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THE REV. F. CORTI, S. J.

Who has been awarded the Kaiser-i-Hind Medal.

THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College.

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THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

MANGALORE, 1919

Carmen Aloisianum

EJA concinite in modum,
Argutos alii sonos,
Effundant alii graves,
Læto carmine, tinnula
Cuncti voce canamus :

Surgit qua roseus dies,
Undis occiduus rubris
Et qua mergitur æquoris,
Nomen personet inclitum
Mater alma tuorum !

En umbrosum ubi fronduit
Tigre noctivaga nemus
Crebris anguibus horridum,
Moles cernitur eminus
Audax sæcla lacessens.
Surgit qua roseus etc.

Virtuti placidum colunt
Junctæ fœdere candido
Artes ingenuæ locum :
Felices nimium ! bonum
Hîc formamur ad omne.
Surgit qua roseus etc.

Nostro insignia cœtui
Dulcis pax, pietas, fides,
Virtutisque animus tenax,
Seu sors blanda renideat,
Seu nos invida vexet.
Surgit qua roseus etc.

Primas ferre cupidine
In certamine publico
Fervent pectora perpetim :
Stat ludo tamen æmulis
Nullis esse secundos.
Surgit qua roseus etc.

Quos Mater juvenes fovet
Alma fovit et antea
Quotquot tempus in ultimum
Vinclis uniet aureis
Veri nexus amoris.
Surgit qua roseus etc.

L. Z., S. J.

ØØØ

The Ethnology of Kanara Catholics

BY J. A. SALDANHA, B. A., LL. B.

THE Catholics of Kanara are an offshoot of the community that came into existence during the Portuguese Empire in India and its sway over the Kanara Coast. It is unnecessary to give here a detailed account of the events that led to the Portuguese connection with Kanara. Suffice it to mention that soon after the capture of Goa in 1510, the Portuguese established, in pursuance of their treaties with the chiefs of Sonda, the kings of Vijiyanagar and other local chiefs, factories at Honore, Barcelore and Mangalore. Goa sent forth missionaries, who carried on the work of evangelization not only within the factory towns, but far into the interior. There were soon created Christian settlements in these towns and in several places in the interior of the districts. Large numbers of Christians also left Goa during the troublesome days of Mahratta inroads in Goa and the decline of its trade, and settled in the coast towns. They were also welcomed by the Bednore Kings of Kanara (1565-1760) and made grants of land or recruited in their regiments. Thus it happened that by the middle of the 17th century Kanara was mapped out into some twenty-five parishes with large Christian congregations. That the Christians in Kanara must have, about the commencement of the 18th century, formed a large and important community is clear from the clauses guaranteeing their interests, which are found in the treaties concluded between the Portuguese and the Bednore Kings in 1671, 1678, 1707 & 1714. The Bednore Kings seem to have largely patronized their Christian subjects, and the grants they made to churches, like the Milagres Church at Mangalore, testify to the respect the Christians commanded at the Court of Bednore. Hyder Ali, who overthrew the Bednore dynasty in 1760, confirmed the privileges conferred by his predecessors, and the Christians reciprocated this sympathetic treatment with steadfast loyalty. How they fared under Tippu Sultan, their deportation to Seringapatam, and the return of a few exiles to Kanara, Malabar and Coorg, is too ghastly a tale for detailed description here.* Some inkling into the reason of the Tiger of Mysore for the awful treatment dealt to these unfortunate people is given in Scurry's book on his "*Captivity*" published in London in 1824. This story of the advance by our ancestors of 3 lacs 30 thousand rupees to the ill-fated General Mathews, whose expedition is well described in Col. Meadow Taylor's novel "*Tiger of Mysore*" appears to have real foundation and should not be confounded with the claims set up by him against the E. I. Co. for Rs. 33,000. It solves, in my humble opinion, the mystery of the misappropriation by the General of Tippu's Treasury at Bednore. It is to the eternal credit of the Englishmen in India of those days that he in his last moments recorded the fact of the loan on his pewter plate by means of a pewter fork and desired a restitution of it by the E. I. Company. The deciphering of this legend is confessed by Scurry to have been the cause of the terrible decree of Tippu which resulted in the deportation of 30,000 or more of Christians of Kanara to Mysore in 1784 and thereafter. On the fall of Seringapatam remnants of these Christians were despatched back to Kanara where they soon grew into a prosperous community.

Coming now to the ethnology of the

* See *Mangalore Magazine*—Vol. I, p. 365.

Kanara Catholics, there can be doubt that they are descended from settlers from Goa or local converts with a strain of European blood in the veins of several families. Under the rule of Indian Rajas who took them under their protection on the decline and fall of the Portuguese power, there was a disinclination to give any prominence to the existence of the foreign element, a disinclination which continued till recent times, when the Christians were confined to the district and had to live on pleasant terms with their Hindu brethren as high caste people, though belonging to an alien faith. They therefore assimilated themselves to their Hindu neighbours in dress and habits of life to such an extent that they would not even eat beef lest they should offend their Brahmin neighbours, and did not welcome the account published in the Bombay Gazeteer (Kanara Volume) referring to the tradition that in the Christian population of Kanara there was a strain of European blood passed down from the Portuguese who during the 16th and 17th centuries settled along the coast for trade and other purposes. It is of importance to bear in mind that the *Indo-Portuguese population was mainly the result of legitimate alliances*. For it is a well known fact of history that on the advent of St. Francis Xavier in India about 1540, the Portuguese Europeans were urged and encouraged to marry high caste Hindu converts to Christianity. The progeny of these alliances freely intermarried with pure Indian Christians. (See Danvers *Portuguese India* Vol. 1 p. 217 and *Madras Government Museum Bulletin* Vol. II No. 2—article on Eurasians of Madras and Malabar). There has thus been a considerable filtration of foreign blood by this legitimate means in Christian families of Kanara, which is one reason at least for their comparatively fair colour and their capacity to adapt themselves to European civilization to an extent which is not found in pure Indians. They have thus, specially in South Kanara, attained to a position of respectability and have served as a connecting link between the Europeans and the Hindus. Writing in 1834 about them, Mr. J. Stokes (afterwards Member of Council, Madras) says:—

"The Christians of Kanara are a very respectable class. Many of them are men of good family and considerable property. In natural acuteness they are fully equal to the Brahmins, and they are superior to them in morals and enlightenment. They form a valuable connecting link between the Hindus and their European superiors."

Mr. Sturrock, Member of the Revenue Board, in his Kanara Manual (1894) writes:—

"There is no walk of life in which some members of the comparatively small Christian Community have not come to the front rank and they form no small portion of the most prominent officers in every branch of the public service, as well as at the bar and the mercantile world."

The ease and facility with which these Christians mix with Europeans and the latter with the former is borne out by the mixed parties of them at wedding entertainments.

In this connection it is interesting to note that Kanara Christians have as a body kept aloof from other Christians and even Catholic communities of the Southern and the Eastern coast of India. We have declined to join the S. I. Catholic Association at Madras more on racial grounds than those of geographical distance, which has become insignificant after the connection of Mangalore by railway with Madras.

This racial feeling arising out of the consciousness of being an "Anglo-Indo-Portuguese" community has been accentuated with the increase of immigration and is unfortunately displacing by slow degrees the old ambition to shine and thrive by means of high

educational qualifications and merit, because it has been found that the racial qualifications and merit of being Anglo-Indian entails certain privileges in respect of appointments in Railway, Telegraph, Customs &c. with much less education than that required for the legal profession and appointments in the Revenue and Judicial Departments, which, though starting on low salaries, yet were once sought so eagerly by our young men with prospects of rising high in the service.

The increasing wave of new ambition based on racial rather than educational qualifications is one that must, in my opinion, considerably retard the progress of the community in the competition for higher services and professions, for while racial privileges are becoming every day more and more circumscribed, educational qualifications must gradually replace racial tests where they exist.

We may boast in Bombay over 40 Graduates in arts, law, medicine, agriculture, engineering (not to speak of many more in the Madras Presidency); but I am afraid this number will not be replaced as rapidly as it is reduced by death or transfer, because higher education is not so much in favour among our youngsters as it might be.

We have however as best as possible to meet a new situation. There can be no question that a young man fit for a particular post as an Anglo-Indian by education, ought not to be refused a certificate as to his being an Anglo-Indian, where there is no doubt in his case as to the admixture of European and Indian blood after a careful study of family traditions and features. Each case, of course must be determined on its own merits.

It appears that according to the rules of the Anglo-Indian Empire league, the term Anglo-Indian connotes one whose ancestors on the male side were Europeans. This might be true of the original alliances of Britishers in India. Their female progeny seldom or never had connection with natives. But as I have shown above, mixed marriages were largely encouraged between Portuguese or Indo-Portuguese females as well as males on one side and Indian Christian males and females on the other. Hence our Anglo-Indians or Anglo-Indo-Portuguese can trace their descent from Europeans from male or female side or both. The term Eurasian or East Indian also connotes (see Webster's Dictionary or Oxford Dictionary) people who can trace descent similarly. I am at a loss to see why the Anglo-Indian Empire League has restricted the term Anglo-Indian as they have done against the usual meaning attached to the term. Looking back into history and our habits we can safely claim to be *Kanarian Anglo-Indo-Portuguese Catholics.* We seek a name for our community. But what is a name if after all if we cannot make it a respectable name for our character, good manners and civilised habits of life and high position? We know the processes by which the names *"East Indian"* and *"Eurasian"* became degraded; and the term *"Anglo-Indian"* cannot fare better if the holders of that name do not by their Christian behaviour, their educational and economic progress keep pace with the march of civilization, and act as the Parsees and Japanese have done by progress in literary, civic, military and industrial arts. Handsome is that handsome does. Gentleman is that gentleman does. That is the name, the good name we ought to strive at strenuously and persistently. We ought to keep at the van guard of progress and be abreast of the times by high culture and industry rather than rely for promotion on race and blood, which will be of little or no importance in the struggle we have to face in the near future.

To remove the existing illiteracy and ignorance in the community, which is swelling the ranks of those in low services in this

BOARDERS—1919.

city, universal primary education should be encouraged and helped by all means in our power. So far as the linguistic education goes, let us bear in mind that Kanarese not being the vernacular of the Catholics of Kanara, English should have a preferential claim to Kanarese in the curriculum of our primary schools in Kanara, while the cultivation of the official vernacular is not neglected. Konkani is worthy of being taught in such schools, but let the primers be in Roman characters, a knowledge of which is of such practical importance in the struggles of the Catholics in the wide world outside Kanara. Further, in order to keep pace with the social progress around us, as well as with an eye to economy, it is high time that we rid our marriages and other ceremonies of old antiquated fashions out of tune with simple Christian ideals.

ØØØ

Tomorrow

"Tomorrow" (he promised his conscience)
"tomorrow I mean to be good"
"Tomorrow, I'll think as I ought—tomorrow
I'll do as I should"
"Tomorrow, I'll conquer the habits that
hold me, from heaven, away"—
But ever his conscience repeated, one word—
one only—"Today."

Tomorrow, tomorrow, tomorrow; thus day
after day it went on:
Tomorrow, tomorrow, tomorrow,—till youth
like a vision, was gone:—
And then all his passions had written the
message of fate on his brow,
—And forth, from the shadows, came Death,
with the pitiless syllable—"Now."

Catholic Opinion.

ØØØ

The Bangher Fort at Mangalore

By C. J. VARKEY, M. A., (Hons.)

IN the learned article, entitled "Places of Interest in South Kanara," prepared from the manuscripts left by Father Maffei, S. J.[1] and published in the *Mangalore Magazine*,[2] the author says [3]—"The forts [in Mangalore] that claim our attention are the following:—1. Mangalore, the present site of the Collector's office; 2. St. Sebastian, at Bolar; 3. Edgah or Lighthouse Hill, near the College; 4. Banghel or Banghèr, near Urwa." On the last one the author says,[4] "We know from Della Valle that a fort had existed before the time of his visit, in 1623, about a mile to the north of Mangalore, on the way to Cullur. It was called fort Banghel, or Banghèr, after the local dynasty of Banghera, but it is difficult to find where it exactly stood. In Della Valle's time only a few remains of it were visible, for Venkatappa Naik of Ikkery had dismantled it along with many other forts belonging to the chiefs of Tuluva.[5]" The purpose of this article is to discover the fort of Banghel and to give a short history of this most ancient, yet least known, fort of Mangalore.

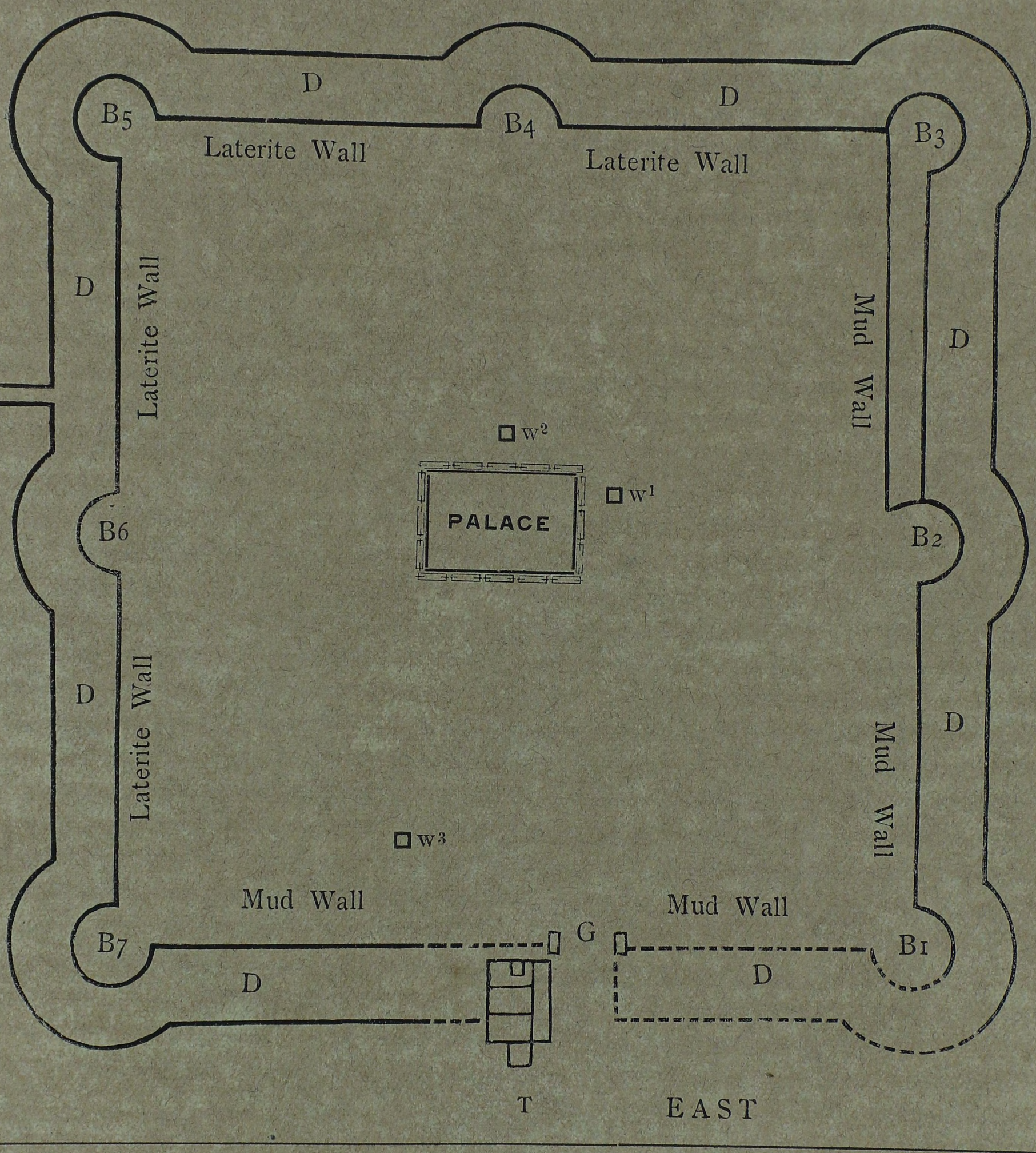
I. Description of the Fort

A. Situation and Size.—Midway between the *Sultan Battery* and the rising Pentland Town, to the west of the ancient road from Mangalore to Cullur, to the south of the wireless telegraphy station close to the coffee works of Messrs. A. J. Saldanha & Sons, there exist the remains of an ancient fort. It occupies a square plot of ground, half a furlong in length.

B. Walls.—Unlike the stone forts of the 17th and 18th centuries, the walls of this fort are constructed of earth or mud which still holds together and laterite strata. Out of nearly 400 yards of wall still existing in a more or less good condition, more than 200 yards are laterite strata cut through and shapened. The ancient primitive walls were of this nature. The fort of the Rajah of Cochin at Trichur and other forts in different parts of India, occasionally mentioned by the Government Archaeological Reports, belong to this type of Indian forts. At present the height of the existing walls is between 25 and 30 feet, and originally it must have been nearly 35 feet. Seven round bastions (B in the Plan), each about 15 feet in diameter, are the only departures from the straight walls. The southern, western and northern walls, though they have a dilapidated look which tells of their long existence, are still complete. The northern wall has a peculiarity of its own; that part of it between Bastions No. 2 and No. 3, is about 13 feet broad at the top unlike all other walls of the fort. The northern half of the Eastern Wall has been completely destroyed and levelled to the ground. The completeness of its destruction, and its proximity to the road to Cullur, the only road near the fort, and the absence of any gate or entrance in other walls, point to the conclusion that the fort had only one gate, and that it was in the Eastern Wall (G). This view is supported by local tradition.

1. A brief sketch of the life of Fr. A. F. X. Maffei S. J. appeared in this magazine (Vol. I, No. 6, p. 192). He was Professor, Principal and Rector of the College.
2. Vol. I. No. 7, pp. 196-199; No. 8, pp. 232-235; No. 9, pp. 260-262.
3. Ibid, No. 7, p. 197.
4. Ibid, No. 7, p. 199.
5. The word "Tuluva" was applied to a large part of tne present South Kanara District, because *Tulu* was the prevailing dialect—one of the Dravidian dialects of South India as the great Orientalist, Dr. Caldwell observes, *Dravidian Comparative Grammar*, Introd. pp. 12 and 13.—(1856).

PLAN OF THE BANGHER FORT AT URWA



TO MANGALORE ← ROAD → TO CULLUR

B = Bastion D = Ditch
G = Gate P = Passage
T = Temple W = Wells

Existing portions _____

Scale
55 yards

Destroyed portions - - - - - - -

C. Ditch.—The Ditch which runs all round the four walls deserves mention. It is being gradually filled up. However, considering the probable height of the wall and the long period of its existence, we shall not be far from the truth if we conjecture that the depth of the ditch must have been about 20 feet below the level of the ground. It is nowhere more than 20 feet broad. It cannot be said with any certainty where it got its water from. However we notice a somewhat long, but narrow passage (P), about 3 feet wide, cut through solid laterite, near Bastion No. 6. We cannot attribute any other use to this than the passage of water. The source of the water may have been either the river itself or any large tank or pool to the south of the fort.

