

THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

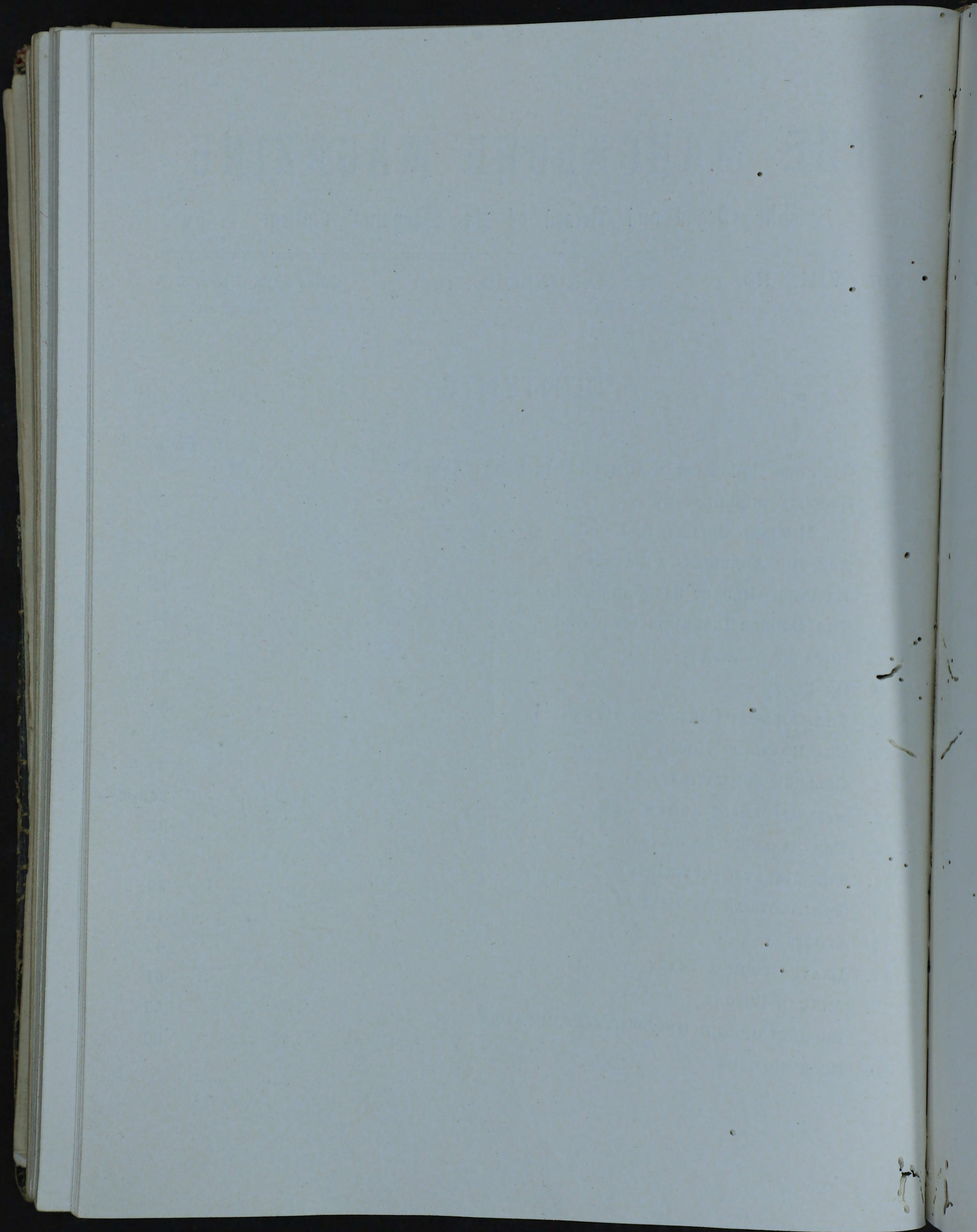
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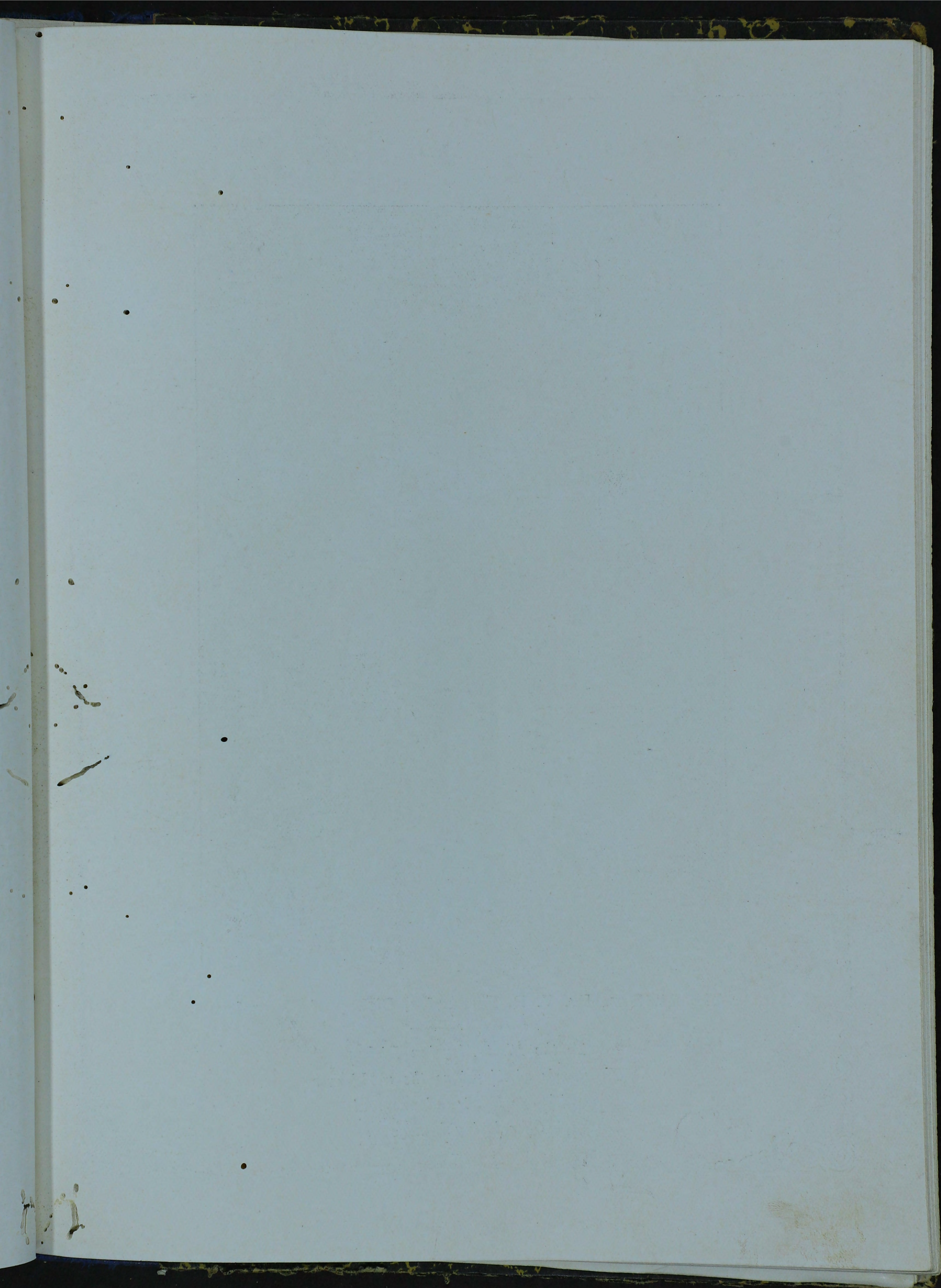
MANGALORE, 1931

Edited by M. Coelho, S. J.

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The Rt. Rev. Dr. V. R. Fernandes, Bishop of Mangalore

*To the First Aloysian Bishop
Thousands of Aloysians the world over
With one heart and one soul
Offer loving homage*

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Edited by M. Coelho, S. J.

Catholic Educational Activities in South Kanara

BY F. A. C. REBELLO



THE Catholic population of South Kanara has reached a stage of progress in education at which it is necessary to consider the desirability of better organization and co-ordination, so as to extend the sphere both in space to all the parishes and villages of the district, and in character corresponding to the diversified activities of the people.

We have Arts Colleges and High Schools, both for men and women. We have a number of primary schools and one industrial school. The Catholic Colleges are, and rightly so, in the chief town of the district and at the seat of the ecclesiastical authority. But there is no reason why the chief town should also have the monopoly of the High Schools.* Nor is there any reason why the Convents should all be centred there. I am aware that recently two Convents have been started at the taluk head-quarters. But the vast majority of the population are without the advantage of Catholic High Schools, and the vast majority of girls of Catholic parents are denied education from trained teachers of their own sex. It is true great progress has been made in primary education, but we have not yet reached a

stage which may be considered altogether satisfactory.

The great majority of our people live by agriculture, and there is not a single agricultural school in the district. The increasing population requires diversified employment and diversified education to secure it. Various industries could be started in the district if suitable training were available; but there is no agency to arrange for it. There is no disposition in the people to combine together and try to help themselves. We depend too much on Government or on ecclesiastical direction.

It seems paradoxical that in a district which is rich in its natural resources there should be so much poverty among the Catholic population. The chief defect is that that the people cannot think and act collectively. Each one thinks for or of himself and his family; each parish exists as a separate unit and seldom thinks of joint action with the neighbouring parishes. The horizon of each school does not extend beyond its own walls. The result is that though we have a number of men willing and capable of working and have a number of schools, each excellent in itself, the absence of the idea that they are component parts of a whole, leaves much of their latent energy unutilized and many of our needs unsatisfied.

* A Catholic High School has just been opened at Kallianpur—ED.

For instance, starting from Primary Schools, there are many localities which should have Catholic Primary Schools and have none. There are many Catholic schools which should have Catholic trained teachers and have none. As good Catholics it is our duty to multiply our primary schools to such an extent as to bring within their scope the majority of the children of the non-Catholics around us. Everywhere and every time the deficiency is ascribed to want of money. Are we sure that our men and women have done their best? There is not the least doubt that with a proper lead and organization we should be able to do all that is required and to collect all the funds that may be necessary.

A Conference of the important people of the different parishes, under the guidance of either the Bishop or a person who may be deputed by him, would reveal the needs of the different parishes and would work out a programme of ways and means. There is hardly any doubt that at such a Conference not only suggestions but offers of help would be made. It is very likely also that influential Catholics would be able to obtain promises of help from their non-Catholic friends by way of land, timber, stones or other material for Primary Schools. If the Conference is annually repeated, the work of previous years would be viewed and a programme set out for the coming year. This Conference would again lead to the creation of a small executive to carry out the wishes of the Conference. It is hardly necessary to say that the Conference would lead to a large multiplication of Primary Schools and their endowment by degrees. It would make them self-supporting and more and more efficient.

The multiplication of Primary Schools under Catholic auspices is an urgent need. The necessary personnel would soon be forthcoming. Our Secondary Schools, both male and female, train a large number of young people who have often to leave the mother country in search of

work. Work in the Primary Schools of the district would absorb a large number of persons and discourage emigration. For the better training of our teachers, a training school, such as the one now existing at Tindivanam under the charge of the Brothers of St. Gabriel, would be necessary. I would suggest a detailed study of the working of this admirable institution which is at once a secular training school and a training school for catechists, so as to convince the powers that be that an institution on the lines indicated would greatly help diocesan work.

The location of Catholic Secondary Schools in Mangalore and their absence in the rural parishes is a great handicap in the way of the rural young men. Life at Mangalore is expensive; fees are high and the earnings of the parents poor. High Schools could be gradually established and maintained by groups of parishes. A central organization versed in the needs of the Secondary Schools is required to foster their growth. Such an organization would have to include some influential laymen as well as influential priests in order to satisfy the claims of rival parishes and pool their resources. The members need not meet oftener than once a quarter, but when they do, they could review the work of the past quarter and initiate measures of financial and other help.

Persons acquainted with the economic condition of the rural parishes are well aware that the Catholics are mostly tenants living from hand to mouth and often labourers without any stake in the land or any industry. Where population is increasing, the struggle for existence becomes harder and Primary Schools only tend to open the minds of the pupils to the evils of the want of suitable work resulting in emigration in an undeveloped state. The Conference and the executive working under it would soon see the need for agricultural and other vocational schools. While all agree as to the need for general

education, the want of specialized education has crippled the resources of our people. We have a climate and soil suitable for the growth of mangoes, pepper, ginger and turmeric and yet the production of these is insignificant. The existence of an organized executive would soon lead not only to the encouragement of agricultural education in general but also to the production of various fruits etc., which would furnish a good income to the people working at them.

It is possible that there may be fears of a decrease in the College attendance if education in other directions is fostered. I have no doubt such fears are unfounded. A good many of our young men who would like to attend the College are prevented from doing so by their poverty. Nor is it an unmixed blessing that every young man who gets secondary education should attend the College classes. The presence of some representatives of the College in the organization and its executive would soon lead to a proper co-ordination of all Catholic

educational activities in the South Kanara district.

In American Dioceses there is always a Board of Education containing the representatives of the different institutions and interests. The Diocesan Inspector of Schools is usually the secretary of the Board. Would it be too much to expect that the progressive Diocese of Mangalore will follow this example? The Catholics of Mangalore are an intelligent body and very adaptable to changes of environment. It is going to be a question whether these gifted people should be retained in and for the benefit of Mangalore, so as to withstand the inroads of paganism in the district, or whether they should not be so trained as to help in the conversion of the people of the district and, if need be, of other districts also. The best fruits can be obtained only by proper organization of what are now unorganized units and the co-ordination of all their activities so as to take the best advantage of the available resources and material.

At St. Aloysius' College Chapel

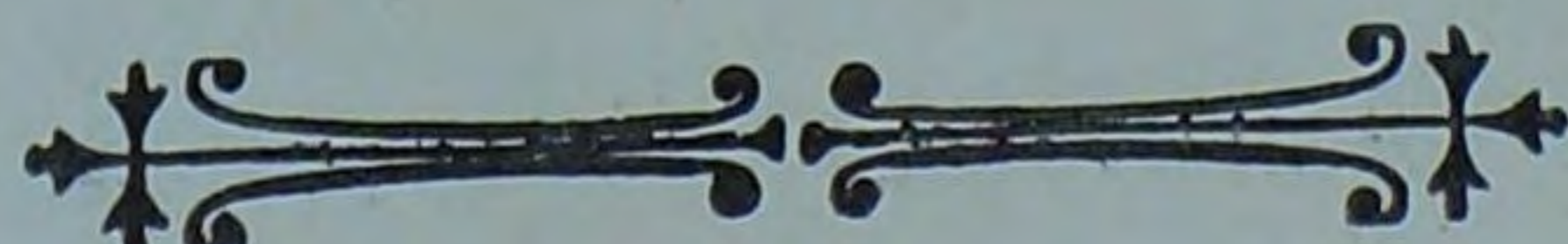
BY T. B. KRISHNASWAMI

*Stata come torre ferma, che non crolla
Giammai la cima per soffiar dei venti.*

Stand thou a solid tower, unshaken, firm,
Against all storms that rage around its height.—*Purg. V. 13.*

On Edyah hill, as on Golgotha's mount,
The cross uplifted stands. No jeering crowd,
But saintly souls, in Hallelujahs loud,
Acclaim their Lord, acclaim the living Fount
Of Life! We know not how Angels recount
His Glory. But in glory of colour and line
Behold, what effluence of Power Divine!
The blessed Lord visible as once his wont!

The stairs to Heaven are everywhere; but here
Where all things turn to Beauty, God's most near!
I see the storm-tossed craft, below the hill!
And up, I hear the Christ say "Peace! be still!"
Oh Rock-built House, unshaken by the sea,
Radiant with ever present deity!



Zoology in Philately

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

PART II.—BIRDS

THE latest classification of Birds divides the Class Aves into 33 orders (including extinct species), which are in their turn subdivided into 190 families, comprising in all nearly 25,000 species of Birds. Our Philatelic Aviary has representatives of not less than 30 families, belonging to 16 distinct orders, though with only a few species in each, and sometimes with only one. No doubt the new Air Stamps, lately introduced, and mostly pictorial, have contributed a good deal to our Philatelic Bird Collection; yet not so much as it may appear at first sight; for, though the quantity has been notably increased, yet the quality has remained almost the same; and every collector would contemplate with great pleasure the old stamps of Western Australia and New Zealand, and even smile complacently at the more recent ones of Liberia and North Borneo; but he would only cast a cursory glance at the many Air Stamps of the latest issues.

To the order CASUARIIFORMES, family *Casuariidae*, belong the **Cassowaries**. A specimen of these birds is finely portrayed on the 24 cents stamp of North Borneo of 1909-22, which reappeared with different surcharges and overprints in 1916, 1918, 1919 and 1922, and with changed perforation in 1928.—The **Emu** belongs to the family *Dromiceidae* of the same order; it is given on the 2d value of New South Wales



North Borneo
1909-22

of 1888-99, and it reappeared shortly after with a different watermark. The same bird figures also on the right side of all the King's Head



Australia
1918-19



New South Wales
1888-89

stamps of Australia, from 1913 to the present time.

To the order **APTERYGIFORMES** belong the **Apteryx**, or **Kiwi**, which is seen on the 6d stamp of New Zealand of 1898, reprinted in 1899, 1900 and 1902-7 with different perforations and watermarks; and re-engraved in 1907.

Penguins make an order by themselves, the **SPHENISCIFORMES**, and are confined to the southern hemisphere. A Penguin is represented on the right side foreground of the last issue of the Falkland Islands in 1929 for three values.

Order **PROCELLARIIFORMES**; family *Diomedidae*. A "Wandering **Albatross**" (*Diomedea exulans*) is probably the fine large bird represented on the short series of four values of Air Stamps of Uruguay of 1926. It was then issued imperforated; but re-issued in 1928-29, perf. 11, in a larger series of 13 stamps. Another Albatross is found on the stamps of Azores of 1910, overprinted "Republica" in the same year; two values

of which were also overprinted "Assistencia" in 1912: A "**Shearwater**" (*Puffinus*), family *Procellariidae* of the same order, is probably the bird represented in a somewhat too geometrical posture on the Air Stamps of Austria, 1922-24, for the 4 lowest values.

Of the order CICONIIFORMES (Grallatores, *i. e.*, Wading Birds) we have representatives of three families:—

1.—Family *Ardeidae*. The "**Great Egret**," so renowned and also so cruelly persecuted for some of its beautiful plumage, is artistically depicted on the 20 cents value of Liberia of 1906.

2.—Family *Ciconiidae*. A **Stork**, flying along with an aeroplane, is vignettted on the high values of the Air Issue of Austria, 1925. But, is it a mistake or was it done on purpose? The artist appears to have depicted either the stork or the aeroplane as flying backwards! Other Storks are represented on the 4 stamps of Japan of 1925, issued on the occasion of the Imperial Silver Wedding; but they are rather heraldic in design and look like pieces of tapestry.

3.—To the family *Treskiornithidae* belong the beautiful **Ibis** (*Ibis religiosa*) depicted on the lowest value of the Charity Stamps of Armenia of 1922, 1 K. on 250 R. There are two stamps for this particular design and value, each with a different colour. The whole series was never issued without surcharge.

To the order ANSERIFORMES, formerly Natatores, and also known as Lamellirostres on account of the peculiar formation of their beak, belong the Ducks, Geese and Swans. The **Black Swan** is the particular feature of almost all the stamps of Western Australia. This beautiful bird, now so common in all public gardens, was imported into Europe less than 3 centuries ago by the



Western Australia
1901

Dutch navigator Willen de Wlaaming from the Swan River in Australia. It is also the watermark of all the stamps of this Colony from the very first issue, 1854, to 1863.



Western Australia
1902-11

The stamps with the Swan watermark are all rare and precious, and range in price from 18 s. to £ 50 each. In 1912 this Colony, as well as those of Victoria, New South Wales, Queensland and Tasmania, were

united under one Government, the Australian Commonwealth, and their stamps discontinued. The Black Swan is also portrayed on the recent 1½ d.



Australia
1929

stamp of Australia, issued on 28th September 1929 on the occasion of the centenary of Western Australia. A **White Swan**,

carrying on its back Brahma, the Indian four-headed divinity, is seen on the large stamps of the French Indian Settlements of 1914 for the lower values. The same set reappeared in 1915 and 1916 with different surcharges for the Red Cross, then in 1922 with colours changed,



French Indian Settlements
1914

and subsequently up to 1928 with a variety of surcharges. The Chinese **Goose** is shown on the dollar values of China of 1897, redrawn in 1898 with and without watermark, and overprinted with a variety of types for the

use of the new Chinese Republic in 1912. Another Goose (the "Emperor Goose"?) is exhibited by Japan on the 12 sen value of 1875.

The large and most remarkable group of the Birds of Prey (Raptors) belong to the order FALCONIFORMES, of which our modest Philatelic Aviary has representatives in 3 families and 3 sub-families.

1. To the family *Cathartidae* belong the **Condor of the Andes** (*Sarcorhamphus gryphus*), the largest bird of prey of America. It is variously vignettted in many stamps of several of the American Republics, *i. e.*: 1) Argentina has it pictorially represented in 3 different vignettes of the Air Stamps of 1928 for several values. 2) The Condor occupies the centre and practically most of the space in the stamps of the very first issues of Bolivia, 1866-67 and 1868. In the following issues, up to 1894, the Condor is seen resting on the top of the coat-of-arms in reduced proportions. After 1897 it does not appear on every stamp, but only on those which bear the arms of the Republic; until we see it again as the main figure on the 25 c. value of the quaint issue for the centenary of the Independence of Bolivia in 1925; and lastly on the 5 cents value of 1928, displaying its wings in their full magnificence. 3) Chili also has the Condor forming part of its coat-of-arms on the Telegraph Stamps used for postage in 1891 as well as in 1904; these last ones over-printed "Correos." Also on the 3 lowest values of the Air Stamps issued in Moy 1931. 4) Colombia has a fine vignette of the Condor on the 5 centavos value of 1876-84. 5) Antioquia too on the 2½ c. value of 187981. 6) Ecuador also has the Condor resting on the top of its coat-of-arms in all the issues from the very beginning in 1865



Ecuador
1881

up to 1892, when the portraits of the various Presidents of the Republic began to appear on its postage stamps. But the issues of 1896, 1897, 1912 and 1920, as well as all the Postal Fiscals, whether used as such or as Postage Stamps, bear the arms of the Nation surmounted by



Ecuador Postal
Fiscals
1898

the Condor. 7) A large Condor, flying over the country, is finely depicted on the first Air Stamp of Mexico, issued in 1922 for the value of 50 cents.



Ecuador
1887

8) Most probably it is also a Condor that is perched on the left side of the large pictorial stamp of St. Lucia, 2d. value of 1902. 9) And lastly United States' only stamp for Registered Letters of 1911 represents a fine Condor in the act of taking its flight. It is also depicted on the 1 cent value of the Carriers' Stamps official issue of 1851; and again on the semi-official issues of Louisville of 1857 and 1858 for the value of 1 cent each.



United States
Registered Letters
1911

2. The family *Accipitridae* includes hawks, hen-harriers, marsh harriers, goshawks, etc. An "Hen Harrier" (*Circus cyaneus*?) with spread wings and resting each of its talons on the heads of two other birds, is finely rendered in two distinct designs on the Kr. value stamps of the issue of January 1919 of Jugoslavia. Evidently a symbolic meaning was intended by the artist, as it is very unlikely that a hawk, or any other bird of prey, should

at the same time carry off two birds of its own size, holding them by the head in such an incongruous way!

3. The family *Falconidae* is divided into 3 sub-families, i. e., *Aquilinae*, Eagles; *Buteoninae* Kites; and *Falconinae*, Falcons; and each of these sub-families has its representatives in Philately.

Aquilinae. Of all the birds the **Eagle** is the most frequently represented on postage stamps, chiefly—but not solely—in connection with a coat-of-arms and for its symbolical meaning.



Austria
1925

In its natural habitat, a large Eagle is seen resting on the top of the mountains in the 20 to 80 gr. values of the issue of 1925 of Austria. Also we find this bird on the 50 fen. value of the Commemorative Stamps for the first Polish National Assembly of 1919. Here the Eagle is vignettted on a rocky coast watching a ship in a storm struggling to reach safety. An Eagle, threatening an aeroplane, is seen in a corner of the Air Stamps of Iceland of 1930; a set of 5 values. Judging by the length of its remiges and rectrices, an Eagle it is that we find on the new set of 17 values of Air Stamps of Persia of 1930. And lastly, a full figure of the Eagle, on the point of taking its flight and occupying the whole of the stamp, is given on the 1926-27 Air Stamps issue of Germany.

In connection with a coat-of-arms the Eagle is found on the general issues of the French Colonies of 1859-65; on the Journal Stamps of France of 1868; on the old stamps of Prussia of 1861-65 and 1867; on the stamps of Moldo-Wallachia (1862 and 1863); on almost



Columbia
1892-97

Colombia and its Departments from 1865 up to now; on the 10 and 30 cents values of the United States of 1869; on the issues of Germany of 1872, 1875-79 and 1889; on all the stamps of Transvaal (with the exception of the Queen Victoria's issues of 1878-80) from 1869 to 1902, including the local issues during the war of 1900-02 for some of its towns, and the issues of 1889 and 1892 of Swazieland. The Eagle enters also in the arms of Central Lithuania, reproduced in the series of 1920; on the 3 and 5 Marks of the pictorial issue of 1921; and on the 25 Mks value of 1922. It is also the main figure of most of the stamps of Poland from 1918 to 1925. Roumania has the Arms of the Nation, along with the Roumanian Eagle, enclosed within a small square on the 25 and 50 bani stamps of 1927, issued on the occasion of the 50th anniversary of the Roumanian Independence; also on the 2 lei value of the set of 1928, issued for the 10th anniversary of the annexation of Bessarabia; and on the fine 2 lei value of the photogravure series of 1929, issued to celebrate the union of Roumania and Transilvania. Finally the Eagle, forming part of the coat-of-arms of Roumania, is produced as a large watermark, covering 25 stamps, in the issue of 1900.

In its symbolic significance, the Eagle is the main figure on the earliest stamps of Venezuela, 1863-64, where it is represented holding the cap of Liberty with one talon, and some other emblem of the Nation with the other talon. The Eagle again, holding a scroll of parchment, forms part of the designs of some of the stamps of Panama, i. e. the small series of 1878, when still under Colombian Government; also the 2½ cents of 1906-8, and again the 2½ cents of 1909-16, the whole series of 1924, and the Express Letter Stamp of 1910, value 2½ cents, by the Republic of Panama. An Eagle holding thunderbolts with its talons in the main figure

of the envelope stamp of Annapolis in Maryland, of 1846, previous to the introduction of the general Governmental issues of the United States. This stamp has a great value when accompanied by the postmark of the post office of Annapolis of that time, and is priced at £ 2,000 in the current Gibbon's Catalogue. An heraldic Eagle, holding a sickle in one of its talons and a hammer in the other, symbols of Agriculture and Industry, is the centre figure of some of the stamps of Austria of the series of 1919-20, issued with and without perforation, and of the small series of 1920-21 and 1921. Another Eagle, holding the world with one of its talons, and a sword enclosed in its scabbard with the other talon, is the central figure of a large and much decorated stamp, forming a set of 13 values, of the series of 1903 of Corea. This series is practically the last one of Corea, as on the 12th June 1905 its stamps were discontinued and superseded by those of Japan. A flying Eagle carrying a messenger with letter and post-horn in his hands is represented on the high value Air Stamps of Hungary of 1927. A somewhat heraldic Eagle, symbol of strength and endurance, is the main figure of the triangular official Air Stamp of Iceland of 1930. The Mexican Eagle, with a snake in its bill and seated on a cactus branch, is represented on all the stamps of the first 3 issues (1864 to 1866) of the Empire of Mexico. The Mexican Eagle is also found on the lowest values of the issues of 1899, 1915 and 1917 of the Republic of Mexico; also on the Civil War issues (Sonora) of 1913, 1914 and 1915; overprinted for several issues during the same years; and, enclosed in a circle on the left side, on the Air Stamps of 1929. And lastly the Mexican Eagle is given as a watermark in all the issues



Mexico
1899

of Mexico of 1897. An Eagle also, carrying a snake in its bill, is shown on several stamps of the issue of 1914 of Greece, commemorating the occupation of Macedonia, Epirus and the Aegean Islands.

