeling herself called to a life of perfection asked for admission into the Congregation of Carmelite Tertiaries where she is henceforth known as Sister Mary Agnes. Also the same day, Sister Mary Teresa, sister of Fr. Cajetan Gonsalves, made her Solemn Profession and received the black veil.

Among Mangaloreans who have gone abroad to follow the path of the evangelical counsels are Miss Agnes Tellis who received the religious habit in San Thomé Convent from the Bishop of Mylapore on Feb. 17th. Miss Catherine Mascarenhas has been admitted into St. Anne's Convent, Secunderabad.

Mr. Cyprian Noronha, Asstt. Secretary to the Government of Bombay, P. W. D., (Railway), has been made a Justice of the Peace for the Town and Island of Bombay.

Mr. J. Damascene Gonsalves, one of the

officers of the College Sodality in its early years, is Supervisor, Military Accounts Department, Poona.

Mr. Raymond Rebello, B. A., has been transferred from the Ordinance Factory to the Accountant-General's Office, Bombay.

Mr. George Farias, who recently passed the Final Examination for admission into the Indian Subordinate Medical Department, is now Assistant to the Staff Surgeon, Poona.

Rev. Valerian D'Souza of the Diocesan Seminary and Mr. William Noronha have entered the Papal Seminary at Kandy. Both are destined for the Diocese of Mangalore whither they will return on the completion of their Theological course.

Of the outgoing students of 1906, George Coelho, B. A., has joined the Novitiate of the Society of Jesus at Shembaganur, and Lawrence D'Souza, Severin Silva and Severin Tellis are students at the Diocesan Seminary. K. Venkat Rao, who headed the Pass List of the B. A. Examination in Canarese, has taken up congenial work in the Educational Department. Rosario Alvares and Albert Gonsalves are clerks on His Majesty's Service. Marcel Lobo and Salvador Aranha are teachers in the Jesuit Colleges of Bombay and Mangalore respectively. Abundius Abreo, the best student in his class and the "Best Bat" during the cricket season, is studying Medicine in Bombay, and intends to keep up his brilliant record at the College.

Though like angel's visits few and far between, Sub-Assistant Inspector's visits to schools are often apt to become visitations. But the official apparitions of Mr. Panje Mangesh Rao, B. A., L. T., were an honourable exception. He has, by his suavity of manner, endeared himself to all with whom he has come in contact not only in his official capacity but also as a member of society. It is therefore with extreme regret that we learn of his transfer to the Kasargode Range.

We are glad to see that Fr. Dawson's "A Boy's Book of Hygiene, Courtesy and Deportment" has met with such a cordial reception from the public that a second edition has been called for within a few months of its first appearance. No words of ours are needed in commendation of a booklet so favourably reviewed by the Press and the School world. Every schoolboy must hasten to secure for himself a copy, and must try to regulate his daily life according to the golden rules which it contains. We should not then sigh over graduates that are not gentlemen.

SHAKESPEARE'S TRAGEDY OF KING LEAR. WITH INTRODUCTION AND NOTES BY MARGARET K. BARROW, EDITED BY CECIL M. BARROW, M. A., OXON. *Madras: S. Murthy & Co. 1906.*

A successful attempt to help the students preparing for University Examinations to master the greatest of Shakespeare's Plays. The Introduction contains a Life of Shakespeare as well as extracts chosen from some of the greatest critics of the Poet, specially those which are not easily available to the majority of students. A full analysis of the Plot is a special feature of the Introduction, and greatly adds to its usefulness. The notes are copious and clear, manfully grappling with every difficulty of this decidedly difficult Play. The printing, paper and binding reflect great credit on the Publishers who are pushing their way to fame by the recognition on the part of the public of their undoubted excellence.

The eighteenth annual Report of the Directors of the Mangalore Roman Catholic Provident Fund, which its genial Secretary sends us, is sure to be instructive to the thinking reader. We learn that it opened with a balance of Rs. 1,04,512-1-6 and closed with Rs. 1,19,943-15-5, *i. e.*, a nett increase of Rs. 15,431-13-11 to the Fund during the

year under report. The new investments effected during the year were Rs. 40,000 in  $3\frac{1}{2}$  per cent. Government Loan Paper, and Rs. 10,250 in landed securities. These new investments, together with those effected in previous years, less the recoveries made during the year from mortgage debtors, bring up the total *invested funds* of the Association to the substantial figure of Rs. 1,10,063. The number of members on the rolls of the Fund at the close of 1905, was 1960, as against 1968 at the end of 1906, viz., 572 I Class, 800 II Class, and 596 III class—or a nett increase of 8 members, notwithstanding 29 deaths and 24 dismissals of the year. The number of casualties was 29 viz., 15 of the I class, 10 of the II class and 4 of the III class.

Mr. Paul Castelino, Tahsildar of the Mangalore Taluk in the South Canara District, died on March 3rd. He had been in declining health for some months past, and had to undergo an operation for an abscess of the liver. Born fifty-six years ago, he was educated in the local Government College, and joined the public service in the early seventies. The record of his official life was a bright one and he was revered by all as a pattern of integrity; to friends and to kith and kin his high-principled Christian life was an inspiration and the source of much edification. He leaves behind him four sons and three daughters and a large circle of relations to bewail his loss. R. I. P.

The death of Mr. Joseph Saldanha, retired Sheristedar of the District Court, which occurred on March 27, deprives the Catholic community of another of its notable members. Of late owing to ill-health and advanced age he has been little in the public eye; but in his younger years he took a distinguished part in

various measures which have made for the advancement of Catholic education in Canara, and in bringing about the transfer of the Mangalore Mission to the care of the Society of Jesus. He was always remarkable for his faithful and prompt attendance at the Church services, and for several years was a daily communicant. R. I. P.

