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THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. I.

MANGALORE, JUNE, 1899.

No. 6.

REMINISCENCES OF FATHER RYAN, S. J.

Though the life-history of Father Ryan has already been ably told in the columns of this Magazine by one of his old pupils, still a few personal reminiscences of him may prove acceptable to its readers, many of whom have, at some period of their lives, come under his magnetic influence and felt the charm of his unique personality.

To the generation that is just budding into manhood, his name will always be inseparably associated with the memory of the happy period of their school-days, when life was one glad sunshine, care was unknown and the stern realities of life unrealized. Nevertheless a nimbus of tender regret will always surround the memory of a revered Professor cut off in his prime, who to them was at once a guide, philosopher and friend. To the younger generation who still find shelter under the roof of our own old *Alma Mater*, and who may, or may not, have seen him at the altar celebrating the Holy Sacrifice, or in the College grounds reciting his Breviary, or on the Maidan watching his boys at play with all the enthusiasm of a true lover of sport, his name will not be devoid of that interest, peculiar in its kind, which clings to a friend whose features are unknown or forgotten. If there is a name in Catholic Mangalore which claims undying memory and universal respect from young and old, a name that has become a household word and one to conjure with, it is that of Father Hugh Ryan.

If I were asked what was the key-note of Father Ryan's character, I would answer without hesita-

tion that it was his intense spirituality. Not only did it manifest itself in the legitimate province of a priest's duties, but it was ever felt even in the classroom, in spite of the heterogeneous elements assembled there. I well remember how every time the Church celebrated the feast of a Saint of note we were, as a prelude to our daily lessons, treated to a brief account of the Saint's life and life's work. In all that he said and did he seemed to be guided by a high sense of duty. His high conception of it no doubt exercised an appreciable influence on us in the slow process of the formation of character in the most impressionable period of our lives. Every seemingly commonplace event, nay, not of the more vital interests connected with the rise and fall of nations, had a moral force and an incomparable gift of putting before the eyes the features of every case, caused it to make a deep impression on our memory and imagination.

The tolling of the passing-bell especially evoked many a salutary reflection from him. One who knows the commanding position which the College occupies on Edyah Hill, dominating the country for miles around, need not be told that the silver notes of the bell in the church below are clearly heard in the College halls in fair weather. It was a time of especial quiet, a lull had just passed, a class of about fifty strong, after the passing of some dignified didactic lines from the *Essays of Man*, when lo! the deep funeral tones of the church bell gave notice that one more had been gathered to the majority. Father Ryan, already ready according to his wont to point a moral, that undertone which was peculiarly his, a

us in these words: "Well, boys, one of these days it may be yours to hear the bell tolling for Father Ryan; forget not then, out of your charity to say an Our Father for him." Barely six months elapsed when that fated April morning was ushered in when we lovingly complied with that sad request. Many a time the tolling of that passing-bell haunts my memory and, though well-nigh ten years have flitted by, I seem to hear it anew and recall the solemn words of the saintly priest, than whom, I believe, no one was better prepared to meet death.

As to his qualifications as a Professor, the boys of his time bore ample testimony by the grounding which they received in English and Ancient History. He was a teacher *par excellence*, knowing exactly what his Indian students needed and how to put it before them in the clearest light. He paid the greatest attention not only to important points but also to the minutest details of grammar and idiom, and a like exactitude and accuracy were expected from his pupils. My old Ancient History which bears on every page marginal notes of telegraphic terseness, with many a *memoria technica* here and there, and all the important passages carefully pencilled, will always come to me as a reminder of the way he strove to help his students assimilate facts and imprint them on their memory. He knew the importance of discipline in class, and I can recall no occasion where it was violated. An all-pervading authority followed his entrance into the classroom, and it was not till he left it did we breathe freely. The departure from the path of duty on our part was sure to have the offender taken to task, and after a short experience we took good care to give no cause for use of displeasure. The amount of self-control which some of my mischievously-inclined pupils showed was truly admirable and something they would have been quite incapable of under the supercilious and more lenient masters.

Father Ryan's activity was not bounded by the schoolroom. In the playground he was equally energetic and skilful, the outcome of his love of sports in his younger days. He insisted upon our showing a lively interest in outdoor games and in the various cricket matches which he arranged

between the College Eleven and the European team of the station. His countenance beamed with pardonable pride when he joined in the jubilation of his boys when victory fell to their side. To such of us as evinced a lack of interest in those health-giving and muscle-forming pastimes, he gave the name of "idiots," toning down, however, the severity of its modern meaning by explaining that it was an epithet conferred in Ancient Greece on those who were wanting in public spirit.

The limits of time and space bid me conclude, but not before I say something about his extreme reticence as to personal matters. Beyond the fact that he was an Irishman by nationality—a fact vouched for more by his name than by any explicit statement on his part—we knew very little about his personal history. Some of us had a vague idea that he had once competed for a berth in high Government service, but beyond mere conjectures no one knew anything about his antecedents. The alumnus of Oscott and Trinity College, Dublin, he was yet extremely modest and seemed to take pride in only one thing—the humble garb of a Jesuit.

Such was Father Ryan. He was one of the illustrious band of Jesuits who founded the Mission of Mangalore twenty years ago, and whose ranks are thinned down to-day to a remnant. The noble work done by those devoted men merits the highest praise from regenerated Young Mangalore. His name deserves an honoured place on the beadroll of martyr-priests who, severing the ties of home and kindred, have laboured loyally on a foreign strand for the welfare of strangers whom they loved. Not content with the unflagging care lavished on his boys while at College, he strove to instil into their hearts a strong love of their *Alma Mater*, which he would keep alive by occasional correspondence and unceasing inquiries after their welfare. His solicitude in this latter respect has had most beneficial and lasting effects and has done most to perpetuate the old ties of master and pupil. To Mangalore has descended the rich inheritance of his fame, and there his name shall be held in benediction while sterling worth and greatness shall be prized by its children.

MADRAS.

J. E. Saldanha.

A FILIAL TRIBUTE
TO THE LOVING MEMORY OF M. M. S.

(DIED 27TH JANUARY 1899.)

The madding griefs of life are past,
Peace, peace and rest are thine at last
Where, locked in endless slumber fast,

On earthy bed,
Thou liest,—Nature's bounties vast
About thee spread.

The gentle Stream that wanders by
Thy quiet grave, the Mountain high
That overlooks, with reverent eye,
The House of God—
Beneath whose shadow thou dost lie—
Bless thine abode.

And answering echo from the fell
And murmur of the river, swell
The music of the Solemn Bell
Whose clamorous sway,
The rustic saints about the Dell,
With prayers obey.

How tedious seems the path of prayer!
(Though some assured relief is there),
When life consumes with pain and care,
And death comes not;
When Heaven itself seems nought to spare
To mar the lot.

Ah! such a lot, in woful sooth,
Was thine, Dear Mother, from thy youth;
And age obtained but scanty ruth
From Circumstance;—
Life seemed half-wedded to Death's truth
In thy sad glance.

Yet what were life without the sting
Of grief but a half-conscious thing,
Whence nought perdurable would spring,
Of good or ill;
For unto Purpose ne'er could cling
The unstirred Will.

But Faith-sprung Hope dwelt in thine heart,
And Charity, the better part,
Whence keenest Sympathy did start
For human pain;
While Patience bore each sorrow's smart,
Nor e'er did plain.

And happy, though themselves distrest,
Who do their poor, unselfish best
For fellow-sufferers, and feel blest,
On good still bent;
Unconscious merit adding zest
To their content.

E'en such thou wast! a spirit that flowed
With kindness on life's burning road;
Grieved at another's weary load,
Not at thine own;—
But ah! thou sleep'st in Death's
And others

But most does *he*, whose orphan tears
Shall ceaseless flow while life appears
A waste of slow-decaying years,
A thing of dole,
Bereft of thee, the dear of dears,
Love's very soul;

Who stood'st alone—a sad delight—
To comfort him amid Death's blight
That fell on *those*, beloved and bright,
As stands alone,
The wan moon when earth sighs in night,
And stars are gone.—

Yet hush, poor, weeping heart! Away
With vain regret! In Eternity's Day,
God shall exalt the cha
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The Coffee that is brought into Mangalore is chiefly from the Mysore plateau and the neighbourhood of Mercara in the Native State of Coorg. It would be interesting to know how much Mangalorean capital has been sunk in the soil of Mysore and Coorg pretty much on the principle of the penny in the slot. A common belief has for a long time prevailed that any first-class idiot with plenty of capital can become a successful coffee-planter. Many seem to have been under the delusion that all that had to do was to stick the young plant in the soil and the nature would do the rest. We have since then learned to their cost not to pin our faith to common beliefs of the kind and how sadly disabused of their error they have become. Experience keeps a dear school but it is the only one fools will learn in. A more blindly imitative people than our Mangaloreans it would be difficult to find. Because one with knowledge of a certain business succeeds, another who has no knowledge invests his money in it and fails. This could be exemplified in nearly all the branches of industry and commercial enterprise carried on here in Mangalore, such as coffee-curing, tile-making, distilling, etc. When our young University graduates descend from the heaven of their supposed omniscience and devote themselves to technical training to develop our resources we may hope for better things. At present we are far below the mark.

I hope to be more at home in my subject when I come to treat in a future issue of this Magazine of how the trade in Coffee is affected by money-lenders, brokers and merchants. The first thing that requires skill and foresight on the part of the successful planter is the selection and clearing of the ground for the plantation. The most favourable site is one with a northern aspect. A certain amount of judgment has to be exercised in clearing the jungle so that all the trees that would serve for shade should be left and the rest removed. The old theory and practice was to sow the seeds in nurseries and then transplant the young trees to the open, but in the course of time it was found that they thrive best in a partial shade. When the pits are dug for the young plants care must be taken that proper drainage be secured. For the first three years they must be trained in the way they should be and all suckers and riders must be carefully removed. When the tree has reached the height of four feet the delicate operation of pruning comes into play. Great skill is needed here, for a false slip of the knife may undo the work of years. In fact care and skill are required at every hand's turn in every stage of coffee-culture. What Reynolds Hole says of roses, "He who has not roses in his heart will never produce a good one," is if anything more true with regard to Coffee. The successful planter must have in his heart the form of the tree, its taste for various nourishment and carefully feed it when it is hungry, trusting to Providence to send it rain in due season to allay its thirst. A shower of rain at an unpropitious moment might spell ruin for a most promising crop.

Let us now visit the Coffee estate together to see what a fully-matured crop is like. The berries greatly resemble bright red cherries, which when examined reveal a pulpy, sweetish outer covering, beneath which there is a thin parchment containing the bean. To remove the pulpy substance is a difficult process. It is usually done on the estate by first drying the cherries and then submitting them to a pulping which leaves the beans in their parchment integument. The Coffee is then forwarded to a curing establishment, of which we have four important ones in Mangalore. The first operation in the process of curing is to remove the

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parchment coating by means of a machine called a peeler, after which the beans are winnowed and when thoroughly cleaned are passed into sizers where they are graded from the large flat bean down to a round berry the size of an ordinary small pea. The Coffee is then subjected to the process of garbling, and it is at this stage that different qualities are separated. The purpose of garbling is to remove *Triage, i. e.* all irregular beans and such as are not of a desired colour. This is tedious work that has to be done by hand, but it is a blessing to the poor women and children of Mangalore, about 3,000 of whom are employed in it from December to the end of April. It is given out as task-work, at which the ordinary wage earned is about four annas a day. In this way about a lakh of rupees (close upon £7,000 or \$35,000) finds its way among the people every season.

It must be understood that the foregoing refers only to what is termed parchment Coffee. The ordinary native Coffee is allowed to grow till the branches bow down with the weight of the berries, which are sometimes allowed to ripen and fall of themselves. These cherries are then sun-dried and pounded, not pulped, and sent to market without undergoing the particular process to which parchment Coffee is subjected, as detailed above. Parchment Coffee is destined for the English market, while the native article is intended for home consumption and the Continental markets of Marseilles, Havre and Bordeaux.

I have dwelt thus far mainly on the growing and curing of Coffee, and the information I have given may be regarded as elementary and superficial. It is as much, however, as an outsider can prudently attempt. *Ne sutor ultra crepidam* is a very wise rule of conduct which I have striven not to forget even when treating of Coffee. Had some of my townsmen taken the precaution to acquire even these few notions before engaging in the business of Coffee-planting their money would have lasted and they would not now be deploring the abandoning of their last.

To those of my readers who are mainly, like myself, acquainted with Coffee as consumers I will conclude by offering them a recipe for a good

cup of coffee, given to me by a well-known friend of mine whose modesty would be hurt if mentioned by name:—"Take as much coffee as may be required—the smaller the beans the better—and roast in a coffee-roaster. When the coffee is well roasted, immediately pound it fine in a mortar with a pestle. Put two tablespoonfuls of the powder in the upper part of an ordinary coffee-pot and press it down hard with a spoon. Then (and this is the important point) when your water is at boiling-point pour it over the coffee and allow it to percolate slowly into the lower receptacle. If the coffee powder has been pressed down according to directions this will take a long time, so it is better that this should be done overnight. When the essence is ready take two dessert spoons of it to a cup, fill up with boiling milk, sweeten with loaf-sugar, and the result will be—nectar."

(To be continued.)

E. B. Palmer.

THE MUSSALMAN'S LAMENT OVER THE BODY OF TIPPU SULTAUN.

WRITTEN ON THE SPOT WHERE HE FELL, IN AUGUST 1799.

I.

Light of my faith! thy flame is quenched
In this deep night of blood;
The sceptre from thy race is wrenched,
And of the brave who stood
Around thy Musnad, strong and true,
When this day's sunbeams on the brow
Of yonder mountains glanced, how few
Are left to weep thee now!

Chorus.—Allah! 'tis better thus to die,
With war-clouds hanging redly o'er us
Than to live a life of infamy,
With years of grief and shame before us.

II.