The Italian Eagle, surmounted by the Crown of the House of Este, is the main figure of all the stamps of Modena in the issue of 1852 and of the Newspaper Tax Stamps of 1853. We find it also on the three lowest values of the issue of 1901 of the Kingdom of Italy. Moreover, it is artistically vignettted on the triangular Newspaper Stamp of 2 cents, and on the square Postage Due Stamp of 2 and 5 cents of Fiume, issued in 1919. The Italian Eagle is also seen carrying the arms of Savoy on the Red Cross Stamps of Italy of 1915-16 for the two highest values. The same, resting on a bundle of "fasci," is given on the 1 and 2 lire of the Fascist Commemoratives of 1923. A large Eagle is also the main figure of the latest Air Stamps of San Marino, issued in June 1931 for ten values. And again on the stamps of Italy the Eagle has a prominent part on the 15 c. value stamp of 1921 (issued with two other values of different designs), on the occasion of Dante's centenary celebration. In the above mentioned stamp the Eagle, symbol of Wisdom, is holding "La Divina Commedia" and around it is written the verse,

"Che sopra gli altri com'Aquila vola"
(Inferno, IV, 96).

The Roumanian Eagle is placed above the King's head on the stamps of Roumania of 1885-87 and 1889. A huge Eagle, holding a



Roumania
1916

cross on the beak, is placed between two medallions representing Charles as Prince in

1866 and as King in 1906 and seemingly sheltering them with its wings. It is the 15 bani stamp of Roumania of 1906, issued in commemoration of the 40 years' rule of the Prince and King. Again we find the Royal Eagle with Roumanian arms on the 50 bani stamp of the Coronation series of 1922. The Roumanian Eagle is also seen hovering over the flag of the Nation on the Official Stamps of Roumania of 1929. The same set was re-issued in 1930 over-printed "8 Iunie 1930," date of the accession of King Charles II to the throne. And again a fine Royal Eagle is vignettted on the high values of the Charity Stamps of Roumania of 1916-18, and on one of the Fiscal Charity Stamps of the same issue.

The German Eagle, already mentioned for the stamps of early issues, appeared lately on the issue of 1924, on the multi-coloured Charity Stamps of 1925, 1926, 1928 and 1929; and for the first time as a watermark on the issue of the International Philatelic Exhibition of Berlin, 12th September 1930. An enormous Eagle's head is shown as a back-ground on the small set of 3 stamps issued on the occasion of 1000th Rhineland Anniversary in 1926. These stamps are very pretty; they represent a fortress on the fore-ground along the Rhine, and behind the river and fields of the background the enormous head of the German Eagle seems to watch and protect the country.

At last we see the Eagle on the 40+2 filler value of the Charity Stamps of Hungary

of 1916-17. Here the Eagle bears a royal crown on its head, is resting on a sword, and seems to be defending its ground with great vigour.

Of the sub-family *Buteoninae* we have only one specimen, a **Kite**, which is represented on the 45 sen value of Japan of 1875.

Of the sub-family *Falconinae* (old-world vultures, falcons, gyrfalcons, etc.) we have few specimens, i. e., 1) The **Fishing Vulture**, one of the largest birds of prey of Africa, finely vignettted on the 30 cents stamp of Liberia of 1918; and surcharged "Two Cents" for the Red Cross in the same year. 2) A **Vulture** killing a snake is represented on the small series of 3 values of the stamps of Armenia, 1920. 3) An enormous Vulture is seen flying over the Pyrenees on the only and recent Express Letter Stamp of the small Republic of Andorra, 1929. S. Gibbons designates this bird as a "Condor;" but Condors are known to be living only in America. This white-necked bird of prey is more likely to be the "Griffon Vulture" (*Gypagus fulvus*), the largest bird which inhabits the Southern countries of Europe and Northern Africa.

Of the order GALLIFORMES (Gallinaceous or Scratching Birds) we have representatives of three families.

To the family *Tetraonidae* (Grouse) belong the two "Ptarmigans" (*Lagopus rupestris*) portrayed on the 12 cents stamp of Newfoundland of the series of 1897, issued on the occasion of the 400th anniversary of the discovery of Newfoundland, and of the 60th year of Queen Victoria's reign.

Of the family *Perdidae* (Partridges and Quails) two **Quails** are represented on the recent set of 3 values of the stamps of Egypt, issued for the 14th Agricultural and Industrial Exhibition of 15th February 1931.

To the family *Phasianidae* (Pheasants) belongs a fine specimen, probably the very beautiful "Phasianus saemeringi" (according



Germany
1924



Germany
1926

to Professor Renouf), given on the 15 sen value of Japan of 1875. Another specimen of this family is the very pretty Argus Pheasant of North Borneo, so brilliantly drawn on the stamps of 1894 and 1897-1902, both 5 cents value; the last one surcharged "4 cents" in 1899; overprinted "British Protectorate" in the issue of 1901; again surcharged 4 cents (locally) in 1904; used as "Postage Due" in 1895, and again in 1901 and 1904-5, both vertically and horizontally. These very stamps were also used in Labuan, overprinted "Labuan," from 1894 up to the incorporation of this



North Borneo
1897-1902



Labuan
1894

colony with the Straits Settlements in October 1906. To the same family belongs the **Peacock** (*Pavo cristatus*), native of the Indian peninsula and Ceylon, and of which we have a specimen, in a "dancing" attitude, on the 2½ annas value of the set of Jaipur, issued on the 14th March 1931 in commemoration of the investiture of H. H. the Maharaja of Jaipur as Ruler of his State.

Of the order of GRUIFORMES formerly classed with the "Ciconiiformes" but now forming a separate order, we have specimens of 3 families. To the family *Gruidae* belong the **Crane**, represented on a stamp of Armenia of 1923, bearing the surcharge "25,000 R." over 500 R. The stamps of this series were never issued without surcharge. A flying Crane is also represented on two particularly small Air Stamps of Uruguay for the value of 14 cents each, issued on the occasion of the centenary of the Assembly of Florida. The

simplicity of its design and its very limited number of words is all one could imagine. One of the stamps is worded "Florida R. Cts. 14," and the other "Montevideo R. Cts. 14."

To the family *Rhinocetidae* belong the "Kagu" (*Rhinocetus Jubatus*), which is a kind of **Crane**, somewhat larger than a fowl, and of which only one genus and one species are known. It is exhibited on the low value stamps of New Caledonia of 1905-7; was surcharged in 1912, 1918 and 1922; used as a Red Cross Stamp in 1915 and 1916; and lastly reappeared with colours changed and again with surcharges in the period 1922-1928. It may be interesting to note that this very bird, together with a short inscription, had already appeared on the 16th July 1903 as an overprinting (with and without surcharges) on the then current stamps of New Caledonia for the Jubilee commemoration of 50 years of French occupation. The stamps of New Caledonia with the "Kagu" bird, overprinted "Nouvelles Hébrides," were temporarily used for the New Hebrides from 1908 to 1911; and from 1920 up to now, overprinted "Iles Wallis et Futuna," are used also for the Wallis and Futuna Islands.



New Caledonia
1905-7

Of the family *Otididae* (Bustards) we have the "Gom-pauw" on the ½d stamp of the newest pictorial series of 5th March 1931 of South-West Africa, issued in duplicate with English and Afrikaan inscriptions.

To the order CHARADRIIFORMES (Plovers) and family *Charadriidae* belong the **Wry-bill**, or "Torea," of the South Seas, which is seen on several values of the stamps of the Cook Islands of 1893-99. It was reproduced with a different watermark and perforation in the following years up to 1919, in which year the stamps of the Cook Islands began to be gradu-

ally superseded by those of Rarotonga. To the same family of birds belongs the "Teru-Teru,"



Uruguay
Service
1926

or **Armed Plover** (*Vanellus cayennensis*), represented on the whole series of the stamps of Uruguay of 1923; reprinted smaller and without watermark on the larger series of 1924; it reappeared again in 1925, 1926 and 1927 with a transposition of the printer's name and some other small variations. It was also issued as Service Stamps over-printed "**Oficial**": the first type in 1924, and the subsequent types, imperforated, in 1926.

To the family *Laridae* of the same order belong the cosmopolitan **Sea-Gulls**. A good-sized one, in the act of flying, is given on the stamps of ~~St. Pierre~~ and Miquelon of 1909-17 for several values. These same stamps reappeared with colours changed in the series of 1922-28, and both these sets were also issued with different surcharges. A flock of Gulls flying over the sea appear also on some of the lower values of Estonia in the issues of 1919 and 1919-20. Another Sea-gull is seen flying over the waters on the foreground of the 20 to 75 c. values of Réunion of 1907. These stamps reappeared in 1922 and again in 1925-26 with different colours; and in 4 other issues, within the same time, with different kinds of surcharges. And lastly, flying Sea-gulls complete the beautiful scene of St. Antony preaching to the fishes, represented on the 25 cents value of the very recent issue of Italy, commemorating the 7th centenary of the death of St. Antony of Padua (1231-1931).

To the order COLUMBIFORMES belong the cosmopolitan **Pigeons** and **Doves**, of which we have a goody collection in the Philatelic Aviary. A pretty Dove is the main figure of the old Basle stamps of 1845, 2½ cents value, the only emission of this Canton of Switzerland, and amongst the oldest issues in Philately. It is priced by Gibbons at £ 42 used, and £ 60 unused. A fine resting Dove is represented on the 1½ and 4 sen values of Japan of 1919; and a flying one on a much larger stamp, on the 3 and 10 sen values of the same series, issued to celebrate the conclusion of Peace after the Great War. A peasant girl carrying Pigeons on her hands and shoulders is represented on the 50 and 60 heller values



Japan
1919

of the large-sized series of Jugo-Slavia of 1919-20, as well as on 4 values of the smaller stamps of 1920. Most likely it is a Dove, symbol of Peace, flying up from a plantation, which is represented on the stamp of 25 centimos of Venezuela, 1910, issued in commemoration of the centenary of Independence. A Dove, carrying an olive branch and flying above the forests and mountains, is well represented on the 8 lowest values of Hungary, overprinted by Roumania for the occupation of Debreczin in 1919, and issued in 1920. Another flying Dove carrying an olive branch above a fine country is represented on all the pretty stamps of Upper Silesia of the series of 1920; re-issued with an



Upper Silesia
1920

overprint in 1921, and with a surcharge on the high values in 1922. And still a third Dove, carrying an olive branch on its bill, is nicely represented on the 30 cents value of Switzer-

land's Charity Stamps of 1929. The Dove is not the main figure, but simply occupies a small part of the foreground; the main figure is



Switzerland
Charity Stamps
1929

represented by the fine head of the great Peacemaker, the Swiss hermit Blessed Nicholas of Flüe, of the XV century; and the background is filled up with the rain-bow. A stamp indeed overflowing with symbols of peace!

Czecho-Slovakia is rather heraldic in its designs of Doves, which we find somewhat quaintly reproduced on the low values of the issue of 1920-25; on the Newspaper Stamps of 1918-20, and on the Express Stamps for Printed Matter of the same year. A Dove carrying a letter and flying over the world is represented on the three highest values of 1924 of Sweden, in commemoration of the 50th anniversary of the Universal Postal Union. A flying Pigeon is given on the lower values of Holland of 1924-26; and allegorical Doves are placed on the four corners of the 15 + 5 cents value of the Red Cross Stamps of 1927. Air Stamps representing Pigeons or Doves are given by 6 Nations only. Germany has a fine set of heraldic Doves in the issue of 1922-23. Lithuania has a couple of Pigeons carrying a letter in their beak, somewhat heraldically drawn, on the lower value Air Stamps of 1924, surcharged for the same year as Charity Stamps; and a much better design of a Pigeon letter-carrier on the small set of Air Stamps of 1926. Paraguay has a fine Dove on the 5,65 pesos

value of 1929. Next comes Brazil. Though much out of proportion, still, considering its peaceful symbolical meaning, it is undoubtedly a Dove which is represented on the unique Air Stamp of 1930 of this country for the value of 3,000 reis. Switzerland has two Doves, of which one is carrying a letter, on the 2 Frs. value of 1930. And lastly Italy has a Dove with spread wings as the main figure of the four Air Stamps of 1930, issued in commemoration of the two thousandth anniversary of the birth of Vergil; they represent a scene from the first book of the Aeneis, and the hexameter quoted on the stamp itself is worthy of being reproduced here:

"His ego nec metas rerum nec tempora pono." (Aen., I, vers. 278).

We pass now to the order of CUCULIFORMES (Cuckoo-like Birds), of which we have only one specimen, belonging to the family *Muscophagidae*. This word means "plantain-eaters" and the birds of this family are known as "Touracos," of which there are about 20 species, at present all denizens of Africa. Our particular **Touraco** is the *Corythaeola cristata*, finely reproduced on the 10 cents value of Liberia of 1906, and overprinted "O. S." when used as Service Stamp. This bird is not only beautiful, but also commercially valuable on account of the red pigment "turacin" and green pigment "turaco-verdin" extracted from its feathers. These are the only pigments of the kind known in the Animal Kingdom.

The order PSITTACIFORMES (Parrots) has only two families, and both are represented in our modest aviary. To the family *Loriidae* (Lories, all of the Australian region) belong the "Kaka Parrot" of New Zealand (*Nestor meridionalis*), a denizen of both islands, and the "Kea" of the South



New Zealand
1907-08

Island of New Zealand (*Nestor notabilis*), both vignettted together on the 1/- stamp of New Zealand of 1898; reproduced in 1899 with few varieties of shading, and in the issue of 1902-7 with different perforation, and lastly re-engraved and re-issued in 1907-8 with another perforation and a watermark. Of the family *Psittacidae* (Parrots, Cockatoos and Macaws: all of the Tropics and sub-Tropics) it is a fine Cockatoo which is reproduced on the 12 cents stamp of North Borneo of 1909-22; surcharged for the Red Cross in 1916, 1918, and 1919; overprinted "Malaya-Borneo Exhibition, 1922" in 1922; changed perforation in 1927; used as "Postage Due" in 1920, and again in 1928 with another perforation. Another magnificent Parrot of this family (*Pyrrhulopsis tebuensis*), on a most superb stamp, forms a splendid picture on the 2/6 value of Tonga of 1897.

The order TROGONIFORMES (Trogon) has only one family, *Trogonidae*. About 40 species are known of these Birds, all tropical, mostly from Central and South America, and a few from Africa and Indo-Malaya, and found only at the height of several thousand feet above sea-level. They "are pre-eminent for brilliancy of plumage and lengthening of the tail feathers, which in some species exceed the other feathers by more than two feet" (Steele & Jenks, Zoology). The beautiful Quesal, or Quetzal, (*Pharomacrus mocinno*) has been chosen by Guatemala for its national emblem, and is shown on many of its stamps, especially those of an early date. The best set of stamps are undoubtedly the issues of 1879 and 1881, and the 1 peso value of 1923, where the bird is seen resting on the top of a column, displaying to the best advantage the gorgeous colours of



Guatemala
1879

its plumage. The issue of 1886, bearing the date of declaration of independence from Spain (Libertae, 15 de Septiembre 1821), shows the Quesal on a reduced scale, but not less picturesque. This type was re-engraved for the issues of 1887-94 and 1900-02; it reappeared



Guatemala 1886

with alterations amongst the issues of 1919 and 1921, and in not less than 9 other issues with a great

variety of overprintings and surcharges. Remarkable are also the issues of 1917 and 1918 in honour of President Cabrera, and the triangular Official



Guatemala
1917

Stamps of 1929, in all of which the Quesal has a prominent place.

Now comes the large order of CORACIFORMES, formerly known as "Clamatores," as to this order belong Birds with a powerful voice, not always harmonious, and pretty often unpleasant; but the new terminology is entirely based on anatomical principles. Of this order we have only two specimens, belonging to two different families. Of the family *Alcedinidae* (Kingfishers) we have the pretty "Laughing Jackass" of Australia (*Dacelo gigas*), also known as "Kookaburra," represented on the 6d value of 1913-14 and on the 3d value of 1928 of Australia. To the family *Bucerotidae* (Hornbills) belongs the *Bucerus rhinoceros*,



Australia
1913-14

represented on 16 cents value of North Borneo of 1909—22; overprinted and surcharged for the Red Cross in 1916, 1918, and 1919; and finally overprinted "Malaya-Borneo Exhibition, 1922" in the issue of 1922.

Finally we have come to the last order the CLASS AVES, the PASSERIFORMES (Sparrow-like Birds), formerly known as "Oscines," i. e. Singing Birds, and also "Perchers," or Perching Birds; their anatomical characteristic being that they have the four toes on or nearly the same level, with the hind one exactly opposite the others, giving therefore great facility in perching. Of all the species of birds known and described by Naturalists nearly one half of them belong to this order, of which there are 69 families. But out of so many, only two families are represented in our modest aviary.

To the family *Menuridae* belong the Lyre-birds, of a pretty large size, with a stout beak and with the two outer rectrices curved like a lyre in the male. They are good mimics of other birds, and they imitate even the bark of dogs and the sound of some primitive musical instruments. Lyre-birds are found only in Southern Australia. One of them, the "*Menura superba*," is represented on the 8d value of New South Wales of 1888-99 and on the 2/6 value of 1902, both re-issued in 1905 and 1906 with different watermarks. To the family *Sturnidae* (Starlings) belong the "Sacred Huia Birds" of New Zealand (*Heterolocha*

acutirostris). Both male and female are represented on the 3d stamp of 1898; the difference in the sexes consisting not in the plumage or head appendages, as generally is the case with birds, but in the conformation of the beak, which is long and curved in the hen, but shorter, nearly straight and stouter in the cock. These stamps were re-issued in 1899 in deeper colour and different perforation; they reappeared in the series of 1902—7 with another watermark and two sorts of perforation; and finally were redrawn on a slightly reduced scale for the series of 1907—8.

As a conclusion I may add two more Birds, too undecipherable to be classified with the others. One is on the Kr. values of the stamps of Persia of 1915, commemorative of the coronation of Shah Ahmed. These stamps represent King Darius on his throne, and a bird (is it a Dove?) with outspread wings hovering over his head. The stamps of this issue, as well as those of 1911—13, also of Persia, were overprinted "Bushire—Under British Occupation" and used by the British Government in Bushire during the short time of their occupation from 8th August to 16th October 1915. The other bird is found on almost all the stamps of Kishengar from their first issue in 1899 up to 1904, surmounting the coat-of-arms of that State.

A few others may have escaped my notice; but the many mentioned above form indeed a good collection for a Philatelic Aviary.



Birds of the wilderness,
Blithesome and cumberless,
Sweet be our matin o'er moorland and lea,
Why aren't we mentioned in Philately?

Father Michael Chiappi, S. J.

BY THE REV. CH. GHEZZI, S. J.



MEMORY is a freakish faculty. My very first meeting with Fr. Chiappi is as fresh in my mind as though it had happened yesterday. It was in the Novitiate at Portore. One October morning, 1884, we were in chapel at Benediction. When the *Tantum Ergo* was intoned, there suddenly burst into the air unusual waves of a deep double-bass that seemed to cause the very walls to vibrate. Whence was that new thundering? On leaving the chapel, I looked round and saw for the first time a new seminarist, our Michael Chiappi—who had arrived the previous night to join the Novitiate! His prematurely bald head impressed me as deeply as his voice and vividly stamped itself on my memory. We were co-novices for that year. Br. Chiappi was not slow to display his characteristic practical skill in various directions which led the Master of Novices to appoint him "Prefetto dei Lavori Manuali." He taught the novices, among other things, the art of making fine paper, and cloth and wax flowers. His irrepressible deep pitched voice, even when he meant to speak in a whisper, naturally got him occasionally into (not serious) trouble with the authorities in the hours of the *Great Silence*.

At the end of 1885 we parted company, as after my vows I passed on to the Classics Department. We were together again doing our Philosophy from 1887 onwards. Of course, Br. Chiappi was our Choir Master and some of his solos sung on occasions of great festivals became deservedly popular. He was particu-

larly good at Mathematics, and soon became the right hand of the Professor of Physics and Chemistry at Laboratory work. The need of a text that would save us the trouble of taking down notes during Fr. Mauri's classes had been long felt: and who should come to the rescue but Br. Chiappi? Quicker than you can imagine he managed to set up a regular lithography that supplied as many copies of the Professor's notes as were wanted, to the relief of all concerned. At concerts, at decorations, at setting up the annual crib he was simply unique. In September 1889, Fr. Chiappi,



Fr. Corradi (now in Europe) and myself were, much to our joy, selected by Rev. Fr. Provincial for the Mangalore Mission, and were sent to Stonyhurst to do our third year of Philosophy. *En route*, we visited Paris where at the time the *Grande Exposition Nationale* was on, and saw the famous Eifel tower, then just erected. As a student of Philosophy at St. Mary's Hall, Br. Chiappi proved a deep thinker: he was very assiduous

and proficient at the lectures of Fr. Sidgreaves and Fr. Ratcliffe on Science and Mathematics.

In the summer of 1890, the trio sailed for India along with Scholastics Allchin, Perini, Vilella, and Fr. Lazzarini who had come to Europe the previous year to recruit his health.

It was the year of the Exposition of the Body of St. Francis Xavier at Goa and we were privileged to venerate the sacred remains of the great Apostle of India.

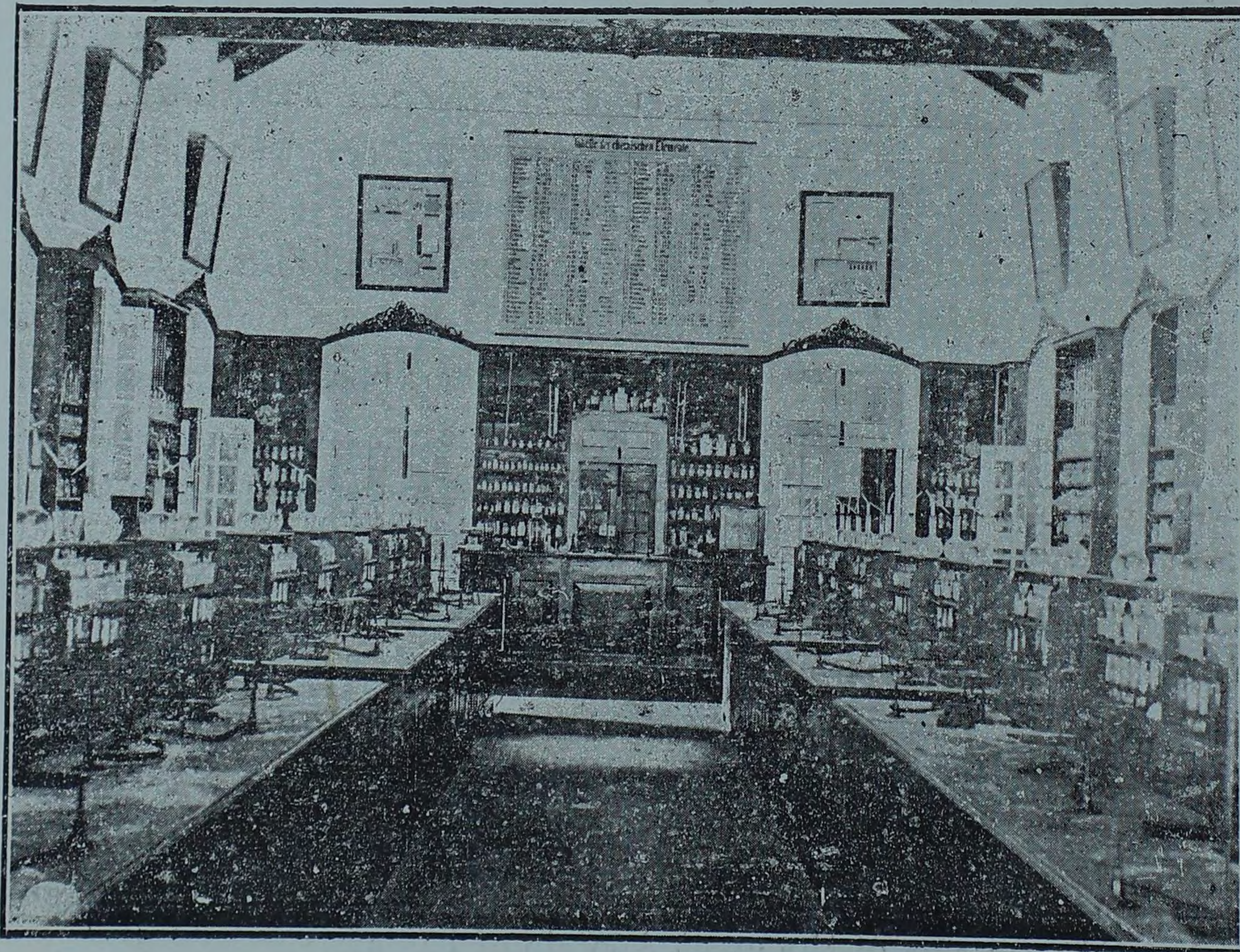
During the next five years Br. Chiappi lived mostly at the Seminary of Jeppoo. In 1895, he, Br. Colombo, and myself left for

Europe for our course of Theology at Gorizia. We were ordained priests the same day, 29th September 1899, by the Archbishop of Gorizia, Mgr. (later Cardinal) Mizia.

to the United Kingdom for my academical degree.

During the four years spent at the theologate, needless to say, Br. Chiappi was the Choir Master, and the 'factotum' of the community, ever ready to give a helping hand to any one who needed assistance, the willing and able organizer of Academies, Concerts and Sports which relieved the monotony of theological routine. His charity, attention and self-sacrifice towards the sick in our community was as strikingly remarkable as his boisterously loud voice.

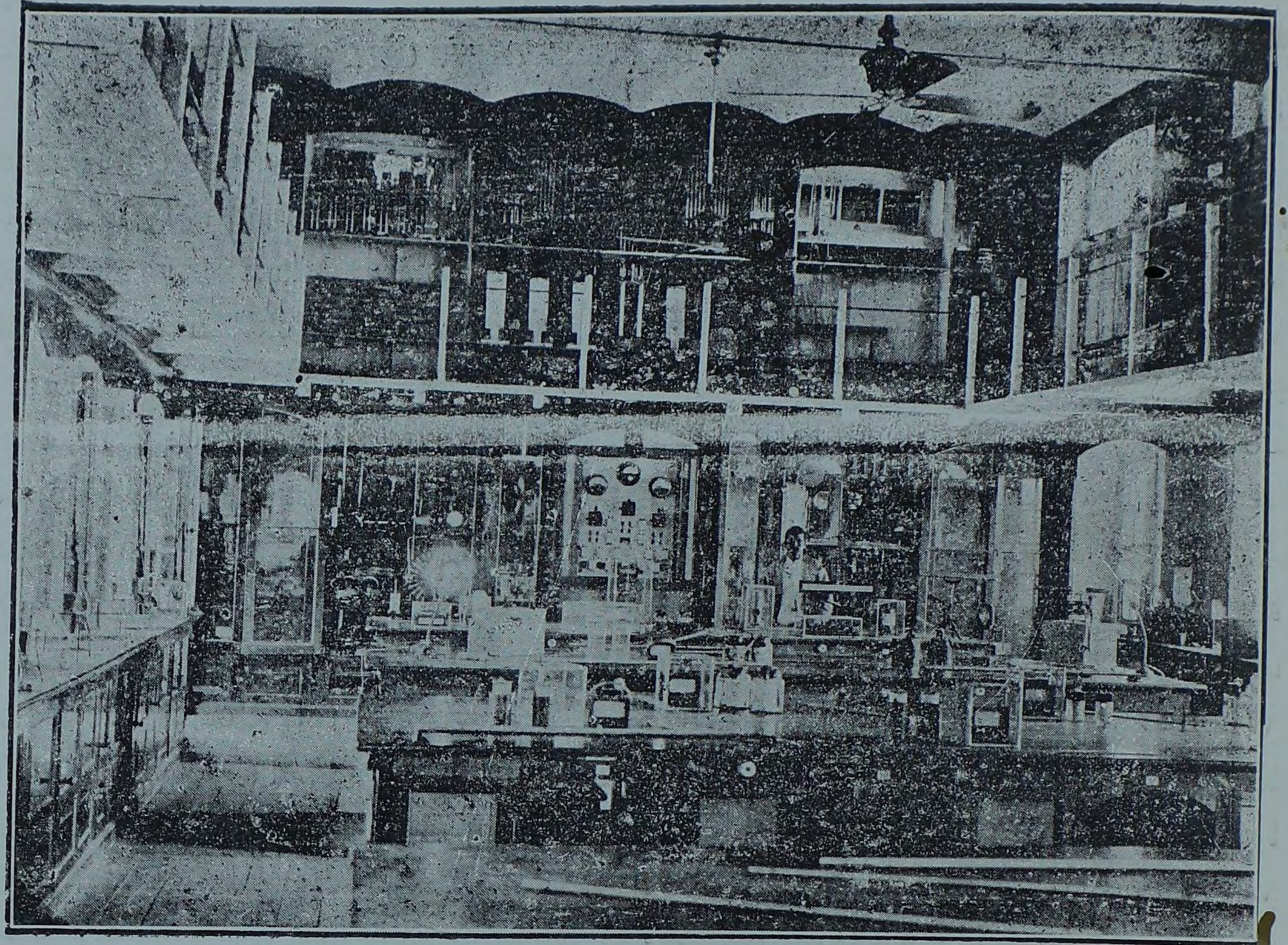
At the end of 1899 Fr. Chiappi and Perini and the



Intermediate Chemical Laboratory

myself parted company: he was sent to Scutari in Albania, whilst I made my way

Intermediate Physical Laboratory



The extension of the College by Principal and the need of a Physical and Chemical Laboratory for the College Department brought back Fr. Chiappi to Mangalore in 1910. His hard and successful work in setting up the two laboratories, his installation of gas and electricity will ever remain as a monument of his indefatigable activity. He seemed to be made of steel and one wondered how he could attend to so many other things besides his lectures, for he was director of the choir, even band master (he could by now play the harmonium, the piano, the 'cello and the double bass), manager of the carpentry and workshop etc. Wherever there was practical work to be done, Fr. Chiappi never failed.

to be in the forefront. He could turn his deft hand to almost anything. As he occupied the room next to me, I observed that he put out his lamp at 11 p. m. and invariably got up at 4 a. m. It was like clock work with him. Circumstances led us again into different directions in 1914. A serious illness sent me back to Europe, and the extreme needs of Bombay deprived of the German Fathers during the war, brought Fr. Chiappi to St. Mary's, Mazagon, in 1915.