D. Buildings.—No clear trace of any demolished building can be traced out inside the fort. Nevertheless in the very centre of the fort, we see a little mound, an elevated ground, covered with fragments of old stones. Perhaps this was the site of the "Palace" of the Chief and these stones were of the buildings whose destruction by Venkatappa Naik of Ikkeri is alluded to by Della Valle.[6] This fact might afford work for the spade of the professional archaeologist, and deserves to be brought before the Government Archaeological Department.

However, just close to the old entrance to the fort, outside the wall, there is an old building which is to this day a temple (T), and is called a *mut.* Hence the fort is called "Muttathu Cotey" (= "the fort of the *mut*"). The temple is dedicated to *Siva* and belongs to the *Lingayat* sect of Jains. The whole of the fort is "devasthanam" property of this temple. The government pays an annual sum of Rs. 100 to this temple.

II. The identification of the Fort

A. Topographical Evidences.

(1) *Father Maffei* alludes to the fort as located "near Urwa," about a mile to the north of Mangalore,[7] on the way to Cullur." As there is no other fort corresponding to this description, we have to conclude that the fort we have described is the same as the one meant by him. I am sure that if Father Maffei had been aware of the existence of this fort, he would certainly have identified it with the one he alluded to.[8]

(2) In *Della Valle's* narrative there are certain topographical indications which help us in our search for the fort he mentions. He accompanied the Portuguese Embassy to Ikkeri in 1618, and while returning by sea from Barcelore to Mangalore, he described the position of Mangalore as follows:— "Mangalore stands between Ullal and Banghel in the middle of the bay right against the mouth of the harbour, into which the fort[9] extends itself, being almost encompassed with water on three sides." From this it is clear that the territory immediately to the north of Mangalore is called "Banghel" after the Banghel Chief. Now this allusion to Banghel corroborates our conclusion drawn from Father Maffei's words, that the fort we have described must have been the Banghel Fort.

6. Pietro Della Valle (1586-1652) was a Roman of noble family. He started from Venice in 1614 and returned to Rome in 1626. To him we owe one of the most clear, exact, well-informed and instructive books of Eastern travel, which still possesses high value. In India he fixed his head-quarters at Surat and Goa, and visited the chief points on the Western Coast in 1623-4.

7. We must remember that Mangalore in the 16th and 17th centuries was not so extensive as it is at present.

8. Even persons born and bred in Mangalore do not know the existence of this fort, probably because it is in an out of the way place and because from the road the fort does not appear to be such.

9. This fort is the Portuguese fort (St. Sebastian) at Bolar, which was a very small one (The Magazine, Vol. I, No. 8, p. 240).

(3) Again from Della Valle's narrative, *Mr. Jerome A. Saldanha* says, "A short distance north of the fort[10] was a small river[11] fordable at low tide and crossed by an old stone bridge. On the other side of this river were the *territories* of the Banghel Chief, whose palace had been destroyed by Venkatappa Naik, though the bazaar and the market place still remained.[12] This account also points to the fact that Mangalore and its northern suburbs wherein the fort is situated, belonged to the Banghel Chief, and this again adds support to our conclusion. Thus all the available topographical evidences unanimously point to the fort we have described as the Banghel Fort of Mangalore.

B. Architectural Evidence.—This fort could not have been built either during the Ikkeri *regimè* in South Kanara or during the post-Ikkeri period of Hyder Ali and Tippu Sultan. For during the Ikkeri and later periods, forts were built of laterite rectangular *stones* as in the case of the forts of Hosdrug ("Hosso-durga"=new fort),[13] Baecul,[14] Chandragiri,[15] and Kasergode, and these forts were built on elevated ground or on the summit of a hillock. The fort we are concerned with is of a primitive type, being built of mud and laterite and being situated on a plain. Hence this must have belonged to the Pre-Ikkeri period.

C. Religious Evidence.—Since the British occupation of the district of Kanara, the fort has been the property of the temple (T), which is at present in the custody of a Jain, though *Siva-worship* has in course of time crept in. He says that he is the descendant of a Jain family, and that his ancestor at the time of the British occupation was "Sangama Basava."[16] He says further that there is none of his caste in Mangalore, but there are some at Guruppur and up the Ghats.[17] Now, we know from Buchanan's account that Bungar Rajahs were Jains. "The dominions of the first of these *Jain* chiefs I entered were those of the *Bungar Rajah*.[18] "His (*i. e.* the Tahsildar of Buntwal) district (*Taluc*) contains four *Rajaships; Choutar, Bungar, Ajelar,* and *Mular*. These *Rajahs* were all *Jains*."[19] The introduction of *Siva-worship* in the temple must have been probably due to the conquest of the Jain Bunghel Chief by the Hindu Ikkeri Rajahs who were "Sivabaktas by religion" and whose "rule is very interesting as having on one hand brought about the downfall of Jainism, and on the other as having aided the rise and spread of Christianity in Kanara."[20]

From all these evidences we are forced to conclude (1) that this fort must have existed in the Pre-Ikkeri period in the history of Kanara, (2) that it must have been the seat of the Jain chief, and (3) that, the Jain Chief of Mangalore being the Banghel Rajah, the fort must have been the Banghel or Bangher fort of Mangalore.

III. The History of the Fort

The date of its construction must have been immediately after the break-up of the Vijayanagar Empire after the crushing defeat of the Vijayanagar power by the Bhamani Sultans of the Deccan in the decisive battle of Talikotta in 1565, when several chiefs established their independence in South India. In Kanara the principal Chiefs were (1) the

10. This allusion is to the Portuguese fort.

11. This river is marked in the plan of Mangalore, published in this Magazine, Vol. I, No. 3, p. 65. This river is known as "Attavar Halla."

12. This Magazine, Vol. I, No. 8, p. 240.

13. Buchanan, Vol. II, p. 209.

14. Ibid, p. 211.

15. Ibid, p. 212.

16. The grant of the Government to the temple is under the title "Sangama Basavo, No. 20." This confirms the traditional fact. The word "Sangama," I believe, is only another form of the word "Jangama" (Buchanan, Vol. I, p. 166).

17. The account of Buchanan confirms this.

18. Buchanan, Vol. II, p. 216.

19. Ibid, p. 246.

20. The Mangalore Magazine, Vol. I, No. 5, p. 141.

Bairasu Wodears and (2) the Sonda Chiefs or the Jain Poligars of Sonda, in North Kanara, and (3) the Bangher Rajah and (4) the Choutar Rajah, in South Kanara. The Bangher Rajahs, whose territories were very extensive, had under them, besides Mangalore, Cumly (Kumbla);[21] Bondel, near Mangalore; Panamangalur, near Bantwal;[22] Belthangady;[23] and Majura, near Belthangady.[24]

21. Buchanan, Vol. II, p. 216.

22. The territories formerly ruled over by the Bungher chief at Bondel and Panamangalur are still known as "Bungher Sima."

23. Buchanan, Vol. II, p. 249.

24. Ibid p. 253.

The destruction of the fort was the result of a war between the Queen of Ullal, assisted by the Ikkery Rajah Venkatappa Naik, on the one hand, and on the other, the Chief of Banghel, the Queen's divorced husband, assisted by the Portuguese, (1617-1618).[25] Thus in 1618, exactly three hundred years ago, the fort was destroyed, and the rule of the Bangher family came to an end. Thus the date 1618 marks the triumph of Hinduism over Jainism and the growth of Christianity in South Kanara.

25. A description of this important war is given from Della Valle's account, by Mr. Jerome A. Saldanha, in this Magazine, Vol. I, No. 8, pp. 239-240.

ØØØ

MATCHLESS SOLITUDE

(After "Childe Harold," Canto II. 25-26).

I

To walk four miles, alone, without a friend,
To leave the haunts of mankind far behind,
Your lonely way up to the fort to wend,
And try to look as if you did not mind;
In sunshine fierce four long, long miles to grind,
To see the fortress of a Peshwa bold,
On Loghād's lonely height yourself to find,
This is not solitude: 'tis but to hold
Converse with warrior ghosts amid their castles old.

II

But on that ancient fortress' topmost stone—
When you have clambered up by niche and cleft,
Cheered by the thought, "Though other joys are flown,
Of one at least you cannot be bereft,"
To make a cigarette with fingers deft,
To roll it firm, and know that it is good,
And then to find that not one match is left
Of all you've stolen, borrowed, bought, or sued,
This is to be alone—in *match*less solitude!

Philip Grant,
in St. Xavier's College Magazine.

ØØØ

TROPHIES

1918-19

The Shield was presented by His Excellency Lord Pentland

The Jesuit Mission to Akbar

(Concluded)

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

ON Easter day in 1597, while the Emperor was on the terrace of his palace at Lahore celebrating a feast of the sun, a "fire came from heaven" which burnt up a large part of the palace, consuming a vast mass of valuable carpets, jewellery, thrones and the like, and causing streams of molten gold and silver to run down the streets of the city! Such is the exaggerated account of a flash of lightning which must have struck a part of the palace. It must have caused considerable damage since Akbar determined to proceed for the summer to Kashmir during the rebuilding of that part of the palace. With him went Xavier and Goes, leaving Pinheiro at Lahore to see to the building of the new church. In November of the same year when the whole party returned to Lahore, Father Xavier wrote a long letter to the General, parts of which deserve to be reproduced here. He speaks in turn of the Christmas celebration in Lahore in 1597, of Prince Salim and of the Emperor himself:—

"At Christmas our brother Benedict de Goes prepared a manger and a cradle as exquisite as those of Goa itself, which heathens and Muhammedans, as well as Christians thronged to see. In the evening Masses were said with great ceremony, and a pastoral dialogue on the subject of the Nativity was enacted by some youths in the Persian tongue, with some Hindustani proverbs interspersed.....The heathens showed us some greater signs of approbation than the Muhammedans, for they offered vows to the Mother of God and presented such gifts as they could afford. One woman when asked why she had brought a gift replied that she had asked 'Bibi Mariam' —that is, the Lady Mary, for so they called the Blessed Virgin—to grant her a son, and as she had obtained her prayer she had brought this gift in memory thereof as a token of thankfulness.

"Nor is it the common people and lower classes alone but also the Princes themselves, that have recourse to Mary, the Mother of Mercy, to obtain some boon or other. One of the Princes having with a view to some supplication brought two candles, four palms in length and so thick as to be scarcely grasped with two hands, closed his eyes like a man in prayer and meditation, while he handed one of them to the Priest to be burnt and consumed—as they themselves express it—to the honour of the Lord Jesus. With the same ceremony he presented the other to be burnt to the worship and glory of the Lady Mary. Then he gave thirty gold pieces in alms and we distributed these to the poorer Christians.

"The love and affection felt by the Prince (Salim or Jehangir) towards the Christian faith leads him, as occasion offers, to defend and protect it. So it happened that when a Muhammedan said in his presence that the Fathers of the Society ate swine's flesh and he understood not what manner of life the Christians followed, the Prince replied that that was no reason why he should think or speak ill of them, in that they had the law of the Gospel, the Prophets and the Sacred Scripture, to which they conformed all their actions.

"He professes publicly his devotion and reverence to the Lord Christ and to the Lady Mary (I use the words which they employ)

and for that reason has in his bed-chamber painted likenesses of them both, which he one day exhibited at his window to prove that it was really so.

. . . . . .

"One day as I visited him I found him with two painters who were tracing out by the application of colour some small pictures, one of which represented the Angels appearing to the shepherds, and the other the Descent from the Cross: and when he asked what these meant and whose likeness they were I renewed the discourses I had previously entered on before him regarding the sacred Passion of our Lord Christ. I also disputed with his teacher regarding the mystery of the Holy Trinity and the Incarnation of the Son of God for man's salvation, and the Prince showed himself satisfied with my replies. When he desired to know the way in which Christians conduct their prayers, I spoke of the difficulty experienced by those who pray to God with the arms out-stretched and with the body held in the form of a cross. When a companion of the Prince heard this he asked where the difficulty lay and said he was able and willing to stand for an hour with his arms outstretched in the required position. The Prince then told him to try. He laughed and took up the position of the cross, but when after a little time he was asked how he felt he acknowledged he was a little weary, and again after a short interval he said he felt bodily pain and could not hold up his tired arms any longer, and he manifested such signs of distress as to move the Prince and the bystanders to laughter. The Prince then made two others try it, but they soon became weary and their calls for pity excited the derision of the onlookers. Thereafter the Prince having retired to a secret place attempted the experiment himself and when little over a quarter of an hour had elapsed he brought himself to such a state of pain that he could scarcely move his cramped and half-dead limbs, and acknowledging the severity of the pain said he had endured it for as long a time as that for which Christ our Lord is recorded to have hung upon the cross. Then he began to talk at great length regarding the pains and bodily afflictions which Christians of their own accord undergo and his words caused an acute sensation among those that stood by. In confirmation of his account he spoke of Father Rodolfi Aquaviva, whose intimate friend he had been, saying how one night when sleeping near him he heard a sound as though he were moving in the far end of his room. When the sound ceased he entered the Father's room and found there a whip so covered with blood that drops were falling on the floor. He asked him what the sound meant. The holy Father, however, tried to cover with a laugh what the flush on his face and the modesty of his eyes plainly betrayed. The hearers were much moved by this account and they believed in the Prince's words.

"Another day we had a dispute regarding continence and chastity and those who preserve themselves pure and chaste according to the prescribed law of Christ; this is the very point of the whole difficulty and of the reason why the Muhammedans, sunk as they are in lust and incontinence, are not initiated in the mysteries of Christianity. The Prince affirmed that if the Gospel permitted polygamy, many would accept it, in that its other teachings are conformable to reason. Nor is it hard to understand he should find such difficulty in preserving temperance, when it is remembered that although not yet thirty-six years old he has twenty women as his lawful wives.

. . . . . .

"The Emperor is gifted with a wonderful memory, so that although he can neither read nor write, he remembers whatever he has heard

learned men discoursing about, or whatever has been read to him. He sleeps little and lightly, and spends a good part of the night in hearing history read to him. If any stranger comes to Court, he at once sends for him and minutely interrogates him as to what he has seen and by what road he has travelled. At about midnight he retires for half an hour for his devotions and then his learned men assemble and dispute with one another. One night I chanced to come upon them and found them discussing the point so new and incredible to Muhammedans, 'Can God have a Son'? The Emperor set his Chronologist to dispute with me and when I soon vanquished him, he ordered a more learned man to help the nonplussed one. On the fourth day of the moon, musical instruments, in which he much delights, were brought in and also some images and among them the likeness of the sun, which he worships every day at dawn. But thinking that I might object that the sun was not God, but only a created thing and the work of God, he ordered it to be removed and straightway the idol vanished. There was then brought in the likeness of our Saviour bound to a pillar, and this he placed on his head as a sign of reverence and worship (a thing which he did not do to the image of the sun). He took a pleasure in hearing the narration of the conversion of St. Paul and of Constantine the Great.

"He told me that nearly twenty years ago he had thirty children shut up before they could speak, and put guards over them so that the nurses might not teach them their language. His object was to see what language they would talk when they grew older, and he was resolved to follow the laws and customs of the country whose language was that spoken by the children. But his endeavours were a failure, for none of the children came to speak distinctly; wherefore at this time he allowed no law but his own."(1)

Xavier goes on to relate an event which shows that Akbar was acting the missionary for his own religion. An Armenian Christian wished to marry his deceased wife's sister. The Father had refused to sanction the marriage, and the Armenian, having embraced the Emperor's new religion, enlisted the Emperor's sympathy so far as to induce him to call for the Fathers and expostulate with them. They held stoutly to their refusal and ultimately the case was referred to Prince Salim, who expressed his indignation at the Armenian's desertion of his original faith. The incident was looked upon by the Fathers as one of great importance, bringing them, as it did, into opposition to "the pestilential and pernicious new sect founded by the King."

Towards the end of 1598 Akbar left for Agra and was accompanied by Xavier and Goes, Pinheiro being left again in charge of the church at Lahore. In the course of the following year Pinheiro baptised thirty persons. The story of some of the conversions is curious. In one case three Hindus converted against the will of their relations, were conducted on Wit-Sunday in a procession through the city with palms in their hands, and then having passed through a large and somewhat noisy multitude to the church, were therein baptised. Another case relates to a Muhammedan girl of sixteen years of age who, on seeing the others baptised, insisted on being baptised herself and convinced the Priest that she was well instructed in the faith. She was accordingly baptised under the name of

1) Badami says that about twenty children were experimented upon and that Akbariani was to test the accuracy of the tradition which says, "Everyone that is born, is born with an inclination to religion," by ascertaining what religion and sect these infants would incline to, and above all what creed they would repeat. After three or four years the children came out dumb excepting some who died in the house which thereafter was called the Dumb House. Elliot v. 533.

'Grace,' but her parents at once turned her out of their house.

The magnificent representation of the manger in 1598 proved also to be a means of evangelisation. For twenty days the manger was exposed and from three to four thousand persons visited it everyday. "One of these, a nobleman, whose wife had borne him a son on the same day and at the same hour as that on which Christ was born, brought him to the Fathers, and allowed him to be baptised, himself and his wife becoming catechumens. Not so blessed was the fate of another Muhammedan mother, though that of her new born child was still more blessed. The child had been baptised with her consent and at her request, but she was unable to bear the taunts of her relations and on the day before Ascension Day she poisoned the milk it was to take. The poor child after seventeen hours of terrible torture bore testimony to Christ not in words but by death, and expired before the altar on the feast of the Ascension, forty days after its birth and eighteen days after its baptism. Father Manvel Pinheiro writes that after the child had surrendered its soul to Christ, its face still shone with so unwonted a grace that the glory of its blessed soul which it had attained on rising to Christ appeared to be reflected on its features below." [1]

This was in Lahore. In Agra the Emperor's conversion was the chief preoccupation of Xavier but that seemed as unlikely as ever. Xavier reports a conversation he had with His Majesty on the 16th July, 1598.[2] "'In truth,' said Xavier, 'it is very irksome to us to stand idle. Wherefore, Sir, do you not listen to us as you said you would listen: you that profess yourself a wise man and a seeker after truth?' 'I admit,' said the Emperor, 'that I called you in order to hear the truth, so that I might adopt whatever course appeared most consistent with truth and reason, but now I go toward the Deccan and shall halt near Goa, where I shall go to hear you at leisure.' He continued the conversation for some time, repeating the same language. 'I called you,' he said, 'to speak to you and listen to you in private. What? when the Muhammedans were rulers would any one have dared to say that Christ was God? He would at once have been put to death. Now he is safe.' I agreed that this was so, and thanked the Emperor, saying that if he would listen to us sometime it would be a great benefit to him as well as a consolation to us. He promised to do so and closed the interview."