Star of the battle! thou art set;
But thou didst not go down,
As others who could fame forget
Before the tempest's frown,—

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who could stoop to crave
And peace from their haughty foes ;
Better to perish with the brave
Than to live and reign with those.

Chorus.—Allah ! 'tis better thus to die, etc.

III.

No ! thou hast, to thy warrior bed,
Sunk like that burning sun
Whose brightest, fiercest rays are shed
When his race is nearest done,
Where death-fires flashed and sabres rang,
And quickest sped the parting breath,
Thou, from a life of empire sprang
To meet a soldier's death.

Chorus.—Allah ! 'tis better thus to die, etc.

IV.

Thy mighty father joyfully
Looked from his throne on high ;
He marked his spirit live in thee ;
He smiled to see thee die,—
To see thy sabre's last faint sweep
With a foeman's gore,
Thee go to the hero's sleep
By red wounds all before.

Chorus.—Allah ! 'tis better thus to die, etc.

V.

The faithful in their emerald bowers
The Tooba tree beneath,
Have 'twin'd thee, of unfading flowers,
The martyr's glorious wreath :
The dark-eyed girls of paradise
Their jewelled kerchiefs wave,
And welcome to their crystal skies
The Sultaun' of the crave.

Chorus.—Allah ! 'tis better thus to die

The martyr's death, with bliss before us,
Than to draw the breath of infamy,
With the victor's banner waving o'er us.

Bernard Wycliffe.

THE FIRST ENGLISHMAN IN INDIA.

FATHER THOMAS STEPHENS, S. J.,
Apostle of Salsette.

II. HIS LITERARY LABOURS.

Not a few readers of the Michaelmas number of the *Mangalore Magazine* expressed surprise that while Fr. Stephens' *Purana* had been reverently cherished by the Catholics of Salsette in their native land and abroad, so little was known of the author and his life. He was one of a pioneer band of missionaries, the bulk of his work was of that silent, noiseless kind that attracts but little notice; and it was over and done long before the days of hero-worship. Moreover, the suppression of the Society of Jesus in 1773, and the rude treatment that was accorded to every monument of its zeal and learning consigned to oblivion most of the traditions of a once glorious day; while the varying fortunes of the Konkani race, up till a hundred years ago, scattered and destroyed the written records of the past. These facts will sufficiently account for the meagre details we possess of the Apostle of Salsette. What is even more singular is that his English name appears to have been seldom heard in Goa, and is found only in the official catalogues of the Jesuit missions. Among his brethren he was Padre Estevam, which name the natives improved upon and turned into Padre Busten, Buston, and the more pompous de Bubston.

The drawing up of anything like a complete list of Fr. Stephens' writings is, indeed, a difficult task. The following is, I believe, the most complete. After consulting every available authority, I am still far from thinking it exhaustive; for I have not as yet come across any of the Hindustani Books of Prayer and Instructions, which he is said to have composed:—

1. A letter to his father, dated 10th November 1579.
2. A letter to his brother, dated 24th October 1583.
3. A discourse on the coming of Jesus Christ our Saviour into the world.
4. A Catechism of the Christian Doctrine.
5. A Grammar of the Konkani Language.

The modest titles of the works convey a very inadequate idea of the nature of the contents. Under the unassuming name of letters, the missionaries in the East Indies were in the habit of sending home elaborate accounts of their labours and a respectable amount of the history and geography of the countries they were evangelizing. Such are the letters of Fr. Stephens, and it is much to be regretted that only two have been preserved to us. The letter first addressed to his father, Mr. Thomas Stephens, appeared in print in Hakluyt's Collection of Voyages as a valuable contribution to 'the principal navigations, voiajes, traffiques and discoveries of the English Nation, made by sea or overland, to the remote and farthest distant quarters of the Earth, at any time within the Compasse of these 1500 yeeres.' The original of this document was, I had been informed, preserved in the National Library of Brussels. On inquiry, however, I found that it was merely the copy of the second letter preserved to us, a Latin epistle from Fr. Stephens to his brother, a lecturer on Theology in the renowned University of Paris.

It opens with the lines: *Amantissime et dilectissime frater. Pax Christi.—Literas tuas Cadurci datas 28 Maii an. 1581 accepi Goae 12^o Septembris an. 1583*, from which we conclude that letters travelled at a snail's pace when compared with the speed of our modern postal system. The Latin epistle, which the kind and courteous librarian has had copied out for me, covers five pages in folio. Why the English missionary should have chosen a classic language as a medium of communication, rather than his own, is hard to tell; possibly the explanation is to be sought for in the nature of the contents and the importance of the particulars given by him regarding the welfare of the Goan missions and the recent martyrdom of Rudolph Acquaviva and companions. It must, therefore, have been intended as much for his brother in Paris, as for the many friends and well-wishers of the missions on the Continent.

A *Catechism of the Christian Doctrine* first appeared under the title: *Doutrina Christã em lingua bramana-canarim, ordenada a maneira de dialogo para ensinar os meninos—Rachol. 1632*. By one of those puzzling processes of history which

baffle the wits of the historian, the Portuguese spoke of Konkani as *lingua canarica*, *lingua bramânica*, *bramanica-canarica* just as often as *lingua Concanica*. It was no doubt this confusion that misled a translator and produced 'the language of the Canary Isles' out of an Indian language. No less peculiar must have been the process by which the name *Karnataka* has been bestowed upon a Tamil country, while Kanara has been reserved for the Malabar-Tuluva country.

A Grammar of the Konkani Language. This is the first grammar of an Indian language by a European. For years it remained in manuscript, and time enough and to spare was allowed it to demonstrate its accuracy and utility. Fr. Diego Ribeiro, S. J., added to it the fruits of his fifty years' study of native languages. But neither Fr. Stephens nor Fr. Ribeiro lived to see it in print; for it was only in 1640 that it issued from the press of St. Ignatius' College, Rachol. Only two copies of the first edition are known to exist. The title-page tells in brief what share the several Fathers had in the composition of the work.

JESU MARIA.

Arthe de Lingoa Canarim composta pelo P. Thomaz estena da Companhia de Jesus e acrecentada pelo Padre Diogo Ribeiro da mesma Companhia. E nouamente revista et emendada por outros quatro Padres da mesma Companhia. Com Licença da S. Inquisicam e ordinario. Em Rachol Collegio de S. Ignacio da Companhia de Jesus, anno de 1640.

The work with which the name of Fr. Stephens will always be associated is the *Purana*. The first edition in 1616 bore the Portuguese inscription—*Discurso sobre a vinda de Jesu Christo, nosso Salvador, au mundo*. The editions of 1649 and 1654 are entitled *Purana*. In its later editions, the *Purana* is divided into two parts, the first containing the approbation of the ecclesiastical authorities, a Dedication, Introduction and 36 cantos; the second containing 59 cantos,—the whole making a total of 11,018 strophes. The few copies that exist in South Canara are heirlooms in the ancient families. They are manuscripts of a

thousand and more pages in folio, on which time and labour have been lavishly spent.

In an article contributed to the *Indian Antiquary*, April 1878, the late Mr. F. M. M. Mascarenhas affirms that the *Purana* is understood only by those who have some knowledge of Marathi, the higher dialect of the Konkani language. There can be no doubt that the Konkani of the present day is not exactly what it was three hundred years ago; this, indeed, must be the impression produced on the general reader perusing the poem. But making allowance for a poetic diction and obsolete grammatical forms, it is for the rest certainly as intelligible to the unlearned reader as the familiar Lenten Hymns and the version of the *Salve Regina*. Mr. Mascarenhas must have drawn his inference from the small knowledge of Marathi to be found in Canara, and from the necessary relation that seemed to him to exist between Marathi and Konkani. With due deference to the learned scholar, his theory is hardly tenable in face of the weight of arguments to the contrary. Whether Konkani has a right to claim the dignity of a Neo-Aryan language or is to be classed as a dialect of Marathi is a question of exceeding interest to every lover of Konkani. The discussion of the subject would carry us far out of the scope of the present article; and I may, therefore, refer the reader for an able handling of the question to Fr. Maffei's Grammar and to the learned dissertations on Konkani by Fr. Gerson da Cunha.

Though we possess only a handful of books from the pen of Fr. Stephens, they were all considered masterpieces of their kind and pronounced to be of such high merit by his co-labourers that they were destined to be models for future writers. The popularity of his *Purana* and its excellence as a means of instruction in the faith, induced the Franciscans and the Carmelites to adopt the same mode of teaching the truths of religion. The most notable of these is by Fr. Francis Vaz de Guimaraes. Of Konkani grammars that were more or less written on the lines of *Arthe de Lingoa Canarin* may be mentioned those of the Carmelite Fr. Francis X. de Sta. Anna, and the Jesuit Charles Przikril. Quite a number of Dictionaries, Catechisms, Sermons, Instructions and Prayer-books kept issuing

from the ever-active printing presses of Goa, and testified to the zeal of the Goan missionaries in the cause of religion and literature.

In Canara, both times and circumstances have long been unfavourable to the careful cultivation of Konkani. Of late years, there has been a movement in favour of its revival, and praiseworthy efforts are being made for its promotion and we have every reason to augur a hopeful future for the Neo-Aryan language of the Konkani.

D. Fernandes, S. J.

THE DEATH OF ST. ALOYSIUS.

"Why, O angels bright and fair,
Haste ye thus to lower air?
Why your gallant pennons stream,
And your countless cohorts gleam?
Why thus onward press your bands
Where the Eternal City stands?
And with joyous chant and song
Sweep your golden chords along?"

"List awhile and I will tell
Why our pæans thus we swell;
Why we come in glorious throngs,
Chanting high the victor's songs.
'Tis because a conqueror dies,
'Tis to bear him to the skies,
'Tis to place him on the right
Of his Lord who watched the fight.

He below, a lily fair,
With his odour filled the air;
He, a rose in ruddy bloom,
Cast his fragrance through the gloom.

He the boy of noble name,
Scorned for aye all earthly fame;
And his passions trampling down,
Gained from God the victor's crown.

And 'twas in the cloister's shade
That this feat of arms he made:
Dying glorious in the fray,
Now he waits the eternal day.

Long with you I cannot bide,
Hark! he calls me to his side,
How he longs his Lord to meet,
And his Mother's smile to greet!"

H. Whitehead, S. J.

THE PALANQUIN.

Few needs had I, and soon supplied :
 An annual wash in the ebbing tide,
 Some rolls of betel, and jars of snuff,
 Of ghee and sweets what's just enough,
 And access to the great man's gate
 Borne in a palanquin of state.

The Dying Sage of Sajeep.

With the rapid multiplication of 'bikes' and the high favour in which they are held in Mangalore, we are liable to forget very soon the kindly services rendered us by the slow-but-sure means of conveyance of a generation or two ago. The history of the evolution of carrying machines would furnish matter for an instructive study of life in Canara, and make us realise the abnormal capacity our young people have for assimilating Western ideas. A grey and frizzled old fogey, not exactly in his dotage but rather in his anecdotage, would therefore say a good word for a time-honoured mode of conveyance that was held in honour in the land in the good days of old. Before the old order changed, the Palanquin might be seen borne proudly along under our wilting Indian sun to the accompaniment of deep-drawn sighs; now there are none so poor to do it reverence, for service in its old limbs lies lame and in its unregarded age it is in corners thrown of the back verandah as worthless lumber. It has had its day, it is true, but still I would be its foster-nurse, and had I my way would restore it to at least occasional use. It would be an immense boon to those of my friends whom nature seems to have destined for a horizontal position in preference to any other.

"The Palanquin is a Hindoo covered carriage used in Eastern countries, that is supported on the shoulders of slaves, and wherein persons of distinction are carried." So the Dictionary informs us, and the information is tolerably correct, considering that even a lexicographer has a great many things to attend to and cannot be expected to be exact about everything. The shape and size are more or less a matter of taste, and in this our ancestors set, an example to be imitated, by following the dictates of common-sense, much the same way as they did in the matter of tailor-made

clothes. Generally speaking the ancestral Palanquin was made to order, and once made, it was destined to become an heirloom in the family. Now and then it might happen that your grand-uncle or some other well-meaning kinsman would insist on making you a present of one, or would leave you his old one by will and testament. In the event of such a windfall you had to be grateful, as in duty bound, though the gift were as welcome as a proverbial white elephant.

Apart from all this, the Palanquin had charms of its own. The Collector of South Canara was the happy owner of one, and many another grandee in town and village had his; and both the bearers and borne seemed to enjoy it, though in somewhat different ways. I have never actually put my hand, or rather my shoulder, to the work, but judging from the remarkable equanimity of the bearers and the kindly manner they take to it, I conclude that it is not among the last of occupations. In fact, I consider it to be highly conducive to chest-expansion, muscular development and the maintaining of a level head. The pleasure of this mode of travelling would be greatly enhanced if the bearers could refrain from certain tricks of their trade. Fancy yourself half-way up a mountain or in some out-of-the-way corner of the District; down drops your Palanquin—there is a strike! The wisest course is to make a virtue of necessity and be generous when you wished only to be just. Bear in mind that you have to bear the cost if you do not bear the Palanquin. But the age of Palanquins is gone, and with it the use and abuse of them.

From outside to inside is an easy transition. The following facts will show that it must have been on the whole more pleasant to be inside a Palanquin than outside. The scene of the first romance is laid in the Collector's bungalow. The Collector was a true Briton of the old school, long, long before the advent of the competition-wallah to the land. Seized with a laudable desire to spread the knowledge of the language of Shakespeare and Milton, he undertook to give lessons in it to the eldest son of the leader of the Catholic community. It goes for the saying that under such auspices the scion of that distinguished house, a fair and frail lad of some twelve summers, made considerable progress. The

royal road to knowledge was blocked by only one obstacle, and that was the Collector's palanquin. What would I not give to be carried in it, were it only once! So sighed the student of English, and how he longed for a fainting-fit or a splitting headache over his lessons! Indeed, before many days were passed, the fit came to the relief of the child smitten with the palanquin-fever. Whether it was a genuine fit or only a feint, history is silent, for the good-natured Collector never thought of inquiring. In his exceeding solicitude for his charge, he lavished loving care on him, lifted him up into his own palanquin and sent him home.