The death of Mr. Joachim Alva, whose name appears on the marble slab commemorative of the Founders of the College, occurred at Udipi on February 15th. He was widely known for his benefactions and for the substantial support he gave to the churches at Sirwa and Udipi. He was a member of the Taluk Board, Kundapur, and of the District Board for over twenty years. His mortal remains were interred in the parochial Church of Udipi whose interests he had done much to promote. R. I. P.

The Editor acknowledges with thanks the receipt of the following exchanges:—*The Georgetown College Journal, The Notre Dame Scholastic, Stonyhurst Magazine, The Dial, Boston Pilot, Fordham Monthly, Fleur-de-Lis, The Xavier, Catholic Opinion, O Oriente Português, La Revista Catolica, St. Ignatius Collegian, The Redwood, Boston Stylus, The Holy Cross Purple, St. Aidan's College Magazine, The Ratcliffian, The Edmundian, The Lauriston Magazine, Madonna, Our Alma Mater, Spring Hill Review, The Redwood, Mungret Annual, North Point Annual, Malabar Quarterly Review, Harvest Field, Cochin Argus, Malabar Herald, Doveton College Magazine, D. A. V. College Union Magazine, The Xaverian (Calcutta), Bombay E. Indian, O Anglo-Lusitano, O Vinte e Tres de Novembro, Bassein News.*

## THINGS GRAVE AND GAY

FATHER Vaughan has also tried his hand at defining what real success in life means. "I should call that man a success," he says, "who is bravely trying to realise himself, making the best of his talents and of his opportunities for God and his fellows; who is striving, in other words, to build up a character that shall be not altogether unworthy of the ideal of manliness that he has set before himself.

To my thinking, it is character that chiefly matters. It is character that spells success.

You ask by what processes is a man's character formed. I answer that by reminding you that acts beget habits, while habits beget conduct. It is conduct which in the last instance produces character. Character may differ from character as star from star, but every real character is a star in the social firmament. There are three stages in the evolution of character—know thyself, fight thyself, conquer thyself. Get the ropes cut, I say, and be free; live in the open, so to speak, refusing to be the slave of anyone or anything. Make up your mind, I add, to this—that you must leave the world better, distinctly better, for having been in it.

Success may be reached through what, by those whose vision is limited to this shifting scene, may be regarded as failure. No man is sent into this world to be a lasting failure; every man who is doing his best according to the light that is in him, and the opportunities offered him, is a success."

♦♦♦

M. Revon, a Frenchman who was for seven years a Professor in the University at Tokio, says that the most characteristic feature of the Japanese student is that he studies. So keen is he about his work that he will read by the light of a cage full of glow-worms if he can get no better source of illumination.

He hangs on his master's lips, taking notes with feverish eagerness, and asking innumerable questions after the lecture. So far from having to be urged to work, he rather needs, as Johnson might have said, to be "sufflaminated." One of Revon's pupils went mad, and several died as the result of excessive study. Abundant provision is made by the University authorities for gymnastics and other physical exercises; nevertheless, overwork is making the Japanese students a race of bespectacled prematurely aged men, foredoomed to consumption. Overpressure begins early and lasts throughout the whole period of studentship. Before entering the University a young man has to go through the secondary and afterwards the higher schools, where, in the space of three or four years, he learns three or four European languages, besides the general principles of the science to which he may wish later to devote himself. Owing to the length of the curriculum, Japanese are for the most part older than European students; many of them, indeed, are married and fathers of families. Academic discipline is easily maintained, as the students have the greatest veneration for their teachers, who on their part are always courteous and accessible. Exchanges of hospitalities between masters and pupils are frequent, and social intercourse is constant and intimate. The Japanese student has from childhood been familiar with the ancient maxim: "Thy father and mother are as the sky and earth; thy lord as the moon; thy teacher as the sun." These sentiments have been crystallized into a proverb of three words—Oudji Yori Sodatchi, which means education is more than birth.

♦♦♦

The *Irish Messenger* gives a recipe for "How to Spoil Children." "Laugh at their faults; encourage white lies; give them their

own way; tell them petty untruths; give them what they cry for; shout at the top of your voice to them; never encourage their efforts to do better.

Fly into a passion with them several times a day; punish them if they break some trifle by accident; don't enter into their games; when they ask for information tell them to be quiet; let them think the streets are the best place to play; never take any notice of their childish sorrows.

Don't have any toys or playthings tossed around the house; don't bother yourself inviting to your house the children of the house they go to; don't trouble inviting their companions to your house.

Always take part against their teachers; try to forget as much as possible that you were once young yourself.

Get servants to teach them their prayers, and don't trouble how they say them; send them to the Sacraments and don't go with them. That's how!"

♦♦♦

A country minister took permanent leave of his congregation in the following manner: "Brothers and sisters, I have come to say good-bye. I don't think God loves this Church, because none of you ever die; I don't think you love each other because I never marry any of you; I don't think you love me, because you don't pay my salary; your donations are mouldy vegetables and rotten apples, and by their fruits ye shall know them. Brothers, I am going to a better place; I have been called to be chaplain of a penitentiary; where I go ye cannot come, but I go to prepare a place for you. And may the Lord have mercy upon your souls. Good-bye."