The same war conditions caused me too to be destined for the Poona-Bombay Mission in 1918, and thus I had many occasions to admire the activity of Fr. Chiappi during his seven years' stay at St. Mary's. There he was Minister, Procurator, Teacher, Prefectus Ecclesiae, the constant assistant, helper, adviser of the neighbouring Convents, ever holily bustling, indefatigable, without the least thought of self. On the coming of Mgr. Goodier as Archbishop of Bombay, Fr. Chiappi organised successfully a genuine subscription to present him with a fine Studebaker Car, and later on he was the promoter and manager of a Grand Bazaar in aid of the Archbishop's Charities.

He was very popular both among Catholics and non-Catholics. St. Mary's and Anne's owe the electric installation to the resourcefulness of Fr. Chiappi. In 1922 with a heavy heart he bade goodbye to St. Mary's and went to Deolali, a military station on the Bombay-Nagpur Railway line, leaving behind him a host of admirers and friends who greatly missed his helpfulness and *bonhomie*.

Deolali, once a large British camp, had been reduced to its smallest dimensions after the war: the small Catholic population is mostly of Tamil camp followers, a few Goan and Anglo-Indian residents and a mere sprinkling of Europeans. Fr. Chiappi in such slow monotonous surroundings felt (to use his own words) like a lion in a cage. Where was he to employ his pent-up energy? Well, his indomit-

able activity created work where there was comparatively little to do.

The Chapel was then practically only a large barrack room, with a plain altar at one end. Fr. Chiappi set to work with a will and soon transformed it into a thing of beauty, adorned with a new altar, designed by himself and executed entirely under his direction (Fr. Chiappi could train an ordinary mechanic into a first class carpenter and fitter) and beautified with magnificent life-size statues. He opened and for some years conducted an Institute for Catholic soldiers; but his work of love was the school for children of the depressed classes. It was amusing to hear him describe the beginnings and progress of his school.

"I began with making a wheelbarrow. The contractors who had dismantled the many disused barracks in the camp had left here and there heaps of debris which they did not care to remove. I managed to get the permission of the authorities to clear the various neglected sites of all brick and stone. Off with my boys and wheelbarrow! I began to collect materials for my pet scheme, the school. Each boy was to pick up any stray brick he might come across anywhere, and bring it near my bungalow. Thus I started, and finally laid the foundation of the school. It was a thing of very slow growth—one or two feet of wall in six months or more. I visited all timber yards and iron scraps dealers for miles round from Deolali to Nasik; I appealed to old friends in Bombay, got the present of screws and nails and bolts from one, an old window and a disused door from another, and odd pipes from a third; from a fourth one a few good planks; beams and tiles from many other well-wishers. Some indispensable material was also bought for cash, and by very slow degrees, the school rose, was roofed in, inaugurated—a Tamil-Marathi-English School for children of the Untouchables. It gained a status, obtained a grant, it flourished with 191 pupils."

Fr. Chiappi's merits and popularity obtained for him a seat on the Cantonment Board and even the Chairmanship of the School Board.

But if the building of the school taxed Fr. Chiappi's strength, its maintenance taxed his scanty resources far more than the sanguine manager had anticipated. The monthly demands inexorable on his purse to pay the teachers, provide the children with books etc., made strict economy imperative, and in typical fashion Fr. Chiappi started stinting himself. He dispensed with the cook—a primitive stove which he himself could manage would be quite as good and cheaper. He limited himself to the merest necessities of life. This gradually undermined his health. Giant of strength as he was, he contracted the pernicious disease of anaemia which led him to an untimely grave. All was done to save his precious life: the Superiors desired that he should repair to Bombay or Poona where better nursing would be easily available. The good Father went on delaying his departure: it would have broken the heart of the old man, as he playfully called himself, to leave his beloved children. Thus Providence disposed that he should be laid to rest in the midst of those dear Indians for whose love he had spent himself.

Fr. Chiappi went to his reward in October 1930. The last words which I suggested to him were, "Jesus, I offer Thee my life for my people." He assented with a smile, and a few minutes after he passed peacefully away.

Fr. Chiappi was in many ways an extraordinary personality. His versatility was incredible: he was a student, a draftsman, a

mechanic, a musician, a preacher, a lecturer, a spiritual director, a real pastor of souls—not exactly brilliant or a genius, but infinitely painstaking. He was endowed with a stentorian voice, marked by a broad bald forehead, a splendid flowing beard, manly—every inch of him, and above all, possessed of a large generous self-sacrificing heart, ready for any service to his fellowmen. From a man who like Fr. Chiappi was at all times busy with a hundred and one different things, one could not reasonably expect that neatness and order which we all appreciate where we find it: his room was at all times a veritable 'Old Curiosity Shop' overcrowded with all kinds of odds and ends, objects picked up here and there and everywhere, which he would put to good use sometime either in the laboratory or the class room, or distribute among the needy who endlessly knocked at his door for help in cash or in kind. He had his own order and method which suited him, though it did not fit in with other people's notions of that valuable asset. He could never refuse a favour, even though the granting of it entailed a good deal of discomfort to himself and ~~loss of~~ precious time. "Well, well," he would say with a broad smile, "I will ask Fr. Chiappi. He will surely be glad to do it. He is an intimate friend of mine, he never says nay." And the good service was done. In conclusion he was a man, take him all in all, we'll surely not see the like of him again. Such was Fr. Chiappi as I knew him, my co-novice, dear class-mate, and beloved fellow-missionary in Mangalore and Bombay.

Charm, that most elusive of things, dominates often, it would seem, unreasonably. One may question, hesitate, reflect in absence; but in the presence of a great or lovely personality conscious reason is swallowed up in generous and grateful submission.



Are the Americans a Nation?

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



AM afraid my readers will suspect I am trying to "put one over on them" (as they say here), that I am taking advantage of the twelve thousand miles that exist between us and of the fact that my statements cannot be verified, and am making out a case for the Americans being a nation when everybody knows they are not. For isn't it a patent fact that they are just a conglomeration of European nations, that they do not even give themselves a chance of settling down to a definite type but always remain a hodge-podge, since they admit new immigrants each year from every country in Europe? At best are they not only another variety of white people, just Europeans settled down in another land? These were my own notions till a few months ago. I remember well how on one occasion I laughed in my sleeve when an American came back from a dinner at an Indian hostess's and told us she gave him a real "American" dinner: I thought he meant an "English" dinner, for how can you get an 'American' dinner in India and besides what have Americans got to call their own? Their language is English, their dress European, "their behaviour from everywhere." You don't even hear of an American beverage as you do of English ale, German beer and Scotch whisky. No poster here declares the virtue of wine as I read it in Italy: "Mankind was destroyed by the deluge till Noah discovered the secret of keeping above water!" Mentioning Italy reminds me that it was an Italian fellow-passenger that first made me suspect that the Americans were a distinct type. "I can easily tell an American from an Englishman," he said. (By the way, Italy is the favourite haunt of American tourists.)

"How?" I asked. "An American speaks with his mouth open, an Englishman with his mouth closed," was the simple test he offered. Others had noticed a difference of manner: "An Englishman walks into a place as if it is his own, an American does not care whose it is." But these are mere surface qualities. The American possesses traits of character that go deep down, traits that are unique, readily recognizable and met with everywhere, distinctive characteristics that compel one to concede to them the title of 'nation.' For after all, dress, manner and language are externals and accidentals: it is the unique character of its citizens that makes a nation, and here the Americans are second to none of the nations of earth.

What are these unmistakable and easily discernible characteristics? There is one which is ever on the surface yet lies deep in the American's blood, one which shapes his whole outlook on life and marks it as peculiarly his own, one which strikes the Indian all the more, forcibly, for what with our caste system and our aristocratic construction of society we see none of it in our own country. It is the American's intense democratic spirit. When I say "democratic spirit" I do not at all refer to the wide extension of the franchise here, including woman's suffrage (unfortunately). You could have equally wide franchise elsewhere and yet be far from the *American* spirit of democracy. His democracy is not a politician's democracy, no mere paper theory. It is the democracy of practice, democracy in its solid substance and not merely in its accidentals, a democracy he lives in daily life, one which enables him to treat every man as the equal of everybody else, and to take an intense interest in man as man independently

of his race, country of origin and grade of society. It is a democracy that is the utter negation of caste distinctions and class differences, a democracy that spells good will and fellowship with all men. You may think you are a foreigner, but the American will not treat you as such. The cut of your clothes, the colour of your eyes, your alien accent may betray you. But to the American these do not matter: you are in his country and he is going to deal with you as an equal and compeer, a citizen of "the land of liberty." Willynilly you submit to the rapid process of americanization. There is no fighting shy, or holding back or hiding behind the hedge of your foreign culture. The barriers of convention are broken down and you are exposed to the familiarity of being called by your Christian name even on a first acquaintance.

My readers will guess that at first all this appeared to me rather puzzling to say the least. Accustomed as I was in my home country to the protecting walls of race and religion, to our sharp distinctions between Indian and European, between Punjabi and Bengali, nay even between Goan and Mangalorean, I was certainly not prepared for the sudden overthrow of all defences, for being hustled along by the Americans as if I was one of them from the very day of my landing in their country. Their very familiarity and ease of manner appeared to me rather disconcerting. I should have preferred a little more time to adjust my glasses and see things in the new perspective. But now that I have understood the American's live democracy better, I see in it more of the spirit of genuine comradeship that existed between the early Christians who sat together and ate their bread in joy, a spirit that evoked the spontaneous admiration of the pagans themselves: "See how the Christians love one another." I look back now with a smile on the feelings of trepidation with which I first set foot on this soil, expecting that I would be dealt with in

much the same manner as we ourselves deal with foreigners and even neighbouring peoples. I had looked forward to eating my bread as a lonely exile in a distant land. But now my real trouble is to preserve my identity as a foreigner, as a native of India. These Americans so treat you as one of themselves and so take you for granted that I have occasionally to make a positive act of faith that I am not a native here but a man from the "Far East," with an oriental heart still beating behind my ribs, a heart that has no part or lot with the American's love of rush, bustle and speed, a heart that frequently longs for the colourfulness of the tropics, the songs of its birds, the fragrance of its flowers (one has to learn to do without these gifts of nature here for the greater part of the year).

It is not difficult to explain now why the immigration of fresh bands of European settlers makes no difference to the American type of character, or the uniqueness of their nationality. Every man is boiled down into an American from the moment he sets foot on this soil. The country has been described as the melting-pot of nations: the pot is always ~~on the~~ fire, the strong spirit of democracy is the dissolving reagent that transforms each man into the standard type of an American democrat, the man who sees a brother in his fellow-man, no matter what end of the earth he comes from. If we apply the same metaphor to India, we should say our pot is not yet on the fire! Our type of society is pyramidal, built up on the caste system; the American is the level, democratic, plateau type. We are divided vertically by caste, laterally by religions, and, what is more, we are proud of our differences. The Bengali insists that he is a Bengali and does not like to be mistaken for a Madrassite or a Punjabi. Here people are hurt if you enquire into their European ancestry and try to trace back the nationality they are descended from. No one says, "I am of German, I am of Irish, I am of

French descent." All are Americans first and last, and their European connections no longer mean anything to them.

Minor exhibitions too of the same spirit of democracy, of the levelling up of everybody are to be seen. There are no 'classes' while travelling, no carriages marked "Ist and IInd class" for ladies, IIIrd class for women"—all are 'women' here. There are no compound walls dividing off houses: just an open stone pavement separates one compound from another. No rigid conventions and formalities in society either: no one could tell of an American the story they relate of an Oxford undergrad who

declined to save his drowning companion because he had not been introduced to him! American tourists to our country in their reports complain bitterly that they are continually mistaken for Europeans or Englishmen there, however much they insist and however loudly they proclaim (to unbelieving audiences) that they are not English but American. I was at first amused at this, but now I sympathise with them. For certainly the American is a type unlike the other nations of earth, with his utterly distinctive, intense interest in man as man, an interest which would be hard to equal and perhaps impossible to surpass.

Le Père Gilbert Saldanha, S. J.

I. PAR AUGUSTIN SHRESTA, II U. CL.



U n'avais connu le Père Gilbert Saldanha qu'environ trois mois; mais ce temps si court fut plus que suffisant pour me former une idée de son beau caractère.

Le Père Saldanha était un de ces hommes qu'on peut appeler optimistes; il était doué d'une inlassable activité et d'une volonté de fer. Travailleur infatigable, ami de tous les élèves, estimé dans toute la ville de Mangalore, causeur charmant, de grand cœur et plein de générosité—il était, en un mot, le type achevé du Jésuite, se pliant à toutes les règles de la Compagnie avec une promptitude et une précision remarquables.

En classe, nous étions à même d'observer toutes les qualités de son heureux naturel. Il avait toujours le bon mot pour rire, et portait, pour ainsi dire, son cœur sur les lèvres. Gai, joyeux, vigoureux comme un



jeune homme malgré son âge, il se mettait au travail avec un entrain qui nous étonnait. "Allons, mes gaillards"—c'était son début—"prenez vos livres. Eh! vous là-bas, conjuguez-moi le verbe, 'venir.' Allons, il n'y a pas de temps à perdre.... Non, non, ne m'en faites pas accroire; vous n'avez pas étudié. A l'autre, vite.... c'est bien,.... le suivant, conjuguez le verbe 'aller'.... bien, bien!" et ainsi de suite.

Un jour, il aperçut un élève qui baillait comme une carpe. "Ah! petit coquin, que vous êtes!" dit-il. "Si vous dormez ainsi vous ne vous éveillerez qu'en Septembre, pour le second examen. Tiens, tiens, 'Etes-vous paresseux,' répondez en français." Et le pauvre garçon, confus et honteux, répondait: "Non, non, mon père, je ne suis pas paresseux." Et nous tous d'éclater de rire.

Tel était le bon père Gilbert. Ce qui

paraissait devoir être une heure pleine d'ennui et de sécheresse, cet homme merveilleux l'avait métamorphosé en une classe pleine d'intérêt et de vie. Est-il besoin d'ajouter que nous

regrettons amèrement sa mort si subite et prématurée? A présent, il jouit au ciel de la récompense qu'il a si dignement méritée. Dieu ait son âme!

II. PAR GELASE COELHO, IV U. CL.

Environ un an s'est déjà écoulé depuis que la belle âme du père Gilbert Saldanha s'est envolée au ciel. Mais je vois encore la longue et lugubre procession qui accompagnait les restes mortels du bon père à sa dernière demeure à Jeppoo; j'entends encore le glas funèbre qui annonçait sa mort, bien plus je crois le voir lui-même en personne, le bréviaire à la main, se promenant de haut en bas dans les corridors du collège. Oui, son souvenir ne s'effacera jamais de notre mémoire. Ce n'est donc pas pour raviver des souvenirs éteints mais bien plutôt pour rendre hommage à mon bien cher professeur que je lui consacre cette page de notre revue annuelle.

Je ne me propose pas d'écrire ici la vie du Père Saldanha. Ses admirateurs et ceux qui étaient à même de le faire mieux que moi s'en sont déjà acquittés. Je voudrais simplement dessiner quelques traits de son beau caractère.

Ou peut se demander: qu'est-ce qui explique la réussite du Père Saldanha dans toute sa carrière soit comme élève, soit comme fonctionnaire public, soit comme prêtre et religieux? Voici la réponse: c'est son dévouement au devoir. Il est vrai que la nature l'avait doué de dons singuliers. Jeune élève, il se distingua au collège par son éclatant mérite; fonctionnaire public, en peu de temps il atteignit une position de grande autorité parmi ses collègues. Au séminaire, la limpide clarté de son intelligence et la justesse de son jugement jointes à une infatigable application à l'étude firent une telle impression sur ses supérieurs qu'il pensaient déjà à le nommer professeur de théologie; il se servait de ses moments de loisir pour apprendre le sanscrit, le malayalam, le tamoul, l'hindi, le grec, le français, l'italien, et il acquit une connais-

sance assez étendue de chacune de ces langues.

On conviendra qu'il faut un talent rare pour arriver à tout cela; mais outre le talent, c'est son application au travail qu'il faut signaler. L'on peut citer de nombreux exemples de cet amour du travail. Il dit un jour à un élève qui passait beaucoup de temps à prier dans la chapelle mais qui ne travaillait que médiocrement (le père n'aimait pas ces devots outrés). "Demain, c'est le premier vendredi du mois. Quand vous serez à genoux devant le Saint Sacrement, pensez bien comment il faut conjuguer les verbes: faire, mettre et prendre!" En tout ce qu'il disait, en tout ce qu'il faisait il était guidé par la sublime idée du devoir.

Quel surnom donner au Père Saldanha pour indiquer ses qualités les plus frappantes? Ah! il y en a tant! Le bon ami, serait peut-être le plus approprié. On le trouvait toujours agréable causeur. Sa conversation, ses leçons en classe étaient pleines d'anecdotes amusantes, quelques fois même de critiques bienveillantes et justes. On pourrait bien le surnommer aussi le polyglotte; il avait une inclination naturelle pour les langues et de lui-même il en apprit douze. Aussi, pourrait-on l'appeler le patriarche du collège. On donnait beaucoup de poids à ses opinions sur quelque matière que ce fût; mais pour moi, le titre le plus mérité par le père c'est ceci: le père des pauvres. Son amour et sa préférence des pauvres étaient extrêmes. Les riches ne s'en sont pas aperçus, mais les pauvres l'ont bien senti: Il est mort," disaient ils; "à qui irons nous désormais?" C'était là le cri des élèves pauvres du collège. Soyons assurés qu'il leur fera autant de bien après sa mort qu'il en a fait lorsqu'il se trouvait encore parmi nous ici-bas. •

The Double Insulating Machine

BY K. DEVAYA, IV U. CL.



FIVE years have passed since I completed the first model of the Insulating Machine, during which time I have been pushing on my work through difficulties to the point of completion. It is not surprising, therefore, that this final stage has been reached only after essaying four other models; and the practical knowledge gained both at College and elsewhere has been, indeed, of great service to me in developing my plans. All those particulars pertaining to other models I have left out; to deal with them exhaustively would require far more space than is available.

The following notes and sketches are intended to explain various points in the mechanical construction and working of the Machine. The figures given are not intended to give any idea of the mechanism of the whole machine, but to explain the principles made use of therein.

1. The Fly-Wheel and the Crank-Shaft

The fly-wheel as usual is mounted on a crank-shaft which is supported at its two ends on ball-bearings. The crank-shaft itself is connected with the pedal by means of a rod. A moderately high speed of 60 to 70 revolutions per minute of the fly-wheel is obtained with the load on.

2. The Slide-Catch

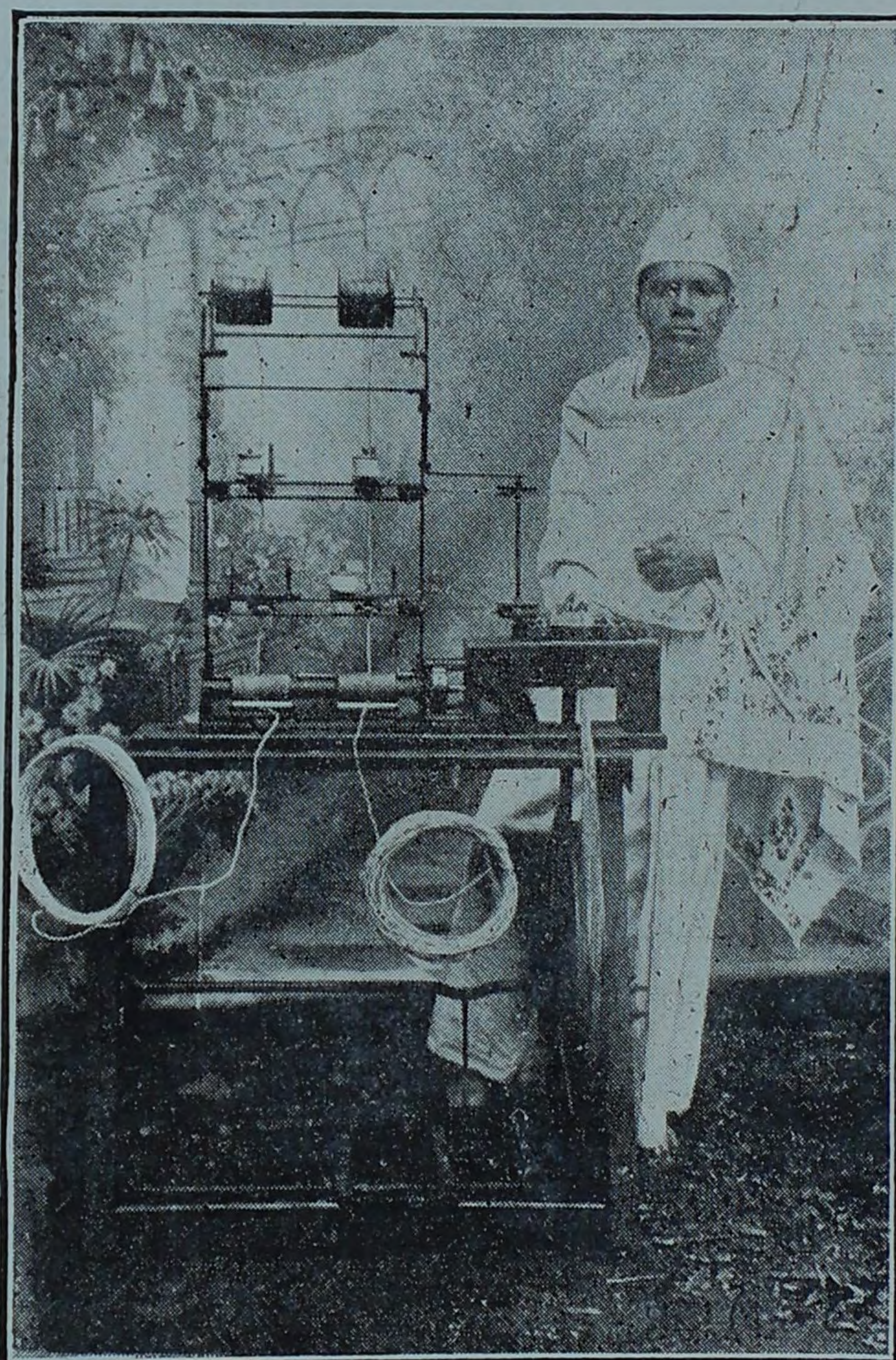
This plays an important part in transmitting or not transmitting power from the fly-wheel to the upper parts of the Machine. It consists of a cylindrical wooden roller mounted on ball-bearings and driven by belt from the fly-wheel, and a bevel-gear attached to one of its ends.

3. The Vertical Shaft

This is made up of two pulleys fixed to an up right rod which is capable of rotating about its own axis. At its lower extremity and close to the second pulley is a bevel-gear which can be put in or out of gear with the slide-catch. Besides it transmits power to the friction rollers and also to the four travellers.

4. The Travellers

A traveller consists mainly of a brass pulley, P (fig. 1) fitted on to a tubular rod, Q and two vertical pins arranged diametrically



Mr. K. Devaya with his Machine

on a piece of rectangular plate, R; the latter is, however, held tightly by the tubular rod Q. The two ends of this are mounted on two bearings as shown in the Figure. The cotton (or silk) reel is placed on the pin, S and the end of the thread passes through the slit at the top-end of the pin, T. The last named pin guides and stretches the thread (which is a combination of ten threads) in one common layer without their overlapping one another.

There are four such travellers in the machine arranged in two rows, one above the other. And from what has been said so far about the arrangements of the travellers one can realise

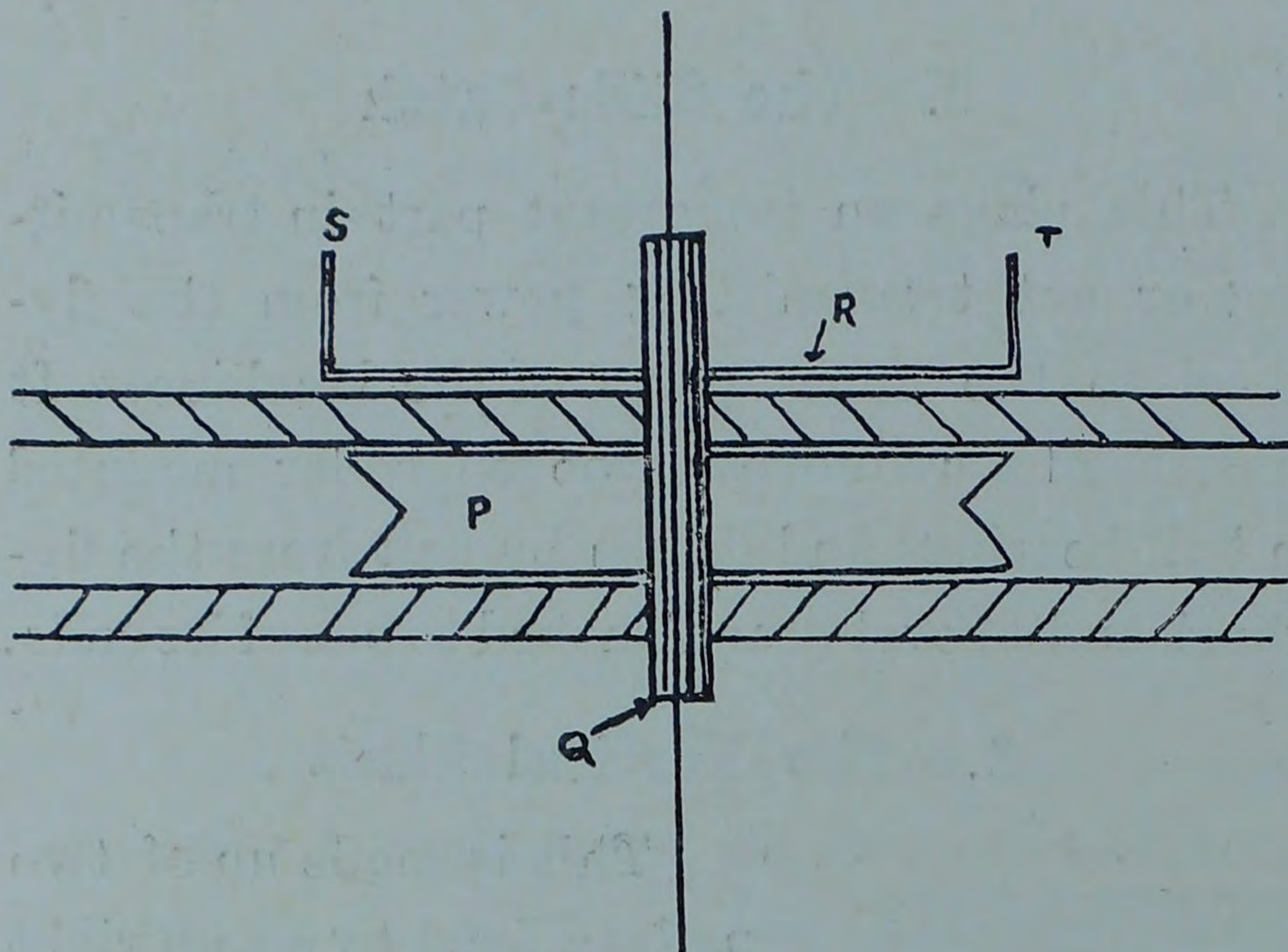


Fig. 1

at a glance at the plate that for every wire passing through the travellers there are two of them, one above the other.