One more incident, and this from Kalyanpur the good-omened, a very pretty spot where excellent coir-rope is made by its honest and industrious inhabitants. Some fifty years ago, one of these bethought himself of Bombay as a promising market for his wares; and sailed thither with a patamar-load of coir-rope. As a souvenir of his visit to the great city, he brought back the most gaudily painted palanquin he could set his eyes on. True his uncle was the only one in Kalyanpur who moved about in a palanquin, but there was no earthly reason why he should claim it as his exclusive privilege. With this revolutionary idea simmering in his brain he trod his native strand again, mounted into his palanquin, tried to look dignified, and was soon hoist on the shoulders of eight young colts of his own stamp. News spreads like wild-fire in an Indian village, and soon Uncle M. was made aware of this invasion of his prescriptive rights. Armed with a well-seasoned cudgel, he was soon on his way to inflict condign punishment on his wayward nephew. Those were days when uncles were invested with more than parental authority, and nephews stood in constant dread of castigation, even when arrived at man's estate. The coir-rope merchant read unutterable things in the looks of his irate kinsman, and felt that the only way out of the difficulty was to buy off the enemy. "There at last," cried he, "there is something worthy of you! Now you may pitch your rickety palanquin into the fire. Be good enough to accept this poor present from your loving nephew."

Senex.

LAND TENURES IN THE NATIVE STATES OF WESTERN INDIA.

I. THE JAREJA LAND TENURE OF KUTCH.

The study of land tenures is as interesting and useful to the student as it is necessary to the statesman who would establish just and harmonious relations among the various claimants to the produce of the soil. Few other subjects have proved more intricate to the political economist and statesman, hence the study of the different systems in vogue should prove of more than passing interest and utility. The writer of this article, with a view to throw light on the subject and facilitate its study as far as he can, ventures to place before the readers of the *Mangalore Magazine* the results of his own studies of the systems that obtain among the Native States of Western India. In this paper will be treated what is called the Jareja land tenure of Kutch.

2. Kutch (Sanskrit *Kachchh*, which means marshes and lowlands) is a province of Western India, lying between the peninsula of Kathiawar on the south and the province of Sind on the north, and extending from $20^{\circ} 47'$ to 24° North Latitude and $68^{\circ} 26'$ to $71^{\circ} 10'$ East Longitude. On the north and west it consists of a large tract of marshy land called the Runn, submerged under water during the monsoon and dry during the hot weather. Exclusive of this portion, the province of Kutch consists of a belt of land 160 miles from east to west and 35 to 70 miles from north to south, almost entirely cut off from the mainland and having a population of about 600,000 souls, which may be divided into the following classes:—

HINDUS.	{	Jareja Rajputs	about	9,000
		Waghella Rajputs		1,000
		Other Rajputs of various tribes		30,000
		Brahmins and Bamas, Cultivators, Dirgies, &c.		400,000
				<u>440,000</u>
		MAHOMEDANS-Memons, Boras, &c.		110,000
		CHRISTIANS, PARSIS, JAINS, &c.		50,000
				<u>600,000</u>

Kutch is a province under a native ruler called the Rao. The Adhai subdivision, however, consisting of seven villages scattered over the centre of the territory, is held by an independent ruler of the same tribe, known as the Thakar of Morvi in Kathiawar. The province under the Rao consists of 1035 villages, of which 432 consist of the *demesne* or *khalsa* land of the Rao, 203 are held on religious or service tenure, and 400 belong to the smaller Rajput Chiefs, who enjoy within their estates independent revenue administration and jurisdiction of various extent. It is of the tenure of the land held by these Chiefs, also called Bhayads or Jarejas, that I am going to treat in this article. This tenure of land is particularly interesting, as it in many points resembles that of the feudal tenure of Europe in the Middle Ages.

3. It will be useful to introduce the subject with a brief history of Kutch.

History of Kutch
and the Jarejas.

Originally a marshy land and inhabited only by wild beasts, it was cleared for cultivation and gradually inhabited by people that mostly crossed over from the province of Sind, borne down by pressure of peoples coming from the north, until we find that in the ninth century the dominant races in Kutch were the Chowras, located in the western portion, the Kattees in the centre and south, and the Waghellas in the eastern part or Wagad, while the Lower Sind was held by the Summas, a tribe of Rajputs. About this time the Arabs conquered Sind and Kutch, and large numbers of the various clans of the people embraced Islamism. From the 11th to the 13th century the Mahomedans of the Sumra dynasty held sway in Sind, and during this time large bands of the Summa Rajputs appear to have crossed over to Kutch and settled there. On the overthrow of the Sumra dynasty by Alaudin in 1315, the Summas again became rulers of the south of Sind. About the middle of the 15th century a large band of the Summas is said to have emigrated to Kutch under the leadership of Jam Lakha, son of Jara, hence the name Jareja given to the tribe. The Jarejas conquered the whole of Kutch and have since been the rulers of the province. The more important of the followers of the Chief, or Rao, and the cadets of the royal family (called

Bhayads or brothers) were granted villages, and old Waghella and other Rajput Chieftains were probably confirmed in their holdings on their recognizing the supremacy of the Rao and giving up some of their property and possessions—a transaction called *commendation*. Each of the Jareja and other Rajput Chiefs enjoyed unlimited authority within his own lands, the Rao's ordinary jurisdiction being confined to his own *demesne*. The Rao could call on them for military service in war and was entitled to fealty and certain payments at the time of the Chief's installation and on other occasions, which resemble the dues under the feudal tenure. The principal Jareja Chiefs formed a Council which was consulted in all matters concerning their common welfare.* Thus there has been in Kutch a concurrent double authority, double jurisdiction and powers, which led to constant friction between the Darbar and the Chiefs, and hence the history of the rule of the Jarejas in Kutch is marked throughout by treachery, turmoil, intestine commotion, carnage and bloodshed, for which we can hardly find a parallel in the history of any other nation of the world. At the commencement of this century anarchy reigned supreme in the province. The Rao given up to the lowest debauchery and crime, and his despotism threatening to crush the Jareja Chieftains, the Waghella Chiefs in open revolt, the State torn by rival factions, the country overrun by freebooters, the coasts devastated by pirates—all was in chaos and disorder that threatened the peace of the neighbouring States. The British were at this time called on by the Rajput Chiefs to intervene, and their various attempts to bring about peace having failed, the reigning Rao was deposed in 1819 and his son was placed on the throne under a Regency consisting of three Jareja Chiefs. A treaty was then concluded with the Darbar, duly assented to by the Bhayad.

4. This treaty forms the basis of the constitution of Kutch, of the relationship between the Rao and the Chiefs, and of the external relations of the Darbar, which were in future to be

*This Council was somewhat similar to the *Magnum Concilium* or Great Council under the Norman kings of England, of the barons and ecclesiastics who held immediately from the Crown.

under the control of the British. "In the domestic concerns of the Rao or of those of any of the Jareja Chieftains of the country" the treaty secures absolute independence, subject to the right of the British Government to interfere for the correction of abuses which may operate oppressively on the inhabitants. Under the 16th article "the British Government with the approbation of Kutch engages to *guarantee by separate deeds the Jareja Chiefs of the Bhayad and generally all Rajput Chiefs in Kutch and Wagad, in full enjoyment of their possessions according to ancient custom.*"* But at the same time it was stipulated that "previously to the execution of the deed of guarantee in favour of the Jareja Bhayad, a written engagement shall be entered into by them to abstain from the practice of Infanticide," which was rife in the province and of which we shall speak in another article. The Rao also undertook by the treaty in his behalf and that of his heirs "to afford what military force they might possess to the aid of the Honourable Company's Government. This article, however, is not to be understood as imposing *any duties on the Jareja Bhayad contrary to his established customs.*" The deeds of guarantee, given to the Chiefs in pursuance of the 16th article, pledge the British Government that the Chiefs shall continue in "the full enjoyment of their possessions and rights." The Guzerati version adds the words: "These shall be continued to you from generation to generation according to established customs." In an agreement signed in 1834 the Rao further declared that he was to rule under the constitutional and established advice of his ministers and the Jareja Bhayads.

5. The treaties of 1819 and 1834 are the Magna Charta of the Jareja and other Rajput Chiefs of Kutch. But the nature and extent of the British Guarantee of 1819 gave rise to a good deal of heated controversy and dispute. What was the extent of the proprietary and revenue rights of the Chiefs over their Estates, how was their succession to be regulated, what powers of alienation of lands did the Chiefs possess, what

*The words "according to custom" are found only in the Gujerati version.

were the services and payments to be made by the Chiefs for the holding of the villages, what the extent of their civil and criminal jurisdiction, what voice had the Chiefs in settling questions for their common welfare, &c., were questions, which were settled only after over fifty years of the most patient inquiry and correspondence. The results of the inquiries of Government and its decisions have been embodied in what is called the Kutch Bhayad Settlement of 1875, and other orders. We shall now make a few observations on each of the questions raised.

(a) As to *proprietary and revenue rights*, the Bhayad enjoys absolute property in the villages, and all mineral and forest rights belong to him and not to the Darbar. The Bhayad is also entitled to every revenue right in his villages.

(b) There has been much controversy about the question as to what extent the Bhayad enjoys the *right of alienating* his land. In theory the right of reversion to the Bhayad villages vests in the Darbar, and therefore none of the village land can be permanently alienated or encumbered; for were this suffered the Darbar's reversionary rights would be impaired. The same principle obtained also under the feudal system of Europe. But in practice it is found in Kutch that permanent transfers of land to people outside the Bhayad's family have been largely effected, and this practice it is hardly possible not to recognise as a legal one at the present time, after it has become so long crystallized into a customary right. It may be noted here that in Kathiawar such alienations are not recognised as valid, and that even in Kutch it is believed that the Jarejas as a rule prefer a temporary to a permanent alienation.

(c) *Succession* to Bhayad property is not regulated by primogeniture, but the property is subdivided among the members of the Bhayad in certain proportions. But the Chieftancy or *Tilati* goes as a rule to the eldest member in direct male descent, and where the direct line is extinct, to the nearest collateral heir. But it has been held that the Chieftancy need not necessarily always descend by primogeniture.

(d) The Chiefs are bound to protect their own villages and to deny shelter to dacoits and

other bad characters, and to pursue them when passing through their limits.

(e) The Chiefs do not pay any periodical tribute or taxes to the Darbar, except the Waghella Chieftains, who have to pay a small amount periodically. This exemption of the Chiefs, who occupy nearly half the province of Kutch, throws a heavy and disproportionate burden of expenditure on the Darbar for the benefit of his own demesne land as well as the Estate of the Jarejas, and is hardly justifiable on political grounds.

(f) The right to *military service* is not mentioned in the Guarantee deeds, but this right, though not expressly stipulated, is inherent in the very nature of the tenure. The Jareja holdings in Kutch, it is true, mostly derive their origin from the principle which obtains in all Rajput States that the Chief must provide for his younger sons or brothers according to his means, and military service is not the basis of the tenure on which the land is held. But service in times of general danger has always been considered as one of the incidents of the tenure, subject to the condition that, wherever the Bhayads have assembled with their forces, they are entitled to receive from the Darbar an allowance for their horses and food and opium for themselves. The right of military service, however, on account of the internal and external peace that reigns in the province under the *Pax Britannica*, is in abeyance and dormant, though it is not extinct.

(g) A Bhayad is, as a feudal vassal under the European feudal system, subject to *Gadi Nazarana*, that is, he is liable to pay a levy when a new Rao mounts the *gadi* or throne. *Nazarana* has to be paid also to the Darbar on the occasion of the Rao's marriage and on the birth of a prince. But the Bhayad is not liable to any other feudal dues.

(h) The Chiefs are also bound to attend the Rao's *Darbar*, presumably as a sign of their fealty, and have also probably to accompany him when summoned to any Imperial, Provincial or Local Darbar; but on such occasions the Bhayads are entitled to receive rations for themselves, their men and their horses.

(i) The question of the *Civil and Criminal administration* of the Jareja Estates and the power

of the Darbar to impose *Mohsals** within them, has been the source of the greatest dissensions between the Rao and the Chiefs. While the Jarejas have been always struggling to prevent all interference on the part of the Darbar in the Judicial administration of their estates, the Darbar has been always trying to encroach on the jurisdiction of the Guarantee holders and to reduce it to a nothing. Moreover, on account of the minute subdivision of villages among the members of the Jareja families, the exercise of independent jurisdiction by the Bhayad petty proprietors was rendering the efficient administration of justice an impossibility. The Kutch Bhayad Settlement of 1875, which laid down the judicial administration of the province and has greatly remedied the old evils, requires that the Darbar, with the sanction of Government, should keep a list of the Guarantee holders, who should be divided into five classes as shown in the following statement:—

Classes.	Number of villages held.	Criminal jurisdiction up to cases involving	Civil jurisdiction.
1st	More than 15.	7 years' imprisonment or fine of 6,000 koris.†	Unlimited.
2nd	More than 5.	2 years' imprisonment or fine of 2,000 koris.	Jurisdiction up to 10,000 koris.
3rd	More than 1.	3 months' imprisonment and a fine of 300 koris.	Up to 2,000 koris.
4th	1 village.	25 days' imprisonment and a fine of 80 koris.	Up to 200 koris.
5th	Less than 1 village.	Nil.	Nil.

Under the Settlement the following cases are to be decided by a Judicial Council called the Jareja Court, consisting of five members, four of whom are to be selected by the Rao from among the Guarantee holders, and the fifth member to be His Highness's Diwan or Naib Diwan:—

- (1) Cases of every kind in which a Guarantee holder is concerned or in which one or both of the parties live on a Guarantee holder's estate.

* *Mohsal* is a system of billeting officials on the vassals or ryots in order to compel obedience to orders.