In April, 1599, Akbar accompanied by Xavier and Goes arrived at Burhanpur in the Deccan. Soon after, during the seige of Asirgarh, Akbar ordered Xavier to write to the Portuguese for guns and ammunition. The Father refused on the plea that such action would be contrary to the Christian faith. "In my opinion" says the chronicler, "the real reason was that the Emperor's enemies were in alliance with the Portuguese." Be that as it may, the Emperor became extremely angry and bade the missionaries depart to Goa at once; but his anger soon blew over and they stayed on as before. When the fort was taken, Xavier was instrumental in saving the lives of some half-caste renegades among the prisoners and in re-converting them to Christianity. It is said, morever, that during this Deccan campaign some seventy persons were baptised. In the spring of 1601 the Emperor returned to Agra accompanied by Xavier alone, for Goes had in the meanwhile returned to Goa.

During all this time Pinheiro was doing very good work at Lahore. At Christmas in the year 1600, he again appealed to the eyes of the unbelievers by preparing a representation

1 Provincial's Report of December 1599.

2 1599, in J. B. A. S. This must be a slip for 1598.

Winners of the Senior Football Cup—1918.

of the manger and the Magi, with pictures of the Prophets and Persian copies of the chief Old Testament prophecies of the birth of Christ. A passion play was also enacted in two scenes. Similar scenes were prepared at Easter, and on both occasions the Viceroy attended. Conversions were not as frequent as had been hoped, but we are told that Pinheiro baptised on one occasion thirty-nine persons, on another twenty, and on another forty-seven. One of the converts was a Shaikh and another a Chughatai lady of the blood royal. Sometime in 1601 Pinheiro was joined by a new missionary from Goa, Father Corsi.

After Corsi's arrival Pinheiro took the opportunity of travelling to Agra to confer with Xavier. The two Fathers went immediately to pay their respects to the Emperor, taking with them a pen and ink sketch of the Virgin Mary. The Emperor received them well, but had the sketch taken away to his private rooms at once. Thinking that he was displeased with the nature of the offering, the Fathers went again next day, and presented a picture of our Lady of Loretto on gilt metal, which the Emperor received most reverently holding his hands clasped *fort bellement*. He explained at the same time that he had sent the sketch away because it was unseemly that he should be sitting above on a high throne while the Virgin was below. When Pinheiro stooped to kiss his feet, he laid his hand on his shoulder "which he does not do save to the great captains, and his special favourites."

Hearing that the Fathers had a famous picture of the Madonna del Popolo at Rome, the Emperor sent for it. While Pinheiro was fetching it the Emperor presented Xavier with a rich kind of water-proof and descended five steps from his throne to put it on his shoulders. When the picture came, the Emperor treated it with all possible respect and kept it for a day to show it to his Zenana. After it had been returned, the Emperor sent for it again as his mother who had not seen it before expressed a wish to see it. It was brought back, therefore, and the Emperor lifted it up himself and took it into the Zenana and stood by it, allowing none to come near. After it had been duly seen inside, it was sent out by a eunuch to the Fathers, who then exhibited it to a large crowd of courtiers amid "marvellous silence."

About the same time Xavier laid before the Emperor a book describing in Persian the life, miracles and doctrine of Christ. The Emperor had this book frequently read to him. He asked that a similar work might be prepared to describe the lives of the Apostles.

In 1602 Goes came from Goa bringing with him a fourth missionary, Father Machado. The same year Pinheiro returned to Lahore where he continued to make new conversions. He baptised two sons of the king of Persia's ambassador, Manuchiher.

An extract from Xavier's letter of September 1604, would be well placed here to enable us to review the position of the Fathers and the Christians at that time: "Father Pinheiro and Father Corsi are in Lahore; and Father Machado and myself are here in Agra.[1] We are all in good health by the goodness of God. We occupy ourselves as well as we can in the exercises of the Society, keeping up the custom of daily meditation and examination and that of the renewal of vows, etc. We endeavour to confirm our converts in the faith they have adopted, and in a fitting way of life. To this end, on Sundays and on ordinary feasts, there is always a sermon, and when the Portuguese prisoners were here, there were

1. On January 6th, 1603, Goes started from Agra disguised as an Armenian and travelled by way of Kabul and Jarkand through the heart of Tibet to Sao-chen on the confines of China, arriving there in 1607 only to die. J. B. A. S. 1896 No. 165.

two sermons, one for them in Portuguese at the second Mass, and one for the natives in their own language. At the principal feasts, numbers of both men and women come to confession and receive Communion, which will be as great a consolation to you as it is to us here. At Christmas there was as usual a fine procession, which moved the Christians to great devotion. Many Muhammedans and heathens who came hither, seeing it, returned praising the customs of the Christians. This is a good opportunity to explain our religion to them, and as their own has such a slight foundation, it is easier to convince their understanding than their will, their lives being so far from the strictness and perfection of the Evangelical law and the happiness it brings to its followers.

"Our Christians keep Lent very well, with the full rigour of fasting and abstinence from all milk food. We gave them leave to take butter, but many did not avail themselves of it. All through Lent nothing is conceded, even to those under age. We do not extend to them the usual dispensations because it is well that being new Christians they should, from devotion, imitate the austerity of the early Christians. There will be no lack of opportunity hereafter for their availing themselves of the concessions which will be made to them in the course of time. We have also regard to the Muhammedans, who hold our fasting in great contempt seeing that we eat twice a day; and to those Christians who were formerly Muhammedans it would seem as if they did not fast at all.....having observed the Muhammedan fast with such rigour.....Every Friday evening in Lent, we have a sermon to the Christians: at the end we show them the Crucifix which is placed, covered, on the altar, after which the Litany is recited, and then as many men as the church can hold (for here in Agra it is very small) take the discipline, while the Father recites the 'Miserere.' When these have finished others take their place, and so on till all have taken their turn. They take the discipline across the back, according to our custom: so do all the Christians, old and new. When we have a larger church there will be room to conduct these exercises with greater solemnity. The offices for Holy Week are simply recited, but the other ceremonies are carried out with all solemnity. The washing of the feet is performed fully with great devotion and consolation. All go to confession during Lent; and on Maundy Thursday and Easter day more than forty persons of both sexes who a few years ago were followers of Muhammed, received Holy Communion. The mystery of the supreme Sacrament is preached to them individually and in general, and the privilege of approaching it is highly prized whenever we give them leave. May God keep them and advance them in perfection every day. Amen."

In 1602 the relations between Akbar and his son Salim became very strained. The Fathers found themselves in an awkward situation, as the Prince was a great patron of the Christians. We are told that he wore a gold cross round his neck; that he said to his captains that in time of danger he should call on no one but Christ; that he had a golden crucifix made for himself; that he had a figure of Christ on the cross carved on a large emerald and wore it on a chain; that he wrote to Goa asking for a separate mission of priests to be sent to his Court; and so forth. He also read from end to end the book written by Xavier to which the Emperor had given the title 'Mirror of Purity;' and gave a large sum for the building of a church in Agra which should equal the one his father had allowed to be built at Lahore. "These things," writes Xavier, "show at least that he is not averse to our Holy Faith."

A new church in Agra was very badly needed as the congregation was too large for the existing small chapel.[1] It is difficult to determine the exact number of Christians. Xavier says that, including the Portuguese and others, there were during the year 1604 eight marriages and twenty-five baptisms; and we have heard him say in the letter quoted above that forty Muhammedan converts received Holy Communion on Easter Sunday. I leave it to the reader to find out from these data the total Christian population in Agra. From the many conversions made by Pinheiro I am inclined to believe that the Catholic population of Lahore was larger than that of Agra.

The conversion of Akbar for which the missions were undertaken still remained an unsolved problem. The following account given by Xavier is all that we can adduce on the subject: "The Emperor has sent for me since,[2] very often, once a week at least, to come and spend the night with him when we have finished our prayers, as he wishes to hear us speak and praises us highly for it. This is a favour granted only to certain chiefs and others whom he wishes to honour. We remain nearly all night in conversation with him, relating many things of Christ our Lord and His Saints. On one of these occasions I gave him a book in Persian, containing sayings of some of our philosophers and many curious things, which he had asked me for. He and his chiefs enjoy it very much and it is in great request."

In this way the Emperor put off his conversion to a religion of the truth of which he was convinced but which demanded sacrifices he had not the heart to make. Was it the monogamy of the Christians that held him back? The story is told that Akbar promised to embrace the religion selected for him by an intelligent monkey: three cards were put in a bag: the monkey taking out that of Muhammedanism tore it up in a rage; that of Hinduism in a still more ignoble way: while that of Christianity it lifted reverently to its head. Akbar, however, demanded leave to have several wives: this he was refused and he no more thought of becoming a Christian.[1] The view adopted in the present paper is that there was properly no question of this or that obstacle, because Akbar never meant to embrace the true religion. The missions were to help him to found a new religion of his own. The zealous missionaries not knowing what sort of man they had to deal with simply threw pearls to the swine.

The following account of Akbar's death is given by the Provincial in his report of 20th December 1607:—"The Emperor having lived so that none could say to what religion he belonged, God in his righteous judgment deprived him in his last hour of the Christian Faith, which, however, he had formerly much praised and favoured. As soon as our missionaries heard of his illness they went to visit him, but finding him in apparent good health they did not think it advisable to speak to him of the life to come. When next day it was rumoured in the city that the Emperor had been poisoned, they went again, but were not admitted by the chamberlains although they announced themselves the bearers of healing medicines... When the Emperor was in his last agonies, the Muhammedans bade him think on Muhammed, whereon he gave no sign save that he repeated often the name of God."

1. The new church was commenced in Akbar's reign but was completed only in Jahangir's reign.

2. Xavier was at this time on a short visit to Lahore and alludes to his return from that place.

1. J. B. A. S. 1896 No. 107 f. note.

IN MEMORIAM
LUDOVICI ZERBINATI

I

SOFTLY, sadly, slowly,
Like anthem sweet and holy,
Like vesper's swelling surge,
Broke the church-bell's dirge
At breath of yester-morn
That thou wert gone!

II

O peace upon thy hallowed death:
Thou wert an accent of supernal power,
A wakeful whisper of Almighty's breath,
A softening word and thought in stormy hour
A chiming concord in the Vast,
A fount of grace that falls in gentle shower—
Such was thy crescent life from first to last—
It rose; like sunshine now is past!

III

Upon the far-eyed crowning hill,
Stern mistress of my mind,
Stands wisdom's sentry in the still
And deeply-breathing wind.

IV

The peak-heads and the seas between
Are stretched the waving palm-tops green,
Till at my vision's dreamy end
The naïve waters break and blend
With clouds that o'er them glide serene.

V

I saw thee lie in state—
It was our Father's home,
And the twlight drooping, insensate
On the College turrets slept
As on the far-off foam;
Till darkness flung her mazy thralls
And past the meadows swept.
But the sombre, living chapel walls
Around, their watches kept.

VI

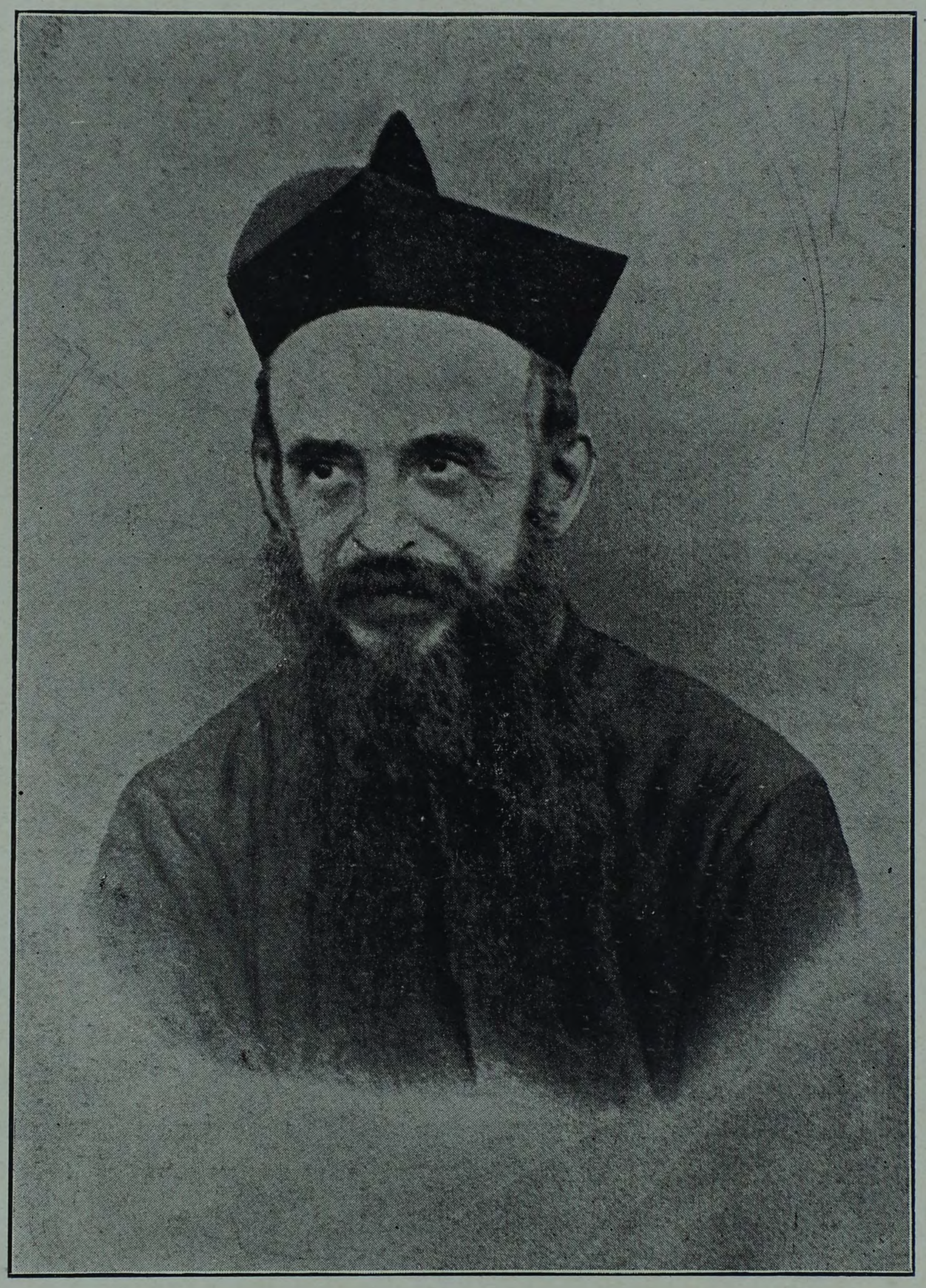
Standing in the storied air
I think of days that were;
And of the sweet angelic primes
When to the Mass-bell's silvern chimes
Thy hands in exhalation rose,
To the altar-seated King—
Thy bows of adoration and the glows
That seven-hearted love did bring.
Thy soul would then in still hosannas ring;
And prayers that were as seas of mercy interpose
Betwixt our Author and our crimes.
Now thy peace-making lips lie close
That on the altar spake betimes.

VII

Sinners at his feet,
Ah me! have we not stooped?
And from his accents soft and sweet
Not stirred our nature sadly drooped?
Healer of the Lord!
Blessings have rained from his uplifted hand
Like dew upon the summer sward
Or bounteous shower on thirsty land.

VIII

Once, November's day,
With roses we had strung
We came to thee.
Thou wert surprised to see
Our fond display.
We sate choice words upon our tongue.
We wished thee, Father dear,
Long life and full felicity.
Thou saidst, 'My children young,
My hair is grey
And now, death's call I hear.'



THE REV. L. ZERBINATI, S. J.

IX

Lo! now he's dead!
Then let him sleep but a short hour,
Within this fane that's full with face and flower.
When the moment is, O make his bed
The Lord's enshrinéd bower.
And are ye come with roses? Spread
Them round his laurelled head.
Oh make his slumber beauty-bred.
You know the noble ways he led
And where his sainted soul hath sped.
Hath he not clambered up life's mountain
stark and steep?
O let him sleep
And may it be unfathomed deep.

X

Come, ye thousand orisons, come
And be as flower-beds for his passage home,
Ye hymning poesies of prayers come.
Let not Heaven's avenues be dumb.
Ye battle-lines of fasts and sorrows borne,
Ye risen clouds of life from glosses shorne,
O come and flood his soul in endless morn—
Ye myriad stars of sweetest sacrifice,
Upon his firmament as glories rise
And tides of kindness leap on Paradise.
Come all and gather round him fillet-wise.

XI

Soul-sweetening life was thine!
An evening fragrant, crystalline!
Wherein, as does the cheery sun,
Thy smile diffused a mellow shine.
Thy wrinkles spake the day was done;
And the gold of peace sate on thy brow,
And round, her halcyon meshes spun.
For her gentlest mould wert thou!

XII

Sun-set glorious of his labour-life!
His ending act of love, full as the risen sea,
When his soul was speeding on past pain, past
strife.
Unto the haven of seraphic minstrelsy.
Lord's beauteous work was his
Wherein he trod with heart and hand [Land
And watched the floatings of the Promised
Till death became a longed-for bliss.

XIII

What if this morning laughs like spring?
From the surface gazes of the earth he must be
gone.
Then let them bear him on
And we will sing—

XIV

Triumph be our song,
For triumph are our Christian ways
And triumph are our bugle-calls of creed
And the bondage of our thought and deed
Are triumph's watchwords adamantine strong!
Mighty are the Lord's arrays,
Blest beacons for our weeping eyes of need
Heaven's triumphal throng!

Denis Gonsalves,
III University Class.

The Poetry of Newman

NOT with perfect truth did Thompson complain of Shelley's neglect by his countrymen; with greater justice, perhaps, might he have addressed to Newman those pathetic words: "Is it ever so with you, sad brother, is it ever so with me?" For, Newman is a brother poet of genuine inspiration and charm, and he too, like the singer of the 'Hound of Heaven,' has not received the appreciation he deserves. It is usual to think of Cardinal Newman as the preacher and prose-writer of Littlemore. But poetry can coexist with her sterner brother, prose; in fact, many a poet has been trained in the school of prose. Not logical subtlety alone and clear eloquence did Newman possess; he had a soul essentially imaginative, full of feeling, poetic, which glowed whenever it could free itself of the shackles of controversy, and shone with a gentle and religious sweetness.

Newman did not write much poetry and his poems, with one exception, are short. In speaking of him, therefore, as a poet, the popular critic fails to find in him what he considers an essential note of a great poet—quantity. Neither do we wish to rank Newman with the very great. But, in an age when so much chaff has to be winnowed from the true wheat of poetry, the genuine critic is inclined to look into the soul of a poem rather than its length. Do we not admire Blanco White for one superb sonnet 'Night and Death,' and especially for one sublime line in it:

"If Light can thus deceive, wherefore not
Life"?

Newman's was not a short life like Shelley's, nor an adventurous life like Byron's: he might have written much poetry. But it was a life devoted entirely to a cause the greatest conceivable—the cause of religion. And to this one object he sacrificed all his talents with such a scrupulous devotion that he even hesitated to play on the violin or to write verses lest his great work should suffer. Thus must we explain the fewness of his poems and their almost exclusively religious character. But in them we have evidence enough of a poetic temper as intense and pure and romantic as Shelley's own. It has been said of Coleridge: "All that he did excellently might be bound up in twenty pages, but it should be bound in pure gold." How truly may these words be repeated of Newman!