The pulleys carrying the travellers in the first row and the driver-pulley at the top of the vertical shaft are connected together by means of a fine but sufficiently strong string, so that when the vertical shaft begins to move, the travellers are also driven at almost twice the speed of the former. The same arrangement is made in the second row also, but with this exception, namely, that when the travellers in the first row move in one direction, those in the second move in the opposite direction. This contrivance is made by crossing the string just where it leaves the second driver-pulley in the vertical shaft.

5. The Friction Rollers

The construction of this part of the Machine is very simple in itself. A look at the figure is enough to understand how the wire is drawn out automatically through the friction rollers. It consists of a main friction roller, F and four other small rollers which are of steel of comparatively small diameters. A draft of $1/60$ is given to the wire while the steel rollers

are kept pressed against the main roller by means of strong springs. The four steel rollers are mounted between two plates centred a little way of the main roller. They are thus rendered self-acting and, therefore, can adjust themselves to any diameter of wire. There are two such arrangements in the Machine.

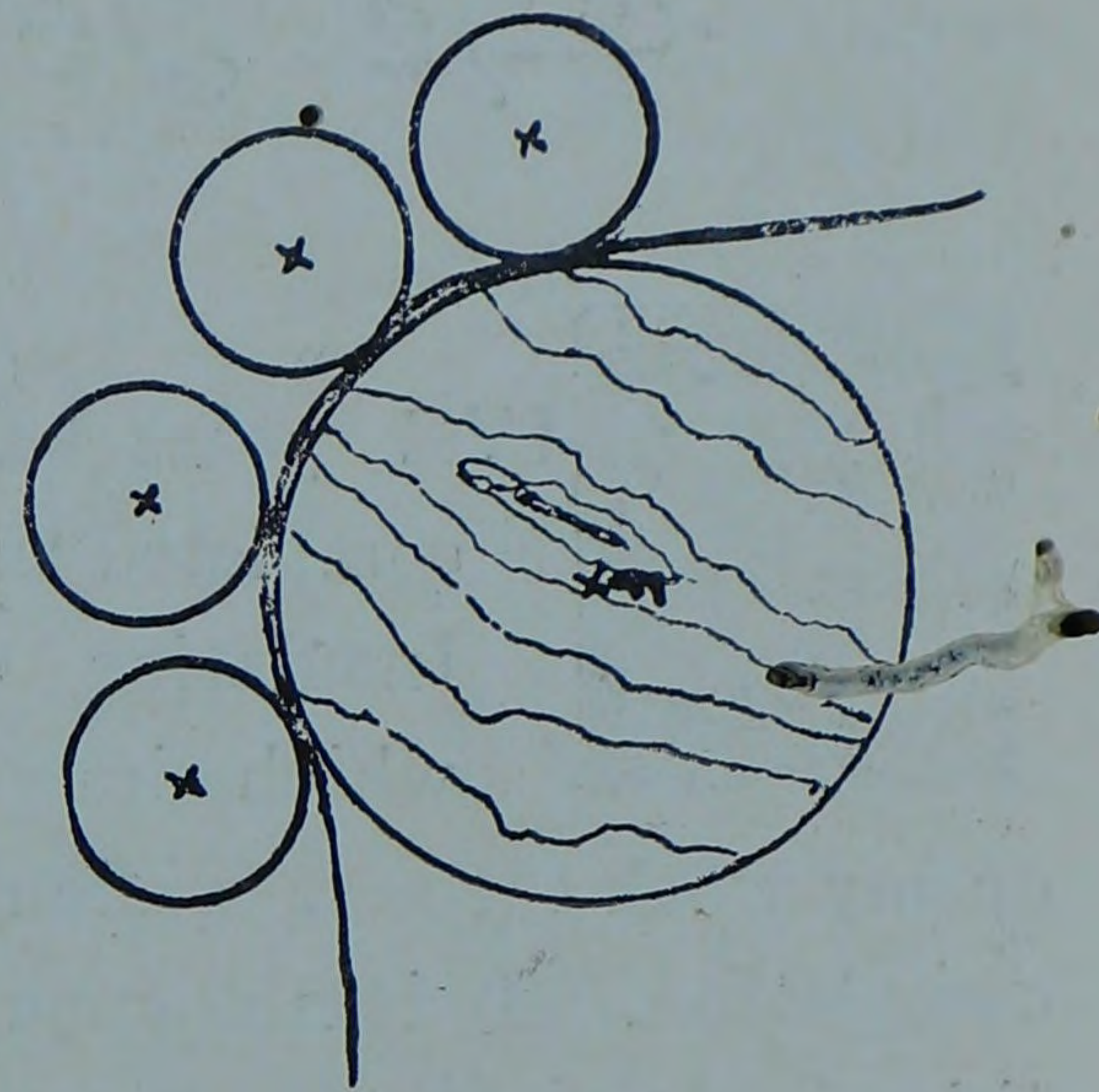


Fig. 2

6. Reels for the Wire

There are two wooden reels touching one another. On one reel the wire is wound, while the other just fits into its groove and serves as a pressing pad. The reel containing the wire can be raised or lowered by means of spring

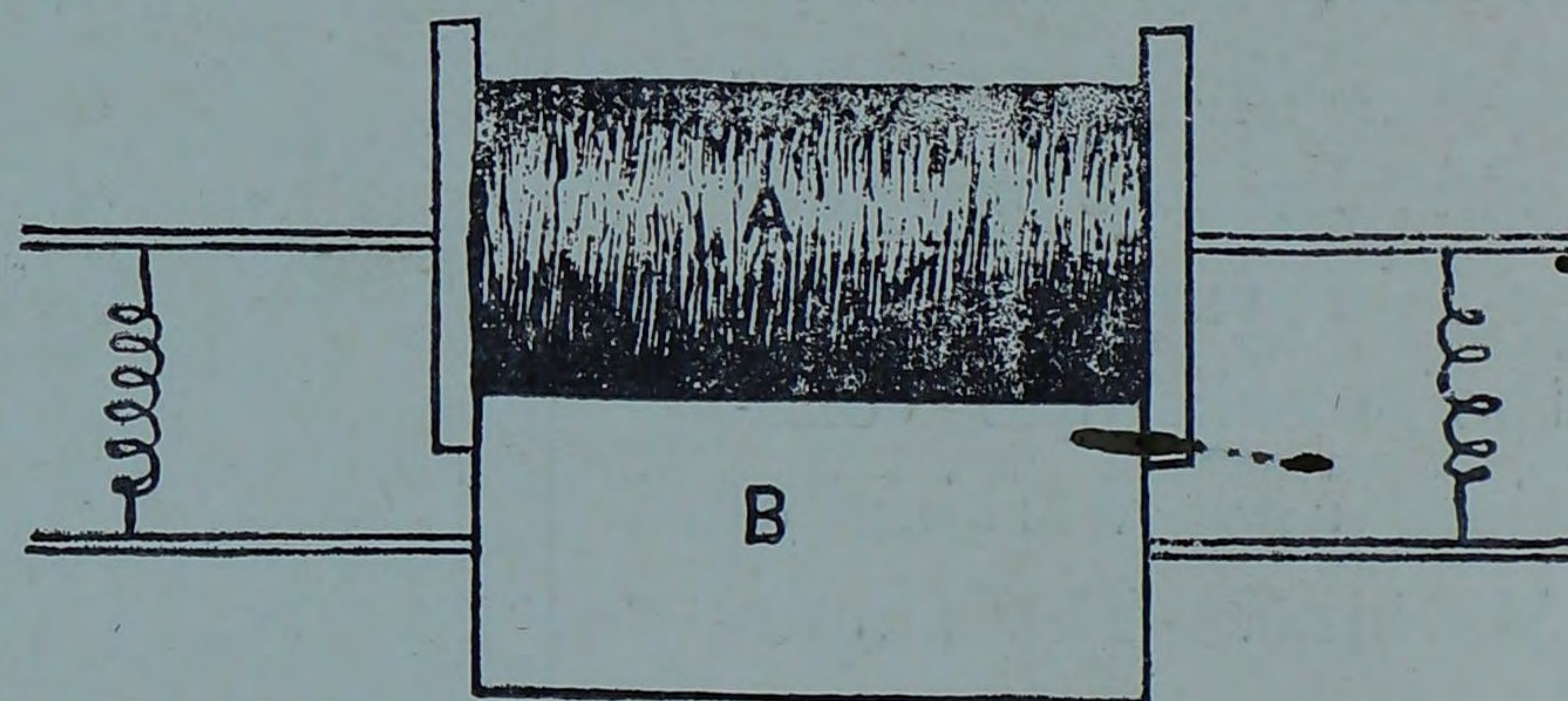


Fig. 3

actions. The reel, A (Fig. 2) on which the wire is wound rests on the second reel, B. The function of these reels is to keep the down-coming wire in the same vertical position. Here, as above, we have two systems of reels.

7. Method of Working

Copper wires are wound round the two reels and placed in their respective places; the ends of the wires are taken out, passed through the travellers and drawn out through the friction rollers. From the cotton reels the ends of threads are secured firmly to the wires. This operation being done, the vertical shaft is put in gear with the slide-catch by turning the

handle (held with the right hand) after running the fly-wheel at its full speed. The vertical shaft in its turn rotates the travellers and also the friction rollers, and as they revolve, the yarn is fed round the wire owing to the drawing tension created in the wire and uniform insulation of the wires is effected by the travellers in the first row. A similar but oppositely wound insulation is produced in the second row. This may recall to mind the instance of a tethered-cow going round and round a tree, and every one knows what becomes of the rope with which it is tied to the tree. The same happens to the threads in this case. In the first row single insulation is obtained while in the second a double covering is effected. As the travellers move with their usual speed, the friction rollers draw out the finished wire slowly. It will be noticed that for every sixty revolutions of the vertical shaft, the main friction roller turns through one revolution; and that in this short interval a length of wire equal to the circumference of the main friction roller itself is fed down. In the meantime, the travellers will be just able to cover up this length of wire. When the cotton (or silk) reels

become exhausted, the vertical shaft is put out of gear, thus arresting the motion of the travellers and the friction rollers. Fresh reels are inserted and the vertical shaft is once again put in motion. Working eight hours a day one can insulate 2,000—2,500 yards of wire. Mention may be made of the fact that if single insulation is required, only one cotton (or silk) reel is placed in one of the travellers. It is also of practical importance to know that arrangements can be made for several wires so that the total output per day may be more than what it is now.

Conditions for Good Insulation

Insulation may at times become unevenly wound. This is apt to occur when the threads overlap one another, or the number of threads used at the time is less or more. The string-drive as employed on the travellers is a very variable factor and ever calls for attention. Every effort should be made to maintain proper tension in the strings. There will always remain the need of careful attention and manipulation if the Machine is to function properly and produce insulation of good quality.

Mr. K. Devaya, inventor of the Double Insulating Machine, was awarded a Silver Medal at the District Welfare Exhibition held in Mangalore in January 1931.



What shall be our Invention?

Nova et Vetera

BY BASTIAN



PERHAPS you thought my aunt was an obscurantist. She is, in a sense. But then the way she forges ahead of you in certain things! As a rule you are a Tory or a Whig, a Liberal or a Conservative, a Congressist or an Articist; but my aunt is all these rolled into one. In all matters, old and new, her motto seems to be the tiny little couplet which Sr. Euphrosyna made and taught her pupils fifty years ago,

Kiss the good and kick the evil,

That's the way to shame the devil.

Take the *vole*, for instance; who led the fashion here? When Fr. Torri told the Christian Mothers that that more than monastic leveller of charms was superfluous and that to go to church in *saree* and veil was in accord with the strictest canons of decorum, half a dozen Christian Mothers plucked up courage enough to leave home as bidden; but as soon as they came in sight of the Milagres Church, their courage fizzled out and they made for some neighbouring house to borrow a *vole*. When Fr. Torri entered the church to count the heroines of the new regime, he just found one and she came from Bijei. *Vokthak yekli!* said the Director consoling himself. Now you would expect the 'strong woman' who had thus bravely championed one innovation in woman's dress would sympathize with others that followed in its wake. *Ci vuol altro!* as Br. Ferrari might have said. What a war she has been waging all along on bare arms and bare necks! I shall never forget the slap she gave my niece Natalie. For three days did the poor girl retain on her cheek the blue print of my aunt's hand. And what was it all for? For this that prior to washing her clothes

Natalie had tucked up her sleeves as far as the elbow. Do you know Fr. Zanetti would never have brought out his little gem of booklet on Woman's Dress but for my aunt? Half the cuttings from newspapers were supplied by her, or rather by her nephew, because her spelling not going quite far enough for the purpose, I had to copy them all out for her. Her purse was of course at Fr. Zanetti's disposal. With what delight she contemplated each of the four editions as it issued from the press and flooded India with its thousands of copies! She has just asked me to see the fifth edition through the press.

Then came the Conferences of St. Vincent de Paul. As soon as the subject began to be talked of in Bijei, she flew to the parish priest and promised him her warmest support in case a Conference should be started. I believe quite one half of the charity distributed in our parish may be traced to her purse. But you might have expected this organized form of charity to dry up at least some of her inorganized forms of it. *Ci vuol altro!* again. Dinner once a month to twelve beggars in honour of the Twelve Apostles, *thin-tharo* to each of the beggars congregated in her compound on every Saturday, the day of our Blessed Lady, a handful of rice to every casual beggar who drops in at any time from morn to noon, from noon to dewy eve—these practices which my aunt inaugurated the day after she married my uncle forty-three years ago, continue in their pristine vigour. I once protested against them, but will as soon think of doing so again as the poor priest who once ventured to remonstrate with Cardinal Manning on a certain subject. Dear reader, if ever you happen to speak to my aunt, please avoid the use of two expressions—'the deserving,

poor' and 'the beggar nuisance.' I give you this advice in the interests of your health. I'll tell you what happened on the feast of the Assumption. My aunt was stirring the fire under the *laitaun* that was roasting, when the weird cry for alms from a leper at the gate froze me. "For God's sake," said I, "drive those beggars away—they are such a nuisance." "Drive them away?" said my aunt rushing at me with a fire-brand, "then I must first drive you away. For ever since you went bankrupt eighteen years ago you have been a beggar at my door and a more intolerable nuisance than any street mendicant. I know what is at the bottom of most of your talk about the beggar nuisance. It is not the outcome of love for Christ's poor, but the selfish desire to get rid of sights and sounds that jar on your nerves. Thank God the beggars are gifted, if with nothing else, at least with the lung power to disturb our soft post-prandial slumbers with their litany of *baba, baye, appa, amma!* I wonder how much less charity there would be among us but for those vigorous strains from the pulmonary mendicant music box!"

"But, my dearest aunt," said I, "your charity is not organized nor do you make the slightest difference between the deserving and the undeserving poor." "Yes," replied my aunt, "I own all the poor I have ever fed have been thoroughly undeserving except one blooming nephew. But I should like to make a remark. Ever since Sr. Euphrosyna taught me to love the Bible half a century ago, I have been reading a little of it every day. I have covered the whole ground from the first word of the Genesis to the last word of the Apocalypse nine times over. Hundreds of times have I come across 'Be charitable to the poor;' never once across, 'Be charitable to the *deserving* poor.' I have bought and read every Life of Christ available, including Dr. Goodier's beautiful volumes on 'The Public Life of Christ'—now, stop that wicked smile, will you? I know what is tick-

ling your fancy; you are saying to yourself 'So much reading and so little spelling'; remember that not by spelling alone doth a man live—well, I have read every Life of Christ available. Never once did I find Our Lord saying 'Give only to the *deserving* poor.' As to lives of saints, I get them regularly from the College. Br. Zamboni used to be my purveyor. Since his death Br. Natalo has been equally kind to me, though his recent appointment as Professor of Book-binding makes it so difficult to meet him. Let alone the ancient saints who lived before the world ran on the wheels of modern organization. Take those of our own times—take the Curé d'Ars or Don Bosco or Cottolengo. I could cite hundreds of instances from their lives which your organizer would put down to sheer recklessness. "This charity will never do," said the Blessed Cottolengo's secretary to him one day all in a flutter. Then showing the saint a coin he added, "This is all that is left in our treasury. How shall we live tomorrow?" The saint took the coin and chucked it out of window. "Learn to trust better in Providence," said he to the secretary as he sent him to the chapel to pray. Another saint used to say that he would rather be duped by ten undeserving than turn his back on one deserving beggar. Take our own Fr. Frachetti. If ever there was an organizer in our town it was he. And yet when it came to charity—Lord love us! A poor woman once went to him and he gave her ten rupees. The woman was overwhelmed—"I didn't mean so much, Father, you will have nothing left for others." A tussle ensued, strangest of tussles in history, the beggar crying for less and the giver crying for more! I shall never forget the glorious scene I witnessed at the College at a monthly distribution of alms. How Fr. Frachetti was mobbed by the mendicants as he went round the circle marshalled by Shila Rasquinha! But he was never happier than when thus bullied. Luckily Br. Ferrari came to the rescue. He told the Father in

strong Italian that no dhoby could wash the stains, no tailor could darn the rents made in his cassock on every first Thursday of the month. The Rector had to yield to the Brother. But I had it from Fr. Frachetti himself that whatever good he did to the poor in our town he traced it all to his mother who had taught him at home how to love the poor. And you yourself are constantly boasting of how your niece is adored in every street of Bangalore when the Little Sister of Charity goes on her errands of charity, and you are never tired of applying to her the words of your poet,

When pain and anguish wring the brow
A ministering angel thou!

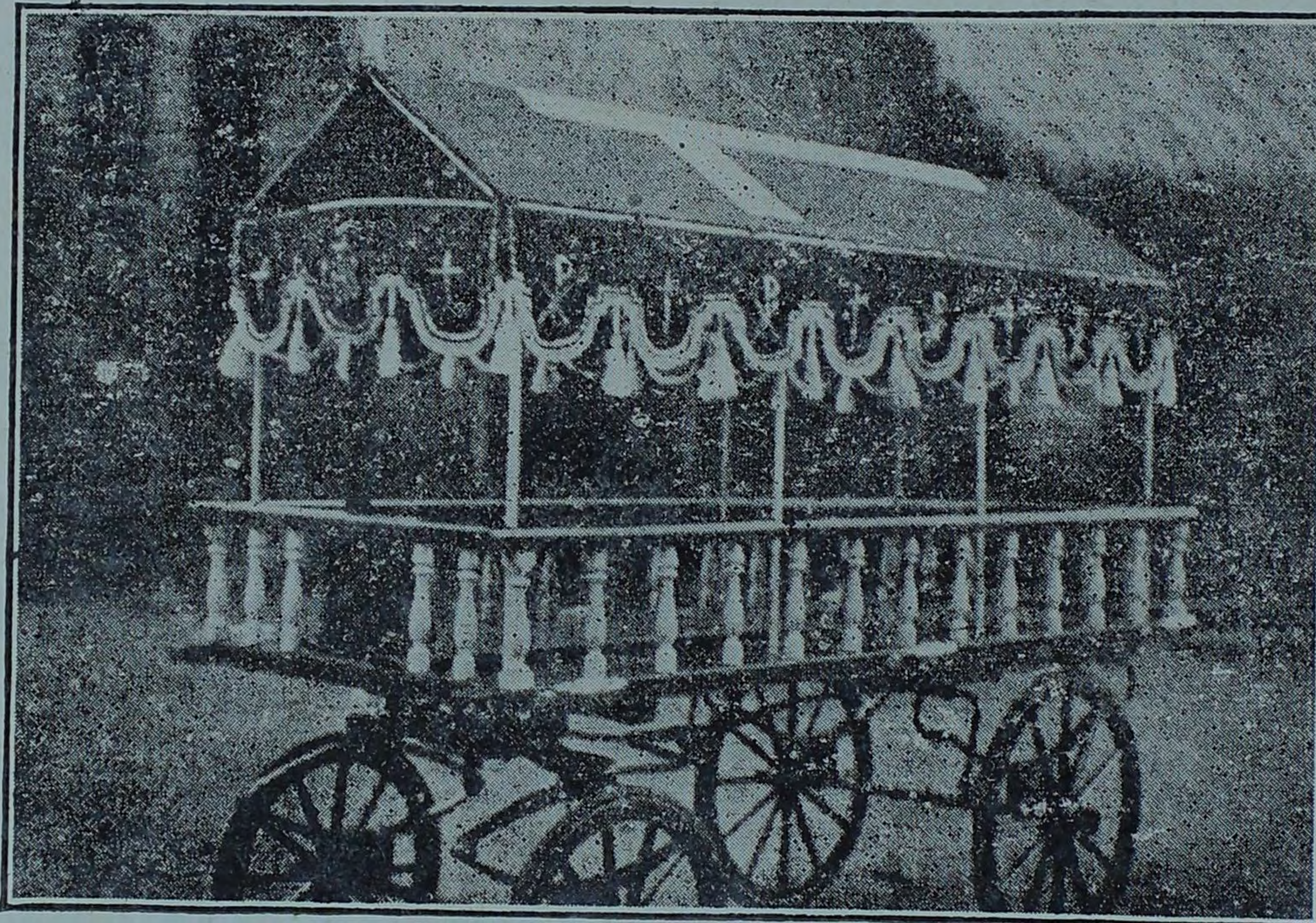
Well, every Christmas brings me a long letter from Natalie, full of the most touching deeds of kindness performed by her. And to what does she attribute them? To the training which I — it may sound like boasting on my part, but you have forced me to it — to the training I

gave her as a child at home. O what sweet memories she cherishes of her going about with *thin-tharo's* among the beggars every Saturday morning, of her distributing *vorn* with her own little *doi* to the twelve paupers that stood for the Twelve Apostles. Now, my dearest nephew, do not infer from all this that I am not for charity organized on Christian lines. Do not go and fire off an article for your *Mangalore Magazine* — I know how much stupid fun you are constantly poking at me in that magazine — that I am in favour of beggars roaming at large and spreading horror and infection over the town. I am not such a fool as that. By all means organize and organize and organize. But

while doing so, do not reduce all your charity to a dead level, to a mechanism from which the soul is fled. By all means grapple with the beggar problem; but whatever you do for the beggar, for God's sake, do not widen the gulf that already yawns between Dives and Lazarus. Do not treat the beggar as a nuisance to be got rid of — would life be worth living but for the poor — treat him rather as an *Alter Christus* to be cherished, revered and loved."

Then came the bier. I had never heard of it till I saw it actually used at the funeral of a relative. I was deeply impressed when I saw the remains of one I had loved being conveyed to their last resting place so softly and so solemnly.

Everybody seemed to feel with me. But the rift in the lute is never wanting. "I'll have none of it, I prefer to be carried on the shoulders of my friends." That's what I overheard a man of wealth, and station say. "Really?" thought I. "I don't quite



The St. Vincent de Paul Bier

see that. I wonder what my aunt feels on the subject." I called on my aunt and gave her a rapturous description of the bier I had seen, little knowing what fresh tirade was in store for me. "Noodle of a nephew," said my aunt, "you come to give me news of the bier? The whole town knows the first suggestion of it to my confessor Fr. George came from me. Touched by the heart-rending account I gave him of a pauper who was buried twenty-four hours too late because no one could be found to carry the corpse, Fr. George, in the face of many an obstacle, supplied an imperative need." "But I have just heard," said I, "a gentleman of large property and a graduate too of the

Madras University say that he would prefer to be carried to his grave on the shoulders of his friends." Here the wrath of Dido rose. "Noodle of a nephew," replied my aunt, her eye flashing fire, "tell your gentlemen of large property and graduates too of the Madras University that Fr. George did not exactly intend the bier for them. It was primarily intended for the poor who die far away from church and have hardly a *moos* to attend their funeral. The better classes, of course, are welcome to it if they will have it, indeed they would be rendering a distinct service to our community by making it popular. It requires neither property nor a degree of the Madras University to know that to be borne on the loving shoulders of living friends is in itself a mark of greater affection than to be carried on the dead

wood of a bier. But see how broad-minded people can promote the cause of the poor. Who love each other more tenderly than the Sisters at St. Teresa's? You know one of them died recently. It happened just as my bier (pardon the touch of impudence in my aunt, dear reader) was ready. I had but to whisper the monosyllable 'bier' in the right ear—her left ear is slightly deaf—of my old nonagenarian teacher Sr. Euphrosyna, and she immediately arranged with the Rev. Mother that the bier should be used at the funeral. Sentiment was nobly brushed aside, or rather given a turn more touching than ever. Wasn't I moved to tears when I saw six of the mourning Sisters softly wheeling the bier that bore the remains of one they loved so dearly."

The writer of the foregoing article wishes to assure the reader that he is in sympathy with the noble attempts made in our town to organize charity. He only means to emphasize certain aspects of the question which might be overlooked. — Ed.

On Books*

BY DIONYSIUS NORONHA, VI FORM

HAPPY and contented is the man who looks upon his books as the best of friends and from them finds comfort in solitude and consolation in distress. He takes the utmost care to store up the valuable material that their wise authors have contributed for the benefit of humanity, and shapes the course of his life as directed by them.

Books are teachers whose influence is particular to themselves. They respond not to you, unless you speak to them. They speak to you as friends, when inexorable death often

carries off the best and sincerest. They teach you when other teachers sleep, or travel or die. In the silence of the midnight hour, or in the seclusion of the mountain or forest retreat, with neither friends nor relatives beside you, you and your book, in stillness and darkness and solitude may converse together. Not a word or sound passes between you two, yet you talk as though you had your living friend by your side. In the indelible form of printed words passing as rapidly as a current before your eyes, your book keeps secretly conversing with you. From those wonderful letters in print

* Written for the *Bee*, the VI Form Magazine.

comes a soft voice which none can hear save the invisible ear of your soul.

This is the magical effect of those precious things "Books." Besides they help to strengthen our character, enlighten our understanding, exercise our memory. They help us in our difficulties, comfort us in pain and in sorrow, change hours of weariness into moments of delight, store our minds with ideas, and, with the noble sentiments and lofty thoughts of their renowned writers, develop the higher nature of mankind.

An old oriental story speaks of two men. One was a king who dreamt continuously that he was a beggar, and the other a beggar who every night dreamt that he was a king. So is it with the great and opulent who may not possess a love and taste for reading, and the poor and ordinary men that might be great book-lovers. Reading is the cheapest pleasure, but the most lasting. When we read we may not only imagine ourselves kings and have everything to our heart's content, but what is better, we may transport ourselves to any and every part of this wide universe, without fatigue, inconvenience or expense.

Besides books contain the history of different countries, the discoveries that people have made, and the accumulated knowledge and

experience of ages. They picture to us the vast stores of art and antiquity, the immense treasures that are contained in this world, and explain to us the marvels and beauties of nature. Every poet and writer has his praise for books, "the wonderful knowledge-givers," "the legacies that great geniuses leave behind."

Lord Macaulay had wealth and fame, rank and power, and yet he tells us in his autobiography that he owed the happiest and most peaceful moments of his life to his books. He says that if any one had offered to make him the greatest king that ever lived, on condition that he should not read books, he would have declined the offer. He would rather be a poor man in a garret with plenty of books than a king who could not read.

Southey expresses his love for books in the following words:

My never-failing friends are they,
With whom I converse day by day.
With them I take delight in weal,
And seek relief in woe;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

The College Crest and Hymn



ANY Aloysians have expressed a desire to be initiated into the mysteries of the College Crest. That Crest is what in heraldic terms would be called a "Shield of parted or impaled arms," i. e., a shield consisting of two coats of arms that have been blended into one. This is a very common feature in the history of heraldry from the times of Edward II, two families uniting their shields on being united by marriage. The rule is that the husband

should take the "dexter" side, i. e., the side of the shield which corresponds to the right of the person covered by it. I shall not tire you with the technical why's and wherefore's of the different emblems on the shield. This would require a long article by itself. I shall limit myself to telling you what it all means, for this is what you want.

On the left side of our Crest you see the name of Jesus, which is the coat of arms and emblem of the Society of Jesus, shedding light on the shores of South Kanara represented by

the Indian Ocean from which rise the Ghats with its highest peak, the Kudremuk.

The dexter side presents the coat of arms of the Gonzaga family, whose glory chiefly is derived from St. Aloysius from whom our College takes its name.