† Nearly equivalent to a British Indian rupee.

- (2) Civil and criminal cases arising on the estates of Guarantee holders and beyond their powers.

Sentences of death, transportation for life or fourteen years' imprisonment, are subject to confirmation by the Rao. Appeals are allowed in certain cases to the Darbar and to the Bombay Government. As to *Mohsals*, the Court has power to impose them on any person in the matter of disobedience to its orders, and the Rao's right to *Mohsals* is restricted to his right as Suzerain, and in cases of Guarantee holders they can be imposed only in execution of any legitimate order of His Highness as such.

(j) Another important question that Government has had to settle is as to the persons *who are entitled to the Guarantee of 1819*. Lists of those who were thought to be Guarantee holders were published in 1848, 1869 and 1872; but they satisfied neither party. The question was then thoroughly sifted by the Bombay Government, and after a careful enquiry it was resolved in 1878 to issue a new list on the principle that the list should include all persons who held the position of *Chiefs* at the date of the Treaty of 1819, no matter whether they received the Guarantee deeds or not, and *their descendants*, who have succeeded them in the Chieftancy. The list issued on this principle included 139 persons, and three more have been added to it since 1878.

(To be continued.)

A Student of Land Tenures.

OUTLINES OF THE HISTORY OF KANARA.

II. THE COMMERCIAL HISTORY OF KANARA.

42. From the history of Dynasties that ruled in Kanara up to the year 1799 A. D., we now pass to the Commercial history of the District, under which head we shall treat of the different settlements made in it by foreign nations not only for trade but also for colonization and missionary enterprise. With a seaboard of nearly two hundred miles, but cut off from free communication with

The Commercial history of Kanara.

the rest of India by the high Ghauts that form its eastern boundary, Kanara has had naturally more commerce by sea than by land. That this commerce was very considerable is evinced by the fact that it has been always one of the most fertile portions of India and at the same time one of the most accessible. The one who makes a trip along the coast to-day in one of the Shepherd trading steamers can realise what a rich country it is and the numerous facilities for trade it possesses with its harbours, inlets and backwaters. We are not surprised then to find that the Commercial history takes us back to the earliest times of which we have record.

43. The most ancient account which, without any undue stretch of the imagination, seems to have reference to the coast of Kanara is that

Ancient references to Kanara ports. contained in the Holy Scriptures, the most authentic history we have of the ancient world. In the Third Book of Kings, chapter the 10th, we have an account of the riches and glory of King Solomon and of the abundance of spices brought to him by the Queen of Saba. It does not seem to us at all preposterous to claim that Kanara was laid under tribute to furnish a portion of her gifts, since it was famous from the earliest ages for its pepper and cardamoms, which it exported along with its rice, sandalwood, betel-nut and cocoanuts. And may it not be possible that Ophir, whence Solomon's fleet sailing from Asionagaber, on the shore of the Red Sea, brought four hundred and twenty talents of gold, was the country now covered by the present province of Mysore, once famous for its gold-fields, and having its trade outlets, as at present, in the ports of Kanara? It is generally believed that the commerce of Kanara with foreign countries was in ancient times mainly in the hands of the Arabs and Ethiopians. From an account published by Pliny in his Natural History in 77 A. D., it appears that at first their ships sailed from Syagrus (Ras Fartak) in Arabia to Patale (the Indus Delta), and thence coasted down to the ports on the Malabar Coast. In the next period the ships sailed from Syagrus direct to Sigerus (Sigerus is identified with modern Janjira) or Milizegyris (possibly the modern Mirje, once an important trading port in

North Kanara). But about the year 50 A. D. a more direct route from the Red Sea to the Kanara Coast was discovered, it is said, by an Egyptian sailor named Hypalos, who was carried by the monsoon wind, named Hypalos after him, from Okelis (Ghalla) on the Arabian Coast, to a port somewhere between Goa and Tellicherry. From this time the route for trade between Alexandria and the Western Coast of India, as described by Pliny, was as follows:—First the traffic was carried by boats on the Nile from Alexandria to Koptos, and thence by camels to Berenice (in Foul Bay). From Berenice ships sailed to Okelis (Ghalla) or Cane (Hisn Gharab) and from either of these places direct in about forty days to Musiris, which is described as dangerous on account of neighbouring pirates at Nitrias (supposed to be the modern Mangalore) and is identified with Musiri, a port near Kranganore.

44. Besides Pliny, several other ancient authors refer to places which can be identified with ports belonging to Kanara. Klaudios Ptolemaios of Alexandria (A. D. 161-180) mentions Nitra (the Nitrias of Pliny—probably modern Mangalore) as the southernmost part on the pirate coast. Ptolemaios also mentions Banausi* or Banawavasi, of which Kingdom the principal port was Mirje. Periplus of the Erythrean Sea (250 A. D.) mentions Leuke, identified by some writers with Mangalore and by others with Anjediva, and describes it as a pirate haunt. Some of the ports of Kanara are also referred to by Kosmos Indikopleustes, sailor and monk, in his *Topographica Christiana* written about 550 A. D. Mangaruth, probably Mangalore, is described by him as one of the five ports of Male the pepper country (Malabar), where he says there are many Christians. Kosmos says, that Kalliana, identified by some with Kallianpore near Udipi, is a great port exporting brass and sisam (blackwood) and cloth, having a king of its own and a community of Christians under a Persian Bishop. Many ancient Arabic and Persian writers have described the coast of Western India, but on account of the unintelligible orthography of names used by them it is impossible to connect their references with any ports of Kanara.

*Vide para 11 in the Michaelmas number of 1898.

45. The rise of the Mahomedanism in Western Asia and in Africa gave a great impulse to commercial intercourse between the Western Coast of India and Persia, Arabia and Egypt; and from the 7th to the 16th century, when the Portuguese became a great maritime power in the East, the monopoly of the trade was in the hands of the Moors—a name strictly applicable to a people of North Africa who, on their conversion to Mahomedanism, conquered Spain, but wrongly applied to the Arabs and Persians who carried on trade with Northern India. It was during this period that colonies of two Mahomedan communities, the Navayats and Moplas, were planted on the Malabar and Kanara Coasts. This immigration of the community of the Navayats had its origin, not in commercial enterprise, but in persecution in the country of their birth. In the early part of the 8th century the province of Iran was governed by a fierce Governor, Hujaj bin Yusuf, whose cruelties and crimes have made his name a synonym for what is wicked even among Mussalmans. This Governor directed his persecution especially against some respectable and opulent Mussalmans of the house of Hashem, and to escape his vengeance these Mussalmans took the desperate resolution of fleeing the country, and assisted by the good offices of the inhabitants of Shoofa, they embarked with their slaves in ships, in which some of them sailed to the eastward of Cape Comorin in India and others to Kanara. The descendants of the former are called Nubbies, and whether from admixture with the Natives, as they assert, or from their origin as slaves, as the Navayats say, they have a rather darker complexion than the Navayats, who are very fair as a class. It is possible that on landing in India the latter intermarried with the Natives of Kanara, who are on the whole fairer than the people of Southern India, and this accounts perhaps for the fact that they entirely abandoned their native tongue and adopted the Konkani language, but they soon formed into a distinct community, avoiding intermarriage with other Indian communities and even other Mahomedans. Hence it is that the Navayats have preserved much of the

Commerce between Mussalman countries and Kanara. The Navayats and Moplas.

original purity of blood and freshness of complexion of their Persian ancestors. It may have struck some that their features bear a remarkable resemblance to those of the Parsees. They differ in many points from the Moplas. These latter are supposed to be the descendants of the Arabs of Yemen, who established themselves in Malabar and the Kasargod Taluka of the South Kanara District, and married the Natives and adopted the Malayalam language.

46. The dominion of Islam obtained a larger and stronger hold over the Indian seas in the middle of the 15th century owing to the military successes of the Ottoman Turks, who in 1453 A. D. seized Constantinople and in two years overran Syria and Egypt, and created powerful fleets, which on the one hand held the Indian Seas, and on the other threatened to subjugate the whole Mediterranean basin. For nearly two centuries the Ottoman Empire was supreme on land and sea in western Asia and eastern Europe. But the wave of her conquests in the West was turned back by the victories of the combined fleets of Spain, Venice and other Italian States, while in the East a power, having its birth in a small kingdom in the extreme west of Europe, by a rapid succession of remarkable achievements captured the ocean highways of Asia and turned the flank of Islam in its grapple with Christendom. One of the smallest and poorest of the kingdoms of Europe, Portugal put forth energy and embarked on maritime enterprise which even in these ages of commercial activity seems really most extraordinary, and in the great struggle between Islam and Christendom which was fought in the 16th century, the little Portuguese nation rose heroically and, like David of old who overthrew Goliath, completely crippled the maritime power of the Mahomedans in the Indian ocean. Sir William Hunter, in the recently-published first volume of his *History of British India*, truly observes that "the swift audacity of the hero-nation forms an epic compared with which our own early labours are plain prose."

47. It is unnecessary here to enter into the whole history of the Portuguese conquests in India, and it is sufficient to notice what the general features were

of the policy of the Portuguese in India as far as it affects the History of Kanara. The keynote of that policy was (1) to hold a monopoly of the Indian maritime trade, and for that purpose to maintain a large fleet and like the Phoenicians of old to erect factories at the various important ports along the coasts of Africa and Asia and conclude treaties with the Native princes, without at the same time taking possession of any large possessions on land; and (2) to be the instrument of the Holy See for the propagation of the Catholic Religion. Here was a policy maritime and religious as opposed to the territorial, military, maritime and commercial one of the British. This policy doomed the Portuguese Empire to a premature decline and fall. For, with a maritime empire dispersed over wide seas, but with a small population, Portugal was not equal to the task of maintaining a fleet sufficient to defend her power against foreign aggression on sea, while on land she found it impossible to maintain requisite armies to protect her numerous factories, separated from one another by foreign territory, against the attacks of the Native chiefs. And in leading its religious propagandism the Portuguese had to contend against the powerful forces of Mahomedanism and of Hinduism, which being a jumble of every system of philosophy, religion and superstition in the world, and by reason of its elasticity adapted to the tastes of various classes of people, and backed as it was by long antiquity and an intelligent and cunning priesthood had a strong hold on the people. The Portuguese could never therefore acquire the confidence of the Natives, the very foundation of a stable and durable foreign rule, and in its decline, due to causes originating outside India, Portugal could rely not in the least, on the assistance of the Native States of India. It must however be admitted that the success of the Portuguese missionaries in the work of their propaganda in the 16th and 17th centuries, even in States beyond the Portuguese control, was really extraordinary when compared with the results of Christian missionary work under British rule in the present century.

(To be continued.)

Jerome A. Saldanha, B. A., LL. B.

THE MANGALORE MAGAZINE.

MANGALORE, JUNE, 1899.

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

The Editor's Chair.

IT is with the liveliest feelings of regret that we have to record the death of Reverend Father Maffei, one of the first band of Fathers of the Society of Jesus who came to Mangalore twenty years ago. Death has been seemingly capricious of late, taking one of our oldest members and one of our youngest in the short period of five months. We regret also to have to record the loss to the Mission, at least for a time, of the Very Reverend Father J. B. Rossi, S. J., our late Superior and Vicar General, who, upon his arrival in Europe a few months ago, was appointed Provincial of the Province of Venice. The term of the tenure of his office is usually three years, so we may live in hope of welcoming him back to Mangalore at no very distant day. In the meantime we tender him our hearty congratulations and assure him that our prayers and good wishes attend him wherever he goes. We can console ourselves with the thought that his paternal interest in the welfare of Mangalore will not abate, and that now that he is in the position, he will be able to further it even more efficaciously than when he was among us.

This edition of the Magazine is issued to commemorate the feast of St. Aloysius, patron of the College. The engraving on the cover represents the Saint as he appeared when he was a page at the Court of Spain, before his entry into the Society of Jesus. The drawing was made by our artist Brother Moscheni, S. J., and the engraving was done on wood at the Codialbail Press. The letterpress, it is hoped, will be found up to the usual standard of interest and excellence. With the *Reminiscences of Father Ryan* we introduce a new contributor to our columns. It is hoped that it will serve as a reminder to some of his old pupils to come forward with contributions of another kind towards the mural tablet which it is proposed to set up in the College Church. The amount already handed in has been standing for some time at Rs. 164.

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From a remark inadvertently made in the last issue of the Magazine, some may have been led to believe that the *History of Kanara* was concluded in the Easter number. It was only the first part that was finished. In this issue Mr. Saldanha begins the Commercial History, which composes the second part. As will be seen from the first instalment, it promises to prove of exceptional interest. It will be a new revelation to many to hear that King Solomon's mines may have been in our neighbouring State of Mysore instead of South Africa, where Rider Haggard puts them.

* * * *

We have to acknowledge with thanks the receipt of the following exchanges sent to us since our Easter issue:—From America: *The Georgetown College Journal*, *The Tamarack*, *The Stylus*, *The Xavier*, *The Fordham Monthly*, *The Holy Cross Purple*, *The Notre Dame Scholastic*, *The Pilot*, *The Student*, *La Revista Catolica*, *Catholic Opinion* (Jamaica), and *The Angelus* (Belize, British Honduras); from England: *The Stonyhurst Magazine*, and *The Ratcliffian*; from Ireland: *The Messenger of the Sacred Heart*; from Australia: *The Madonna*; from the Bengal Presidency: *The Agra College Magazine*, and *The Allahabad University Magazine*.

* *

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College Chronicle.

June 1st, Thursday.—Feast of Corpus Christi. Rev. Father Rector started early in the morning for Nellikunja *via* Kasaragod, to go to the assistance of Father Maffei, who had been reported as seriously sick. He was too late, however, for at 11.45 A. M. the double tolling of the Codialbail bells announced to Mangalore that a priest was dead, and soon the sad news spread that it was Father Maffei who had passed away just twenty-five hours previously. R. I. P.