♦♦♦

"I think," says Mr. John D. Rockefeller, "that over two-thirds of the young men of today would make a success in life if they would make up their minds to do so. When I say

'Success in life,' I mean from a business point of view. There probably is not a business concern in existence that does not desire a good, reliable, honest man. There always is room for a good man. "There are lots of young fellows who will say to themselves, 'I am a good man, but I can't make a success.' It makes no difference what sphere of life a man may be placed in, he has opportunities to make himself valuable to his employers. The more valuable he makes himself the greater are his prospects.

"If you will make out a list of the successful men of the present age—men who have made their mark in the world—you will find that the majority of them are men who began at the bottom of the ladder and worked up. Look at the list of men who have become wealthy in the steel industry. I think you will find they started out with nothing but a common school education and a vast amount of grit and determination.

"It is a case of work. The boy that's afraid of work develops into the man that will always get a small salary, and then he probably gets more than he is worth.

"My advice to young men is always to do more than is expected of them. Even if the business you are in is not to your liking, study it and know all about it. The extra knowledge won't hurt, and it may stand in good stead.

"I remember an instance of a lad who had been employed by the proprietor of a large iron foundry. His position was a very small one. In his spare time he read and studied the iron business. One day a question came up which some of the heads could not answer, but the boy could. That impressed the proprietor, and he kept an eye on that boy. He saw there was something in him and pushed him along. There came an opening for a bright young man as manager for a new branch office.

"There were plenty of young fellows with influence at their back, but the influence did not give them knowledge. The boy was chosen, and to-day he owns an interest in that business.

"If that lad had been the same as the other office boys—if his mind had been given to base-ball and horse-racing, he would have been drawing a small salary to-day. Good hard work leads to success.

"The young man who obeys instructions is the one who gets on in the world. You know the story of the cobbler that stuck to his last. When you have anything to accomplish, set out to do that thing and don't let anything else interfere.

"The young man who sticks to what he wants is the young man who gets it."

o o o

Cato learned Greek at eighty; Sophocles  
Wrote his grand "Oedipus," and Simonides  
Bore off the prize of verse from his compeers  
When each had numbered more than four-  
score years.

And Theophratus, at fourscore and ten,  
Had but begun his "Characters of Men."  
Chaucer at Woodstock with his nightingales  
At sixty wrote the "Canterbury Tales";  
Goethe, at Weimar, toiling to the last,  
Completed "Faust" when eighty years had  
past.

Something remains for us to do or dare;  
Even the oldest tree some fruit may bear.  
For age is opportunity no less  
Than youth itself, though in another dress.

—Longfellow.

o o o

"The work of the teacher is not yet properly recognized by the public. It is a great strain, and, in addition to that, it is a personal strain. In teaching a large class the master has to be at his best all the time, and this is true of hardly any other profession except surgery. For this work it is now

generally recognized that training is necessary. In fact, there is a more and more growing demand upon the teacher, and accordingly it is necessary for the welfare of the country that it should recognize his work, and raise the standard of the profession in every possible way, so as to attract the best men and women of the country to enter it. At present there is a great lack of candidates; and I am not surprised, because the remuneration is sometimes very moderate. I advocate liberality in this matter, not from personal reasons, but I regard the money spent in education as the best investment for the country."—Sir Oliver Lodge, at Walsall Grammar School.

o o o

The history of the lives of thirty-seven centenarians was very carefully gone into by Professor Humphrey, and he finds that their habits in eating and drinking tended to great moderation in both. Of animal food the majority took but very little. Fifteen were either all their lives, or in their old age or in their youth, total abstainers; twenty took but little, two very little, ten a moderate amount of alcohol, and some who had taken a little alcohol formerly were taking none in their old age. Nearly all published records of centenarians show that they were abstemious in their habits, and took little animal food and little or no alcohol.

—John E. Dowling, M. D.

o o o

In a striking discourse, the Rev. Dr. Newell Dwight Hillis says: "Sin journeys towards publicity. No youth, lives to himself. Thinking no one will find it out, the boy indulges his appetite, but soon drunkenness writes the story on the flabby cheek and the swollen lip. The sybarite loves good things, is seemly in his gluttony, but the face soon publishes over-indulgence. Even thoughts cannot be hidden. Jealousy can twist the lips, cynicism curls the mouth, hatred distorts

the smile, covetousness hardens the countenance, while prayer can whiten the brow. Temperance sets the seal of beauty on the features, and by a thousand delicate signs and voices the whole man publishes the secrets of the soul. We do not have to look to be told as we look at the portrait of Fra Angelico that he painted his masterpiece upon his knees, for his face is white and glistening like one of the angels of God. Contrariwise, looking upon the face of this tramp, street outcast, who reels from one public house to another, we see that his evil thoughts have been done up in flesh and tissue until the face is seamed with sensuality, scarred with passion, brutalised with appetite, until only here and there is any semblance left of one who in childhood began with a pure heart and a face only less beautiful than the angels of God.

Nothing deters men from transgression like the thought of the revealing day, when every secret sin shall be known. It is this that explains the good sense shown by a wife who had suffered all things at the hands of a drunken husband. Once he was sober, no one could convince the husband that he was a beast, that his face was stamped with idiocy, that his smiles had given place to leers. So the wife took lessons in photography and photographed him, taking one snapshot after another during the hours of idiotic drunkenness. Grown sober, in one of his better hours, the man received twenty photographs of himself taken in hours of debauchery. Then fear came upon the man. Horror overwhelmed him. In utter disgust he revolted from himself. The sunshine had drawn his portrait in hideous lines. The public portrayal of himself, as he was, shocked the man into

sobriety. But the whole world is God's photograph gallery. Memory is one series of photographs of an evil man's sins. Each incident is told in chapters. The life makes up the Book of God. This is what the wise man meant when he said, 'God's books shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.' And the imagination is a picture gallery. One's dreams are artists. Slowly the scenes grow. The faces may be the faces of angels, and they may be the faces of demons. Beware then, oh, youth, of the very thought of evil! Lead a sweet, wholesome, clean, manly life."