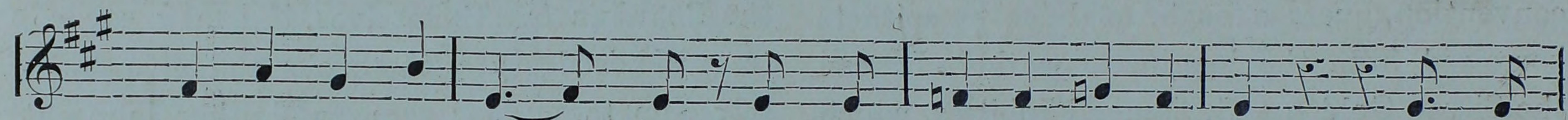
The motto "Lucet et Ardet," Shines and Burns, is to illustrate the left side. It is the name of Jesus that lights up and inflames the shores of South Kanara, and it is from Jesus alone that the Jesuit Fathers draw that light and fire which it is their vocation to communicate to those entrusted to their charge.



1. Comrades! raise a joy - ful cho - rus, Loud and glad your hearts out-



pour, While the love of Al - ma Ma - ter Bids our grateful song up-soar, While we



pledge to stand u - ni - ted True to her for e-ver-more. While we



pledge to stand u - ni - ted, True to her for e - ver-more, While we



pledge to stand u - ni - ted True to her for e - ver - more.

2. Mother-like for all her children
Help of Heaven she doth implore,
Whether rest they 'neath her mantle
Or fare distant from her door,
Like a kindly spirit watching
Over them for evermore.

3. High up on the Hill of Edyah
Stands the home our hearts adore,
Proud above the pride of palm trees
And the far Sea's softened roar;
Hill and deep and palm abiding
Our examples evermore.

4. Louder, Louder swell the chorus
For the happy days of yore,
For the hopeful toiling present,
And the years that lie before,
For the name and fame and honour
Of our Mother evermore.

5. By the God whose greater glory
Governs still thy life and lore,
By the love thou giv'st thy children,
And the light that thou dost pour,
Prosper thou, dear Alma Mater,
Aye for ever, evermore.



The Boarding House

BY STANISLAUS ALVARES, IV U. CL.



OUR and twenty years have rolled by since the Boarding House of the College—a necessary adjunct to it, as some would consider—took its birth. It is now touching its twenty-fifth year of existence. I do not say that it has reached the meridian of its glory (for I sincerely wish that its prosperity may always be progressive); but today it is found throbbing with life and exulting in its youthful vigour.

Is it not an occasion for joy and happiness for every individual to cross those landmarks in his journey through life—land marks which social convention, queer enough, qualifies by epithets borrowed from the inanimate world? I mean the Silver, Golden and Diamond Jubilees, which are landmarks in the sense that they point out definite periods of the pilgrim's life (and not unoften the proximity to his destination). Such occasions are a source of jubilation not only to the individual but also to those near and dear to him. And they are not less so in the case of institutions. Next year the Boarding House will celebrate its Silver Jubilee. Therefore, there is every reason not only for the present Boarders but also to the O. B.'s (which stands at once for Old Boarders and Old Boys) to rejoice over this event, to thank the Lord for His bounty and goodness, to rally round the banner of the nursery of their youth, to sympathize with its aspirations and do whatever else their heart prompts them to do.

The characteristic note of the Boarding House is struck by its motto—Charity Purity, and Duty—a trio of virtues whose union in a Boarder would be his greatest asset in life. What distinguishes this Boarding House from kindred institutions in its intense spiritual atmosphere. (By the way "Boarding House"

is a misnomer in this case for it savours too much of the material without any indication of the spiritual aspect). It is the peace of Christ which reigns supreme and ensures the harmony that prevails within it. Such willing submission on the part of dependents and such gracious kindness on the part of superiors, combined with the happy fraternal relations between the individuals that constitute this heterogeneous body, are a feature peculiar to this institution. East and West, North and South commingle and repose side by side under its maternal wings.

There are days of universal rejoicing when the Boarders free themselves, if I may say so, from the drudgery of the books and give themselves up to outdoor games and other innocent recreations. Such days are but few and far between and therefore always welcome. Among them may be mentioned the annual trip and the Boarding House Day. The latter was celebrated in January last: Rev. Fr. Rector said Mass and preached on the spirit of Christ that must animate all the activities of the House, which, in his opinion, is the heart of the College. Sports were held in the morning, and those who excelled in athletic skill carried away handsome prizes. In the Tug-of-War between the College and the High School Boarders, the latter won a signal victory. In the evening the Goans danced their celebrated "Mando" and exhibited the musical talent for which they are justly famed.

A word about our results: of the 3 students who appeared for the B. A. Degree Examination two passed in both parts and all the three secured a second class in their respective optionals. There was also a 1st class in the Intermediate Examination. Of the 8 students who appeared for S. S. L. C., 6 were declared eligible for University studies.

College Sodalities

SODALITY OF THE PRESENTATION



THE Golden Jubilee of this Sodality was celebrated with éclat in January 1931. A detailed account of the celebrations held on the occasion as well a history of the Sodality during the fifty years of its existence will soon appear in the shape of an elegant Sodality

Golden Jubilee Souvenir. This makes it necessary for us to treat here of the Sodality doings during the past year. The Souvenir will be sent to all those who in any way helped in the celebration of the Jubilee. Others desirous of having it are requested to write to the Director.

SODALITY OF THE ASSUMPTION

The School Department had hardly opened when boys began to flock to Fr. Director to obtain admission into the Sodality. Thus the places of our Sodalists who went over to the Senior Sodality were soon filled up by new ones. The alterations made in the Chapel in which our meetings are held give it a new look and incite the Sodalists to pray with greater devotion to their Heavenly Mother. Every Sunday after Benediction the Sodalists devote some time to practising Congregational Music. The Sodality also takes an active part in helping the Missions by collecting stamps for them. The

Sodality Library is well stocked with fine books, which are mainly lives of Saints. An addition of six novels by Fr. Finn has been recently made.

A new feature in the life of the Sodality this year was the celebration of the 'Mothers' Day.' On this day all the Sodalists offered up their Mass and Holy Communion for their mothers. Some of them also made small presents to them, while others wrote them letters telling them how grateful they felt for all they had done for them. We are glad to say our efforts were crowned with success, for they made our mothers very happy

ALTAR SERVERS' SODALITY, 1929—1931

The two years under review have been singularly eventful in the life of our Sodality. In April 1929 Fr. A. M. Colaço, to whose devout initiative the Sodality owed its inception and who with untiring zeal directed it for fourteen happy years, was succeeded as Director by Fr. George Albuquerque. With the plenty of resources, physical and mental, that Fr. Albuquerque commands, he has effected several changes.

Our rules and customs are now definitely laid down in the "Consuetudinarium" and "The Ceremonial." It is no more left to our will and pleasure to serve or not to serve Mass, but every week fixed servers are appointed for the several Masses. The Master of Ceremonies—heretofore the Fr. Chaplain of the College—is now chosen from among us. An artistic wardrobe is provided for our cassocks and

surplices. We shall not speak of the zeal for the services of the Lord and the soldier-like manner of serving Mass that our Director has taught us.

Three of our Sodalists, Alphonsus Cunha, Alfred Lobo and Joseph D'Souza, have joined the ranks of the Levites. The Altar Servers had the unusual happiness of serving at a Pontifical High Mass and at a Missa Cum Episcopo, the first on the occasion of the College Jubilee and the second, on that of the Jubilee of the Senior Sodality.

Of course we had our annual trips at Ullal and Thunderboil. We feel thankful to all those who helped us to make the trips thoroughly enjoyable by subscribing to it in cash and in kind, especially to Mr. J. Z. Saldanha and Mr. Felix Albuquerque for putting at our disposal their sea-side villas.

ಬಿ. ಎ. ತರಗತಿಗಳ

ಕರ್ಣಾಟಕ ಸಂಘದ ವಾರ್ಷಿಕ ವರದಿ

ಈ ಕಲಾಶಾಲೆಯಲ್ಲಿ ನಮ್ಮ ಕರ್ಣಾಟಕ ಸಂಘವನ್ನು ಹೊಸತಾಗಿ ಸ್ಥಾಪಿಸಿ, ಕನ್ನಡಿಗರಾದ ನಮ್ಮಲ್ಲಿ ಭಾಷಾಭಿಮಾನವನ್ನೂ ನವಜಾಗೃತಿಯನ್ನೂ ಉಜ್ವಲಗೊಳಿಸುವುದಕ್ಕಾಗಿ ಶಾಲೆಯ ಮುಖ್ಯಾಧಿಕಾರಿಗಳು ವಹಿಸಿರುವ ಯತ್ನಗಳು ಸ್ತುತ್ಯವಾದವುಗಳೇ ಸರಿ. ಇದಕ್ಕಾಗಿ ನಾವು ಅವರಲ್ಲಿ ಕೃತಜ್ಞರಾಗಿರುವುದು ನಮ್ಮ ಆದ್ಯಕರ್ತವ್ಯವಾಗಿರುವುದು.

ಈ ವರ್ಷದಲ್ಲಿನ ನಮ್ಮ ಕಾರ್ಯಕಲಾಪಗಳನ್ನು ನೋಡಿದಾಗ ನಾವು ಮಾಡಿರುವ ಕಾರ್ಯಗಳಿಗಿಂತಲೂ ಮುಂದೆ ಮಾಡಲಿರುವುದುಗಳೇ ಬಹಳವೆಂದು ಸ್ಪಷ್ಟವಾಗಬಹುದು. ಆದರೂ, ಈ ಕೆಲ ತಿಂಗಳುಗಳ ಅಲ್ಪಾವಧಿಯಲ್ಲಿ ನಮ್ಮ ಸಂಘವು — ಕರ್ಣಾಟಕದಲ್ಲೆಲ್ಲಾ ಸುಪರಿಚಿತರಾಗಿದ್ದು, ಕರ್ಣಾಟಕ ವಾಚ್ಛಯದ ಮೇಲಣ ಅಭಿರುಚಿಯನ್ನು ಜನತೆಯಲ್ಲಿ ಹರಡಿಸುವುದಕ್ಕಾಗಿ ಅವಿಶ್ರಾಂತಶ್ರಮದಿಂದ ಕೆಲಸ ಮಾಡುತ್ತಿರುವ ಇವರು ಮಹನೀಯರ ಪರಿಚಯವನ್ನು ಮಾಡಿಕೊಂಡಿರುತ್ತದೆ. ಶ್ರೀಯುತ ಉಳ್ಳಾಲ ಮಂಗೇಶರಾವ್, ಬಿ. ಎ., ಎಲ್. ಟಿ., ಇವರು ೨೦—೮—೨೦ನೆಯ ದಿನ ಕರ್ಣಾಟಕವಾಚ್ಛಯದ ವಿಷಯವಾಗಿ ಮಧುರವಾದ ಭಾಷಣವನ್ನು ಕೊಟ್ಟುದು ಮಾತ್ರವಲ್ಲದೆ, ಅನೇಕ ಯೋಗ್ಯಸಲಹೆಗಳನ್ನೂ ಕೊಟ್ಟು ನಮ್ಮನ್ನು ಸಂತೋಷಗೊಳಿಸಿದರು.

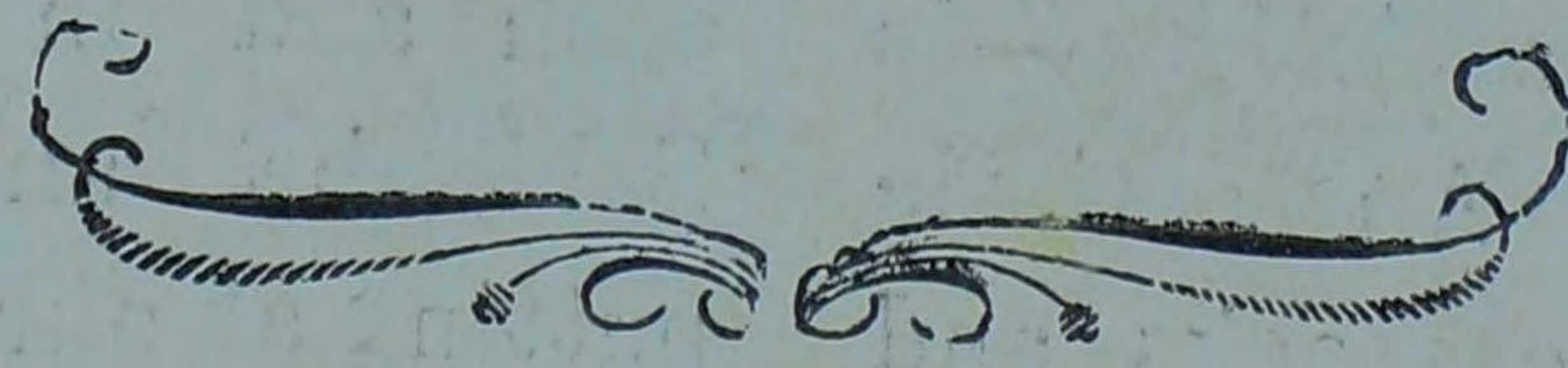
ತರುವಾಯ, ಕಳೆದ ಜನವರಿ ೨೬ನೆಯ ದಿನ ಮೈಸೂರಿನ ಕರ್ಣಾಟಕಪ್ರಚಾರಣಾ ಸಮಿತಿಯ ಸದಸ್ಯರೂ ಪ್ರಸಿದ್ಧವಿದ್ವಾಂಸರೂ ಆದ ಶ್ರೀಯುತ ಬಿಂದೂರಾಯರು ಕನ್ನಡಭಾರತದಿಂದ ಕೀಚಕಾವನ ಸಾನದ ಭಾಗವನ್ನು — ಜೇನುಸಕ್ಕರೆಗಳು ಸಮ್ಮಿಲನವಾಗುವಂತೆಯೇ ಕಾವ್ಯಮಾಧುರ್ಯದೊಂದಿಗೆ ಗಾನ ಮಾಧುರ್ಯವನ್ನು ಬೆರಸಿ — ಪಠನಮಾಡಿದರು. ಆತ್ಮಾಭಿಮಾನದಿಂದ ಹೇಳಿಕೊಳ್ಳತಕ್ಕಂತಹ ಇನ್ನಾವ ಮಹತ್ವದ ಕಾರ್ಯವನ್ನೂ ನಾವು ಮಾಡಿಲ್ಲವಾದರೂ, ಮಾಡಿರುವ ಕೆಲವೇ ಕಾರ್ಯಗಳ ಅಸಾಧಾರಣವಾದ ಮಹತ್ವವು ಆ ಕುಂದನ್ನು ಮರೆಯಿಸುತ್ತಿದೆ ಎಂದು ತಿಳಿದುಕೊಳ್ಳುತ್ತೇವೆ.

ಮುಂದಿನ ವರ್ಷದಲ್ಲಿ ಇದಕ್ಕಿಂತಲೂ ಅಧಿಕವಾದ ಶ್ರಮವನ್ನು ವಹಿಸಿ ನಮ್ಮ ಸಂಘದ ಧೈಯವನ್ನು ಇನ್ನೂ ಚೆನ್ನಾಗಿ ಸಾಧಿಸಿಕೊಳ್ಳಬೇಕೆಂಬ ದೃಢನಿಶ್ಚಯದಿಂದ ನಾವು ಈ ವರ್ಷದ ಕಾರ್ಯಕಲಾಪಗಳಿಗೆ ಮುದ್ರೆಯನ್ನಿಕ್ಕಿರುತ್ತೇವೆ.

ಕರ್ಣಾಟಕಸಂಘ,
ಸೈಂಟ್ ಎಲಿಯಿಯಸ್ ಕೋಲೆಜ್,
ಮಂಗಳೂರು.
೧೭—೨—೨೧.

B. S. Kakkilaya,

ಕಾರ್ಯದರ್ಶಿ.



മലയാള സാഹിത്യ സമാജ വാർഷികറിപ്പോട്ട്

പ്രസ്താവന

മാതൃഭാഷയ്ക്കു പ്രാധാന്യം വർദ്ധിച്ചുവരുന്ന ഈ കാലഘട്ടത്തിലേക്കിലും സെൻറ് അലോഷ്യസ് കോളേജിലെ വിദ്യാർത്ഥികളായ ഞങ്ങൾക്കു ഇദംപ്രഥമമായി ഒരു മലയാള സാഹിത്യ സമാജം സ്ഥാപിച്ചാനും അതിന്റെ പ്രഥമവാർഷിക റിപ്പോട്ട് സഹൃദയന്മാരായ നിങ്ങളുടെ മന്ദാനകെ സമർപ്പിച്ചാനും സംഗതിവന്നതിൽ അനല്പമായ സന്തോഷമുണ്ടു്. ഇപ്പോൾ സമാജാംഗങ്ങളായി ഹൈസ്കൂൾ ഡിപ്പാർട്ട്മെന്റിലുള്ള 22 പേരോടുകൂടി ഈ കോളേജിൽ 102



അദ്ധ്യേതാകുന്മാരും, പ്രവർത്തകന്മാരും മാസ്റ്റർമാരുമായി 10 അദ്ധ്യാപകന്മാരും കൂടി ആകെ 112 മലയാളികളുള്ളതു ഞങ്ങൾക്കു പ്രത്യേകം അഭിമാനജനകമാണ്. കൂടാതെ കോളേജ് വിദ്യാർത്ഥികളുടെ ഇടയിൽ ഇങ്ങനെ സംബ്രുകൊണ്ടു മാത്രമല്ല, ഇതരപദവികൾകൊണ്ടും ഞങ്ങൾക്കു മാന്യസ്ഥാനമുണ്ടെന്നു അടുത്തുകഴിഞ്ഞ വാർഷികപരീക്ഷയുടെ ഫലമെങ്കിലും പരിശോധിച്ചാൽ വിശദമാകുമെന്നു വാസ്തവം — ആത്മശ്ലാഘാപരമാകുമെങ്കിലും — പ്രസ്താവ്യമായിരിക്കുന്നു. കായ്ത്തിലെന്നല്ല കളിയിലും ഞങ്ങൾ ഇവിടെ നല്ലൊരു നില കൈക്കലാക്കിയിട്ടുണ്ടെന്നുള്ളതിന്നു പ്രസ്തുതസമാജാംഗങ്ങളിൽ ഒരാൾക്കു ഇക്കഴിഞ്ഞ ക്രിക്കറ്റ് ടൂർണ്ണമെന്റിൽ ഒരു സ്വണ്ണമെഡൽ ലഭിച്ചാൻ ഇടയായിട്ടുള്ളതു മതിയായ സാക്ഷ്യം വഹിക്കുന്നു. ഈ സ്ഥിതിക്കു യഥാർത്ഥമായ സംസ്കാരത്തിന്നും ദേശാഭിമാനത്തിന്നും അത്യന്താപേക്ഷിതമായ മാതൃഭാഷാജ്ഞാനം,

തങ്ങളിൽതന്നെ ലയിച്ചുകിടക്കുന്ന പ്രസംഗപാടവം മുതലായതുകൾ കാലോചിതമായ പരിഷ്കാരത്തോടുകൂടി വളർത്തുവാൻ സൗകര്യമില്ലാതെ വന്നതിനാൽ വന്നുചേർന്നു നൂനതയെ പരിഹരിക്കുവാൻ ഇങ്ങിനെയൊരു സമാജസ്ഥാപനം മൂലം സാധിച്ചതു കോളേജിന്റെ ഇക്കഴിഞ്ഞ 'സുവണ്ണജ്വലി' വർഷത്തിലാകയാൽ ആയതു ഞങ്ങൾക്കു സർവ്വഥാ സൗഖ്യവണ്ണവർഷമെന്നുതന്നെ നിദ്ദേശിച്ചുകൊള്ളുന്നു. എന്നാൽ ഇവിടെ ഇതുപോലെ ഇതരസമാജങ്ങളുമുള്ളതുകൊണ്ടു ത്രൈവാരികമായി മാത്രമേ സമാജാംഗങ്ങൾക്കു യോഗമുണ്ടായിട്ടുള്ളുവെങ്കിലും ആ ദുർയോഗം വിശേഷാൽ യോഗങ്ങളെക്കൊണ്ടും മറ്റും പരിഹരിക്കുവാൻ ഞങ്ങൾ പാടുള്ളുടത്തോളം പരിശ്രമിച്ചിട്ടുണ്ട്. ഇപ്പോൾ മാന്യമഹാശയന്മാരായ നിങ്ങളുടെ മുമ്പിൽ സമർപ്പിക്കുന്ന ഈ സംക്ഷിപ്തമായ റിപ്പോർട്ടിൽനിന്നുതന്നെ അധികവിവരം വ്യക്തമാകുന്നതുകൊണ്ടു ഈ പ്രസ്താവന ഇതിലധികം ദീർഘിപ്പിക്കാതെ ഉപസംഹരിച്ചുകൊള്ളുന്നു.

അസാധാരണയോഗങ്ങൾ

തിരഞ്ഞെടുപ്പ്: - 1930 ആഗസ്റ്റ് 1-ാംനൂ മലയാള പണ്ഡിതരായ ശ്രീമാൻ പി. കുഞ്ഞിരാമൻ നമ്പ്യാർ അവർകൾ (ശിരോമണി) കൂടെ ആഭ്യക്ഷത്തിൽ കോളേജിലുള്ള മലയാളി വിദ്യാർത്ഥികൾ ഒരു കാര്യാലോചനയോഗം ചേർന്നു ഒരു മലയാള സാഹിത്യസമാജം സ്ഥാപിക്കുകയും അതിന്റെ സ്ഥിരഭ്യക്ഷനായി ശ്രീമാൻ പി. കുഞ്ഞിരാമൻ നമ്പ്യാർ അവർകളെയും കാര്യദർശിയായി മി. കെ. നാരായണൻനായരേയും ഐക്യകണ്ഠേണ തിരഞ്ഞെടുക്കുകയും ചെയ്തു.

വിശേഷയോഗം: - ഈ സമാജത്തിന്റെ പ്രഥമസമ്മേളനം ആഗസ്റ്റ് 2-ാംനൂ മി. വി. ജെ. ജോസഫ് (എം. എ.)യുടെ ആഭ്യക്ഷത്തിലാണ് കൂടിയതു. തദ്വസരത്തിൽ ശ്രീയുക്ത ആഗമാനന്ദസ്വാമികൾ 'വിദ്യാഭ്യാസ'ത്തെ പുരസ്കരിച്ചുകൊണ്ടു സാരഗർഭമായൊരു പ്രതിഷ്ഠാപനപ്രസംഗം ചെയ്തു.

ഓണദിനാഘോഷം: - മലയാളികളുടെ ഒരു സുദിനമായ 'തിരുവോണം' സമാജത്തിന്റെ ആഭിമുഖ്യത്തിൽ ആഘോഷിക്കേണ്ട കാര്യത്തെപ്പറ്റി പര്യാലോചിക്കുവാൻ സപ്തമ്പർ 3-ാംനൂ മി. കെ. എ. ജോസഫ് ബി. എ., എം. എസ്സി.സി.,യുടെ അഗ്രാസനാധിപത്യത്തിൽ ഒരു കാര്യാലോചനയോഗം ചേർന്നു അതിലെ തീർപ്പിന്നനുസരിച്ചു മലയാളികളായ അദ്ധ്യാപകന്മാരിൽനിന്നും അദ്ധ്യേതാക്കളിൽനിന്നും പണം പിരിച്ചു മംഗലാപുരത്തുള്ള കൗട്ടോഗികജീവിതം നയിക്കുന്ന ചില മാന്യമലയാളികളേയും കോളേജിന്റെ നന്മയിലും മറ്റും പ്രത്യേകം ശ്രദ്ധിക്കുന്ന ചില പൗരമുഖ്യന്മാരേയും മറ്റും ക്ഷണിച്ചു 'ലഘുഭക്ഷണ'ത്തോടും വിവിധവിനോദപ്രദർശനങ്ങളോടും കൂടി തിരുവോണം വിജയകരമായി കൊണ്ടാടിയിരിക്കുന്നു. ഈ ആഘോഷം മംഗളകരമായിത്തീർപ്പാൻ മെസ്സേർസ് സി. ജെ. വർക്കി എം. എ. കെ. എസ്സി.ജി., കെ. എ. ജോസഫ്, വി. ജെ. ജോസഫ് എന്നീ പ്രൊഫസ്സർമാർ ചെയ്ത സഹായസഹകരണങ്ങൾ ഞങ്ങൾക്കു എന്നും വിസ്മരിക്കത്തക്കതല്ല. ഈ ആഘോഷാത്മം റവറണ്ട് ഫാദർ റക്ടറും ബോഡിങ്ങ് മെമ്പർസ് ഡയറക്ടറും സമാജത്തിലേക്കു സംഭാവന ചെയ്തിട്ടുണ്ടെന്നുള്ളതു ഇവിടെ പ്രത്യേകം പ്രസ്താവയോഗ്യമാണ്.

സാധാരണയോഗങ്ങൾ.

1930 ഒക്ടോബർ 28-ാംനൂ മി. സി. പി. രാമപ്പണിക്കരുടെ ആഭ്യക്ഷത്തിൽ കൂടിയ യോഗത്തിൽവെച്ചു "ബ്രിട്ടീഷുവേഴ്സുകൊണ്ടു ഇന്ത്യയ്ക്കു സകല നന്മകളും സിദ്ധിക്കാനിരിക്കു.

ന്നുണ്ടു്" എന്ന വിഷയത്തെപ്പറ്റി ശ്രീമാൻ ടി. എം. നാരായണൻ നമ്പീശൻ മുഖ്യവാദിയായും, ശ്രീമാൻ പി. വി. മുക്തൻ മുഖ്യപ്രതിവാദിയായും ഒരു വാദപ്രതിവാദം നടന്നു. ഭൂരിപക്ഷപ്രകാരം വാദിയുടെ പ്രമേയം തള്ളപ്പെടുകയാണ് ചെയ്തതു്.

1931 ജനുവരി 21-ാംനു ഗവണ്മേണ്ടു് കോളേജു് പണ്ഡിതർ മി. എം. നാരായണൻ അടിയോടിയുടെ (ശിരോമണി) ആഭ്യക്ഷതയിൽ ഒരു സാധാരണയോഗം ചേരുകയും തദവസരത്തിൽ "ആശാന്റെ ഖണ്ഡകാവ്യങ്ങൾ" എന്ന വിഷയത്തെപ്പറ്റി മി. പി. കെ. കുഞ്ഞമ്പു ഒരു പ്രസംഗം ചെയ്യുകയും ചെയ്തു.

മംഗളപത്രസമുച്ചയം.

1930 ഡിസംബ്ര 2-ാംനു സമാജത്തിന്റെ ഒരു പ്രത്യേക യോഗം സ്ഥിരാഭ്യക്ഷന്റെ ആഭ്യക്ഷതയിൽ ചേരുകയും യോഗത്തിൽവെച്ചു തീരുമാനിച്ചപ്രകാരം റക്ടർദിനാഘോഷാവസരത്തിൽ അദ്ദേഹത്തിന്നു ഒരു മംഗളപത്രം സമർപ്പിക്കുകയും ചെയ്തു.

വാഷികോത്സവം.

1931 ജനുവരി 20-ാംനു ശ്രീമാൻ വി. ജെ. ജോസേഫിന്റെ അഗ്രാസനാധിപത്യത്തിൽ ഒരു കാര്യാലോചനയോഗം ചേർന്നു. യോഗത്തിൽവെച്ചു സമാജത്തിന്റെ പ്രഥമവാഷികോത്സവം പ്രവർത്തനത്തോടും മറ്റും പ്രശസ്തമായ രീതിയിൽ കൊണ്ടാടേണമെന്നും സമാജാംഗങ്ങളുടെ ഒരു ധാരാപടമെടുക്കേണമെന്നും തീരുമാനിച്ചു.

ഉപസംഹാരം.

കൃത്യാന്തര ബാഹുല്യങ്ങളെ ഗണ്യമാക്കാതെ ഞങ്ങളുടെ അപേക്ഷയെ സദയം സ്വീകരിച്ചു് ഓരോ യോഗത്തിലും അഭ്യക്ഷസ്ഥാനം വഹിച്ചു് വിജ്ഞാനപ്രദങ്ങളായ ചില ഉപദേശങ്ങൾ തന്നിട്ടുള്ള എല്ലാ മാന്യന്മാരോടും ഞങ്ങൾക്കുള്ള നന്ദിയെ ഈ അവസരത്തിൽ രേഖപ്പെടുത്തിക്കൊള്ളുന്നു.

സമാജാനന്തിയിൽ ജാഗരൂകരായി, അഭ്യേതാക്കളിൽ പുത്രനിർവ്വീശേഷമായ പ്രതിപത്തിയെ പ്രദർശിപ്പിച്ചു്, നിരന്തരം ഉൽകൃഷ്ടത്തെ ഇച്ഛിച്ചു് പ്രവർത്തിച്ചുകൊണ്ടിരിക്കുന്ന ശിഷ്യവത്സലരായ റക്ടർവർകളോടും സ്ഥിരാഭ്യക്ഷനോടും മറ്റു മലയാളി ഗുരുനാഥന്മാരോടും ഞങ്ങൾ നന്ദി പറഞ്ഞുകൊള്ളുന്നു.