June 2nd, Friday.—School and College classes re-opened. A few slight changes were made in the College staff this term, occasioned principally by the withdrawal of Rev. Father Rector from teaching and the dividing into two of the Matriculation class in the English branches. Mr. Peter John D'Souza, a last year's Matriculate, was engaged to teach Arithmetic and Euclid in the lower forms, and Br. Sinnappen replaced as writing master Mr. Gregory Davis, who went to Madras to qualify in the Teachers' Training College, to become gymnastic instructor in the new gymnasium we are ready to build when we get the grant sanctioned by Government.

June 4th, Sunday.—There was a meeting of ex-Aloysians held to-day, presided over by Mr. J. M. Saldanha, B. A., to take steps to perpetuate the memory of the late Father Maffei.

June 9th, Friday.—Feast of the Sacred Heart of Jesus. The Catholic students attended Mass at 7 A. M. and the majority went to Holy Communion. From 11 A. M. to 4 P. M. there was Exposition of the Blessed Sacrament, each class and school taking turns for half an hour of adoration. After Rosary at 4 P. M. Father Vandelli preached the sermon of the day, and Rev. Father Rector made the solemn act of consecration to the Sacred Heart and gave Benediction of the Blessed Sacrament.

June 10th, Saturday.—The anniversary Requiem Mass for Mr. Lawrence Lobo Prabhu, donor of the site of the College, was celebrated this morning at 7 o'clock.

June 11th, Sunday.—The annual Votive Procession to the Carmelite church of the Sacred

Heart, Kankanady, started from the College at 4 P. M. Before setting out the ex-Aloysians resident in Mangalore waited on Rev. Father Rector and read a letter of condolence with him and the College faculty on the death of Father Maffei. Although the monsoon rains had been falling very heavily the whole forenoon and early afternoon, they held up wonderfully during the procession. The Church of Kankanady, which had been undergoing extensive alteration and decoration for the last two years, was opened anew for the feast of the Sacred Heart. Father Baizini preached the sermon and His Lordship the Bishop gave Solemn Benediction, assisted by Fathers Moore and Vandelli as deacon and sub-deacon.

June 12th, Monday.—There was a Mass of Requiem sung at 9 o'clock by Father Paternieri, it being the Month's Mind of Manuel Sequeira, a pupil of the First Form, who was accidentally drowned at Jeppu on Ascension Thursday. R. I. P.

June 15th, Wednesday.—A competitive examination in reading and arithmetic was held to-day in the Government College from 10 A. M. to 1 P. M. for the awarding of five scholarships from the Jubilee Scholarship Fund. The Board of Examiners was composed of the Headmaster of the Government College, as President, and three members, the Principal of St. Aloysius' College and the Headmasters of the German Mission and Canara High Schools. Only eight candidates (three Christians and five Hindus) presented themselves for examination. Three of the five scholarships were allotted to the Hindus, one to the Christians and one to the Mahomedans. There was no candidate from the last named community.

June 21st, Wednesday.—Feast of St. Aloysius Gonzaga, patron of the College. Father H. Buzzoni, S. J., Vicar of the Cathedral, sang the Solemn High Mass at 7 o'clock, assisted by Fathers Paternieri and Perazzi as deacon and sub-deacon. Immediately before the Offertory Rev. Father Rector, according to the usual observance, distributed candles among the Founders and Benefactors of the College. In the afternoon at 4 o'clock there was Solemn Vespers, after which Father Vandelli preached the panegyric of St. Aloysius, and then His Lordship gave Solemn Benediction, assisted

by Fathers Baizini and Moore as deacon and sub-deacon.

June 22nd, Thursday.—There was a Solemn Mass of Requiem at 7 o'clock, at which all the Catholic College students attended, for the repose of the soul of the late Father Maffei. The Rev. Father Rector was celebrant of the Mass, and Fathers Paternieri and Bartoli deacon and sub-deacon. Before the Absolution Father Rector ascended the pulpit and paid a moving tribute to the life and work of our late Principal and Rector.

June 25th, Sunday.—In the afternoon at 5:30 o'clock there was a literary and musical entertainment in the College Hall, given under the auspices of the Students' Sodality. The choir under Father Paternieri's direction rendered some choice selections, and a phonograph manipulated by Father Baizini varied the musical part of the programme. For the rest it was made up of recitations and a dialogue at the end. The attendance was fairly large and was composed mainly of the students and some invited guests. The stage scene, representing an audience chamber, lately painted by Br. Moscheni, S. J., was exhibited for the first time.

Tales of Tippu,

TOLD BY BALTHU CHUTNEY.*

"And if one should toil to create sweet laughter,
Not he the least of the world's true men."

THOUSANDS of Catholics on the Malabar coast are this year celebrating the centenary of the return of their ancestors from the cruel captivity of Seringapatam (1784-99). The present generation has but a very faint notion of those painful days. The following tales, preserving as they do the floating memories of a past day, may serve to show how our forefathers fared and felt in Mysore. During the sojourn in the Sultan's territory, the familiar face of Balthu Chutney, his never-failing humour, and his shrewd common sense brought

* "Balthu" is short for Balthassar, a very common Christian name among Catholics in Kanara. A local tradition has it that it was borne by one of the Three Kings of the East, whose names, according to a Konkani canticle, were Gaspar, Belchior and Balthassar. "Chutney" is a compound of many savoury simples, and its varieties are legion. On the rich man's table it is a luxury, while to the poor man it is a necessary of life. The shop-sold stuff is often an apology for the genuine home-made article.

solace to many an afflicted heart when even wise counsels could prevail but little; while to young and old alike, the recital of his wondrous adventures was an innocent pastime, lightening the burden of life. For years after Balthu's death, in the land of his birth his stories used to be retailed in verandah and pandal at social gatherings.

I.—HOW TIPPU MET BALTHU.

It must be a matter of some surprise to my countrymen that poor Balthu, who left Bantwal as a scapegoat and strayed so far afield, should now stand so high in Tippu's favour. I owe it all to my mother from whom I inherited the knowledge of men and things I possess. Good old woman of the good old set, she did not encumber me with much in the way of wealth; one thing she taught me, namely, that circumstances may make a man if only he will not let them mar him. So thanks to the one lesson I learnt, here I am in Seringapatam, going in and out unmolested, and woe to him who dare raise his finger to do aught of harm to one whom Tippu has sworn by Mohamed's beard to safeguard from all evil.

'Twere long to tell how it all came about. So you will have it in brief how I was introduced to Tippu or how Tippu was introduced to me, which I believe is about the same; for as you will see, it did him as much good as me. Weary of a wanderer's life, I began one day to think seriously of making myself useful. I was in Cennapatnam, or Madras, when this novel idea occurred to me. In order the better to carry out my good resolution, the first for many a long day, I turned me into the house of the Jesuit missionaries who dwelt on a mount just outside the town, and offered myself as a kind of general servant, errand-boy and whatever else I was bidden to make myself. My stock-in-trade was poor, but that mattered not; I could make a savoury dish of curry-and-rice, and chutneys were my forte; and surely that was knowledge enough and to spare for one single head. But alas! short-lived was my happiness—not much longer than that of the pig that was fattened and killed the same day. I was trying to shake off my migratory habits and making myself a stay-at-home bird, when Madras became the scene of strife and bloodshed; and while the

white-faces and the Mohamedans were in bitter conflict, my good Fathers and I were in constant expectation of being blown up and never knew what the next moment might bring us. Relief came at last, though it seemed like the relief of the prisoner when he was led out of his hole to the gallows. One fine day we were marshalled into the dread presence of Tippu by a company of Savars. We were treated kindly enough for those days of terror, and asked to accompany the troops to Hyder's camp, to render him useful service. The nature of the service we learnt at our journey's end—we were to instruct his majesty concerning the forces of the English and the other European powers in India, and the help in men and money they expected from Europe and elsewhere. Really, this was enough for a long life's study! and the poor Jesuits knew as much of these matters as my uncle knew how the thieves got into his house and robbed him. Tippu was then a simple soul of seventeen years and so he thought a learned Padre was an all-knowing man. Our journey, which to me was a happy return to my roving habits, lasted five days. We reached our destination more dead than alive. True, the four Fathers had for part of the way a carriage, a mere apology for one, placed at their disposal, in which it was impossible to take up any position of an ordinary mortal. For a change, they were bidden to mount two and two on the backs of camels, most curious-looking creatures, provokingly slow. The heat of the day was intense and the only protection from the fierce rays of the sun was to wrap their heads in the painted silks graciously sent them by Tippu Saheb.

Fancy as best you can the sorry plight in which we reached Hyder's camp. The time was after the battle of Tirumale, in the month of November somewhat nearer its end, the rains came pouring down heedless of our discomforts, and night pitch-dark was on us, so thick that we lost our own identity. I must not, however, inflict my own woes upon you; it is a thing of the past, and present joys dry up our yesterday's tears, as the boy said after his flogging and held out both his hands for grandmother's jaggery. That self-same night was a veritable god-send to me. The pangs of hunger which spare not prince nor peasant, spared

not Hyder Ali nor his worthy son that night; and as ill-luck would have it there was little forthcoming to appease the royal hunger. For a sumptuous banquet in true Mohamedan fashion, there was neither time nor materials at hand. Yet the inevitable dish of *pilau* had to be served up. A most indifferent dish, upon my word, it proved to be as it lay smoking on the improvised fire-place,—and you know that though smoke be good at times, it cannot well agree with *pilau*—I, as one of the trade, ventured a stray remark to the royal cooks, and proposed a *chutney* by way of an accompaniment and improvement. Here was my opportunity; my chutney was produced in a few minutes. Now behold me straining my dim eye through a chink in the tent and watching its effect on the royal palate. The next moment, how and in what mysterious manner it happened I cannot tell, I found myself in the royal presence of Hyder and his son and his courtiers and his servants and his slaves, and heard the Sultan inquire of me by what art the chutney had been made. Simple enough to say that hunger and novelty was the best sauce: But that was no answer suited to Sultan's ears; so I wracked my wondering brain for an answer, and falling flat on the ground muttered out: Your unworthy servant can make a vast variety of chutneys, and chutneys are his forte; he is ready to serve the royal family to the end of his days. My fortune was made; and though my well-worn rosary round my neck, my speech and my close-cropt hair told I was a Catholic—and in justice to myself, a practising Catholic—I was there and then named royal chutney-manufacturer. And luckily for royalty and for me, I was not often called upon to use my art, there being but little demand for the article. But the honour had been well deserved, and if I mistake not, the Koran enjoins that well-merited honours once conferred should never be revoked.

The Jesuit Fathers were greatly amused at my sudden rise; and now that they could dispense with my valuable services, they were right glad that my services had been so well requited. So you see that there was after all some truth in my grandmother's words: "Go where he will, Balthu will never go to the bad." So, then, to conclude

as I began, the lines are fallen to me in goodly places; and here I am ready at all hours to do a kindly turn to my distressed compatriots.

II.

Where'er I roam
I find a home:
If thou hast none,
I'll make thee one.

Konkani street-song.

A change of scene! Nothing like a change be it for health or wealth, as the old Jamedhar used to say, to which the prisoner would add—or for stealth. My love of change was based on other principles. Life, to my mode of thinking, was a tank; woe to the tank with stagnant water. Wherefore Balthu welcomed every change as it came, and when it failed to come or was long in coming, he went to it, whether it were joy or sorrow, sunshine or storm, good-luck or ill-luck. So I had acted up till now; but for once there came a change, one too many, threatening to prove a bane rather than a blessing; and, thank God, it has cured me of everything that was crooked in me.

A few days' life in Seringapatam was as much as I could bear. Tippu, my royal patron, possibly to magnify my importance, and certainly to please me, had made me a Soutahdar or mace-bearer, at the gate of his father's palace. A jolly post this was, where my bearing—'tis pardonable vanity—was the envy of my fellows, and where I could make heaps of rupees if only I would. But that sort of living and feeding and the thick atmosphere of Hyder's Court were more than I could bear. Tippu must have read my innermost thoughts, or must have overheard them in one of my frequent fits of thinking aloud. Permit me to say a good word for this much-abused Prince, who has done none but good offices for me; whatever his conduct to friends and foes. Of the latter he has many, but I am not of them, and Tippu knows the why and the wherefore. To come to where I left off, Tippu sends for me and without wasting many words over the business, asks me if I am clever enough and brave enough to tend a cholera-stricken family bound to him by many titles, which family is now reduced to a sorrowing father and a harmless lunatic of a son. I should

have all I had a fancy for, and money was no object to them. This for a piece of news is what I call short and sweet, as the boy said regrettingly eyeing the hemisphere of a *laddu*. Here was a nice proposal anyhow, but when it is neatly put into corresponding Hindustani words and phrases, and accompanied with sundry royal gestures, oh, my! the effect is something superb, and I can tell you it fairly took away my breath.

Now that I think of it, I am unable to tell why Tippu should have put me into this pretty pickle. But then, in those days both he and I were young and we had other weights and measures: and even if he meant me harm, the Lord has warded it off. In all simplicity, then, I took the royal wish as an appeal to my strong arm, to my cool head, to my generous heart, and replied: "If it please your Royal Highness"—a formula which, I have since learned, means anything and everything.

No sooner said than done. Without much ceremony, I was Abdulla's man, and Abdulla's man I have remained for some five and twenty years, though I have lost the exact count. Once for all I was rid of the court, its pomp and splendour and all it holds. Heaven sent me to succour a father and son abandoned of earth. They, my sole masters and best of all solaces; none of your lords and ladies of ages young and old and neither young nor old. In Abdulla's service I have lived an uneventful life on the whole but a happy one. He reveres me as the saviour of his life and that of his son. He will never have me hold myself as his servant: I will never have him consider me anything more or less than his faithful servant. The man in the bazaar is responsible for the malicious report that, at no distant date, Balthu is to step into Abdulla's capacious shoes. Be that as it may, a serving-man I am and a serving-man will remain. I am happy and grateful for what I have earned by the sweat of my brow, to wit, perfect freedom, plenty of fresh air, a decent share of the good things of life, and to crown all, a good conscience. Would to God, my exiled countrymen had a fraction of what has fallen to my lot, a stranger like themselves in a strange land!