☺☺☺

#### Making a Man.

Hurry the baby as fast as you can.  
 Hurry him, worry him, make him a man.  
 Off with his baby clothes, get him in pants,  
 Feed him on brain-foods and make him  
 advance.  
 Hustle him, soon as he's able to walk,  
 Into a grammar-school; cram him with talk.  
 Fill his poor head full of figures and facts.  
 Keep on a-jamming them in till it cracks.  
 Once boys grew up at a rational rate,  
 Now we develop a man while you wait.  
 Rush him through college, compel him to  
 grab  
 Of every known subject a dip and a dab.  
 Get him in business and after the cash,  
 All by the time he can grow a moustache.  
 Let him forget he was ever a boy,  
 Make gold his god and its jingle his joy.  
 Keep him a-hustling and clear out of breath,  
 Until he wins—nervous prostration and death.

—NIXON WATERMAN, in *Madonna*.

☺☺☺



## OBITUARY

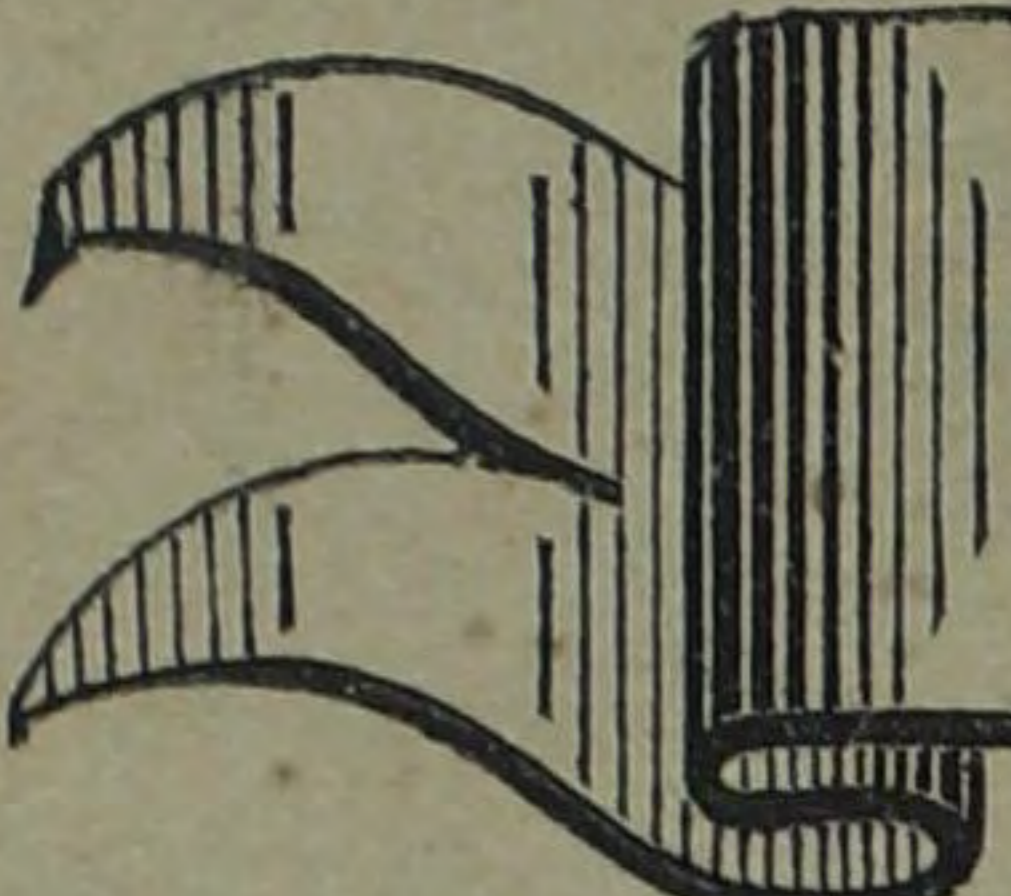
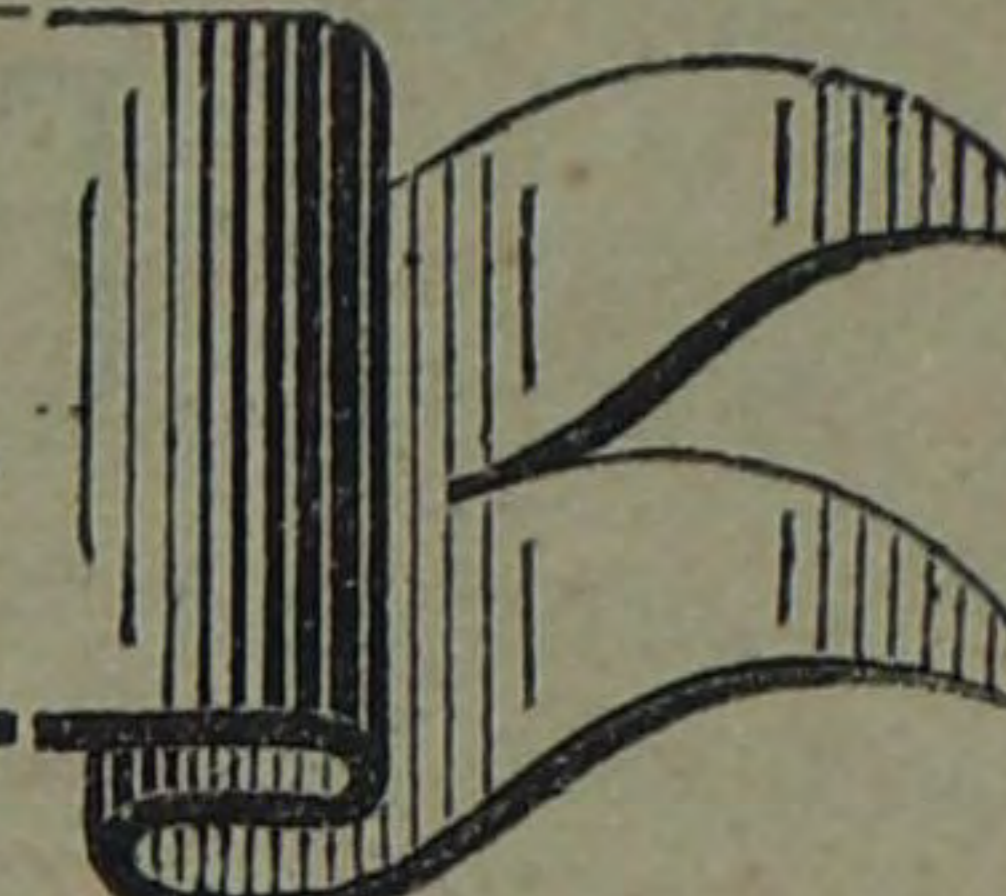
Assistant Surgeon JAMES LEMERLE whose death on January 21st, at the early age of thirty years, caused wide-spread regret among his many relatives and friends, was the son of Mr. F. F. Lemerle, late District Registrar of South Canara. The deceased was a student first of St. Joseph's College, Bangalore, and then of St. Aloysius' College. After completing his studies in the Medical College in Madras, he was appointed at the age of twenty-two years to be Military Assistant Surgeon, Belgaum. In 1905 he was ordered to China and attached to the British Legation Guard, Peking. Born of eminently Catholic parents, James was throughout his life distinguished for his piety, and particularly for his devotion to the Sacred Heart of Jesus. In his professional practice, his kindly and sympathetic ways drew all to him.