To see Newman in his entire nature we must go to that crystal treasure-house of poetry, the 'Dream of Gerontius.' In it are reflected all the noble and lovable qualities of his soul and intellect. To know it is to know all his poetry in those twenty pages of pure gold. The 'Dream' gives a meaning and an importance to Newman's life as no other work of his does. It contains all the beliefs, hopes, ideas, which gave zest to his work, especially after he said to the Guide of his soul: "Lead thou me on." In an age and in surroundings which were profoundly imbued with what Carlyle with just contempt calls the "mechanical spirit of the age," when men's minds were full of science and scepticism, much to the glory of Newman be it said that he fearlessly warned his generation that there must be some sadness in Life if there is to be happiness in Death.

It is the final flight of the soul from dull earth to the Eternal that forms the matter of

this great poem. But though the meaning of the whole 'Dream' is clear, its subtlety is remarkable throughout, and at times the poet's fancy hovers among the fleecy clouds in a dim mysterious region not on earth nor quite in heaven, like the dreamy atmosphere of 'Kubla Khan' or of 'The Hound of Heaven.' Indeed, there seems to be not a little resemblance between Newman's poetical masterpiece and the sublime ode which describes, in a torrent of passionate and affectionate verse, how the soul "fled Him down the nights and down the days" till at last God conquered it and said with infinite tenderness: "Rise, clasp My hand, and come!" Both poems are deep and subtle: they express the finest ideas which man can have. But while the 'Dream' is pervaded by a calm, a restraint, a subdued pathos characteristic of its gentle unassuming writer, the 'Hound of Heaven,' at times not less pathetic, is vigorous, passionate, and heavy with the mist of luxuriant imagery.

The 'Dream of Gerontius' has been considered to be "the happiest effort to represent the unseen world that has been made since the time of Dante." This it is, while simplicity and naturalness are among its most attractive features. The soul feels the "dire summons" of Death and finds itself unable to cling to the things to which it had clung so long, and fears to fall into "That utter nothingness of which I came." Those around Gerontius pray for him in words which remind one of the beautiful dirge in 'Cymbeline.' Then follows a description that any poet might glory in:

"And worse and worse,
Some bodily form of ill
Floats on the wind, with many a loathsome curse
Tainting the hallow'd air, and laughs, and flaps
Its hideous wings,
And makes me wild with horror and dismay."

Gerontius goes into a sleep amid the prayers and sighs of those around and wakes with "a strange refreshment." He looks about him and only says with wonder, "How still it is." There are few things in literature like the description of the soul's feelings after its freedom from "this muddy vesture of decay" in words whose effect is indescribably soft and mournful like the last dying notes of a glorious symphony:

"I had a dream;—Yes, some one softly said
'He's gone;' and then a sigh went round the room.

. . . . . .

Ah! Whence is this? What is this severance?

This silence pours a solitariness
Into the very essence of my soul;
And the deep rest, so soothing and so sweet,
Hath something too of sternness and of pain,
For it drives back my thoughts upon their spring
By a strange introversion." . . .

The guiding angel addresses man in words whose energy is worthy of Shakespeare; it looks, indeed, like one of Shakespeare's own moralizing soliloquies:

"O man, strange composite of heaven and earth!
Majesty dwarf'd to baseness! fragrant flower
Running to poisonous seed! and seeming worth
Cloking corruption! weakness mastering power!
Who never art so near to crime and shame,
As when thou hast achieved some deed of name;"—

Beautiful poetry, instinct with imaginative energy and dramatic power! In significant contrast to the harmonious singing of the Angelicals is the "sour and uncouth

dissonance" of the Demons whose very sight Gerontius hates and fears :

"Low-born clods
Of brute earth,
They aspire
To become gods
By a new birth." . . .

The angel speaks to Gerontius in accents befitting an angel's intellect :

"It is the restless panting of their being ;
Like beasts of prey, who, caged within their bars,
In a deep hideous purring have their life,
And an incessant pacing to and fro."

What an admirable description, and in words how few ! What could express better the confusion and unavailing restlessness of the fallen angels ? In Milton we have grand descriptions of Satan and his rebellious crew ; in Dante too, there are beautiful pictures of what the poet saw and shuddered at seeing in that awful 'Inferno ;' but we shall not easily find a passage as reticent and as expressive withal as this of Newman's. The very ruggedness and uncouthness of the words of the Demons suggests more than pages of elaborate description would.

The close of the poem is marked by a solemn subtle stillness. The soul of Gerontius is thrilled with an ecstatic joy by the song of the Angelicals chanting the praise of the Redeemer. Then he approaches the throne of the Judge full of fear and loving awe. But the dazzling brightness of the Beautiful One scorches and shrivels it. The soul of its own accord asks to be taken to the place where it might be purified, and addresses its guardian spirit full of dreamy tenderness and pathos :

"Take me away, and in the lowest deep
There let me be,
And there in hope the lone night-watches keep,
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn,—
There will I sing my sad perpetual strain,
Until the morn."

There is a mysterious heavenly touch in this which raises it to the highest level of poetry. It is difficult to "parallel a fellow to it" unless it be from Virgil's "pathetic half-lines." The golden prison opens its gates. Gerontius is in Purgatory where the souls sing lines Bible-like, solemn, majestic, dripping with the dew of passionate love :

"Before the hills were born, and the world was :
From age to age Thou art God."

There is nothing like this in literature : it is the living voice of one that

"On honey-dew had fed
And drunk the milk of Paradise."

The 'Pillar of the Cloud,' which is unfortunately known better by a less poetical name, is certainly the best of Newman's short poems. Its effect is overpowering : it subdues one's very soul with the extreme sincerity of its feelings, the passion and hope which fill the ardent soul, the sad and solemn rhythm which cannot be severed from its thought and feeling. And when it is taken together with its author's life and character, it is a perfect gem of lyric poetry, a drop of purest honey shed by a cherub to give poor mortals a foretaste of heavenly sweetness.

Newman's poetry is thoroughly the poetry of a religious man and of a scholar. His attitude towards men and nature is not that of an artist and economist like Ruskin, nor that of a soldier-poet like Byron. In his voyage in the Mediterranean with Hurrell Froude he visited the Isles of Greece, Ithaca and Corcyra, thinking not so much of Ulysses and Calypso and Thucydides, (though he remembered "the man of many woes"), as of

the false allurement of the Sirens and of the patriotic longing of Moses for Canaan of which Ulysses' pining for rocky Ithaca reminded him. How differently would Pater or Byron describe the places so famous in olden time for art and refinement, and at the same time for war and independence! While Byron would think of "burning Sappho" and wars like Hector, and Pater of the artistic Phidias and the mystical Plato, Newman was impressed more by the religious memories and reflections which those scenes of faded splendour called to his mind. He muses on the Greek Fathers rather than on the Greek poets and statesmen. At Corcyra he is impressed by its historic past and says:

"I sat beneath an olive's branches grey,
And gazed upon the site of a lost town,
By sage and poet raised to long renown."

But soon religious thoughts arise on the sites of old warfare:

"Henceforth, while pondering the fierce deeds then done,
Such reverence on me shall its seal impress,
As though I corpses saw and walked the tomb."

Religious musings, however, did not stifle in Newman the genuine devotion of a scholar to the brilliant literature of Greece. He has written at least two Tragic Choruses on the Greek model. 'The Elements' is certainly not as elaborate as the choruses of Aeschylus, but it is still beautiful and classical, though even here his thoughts take a strictly religious turn. 'Judaism' is a more powerful tragic chorus; it opens with a passionate address to the proud unhappy people:

"O piteous race!
Fearful to look upon,
Once standing in high place,
Heaven's eldest son.
O aged blind
Unvenerable! as thou flittest by
I liken thee to him in pagan song,
In thy gaunt majesty,
The vagrant king, of haughty-purposed mind
Whom prayer nor plague could bend;
Wrong'd at the cost of him who did the wrong,
Accursed himself, but in his cursing strong,
And honoured in his end."

This is great poetry: apart from the allusion to the 'Oedipus Coloneus,' it reminds one of some of the choruses of Aeschylus in that sea of heaving passion 'Prometheus Bound,' and of the agonizing yet proud unbending speeches of the self-blinded Oedipus.

There is a marvellous music in Newman's verse which is, no less than his thoughts and his words, characteristic and personal. It is very far removed from the obvious and cheap melody which we find in Pope or any such fashioner of smooth sounds. Like a true poet of a higher order, he is willing to sacrifice melody to the much more difficult and artistic effect of harmony. He says with characteristic truth in a short poem:

I am a harp of many chords, and each
Strung by a separate hand;—most musical
My notes, discoursing with the mental sense,
Not with the outward ear."

His music like that of Shelley and Thompson is entrancing because it follows the best of all guides—emotion. In him as in only the greatest poets, "music and sweet poetry agree." It is remarkable, also, that Newman dwells with special fondness in his works on music, his dear art. The soul of Gerontius, which is no other than Newman's own luminous soul, is transported by the first experience of an Angel's voice, and calls it a "heart-subduing melody." How expressive and musical is this description of the singing of the Second Choir of Angels:

"This sound is like the rushing of the wind—
The summer wind—among the lofty pines;
Swelling and dying, echoing round about,
Now here, now distant, wild and beautiful."

The music of the angels round the Throne is yet more beautiful:

"But hark! a grand mysterious harmony:
It floods me like the deep and solemn sound
Of many waters."

Only Newman could feel and write like that; only a lover of music of an exalted kind could write such a beautiful poem on music as 'The Isles of the Sirens.'

Imaginative, emotional, true, Newman the religious preacher, the devotee of music, the fearless critic of his country's scepticism and pride in walled towers and rich cargoes, is a poet worthy of study, of admiration, of personal affection. Far be it from our purpose to insinuate that he is a poet of the first order: it is clear that he does not rise to the sublimity of Dante, to the sustained poetic vigour of Shakespeare, even to the lyric grandeur of 'Prometheus Unbound.' But none the less, Newman is a great poet, and would surely have been one of the greatest that England possessed, if only he had allowed his imagination free play and had been less trammelled by a pervading religious purpose. He could be a stern satirist and describe the religion of his contemporaries in winged words:

"Each has his private thought, selects his school,
Conceals his creed and lives in closest tie
Of fellowship with those who count it blasphemy."

He could infuse life and human feelings and thoughts into natural objects and feel a personal love for Nature like Wordsworth. "The trance of Time" reminds us strongly of the "Ode on the Intimations of Immortality:"

"Spring sang of Heaven; the summer flowers
Bade me gaze on, and did not fade;
Even suns o'er autumn's bowers
Heard my strong wish, and stayed."

Sometimes we have an exquisite unexpected line:

"Thoughts prison'd long for lack of speech, outpour their tears."

And anon this Shelleian flash:

"Thy risen ire
Sears like a brand, we gaze and we expire."

Surely, then, Cardinal Newman is a poet of high thinking, of deep and intense feeling, of celestial vision even, like Francis Thompson. Like him also, his verse was himself: in it was reflected his sincerity, his earnestness, his religious enthusiasm, his genuinely poetic inspiration,—every side of his character. Both are great poets and, what is more, lovable poets too. Who cannot help loving the sublime childlike simplicity of the author of the "Ex Ore Infantium," and who does not feel his heart moved to a personal affection for the poet who could write "Lead Kindly Light"? Newman did not live "detached days" like Thompson; but he fulfilled to a great extent the latter's description of the poet sad and lonely but proud:

"He asketh not world's eyes;
Nor to world's ears he cries—
Saith, 'These
Shut, if ye please!'"

Newman and Francis Thompson are not popular poets, but for that very reason are they worthy of study and affection: and to a devoted student what greater pleasure has poetry to offer?

Thomas Sequeira,
IV University Class.

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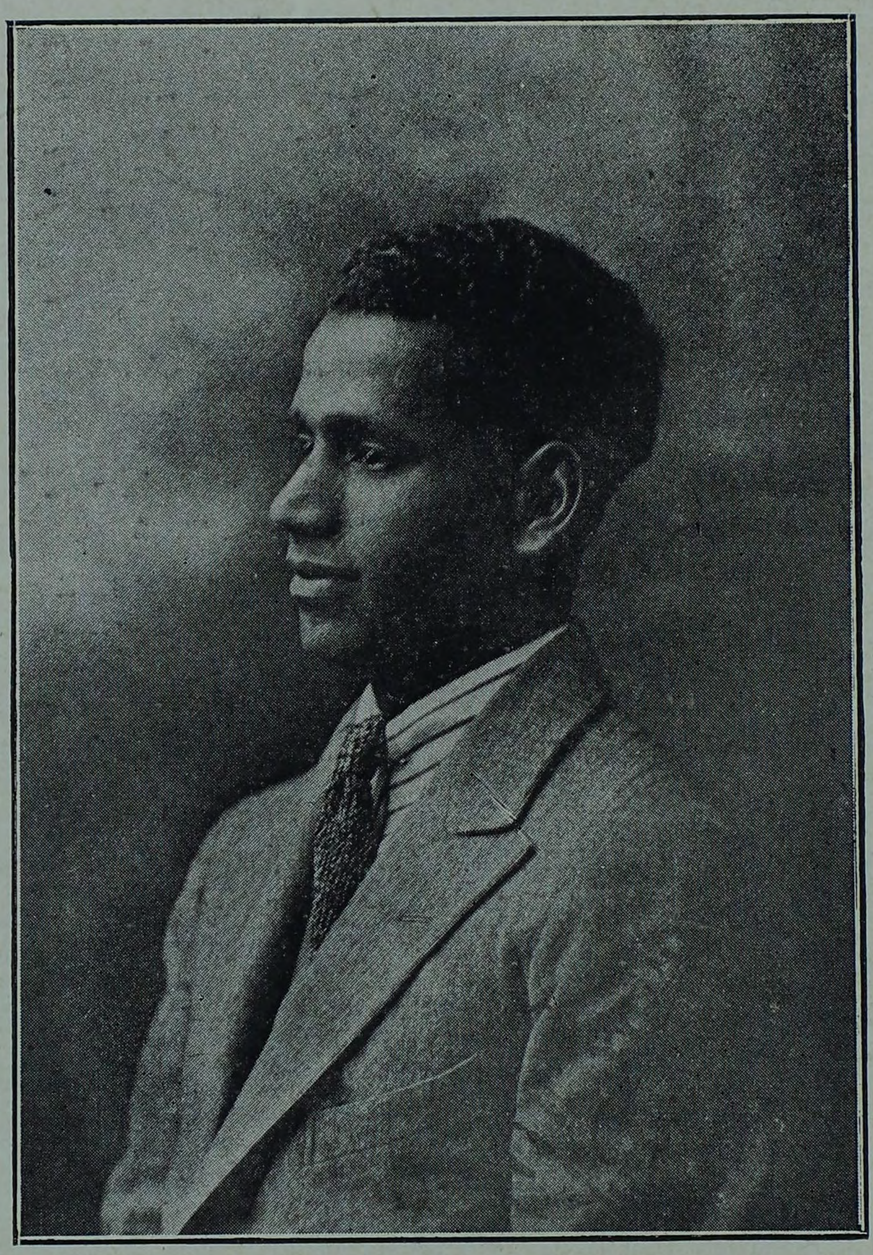

FREDERICK PINTO

Winner of the Chancellor's Gold Medal, Cambridge, 1919

St. Louis of France*

By FREDERICK PINTO

"Let one more attest,
I have lived, seen God's hand thro' a life-time, and all was for best."
BROWNING ("SAUL").

DUSK on the oaks and poplars of Vincennes,
And deep dusk on the tumbling glens below.
Behind the farthest hill the sun had dropt,
When in the stillness and the gath'ring gloom
A solitary wand'rer made his way.
Most like a monk or pilgrim did he seem,
For humble was his garb and mien; yet, lo!
None other he than Louis, King of France.
Clad in a camlet robe, as was his wont.
Barefoot,—save for the soleless shoes he wore
To hide his penance from the eyes of men—
And with a branch for staff, he hastened on,
And passed into the darkness of the wood:
The very wood, where in the summer-time
He often held his court, redressing wrongs.
There underneath an ample-shadowed oak
Sitting forlornly, mused the stainless king
Thus half in meditation, half in prayer:—
"This is the place for me, so wrapt in peace,
And this the hour so brimful of the eve,
A little while away from cares of realm,
Silently to commune with God. Meseems,
It is but meet that they to whom is given
Sceptred or mitred rule should pray for strength,
In all humility, to Him who holds
The whole world in the hollow of His hand,
Who made empyrean, sun and star,
River and sea and mountain, cloud and wind,
Man also, and the lowest worm that lives.
But ah! to think of man the mortal: more
Swift than a weaver's shuttle are his days.
All that he buildeth up with so much toil:
Cities and kingdoms shall behold their end,

* The Editor regrets that owing to the late arrival of this poem, it could not be assigned a more prominent place. See *College Notes*, p. 44.

Temples and tabernacles leave no stone,
And in the dust of long-forgotten things
Sceptre and sword and crown shall whirl away.
All, all shall vanish—but He will abide
Forever and forever in His Seat.
Forget Him not, O rulers of the Earth!
Fear and forget not Him, whose ancient wrath
Is written on the waters and the wastes,
And upon buried palaces of yore;
Ev'n as in Patmos heard th' Evangelist,
How Babylon the Great was fall'n, was fall'n
For kings had lived deliciously with her! [1]
Let therefore kings and princes, popes and priests,
Shunning the lure of gold and lust of power,
Serve God alike faithful sergeants.
Teach me thou,
How to put power to the noblest use,
To keep and cause observance of Thy laws,
To give each man according to his due,
To solder private hates with amity,
To root out error and maintain the church,
And tranquillise the land with many years
Of prosperous peace.
All this to do and more,
There needs must be only one king in France,
Not Charles nor Robert [2] nor another: I
Alone must bear the burthens of the state,
Lest otherwise divided sovereignty
Breed ever sad confusion, feuds and fears
Of violence in the clash of diverse claims.
Better it were, forsooth, a hundred times,
That some strange warrior from his northern isle
Should, swooping down, seize sway, and rule our France,
Justly and well, than that ev'n son of mine
Should, reigning after me, despoil the land.