(To be continued.)

Personal Paragraphs.

ALPHONSO Joseph Lobo, B. A., B. L., grandson of the late Mr. Lawrence Lobo Prabhu, the donor of the site of the College and one time Munsiff in this District, passed his F. A. in '86 from this College. Since then he graduated in Arts and in Law in Madras and at present practises at the Mangalore Bar as a High Court Vakil. Mr. Lobo is also Secretary of the Diamond Jubilee Club.

John Salvador Sequeira, son of Mr. Manuel Sequeira, a pensioned Tahsildar in this District, passed his F. A. from the College in '86. He then graduated from the Presidency College, Madras, and is now employed in the District Court, Mangalore.

Denis Vas, F. A. '90, is assistant to his father Mr. Domingo Vas, the Mangalore Agent for the Oriental Life Assurance Company.

Gokernmatt Vasudevacharya, B. A. '96-7, was Sanskrit Pandit in the College since the time of his graduation. On Friday evening, May 19th, he died very suddenly at his residence in Mangalore, leaving a wife and a young son to mourn his premature death. His place has been supplied in the College by Mr. P. Balappaya, late Pandit in the Government College.

Mr. A. J. Cooper Oakley, M. A., Registrar of the Madras University, was found dead in his bed on the morning of April 17th. It appears that he had been in the habit for some time previous of taking chloral to overcome insomnia and that an overdose of it had the fatal result stated. He had held the office of Registrar for three years and is succeeded by Dr. A. G. Bourne, Professor of Biology, Presidency College, who is to act as Registrar until a permanent appointment is made. Dr. Bourne held the office previously from 1891 to 1892.

Mr. A. Subba Rao, who succeeded Mr. Hensman as Acting Headmaster of the Government College, Mangalore, is soon to be succeeded in turn by Mr. Mark Hunter, M. A., late of Coimbatore College.

On the 20th of April, Felix Pinto, an old student of the College, was married to Miss Elizabeth D'Souza, daughter of Mr. Santan D'Souza, once an Abkari Inspector in the Bombay Presidency. The

bridegroom is grandson of Mr. Diego Pinto, one of the Founders of the Cathedral of Mangalore. The nuptials were celebrated by Father H. Buzzoni, S. J., Vicar of the Cathedral; the sermon was preached by Father D. Torri, S. J., Director of the Sodality of Christian Mothers, and the Mass was sung by Father Vaz, Assistant Vicar. The bride was educated in St. Ann's Academy, Mangalore.

Constantine Gonsalves, F. A. '86 is well known in Mangalore for his musical talent. On the 20th of April he entertained the public with a successful concert in the Government College, under the patronage of Mr. Pinhey, our present Collector.

John Emmanuel Saldanha, B. A. '97, is at present prosecuting his studies at the Law College, Madras.

Peter D'Souza, B. A. '91-2, is attached to the staff of this College as Professor of English in the High School Department.

Cyprian Louis Fernandes, F. A. '95, has passed his Second Examination for the degree of M. B. in Madras.

Isidore Vas, one of the earliest students of the College, is clerk in the Military Accounts Office, Fort St. George, Madras. His brother Basil Vas is agent in Madras for Count Mattei's Electro Homœopathic Remedies, and has his office on Mount Road.

John Francis Tellis is employed in the Accounts Audit Office, Madras Railway. He is one of the few Aloysians who have in reality made Madras the home of their adoption. He has already made his mark in his Department, and bids fair to become a *pucca* Auditor in the near future.

Henry J. P. Saldanha, F. A., '86, and B. A. (private study), and L. T., formerly of the Coorg Educational Service, is employed in the Government Secretariat Office, Local and Municipal Departments (Plague Branch), Madras. He is also Latin Tutor in his spare time in the Presentation Convent, Black Town.

J. F. De Rosario, a former student of the College and till lately Stipendiary Military pupil (Warrant Branch) of the Medical College, Madras, has been appointed Military Assistant Surgeon and posted to the European Cantonment, Secunderabad. James

Lemerle, son of the District Registrar, Mangalore, and belonging to the same class, has been posted to Belgaum in the same capacity.

Sylvester Saldanha, B. A. '97-8, is a student in the Law College, Madras, and has appeared for his F. L. Examination. He is an active member of the law College Cricket Club, and last year took a lively interest in the various inter-collegiate matches in Madras.

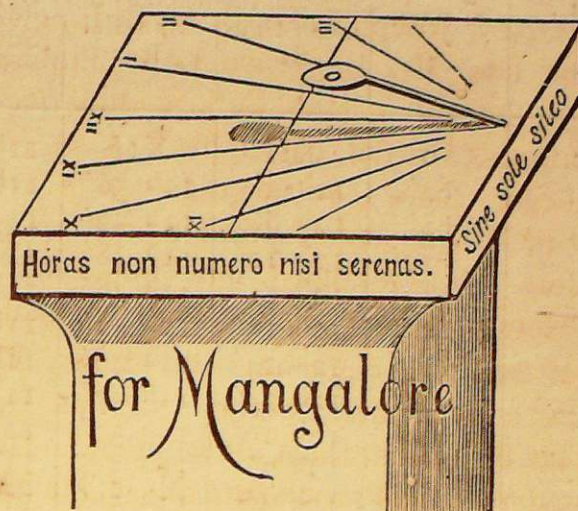
Peter Paul Pinto, B. A. '93, who recently passed in the M. B. Examination with great distinction in Madras, has been appointed temporary Assistant Surgeon and is at present in the Government Maternity Hospital, Madras.

Jerome A. Saldanha, B. A., LL. B., has lately received the following answer to his application of April 16th to the Government of Bombay, from the Private Secretary of H. E. the Governor:—"I am to inform you that His Excellency is pleased to exempt you from the rule requiring a certificate of three years' practice as a pleader, and your name will be entered in the list of candidates for Subordinate Judgeships and an acting appointment will be offered to you when your turn comes."

The Queen's Birthday was marked in Mangalore by a concert in the evening in the Government College Hall, under the direction of the Messrs. Rebello. In the morning there was a notable gathering at Milagres Church to assist at the wedding of Miss Mary Castelino, daughter of P. Castelino, Esq., Tahsildar, to Mr. Joseph Fernandes, Assistant Abkari Inspector, Cannanore. Rev. Fr. Frchetti, Rector of the College and Superior of the Mission, performed the ceremony and sang the Solemn High Mass.

There remain two other marriages of our old students to be recorded. On the 15th of April Mr. Hormisdas George Vaz, son of the late Mr. George Vaz who laboured so hard to collect materials for the History of Kanara, was married to Miss Mary D'Souza, at St. Ann's, Byculla, Bombay; and on May 15th Mr. Gilbert Aurelius Abreo was united in matrimony at Milagres Church to Miss Monica Magdalen Teresa Saldanha, daughter of Mr. & Mrs. M. R. Saldanha.

A Horizontal Sun-dial



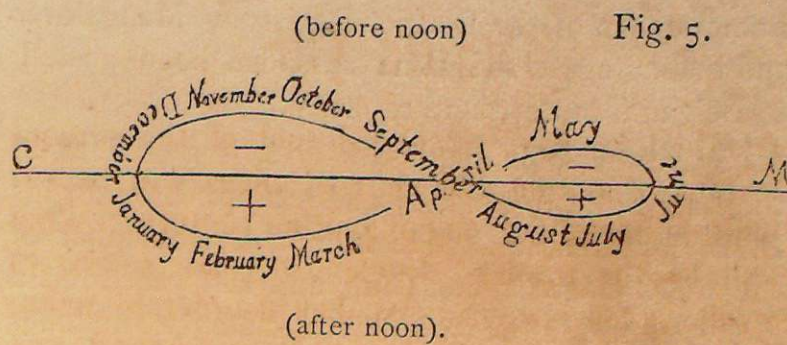
(Concluded.)

19. The Sun-dial thus constructed shows the exact solar or natural time. But as the days measured by the sun are not always of the same length, for convenience sake a civil day has been used, which is the average length of all the days of the year. It is also called mean day, mean or true time, and is the time kept by a uniformly-going clock. It is not impossible to make a Sun-dial on which the horal-lines show the civil or mean time, but its construction is very difficult, all the horal-lines being shaped in the form of an 8.

20. To make out the mean time from a Sun-dial that gives the natural time it is necessary to use the subjoined table. The last column, which gives the time marked by a Mangalore Sun-dial when the Madras civil time is XII, is only for Mangalore and all those places that have the same longitude. The longitude of Madras being $80^{\circ} 14'$ and that of Mangalore $74^{\circ} 49'$, the difference is $5^{\circ} 25'$, which makes a difference in-time of 21 min. and 42 sec., or close upon 22 minutes. The first column gives the equation of time, *i. e.*, what must be added to or subtracted from the solar time in order to get the local mean time. If this equation when positive be added to 22 min. and subtracted when negative and the result be added to the solar time you have the Madras mean time.

DAY.	Equation of time.	When it is XII by the Sun-dial the mean time is	It is XII civil time when by the Sun-dial it is	It is XII Madras-civil-time when by the Sun-dial it is
25 Dec.	0	XII	XII	11h 38'
1 Jan.	+4'	12h 4'	11h 56'	11h 34'
11 "	+8'	12h 8'	11h 52'	11h 30'
21 "	+12'	12h 12'	11h 48'	11h 26'
1 Feb.	+14'	12h 14'	11h 46'	11h 24'
10 "	+15'	12h 15'	11h 45'	11h 23'
20 "	+14'	12h 14'	11h 46'	11h 24'
1 March	+13'	12h 13'	11h 47'	11h 25'
11 "	+10'	12h 10'	11h 50'	11h 28'
21 "	+7'	12h 7'	11h 53'	11h 31'
1 April	+4'	12h 4'	11h 56'	11h 34'
11 "	+1'	12h 1'	11h 59'	11h 37'
15 "	0	XII	XII	11h 38'
21 "	-1'	11h 59'	12h 1'	11h 39'
1 May	-3'	11h 57'	12h 3'	11h 41'
11 "	-4'	11h 56'	12h 4'	11h 42'
21 "	-4'	11h 56'	12h 4'	11h 42'
1 June	-3'	11h 57'	12h 3'	11h 41'
11 "	-1'	11h 59'	12h 1'	11h 39'
15 "	0	XII	XII	11h 38'
21 "	+1'	12h 1'	11h 59'	11h 37'
2 July	+3'	12h 3'	11h 57'	11h 35'
12 "	+5'	12h 5'	11h 55'	11h 33'
23 "	+6'	12h 6'	11h 54'	11h 32'
2 Aug.	+6'	12h 6'	11h 54'	11h 32'
12 "	+5'	12h 5'	11h 55'	11h 33'
23 "	+3'	12h 3'	11h 57'	11h 35'
1 Sept.	0	XII	XII	11h 38'
12 "	-3'	11h 57'	12h 3'	11h 41'
23 "	-7'	11h 53'	12h 7'	11h 45'
2 Oct.	-10'	11h 50'	12h 10'	11h 48'
12 "	-13'	11h 47'	12h 13'	11h 51'
23 "	-15'	11h 45'	12h 15'	11h 53'
2 Nov.	-16'	11h 44'	12h 16'	11h 54'
12 "	-16'	11h 44'	12h 16'	11h 54'
22 "	-14'	11h 46'	12h 14'	11h 52'
1 Dec.	-11'	11h 49'	12h 11'	11h 49'
11 "	-7'	11h 53'	12h 7'	11h 45'
21 "	-2'	11h 58'	12h 2'	11h 40'
25 "	0	XII	XII	11h 38'

22. If C M (fig. 5.) is the line showing the solar mid-day and you begin by the December-Solstice, the civil mid-day on the following days will be further below, *i. e.* towards one o'clock in the afternoon exactly as the table shows. In January, it will be observed, this distance is always



increasing, and in February it reaches its maximum at about 15', when it begins to decrease till it passes to the other side of C M; hence in April, May and a part of June the equation of time will have the minus sign, *i. e.* the mean mid-day will precede the solar mid-day. The greatest difference attained here will be only -4'. From the summer solstice the civil mid-day is again towards one o'clock, and reaches the maximum of about 6' at the end of July, after which it decreases till it crosses the straight line C M. In the beginning of November it attains the maximum of -16'. The angle formed by the hour-lines XI and I o'clock, concurrent at C, varies in acuteness according to the latitude of the place; hence the civil-mid-day line October-February will be also more or less curved.

23. A horizontal Sun-dial may be made not only on the top of a pillar but also on the floor or pavement of a building, and then it may assume large proportions. In this case the gnomon is in the roof and can be formed by substituting a metallic plate, with a hole in the middle, for the glass of a skylight. Such Sun-dials are far more useful than the smaller ones. In Rome there are two famous ones; one in the church of Santa Maria degli Angeli and the other in the Therme, where the distance of the gnomon from the floor is about forty feet. In the church of St. Sulpice in Paris there is one double that height. Bologna has another constructed in the church of San Petronio by the famous Cassini, where the gnomon is eighty-three from the floor. But the highest that I know is that of Santa Maria del Fiore in Florence, where it is 277½ ft. When a Sun-dial of this kind is constructed it is enough to trace the hour-lines marking the time between XI and I o'clock.

J. G., S. J.

Liquid Air.

EXPERTS have calculated that at the present rate of output British coal-mines will be exhausted before the end of another century. What will be the result? England's great source of wealth is her manufactures, but in order to manufacture, to export what is made, to import raw material, and to feed that shoal of leviathans that keep watch and ward over her vast dominions, coals are necessary. What then will become of England's wealth and greatness when coal will have to be counted among her imports? If we may believe a writer in the April number of *The Strand Magazine*, America has answered the question in a satisfactory way. According to him a nation's greatness need no longer depend on its measures of coal hidden away in the bowels of the earth. The air that is thrown in such rich profusion round our globe can do more, it is alleged, than coal has ever done. Mr. Charles Tripler, an American, has succeeded in producing Liquid Air by a cheap and rapid process, and he bids fair to make it supplant King Coal in the empire of the world.