JOHN BASIL SALDANHA died on March 11th, after a couple of months' illness. He was born on June 3, 1868, and educated first in the Milagres Parochial School, and then in St. Aloysius' College whence he passed the Matriculation Examination in 1887.

MR. BALTHASAR S. SALDANHA passed away peacefully on April 28, after

a lingering illness during which he had twice undergone a serious surgical operation. In his untimely death the Catholics of Mangalore sustain the loss of a most amiable character, and one whom they loved and revered as their leading townsman. With thorough business ways he combined a sweetness of manner that sat well on one who was the head of the great establishment of Messrs. A. J. Saldanha and Sons, which, after the death of his brother John, he was called upon to conduct. But the wealth that came to him by industry and capability he dispensed with a liberal hand, and there are few Catholic institutions in the town which are not deeply indebted to him. His piety and his love of Holy Church found expression in his contributions to the House of God in town and village, while to the poor and the destitute he was an earthly providence. He was a gentle and gracious figure in society, and exercised in his house an influence which endeared him to all that knew him. He leaves the College and the cause of higher education under a heavy debt to him. On behalf of the College, we take this opportunity of extending to his afflicted family, brothers and sisters our sincere sympathy.

R. I. P.


 St. Aloysius' College, Mangalore,
 

 CONDUCTED BY THE JESUIT FATHERS.
 

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Saint Aloysius' College was founded in 1880, shortly after the Mission was entrusted to the Fathers of the Society of Jesus. It consists of a Middle and High School and a College Department, and was affiliated to the Madras University in 1882 as a Second-grade College. In 1887 it took rank as the only first-grade College in the District. In 1885 the present building was occupied, the site for which had been given by the late Lawrence Lobo Prabhu. It is elegantly situated on the acropolis of Mangalore, Edyah Hill, "the Hill of Worship," so called from the Mahomedan *namazzah* built hard by over a century ago by Tippu Sultan with stones of the old Milagres Church.

Since 1881, 464 students have matriculated from the College; since 1883, 193 have passed their First Arts Examination; and since 1889, 139 have passed their B. A. Degree Examination in the English Language Branch; 160 in the Second Language, and 114 in the Science (History) Division. The number of pupils on the rolls on the 31st March 1907, was 613, of whom 503 were Christians, 51 Brahmans, 50 Non-Brahman Caste-Hindus, 7 Mahomedans and 2 Parsees.

To meet its current expenses the College has to depend mainly on school

fees, Government aid, and private charity. As the annual income is continually falling short of the expenditure, a practical way to help on the work the College is doing would be for benefactors to found scholarships for poor but worthy students. Rs. 1,000 (\$300 or £60) would found one in perpetuity in the Lower Secondary and High School Departments, but double that amount would be necessary to found one in the College Department. Owing to the steady yearly increase in the number of students the College underwent the expense in 1899-1900 of erecting a large two storeyed building that added four classrooms to the former accommodation, and included also a much desired gymnasium. The estimated cost was over Rs. 11,000, of which Government kindly sanctioned a grant of one-third. There are other improvements which the College authorities are desirous of making, but which must stand over till benefactors come to their aid.

Donations may be handed into Jesuit Provincials or Superiors in any part of the world, or be sent by a draft on the Bank of Madras, or any other Bank, payable to

*The Rev. P. Perini, S. J.,*  
 RECTOR OF ST. ALOYSIUS' COLLEGE,  
 Mangalore, India.