Could I have chosen, liefer had I donned
Cassock and cowl, renouncing crown and realm,
And within some dim cloister, and about
The place where the sick and needy dwell,
Worshipped God every hour of all my days

1. Rev. 18. 9.
2. The warlike brothers of Louis.

With psalm and praise, and offices of love.
But comfort still, albeit this cannot be:
'Tis not monks only that are saved, and since
There are so many ways of serving God,
The way He hath appointed must be best.
Lo! mine is with my people and my throne.
Them, heretofore, He with His providence
Hath covered, since my fathers had subdued
The lawless, and had carved out a domain
Spacious and fair. To me, the Lord hath shewn
Proofs constant of His care; hath holpen me
To smite at home the rebel and the foe
On many a field of battle. At Ashmoun,
When on our lines the subtle Paynim hurled
Greek fire and red ruin, and we feared
That we should perish in a flaming doom,
He did uphold us; from a place of plagues,
Bonds and lost hopes, He did deliver us.
His mercies overwhelm me like a cloud.
O for His glory, and in gratefulness,
To achieve some worthy deed, some great exploit.
Aye, valiant knights and men shall gather round
The Oriflamme, with scarf and staff and sword [1]
And all of us shall urge yet once again
Galley on galley, prow on eager prow,
Towards the Land of our Redemption, there
To overthrow the flaunting Crescent, and
To set the Saving Cross forevermore
Upon the dome of Omar. [2] Should we fail
Alas! to win the Holy City, should
The heathen overcome us in the fight,
Remember us, Sweet Queen of Heav'n, and Thou,
O fair Lord Christ, remember us and take
Our souls into Thy New Jerusalem."

Then having ended, rose the stainless king.
Of noble aspect, calm and tall he was—
Taller than all his knights; a braver, none.
At Damietta, they that were with him,
Relate it to our wonder how the king

1. The symbols of the Crusader.
2. Built in Jerusalem on the site of the great sacrificial altar of the temple which passed for Jacob's stone.

Too rash and rashly leaping on the shore,
Straight on a gleaming host of mounted Turks,
Shieldless and sole had borne and broken spear,
Had not more prudent hands withheld him back,
And later, when a captive, and the worst
Befell, nor threats nor brandished scimitars
Daunted the fearless king: whereat his foes
So greatly marvelled that they set him free.

This monarch without peer was yet at heart
Truest of monks. His count'nance worn and pale
Spoke of his fasts and penances and prayers,
In later life redoubled: he who held
That loss of limb, or a slow ulcerous death,
Or agonies of pain, were better far
Than ruin of one's soul for mortal sin,
Spared not himself; but so vexed his own flesh,
Food, rest, warmth, ease denying, that it seemed
As tho' with the divinest fire consumed.
His eyes, which some described as "dove-like," lit
The sweet grave face with such a wondrous charm,
That warriors looked upon him rev'rently,
And sick men looked upon him to repent,
And all his subjects blessed him in their hearts.
Never was king so feared by the unjust,
And none so well beloved of the poor
And loyal: for he dealt to mighty and low
Laws equal with an equal hand. He gave
Unstinted largess; and to serve in truth
The Master Whom he followed, meat and wine
He shared with hungry paupers at his board.
And many an almry, many a house of prayer,
At Royaumont, St. Denys, Maubisson
And elsewhere, record held to after-times
Of his munificence and piety.

But ah! that the good king in stern despite
Of past disasters, hazards unforeseen,
Should, like a weary trav'ller straining on
Ere nightfall to his goal, still set his heart,
Before his life should close, on one high quest:
The rescue of the Sacred Sepulchre.
Sad was the end thereof, and briefly told.

Delay and discord marred that lorn emprise,
Foredoomed, with its irreparable woe
At Carthage. There a fever smote the king,
And there they placed him, sickened unto death,
Crosswise upon a couch of cinders : so
After a shrift, chrism and housel, praying still,
His last pray'r for his people, passed the king.
Then was there dole and mourning in the camp,
Mourning and dole in all the realm bereaved.
And then they bare him from beyond the sea,
Voyaging calmly as that other ship
Which bare a relic of the Cross ; and then
They laid him with his fathers worshipfully.
And many were the miracles he worked,
As duly chronicled by them that saw.

Lo! as within some Catholic Chapel dim,
All day and night, the sanctuary lamp
Burns ever in the presence of the Host,
So all his life, in this sin-darkened world,
The good king with an ever-burning faith
Had wrought deeds lovely in the sight of God.
And as at Benediction, wreath on wreath
Of incense from the swinging censer climbs
Unto the luminous altar, so his soul
Wrapt in the gracious fragrances of faith,
Was wafted unto heaven.
He lived and died
A noble King and Christian. And the Church,
Naming him for ensample unto kings,
Hailed him with glory on the Roll of Saints.

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Rector's Report

Strength and Attendance.—The total number of students on the rolls at the close of the academic year (1917-18) was 1458, showing an increase of 55 over the corresponding figure of twelve months ago. This total was made up of 234 in the College Department, 274 in the High School, 430 in the Lower Secondary, and 520 in the Primary Department. The average daily attendance was 1392.3 against 1338.7 of the previous year.

Public Examinations.—We presented 61 candidates for the S. S. L. C. Examination, of whom 17 were declared eligible for admission to the University courses of study. The averages obtained by our students were above the Presidency averages in nearly all the subjects.

For the Intermediate Examination in Arts we sent up 61 candidates, of whom 22 passed, 6 being in the first class. There were, besides, 3 successful in Part I only, and 20 in Part II only. Twelve distinctions were obtained—4 in Mathematics, 2 in Physics, 1 in Modern History, 4 in Logic, and 1 in First Language.

In the B. A. (Pass) Degree Examination, out of 31 that were examined, 10 qualified for the Degree. The total number of passes in Part I (English Language and Literature) were 17 out of 31, and in Part II, 12 out of 29; in Group i (Mathematics), 6 out of 11; and in Group vi (History and Economics), 6 out of 18.

Staff.—It is our painful duty to record the death of three members of the Staff, whose loss, particularly under present circumstances, is felt most keenly by us. In the month of January, Father Gregory Coelho, the Director of the Boarding House and Hostels, died after a lingering illness, which, however, had not been able to hamper his efficiency during a good many years. He was the prime organizer of these institutions, which are to-day so marked a feature of the College. Next followed him to the grave, in the month of April, Father Thomas Noronha who had for seventeen years been Professor of Mathematics, and for eight years had, with remarkable efficiency, been responsible for the discipline and supervision of studies in the school departments. In the month of July, there passed away from our midst Father Ludovicus Zerbinati, Professor of Latin for close upon thirty years, as well as the spiritual guide of hundreds of souls that sought counsel and comfort from him. Generations of students had come to look upon these three good men and true, as such intimate and integral portions of the institution, that they will be sorely missed. Their venerated memory will, we feel sure, be treasured up by every one who came in contact with them in the course of their varied scholastic and spiritual activities among us. It may be added here that a number of Father Zerbinati's distinguished pupils of former days have subscribed for the publication of a choice selection of his Latin poems and inscriptions.

Several changes have taken place on the teaching staff. Father Aristides Macry closed his professorial career in May last, and joined the band of missionaries working for the evangelization of the heathen in remote parts of this district. We should dearly have wished that his sojourn in our midst were prolonged for years; but it was at his own earnest desire that he was allowed to go and to realize the one object nearest his heart, since the day he left home for India. Father Martin Coelho, Assistant Principal, has gone to the Jesuit House of Studies at Kurseong. Mr. Cajetan Tauro, B. A., has joined the

ST. ALOYSIUS' COLLEGE—MAIN BUILDING

ST. ALOYSIUS' COLLEGE—MAIN BUILDING

Teachers' College at Saidapet, to qualify for the L. T. Degree. The following were accessions in the course of the year: Father D. Gioanini, Mr. Sebastian Nunes M. A., (Honours), and Mr. Paul Alapath, B. A., (Honours).

Prizes and Donations.—His Excellency Lord Pentland, Governor of Madras, has given us one more proof of the kindly interest he has been graciously taking in the welfare of the College by presenting to it the Silver Shield that is for the first time exhibited to the public to-day. We respectfully tender our heart-felt thanks to His Excellency. We are happy gratefully to record additions that are being made by friends and alumni of this institution to the number of endowed Prizes. Doctor Paul Fernandes, Civil Surgeon, Nasik, offers us an investment of Rs. 400 for an annual Prize in memory of his late son, Lionel Antony, to be awarded to the best student in Religious Instruction in the College classes. Another old Aloysian presents, in revered memory of Father Zerbinati, a handsome Prize to the student remarkable for "Steadiness of Purpose." Some Ex-Aloysians have further proposed to perpetuate the memory of their late Professor in a permanent form.

Sports.—The Games Clubs are in full vigour as ever. In the Inter-School Gymkhana Tournaments our champions won Cups in three items: Junior Cricket, Junior Athletic Sports and Football; and quite recently we won the Senior Athletics Cup and the Junior Cricket Cup. B. N. Punja, of the Junior Intermediate Class, was awarded the coveted distinction of the Grigg Medal.

The Literary and Debating Society.—In addition to its usual meetings, it arranged for occasional lectures on matters of general interest. Among these we may mention two by Rao Bahadur Dr. V. Verghese, D. M. & S. C.—one on "The Rule of the Road," and another on "Bulgaria's Surrender." Other interesting and instructive lectures were by Mr. P. Padmanabha Menon, M. A., (Honours), B. L., on "Modern Education"; by Mr. U. Kannappa, M. A., L. T., on "English Literature and English Politics"; and by Mr. J. H. A. Mascarenhas, B. A., LL. B., who gave us the results of his researches concerning the origin of the Canara Catholics.

The practice of debates on literary and historical questions is kept up also in the High School classes, and a great deal of profit appears to be derived from them.

The Boarding House and Hostels.—There were in all 142 students accommodated in these institutions. A good many patronize Students' Homes and Lodges outside, with the approval of the College authorities. We hope at any early date to remedy the lack of quarters, now that the days are days of peace.

Amongst distinguished visitors to the Boarding House and Hostels, we must make mention of Sir C. Sankaran Nair. He noted his impressions in the Visitors' Book in these terms: "I had heard a good deal of St. Aloysius' College, Mangalore. What I found there did not fall below my expectation. The Hostels were very good. There was a spirit of cheerfulness all round, and the staff appeared to have quite won the confidence of the pupils." The Most Rev. Dr. J. Aelen, Archbishop of Madras, expressed his satisfaction in these terms: ".... All those happy faces round me immediately convinced me that everything is done for the bodily welfare and the real happiness of the residents. The College Orchestra struck up their liveliest tunes and acquitted themselves most creditably of their cheerful task."

C. PERAZZI, S. J., *Rector.*

To the last Ordained of our Diocese

WITH holy mirth and festive cheer
The while we bless this noon-tide hour,
Our hearts greet them whom we hold dear—
Five more of Christ's own vines a-flow'r.

Th' Anointed of the Lord! Too pure
Such vessels were for use on earth,
Had not the Master made us sure
Of His love's condescending worth.

A Priest of God, ambassador
Of His Eternal Son to man,
Yea, Christ Himself, both worshipper
And worshipp'd in His mystic plan.

August, dear brothers, then, your claim
As ours, with sacrificial might
Endow'd to spread, in Jesus' name,
The sweetness of salvation's light.

Then bravely hearten'd to the toil
Unfurl the standard of the Faith;
The foes of Heaven fight and foil,
And win to Life the waifs of death.

Still may the Fount of Love inspire
Your hearts to labour and to pray,
And ever feed the sacred fire
Of zeal that burns full bright to-day.

O. R.

The Sanskrit Page.

मितभावः

On Temperance.

ईश्वरो लोके बहूनि वस्तूनि निर्माय प्रायेणैतानि नरायत्तीकृतवान् किल । अतः स्रष्टुरिच्छामनुसरद्भिर्मर्त्यैर्योग्यरीत्या तानि वस्तूनि उपभोक्तव्यानि । तथा च सर्वत्र मितभावः न परित्याज्यः । मितभावं पुरस्कुर्वन्तः प्राणिनः नीरोगाः शान्तस्वान्ता गम्भीर प्रकृतयश्च भवन्ति । इदृशा अजस्रमौनत्याकाङ्क्षिणोऽपि मनसापि दुरध्वेषु पदार्पणं न विदधति । एते पुनरात्मीयां शक्तिं वर्धयित्वा सुखेनैव देहयात्रां निर्वर्तयितुमीशते । सुखसाधनानि तु तत्तद्देशकालोचितानि सर्ववेदिना परमेश्वरेणैव समुपनीतानि भवन्तीति उदितप्रायम् । एवं च सर्वेषामारोग्यपालनार्थं शक्त्युत्तम्भनार्थं च स्वीकर्तव्ये आहारादौ मितभावो न विस्मरणीयः । स्वस्य पचनशक्तिं निर्णीय समयनियमं परिकल्प्य च कृत उपभोगः क्षेमंकरो भवति । अन्यथा महानर्थस्य दरीदृश्यमानत्वात् ।

इत्थं च सर्वप्रकारेणापि सुखोदर्काणां पदार्थानां परिमाणाद्यतिक्रमेण उपयोगे महानिष्टकरेऽनुभूयमाने किमुवक्तव्यं बुद्धिभ्रंशकारिणां मद्यादीनामुपयोगः तत्रापि विहाय मितभावं सर्वापदां पदमिति । यतः मद्योदौ किमपि (अल्कोहाल्) विषमयं वस्तु अस्ति । अतस्तत् मद्यपायिनः उन्मादिनः विधाय न्याय्यात् पथः प्रच्यावयति । पाश्चात्यभिषग्वरेण्या अपि बहुषु पत्तनेषु संभवन्तीं शैशवीं मृतिं मातरपित्रोर्मद्यपान फलत्वेन दृष्टान्ती कुर्वन्ति । स्त्रीपुंसानां चारित्र्य भङ्गोऽपि समस्तदेशेषु अतिनिकृष्टतया परिगणितः मद्यपानैकनिदान इति सोपपत्तिकं समुपपादयन्ति । पाश्चात्यकविसार्वभौमोऽपि "यदिभूतपिशाच व्यवहारयोग्यं वस्तु अस्ति तर्हि मद्यमेव तद्" इति निपुणं वर्णयति । भारतीयाश्च चिकित्सकप्रवेकाः मद्य, कलम्ज, भङ्गादीनि मादकवस्तूनि समस्तान्यपि विषत्वेन परिगणयन्तो बहु प्रयतन्ते तद्वर्जनार्थम् । किं च मादक वस्तूनि क्रमोपचितानि सेवितान्येव स्वप्रभावमातन्वते प्राणिषु । तस्मात्तत् स्तोकमपि नैवसेवितव्यं । अत एव पाश्चात्यदेशेष्वपि मद्यपाननिरोधः प्रारभ्यते । कृतातिपानाः स्त्रियः पुमांसश्च स्वस्वप्रवृत्तिनिमित्तमपि निरोधातुं न शक्नुवन्ति । किं बहुना पार्थिवैः प्रत्यर्थिनो विजेतुं नियुक्ताः सैनिकाः मद्यप्रभावेण निमीलित लोचनाः सन्तः शात्रवींकारामधिवसन्तीति वृत्तान्त वेदिनां नाविदितमिदम् । एवमेव द्यूतादयः क्रीडा अपि यावच्छक्ति मितभावं नेतुं प्रयतितव्याः । यतस्तत्रातिरेकं प्रवृत्ताः निद्राहाराद्यावश्यकमपि परित्यज्य पुत्रमित्रकलत्रैः सत्रा च कलहायमानाः सर्वस्वस्य विशेषतः आरोग्यभाग्यस्य च हानेन भ्रान्तधर्माणो दरीदृश्यन्ते । अनयैव रीत्या न केवलं विहारे किन्तु धनव्यये च मितभावो नैवदूरीकर्तव्यः । जगति विद्यमानानां निखिलानां वस्तुजातानां एकस्यैव नरस्य ईप्सितत्वेन आवश्यकत्वेऽपि, तदुद्देशेन धनव्ययमकृत्वा समीप्सां च लघूकृत्य, यान्यत्यावश्यकानि तान्येव संपिपादयिषितव्यानि । अत्यावश्यकानि नाम यैर्विना अक्लेशेन लोकयात्रा न सिध्येत् तान्येवेति अगत्याभ्युपगन्तव्यम् । तथा चोक्तम् ॥ यत्पृथिव्यां व्रीहि यवं हिरण्यं पशवस्त्रियः । नालमेकस्य पर्याप्तमितिकृत्वा शमं व्रजेत् ॥ इति ॥ किं च एतदर्थं सर्वथा विवेकविधुराणां नराणां संसर्गो दूरतः परिहर्तव्यः । यतोऽस्मिन् लोके तादृश संसर्गेण संभवन्ती नामापदां मर्यादा नावलोक्यते । अत एव पण्डिता उद्घोषयन्ति संसर्गजा दोषगुणा भवन्तीति ॥

तथा च ये तावत् आहारे, विहारे, पाने, धनव्यये निद्राजागरयोश्च पुरस्कर्तव्यं मितभावं अभ्युपगच्छन्ति, त एव मानवा जन्मसार्थक्यमुपलभ्य शारीरीं मानसीं च शक्तिं संवर्ध्य परोपकारकरणेन सर्वेश्वरप्रीतिपात्रतां प्राप्नुयुः इति सदृष्टान्तं उद्घोषयितुं वयं प्रभवामः ॥ तथाचोक्तम् ॥

युक्ताहार विहारस्य युक्तथेष्टस्य कर्मसु ।
युक्त स्वप्नावबोधस्य योगो भवति दुःखहा ॥

इति अष्टमकक्ष्यायां विद्यार्थि के. भवानि शंकर भट्.

K. Bhavani Shanker Bhat.
II. U. Class.

The Malayalam Page.

വടക്കൻ പരവൂർ.

Description of Parur.

(ഒരു തുള്ളൽ.)