Air becomes liquid at a temperature of 312° below zero, and a cubic foot in that state is equal to 800 at the ordinary temperature. That means that Liquid Air has an expansive force about a hundred times greater than steam, and when introduced into the cylinder of an ordinary engine works it perfectly without the aid of fire or water. Now the difficulty presents itself how we are to get control of this wonderful motive power. Mr. Tripler's inventive ingenuity puts us in possession of it. He has a 50 horse-power engine, worked by Liquid Air, running a compressing pump which stores up air at an enormous pressure. Now pressure drives out the latent heat from a gas, which it must regain before it returns to its normal state. Mr. Tripler, taking advantage of this natural law, has so arranged a system of tubes that the compressed air, as it rushes out of the reservoir, takes the heat it requires from them, and at the end of ten or fifteen minutes, the air, at the ordinary atmospheric pressure, contained by them is liquefied, and would eventually freeze if the same pressure

were kept up. But the most astounding fact is, that while the compressing engine requires but three gallons of Liquid Air to work it for a given time, it can manufacture ten, thus leaving a surplusage of seven gallons, which costs next to nothing and represents a great motive force. "Perpetual motion at last!" some one will exclaim. Not quite so fast, my friend; for you must bear in mind that the natural heat of the surface of our globe here takes the place of the fire of an ordinary steam-engine. The difference between 312° below zero and say 50° or 60° makes the natural heat of our atmosphere equivalent to that of a furnace for Liquid Air. It seems then to be within the range of the possible that we shall see engines making their own Liquid Air and capable of giving out an enormous motive power besides. At this rate we may hope before long to fly in the air and swim under the sea, and to behold the most seemingly preposterous scientific fancies become accomplished facts.

Among other curious properties the possession of which is credited to Liquid Air, we may mention that, while it causes steel when immersed in it to become brittle as glass, it renders copper and the precious metals more ductile. It will freeze alcohol with ease, and boil when placed in a tin vessel on a block of ice. Substances as innocent of harm as wool, cotton, sawdust, and the like, when plunged into it become terrible explosives of the gun-cotton type. It freezes mercury as hard as granite, and will sear the flesh like a white-hot iron, yet it will not burn. A piece of steel spring, with a lighted match attached to one end and plunged into it, will burn as in a jar of oxygen. When you have witnessed steel burning at 3500° Fahrenheit and Liquid Air at 312° below zero in the same vessel, you will conclude that the old saying, "Wonders will never cease," is as true as ever.

H. W., S. J.

When liquid air has gained its fame,
And made so all can drink it,
To make it food will be men's aim,
Though now 'tis hard to think it.

Matters Scholastic.

AMONG the many good things which Judge Hamnett said in his speech at the prize-giving last December, there was one that expressed a truth in a rather epigrammatic way, viz., that "where an English boy has to be taught to study, an Indian boy has to be taught to play." However judicious or the contrary it may be to impose "holiday tasks" on an English schoolboy it would seem to be neither necessary nor judicious to plague his Indian congener in that way. Archbishop Temple, the Protestant Primate of England, in an address made at the opening of a school-room at Canterbury, asked the headmaster for a holiday for the boys, observing that he believed there was nothing like the teaching power of holidays, during which might well befall a great sinking into their minds of all they had learnt, without their knowing anything about it, so that at the end of the holidays their learning was better than at the beginning. When he was Headmaster of Rugby he was fond of making close observation on this subject, and his experience was that, within a fortnight or three weeks of the resumption of school, the boys who had followed their desires and simply read when it pleased them to do so had immeasurably surpassed those who had been studying all through the vacation.

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"Home-work" is another nuisance which the majority of boys would wish to be put under ban along with holiday tasks. Here is what the *London Journal of Education* has to say on the question:—

"There is necessarily much difference of opinion on the subject of "home-work" in day schools. The problem must be solved with reference to the home-life and the ages of the pupils. But, if it be true that nowadays teachers *teach* all through the class-hours, the evenings ought to be left as free as possible in order that the germs may germinate. We refer to this question again because we have had recently brought to our notice the case of a day school for boys, many of whom come by train, where there are set each evening to boys of fifteen or sixteen, six, seven, or sometimes eight or nine,

separate lessons to be prepared at home for next day's school, some three or four involving written work. We have no pity to spare for the boys: they do not allow themselves to be overworked. But the case seems to us to be monstrous, and we should be very glad to hear from our readers on the subject, as we should like to feel it was not only monstrous, but unique."

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The Tablet (London), of May 13th, speaks of the recent victory achieved in Bombay of introducing Christian philosophy into the university curriculum:—

"A most persistent, and fortunately successful, campaign has been carried on in India in favour of at least a partial recognition of Christian philosophy in the university curriculum; and the restriction of the intolerant monopoly hitherto enjoyed by the purely rationalistic philosophy, the results of which are beginning to alarm even non-Catholics. The credit is largely due to the Jesuit Fathers and to the organs of the Catholic press. They have secured at least the recognition of Christian philosophical systems as an optional alternative—a real victory for liberty of thought and teaching. It is Bombay that has set the example. So far, the amendment affects only the M. A. degree, but it is felt that to make it really effective it will absolutely require a re-arrangement of the philosophy programme for the B. A. examination. The alteration as finally passed by large majorities is twofold: (1) the authorization of optional courses in psychology; (2) the introduction of an optional course of "Natural Theology,"—the latter being carried by 39 votes to two. There is matter in this gratifying result—as well as in the recent action of the Amsterdam university in permitting the erection of a chair of Thomistic philosophy—for the serious consideration of those amongst us who are interested in higher education at home, more especially in the training courses for secondary teachers."

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"For years past certain Roman Catholic professors in India have been contending for permission to teach the scholastic system of philosophy for University examinations as an alternative for the systems of latter-day philosophers. The whole

Report that "the colleges most largely exhibited were Cadiz, Vannes, Puebla, Turin, MANGALORE, New York, Beyrout, Cairo, Stonyhurst, and Kalocsa. From these had come lists of students, calendars, photographs of buildings and of pupils, programmes of plays and of musical and literary academies and of concertations and specimens, prospectuses and plans of studies, monthly "tickets," Sodality diplomas and manuals. In nearly every case the loan or gift of materials was accompanied by such hearty expressions of good will that we should feel sincerely grateful. It is hoped that the nucleus thus formed may grow now from year to year until we possess in the Riggs Library ample materials for the comparative study of our college work throughout the world."

There are 39 Arts Colleges in the Madras Presidency, classified into 4 Government Colleges, 3 Board, 29 Aided and 3 Unaided. The average number of students on the rolls last year was 3,362, and the average cost of each student was Rs. 190, of which the Government share was Rs. 78. In the Government Colleges the total cost of a student was Rs. 329, of which the Government paid Rs. 247. In aided Colleges the cost was only Rs. 156 per student. It is interesting to compare with this the size and current expenses of some of the large universities in the United States. Michigan, with 3,000 students, costs per student Rs. 420 a year; Yale, 2,500 students, Rs. 960; Columbia, 2,600 students, Rs. 924, with a debt of 9 lakhs; Harvard, 3,900 students, Rs. 924.

A few months ago the Director of Public Instruction, Madras, addressed a circular letter to the subscribers to the Mangalore Government College Endowment Fund, with reference to the Headmastership of the College. Only 74 replies were received from 374 subscribers written to, and of these 61 voted for a European graduate of an English University, 12 for a Native graduate of the Madras University, and one for an English University graduate, either Native or European. Orders have been passed by His Excellency the Governor in Council in accordance with the wishes of the majority who replied to the Director's letter.

of the philosophic world admits the marvellous acuteness and precision of the schoolmen, and it seems inappropriate that in absolutely secular universities like those of India, professors of philosophy and of religion should be compelled to teach systems of philosophy that go against the conscience, or else to give up their professorships. The only way out of the difficulty on the part of the Roman Catholic professors has been to teach the system as laid down, but at the same time to teach a counter-argument against each demonstration that they hold to be on wrong lines, and thereby to increase their labour immensely and to make their teaching in a great measure of a destructive rather than of a constructive sort. Professor Maffei, of Mangalore, tried hard to get an innings for the Scholastic philosophy in the Madras University, but without success. We learn, however, from the *Catholic Watchman*, that the Fellows of the Bombay University have voted for certain amendments proposed by Father Bochum, S. J., of St. Xavier's College, whereby a place has been secured for Natural Theology and for the alternative course in Psychology. The change is sufficiently drastic to satisfy ecclesiastical philosophers, amongst whom Professor Bochum is a strenuous unit, and it is not impossible that a similar concession may eventually be made in Madras. Philosophy is a strong point with the Roman clergy, and with permission to teach a system that they approve of, the teaching is likely to be thorough."—*Madras Times*.

A very interesting exhibit of text-books and all the educational appliances used in Jesuit Colleges for the last three hundred years, was held in the Riggs Library of Georgetown University, Washington, District of Columbia, on the occasion of the meeting of the American National Education Association some months ago. A circular had been issued previously to the Jesuit Colleges all the world over, that are at present educating an aggregate of 52,600 students, to aid the project by the gift or loan of school books, programmes, prospectuses, photographs, etc. The colleges that responded most satisfactorily were awarded a prominent position in the exhibit. It is interesting to note in the

A Grumb of Comfort.

Before they had arithmetic,
Or telescopes, or chalk,
Or blackboards, maps, and copy-books—
When they could only talk;
Before Columbus came to show
The world geography,
What did they teach the little boys
Who went to school like me?
There wasn't any grammar then,
They couldn't read or spell,
For books were not invented yet—
I think 'twas just as well.
There were not any rows of dates,
Or laws, or wars, or kings,
Or generals, or victories,
Or any of those things.
There couldn't have been much to learn;
There wasn't much to know,
'Twas nice to be a boy
Ten thousand years ago.
For history had not yet begun,
The world was very new,
And in the schools I don't see what
The children had to do.
Now always there is more to learn—
How history does grow!
And every day they find new things
They think we ought to know.
And if I must go on like this,
I'm glad I live to-day,
For boys ten thousand years from now
Will not have time to play!

—Answers.

Notes by the Way.

IN the Easter issue of the Magazine Mr. Lancelot Palmer's prowess as an emergency fireman was noted. Fire has its perils and so has water, as we were painfully reminded a few weeks ago by the boat accident at the new Kaph Lighthouse. Had

it not been for Mr. Palmer's presence there the loss of life would have been greater, as will be seen from the following extract from a letter written to his father:—

"Last Sunday [May 7th], as I told you in my last note, we went to Malpe, and on Monday morning crossed over to the Island, inspected the works, and as materials were not on hand and there were no masons, it was decided to stop the work and return to shore. Alas, on our arrival, we were met with sad news; the coolie boat was going out, when it upset at the bar and six coolies (five women and one man) were drowned. Four bodies were brought ashore still alive and we advised rubbing and artificial respiration. In two cases our directions were followed and the patients recovered. With regard to the other two the native device was followed of standing them on their heads with their stomachs on their chests, which naturally extinguished the last remaining spark of life. Four others were missing and their dead bodies were not recovered till the next day. I was in Malpe all that day and saw one unfortunate man waiting just outside our shed with his dead wife. No one seemed to heed the poor fellow's tears, and it was with the utmost difficulty we could get anyone to carry the body from the shore. The disaster was due entirely to bad management, for eighteen coolies got into the Port Boat and set out for the Island, with no experienced hands at rowing, and so it went straight on to the bar, where the first wave washed into it and upset them. The bar was not particularly rough at the time; it was the breakers that did most of the damage. It was a most pitiful sight and one that impressed me immensely, as the dead bodies were brought just before our shed, where they remained from about 7 A. M. till 7 P. M. to await the Court of Enquiry."

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"The propagation of Catholic Truth is the most pressing need of the age. Owing unfortunately to the prevalence of errors in the minds of men regarding even the elementary tenets of Christianity, the duty is urgent of refuting and repelling the gross calumnies with which the Catholic Church, "the pillar and ground of truth," is constantly assailed." It was in these terms the Catholic

Bishop of Down and Connor addressed a meeting convened at the beginning of last May to organize a branch of the Catholic Truth Society in the city of Belfast, the Orange Northern Capital of Ireland. A branch of the same Society was formed here in Mangalore about six months ago to counteract the bad work carried on through the agency of the German Basel Mission by means of imported anti-Catholic tracts and pamphlets and latterly by productions from their own press. We tolerated patiently for years the circulation of the villainous imported rubbish of the Maria Monk and Chiniquy stamp, but with regard to the home productions we deemed it our duty to take the writers to task. We flatter ourselves that we have made the offenders feel that there are some sentiments they cannot outrage with impunity. It may be, however, that it is an individual, and not the Mission as a body, that is guilty of wounding the religious susceptibilities of our large and respectable Catholic community. In the light of recent events we are inclined to believe that such is the case. If that be so the Mission owes it to itself to disown and disavow the action of its offending and offensive brother; otherwise its members must be held as abettors and share in the condemnation merited by an ignorant or malicious traducer of the Church of Christ, since it was in the name of the Basel Mission that that egregious farrago of garbled texts, billingsgate and bad English, called *Precious Gospel*, was sent forth from their press and spread broadcast over the country.

Our readers in Mangalore are aware of the well-merited snub and rebuke administered to a certain disturber of the peace by the Reverend Silliman Blagden, a Protestant clergyman of Boston, Massachusetts, U. S. of America. Let us hope that he will take heed of the American clergyman's admonition: "Mark well my words, my Brother, and may God give you grace to recollect and profit by them, viz., that it is pre-eminently the Devil's work to stir up controversy and get Protestants and Catholics fighting one another."