അനല്പമായ കാര്യാലോചനയുടെ നിർത്തിവെച്ചും ഞങ്ങളുടെ അപേക്ഷയെ സദയം സ്വീകരിച്ചും ഇന്നു അഭ്യക്ഷസ്ഥാനം വഹിച്ചിരിക്കുന്ന മാ. രാ. രാ. കെ. എം. കെ. നായർ എം. എ., ബി. എൽ. അവർകളോടും "സാഹിതീസേവനം" എന്ന വിഷയത്തെപ്പറ്റി ഒരു പ്രസംഗം ചെയ്യാൻ ഏറ്റെടുക്കുന്ന മാ. രാ. രാ. കുട്ടമത്ത് കുഞ്ഞിയ്യർ കുഞ്ഞികൃഷ്ണക്കുറുപ്പവർകളോടും ഞങ്ങൾ ഹൃദയപൂർവ്വം വന്ദനം പറഞ്ഞുകൊണ്ടും ഞങ്ങളുടെ സമാജത്തിന്റെ ശോഭനമായ ഭാവിയെ പ്രതീക്ഷിച്ചുകൊണ്ടും ഈ റിപ്പോർട്ടു ബഹുജനസമക്ഷം സമർപ്പിച്ചുകൊള്ളുന്നു.

സേൻറ് അലോഷ്യസ് കോളേജു്,
മംഗളപുരം.

കെ. നാരായണൻ നായർ.
കാർഷ്വർ.

REPORT ON THE WORKING OF THE SANSKRIT ASSOCIATION,
ST. ALOYSIUS' COLLEGE, MANGALORE

1930-'31.

संस्कृतसंघवृत्तान्तः

अस्य विद्यालयस्य संस्कृतसंघः अस्मिन् गते जून् मासि अस्याः महाशालायाः अध्यक्षस्य पूज्यस्य अंब्रोसिमहाशयस्य अनुग्रहेण अस्माकम् गुरुवर्यस्य श्री नि. अनन्तोपाध्यायमहाशयस्य प्रेरणया च प्रथमं संस्थापितोऽभूत् । विद्यालये संस्कृताभ्यासं सफलीकर्तुं संघोऽयं साधनीकृतः । संघस्य प्रतिष्ठापनं श्री के. एस्. रामस्वामिशस्त्रि, वि. ए., वि. एल्. महाशयेन अनुष्ठितम् । तत्र भवान् शास्त्री तु आत्मनः हृदयंगमे भाषणे संस्कृतवाङ्मयस्य वर्तमानकालस्थितिं निरूप्य तस्य अभिवृद्धये अस्माभिः कर्तव्यं व्यवृणोत् ॥

संघस्य द्वितीयस्यां सभायां तृतीयकक्षायामध्येता श्री जे. रामप्पः, द्वितीयस्यामधीती बन्निन्तायः प्रथम कक्षायामधीयानौ कृष्णराजः एम्. नरसिंहभट्टश्च स्वरचितान् संस्कृतोपन्यासान् अपठन् । उपन्यासाः मनोहराः सरलाश्च अभूवन् ॥

तृतीयसभायां श्री एम्. अनन्तभट्ट वि. ए., एल्. टि. महाशयः संस्कृतनाट्यशास्त्रस्य तत्त्वानि, पेक्स्पीयर् कालिदासयोः तुलनां चाधिकृत्य प्रबन्धमेकं अपठत् । लेख्यकर्त्रा स्वतः परिश्रम्य साधितैः बोधावहैः अभिप्रायैः रमणीयः आसीदुपन्यासः ॥

संघस्य वार्षिकी सभा श्री ए. श्रीनिवासपै वि. ए., वि. एल्. महाशयस्य नेतृत्वे स्पर्धा फलाहार भाषणादिभिः कृतकृत्या अभवत् । आहूतेष्वतिथिषु, श्री राव् बहदूर् संबन्धमुदलियार् वि. ए., वि. एल्., श्री परमेश्वर मय्यः शिरोमणिः इत्येतौ प्रसिद्धौ । स्पर्धायां श्री एम्. नरसिंहभट्टः पारितोषिकमवाप्नोत् । तच्च तत्र भवता श्री एस्. रामचन्द्रअय्यर् वि. ए. महाशयेन “श्री रामस्वामिशस्त्रि पारितोषिकम्” इति संघस्य स्थापनाचार्यस्य नाम्ना दत्तम् । अध्यक्षः ए. श्रीनिवासपैमहाशयस्तु “आगामिनि वत्सरे संस्कृत नाटकाभिनये योग्यतमाय पारितोषिकं दास्यामि” इति वाग्दानमकरोत् । पूज्यः रेक्टर महाशयोऽपि “उपन्यासस्पर्धामेकां परिकल्पयिष्यामि” इति प्रतिज्ञातवान् ॥

इत्थं अस्माकं संघः शैशवे तदपि च प्रथमे वर्षे अल्पमप्येतादृशं कार्यं निरवर्तयत् इति यत् तत् संघस्य भाविनीं वृद्धिं सूचयति इति शम् ॥

ST. ALOYSIUS' COLLEGE,
MANGALORE, 16-2-1931

जे. वामनभट्ट,
गौरवकार्यदर्शी.

The Aloysian

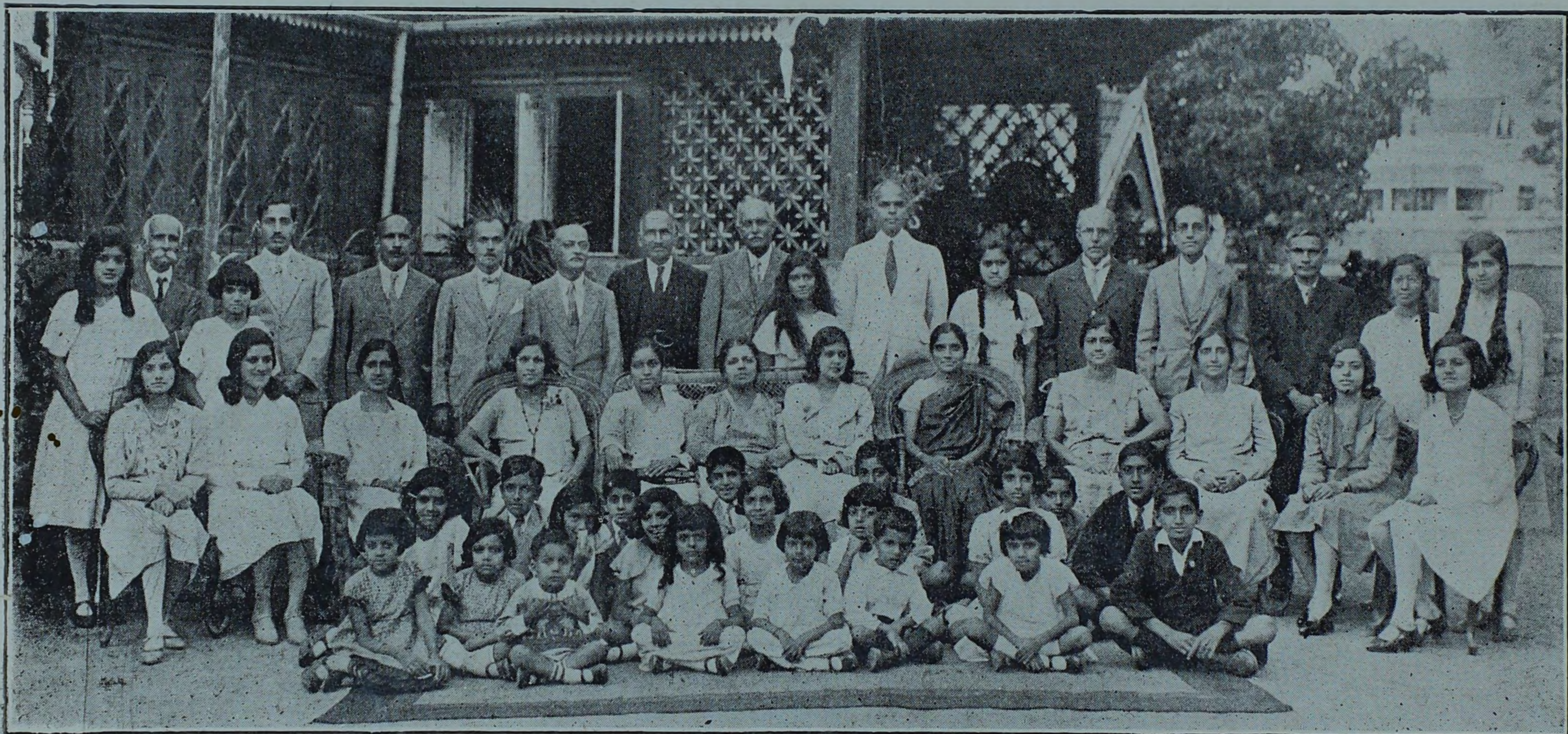


Association



THE Golden Jubilee of St. Aloysius' College is not altogether a thing of the past. It has left lasting results behind it, and the Aloysian Association is one of them. The *Aloysian Supplement*, published three times a year, is the organ of the Association and it is there the reader will find an account of its activities.

columns of the *Aloysian Supplement* Aloysians separated by thousands of miles come to know of one another's doings. Articles like 'Aloysians in Bombay,' 'Mangalore Catholics in Bangalore,' 'Aloysians in Ajmer,' which have already been published are highly appreciated. It is also a great pleasure for Alma Mater to know that a Branch of the Aloysian Association



The Bangalore Aloysian Gathering on the feast of St. Aloysius

The Association was revived on the occasion of the Golden Jubilee in the hope that it would serve the double purpose of bringing Aloysians closer to Alma Mater and of uniting them more intimately among themselves, and we confidently assert that the double purpose has been fulfilled. This is true in particular with regard to Aloysians living abroad. The number and the cordiality of the messages by wire received by Fr. Rector on the feast of St. Aloysius are a hopeful sign. Through the

in Bangalore is in contemplation.

For all that it must be owned that the Association is but in its infancy. Its strength is something over 300—not much to speak of, considering the thousands of Aloysians with whom the College has peopled the world. But all great undertakings have small beginnings, and we hope the Association will grow in strength and that, in accordance with its motto all its members will ever be knit together and founded in charity—*in caritate fundati*.

Sports



WE cannot exactly say the season was 'a glorious success.' But we did creditably, as the following notes will show. With Fr. Modotti for Superintendent of Games, and Fr. Picardo for his Assistant, we were bound to maintain the level of our reputation.

Cricket: With Basil Lobo and N. T. Sanjiva as Captain and Secretary the College XI shaped themselves into a formidable team last year. As the H. C. C. had kept out, we had to

ment, owing, probably, to over-confidence. To the intense grief of hundreds that fringed the boundary line to witness a fine display of cricket, some of our best were not in form. Death then to all our hopes. Would the Tail wag? It refused to. Our stumps rattled and bails flew to the boundary line. Player after player left the tent determined to run; and run he did, but not in the manner of running up a score. Indeed they all ran back to the tent with faces full of 0's. We are sure, how-

ever, it was a real case of

"Cricket is full of glorious chances." For in

the very next Tournament for the Albuquerque Cup, our boys not

only recovered from their shock but also recovered

their lost reputation. Our

opponents, the Government College XI, got the

first knock at the wicket and they were dismissed

for 100. The innings

started disastrously for

us when Prabhu who

had scored 75, not out, in the previous match,

and Robert were discharged for a meagre score.

Though the beginning augured ill for us, hopes

ran high of seeing the Albuquerque Cup in the

dear old College, when Chandran and Shivanath

made hay of the enemy's bowling. The former

was responsible for 118, not out, and he won

the Albuquerque Gold Medal for the best

bat. In all we scored 231 for 8 and carried

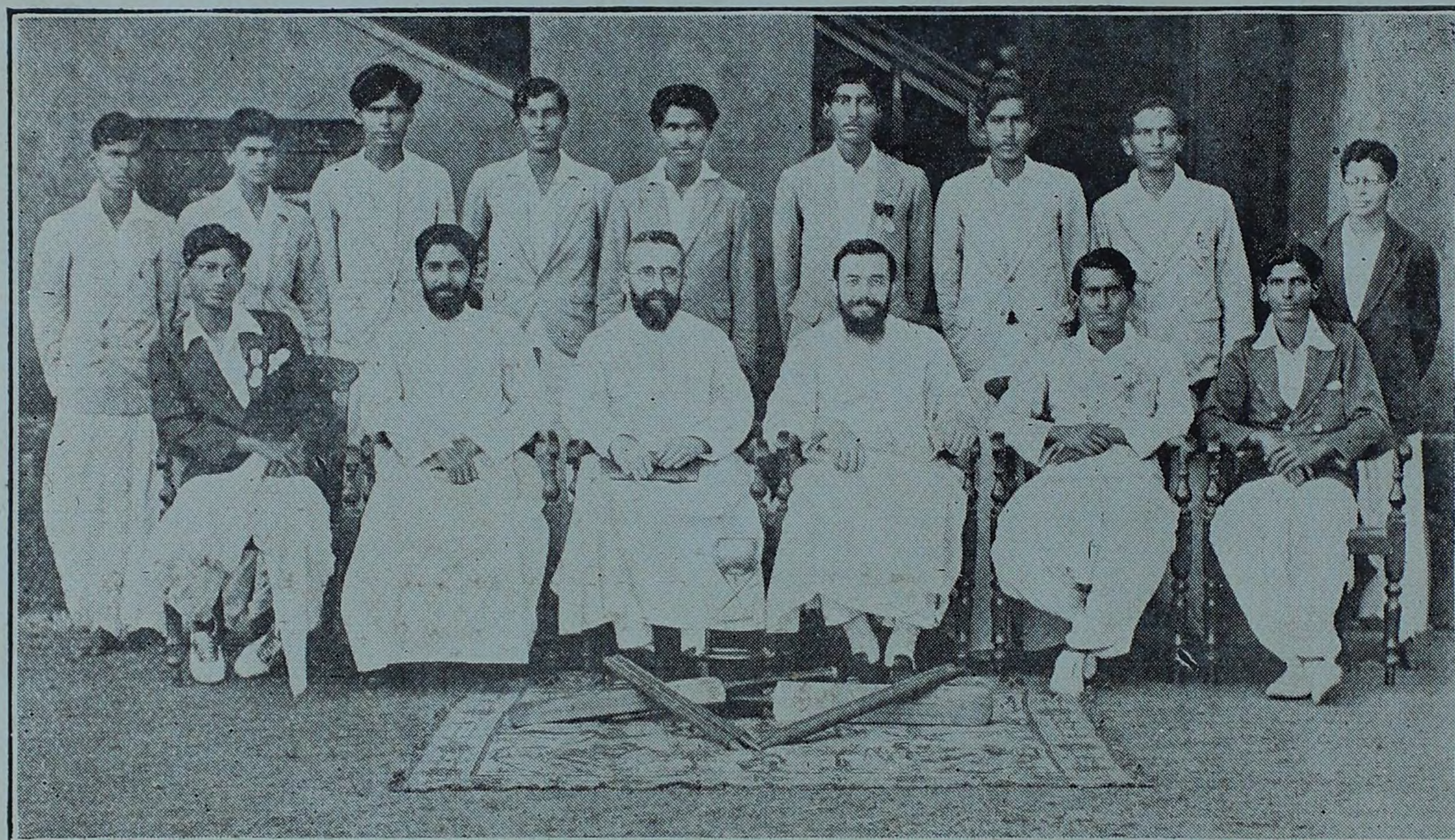
away the much coveted trophy. We won it

for the first time, for it was the first time we

competed for it. Our Juniors fared well in the

Tournament and won the Inter-School Cup for

juniors.



Cricket, 1930

face only the M. C. C. and the Government College. We met the former nine times in friendly matches, six of which were drawn. Of the three, thanks to N. T. Sanjiva, Chandran, and Shivanath who were in splendid run-getting form throughout, we lost only one. In one we piled up 190 for 2, M. G. Shivanath making a gallant stand and hitting up a century, not out. The only match played against the Government College ended in a draw, with 168 for 1. Though the Willow held its sway at S. A. C. during these friendly matches, we cannot describe the Season of 1930 as a unqualified success, for we lost the Inter-School Tourna-

ment, owing, probably, to over-confidence. To the intense grief of hundreds that fringed the boundary line to witness a fine display of cricket, some of our best were not in form. Death then to all our hopes. Would the Tail wag? It refused to. Our stumps rattled and bails flew to the boundary line. Player after player left the tent determined to run; and run he did, but not in the manner of running up a score. Indeed they all ran back to the tent with faces full of 0's. We are sure, however, it was a real case of "Cricket is full of glorious chances." For in the very next Tournament for the Albuquerque Cup, our boys not only recovered from their shock but also recovered their lost reputation. Our opponents, the Government College XI, got the first knock at the wicket and they were dismissed for 100. The innings started disastrously for us when Prabhu who had scored 75, not out, in the previous match, and Robert were discharged for a meagre score. Though the beginning augured ill for us, hopes ran high of seeing the Albuquerque Cup in the dear old College, when Chandran and Shivanath made hay of the enemy's bowling. The former was responsible for 118, not out, and he won the Albuquerque Gold Medal for the best bat. In all we scored 231 for 8 and carried away the much coveted trophy. We won it for the first time, for it was the first time we competed for it. Our Juniors fared well in the Tournament and won the Inter-School Cup for juniors.

Hockey: This game seems to have an irresistible attraction for our students nowadays. Its enthusiastic votaries run a number of teams outside the College premises for want of better



Hockey, 1930

grounds within them. As our Hockey ground is not sufficiently good we have no ground to grumble about the loss of the Monsoon and Inter-School Hockey Cups for a couple of years. In spite of this handicap, however, our team won the Inter-School Hockey Cup in January. As it is only combined effort and team work that counts in Hockey, we cannot say to which player we owe this cup. But all will agree that the popular Captain, Padmanabhan, K. familiarly known as Pappu is mainly responsible for this success. For who has not seen him carrying the ball with great skill up to the enemy's ring and finishing off brilliantly?—at least when he is not robbed of his ball.

Football: The students of the town in general have little sympathy with this game. But we have our formidable Malayalee students who secured for us the trophy in the finals against the Bolar team in which we scored 8 goals to nil.

Tennis: A couple of well contested sets in the evening helps the mind to work at its best. Hence it is that though the Tennis Tournament is held almost on the eve of the examinations, our boys are not driven to forsake tennis by this ordeal. Our Champions for the Tournament were Basil Lobo and N. T. Sanjiva. The former is a hard driver and the latter is a steady and crafty placer. Small wonder that with two such veterans we easily won the Inter-School Cup.

Badminton: The Golden Jubilee Badminton cup presented by Mr. Joseph Machado and the Medals have made this game very popular. More than a dozen teams compete for this cup every year. Why, even the Religious and Lay Staff took part this year. With what success, I leave it to you to guess. It is not as easy to wield a racquet as it is to wield a cane.

Athletics: Our Juniors again won the



Football, 1930

Cup, though it was a tough fight against the Kanara High School. We were not so fortunate in the Seniors. Perhaps it was owing to the sudden change in the programme.



Leaves from a Diary

BY TIMOTHY

1930

June 1. We begin—and with us the down-pours of the monsoon. Of course most of our young friends will tell you that nature too was sorry to go to school. Anyhow we have to record that in spite of all, the attendance on reopening day was splendid. This, no doubt, was due in great part to the fact that many boys had to sit for a re-examination on this day. Now it so happened that the boys who were to be re-examined were just those who would have conveniently stayed at home to nurse a convenient fever. The fact is the system works—and only those who understand what it means to begin in earnest can appreciate it. Fr. Modotti is a brick.

June 3. The College Sodality players presented to the public "The Chinese Puzzle," a comedy in four acts. The play was in aid of the Chapel Renovation Fund—a good thing for a still better purpose. And indeed the Sodalists are to be congratulated on the fine display of their hystrionic powers that kept the audience in merry laughter for over three hours.

June 16. College Department re-opens, but with neither rain nor re-examinations to usher the young gentlemen into the lecture halls. What is to be done? I believe that all the

world over Principals of Colleges have been scratching their nuts to find a way out of the difficulty and they are still at it.

June 21. St. Aloysius' day. We sang the praises of our dear Patron Saint and asked for his blessing. Next we flocked to Rev. Fr. Rector to offer him our rather noisy greetings; for, you know, he is doubly Aloysian, being himself Aloysius.

But this year we had a very special reason for celebrating the feast in grander style than usual, as we were saying "Amen" to the Jubilee Celebrations, which closed with a grand sermon by Fr. Proserpio and a hearty *Te Deum* at which Mgr. Fernandes, our now beloved Bishop, officiated.

June 22. Lest people should say that we are too pious we thought of giving the world his due, and so sealed and buried the Jubilee Celebrations with a sumptuous dinner for the Benefactors and the Staff. Of course the Hall was at its very best—a veritable garden—and the speeches by Mr. M. S. Sreshta, Dewan Bahadur B. Mahabala Hegde and Rev. Fr. Rector were in tune with it.

I won't detail the artistic French menu which was highly appreciated. But the savoury dishes which the well-known Komala

Vilas sent round the vegetarian table must be given in full :

1. Thuppa dhosai and potato bhaji.
2. Halwa. 3. Laddu.
4. Punjabi Roti and Sema Payasam.
5. Sheera. 6. Delhi Durbar.
7. Biscuit Roti. 8. Coffee.
9. Cashewnut Baje. 10. Dhoodbele.
11. Fruits. 12. Iced Soda Sherbet.

June 23. I am asked to thank Rev. Fr. Rector for his generosity in giving a social to the successful candidates in the S. S. L. C. examination of last March. It was a real family fête of children with their father, happy in their success. And it was a great success, the percentage of passes having reached 75, which is no small achievement if one considers the large numbers we usually send up from our High School. But what was more remarkable was the high efficiency evinced by the results since 16 students secured more than 50% in each of the subjects and 2 students, K. Venkat Rao and P. Sadashiva Rao, secured more than 60% in each of the subjects. Our sincere congratulations to both students and staff.

July 1-29. Rain—Rain—Rain.

July 31. Feast of St. Ignatius. Fr. Gonsalves and his Sixtine Chapel kept us enraptured with their Mass 'Te Deum laudamus' of Perosi. After the sermon preached by Fr. Ferroli and the Benediction given by the V. Rev. B. Aranha, the Senior Sodality was 'At Home' to the College Fathers. Well done Sodality! It was a very happy idea that students should thus find an opportunity to show their appreciation of the work done by the Fathers for them. The function was very successful and, I heard it said, very stylish too. I am glad of it, for this will give the lie to those who think that Sodality are good only for Chapel and devotions. And they had wit too! Ask some of the Fathers whose legs were pulled and in beautiful style. But I am afraid

that Fr. Director was the wicked one here. Anyhow I know that the Fathers were happy to see how much they were loved by the boys.

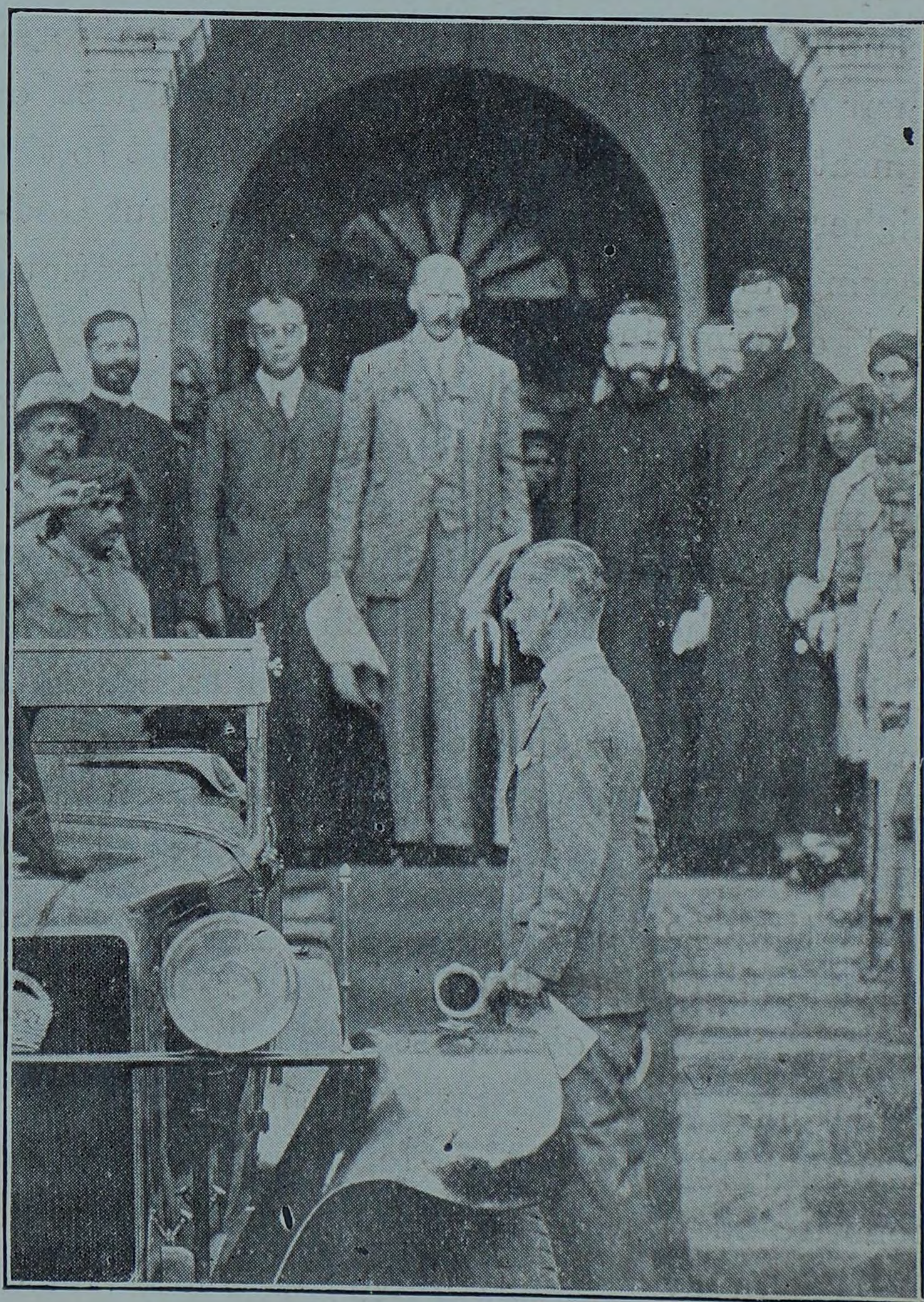
August 16, 18. The whole institution is mourning the death of Mgr. V. J. D'Souza.

September 15. First Quarterly Examination begins. I happened to have a foot-rule in my hand and measured the faces of two or three students. They were unusually long.

September 20. Michaelmas holidays begin. At last we can breathe for a while!

September 29. We cannot yet believe it, but good Fr. Gilbert Saldanha has left us. I saw tears in the eyes of many, including Rev. Fr. Rector. Who did not love Fr. Saldanha!

September 30. Requiem High Mass for the repose of the soul of Fr. G. Saldanha. At the funeral we carried him on our shoulders from the Chapel to Jeppu. I noticed how anxious everyone was to have the privilege to shoulder



The Governor's Visit

the coffin. It was our last tribute of love for him who loved us so much.

October 3. Finals of the Inter-Collegiate Cricket Tournament. Fr. Modotti looks sad, however much he may try to force a smile and to pat the captain with "Cheer up man—never mind!"

October 4. Sunshine after rain! Finals of the Inter-School Junior Cricket Tournament and Fr. Modotti is beaming. At least the Juniors are not forgetful of the old spirit. They fought bravely and won the trophy.

October 16. His Excellency the Governor of Madras visited the College. It was a very eventful day.

October 22. Distribution of prizes at which Mr. P. C. Lobo presided and made the following speech:

"I would ask the students of this College to remember that they are here for a higher purpose than that of merely passing their examinations. They have primarily to form their character. In fact it is this aspect of education that appeals, I believe, the most to the higher staff of the College. To turn out God-fearing, manly, straight young men, industrious and enterprising, obedient, self-reliant, must indeed be the chief object of the Jesuit Fathers. The building up of character must appeal to them far more than the mere imparting of knowledge. True education implies discipline and self-control and it is the extent to which the boys of this College are disciplined and self-controlled that must gauge the quality of education.