ഗുരുവരചരണസരോജം കുമ്പി
ഗുരുവരനരുളിയപോലൊരു തുള്ളൽ
പെരുമഴപോലെ കോരിച്ചൊരിയാൻ
കരുണാകരനാം ലോകപിതാവെൻ
കരളിലെനിക്കു കവിതപകരിപ്പാൻ
വരമരുളീടുക; സതതം വന്ദേ—
വണ്ണനയൊന്നു കഥിച്ചീടുന്നതു
കണ്ണാനന്ദമമായാൽ ഭാഗ്യം.
അറിവില്ലാതെ വരുന്നൊരു വീഴ്ചകൾ
അറിവുള്ളോർകൾ പൊറുത്തരുളേണം
പുഞ്ചിരിതൂകിക്കൊഞ്ചിയിരിക്കും
വഞ്ചിപതീന്ദ്രൻ സഞ്ചിതപുണ്യൻ
അഞ്ചാതനവധി ബിരുതു ലഭിച്ചോൻ
അളകാപുരിയോടൊപ്പം നില്ക്കും
തെളിയിയലുന്നൊരു വഞ്ചി ഭരിപ്പോൻ
ക്ഷ്മാപതി തന്നുടെ ശാസനകീഴിൽ
സപദിയടങ്ങിലസിച്ചീടുന്നാ—
പരവൂർപട്ടണഭംഗികളല്പം
പറയാം ഞാനിഹ കേട്ടെന്നാലും
അമ്പലമുണ്ട് പള്ളികളുണ്ട്
അമ്പമ്പാചില ശാലകളുണ്ട്
വെള്ളക്കാരുടെ തോപ്പുകളുണ്ട്
സാധുജനങ്ങടെ കുടിലുകളും
ബഹുമാന്യന്മാരുടെ വീടുകളും
പല വമ്പന്മാരുടെ മേടകളും
ചില കൊമ്പന്മാരുടെ ഗോപുരഗണവും
ഇസ്കൂളുകളും പലതരമാപ്പീസുകളും
തന്ത്രരയഗ്രം പേടിച്ചരുളും കച്ചേരികളും
അനവധി ടിക്കിൽനിന്നു വരുന്നൊരു
ദീനക്കാക്കുള്ളാസ്പത്രികളും
കുന്നിൻമുകളിൽ യാത്രക്കാക്കായ്
നന്നായുള്ളൊരു വീടും കാണാം
അമ്പലമുള്ളതു കണ്ടാൽ മെച്ചം
അമ്പമ്പാപുനരഞ്ചുണ്ടയിടെ
അഞ്ചിനുതൊട്ടും കുളവും കാണാം
ഉത്സവകാലമിതെത്രവിചിത്രം
ഉത്സവമാണിതു വിപ്രന്മാക്കും
പള്ളികളുള്ളതു രണ്ടുംചൊല്ലാം
ഭള്ളില്ലാവ ബഹു കേമം തന്നെ
നെയ്തിരിയെപ്പാൻ കനകക്കാല്യം
ഭിത്തിയിലഖിലം ചിത്രപ്പണിയും
തട്ടിൻമുകളും നിലവും കണ്ടാൽ
ഞെട്ടിപ്പോമുടനാരെന്നാലും
കല്യാണത്തിൻ നാളുകളായാൽ
പള്ളിയിലുള്ളൊരു ബഹളം കേമം
പരിശക്കാരും കുന്തക്കാരും
പരിചിനൊടനവധി വീണക്കാരും
മുമ്പിൽ ചാടീട്ടാടിപ്പാടും
അമ്പമ്പാചില വങ്കന്മാരും
കൊമ്പൻമീശ തിരിച്ചുപിരിച്ചഥ
കൊമ്പുചിളിക്കും കുമ്പക്കാരും
വമ്പന്മാരുടെ സഭയിൽ ചാടി
കമ്പമുരക്കും കോമ്പന്മാരും
തുടിക്കാരും മീശക്കാരും
മോടിയിലനവധി ബാല്യക്കാരും
മറിമാൻകണ്ണികളൊരുഗണമയിടെ
പറയാനില്ലതു ചെന്നാൽ കാണാം
ഇങ്ങിനെയുള്ളൊരു കൂട്ടരെയെല്ലാം
മങ്ങാതമ്പൊടു കണ്ടുമടങ്ങി
സപ്പം വിട്ടാൽ ചന്തയിലെത്താം
നില്പാനവിടെ സൌഖ്യമുമില്ല.
യുദന്മാരുടെ പള്ളിയിലേറീ—
ട്ടതുമിതുമെല്ലാം കണ്ടു ഗമിക്കാം
കടവിൽ ചെന്നാലവിടെയുമിങ്ങിനെ
നടവിടചേഷ്ടകളത്ഭുതമത്രെ
പുത്തൻ കെട്ടിയ കോടതി കാണ്മാ—
നിത്തിരിദൂരം പോകുകവേണം
പോകുംവഴിയിൽ ശാലയുമൊട്ടും
വൈകാതവിടെക്കാണാമാപ്പിൻ
ഒത്തിരിയിനിയും പറവാനുണ്ടതി
നിത്തിരിപോലും സമയം പോരാ.
ഇത്തരമെല്ലാമൊരുവിധമെഴുതി
സത്വരമഹമിഹ കൈക്കുപ്പുന്നേൻ.

P. E. David,
I. U. Class.

The Canarese Page

ಕೆಟ್ಟ ಮೇಲೆ ಬುದ್ಧಿ

WISE AFTER THE EVENT

ಭಾವಿನಿ: ನುಡದಿ ಮಕ್ಕಳ ವೈಭವಂಗಳ
ನಡುವೆ ನಮ್ಮಯ ಭೀಮರಾಯನು
ನುಡಿವ ನೋಡುವ ಹೇಳ್ವ ಕೇಳ್ವರು ತಲೆಯ ತೂಗುವ ವೋಲ್ ||
ನಡವಳಿಕೆಯಿಂದಿದ್ದನಾದರೆ
ಹುಡುಗ ಪುಟ್ಟನ ವಿಷಯವೆಂಬೊಂ
ದೊಡಲ ಬೇನೆಗೆ ಚಿಂತೆಗೊಳ್ಳುತಲಂತರಂಗದಲಿ || ೧ ||

ಭೀಮ: ಒಂದು ದಿನ ಬಾಲಕನ ಕರೆಯು
ತ್ತೆಂದನೆಲೆ ಮಗನೇ ಧರಿತ್ರಿಯೊ
ಳೊಂದಕೂ ದೈವಾನುಕೂಲದಿ ಕಡಮೆಯಿಲ್ಲೆನಗೆ ||
ಇಂದು ನೀ ನುಡಿನಡೆಗಳಲಿ ಬೇ
ರೊಂದು ತೆರವಾಗಿಪ್ಪುದೊಂದೇ
ದಂದುಗವು ಮನಕೆಡರನೀವುದು ಹಜ್ಜೆ ಹಜ್ಜೆಯಲಿ || ೨ ||
ಬೇರೆ ಕೆಲಸಗಳಿಪ್ಪ ಸಮಯದಿ
ಹಾರುವುದು ಮನವತ್ತ ಹಗಲಲಿ
ವಿಾರಿದಾ ಸಂಜೆಯೊಳಗಿತ್ತಲು ಮನೆಗೆ ಬಂದಾಗ ||
ಭೂರಿ ಸಂಧ್ಯಾರಾಗವಳಿಯಿಸಿ
ಬೀರುವುದು ಕುರುಡಾದ ಕತ್ತಲೆ
ತೋರು ದೀಪವ ಮಾತ್ತದೇಶಪ್ರೀತಿಯನ್ನಿಟ್ಟು || ೩ ||

ಪುಟ್ಟು: ಎಲೆ ಪಿತನೆ ಈ ಮಾತ್ತದೇಶದೊ
ಳೊಲುಮೆ ಯಿಲ್ಲೆನಗೆಲ್ಲರೂ ತಿಳಿ
ಯಲು ಮನುಜರೆಲ್ಲಾನೆಲದೊಳೂ ಮಣ್ಣುಗಿಡುಮುರಗಳ್ ||
ನೆಲಸಿರುವುದೊಂದೇತರದಿ ನ
ವ್ಮಿಳೆಯಿದೇ ನಾಗರಿಕವಲ್ಲದೆ
ಕೆಳಗಿಹುದು ಇದಕೊಲಿದೆನಾದರೆಯಾನೆ ಕೀಳಹೆನು || ೪ ||
ಒಣಗಿರುವ ಕಟ್ಟಗೆಯು ಬೆಂಕಿಯ
ವಿುಣುಕಿನಿಂದುರಿವಂತೆ ಭೀಮನು
ತನುಜನೆಂದುದ ಕೇಳಿ ಕಿಡಿ ಕಿಡಿಯಾಗಿ ಕೋಪಿಸುತ ||

ಭೀಮ: ಅನುಭವದ ಸಾರವನು ಕೇಳದೆ
ಮನವ ಕಂಡಾಬಟ್ಟಿಗೊಯ್ದುರೆ
ಕೊನೆಗೆ ಮಾಡಿದ್ದುಂಡು ಗೊತ್ತಹುದೆನುತ ತೆರಳಿದನು ॥ ೫ ॥

ಕೆಲದಿನಂಗಳು ಕಳೆದುದೊಂದಿನ
ದೊಳಗೆ ಭೀಮನು ಸಂಜೆಗಾಲದಿ
ಹಲವಹಂಬಲಿಸುತ್ತಲಿರೆ ಟಪ್ಪಾಲಿನವ ಬಂದು ॥
ಬಲಿದ ಮುದ್ರೆಯ ಪತ್ರವನು ಕೈ
ಯಲಿ ಕೊಡಲು ಲಕ್ಕೋಟೆ ಮೇಲ್ಗಡೆ
ಹೊಳೆದು 'ದ ಫ್ರಿಕಖಂಡ ನಾತಾಳಿಂದ' ಲೆಂಬಲಿಪಿ ॥ ೬ ॥

ಅಚ್ಚರಿಯೊಳದ ನೊಡೆದು ನೋಡಿದ
ನುಚ್ಚರಿಪುದೇನೊಕ್ಕಣೆಯನೆದೆ
ಚುಚ್ಚಿದುದು ನಿಗೆ 'ತೀರ್ಥರೂಪಪದಾಂಬುಜದ್ವಯಕೆ ॥
ಹುಚ್ಚ ಪುಟ್ಟನ ಬಿನ್ನಹವುನಿ
ಮ್ಮಿಚ್ಚೆಗಿದಿರಾಗುತ್ತ ಹೇಳದೆ
ತುಚ್ಛತನದಲಿ ಬಂದೆ ನಿಲ್ಲಿಗೆ ಹಡಗನೇರುತ್ತ ॥ ೭ ॥

ಇಲ್ಲಿ ಕಾಯಿದೆಯೆಂಬ ಕಾಯ್ದಿಹ
ಕಲ್ಲಿನೆಣ್ಣೆಯ ಕುಡಿಸುವರು ಹಾ!
ಸೊಲ್ಲಿಸುವುದಿನ್ನೇನವಧಿತೀರಿಸುತ ನಿಮ್ಮನ್ನು ॥
ಎಲ್ಲ ಕಾಂಬಾ ಭಾಗ್ಯವಿರೆ ಬಂ
ದಲ್ಲಿ ಕಾಂಬೆನು ತಾಯಿ ನೊದಲಾ
ಗುಳ್ಳರಿಗೆ ಎನ್ನರಿಕೆಯೊಡನೀಗತಿಯುನರುಹುವುದು ॥ ೮ ॥

ನೊದಲು ಕಹಿಯಾಗಿದ್ದ ನಿಮ್ಮಯ
ವಿಧ ವಿಧದ ಬೋಧನೆಗಳೀಗಳೆ
ಮಧುರವಾಗಿವೆ ಕೆಟ್ಟಮೇಲಿನ ಬುದ್ಧಿಯಿಂದೇನು? ॥
ಅದರ ಮಾತಂತಿರಲಿ ಹಿಂದಿನ
ವಿಧದವನು ನಾನೆಂದು ಗ್ರಹಿಸದೆ
ಮುದದೊಳಾಶೀರ್ವದಿಸುವುದು ದಯವಿಟ್ಟು ಪುತ್ರನಲಿ' ॥ ೯ ॥

ಈ ಪರಿಯ ಕಾಗದವನೋದುತ
ತಾಪದಿಂದಾಭೀಮರಾಯನು
ತಾಪಲವು ಪರಿಯಿಂದ ಹಂಬಲಿಸಿದನವನ ಮರುಕ ॥
ಲೇಪವಳಿಯಿತೊಯಿಲ್ಲವೋ, ಅದ
ನಾ ಪರೀಕ್ಷಿಸಲಿಲ್ಲ ವಿಂತಹ
ಪಾಪವಳಿವಂದದಲಿ ವಿದ್ಯಾರ್ಥಿಗಳು ಲಕ್ಷಿಪುದು ॥ ೧೦ ॥

M. Thimmappaya.

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CAPT. A. J. ABREU, I. M. S.

Wounded in Action, September 20, 1918.

An Old Boy at the Front

ALMA Mater rejoices at the conduct of a large number of Old Boys who, as soldiers or civilians, nobly served King and Country during the great war. Dr. Abreu, in particular, deserves to be specially congratulated on the distinction he won. His many friends in and out of Mangalore will be glad to learn a few details of the "great push that broke the power of the Turk" and raised our brave Lieutenant to the rank of Captain. We reproduce one of the letters he wrote to a Father of the College on December 8th.

Dear Rev. Father,

This is to wish you a thrice merry Xmas and a Happy New Year. Every one has reason to be merry this year, for the great war has come to an end. I am no more attached to my Regiment but working in a big hospital of 1400 beds, consisting solely of tents pitched on a sandy waste on the banks of the Suez Canal. Life is very dreary here except for the professional work which is plentiful. The wounded have stopped coming in, but the sick give us a great deal of work.

You may have heard that I was wounded on the 20th September in the great push that broke the power of the Turk and hastened Peace. It was a merciful bullet, as it passed through my shoulder without leaving any permanent injury. I am as fit as ever, the wound having rapidly healed up. We are 16 medical officers here, I being the only coloured man. They are all fresh from Britain and very good fellows indeed, steady, sober, homely and smart.

* * * * * *

The last seven months I was with my regiment were hard times indeed. We were never in any one place for more than a fortnight. Constant shifting, living under the shelter of tiny bivouacs into which we had to crawl on all fours, irregular meals, the noise of aeroplanes, the whistling of shells, the rat-a-tat of machine guns did not make life comfortable, though not uninteresting.

On the 19th night we went over the top. Before we reached the place where we had to make the attack at 5.30 A. M. the next day, we had to creep stealthily for about 6 miles to the tune of the enemy shells. The ground was covered with shell holes and dead Turks. At 7 A. M. the fight began. We were up against a hill where the Turk was strongly entrenched with machine guns. At the outset we had to give ground, but very soon we recovered and drove the Turk back, not before, however, we had sacrificed 250 men in killed and wounded. Our Regiment was the one that suffered heavily. The wounded came in shoals. I had not even breathing time. Without food or drink for 20 hours we worked, until at 3 A. M. I was hit. I did not feel it much at the beginning but towards night the increasing pain drove me to hospital. It was a glorious, never-to-be-forgotten day!

Remember me to all inquiring friends.

With kind regards,

Yours etc.

I have seen war's lightning flashing,
Seen the claymore with bayonet clashing,
Seen through red blood the war-horse dashing,
And scorned amid the reeling strife,
To yield a step for death or life. —SCOTT.

Cricket

IN our brief survey of the cricket season, we shall content ourselves with an account of the Rector Day's match and the Trophy Competitions. Acting on the time-honoured principle of 'Give and Take,' we have been conferring and receiving laurels on the cricket field, and we must confess to having conferred somewhat more liberally than in past years. But considering, on the one hand, the comparatively raw material of our team, and, on the other, the excellent training and decided superiority of our rivals, our achievements can scarcely be said to have been below the mark. By way of trophy, we can only record the winning of the Junior Inter-School Cup.

The Rector's Day Match.

College Past and Present

v.

Town Eleven

College won by 107 runs.

Our team was captained by Dr. L. P. Fernandes. Dr. Ch. Fernandes was the top-scorer on our side and alone contributed 79 runs. The steady batting of Mr. M. N. Prabhu was a sore trial to our bowlers until Basappa was lucky enough to capture his wicket. Basappa bowled in fine style and took 7 wickets for a total score of 94 runs. After the match there was a treat on the maidan in honour of Rev. Fr. Rector. Mr. L. G. Moore, I. C. S., Mr. and Mrs. Davies, Mr. Colder, and many other well-wishers of the College were present. Score :—

Town Eleven

M. N. Prabhu caught, b Basappa	24		
Mahabala Bhandary bowled, Appaya	0	L. B. W. b Basappa	27
Vasudeva Naik bowled, Paul Lewis	18	Caught, b Appaya.	18
Manjunatha Swarna caught, b Basappa	12		7
Chikappa Naik bowled, Basappa	7		
Venugop. Rao bowled, Basappa	1		
Colder bowled, Basap.	6	Run out	1
Davies bowled, Basap.	7	Caught, b Lewis	10
Babie caught, b Tauro.			
Bhasker did not bat.		Bowled, Lewis	0
Ismailkhan bat in hand			
Extras	19	Extras	15
Total.	94	*Total.*	78

College Past and Present

Pinto caught, b Manjunatha	0
Aiyanna caught, b Venugopaul	53
Appayya caught, b Chikappa	9
Jerome bowled, Manjunatha	2
Tauro caught, b Bhasker.	5
Basappa bowled, Chikappa	36
Dr. L. P. Fernandes bowled, Manjunatha	3
Dr. Charles caught, b Manjunatha	79
Lewis bowled, Chikappa	0
Watsa bowled, Mahabala	2
Braganza bat in hand	0
Extras	15
Total.	201

Inter-School Gymkhana Competition

College v. Govt. College

Government College won by 133 runs

We have no intention to detract from the merit of the Government College team. But the fact that we dismissed it at the first innings for a total of 116 is certainly to our credit. It was unfortunate we did not follow up our opportunity. In the second innings the Government College ran up a score of 197 runs. Of these, however, 105 were contributed by N. Manjunatha Suvarna who played for the Presidency Eleven last year and who on the present occasion made a gallant stand for nearly four hours. The College score for the second innings was only 81 for 9 wickets. This is partly to be

accounted for by the illness of one of our best players. Our bowlers acquitted themselves very creditably of their task. Paul B. Lewis captured 10 wickets in the two innings. Score :—

Government College

Ummanna bd., Lewis	30	Bowled, Albert . .	0
Kini caught, b Alb. Fernandez . . .	3	Bowled, Albert . .	15
Manjunatha caught, b Lewis. . . .	2	Bat in hand . . .	105
Mahabala bowled, Al. Fernandez . . .	3	Caught, b Lewis. .	9
Mukunda Naik run out	5	Bowled, Lewis . .	7
Annappa bd., Lewis.	16	Bowled, Lewis . .	17
Subbayya caught, b Lewis	24	Caught, b Albert .	2
Chikkappu bt. in hand	8	Bowled, Lewis . .	9
Nagappa caught, b Alb. Fernandez .	0	Bowled, Lewis . .	7
Krishnamma caught, b Lewis . . .	2	Caught, b Pinto . .	12
Sakharam caught, b Alb. Fernandez .	0	Run out	
Extras.	23	Extras	14
Total. .	116	*Total*. .	197

St. Aloysius' College

Aiyanna bowled, Mahabala	17	(Sick) did not bat	
Watsa caught, b Manjunath	13	Run out	1
Stany Patrao caught, b Mahabala . .	4	Caught, b Chikappu.	3
Cecil Pinto bowled, Manjunath. . .	4	Caught, b Chikappu .	38
Jerome D'Sa bowled, Chikappu . . .	2	Bowled, Mahabala .	6
Vishunatha bowled, Manjunath. . .	1	Bowled, Manjunath .	0
Joachim Albuquerque caught, b Chikappu	9	Caught, b Mahabala.	18
Paul Lewis b in hand	12	Caught, b Manjunath	3
Severin D'Souza run out	4	Caught, b Chikappu.	7
Narayana Punja bd., Chikappu . . .	0	Bowled, Manjunath .	1
Albert Fernandez bd., Mahabala . . .	11	Bat in hand . . .	5
Extras	15	Extras	6
Total. .	92	*Total score for 9 wkts.*	88

Juniors

Our Juniors have this year been crowned with unique success. In each of the three inter-school matches in which they competed, they beat their rivals by an entire innings and a good many runs into the bargain. The break bowling of Sheenappa and the fast bowling of Joseph Lewis disposed of the opposite teams rather unceremoniously. In the first tie with the Ganapathi Secondary School, Ugappa, the top-scorer, played in excellent style. The College batting against the Canara High School was far from brilliant at the beginning. Six wickets were down for 16 runs only. But the vigorous batting of Denis Sequeira who alone was responsible for 57 runs ran up the total to 105. The College had an easy victory over the B. E. M. School. Score:—