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 PATRONIZE OUR ADVERTISERS AND PLEASE MENTION THE MANGALORE MAGAZINE.

# Father Muller's Soleri-Bellotti's Specifics

## Specific No. 7.

FOR ACUTE AND CHRONIC, INFLAMMATORY AND NERVOUS DISEASES OF THE EAR.

Erysipelas of the external ear; inflammation and neuralgia of the ear; deficient or too abundant secretion of wax; purulent flow of matter from the ear, whether of scrofulous or syphilitic origin; ulcers in the ear; polypi in the ear passages; herpes in the ear (alt. with No. 19); inflammation and caries of the bones of the ear; inflammation of the membrane of the tympanum; inflammation and obstruction of the Eustachian tube; deafness, difficulty of hearing, either nervous, congestive, catarrhal or rheumatic; rumbling noises in the ear; hallucinations, such as the hearing of voices, singing etc.

Very frequently the diseases of the ears depend on the nervous disorders of the brain, and in this case No. 7 must be alternated with No. 3. At other times they depend on the throat and then No. 7 ought to be alternated with No. 10.

Injections with chemical substances should be most strictly interdicted as they do no good and much harm. The only injections allowed are injections with tepid milk or olive oil in neuralgic pains in the ears, and with tepid water in case of deafness on account of hard and accumulated wax.

Mullein Oil may be used externally along with No. 7 internally. Dose: 3 drops put into each ear at bed time and kept in with a little cotton.

## Specific No. 8.

FOR THE DISEASES OF THE NOSE AND THE MOUTH.

**Nose:** Erysipelas; coryza; sneezing and running at the nose; inflammation and ulceration of the mucous membrane and of the bones of the nose, whether of scrofulous or syphilitic origin; crusts in the nose; discharge of purulent matter from the nose; ozoena or bad smell from the nose; polypi and fistula in the nose; lupus or cancer of the nose; epistaxis or bleeding from the nose (alt. with No. 26); neuralgic pains; loss or perversion of the sense of smell.

**Mouth:** Inflammation and ulceration of the mucous membrane of the mouth; aphthæ; inflammation of the salivary glands; mumps; increased secretion of saliva; inflammation and paralysis (alt. with No. 9) of the tongue; cracks on the tongue; toothache; caries in the teeth; swelling, bleeding, abscess or fistula in the gums; inflammation, caries, necrosis of the palate and the jaw bones; scorbut; inflammation and ulceration of the lips; bad smell from the mouth (if due to affection of the stomach, No. 14 should be used); loss or perversion of the sense of taste; neuralgia of the mouth and the tongue (alt. with No. 9).

Specific No. 8 may be used for gargles for the mouth and for aspirations in the nose.

## Specific No. 9.

AGAINST THE AFFECTIONS OF THE TRIGEMINUS AND THE FACIAL NERVES.

Against tic-douloureux or neuralgia of the face, alternating it with No. 23 when it manifests itself in irregular attacks, whether it be on one side or on both sides, or limited to one point of the face or head. Nervous affections of the eyes on account of the lesion of the ophthalmic branch of the trigeminus nerve; against spasms of the muscles of the face, tonic and clonic, lock-jaw, sardonic laughter; hemiplegia, paralysis of the facial nerves of motion and feeling; neuralgia of the trigeminus and facial nerves; against the disorders produced by the lesion of the facial nerves, such as perversion of taste etc.

It should likewise be used in convulsions, contractions and cramps, in any part of the body; in chorea, epilepsy, hysteria (alt. with No. 17) tetanus, paralysis and somnambulism.

*Note:* In severe diseases of the facial nerves, such as lock-jaw, spasms and contractions, it is prudent to give the general specific No. 1 for some time in order to calm down the great agitation. Afterwards No. 9 should be given every 5 or 10 minutes according to the violence of the attack, 2 globules dry or dissolved in a little water. The dose should be diminished as soon as amelioration sets in, but should be continued afterwards for a long time, giving from 6 to 8 globules a day, to eradicate the disease.

Sometimes no results are obtained because the disease is due to some herpetic or syphilitic principle. In this case No. 9 should be alternated with No. 19 or 18. At other times the attack is but a simulated form of intermittent fever, and then No. 9 should be alternated with No. 23.

When the pain is only in one point, a small dose, 4 or 5 globules a day, suffices, but it must be continued for a long time.

Neuralgia of the eyes and weakness of sight very often depend on the affection of the nerve trigeminus and in this case No. 6 should be alternated with No. 9.

Spasms and contractions of the face may also be due to the affections of the nerves of the head, in which case No. 9 should be alternated with No. 3.

Finally, as the affections of the nerve trigeminus very often bring along with it disorders of the organ of hearing, such as noises, singing, ringing of bells, sound of a waterfall etc., as well as diminution in the sense of taste, No. 9 should be alternated with No. 7 in the former case and with No. 8 in the latter case.

Specific No. 9 may be used instead of No. 3, 4 and 6 in nervous diseases of the head, eyes or spine, when those numbers are not at hand.

PATRONIZE OUR ADVERTISERS AND PLEASE MENTION THE MANGALORE MAGAZINE.

**Specific No. 10.**

FOR THE DISEASES OF THE THROAT.

Angina or inflammation of the mucous membrane of the throat, due to any cause whatever; hoarseness or loss of voice due to affections of the throat; influenza; inflammation of the uvula, the pharynx and the tonsils; fall or elongation of the uvula; hypertrophy of the tonsils; abscesses and ulcers in the throat; spasms and neuralgias of the throat.