"From this point of view the students, especially the senior students, would do well from time to time to apprehend what are the traditions of this College. Let me just mention two. They are obvious enough but it is well sometimes to emphasize even the obviousness. I would place in the forefront respect for constituted authority. This is a Catholic College in every sense of the term and it is of the essence of a Catholic College that education

should go hand in hand with religion. It is a simple axiom to a Catholic that he should obey and respect constituted authority—authority is of the essence of all organized societies; and to a Catholic civil disobedience is an anachronism. I am far from saying that the student should not take an intelligent interest in politics. In fact the more they can find time to understand the true inwardness of current political questions, the better. But while it is one thing to take an intelligent interest in politics, it is quite another to take an active part in political demonstrations. This is the time for student earnest and painstaking. My earnest advice to the students is not to contract the unfortunate habit of defying or of being disrespectful to authority.

"The other tradition I would advert to is that of service. This College is run by Jesuit Fathers the keynote of whose life is service. No finer tribute can be paid to their work than to imbibe the spirit of service. It may be given to a few only to follow in the very footsteps of the Jesuit Fathers, but it is given to all to some extent or other, to be of service to those round about us. May the spirit of discipline and service ever flourish in this College.

"Rev. Fr. Rector has had within the last year more than one serious loss. The sympathy that has been universally extended to him will have shown him how much Fr. Colaco, Fr. Saldanha and Br. Zamboni were held in respect and reverence. I am sure that they live in the work they have so well done and that they will be an inspiration to those they have left behind."

Our Dramatic Society staged "Memoirs," an excellent play which was very much appreciated by all.

October 26. Feast of Christ King. On this day the College goes in votive procession to the Church of the Sacred Heart, Kankanady. It links us to the very beginning of the College.

and reminds us of the special protection the Sacred Heart extends over us. We were sorry for the first time in the history of the College not to be able to hold the procession this year owing to heavy rains. The service was held in our Chapel and Fr. Modotti preached on the Kingship of Christ.

October 30. A new venture. A competitive examination in vocal music, open to the Middle Schools of the Diocese, was held in the College. It was the realization of one of the many schemes of our Fr. Denis Albuquerque, always on the look-out for something that may interest the boys and help them to improve themselves. The scheme was worthy of praise since the Holy Father desires so much that sacred music should be cultivated. Sir S. L. Mathias presided and gave away the Diploma and the Prize to the winners, who, by the way, were our boys of the Codialbail Branch.

November 10. Fr. Ignatius Fernandes arrives from Ranchi, and Fr. Rector breathes more freely now. One more added to the clerical staff so much thinned out means a great thing.

November 10. Finals for the P. F. B. Albuquerque Diamond Cricket Cup. One more cup in our bag, and a gold medal to boot for the best batsman S. Chandran, who managed to carry his score to three figures. Osy, dear me! was dancing for joy and clapped his hands in the air for half-an-hour.

November 27. Junior Sports. Another victory for our youngsters. But they deserve it since they had been so hard at practice.

November 28. Senior Sports. Our big gentlemen came in for another disappointment. I heard that the captain had the cup already in his pocket, but it so happened the pocket had no bottom. Anyhow Fr. Modotti has already given orders to the tailor to see to it.

December 1-3. Solemn Triduum in honour of the newly canonized Jesuit Canadian Martyrs. High Mass each morning and a lantern lecture with some very effective tableaux each evening after sermon and Benediction.

December 2. Rector's Day. Garlands—garlands—garlands, and every flower in them and every leaf told of our love for Fr. Rector. Besides we told him the same in our own forcible way. Fr. Ferroli's seismograph must have recorded many a tremor all over Edya Hill. But we were not alarmed. We enjoyed our sports and our treat thoroughly, earthquakes notwithstanding.

To-day's mail brought us Fr. A. Mascarenhas from Shembaganur. Our best wishes to him.

December 4. Rev. Fr. Rector is "At Home" to the lay Staff, and poor Fr. Modotti is at a loss having no staff to keep the crowd of students off, who cannot understand why professors should be given a treat like little boys. But our veteran Mr. N. Anantha Bhat thinks otherwise and smacks his lips.

1931

Jan. 10. The Hon'ble Mr. P. T. Rajan, Minister for the P. W. D., visited the College.

Jan. 14-18. We enter into Retreat with great fervour as we purpose to celebrate in a fitting manner the Golden Jubilee of the Presentation Sodality and Fr. Denis Albuquerque, our Director, has told us that our celebrations must chiefly consist in the renewal of spirit.

We earnestly followed Fr. Ignatius Fernandes as he led us through the Spiritual Exercises. Meanwhile Fr. Director with a small band of willing labourers was hard at work in all the hidden corners of the College, preparing his wonderful display of hundreds of lights that sprang up as by magic to do honour to our Blessed Mother during the procession of the last day. We have never seen the like of it. Was it a vision?



The Community



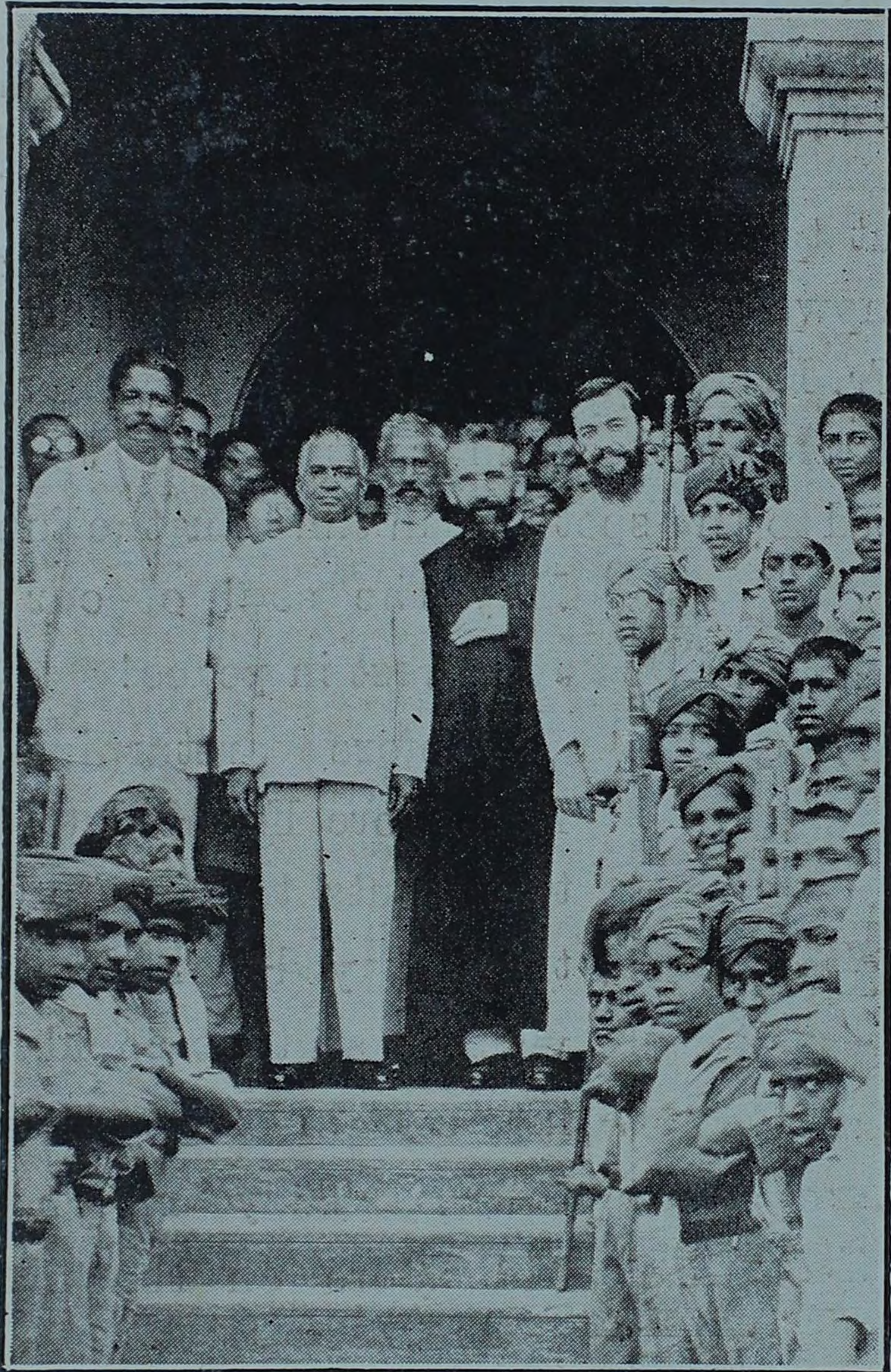
The Chemical Society

January 19. The Sodality is *en fête*. All is gaiety and enthusiasm, and it does your heart good to see Mgr. Perini, a former Director of the Sodality, moving freely amongst his young friends. In the evening a powerful play "Ye gods of Rome," a tragedy in five acts, was so exquisitely interpreted by the Sodality actors that the play had to be repeated at the request of many.

January 21. The two Sodalities go to

their annual trip. Did you hear of the long list of *Dont's* which was served up by Fr. George Albuquerque to the Juniors? In spite of all the *Dont's*, however, we never did enjoy a trip better; and what we enjoyed most was Fr. George Albuquerque himself, whom on reaching home we *jaied* to our heart's content.

January 26-28. Mr. T. B. Krishnaswami Mudaliar, D. E. O., inspected the School Department. On the 28th he presided over an Elocution Contest by the High School students—a new venture which deserves every encouragement.



Sir M. Krishna Nair at the College

January 30. Fr. Lawrence Colaco left us to resume his studies at Shembaganur. Kind he was and gentle, but he also knew that boats and birds and boys are best directed from behind.

February 5. The Scouts led by Br. Nalato go for a Hike to the Thunderbail beach.

February 7. The long series of socials begins, the Malayalam Association taking the lead with a full day's programme.

February 16. The students of the Senior Intermediate Class met in the Hall to give a send-off to Mr. P. A. David, M. A., their popular English Lecturer, on the eve of his departure.

February 18. Sir M. Krishnan Nair, Law Member to the Government of Madras, visited the College.

February 19, 21, 28. Three cups in succession—the Inter-School Hockey, Tennis and Football. Well, well, we may congratulate ourselves on closing the academic year with six cups to our credit. That's as much as we ever have had.

March 7. Yet another venture—a Catechism Competition for the V and VI Forms. Very Rev. Fr. A. Coelho, Superior of the Calicut Mission, presided and gave us plenty of encouragement. We hope that next year instead of only a tin of lozenges we shall have a real trophy.

March 25. University and S. S. L. C. Examinations. All our scholars are scribbling hard over their examination papers. I sometimes wonder how the superintendent can take such pains to treasure up and seal all the nonsense some 300 students manage to scrawl within the short space of three hours.

April 7. Final Examinations—the end at last!

April 15. The familiar faces of superiors and friends disappear one by one and the College looks almost deserted but for the chirping of our little friends ever so keen on their hockey and football.

April 20. Frs. Modotti and Picardo with Br. Cattaneo and some twenty Scouts leave for a fortnight's camping at Manantoddy in the Wynaad, where Fr. L. Lombardini, S. J. has placed his school and his house and everything he has at their disposal. The Scouts will never forget good Fr. Lombardini and his all-embracing charity. On their way they make a halt for a day at Tellicherry, where they

spend most of the time splashing in the waters of that beautiful bay.

four miles off Manantoddy, where the boys had gone for a short hike. It was a sad thing and we



Manantoddy is a fine hill station and not less fine was the hospitable spirit of its residents. In fact everything would have been as grand as Fr. Modotti and his Scouts could have desired but for a severe trial that Providence had prepared

had but to kiss lovingly the hand of God, who we know disposes all things for our best. Rev. Fr. Rector and Fr. Minister together with the mother and some relations of the boy hastened to the spot just in time for the funeral.

May the soul of our dear John rest in peace!

Before returning to Mangalore Fr. Modotti took the Scouts to Mysore where they stayed for two days visiting all that could be of interest in that beautiful town. They returned to Mangalore on the first of May.

May 18-26. Today began the May Lectures on points connected with Christian Doctrine. They were organised by Fr. Ferroli, and held under the auspices of the Catholic Educational Council of the Madras Presidency. We are most thankful to them for having given us a taste of the summer school of Cambridge



The Chief Minister at the College

for them. On the third day of their stay there, one of the Scouts, John Mendonca, a V Form student, met his death in the River Kohaleri,

Council of the Madras Presidency. We are most thankful to them for having given us a taste of the summer school of Cambridge

and elsewhere. Many educated Catholics of Mangalore were present. Priests, nuns, ladies, gentlemen, young men and young ladies—all eagerly followed the expositions of Fr. Macry on Christian Doctrine and of Fr. S. F. Menezes on the Method of Teaching Christian Doctrine. That two of the ablest and most popular speakers had been chosen was evident from the fact that the audience continued to come day after day in spite of the sweltering heat of May and the oppressive hour of three in the afternoon. Handbooks were distributed to preserve in a lasting form the best of what was stated and explained. These lectures should, no doubt, become an annual fixture.

May 28. At 4.45 p. m. the Chief Minister to the Government of Madras, the Hon'ble, Dewan Bahadur B. Muniswami Naidu visited the College.

July 5. We welcomed our Bishop-Elect the Rt. Rev. Dr. V. R. Fernandes. It was a family feast the better enjoyed because the Bishop-Elect, whom we like so much to see in his red robes and to whom the Scouts gave a royal salute as to a Prince of the Church, was once one of us, romping on our grounds and treading our corridors as a student. We wanted to tell him that we were very proud of our Aloysian Bishop.

We garlanded him profusely and offered him the following entertainment:

PART I.

March

B. H. Orchestra

ADDRESS BY REV. FR. RECTOR

GREETINGS

from the Sodality

from the Boarding House

from the High School and College

from the Lower Secondary Department.

To Rome's Immortal Leader—Mozart—College

Choir

PART II.

ST. ANTHONY OF PADUA

A Sacred Play in Two Acts

BETWEEN THE ACTS

Quartette—Franz Von Blon—Mr. J. Pereira

Mr. J. G. Gonsalves

Mr. V. D'Souza

Mr. A. Aranha

LONG LIVE THE POPE

July 6. Holiday in honour of the Bishop.

July 15. Rev. Fr. Rector with his usual munificence supplied us with a Billiard Table, the best of the kind in our town, if we are to believe Fr. Proserpio who is an expert on the subject. The B. T. is open to the College Department students only and to ex-Aloysians who may desire to have an occasional game. We are glad to say that from the start the B. T. has been well patronized in spite of the many rules and regulations rendered necessary by College life.

July 21. Fr. Boniface D'Souza arrives fresh from Paris with a beautiful Diploma from the University of Sorbonne.

August 3. The Collector of South Kanara visited the College and addressed the College Union at its opening meeting. The Scouts were in attendance.

August 19. On the eve of the Rev. W. Picardo's departure for Rome, his many admiring friends gave a "social" in his honour. Glowing tributes were paid to him for his services as Teacher, Asst. Headmaster, Asst. Prefect of Games and Asst. Choir Master and what not. The College will miss in him an enthusiastic friend. But we are happy in the privilege accorded to him of a grand trip to Rome, and we shall await his return to work again amongst us with as much zeal as ever.

September 6. In spite of the rain—on 'Onam' Day there should be no rain—our Malayalee friends are all taken up with the

celebrations of their 'Onam,' which this year were held on an elaborate scale under the energetic leadership of Mr. V. P. Mukundan, Secretary of the Malayalee Association.

At 5.30 P. M. a grand "social" was held in the spacious halls and verandahs of the College Department and Mr. V. J. Joseph, M. A., Rev. Fr. H. Modotti, S. J., and Mr. C. J. Varkey, M. A., K. S. G., proposed the toasts respectively of the Guests, of Kerala and of the College, to which suitable answers were made by Mr. G. K. Chettur, M. A. (Oxon), Principal of the Government College, Mr. J. Muhammad Bahadur, M. A., District Educational Officer, and Rev. Fr. Rector.

After the social the guests moved to the College Hall where they were entertained with an interesting play in Malayalam.

September 21. A red-letter day in the Annals of the Diocese of Mangalore. His Excellency the Delegate Apostolic consecrated at the Cathedral our beloved Aloysian Bishop, Dr. V. R. Fernandes. At noon the Bishops and the Clergy were entertained to dinner in our College Hall.

September 22. A grand Tea-party in the College grounds was offered to our

Bishop by the Laity of Mangalore. A thousand pities that our decorations were spoiled by the rain. We need not say that the College will ever feel proud of having been given the opportunity to take such a large share in the festivities in honour of our revered Pastor.

October 6, 7, 8. A Triduum with sermon and Benediction by Fr. I. Fernandes in preparation for the Consecration of the new Altar of the Sacred Heart—a token of Rev. Father Rector's gratitude to the Sacred Heart which has always been so good to the College. On the evening of Thursday after Benediction the Statue of the Sacred Heart was carried processionally

on Edyah Hill "aux flambeau," after which it was solemnly installed on the new Altar.

October 9. The Bishop performed the impressive ceremony of consecrating the new Altar in the presence of hundreds of our students. Their enthusiastic singing told us how much they loved this little shrine, which we sincerely hope will now become the centre of a still more ardent devotion to the Divine Heart of Jesus who said: "Suffer little children to come to Me."



The New Marble Altar

Annual Report

1930—1931



STRENGTH and Discipline: We closed the last academic year with a total of 1368, of which the College Department numbered 389 and the School Department 979. We opened the present academic year with 1431 of which the College Department numbered 440, thus beating all past records.

The attendance of the students of both the Departments, their conduct and their application to work were good. Once or twice there were moments when the requirements of the College discipline seemed to conflict with the political aspirations of our students. But they were passing moments. Though a Catholic College would be unfaithful to its mission and to its obligations towards parents and guardians, were it not to stand for order and law and for respect for constituted authority, it can never forget that the Catholic Church has always sympathized with the legitimate aspirations of every nation. To give but two instances, even so late as 1915, all that an able English historian, writing most sympathetically on Poland, could dream was to see her at last united under the sceptre of the Russian Emperor... 'free in faith, in speech, and in self-government.' The Holy See alone had a true prophetic vision of the future, when on the 27th of June 1867, Pope Pius IX returned to the students of the Polish Seminary in Rome the candle, which they had presented him for the canonization of the Polish Martyr St. Josaphat, ordering them to keep it "till it may be sent to Warsaw to be lighted in a free and independent Poland." Fifty-two years later, on the 17th of December 1919, Pope Benedict XV actually handed over the historical candle to the newly created Polish Cardinals. It was the same Pope again who,

addressing on the 25th of July 1915 all the belligerents, had invited them: "to consider fairly and calmly the rights and the legitimate aspirations of peoples, and to keep in mind that nations do not die." We wish, then, to emphasize the fact that insistence on order and authority does not in the least argue lack of sympathy with national aspirations.

Staff: Our hearty thanks to the staff, both religious and lay, for their fidelity to duty and their generous co-operation. Though regulations ordinarily forbid a member of the staff, especially of the College Department, to be a *pluralist*, our staff have not only worked to the utmost of their capacity, but have often welcomed additional burdens when some unexpected event demanded it, as, for instance, when Fr. Saldanha died suddenly, last year, or when, at the beginning of this year, two of their number became incapacitated owing to illness.

The heavy loss sustained by the College in the death of Fr. Gilbert Saldanha was mentioned in the Report of last year. We are glad to record that a portrait of the revered father was lately presented by the students of French and kindly unveiled by Mr. M. S. Sreshta.

The following changes have been effected in the constitution of the staff at the beginning of the current year.

The Rev. Joseph Siqueira, S. J., has been relieved by the Rev. Louis Mascarenhas, S. J. The Rev. Fr. Ignatius Fernandes, S. J. has taken the place of Mr. P. E. David, M. A., who as a temporary English lecturer for two years had done excellent work. The vacancy caused by the death of Rev. Fr. G. Saldanha, S. J. has been filled up by Rev. Frs. A. Macry, S. J. and B. D'Souza, S. J., as professors of French. Mr. K. A.

Joseph, M. Sc. transferred his valuable services to elsewhere. He is replaced by Mr. M. M. Rama Rao, B. A. (Hons.). Mr. Vincent Pinto being on sick leave, Mr. M. Anantha Bhat, B. A., L. T., the Senior History Assistant of the High School, and an able and experienced teacher, is acting as History lecturer in the Intermediate classes. Mr. K. Somanathaya, B. A., an old student of this College, has been appointed as additional demonstrator for the Chemistry branch.

The Rev. Fr. H. Modotti, S. J., our energetic and active Headmaster, has been made Vice-Principal of the College. The Rev. W. Picardo, S. J., who was the right hand of Fr. Modotti, in all matters concerning the school and games, has left for Rome for higher studies. He has been replaced by the Rev. Cyril Pereira, S. J.

Under the new S. S. L. C. scheme the Manual Training Class in Book-binding was opened in June last, and Brother S. J. Nalato, S. J. was put in charge of it. The Government having found it impossible to grant or even to promise any aid, we have been forced, this term, to close the class.

The Rev. Fr. I. Fernandes, S. J., in addition to his duties as lecturer of the College, is in charge of the M. S. Department, vice the Rev. Fr. J. P. Noronha, S. J.

Two of the High School Teachers, Messrs. M. Anantha Bhat and John Brito were, last April, deputed to undergo a special course in the teaching of Geography. Mr. J. G. Gonsalves has been appointed Drill Instructor for the High School and Scout Master, instead of Mr. A. F. Joseph.

Examinations: Our results in all the Public Examinations were good. In the B. A. (Pass) Degree Examination, out of 82 who were presented in English Language and Literature, 59 passed, giving us 72%. In the Second Language under the New Scheme 54 candidates appeared and of them 41 passed. The result in Sanskrit and French was cent per cent, the candidates that appeared being 6 and 3 res-

pectively. In Group i-A, 6 passed out of 9 and in i-B., 9 out of 12, with 2 in the I class and 5 in the II. In ii-B, 17 passed out of 23, with 2 in the I class, and 4 in II; in II-C 7 passed out of 13 with 1 in the II class. In Philosophy 4 passed out of 6 with 1 in the II class. In History 15 passed out of 20 with 6 in the II class. In all 36 qualified themselves for the degree.

We presented 61 candidates for the Intermediate Examination. Of these 40 passed in English, 55 in Second Language, and 39 in Optional Subjects. 32 secured a complete pass and of these 10 came out in the first class.

In the S. S. L. C. Examination, out of 93 candidates sent up 59 were declared eligible for admission to the University course, 36 in the first list and 23 in the second.

In the Inter-Collegiate Examination in Religion conducted by the Madras Catholic Educational Council for the students of the Intermediate and B. A. University classes, of the 20 students of the Senior Intermediate Class that appeared from our College, 2 were awarded a certificate of merit, and 12 a certificate of pass; of the 15 students of the B. A. Classes, 5 were awarded a certificate of merit, and 7 a certificate of pass. Cyril Goveas of the B. A. and Wilfred Fernandez of the Senior Intermediate were awarded silver medals.

Inspection: Mr. T. B. Krishnaswamy, D. E. O., inspected the school last January and Mr. K. Muhammad, D. E. O. last August for the current academic year. Both bore testimony to its high efficiency.

Mr. Krishnaswamy wrote: "Everything about the school bears the stamp and impress of the method, the system, the orderliness characteristic of the members of the Society of Jesus.... It deserves all the praise that has been lavished on it as much by the gratitude of its old pupils as by the admiration of those who have been impressed with the good quality of the work done for now well-nigh 51 years."

Mr. K. Muhammad wrote: "The work of the school has been very well organized. The Headmaster, Fr. Modotti, besides being a good task-master, exercises a healthy influence over the pupils and the members of the staff. He manages to extract ungrudging work through his winning manners. Fr. Fernandes who is in charge of the Middle School section also does systematic supervision. On the whole the school is doing efficient work and its present tone is distinctly high."

Boarding House: The Boarding House had on its rolls 112 Boarders, of whom 27 were University students. A change was made as regards the housing of the College Department Boarders. What was known as the Coorg building was last year set apart for the University student Boarders exclusively. They were given a single room each, and were placed under the vigilant care of the Rev. Fr. D. Ferroli, S. J. The health of the Boarders was good, thanks to our house-physician Dr. Charles Fernandes, and the mother-like infirmarian Brother Cattaneo, S. J. In the College and Public examinations a very large majority of the Boarders were successful.

In last year's Report we stated that owing to the absolute need of increasing our accommodation both in the Boarding House and in the Hostels, the Director of Public Instruction had asked us to submit detailed plans for the extension of the hostels. The plans, submitted long ago, are still awaiting disposal.

Building and General Expansion: A new building with three ordinary class rooms and a spacious hall upstairs was completed during the long vacation, and made available for use at the beginning of the last term. It has relieved the congestion of classes. We mention elsewhere the erection of a Drill shed.

We had for some time past determined to apply for affiliation in Mathematics Honours. The large number of students taking Mathematics in the Intermediate, some of whom are

exceptionally clever, and the constant demand for higher qualifications in applicants for Government posts seemed to demand it. Unfortunately the policy of retrenchment on which the Government has entered, and the well-grounded fear that to run the College, even as at present constituted, may prove an ever more arduous task, has forced us, at the very last moment, to lay aside the scheme.

Chapel: The work of restoration of the Chapel begun two years back, has been successfully completed. A special shrine too, with an elegant marble altar has just been consecrated to the Sacred Heart of Jesus. Further to enable visitors to understand and appreciate the artistic paintings a Guide has been neatly got up. We may here mention what the Law Member to the Madras Government has recorded in our Visitors' Book: "The paintings in the Chapel are beautiful and marvellous, and produce a feeling of reverence and devotion even in the minds of non-Christians."

Games and Sports: We are glad to note that our College Gymkhana has maintained its high traditions. In the last academic year our champions brought home 6 out of the 10 cups competed for, the P. F. B. Albuquerque Cricket Cup, the Inter-Collegiate Hockey, Football and Tennis Cups and Inter-School Junior Cricket and Sports Cups.

S. Chandran, III U. C. was awarded the Elfrida Albuquerque Gold Medal as the best batsman of the P. F. B. Albuquerque Tournament. This year, already, our several Cricket teams have secured four cups to their credit.

Our playgrounds have been greatly improved. The main flat has been levelled and enlarged, and we can now boast of a Hockey and Football ground of regulation size.

We may also mention the completion of our new shed at the back of the red building. Our students will no more be compelled to drill under the blazing sun or in the rain.

Still our playground accommodation is too limited for our large young population. Under pressure of sheer necessity we of late applied to the Municipality for a small plot of ground just outside the College gate. It is waste land, and at present of no use to any one. We hope our city fathers will see their way to allow their children to have some healthy recreation there.

During the summer vacation an opportunity was offered to us to buy a Billiard Table. A Billiard Room has been opened for the benefit of the College Department students. As members of the staff occasionally join them, we hope that the Billiard Room will become a place where a few at least of the students and teachers may meet on most friendly terms.

Scouts: We are only sorry that our Troop has not been given this year any opportunity of a public competition so as to win once again the Dt. Flag which for two years past has been in our possession. During the May holidays some twenty scouts were taken for a two weeks' camping at Manantody, Wynaad.

Medical Inspection: Capt. W. E. Mascarenhas, M. D., D. T. M., A. I. R. O., the Medical Officer attached to this College, remarks as follows: "The compulsory Physical Training has been doing good. There is a noticeable improvement in the physique and general health of the students."

College Societies: In compliance with the regulations of the University Commission different Language Societies were started and did vigorous work throughout the year. The Kanarese, the Malayalam and the Sanskrit Societies, each held a social in the Third Term, preceded, in the case of the Sanskrit and Malayalam Societies, by a literary entertainment. For the first time in the history of the College, a Malayalam play was staged by the members of the Malayalam Society. To encourage even more the study of these languages, the Principal promised to award a prize to the best essay in each of them.

Of the other College Societies the most active was the Chemical Society. Under the inspiration and leadership of their professors, Fr. Ferroli and Messrs. V. J. Joseph and K. A. Joseph, and with the encouragement and help of the Principal, the members of the Chemical Society along with a few other students had a scientific excursion to Mysore, to Bangalore and its famous Institute of Science, and to the Kolar Gold Fields. Once more our thanks are due to Mr. A. Srinivasa Pai, B. A., B. L., who ever loyal and affectionate to his Alma Mater, gave the Valedictory Address to the Chemical Society and presided over the Social of the Sanskrit Society.

Other Activities: In January last the Senior Sodality celebrated its Golden Jubilee. The festivities in church and outside, were befittingly grand, though no appeal had been made for contributions.

Although so far no mention has been made of the fact, we are pleased to place on record the excellent work done by the Sodality in the moral and religious formation of our Catholic students. The Society of Jesus is a religious body that recruits from outside the young members who will eventually replace those whom death removes from our midst. It is from the Sodality that we usually get our new recruits. And this year, the year of the Sodality Jubilee, it is consoling to note, that no less than seven joined the Society. In a few years most of them will return to devote their life-long service to the education of the youth of Mangalore in this College.