Ganapathi School v. College Juniors

Ganapathi School

Sadananda run out .	0	Caught, b Sheenappa .	0
Krishnappa bowled, Lewis	3	Run out. . . .	0
Marappa bd., Lewis .	1	Bowled, Lewis . .	2
Bavan Shanker caught, b Sheenappa . .	1	Bowled, Sheenappa .	1
Poovappa bd., Lewis .	0	Bowled, Sheenappa .	0
Shanker Narayan ct., b Sheenappa . .	1	Caught, b Sheenappa	13
Devidas bowled Sheenappa	0	Bat in hand . . .	4
Samsuddin bowled, Lewis	0	Bowled, Sheenappa .	0
Shivashanker bowled, Lewis	0	Bowled, Sheenappa .	0
Krishnayya bat in hand	0	Bowled, Lewis. . .	0
Sheshappa caught, b Lewis	1	Caught, b Sheenappa.	5
Extras	7	Extras	3
Total. .	14	*Total*. .	28

College Juniors

Uggappa caught, b Poovappa	48
Mathias caught, b Poovappa	4
Sheenappa bowled, Shanker Narayana	7
Subbayya caught, b Shanker Narayana . . .	7
Jathappa run out	11

Denis Sequeira bowled, Poovappa	2
Vittala caught, b Shanker Narayana	4
Raphael caught, b Shanker Narayana	10
Kanthappa bowled, Shanker Narayana	32
Joseph Lewis caught, b Samsuddin	9
Joseph Colaço bat in hand	11
Extras	
Total	143

Canara High School v. Coll. Juniors

Canara High School

Janarthan bowled. Sheenappa	2	Bowled, Jos. Lewis	0
Sitaram Shetty bd., D. Sequeira	11	Bowled, Sheenappa	0
Kinanna caught, b Sheenappa	13	Bowled, Jos. Lewis	8
Chikkappa bowled, Sheenappa	4	Bowled, Sheenappa	1
Vittal Das bowled, Sheenappa	7	Caught, b Jos. Lewis.	0
Narayana Bhandary caught, b Lewis	0	Run out	5
Ramanath Rao bd., Sheenappa	9	Bowled, b Jos. Lewis	2
Lakappa Rai caught, b Sheenappa	1	Bat in hand	0
Ram Shetty caught, b Sheenappa	0	Bowled, Jos. Lewis	0
Sundaram bowled, Lewis	0	Caught, b Sheenappa	0
Vasudeva Kamath bat in hand	7	Caught, b Jos. Lewis	0
Extras	4	Extras	5
Total	58	*Total*	21

College Juniors

Uggappa bowled, Ramnath	0
C. Mathias caught, b Vittal Das	1
Jathappa caught, b Vittal Das	6
Sheenappa bowled, Ramnath	0
Subbayya caught, b Vittal Das	4
Denis Sequeira l. b. w., b Ramnath	57
Kanthappa caught, b Ramnath	0
Vittala caught, b Ramnath	6
J. Colaço bowled, Ramnath	0
Joseph Lewis caught, b Ramnath	7
Raphael bat in hand	10
Extras	14
Total	105

B. E. M. School

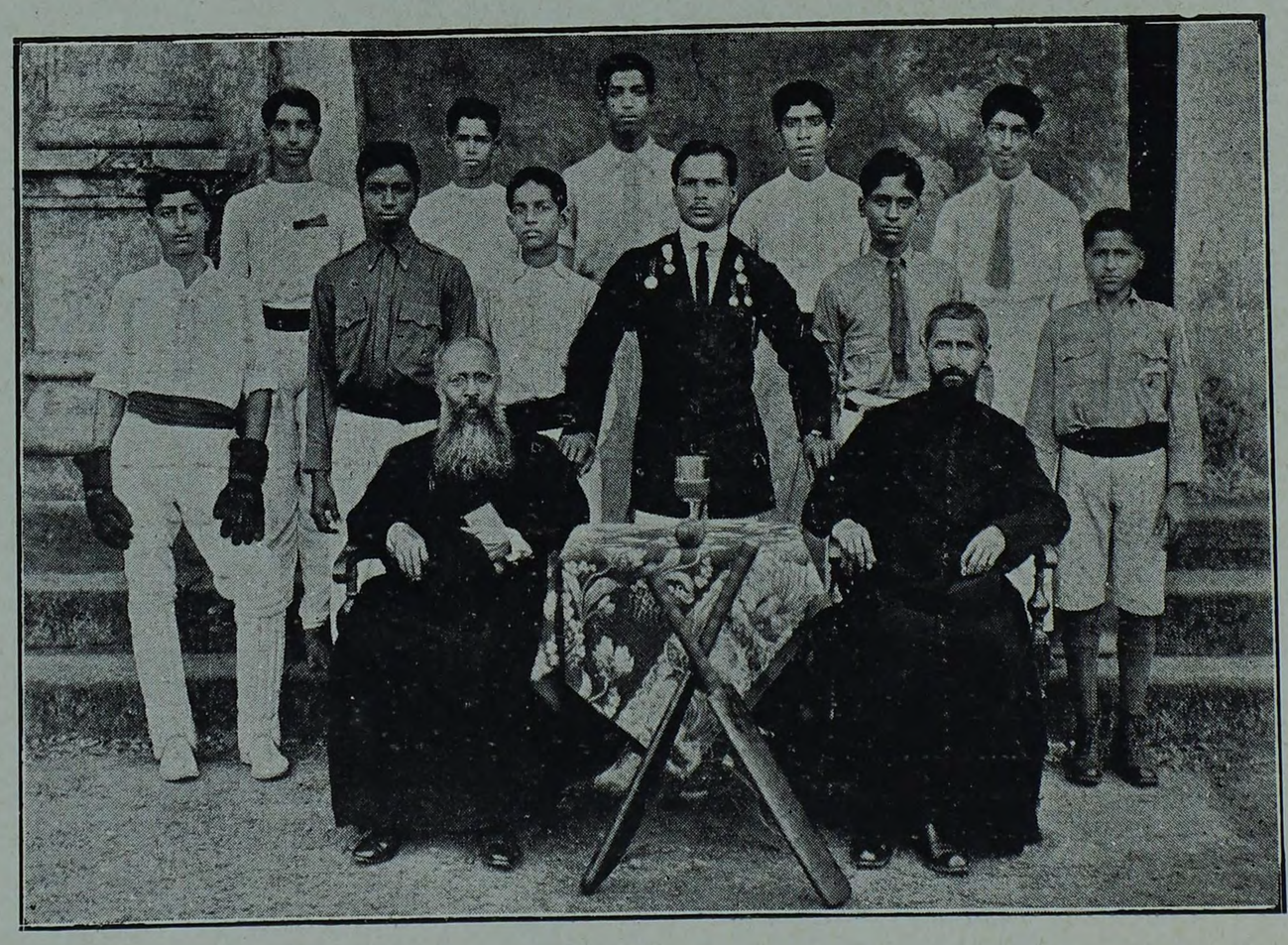
Janjavera bowled, J. Lewis	4	Caught, b Sequeira	9
Barnabas bd., Sheenappa	0	Bowled, Sequeira.	0
Augustine bowled, J. Lewis	2	Bowled, Lewis	0
Alexis caught, b Sheenappa	3	Bowled, Sequeira.	0
Bernard bd., Sheenappa	1	Bowled, Lewis	0
Thimmappa bowled, Joseph Lewis	5	Bowled, Sequeira.	11
Mahabala bd., Sheenappa	3	Run out	4
Shrinivas bd., Sheenappa	0	Caught, b Sequeira	13
Ramchandra bowled, Sheenappa	4	Bowled, Lewis	2
Edwin bat in hand	0	Bowled, Lewis	0
Govind bowled, Jos. Lewis	0	Bat in hand	0
Extras.	11	Extras.	7
Total.	33	*Total*.	46

College Juniors

Charles Mathias bowled, Thimmappa	5
Uggappa bowled, Augustine.	25
Raphael bowled, Augustine	3
Sheenappa bowled, Thimmappa	39
Denis Sequeira caught, b Augustine	10
Jathappa bowled, Augustine.	26
Vittala bowled, Augustine	9
Subbayya bat in hand	10
Joseph Lewis bowled, Thimmappa	6
Nariman Nowrojee bowled, Thimmappa	0
Colaço stumped out	25
Extras	6
Total.	164

Joachim Albuquerque,
Secretary.

Winners of the Senior Athletics Cup—1919.



Winners of the Junior Cricket Cup—1919.

College Notes

1918

June 10. Mass of the Holy Ghost at 9 a. m. Reopening of Schools. Changes: Fr. Saldanha is the new Prefect of Discipline in the College Department. Fr. Ambruzzi succeeds Fr. Fermi as Director of the Senior Sodality. The Sodalists are full of gratitude to Fr. Fermi as they say good-bye to him, for they know how much they owe him. Fr. D. Fernandes takes up the Debating Society. Fr. A. M. Colaço is the Director of the Boarding House. One misses Fr. Macry very much in the College Department. He is far from town and College, a missionary among the poorest of the poor.

June 21. The feast of St. Aloysius, patron of the College, was kept with the usual solemnity of High Mass and General Communion at 7 a. m., and Vespers, Sermon and Benediction at 4 p. m. His Lordship the Bishop gave Benediction.

The Rector acknowledges with thanks the congratulatory telegrams received on the feast from Old Boys.

June 29. His Lordship the Bishop of Mangalore received the greetings of the staff and students of the College on the eve of his patronal feast. In his speech His Lordship congratulated the College on the number of students that had entered the Seminary this year. As many as eleven had presented themselves, thus proving that solid piety was on the increase among the College students. His Lordship concluded with granting a holiday.

August 4. In loyal obedience to the circular communicated by the Director of Public Instruction, the fourth anniversary of the declaration of the war was enthusiastically celebrated at St. Aloysius' College, Mangalore. Rao Bahadur Dr. Verghese delivered a lecture to the students of the College Department, in which he emphasised the power and resources of the Allies, and the final victory in store for them. A similar lecture was given by Mr. C. J. Varkey, M. A. (Hons.) to the students of the School Department. 'Rule Britannia' and other loyal strains enlivened the occasion. The orchestra of the Boarding House was in attendance. At the close of the celebration, the Rev. Father Rector announced a holiday in honour of the event.

August 15. "Lady Day in Harvest" was duly celebrated in the College church by the Junior Sodality, it being its titular feast.

August 31. We are glad to record a splendid act of bravery by Francis Vas, a student of the Intermediate Class. Says the *Madras Mail* of the 26th October: "Yesterday Rao Sahib P. Krishnan Nambiyar, Deputy Collector in charge of the Treasury, on behalf of the Collector, presented a rolled gold wrist watch to a student named Francis Vas, as a reward for a brave act of humane service in saving the life of a girl, under exceptional circumstances. On the night of the 31st August last, when the wells were full with monsoon water, a girl fell into one at Kadri, noted for dangerous hollows at its bottom. Well-known swimmers were summoned but refused to dive, and the student above named pluckily jumped after the drowning girl and brought her to the surface in an unconscious condition. First-aid was promptly applied, and the girl revived. The residents of the village, who witnessed the rescue, brought the fact to the notice of the Collector, who was pleased to sanction the reward in recognition of the plucky act."

September 8. Feast of the Nativity of Our Lady. Frs. Proserpio and Gonsalves made their religious profession. To both we tender our heartfelt congratulations.

October 7. Public holiday in commemoration of the surrender of Bulgaria and the victories of the Allies. At the celebration held on the maidan in the afternoon the College orchestra was in attendance.

November 27. Distribution of Prizes. The following account of it appeared in the *Madras Mail.* "The distribution of prizes took place yesterday in the College Hall with Mr. L. G. Moore, I. C. S., in the chair. A large gathering of guests, European and Indian, filled the hall which presented a picturesque appearance with the flags of the Allied Nations decking the stage and walls. There was a goodly display of silver trophies won by the College. The silver shield presented by H. E. the Governor of Madras was exhibited for the first time. The programme opened with Rossini's "Faith" finely rendered by the College Choir. The Rev. Fr. C. Perazzi, S. J., D. D., Rector and Principal, then presented his report on the working of the Institution during the year 1917-18, which was a record of steady development and success. The Prizes were given away by Mrs. Moore. The Prize-List was a long one, and a noticeable feature of it was the generous contributions of boys who proved their attachment to their Alma Mater by founding handsome prizes and medals.

The dramatic and musical portion of the programme consisted of "The Bell in the Forest," a romantic operetta in two acts. The rendering of it requires no small amount of musical and theatrical apparatus, and both these were forthcoming. The College musicians and actors were quite equal to the task, and the applause of the audience was well deserved. The interval between the acts was taken up by Osborne Barrado with a solo from Rossini's "The Barber of Seville" and by Nariman Nowrojee and Elias Lobo with selections from Schumann and Paderwsiski.

In his address to the staff and students, Mr. Moore congratulated the Principal and his colleagues on the creditable work achieved in the past year, and on the entertaining programme the students had offered to their guests. His first acquaintance with the College went as far back as 1902, when the late Fr. Moore was its Rector. Prosperous he found it then, but to-day he found it vastly developed in every direction. He was pleased with the large measure of interest taken in College sports, which he believed to be an important factor in a young man's education. He noted also that the art of public speaking received the special attention that it deserves.

The concluding item of the evening's programme was a very pretty tableau entitled the "Dawn of Peace," which was greatly admired. Each of the Allies was represented and high above them all floated the figures of three Angels, the chief of whom held out an olive branch in one hand, and a wreath inscribed "Pax" in the other."

PROGRAMME

PART I

"Faith"—Chorus—.....Rossini.....The College Choir

THE ANNUAL REPORT

Minuet in G Maj.—.....Paderwsiski.....E. Lobo

DISTRIBUTION OF PRIZES

"Room for the City's Factotum Here" } Solo from "The Barber of Seville" .....Rossini..... } O. Barrado

PART II

"We are Singers" { Chorus / Carnevale..Rossini..The College Choir

THE BELL IN THE FOREST

A ROMANTIC OPERETTA IN TWO ACTS

Between the Acts

Allegro.....Schumann.....N. Nowrojee

Chairman's Address.....L. G. Moore, Esq., I. C. S.

FINAL TABLEAU

THE DAWN OF PEACE

GOD SAVE THE KING

Cast of Characters

Prince Percival, Prince Regent.....Cuthbert D'Souza
Count Henry.....Elias Lobo
Count Leo.....Jerome D'Sa
Alexis Forster, game-keeper's son....Mathias Lobo
Charles, a poacher.....Humbert Pinto
Francis, a wanderer.....Cyril DeRozario
The Police-Commissioner..... Melville DeRozario
The Town-Crier.....Osborne Barrado
Traders, Villagers, Huntsmen and Attendants.

November 16. Armistice Celebrations on the maidan. The College was in prominence among the educational institutions of the town that took part.

December 15. Christmas holidays begin.

1919

January 4. College was to reopen today. But a holiday is announced because His Excellency the Governor of Madras has been pleased to appoint Fr. Proserpio a Fellow of the Madras University. All the students hail the news with cheers.

January 12. The Feast of the Presentation, titular feast of the Senior Sodality was celebrated with the usual solemnity. The Very Rev. Fr. Alberti, Superior of the Mangalore Mission, preached the sermon.

January 25. Inter-School Tennis Competition. Our College beat the Government College. Hearty congratulations to the winners of the Cup.

January 28. Retreat began. It was conducted by Fr. A. Coelho.

February 17. Foot-ball Competition. The game between the two Colleges of the town ended in a draw.

February 21. Foot-ball again. College v. Government College. We won by one goal to nil.

February 27. Rector's Day. The following is an account which appeared in the *Madras Times*. "The Rector's Day celebration began on Tuesday, the 25th February, at 3.30 p. m. when the members of the staff and the students assembled in the College Hall to greet the Rev. Fr. C. Perazzi, S. J., Rector and Principal. Congratulatory addresses were read in English, Latin, Sanskrit, Malayalam and Kanarese, all alike voicing sentiments of loyalty and gratefulness to the institution, which has been offering the facilities of education to generation after generation of students on the West Coast and far beyond it. Rising amid prolonged cheers the Rector expressed his thanks for the greetings offered to the College in his person, and referred in handsome terms to the events of the twelve months that had gone by since they had met in the same place on a similar occasion, and to the achievements of the students in examinations as well as in sports. He was particularly gratified to note the harmonious relations existing between the staff and the students, and the perfect peace that had reigned in the College buildings and its various adjuncts on Edyah Hill. To these comforting factors and to the devoted zeal of the professors and teachers he attributed the continued prosperity that the institution enjoyed.

The forenoon of Wednesday, the 26th, was devoted to Sports. The finals of several competitions that had been going on during the previous weeks were played and the winners were awarded money-prizes. At 6 p. m. an interesting programme was gone through for the entertainment of an appreciative audience composed of most of the members of the European and Indian communities in town. The programme included the staging of a drama entitled *Christopher Columbus*, as well as some musical items.

The success was due to the Rev. Fr. Nebulone, who has charge of the College theatricals."

By way of supplement we may quote the *Madras Mail:*—"To single out one item where all was praiseworthy, the boat-scenes on board the *Santa Maria* were particularly good and the illusion was marvellously sustained. Musical selections were rendered between the various acts. Special mention must be made of the Sonata, Op. 2, No. 1 from Beethoven, by Nariman Nowrojee." The actors acquitted themselves very creditably of their task. Cyril de Rozario who played the part of Columbus merited the special applause of the audience.

March 19. "A cablegram has been received from Cambridge, to the effect that Mr. Frederick Pinto, son of Mr. C. D. J. Pinto, Small Cause Court Judge, Kumbakonam, has won the Chancellor's Gold Medal, for Poetry, the subject being St. Louis of France. The young man was a student of the St. Aloysius' College, Mangalore, and the Presidency College, Madras, before he went to Cambridge to complete his studies. It is believed that this is the first occasion on which a student from India wins this coveted distinction."—*The Madras Mail.*

March 27. We are glad to note in today's *Madras Mail* that the Meritorious Service Medal "for devotion to duty in the field while serving with Mesopotamia Expeditionary Force" has been awarded, among others, to the following of the Indian Postal Department:—Mr. Germain Francis Gonsalves, Mr. Clement George Rebello, Mr. Alfred William Vernem, Mr. Albert Daniel Gonsalves.

March 31. Mr. Francis Miranda is to be congratulated on the success achieved by him in the Imperial Forest School, Dehra Dun. He has been awarded the Gold Medal for Utilization.

April 12. Mid-summer holidays begin.

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NARAYANA PUNJA
Winner of the Grigg Medal—1919.

SUNDER RAO **CECIL PINTO**
Winners of the Tennis Cup—1919.

OBITUARY

REV. FATHER GREGORY COELHO S. J.