This specific may be used in gargles for the affections of the throat.

**Specific No. 11.**

FOR THE DISEASES OF THE LARYNX.

Inflammation of the larynx, common, herpetic or syphilitic; hoarseness or loss of voice; asthma; ulceration of the larynx; diphtheria of the larynx; croup, true and false; polypi of the larynx; spasms and paralysis of the larynx.

It may also be used with advantage in whooping cough, cough of any kind, either alone or in alternation with No. 12.

**Specific No. 12.**

FOR THE DISEASES OF THE TRACHEA, THE BRONCHI, THE LUNGS AND THEIR ENVELOPING MEMBRANES, THE PLEURAE.

Irritation of the mucous membrane of the trachea and the bronchi; inflammation of the trachea and the bronchi; bronchial catarrh; pneumonia or inflammation of the lungs; pleurisy or inflammation of the pleura; pleurodynia or stitches in the sides; pulmonary congestion and apoplexy; cough of any kind, inflammatory, spasmodic and whooping; asthma; difficult breathing and suffocation (alt. with No. 23 if nervous); wheezing or rattling in the windpipe; emphysema or swelling produced by the introduction of air or gas into the pulmonary tissues; cramps in the chest (alt. with No. 20); dropsy of the chest (alt. with No. 20); phthisis or pulmonary consumption; hæmoptysis (alt. with No. 26).

*N. B.* Here in the hospital we treat all complaints named under Specific No. 10, 11, 12 as follows. No. 1 at bed time and rising; No. 14 half an hour before or after each meal; a pill of No. 12 at about 9 and 11 A. M.; a tablet of No. 12 at about 3 and 6 P. M. In very severe cases we add linseed poultices two or three times a day, or make use of hot fomentations.

**Specific No. 13.**

FOR THE DISEASES OF THE HEART AND ITS ENVELOPING MEMBRANES, AND THE BLOOD VESSELS.

Inflammation of the heart, of its covering membrane, the pericardium, and of its interior lining membrane, the endocardium; dropsy of the pericardium (alt. with No. 20); congestion and apoplexy of the heart; palpitations of the heart; neuralgic and nervous affections of the heart (alt. with No. 23 if intermittent); fainting; inflammation and other affections of the aorta, the arteries and the capillaries; inflammation of the veins and all varicose affections; acute inflammatory fever.

In case the symptoms are alarming, especially in inflammatory diseases, Specific No. 1 should be given in large and frequent doses (better dissolved in water) and when the violent symptoms have subsided, No. 13 should be given in alternation with No. 1, more or less frequently according to the violence of the symptoms.

**Specific No. 14.**

FOR THE DISEASES OF THE STOMACH AND THE OTHER DIGESTIVE ORGANS.

Inflammation and spasms of the oesophagus; inflammation, spasms and cramps of the stomach; hiccough; inflammation of the diaphragm; convulsive laughter on account of the spasms of the diaphragm; dyspepsia; indigestion; want of appetite; enormous appetite; heart-burn; acidity; great thirst; nausea; vomiting of any kind, vomiting of blood (alt. with No. 26), vomiting of stercoraceous matter, vomiting in cholera and sea-sickness (alt. with No. 15); scirrhus and cancer at the pylorus and in the stomach; inflammation, hardness, engorgement and neuralgia of the liver; jaundice; biliary calculi; inflammation and engorgement of the spleen; engorgement of the hypochondria on account of intermittent fevers; hypochondriasis or melancholy; pancreatitis; monomania; inflammation of the bowels, constipation (Constipation Cure preferable); diarrhoea (No. 15 preferable); dysentery (alt. with No. 26 if bloody, with No. 15 if slimy); peritonitis; ascitis; tympanitis; enteralgia; colics of any kind; spasms and tenesmus of the rectum; gastric, bilious, putrid intestinal fevers; typhus or typhoid fever; in any kind of fever; hernia; cancer of the intestines; worms of all kinds; fall of the anus; itching and crevasses in the anus; hæmorrhoids. It should be used alternately with No. 1 in all affections due to the abuse of spirituous liquors.

**Specific No. 15.**

FOR THE DISEASES OF THE BOWELS.

This remedy is chiefly for Asiatic Cholera. Treatment of Cholera according to the new system:

In case of icy coldness of the whole body, 5 drops of Spirits of Camphor should be given on a little sugar, every 5 minutes for half an hour. This generally restores the circulation of the blood and brings on perspiration, which is a good sign. Spirits of Camphor should be administered even later on, in case the perspiration ceases and the skin becomes dry and cold.

As soon as diarrhoea sets in No. 15 is needed. 10 globules should be dissolved in 2 ounces of water and a teaspoonful should be given every 5 minutes. The doses should be given less frequently as soon as amelioration sets in, say every half hour or hour, but No. 15 should be continued for some time even after complete recovery.

In case of vomiting and diarrhoea, No. 15 and 14 should be given, a dose of each alternately every 5 minutes.

If after the bad symptoms have disappeared, there is, as is often the case, retention of urine, give a few doses of No. 16, and in case of headache, of No. 2. In case of cramps and spasms, alternate No. 4 and 15, or 9 and 15.



# THE MANGALORE MAGAZINE

## PRESS NOTICES

"*The Mangalore Magazine* is full of excellent matter excellently set forth."—*The Irish Monthly*.

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"*The Magazine* is well written, and the printing and binding are in excellent taste."—*N. D. Scholastic*. (U. S. A.).

∅∅

"*The Mangalore Magazine* is well edited and well got up."—*The Madras Standard*.