During the last long holidays the College Hall was the scene of Lectures on the teaching of Christian Doctrine. Judging from the attention with which the educated Catholics of Mangalore followed them, the lectures bid fair to become an annual fixture.

In December last, from the 1st to the 3rd, a Solemn Triduum was celebrated in our Chapel in honour of the newly canonized Cana-

dian Martyrs of the Society of Jesus. In the evening of each day we had in the College Hall a Lantern Lecture and *Tableaux Vivants* illustrating the life and the sufferings of the sainted heroes.

Distinguished Visitors: On the 16th of October we were honoured by the official visit of His Excellency the Governor of Madras. On the 11th of January, we had a private visit of the Hon'ble Mr. P. T. Rajan, Minister for Public Works; on the 18th of February, of the Hon'ble Sir M. Krishnan Nayar, Law Member, who inspected the Scouts and visited the Chapel; and on the 28th of May, of the Chief Minister. In the entries that each has made in our Visitors' Book, it is pleasing to see how highly our work, and the work of the Society of Jesus in general, is being appreciated.

"Indians," wrote Mr. Rajan, "cannot be sufficiently thankful to the Society of Jesus whose members have done so much in the cause of higher education." "It is one of the best institutions I have seen," the Chief Minister has recorded.

Old Boys honoured: The College never felt so proud of her Old Boys as when the Rt. Rev. V. R. Fernandes was appointed by the Holy Father to the vacant See of Mangalore. In the general rejoicing at the appointment of the late Dr. Valerian J. D'Souza, the first Indian Bishop of Mangalore, there was a tinge of sadness at the thought that the College could not claim him as an Old Boy. But in the present Bishop we have the first Aloysian Bishop, and as such we were happy to honour him at a special reception on July 5th. We offer our congratulations to Dr. W. Fernandes who

has been made a Knight of St. Gregory by the Holy Father, to Mr. B. Mahabala Hegde who is now raised to the rank of Diwan Bahadur, and to Mr. N. N. Suvarna who has been made a Rao Bahadur. Dr. F. X. De Souza, one of our most brilliant Old Boys, and one of the best friends of the College, has been nominated to represent the Christian Community of India in the Legislative Assembly. No better choice could be made, and we offer him our congratulations.

Gifts: Mr. P. F. X. Vas has offered once more the "Bishop Pagani Scholarship." Mr. and Mrs. Hamilton have offered Rs. 100 for the Manual Training Class and Rs. 45 for the Loyola Troop. Many have generously contributed to the Prize Fund, and a few to the Poor Boys' Fund. Considering the financial difficulties under which every one is now labouring, we appreciate all the more the generosity of our friends, and offer them our most sincere thanks.

In particular we respectfully offer our thanks to His Lordship Dr. V. R. Fernandes, our beloved Bishop, for the generous help he has given to many poor Catholic boys of the School Department; we also thank him for kindly presiding over today's function. May we not say that it is in the fitness of things that His Lordship's first appearance at such functions should be in the College that had the largest share in moulding his mind and heart.

It only remains for us to tender our thanks to all our friends and well-wishers who have honoured us with their presence this evening.

St. Aloysius' College, ALOYSIUS AMBRUZZI, S. J.
20th October, 1931. *Rector and Principal,*



Results of the University Examinations

MARCH 1931

B. A.

SUBJECT	No. sent up.	PASSED				P. C. of Passes	REMARKS
		I cl.	II cl.	III cl.	TOTAL		
English	82	..	1	58	59	72	
II Language :							
Kanarese	34	..	1	26	27	79.4	
Malayalam	11	5	5	45.5	
Sanskrit	6	..	1	5	6	100	
French	3	..	1	2	3	100	
Part III :							36 qualified for the degree
Group i-A	9	..	2	4	6	66.7	
,, i-B	12	2	3	4	9	75	
,, ii-B	23	2	4	11	17	73.9	
,, ii-C	13	..	1	6	7	53.8	
,, iii	6	..	1	3	4	66.7	
,, iv-A	20	..	6	9	15	75	

INTERMEDIATE

	61	10	22	..	32	52.5	<ul style="list-style-type: none"> • Passed in Eng. 40/61. • II Lang. 55/61. • Part III—39/60.
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S. S. L. C. Examination

	93		59			63.4	
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List of Passed Candidates

B. A.

Part I, English Language and Literature

Ramachandra Shenai K.	Damodara Shenai G.	Venugopal Rao A.
Ramakrishna Rao S.	Maben Chinappa	Fernandes Salvadore J.
Shivarama M.	Narayana Rao V.	Gopalkrishna Shenai N.
Umesh Rao P.	Rama Prabhu B.	Krishnan Nayar V.
Misquith Jacob R.	Surendranath Rao A.	Krishnan Nayar M. P.
Pais Charles L. F.	Chandrashekeran Nambiar E. K.	Kunhianandan Nair P.
D'Souza John B.	Gopalkrishnan Nair K.	Hormese Tharakan P.
Kunhambu Nair T. M.	Deva Rao M. S.	Gopalkrishna Pai S.
Sequeira J. M.	Madhava Panikkere K.	Laxumana Rao Y.
Bhavani Rao B.	Narayanan K.	Nazareth Lawrence P.
Krishna Rao A.	Rama Panikker C. P.	Ramakrishna Hebbar N.
Madappaya H.	Sequeira Bertram L.	Achuthan Nayar K.
Narayana Kini M.	Jishnu P. C.	Subramaniam P. G.
Padmanabha Bhat K.	Pereira Stephen D. M.	Kumara Menon C.
Jacob C. I.	Shridara Rao G.	Raya Ballal C.
Lakshminarayana Bhat N.	Anantha Rao S.	Vamana Bhat J.
Sivasubramanian V. S.	Damodara Baliga B. A.	Manjappa Hegde K.
Lobo Thomas A.	Gurudas Rao K.	Shridara B.
Ramachandra Rao Y.	Ramakrishnacharia S.	Vasudeva Tantri
Bhujanga Rao M. (II cl.)	Venkatramana M.	

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Misquith Jacob R. (II cl.)	Vasu Shetti K.	Padmanabha Rao K.
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Madappaya H.	Narayana K.	Ramadas Nayak K.
Mukunda Rao T.	Rama Panikker C. P.	Ramakrishna Hebbar N.
Narayana Kini M.	Sequeira Bertram L.	Subramanyan P. G.
Padmanabha Bhat K. (II cl.)	Anantha Rao S.	Kumara Menon C.
Lakshminarayana Bhat N.	Damodara Baliga B. A.	Raya Ballal C.
Sivasubramanian V. S.	Gurudas Rao K.	Vamana Bhat J. (II cl.)
Bhujanga Rao M.	Ramakrishnacharia S.	

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Ramakrishna Rao S.	Umesh Rao P. (II cl.)	Sequeira J. M.

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 Krishna Rao A. (I cl.)
 Madappaya H. (II cl.)

Mukunda Rao T.
 Padmanabha Bhat K. (II cl.)
 Jacob C. I. (II cl.)

Sivasubramanian V. S.
 Lobo Thomas A.
 Vyasrayacharia B.

Group II-C (Chemistry)

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 Venkatramana M.
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Group II-B (Physics)

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Vishnu Bhat A.
 Chandrashekeran Nambiar E. K.
 Gopalkrishnan Nair K.
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 Narayanan K. (I cl.)
 Rama Panikker C. P. (II cl.)

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 Narayanan Nair K. E. (II cl.)
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 Ramadas Nayak K. (II cl.)
 Ramakrishna Hebbar N.

Thammayya K. A.
 Achuthan Nair K.
 Subramaniam P. G. (II cl.)
 Kumara Menon C.
 Raya Ballal C.

Vamana Bhat J. (II cl.)
 Deva Rao M. S.
 Madhava Panikker K. (II cl.)
 Shridara B.
 Venkatramana Gowda K.

Intermediate**First Class**

RANK	NAMES
13	Surendranath Pai T.
31	Krishna Rao P.
51	Vasudeva Bhat M.
112	Panduranga Pai K.
124	Pundalik Kini
158	Laxminarayana Upadyaya N. L.
173	Sumithra Rao N.
194	Ramananda Rao M.
210	Padmanabha K. P.
238	Mathias John

Second Class

Babu Shetty B.
 Basava Shetty M.
 Lobo John B.
 Madhava Rao M.
 Mohandas Adyantaya N.
 Nazareth C. N.
 Subba Rao V.

Sundara Pai T.
 Sumithra Bhat M.
 D'Costa D. J. W.
 Fernandes Wilfred F.
 Lindsay Collin R.
 Sequeira J. A.
 Martis Bernard
 Mathias Jos. J.

Sequeira M. J.
 Viegas Ferdinanda
 Pinto Arthur L. N.
 Venkatraya Pai K.
 Othenan Nambiar P.
 Narayana Bannithaya K.
 Brito Hubert H.

Passed in one or two Parts

D'Souza George V. J. I and II
 Gopal Shetty K. I and II
 Hiriyanna Shetty K. I and II
 Jaganath Shetty P. I and II
 Krishna Shetty K. II
 Cutinha Abraham I and II
 Narahari Sarma P. K. II and III
 Rajaram Rau U. I and II

Sarvajna Bhat P. I and II
 Sheena Shetty M. II and III
 Subbanna Bhat N. P. II and III
 Tyampanna Shetty A. G. II
 Ramakrishna P. V. II and III
 Menezes Monte N. III
 Pinto Denis F. II
 Sequeira Sebastian II
 Dattatriya Rao K. II

Ramappa P. II.
 Chattukutty Nambiar P. P. II & III
 Kunhiraman Nayanar V. II
 Govinda Kamath M. II
 Lobo Apoline J. II and III
 Srinivasa Bhat A. II
 Pais Joseph M. I.
 Sequeira Lawrence II

S. S. L. C. Examination 1931

D'Silva John
 Pinto Wilfred G.
 Lewis William A.
 D'Souza Valentine A.
 Rodrigues John B.
 Mascarenhas Everist E.
 Rebelio Walter
 Devendranath M.
 Jayaram Shetty P.
 Minezes Archibald T.
 Monteiro Antony B.
 Pinto Basil M.
 Tellis John B.
 Albuquerque Stanislaus
 Aranha Antony G.
 Retello Ignatius
 Rebello Jerome G.
 Vas Adolpus X.
 Bothello Cyril R.
 Coelho Joseph F.

D'Souza Donald C.
 Narayanacharia B.
 Noronha Dionysius P.
 Pais Louis
 Prabhakara Rao V.
 Rasquinha Charles
 Saldanha Marcel
 Tauro Thomas
 Prabhaker M.
 Sequeira Gerald E.
 Sundara Hegde K.
 Fernandes Gerald F.
 D'Souza Galdin M. C.
 Shamboo Hegde M.
 Lobo Alex Cyril
 Anantha Rau S. U.
 Lobo Ignatius
 Fernandes Frank
 Peris Cyril D.
 Gonsalves Harold A.

Coelho Stanislaus M.
 Lobo Charles A.
 D'Souza Gaulbert V.
 Laxminarayana Rao B.
 Fernandes Henry L.
 Fernandes Wilfred P.
 Pereira Marcel M. J.
 Sequeira Alex T.
 Jagnivas V.
 Minezes Apoline
 Tellis Victor F.
 Vas Albert
 Ramakrishna Malli P.
 Rodrigues John T.
 Saldanha Antony J.
 Coelho James A.
 Mathias Frank J.
 Shivananda Rao B.
 Pammanna Gowda M.



Book Notices

THE SPIRITUAL EXERCISES OF SAINT IGNATIUS with a commentary by the Rev. Aloysius Ambruzzi. S. J., Second Edition, St. Aloysius' College, Mangalore, 1931.

The Encyclical letter of the Holy Father "Mens Nostra" on promoting the more extended use of the Spiritual Exercises has given a new impetus to the study of St. Ignatius' masterpiece. A second edition of *The Spiritual Exercises* with a Commentary by Fr. A. Ambruzzi, S. J., has been prepared in response to the many requests, from many quarters, of Priests, of Religious and of Directors of Retreats desirous to have a copy of a work which they had heard praised by many competent persons, or whose utility they had chanced to know.

BIBLICAL GEMS, Vol. I. *Selections from the Old Testament.* Vol. II. *Selections from the New Testament.*

The Bible is "an inexhaustible treasury of heavenly doctrine," and a garden of unparalleled beauty, says the editor of this work. None will deny it: the Bible is God's Book, one of the greatest things He has given to man. But, let us be honest, who reads the Bible? The majority of us are fairly well acquainted with the four Gospels. However, the other books of the New Testament, and still more the books of the Old Testament, we may safely say, are sealed books even to the best of our educated Catholics. Our very priests seem, in the experience of the reviewer, to find it difficult to make the whole of the Bible a book of ordinary reading. One can easily understand the reason. Some of the books of the Old Testament, especially not a few of the historical books, make dry reading; portions of other books are very difficult. The result is that, even for spiritual reading, to God's book we

prefer books written by men, ordinary brass, however shining it may look, to the purest gold. It is true that, for school purposes, various attempts have been made to offer the Bible in a tabloid form. We don't deny that a good Bible History may give a fair summary of many of the Biblical events; but surely to try to sum up the poetical or the prophetic parts of the Bible is to try an impossible feat; while to sum up the words of Our Lord or the teachings of St. Paul or of St. John is, to say the least, irreverent. The editor voices the experience of many of us when he says that "the ordinary text-books of Bible History generally bore the average student and give him a kind of dislike for the most marvellous history the world will ever witness."

We are, therefore, grateful to Fr. Ambruzzi, the Rector of St. Aloysius' College in Mangalore, for having given us these selections from the Old and the New Testament. Of late Protestants themselves have found it worth while to publish various kinds of Biblical Selections. If we remember rightly one has been published by one of the best writers of our time, Sir Arthur Quiller-Couch. So far, however, we have not seen any such selections from the whole Bible published by Catholics. Father Ambruzzi has done the work very well. He has divided the books of the Old Testament into historical, prophetic and poetical books and has given us the very best portions of them. Open the book anywhere, and you will find something that will delight your mind and raise your heart. The very way he has printed the poetical portions will invite you to read them. Two maps have been inserted, and a synoptical table, "to point out" we are told, "the order of the main events of Old Testament history and contemporary happenings in

the history of other peoples." This synoptical table will prove extremely useful, not only to the ordinary student who begins the study of the Bible, but also to those who are well acquainted with it.

We find the arrangement of the selections from the New Testament very helpful. First, Fr. Ambruzzi follows the chronological order of the main events in the Life, Passion and Resurrection of Our Lord. Then, under several headings, he gives us the wonderful Works of Jesus: the Divine Healer; the Lord of Nature; the Conqueror of Satan; the Lord of Death; The Parables are gathered under two headings: the parables of mercy and the parables of the kingdom of God. The Sermons and Words of Our Lord are classified under the Sermon on the Mount; the Law of Self-denial; the Law of Humility; the Law of Charity. What we like most is the chapter devoted to "The Testimony that Jesus gives of Himself." Considering that our Hindu brethren look upon Christ as, at least, one of the greatest and noblest men who have ever lived. Fr. Ambruzzi has given the best of Apologetics by gathering in one, in their naked simplicity, the statements which at various times Our Lord made of His Divine Personality. The reader who must find it impossible to look upon Christ as a deceiver or a deceived, can but accept His word and cry with Martha: "Yea, Lord, I have believed that thou art Christ, the Son of the Living God, who art come into this world."

Fr. Ambruzzi has not omitted to give us the best episodes in the history of the Infant Church as they stand in the Acts of the Apostles. Under four headings he gives us the Teaching of the Apostles: the Glad News; the Message of Love; the Christian Life; the Christian Hope.

In the two volumes of *Biblical Gems* the reader will find an additional attraction in the many illustrations that adorn the text. They are amongst the best we have ever seen.

Surely we can end by wishing that *Biblical Gems* may be used in all our Catholic schools and colleges. To impart to our Catholic pupils a love for the Bible should be one of the most important objects of religious training. It will help them when, later on, they may be far from Church and Priests; and in time of trouble and temptation it will speak to them words of comfort and courage. To our Hindu brethren no better book could be given than *Biblical Gems*: it will give them the best of the Bible without the evils which an indiscriminate reading of the Bible must necessarily produce. —The *Catholic Leader*.

L. D. SWAMIKANNU PILLAI, *A Biographical Study*, by the Rev. L. Proserpio, S. J.

In this volume of 160 pages the author has drawn a pen-portrait of the late Diwan Bahadur L. D. Swamikannu Pillai, undoubtedly the foremost Indian Catholic of his day. Father Proserpio brings to his task the resources of a cultivated and scholarly literary style, a searching examination of facts, a discriminate marshalling of materials, and, above all, a sympathetic understanding of the subject of his study.... To portray aright the character of such a man who touches life at so many points is no easy task. Fr. Proserpio has acquitted himself with success in the object he set before himself, laying stress where stress ought to be laid and touching lightly the points needing but a slight touch. In fine, he has preserved the proper perspective in his study, and therefore he has been able to give a faithful presentment of a great man and a great Christian. We commend the volume most warmly to every reader of our journal.—*Konkni Dirven*.

ST. ALOYSIUS' COLLEGE: GUIDE TO THE CHAPEL: published on the occasion of the Consecration of the Altar of the Sacred Heart.

"This little guide is not by a connoisseur. It makes no claim to point out the spots and

lines of beauty. It only tries to interpret the sense and significance of each picture, to catch if possible the full message which the holy Br. Anthony Moscheni, S. J., intended to convey to all who should at any time visit this Chapel. His sole aim was to win the souls of loved India over to Christ, his eternal King and loving inspiration." From *The Foreword*.

P. Ludovicus I. Fanfani O. P.: DE ROSARIO B. M. VIRGINIS (*Torino, Marietti, L. It. 10*).

A most useful manual not only to Directors of Confraternities of the most Holy Rosary, but to every priest that wishes to have clear ideas on all that concerns this beautiful devotion, its history and nature, and a solution of the doubts that may arise as to the proper recitation of the Rosary, the consideration of its Mysteries, the Indulgences attached to it, and similar matters.

EXERCITIA SPIRITUALIA SANCTI PATRIS IGNATII DE LOYOLA. *Textus Hispanicus et versio litteralis.* (*Marietti, L. It. 6, Linteo contectum, L. It. 8*).

Lovers of the Exercises will welcome this cheap and yet beautiful edition of the wonderful book of St. Ignatius. They have in it the very words of the Saint in their sublime simplicity.

Sac. A. M. Micheletti: EPITOME THEOLOGIAE PASTORALIS, II. *De Magisterio Pastoralis: De sacris concionibus et catechesi, cura inventutis, actione catholica et sociali.* (*Marietti, L. It. 15*).

The author is well known for his many works on Pastoral Theology. In view of the various pronouncements of the Holy Father on the importance of Catholic Action, the present booklet will prove particularly useful.

Fr. Gerardus M. Paris O. P., TRACTATUS DE ECCLESIA CHRISTI *ad mentem S. Thomae Aquinatis* (*Marietti, L. It. 12*).

A more handy, more concise and up to date edition of the classical work of Fr. De Groot. The clearness with which the various theses are stated and proved, and the objections answered could hardly be surpassed. There are no long digressions here which, after all, only result in increasing the price of a book: every word is well measured. And yet the book is not a summary, but a real text-book.

P. Ad. Schembri, O. S. A., DE SACRAMENTIS IN GENERE, DE BAPTISMO, DE CONFIRMATIONE (*Marietti, L. It. 7*).

A fairly good and simple treatise on the Sacraments in general, and on the Baptism and Confirmation in particular. One would desire that the author were as clear and methodical as the author of the preceding book.

Sac. Sebastianus Uccello, EPITOME MORALE ASCETICUM DE SACRAMENTI POENITENTIAE MINISTERIO. (*Marietti, L. It. 15*).

Of books of this kind there is no end. The present one has the merit of coming from a spiritual director of great experience. A director of souls will find in it much information, which without giving him what long experience and prayer alone can give, will greatly help him in his difficult task.

Rev. Hugh. O' Lavery, THE SACRED WOUNDS OF JESUS. (*Marietti, 1 sh.*)

The book contains a short life of Sister Mary Martha Chambon. The saintly sister did much to revive and propagate that oldest of Catholic devotions, the devotion to the Sacred Wounds of Our Lord. The booklet is all aflame with love for Our Lord Crucified.

Prof. P. Lorenzo T. Regattieri, IL VANGELO EUCHARISTIC. (*Marietti, L. It. 6*).

An inspiring series of short sermons on the Blessed Eucharist for the help of the Priests who conduct the Holy Hour, and for the use of the faithful that wish to spend some time in

adoration. There is also a French edition of the book by the same editor.

HORÆ DIURNÆ BREVIARII ROMANI....
Pii Papae X auctoritate reformati omnibus
Officiis usque ad 1930 concessis proprio loco
insertis. Rubro et nigro impressa, caractere
magno, charta indica, subtili ac solida. Sine
tegumento: *Lib. It. 30.*

Small type and constant references are the greatest obstacles to a devout recitation of the Breviary. The present edition of the *Horae Diurnae*, brought out by the well-known publishing house of Marietti, is in clear legible type, and both in the Psalter and in the *Proprium de tempore et de Sanctis*, does away with all abbreviations and all references, and gives in full all the Priest has to recite. A real blessing to those who are not blessed with a good memory, and desire not to lose their temper when engaged in the most sacred action of reciting the Divine Office.

THE KADAMBA KULA. *By George M. Moraes, M. A., with a Preface by Rev. H. Heras, S. J. Published by B. X. Furtado & Sons, Bombay. Price Rs. 15.*

The history of the Kadamba dynasty is the history of one of the most neglected, though in its own days are of the most influential, of the dynasties that ever held sway over the Dekkan. The origin of this royal family dates so far back as the South Indian campaign of Samudragupta, the "Indian Napoleon," (as the late Mr. Vincent Smith has characterised him), when Mayurasarma, probably a general in the service of the Pallava Kings, asserted his independence and established the dynasty in the fourth century A. D. The history of this dynasty of able rulers, who spread their political influence in the Dekkan, down to the fourteenth century when the various Kadamba Kingdoms were absorbed in the newly founded Vijayanagara Empire, is sketched by the author with the help of a vast collection of original materials.

In this task the author has exhibited his talents for original work with great effect. He has consulted all the works on epigraphy and archaeology, and has also, as the result of a tour in the Districts of Belgaum, Dharwar and North Kanara, the State of Mysore and Goa, discovered several new Kadamba inscriptions and coins which are published in two appendices, covering about a hundred pages, at the end of the volume. The work is profusely illustrated, with photographs of temples, forts and coins of the Kadambas, most of which were taken by the author himself during his extensive tour.

With such materials in hand, Mr. Moraes has presented to the student of Indian History a handsome volume of nearly 474 pages, which contains, not only the history of the Kadamba family, but a complete history of Western Karnataka, which was known as Kuntala in ancient Sanskrit literature. After describing the Pre-Kadamba history of Kuntala and discussing the origin of the Kadamba dynasty, the author narrates the story of the early Kadambas under the successive rulers. Then he proceeds to show how the country passed under the foreign domination of the Chalukyas and Rashtrakutas. The later parts of the work deal with the different dynasties—the Kadambas of Hangal and of Goa, and the minor dynasties of Bayalnad, Belur, Bankapur, Uctchangi, Nagarkhanda, and Kalinga—thus making us realise how extensive was the sway of the Kadambas. In Part VII, the author enables the reader to get at a clear picture of the life and culture under the Kadambas, in nine chapters, dealing with Religion, Administration, Social Life, the Art of Warfare, Trade and Industry, Education, Literature, Architecture and Sculpture.

Indeed, such a volume is a valuable addition to the meagre literature on the history of the Dekkan, and Mr. Moraes has placed the student of Indian History under a deep obligation by his scholarly work. We must

congratulate the Indian Historical Research Institute of St. Xavier's College, Bombay, on the production of such original works by its students, and also Mr. Moraes, one of the Old

Boys of St. Aloysius' College, on its splendid pioneer work in Indian Historical Research and on gaining the Chancellor's Medal for this original thesis.

C. J. V.

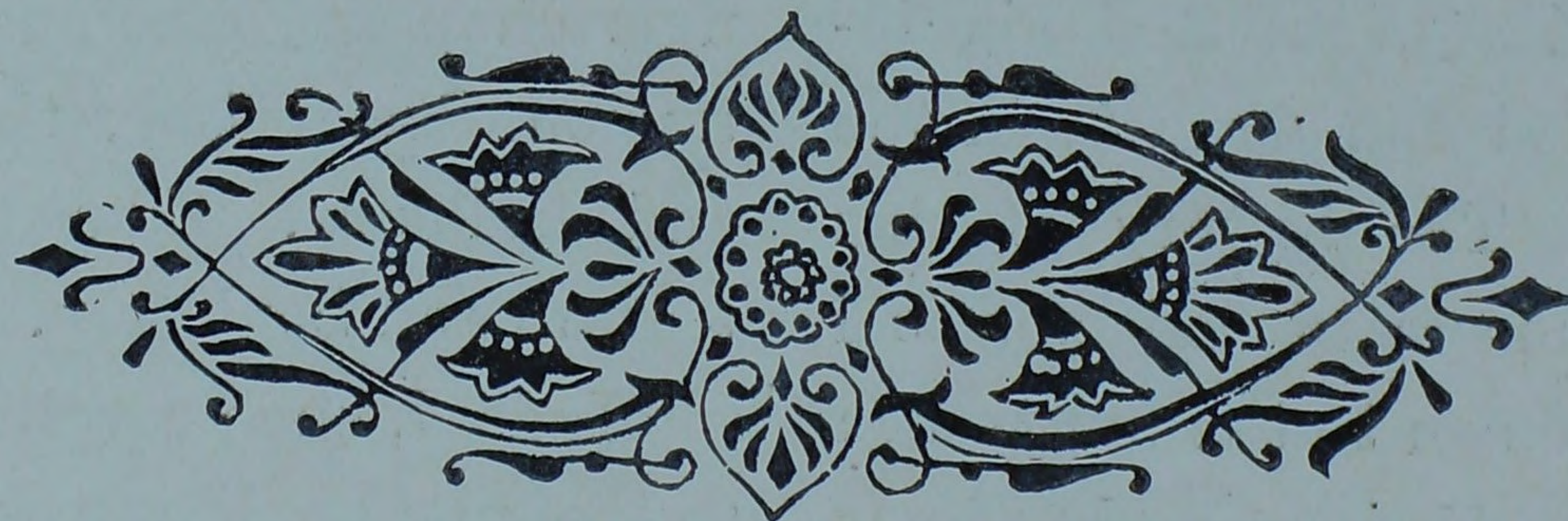


The Editor acknowledges with thanks the receipt of the following exchanges:—

The Clongownian, The Mungret Annual, The Mountaineer, Lettres de Jersey, St. Xavier's College Magazine (Bombay), St. Xavier's Magazine (Calcutta), St. Thomas College Magazine, The Manorite, St. Benedict's College Magazine, The Xaverian, St. Joseph's College Magazine, The Josephite, Carmela, Unitas, The Trumpet Call, Konkni Dirven, The Mangalorean Review, St. Michael's, St. Mary's College Magazine, The North Point Annual, St. Joseph's School Annual, The Monfort Annual, St. Paul's Annual, The Antonian, Excelsior, The Aloysian, The Cottonian, The American College Magazine, The Zamorin's College Magazine, Bishop Heber's College Magazine, The Kumbakonam College Magazine, The Rajmundry Arts College Magazine, The Nagpur College of Science Magazine, The Madras Law College Magazine, The Maharaja's College Magazine, The Findlay College Magazine.



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St. Aloysius' College, Mangalore.





The Rt. Rev. Dr. V. R. Fernandes
Bishop of Mangalore

To Our Beloved Pastor

On the Second Anniversary
of His Consecration

A hundred thousand hearts aflame
Voice forth their hymn of loving praise
Unto the Lord whose wondrous ways
Have made you mighty in His name.

'Twas on this day, Anointed One,
God shed on you His Spirit Dove
To rule us by supernal love
As Shepherd of His only Son.

With vigilant eye you've watched your flock,
Their well-being made your sole concern,
Your prayer to make them all return—
The stragglers—to Salvation's Rock.

To feed the hungry and the frail
You look for wholesome pasture lands
Of lusty green. Led by your hands
Fearless they roam both hill and vale.

In lone communings oft you tell
Your Shepherd Chief each care and cross;
And deem nor time nor toil as loss
To snatch one lamb from jaws of hell.

Atop the hundred thousand cheers
Reverberating through the fold
There wafts this prayer in strains of gold:
God send him long and happy years.

—D. A.

*Feast of St. Matthew,
September 21, 1933.*

THE HISTORY OF THE

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