On the 25th of February passed away to a better world Fr. Gregory Coelho after a long period of illness endured with edifying resignation. He was born on the 16th of October 1863. He entered the Society of Jesus on the 22nd of May 1883 and was ordained on the 6th of October 1895. Two of his brothers likewise became priests.

Previous to his coming to the College Fr. Coelho had won the hearts of all around him when in charge of the Orphanage at Jeppoo. The Boarding House of the College was the destined field of his work from 1907 to one month before his death. It would be difficult to estimate duly the services rendered by him as Director of the Boarding House. In spite of his infirm health which often obliged him to keep to his room for days together, he was ever the inspiring soul of the whole institution, nor was there a corner of it where his influence did not penetrate. He watched over his young charges with assiduous care. He was drawn in particular to the little ones, towards whom his manner was suggestive of the gentleness of Him who said, 'Suffer little children to come to Me.' He laboured constantly to form the Boarders to habits of solid virtue and was an ardent promoter of daily Communion. The little book in Konkani on the Sacred Heart entitled 'The Month of June,' which he wrote a good many years ago, is still largely used among our people. He also composed a number of hymns in Konkani which he taught children to sing to Italian airs. He took keen interest in music, and the orchestra to which he gave not a little of his attention added considerably to the attractions of the Boarding House. The lively strains of the singers grouped round the piano or the harmonium of an evening told the neighbourhood there was joy and contentment at the Boarding House. Keenly alive to the importance of physical exercise the Director encouraged the games of cricket, foot-ball, hockey, tennis and badminton. The various sections of the Boarders would be pitted against each other in a match and the winners would carry off the trophy of a silver cup. Altogether there was an air of home about the place which the visitor could not fail to observe.

Fr. Coelho was also for many years Director of the Holy Childhood. Thanks to his untiring zeal, he was able to collect, on an average, Rs. 500 a month for that Society. He thus made Mangalore, in point of annual contribution, the third among the many centres of the Holy Childhood scattered over the world. He had a special gift as a letter-writer and he turned it to excellent use. It would be no easy task to number all his correspondents in India, Burma, Ceylon and Africa. From them generous donations would flow in both for the Holy Childhood and for improvements in the Boarding House. The library, the orchestra and the pretty little chapel of the Boarding House owe their existence to him. To commemorate the memory of one who devoted his life to the work of saving heathen children in distant lands from temporal and spiritual ruin, and to the education of hundreds of young people in the College, a fund is being raised sufficient to yield in interest an endowment of an annual prize or medal. But the brightest monument to the memory of Fr. Coelho is the grateful affection with which he is and shall long be cherished in the hearts of those he worked for and loved.

REV. FATHER THOMAS NORONHA S. J.

On the 18th of April departed from this life Rev. Fr. Thomas Noronha, who as the Vice-Principal of our College was one of the leading figures among educationalists in South Kanara. The news of his death that came as a final release from a lingering painful illness of more than a year, was not unexpected, as from the very day the fatal disease laid hold of him there had been no hope of recovery. His partial return to health from each of his many relapses, however, had served to lighten the gravity of his mortal disease, so that nothing definite could be calculated from such an uncertain state of health. But death at last mastered his worn out frame and he breathed his last in peace. The following morning at 8.30 his remains were carried in procession from the College Chapel to Jeppoo where they were interred in the Jesuit Mortuary Chapel.

Fr. Thomas Noronha was born on the 27th of March 1867 in one of the suburbs of Mangalore. From early boyhood he evinced strong attraction for the priesthood and he never seemed to lose sight of this earnest desire throughout his scholastic career. In 1884, after passing his Matriculation he hastened to join the seminary for secular priests. But a still higher call was in store for the young Levite, for within a year of his seminary course, he sought admittance and was received into the Society of Jesus. To better equip himself for a future life of teaching he studied for the F. A. in which examination he came out with distinction. Six years later, he began his arduous studies for the priesthood and received Holy Orders at St. Mary's, Kurseong in 1902. After his ordination his life was almost entirely spent in St. Aloysius' College as professor and Vice-Principal.

An earnest and devout man, full of zeal for our Holy Faith, Fr. Noronha was always an exemplary religious. His companions, his friends and his superiors are loud in the praise of his whole career. Whether in the class room or in the office, he ever tried to impress all with a sense of reverence to authority. Learned in Mathematics and Science, his ideal as a teacher was to infuse into his students a love of these subjects and a desire to master them. This aim it was that induced him to publish that highly appreciated book on Elementary Practical Geometry. He has also left us a singular relic, the result of his versatile and resourceful mind, a large globe of the World with all the continents in relief.

Yet he will be chiefly remembered as a disciplinarian. Himself an embodiment of system and order he made it his chief aim, as Prefect of Discipline and as Vice-Principal, to imbue all under him with like principles. One cannot easily forget that stately figure of his, silencing the most noisy class at its approach, or those awe-inspiring eyes that with a mere glance restored order to a whole concourse of boys. But all this gravity, was tempered by kindness and sympathy. Witnesses and recipients of his generosity are innumerable. Behind his stern exterior was ever discernible his undying friendship for youth for whose education he devoted his life. If we mourn that he was snatched from our midst while years of life yet awaited him, our regret is mingled with a sense of gratitude to God that there dwelt among us working for our good such a priest and religious.

Humbert Pinto,
III U. Class.

REV. FATHER LUDOVICUS ZERBINATI S. J.

Rev. Fr. Ludovicus Zerbinati died at the College on the 25th of July, 1918. He was born in the north of Italy and joined the Society of Jesus in 1864. After the usual curriculum of studies he was raised to the priesthood in 1879. He arrived at Mangalore on the 28th of January, 1880, with a small band of co-workers. His first years were spent in serving his apprenticeship in various houses of the Mission. In 1889 he joined the staff of St. Aloysius' College as Professor of Latin, an office which he held without interruption for the space of nine-and-twenty years, to the last months of his life.

We shall long remember the old familiar figure of Fr. Zerbinati with his Virgil or Horace under his arm, walking placidly at the assigned hour into the class-room. India is the land of sunshine; but to him it was specially so; it really seemed to have no rainy season nor its gloom. His was the happiest of temperaments that could look only at the bright side of things. No wonder his pupils loved him so well. He prepared each lecture with marvellous diligence. From the pile of manuscripts he has left, all in perfect order, one can form an idea of his high sense of duty. During the last three decades, no Latin text-book has been prescribed for the University examinations which the earnest professor has not himself annotated and translated for the benefit of his students. Nor was he under the necessity of taking such pains. From early youth he had displayed a marked talent for the Latin language and had written compositions in prose and verse which had merited high commendation from competent judges. There was hardly a red-letter day in the life of the College to which he did not contribute a graceful poem.

Our beloved Father was not only an accomplished teacher; he was what is vastly more—a perfect religious. The many letters of condolence that reached the College contain touching references to the impression that his life produced. "I simply echo the opinion of all," says one correspondent, "when I make bold to say that he was a saint. His life was an instruction, his example was an inspiration, and his friendship was a benediction." No one approached him without feeling a moral elevation. In all the years of his monotonous life in the College never was he seen disheartened for a moment. In a religious community such equanimity of character is found in these persons only who never lose sight of the motive that prompts their sacrifice. So methodical was he in his daily actions that one could tell by them the particular hour of the day. Except for a brief space of time at sunset, when he used to walk up and down the College flat, absorbed, as a rule, in prayer, one was sure to find him either in his room, or in class, or in the church spending hours together at his over-crowded confessional. His knowledge of Mangalore must have been limited indeed. In his sixty-eighth year, the last but one of his life, he had not yet seen the railway-station of the town, opened by Sir Arthur Lawley in 1907. When the fact leaked out, it became the occasion of a graceful joke. The good Father was once sent to a local convent to say Mass and preach. When the ceremony was over and the Father was in his carriage, one of the Sisters who was aware of the fact, told the coachman to drive to the railway station. It was only when he stepped out that he discovered his whereabouts. But he rose to the occasion. He looked all round the place, and smiling good humouredly directed the coachman to the College. As he lived, so he died, most peacefully in the Lord. Surely, he had served his master well, and he was ready at the first summons to go where there is no sorrow, but everlasting bliss.

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In Memoriam

VINCENT D'SOUZA *of II Form died on October 17, 1918.*

JOHN D'SOUZA *of VI Form died on October 20, 1918.*

FRANCIS M. CORREA, *teacher of II Form died on October 21, 1918.*

SEBASTIAN D'SILVA *of III Form died on February 8, 1919.*

ALEXANDER P. SALDANHA *of IV Form died on February 16, 1919.*

R. I. P.

Book Notices

HANDBOOKS OF HINDU LAW. PART I—THE HINDU JOINT FAMILY. PART II—PARTITION AND MAINTENANCE. BY H. D. CORNISH, B. A. CAMBRIDGE UNIVERSITY PRESS—(*Bombay and Calcutta—Macmillan & Co*). Price nine shillings net for each Part.

The publication though styled "Hand-Book" deals in a fairly exhaustive manner with the whole body of Hindu Law as gathered from the commentaries and established by judicial decisions. The author has spared no pains to place before his readers the leading principles of this rather difficult branch of the Law in a simple and concise manner, the first part dealing with the Hindu joint family and all its incidents and the second part with partition and maintenance. The method of exposition followed, that of stating propositions and supporting the same with appropriate decisions, will be particularly welcomed by the Law student, while to the busy practitioner the publication is sure to prove exceedingly useful as a book of ready reference. The Case Law on the subject has been brought up to date of publication. We wish the book a wide circulation.

LUDOVICI ZERBINATI CARMINA. EDITED BY THE REV. L. PROSERPIO, S. J., M. A., PRICE RE. 1.

This volume contains the occasional Latin verses written by the late Fr. Zerbinati. The poems are prefaced by a sketch of the author's life, a summary of which will be found in our obituary columns. Touching the literary merit of Fr. Zerbinati's compositions, the Editor has aptly said: "No one will claim for him the title of '*vates sacer*,' reserved for those who can rise to the highest flight of poetry. But if he has not succeeded in snatching a grace beyond the reach of art, yet he always wrote verse instinct with the classic beauties of phrase and diction that lay so perfectly at his command."

The book also contains a photo of Fr. Zerbinati and a graceful English ode on him by the scholarly Editor, who while lamenting in melodius numbers the departure from our midst of the 'minstrel of lyric sweet,' fails not to sing of what was noblest in the

Priest of the Lord, of spirit born
And sacramental grace,
Healer of deep inherited scorn
In our afflicted race;
And ghostly guide, with expert hand
Warding the novice soul,
Through devious paths, in mystic land,
To sight the distant goal.

AN ANALYTICAL HISTORY OF GREECE—(SECOND EDITION, REVISED AND ENLARGED)—BY C. J. VARKEY, M. A. (HONS.), *Professor of History, St. Aloysius' College, Mangalore.*

This is one of the most useful books for students of the History of Greece. It is divided into Ten Parts and each Part into Chapters, according to the different stages in the political evolution of the Greeks of antiquity. The author has, by his clear analysis and proper choice of facts, enabled the student of Greek History to study the subject in an intelligent manner. Part III dealing with the "City-State" is to be highly commended as it deals with an important topic generally neglected by students owing to its difficulty. It is a clear and complete presentation of the Greek constitutional development which is the foundation of modern European constitutional growth. The references given at the beginning of each Chapter will be found very useful for additional reading, especially by advanced students.

The second Edition is thoroughly revised and enlarged. Several Chapters have been completely rewritten and in others the analysis of the topic has been considerably improved. The Peloponnesian War has been thrown into better relief in a separate part as the climax of Greek History. Four new Chapters have also been added on the western Greeks. The highly useful Appendix on University Questions has been brought up to date, and a new Appendix of notes and References has also been added.

The fact that the first edition of this book was sold out in one year speaks for itself. The price is Re. 1—4—0.

PRIDE AND PREJUDICE, ABRIDGED FOR SCHOOLS BY H. A. TREBLE, M. A. *Macmillan & Co.*

An abridgment can never have the interest of the original, especially when the latter happens to be a masterpiece. "*Compendia sunt dispendia,*" as the old proverb has it. We remember a boy who had flung away an abridged *David Copperfield* in disgust reading the original with the keenest relish. But the abridgment before us is the work of a judicious hand. Mr. Treble has been careful not to tamper with the exquisite style of Jane Austen or omit any of the important passages. Thus the famous love-suit of Mr. Collins to Lizzy is in spite of its length given in full. We could wish a few of the eighteenth century forms of expression had been modernised. The change would have been beneficial at least to the Indian student who is apt to look upon the out-of-the way phrases in his text-book as idiomatic gems. The notes appended to the styor are unobtrusively few and far between.

NJAL AND GUNNAR. A TALE OF OLD ICELAND. BY H. MALIM, M. A. *Macmillan & Co.*

This story, as the title-page says, is retold for boys from Sir G. W. Dasents "*Story of Burnt Njal.*" In his delightful '*Tales of India,*' Mr. Malim took the Indian lad over scenes more or less familiar to him. But in the present tale he introduces the boy into a new world. The short introduction on 'Iceland and its people' puts the reader in the right frame of mind to enjoy the story. The tale is brimful of adventure such as boys delight in, and is written in such simple English that a lad of the Lower Secondary Department could read it. It is a pity, however, that the young reader should be treated to so many murders in the book. Before we have got to the third chapter we are told "because Hallgenda did not like the seat given her at a feast six men had died. But she was not ashamed or sorry." But such is the lot of most romances of primitive civilization and the present story is no exception.

ವಿಸಾಚೊ ಸಾಕ್ರಿಫಿಸ್

Fr. Sylvester Minezes is to be congratulated on the beautiful souvenir of his Ordination and First Mass. It is a short, clear and devotional treatise on the holy sacrifice of the Mass. To many who hear Mass without realizing what they are about, the Konkany booklet will be a revelation. The treatise can very well form one of the series of the C. T. S. in Konkany. The language is good and leaves nothing to be desired.

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

The Georgetown College Journal, La Revista Cattolica, Catholic Opinion, The Morning Star, The Mountaineer, The Konkni Dirven, Our Alma Mater (Trichinopoly), Madonna, Holy Cross College Bulletin, The Josephite, The Trumpet-Call, O Oriente Portuguez, St. Xavier's College Magazine, The North Point Annual, The Xaverian, The Clongownian, The Catholic Register, St. Joseph's College Magazine (Colombo), The Presentation Annual.

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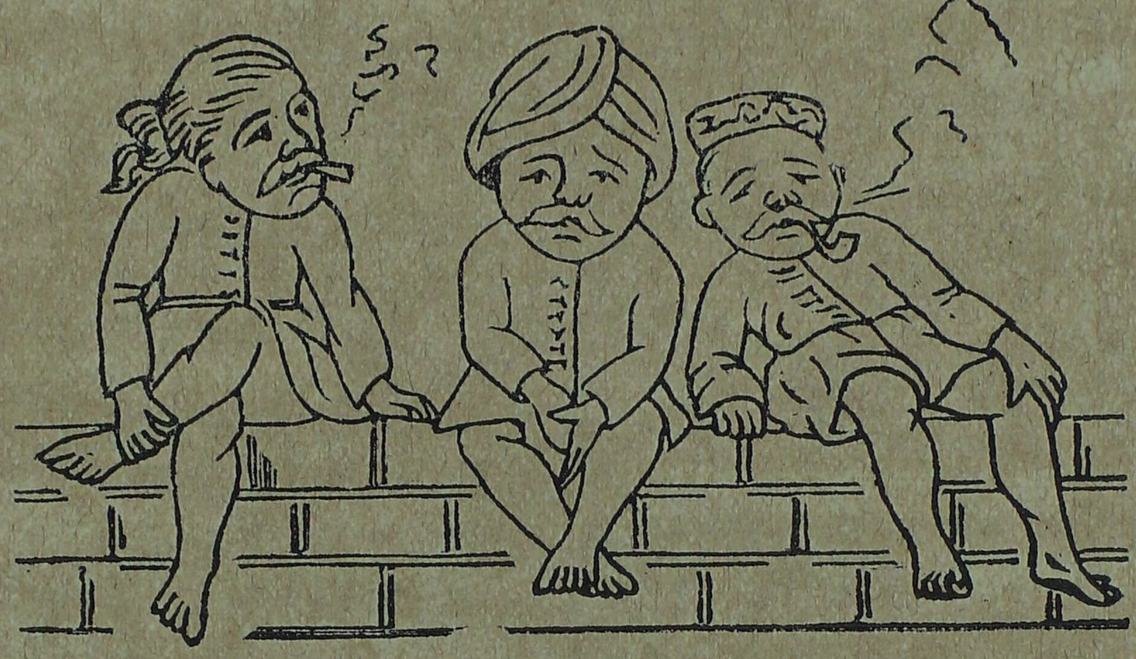

FROM KANCHINGING

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Profits, if any, are devoted entirely to St. Antony's Poor Homes and Orphanages.

ಕೊಂಕ್ಣಿ ದಿರ್ವಂ

ಕೊಂಕ್ಣಿ ಭಾಸ್ ವಾಡೊಂವ್ಕ್ ಆನಿ ಇಂಗ್ಲೆಜ್ ಬೊರಾಪ್ ಯೆನಾತ್ಲ್ಯಾ ಕೊಂಕ್ಣಿ ಕ್ರಿಸ್ತಾವಾಂಕ್ ಕ್ಯಾಂ ಪುಣಿ ವಾಚುಂಕ್ ಮೆಳೊನ್, ತಾಂಚೆ ವೊತಿಕ್ ಉಜ್ವಾಡ್ ಯೆಜ್ಯಾ ಮ್ಹೊಳ್ಯಾ ಇರಾದ್ಯಾನ್ ಹೆಂ ಅರ್ಥ್ ಮಾಸೀಕ್ ಪತ್ರ್ ಸುರು ಕೆಲಾಂ. ಕೊಂಕ್ಣಿ ಭಾಶೆಚೆಂ ಹೆಂಚ್ ಪ್ರೊಲೆಂ ಪತ್ರ್ ಮ್ಹೊಣ್ ಉಗ್ಡಾಸ್ ದೊವೊರ್ನ್, ಲೊಕಾಚಾ ಬೊರೆಪೊಣಾಚಿ ಹಿ ವಸ್ತ್ ಆಮಿ ಸಾಂಬಾಳ್ಚೆಂ ವಾಜ್ಬೆ ಮ್ಹೊಣ್ ಲೆಕುನ್, ಮ್ಹೊನ್ಯಾಕ್ ದೋನ್ ಆಣೆ ಖರ್ಚುಂಕ್ ಕ್ಯಾಂಚ್ ಪಾಟಿ ಸರನಾಯೆ. ಇಂಗ್ಲೆಜ್ ವಾಚ್ಪ್ಯಾಂ ಪಸ್ಪತ್ ಪೈಲೆವಾರ್ 4 ಪುಟಾಂ ತ್ಯಾ ಭಾಶೆನ್ ಚಡ್ಡಲ್ಯಾಂತ್. ವರ್ಸಾಕ್ ದರ್ 1 ರುಪ್ಯೆ 8 ಆಣೆ.

ST. ALOYSIUS' COLLEGE—MAIN BUILDING.