∅∅

*The Mangalore Magazine* is a readable and business-like review of Mangalore concerns generally."—*The Madras Times*.

∅∅

"*The Magazine* is well got up, and affords very interesting reading."—*The Evening Mail* (Bangalore).

∅∅

"Handsomely printed and got up and packed full of interesting and instructive material, it reaches the very highest standard of publications of this class; certainly, in India, we know of none approaching it."—*The Indian Journal of Education*.

∅∅

We welcome with pleasure the Easter number of the new *Mangalore Magazine*, the organ of the well-known College of St. Aloysius which has done so much for education and missionary work on the West Coast. The Magazine is full of interesting and well-written matter, and bears ample witness to the admirable *esprit de corps* which is one of the pleasantest features of this excellent institution. The lives and doings of old Aloysians are carefully traced, in a way which shows that the College keeps a friendly eye on its pupils after they leave its shelter. There is a good deal of poetry scattered about its pages, and several articles that will repay perusal. To judge from the record of College doings, the Fathers and Students of St. Aloysius have no lack of engagements religious and secular, and we are pleased to note the earnestness and vigour of their corporate life.—*The Indian Journal of Education*.

We have often wondered like the premature sailor lad, what a strange and mystic land far off India must be. We fain would have pictured in gentle dreams the wide-spreading palm with birds of gaudy plumage and varied hues; wild, savage beasts, under the rays of a torrid sun, and people semi-garbed. But we have been converted, for our thoughts were indeed a dream. We hail with delight the *Mangalore Magazine* from Mangalore, India; for in the pages of rarest English we read and read of all that is interesting in this far-away land.—*The Dial*, Kansas, U. S. A.

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We have received the second number of the *Mangalore Magazine*, which, besides being a record of St. Aloysius' College, is a readable and business-like review of Mangalore concerns generally. The serial account of "Mangalore," with "the Harbour" for the first instalment, promises to be a valuable contribution to Mangalore literature. The magazine is far and away above the merits of the average school magazine.—*Madras Times*.

∅∅

We must welcome *The Mangalore Magazine*, one of the youngest of the innumerable College Magazines that have sprung up in all English-speaking countries, and perhaps in France, Germany, and other countries of Europe. *The Mangalore Magazine*, however, besides being the organ of St. Aloysius' College, takes an interest in all that concerns Mangaloreans. Mr. E. B. Palmer's history of Mangalore Harbour, for instance, is one that would be welcomed in a secular local journal. There is a very agreeable variety of prose and verse.—*The Irish Monthly*, Dublin.

∅∅

The articles are excellent, so excellent in fact as to smack strongly of an experienced intellect. The poetry is of good quality, but in a land so rich in legendary lore, one should expect some interesting tale, weird and fantastic as you please, which would charm at least the magazine's foreign readers. THE XAVIER wishes her distant friend in Mangalore every success.—*The Xavier*, New York.

We have received a copy of the *Mangalore Magazine*, edited for the benefit of the College in particular and Catholic students in general. The Magazine is well got up, and affords very interesting reading. Although the contents of the journal mainly refer to St. Aloysius' College, its students and Mangalore, still there are matters in it to interest the general reader. We find that the important contributions are by old students of St. Aloysius' College. They are written in a style which speaks well for the instruction imparted in the Jesuit College at Mangalore, and reflect very great credit on the managers and teachers of that excellent Institution. There are even poetical contributions from old students which are certainly of a very creditable order. In conclusion we have no hesitation in saying that the Magazine ought to be in the hands of every student, Catholic or Protestant or Hindu. We congratulate the Editor and wish him every success, and prosperity to the "Mangalore Magazine."—*The Evening Post, Bangalore.*

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If the merit of a college paper is any indication of the prosperity and worth of the institution from which it emanates, Saint Aloysius' College must be flourishing indeed. We confess that after we had finished reading the journal through we were still interested enough to spend some time on the advertisements, because of their strangeness to American eyes. The *Magazine* is well written, and the printing and binding are in excellent taste. To the average American, India is a remote land where tigers and cholera and the "bandar-log" thrive, and where English is spoken only by Mr. Kipling and the army. Colleges and college papers are not to be thought of. A glance at the journal before us will teach this average American that he has much to learn about India. The magazine contains some creditable verse, an interesting Bombay letter, an article on Indian languages, and well written editorials and local news. We extend a hearty welcome to our new exchange.—*Notre Dame Scholastic.*

THE MANGALORE MAGAZINE.—We have had a genuine treat from distant India in the shape of the excellent *Mangalore Magazine*. It is so elevated in tone, so mature and complete in matter, so finished in style, that we need the word of the Editor in order to recognize it as a college journal. Yet such it is—the organ and record of St. Aloysius' (Jesuit) College. It is a new and pleasant testimony to the advance of Catholicity in the land of the Hindoo. This splendid missionary field is producing daily new flowers of promise, and amongst them we are happy to see the *Mangalore Magazine*. The original poetry of the *Magazine* is decidedly above the ordinary college average. The *Editor's Chair* and the *College Chronicle* give us a delightful inner view of Indian college life.—*Catholic Opinion, Jamaica.*

♦♦

This Magazine is issued quarterly. The subscription for a year is one rupee for India, one shilling and six pence British, thirty-five cents American, and two francs French or Italian. For the convenience of subscribers postage stamps will be received from any country.

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THE EDITOR OF THE MANGALORE MAGAZINE,  
ST. ALOYSIUS' COLLEGE,  
Mangalore,  
SOUTH CANARA, INDIA.