With regard to the Reverend Silliman Blagden it may interest the readers of his *Explanation and Letter* to note the following leaderette, which appeared in the Philadelphia *Catholic Standard*

and *Times* with reference to the same, published in its issue of April 22nd:—

"The communication from the Rev. Silliman Blagden which we print elsewhere is characteristic. To some it may appear illogical how a gentleman who is so intensely in earnest about Christian unity and who so ardently admires and defends our Catholic Church can content himself with a position outside its pale. To ourselves it presented itself at first blush as an anomaly, but when we consider the position which the reverend gentleman has taken up, in connection with the fact that he does not look upon the Church with the eyes of a Catholic, his attitude becomes to some extent intelligible. He believes the furtherance of Christian unity to be an imperative duty; and we can well understand that he could not be of the slightest value to that cause were he to join the Catholic Church publicly. For, the moment any eminent Protestant does so, there appears to be a tacit agreement among the clergy and the journals of the body which he has left to regard him as a person of no consequence and unworthy of further notice. Catholics, of course, cannot sanction the notion that when a man sees his way clearly to the source of truth, he is not bound immediately to yield to the call of conscience, but, as we have said, non-Catholics look at the matter otherwise."

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Our Mangalorean friends at Mahableshwar have organized a Catholic Club, with a Recreation and Reading Room, which adds considerably to the gaieties of the season when the Bombay Government moves up to that popular hill-station. The season just closed has been again marked by a musical and dramatic entertainment got up under the auspices of the Club, mainly by the exertions of Mr. Jerome A. Saldanha, B. A., LL. B., its enterprising Secretary. On Saturday evening, May 20th, the compound between the Chapel and the Club-room was the scene of a gathering of over two hundred friends and well-wishers, in response to the invitations sent out by the Rev. Fr. Robello, Catholic Chaplain of the Station and President of the Club. His Highness Prince Adilkanji of Junagad and some other visitors of note honoured the assembly with their presence. A fine *shamiana*

was erected for the guests, and the premises were tastefully decorated with Chinese lanterns, evergreens and bunting. The evening's entertainment began at eight o'clock with an overture by the string band from the Government House. It was followed by a song of welcome by the Misses D'Souza and Mrs. A. G. Saldanha with piano accompaniment. "He would be a Governor," a comedy in three acts adapted from Moliere's "Shop-keeper turned Gentleman," was next put upon the boards in a very creditable manner. During the intervals there was some native music on a *satar* and other Indian musical instruments, and some duets and solos on the piano by Mrs. A. G. Saldanha, the Misses D'Joss and Miss Mary D'Souza. Then followed a miscellaneous programme of songs, serious and comic recitations, etc., which was brought to a conclusion by a short speech from the Club Secretary thanking the guests for their presence. The success of the entertainment was due to the able management of the members of the Committee, especially Messrs. D. F. Lead, M. M. D'Souza and E. W. Kamsika.

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One of the best preserved manuscript copies of Father Thomas Stephens' Puran to be found in Mangalore is that in the possession of the Falneer Coelho family. It is a complete copy, beautifully written, with title-page and introduction, made in 1647 by Father Gaspar of St. Michael, of the Order of St. Francis. The copy in question was exhibited to the Governors Sir Montstuart Grant Duff and Lord Connemara, when they visited Mangalore. From a note on the first page it would appear that the work was written in 1616 by Padre Estevam, and revised by Fr. Gaspar in 1647, and that it was printed in 1626, 1649 and 1654. Printed copies are now very rare.

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"A very successful Mission was concluded on Sunday, April 30th, in the Military Chapel of Our Lady of Mount Carmel, Camp, Belgaum. The exercises began on Wednesday, April 19th, with a triduum for the boys and girls attending St. Paul's School and St. Joseph's Convent School. They were conducted by Father Corti, S. J., of St. Aloysius' College, Mangalore, and terminated with

a General Communion on Sunday morning, April 23rd, the feast of the Patronage of St. Joseph. The same day began a week's Mission for the soldiers and the civilians of the station. Father Moore, Principal of St. Aloysius' College, Mangalore, took alternate days with Father Corti, preaching the sermons morning and evening. The attendance at all the exercises was very numerous, many non-Catholics even being of the congregation. At the Mass on the morning of the concluding day over two hundred approached Holy Communion, and after the Rosary and sermon in the evening there took place the conferring of badges and medals to the members of the League of the Cross who had kept the pledge for terms varying from six months to three years. Then followed the admission of about two dozen new members. The ceremony of the renewal of Baptismal Vows was a very impressive one, all the members of the congregation holding lighted candles in their hands and pronouncing the formula in a loud voice. The exercises fittingly concluded with the imparting of the Papal Blessing and solemn Benediction of the Blessed Sacrament.

It will be remembered that this Mission was to have been given in preparation for last Christmas by Father Maurice Sullivan, S. J., but unfortunately he was taken ill with typhoid fever a few days before the day set for the opening of it, and died on the night of January 3rd in the Military Hospital there. Death was attendant on the Mission this time also, but fortunately not to interfere with the exercises. On the morning of April 27th Father Joseph da Fonseca, S. J., died after a lingering illness. He was a young Father of great promise who was ordained only a year ago, and, like Father Sullivan, was cut off just as he was beginning the sacred ministry. He was a native of Portugal, where he was born on October 19th, 1866. Entering the Society of Jesus on May 23rd, 1882, he was sent not long after to India in the hope that its climate might benefit his delicate health. Expectations were realized in that respect, for after a brief stay at Mangalore the signs of tubercular consumption which had manifested themselves in him almost completely disappeared, so that in the course of time he was sent up to Kurseong, near

Darjeeling, to continue his studies. It was only during his last year there that his old malady reasserted itself, and he was brought down to Belgaum to die. His funeral obsequies took place in the afternoon and were very largely attended, the soldiers of the League of the Cross acting as a guard of honour about the bier. Father Fonseca was laid to rest side by side in the European Cemetery with Fr. Sullivan. It is sad to contemplate that in the course of the fifty years the Jesuit Fathers have been connected with Belgaum, the only two who died should have been young Fathers, called away at such a short interval and just as they were about to begin a career of great usefulness.—*R. I. P.*—*Bombay Catholic Examiner.*

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In the May number of *The Month* there is an interesting centenary study on *The Taking of Seringapatam*, by the Reverend Michael Barrett, O. S. B. The writer rightly characterises it as "a victory which gained for the British Government undisputed ascendancy in Southern India, and paved the way for the formation in due time of our Indian Empire. By the fall of Seringapatam, the most troublesome of all the native princes who were inimical to British rule was swept away, and other open or secret enemies overawed into submission. The victory, moreover, is important for another reason; it first brought into prominence a general destined to restore peace to Europe by the overthrow of Napoleon—Arthur Wellesley, later known as the Duke of Wellington." Seringapatam (Sri-Ranga-Patana), the "City of Vishnu," is well described, and how General Harris answered Tippu's boastful cry, "Who can take Seringapatam?" graphically told. The failure of Colonel Wellesley's night attack on Sultanpetah Tope—a failure which might have changed the issue of the after campaigns against Napoleon had it not been for General Baird's good-natured intercession that the future "Iron Duke" should be allowed a chance to retrieve his honour—shows what trifling incidents may make or mar a man. The same General Baird, who had spent three years in the dungeons of Seringapatam some fifteen years before, and who had been the actual leader of the assaulting columns in the capture of the stronghold, was nevertheless

passed over the next day when Wellesley was appointed Governor of the city, although he had taken no active part in the attack, being in command of the reserve. The capture of Seringapatam has been described by Alison as "one of the greatest blows ever struck by any nation," still the bravery of the men who struck it met with very tardy recognition at the hands of the Government. It was not till 1815 that General Harris was raised to the peerage as Baron Harris of Seringapatam and Mysore. General Baird was made a baronet in 1809, and General Floyd, commander of the cavalry, received the same honour in 1816. The rest of the officers and men who took part in the siege received a general medal struck in 1808—"one of the first instances in which every individual present in an engagement was thus distinguished." The medal was struck in gold for general officers, silver-gilt for field officers, silver for captains and subalterns, bronze for British soldiers, and tin for Sepoys.

The regiments taking part in the siege were entitled to bear the legend "Seringapatam" on their colours. Only the following infantry regiments survive to bear the distinction, viz.: the Suffolk Regiment, Duke of Wellington's, Black Watch, Duke of Cambridge's Own, Highland Light Infantry, Gordon Highlanders, Connaught Rangers, and Royal Dublin Fusiliers. With the gruesome accounts in our minds of the way the Mahdi's tomb and remains fared at the hands of the victors of Omdurman it is pleasant to read the concluding sentences of the article in *The Month*:—"The remains of the ill-fated Tippu were interred with becoming pomp in the noble mausoleum he had erected over the tomb of his father, Hyder Ali, in the Lal Bagh. The building, beautified by a dome and minarets, and pillars of black marble, was further enriched by double doors of costly inlaid ivory by Lord Dalhousie during his administration."

"There," concludes the writer, "under the crimson pall which shrouds his tomb, whose inscription designates the fallen monarch as a "Martyr to Islam," lies the persistent and powerful adversary, by whose fall we climbed many strides on the ascent which has culminated in the Empire of India."

Danger.

Within, without, on every side around,
 Doth Danger threaten us.—But most of all
 The many secret, subtle winding ways
 Of human thought, are dangerous to man.—
 We fain would know what we can never know,
 While mortal nature thus the soul enshrouds,
 The ways and workings of the Infinite.
 The words, and actions, yea, the *mind* of God
 Frail men would bend unto the erring rule
 Of their dark intellects.—And so they launch
 Upon the deep dark-heaving sea of thought
 To seek for primal principles of things.—

A dark and dreary desert-like expanse
 On every side there meets the searcher's view,
 And blackest mists piled ominous around
 Shut in the space like some bare mountain range;—
 A thousand sickly, flickering, pallid lights
 About him shed their rays of lurid hue
 And deepen still the darkness, and mislead
 The hapless wanderer from the only track
 That leads to perfect rest—Belief in God.
 No hope is left, for captious Fancy's hand
 Is on the helm—and she doth ever love,
 We know, the secret and forbidden way.—
 Full on the rock she steers the luckless barque,
 And there is wrecked and lost the simple Faith
 Which teaches that a loving Providence
 Doth guide and rule the accidents of life
 For man's sole benefit and greater good.

M. W. S.

“From the *Mangalore Magazine* we learn many interesting and consoling details of the short life and premature death of a young American Missionary, Rev. Maurice D. Sullivan, S. J. To these we may be permitted to add a few traits of character that have fallen under our own observation. Before sailing to Europe, on August 4, 1897, he stopped several days in New York, during which he visited the PILGRIM office. The missions were the one absorbing topic of all his conversations. We have read much of the touching scenes of religious piety and enthusiasm that mark the departure of the young missionaries from the House of Foreign Missions in Paris, but we feel free to say that not one of these future apostles set out for foreign lands with more burning zeal and higher hopes than did Father Sullivan—an exhibition of feeling all the more striking as coming from one whom all his friends regarded as the least emotional and most unsentimental of men.”—*The Pilgrim of Our Lady of Martyrs*.

OBITUARY.

FATHER A. F. X. MAFFEI died of fever on Wednesday, May 31st, at Nellikunja, a village in the Kasaragod Taluk about forty miles south-east of Mangalore. His funeral took place in Kasaragod in the afternoon of the next day, June 1st, the feast of Corpus Christi. As a lengthy memoir of our deceased Father will be soon issued from the press, the following brief notice must suffice for the present.

Father Angelo Maffei was born, November 12, 1844, at Pinzolo, a village of the Italian Tyrol. He received his early education in the Austrian Gymnasium of Trent, from which he went to the Gregorian University, Rome, where he took his degree of Doctor of Philosophy and Theology and was raised to the priesthood. He then entered the Society of Jesus, September 26, 1871, and after his two years' noviceship was employed as professor in the Jesuit Colleges of Brixen in the Tyrol, and Scutari in Albania. On December 31, 1878, he arrived in Mangalore with the little band of Jesuit Fathers who came to take charge of the Mission. The first ten years of his life in the Mission were spent successively as Superior of Jeppu Seminary, Vicar of Milagres Church, and finally Military Chaplain at Cannanore. For the second decade he was employed almost wholly in the College as Professor, Principal and Rector. For his valuable Grammar and Dictionary of Konkani, and for his services in the cause of education he was elected Fellow of the Madras University. At the beginning of the present year he opened a mission station at Nellikunja, but his missionary career was cut short by an untimely death as above stated.

MANUEL SEQUEIRA, a student of the First Form, entered the College this year from Milagres School, and was drowned at Jeppu on Ascension Thursday, May 11th, while bathing in a tank dug in the fields for purposes of irrigation. He was a little boy of promise and was only thirteen years of age at the time of his premature death.

R. I. P.

THE MANGALORE MAGAZINE

SUPPLEMENT

THE FIRST ENGLISHMAN IN INDIA.

THE FIRST LETTER HOME.

The following notice of Father Stephens occurs in an article by the late Sir Monier Monier-Williams, entitled "Facts of Indian Progress," and published in the *Contemporary Review*:—"The English soon became rivals of the Dutch. The first Englishman known to have reached India *viâ* the Cape of Good Hope, was a man named Thomas Stevens (also called Stephen de Buston or Bubston in Dodd's *Church History*, vol. ii. p. 133). He belonged to the diocese of Salisbury, and having given proof of ability, was sent as a student to Rome, where he became a Jesuit. It is stated that he was once a member of New College, Oxford, but no such name is on the books." The writer in a note adds: "I find that one Thomas Stephens took his degree at St. John's College, Oxford, in June 1577." But this could not have been Father Thomas Stephens, who was admitted into the Society of Jesus at St. Andrea, Rome, October 20, 1575, and was already making his noviceship in June, 1577. The writer then proceeds: "His Superiors despatched him as a missionary to the East Indies, in one of five ships which left Lisbon on April 4, 1579, and reached Goa in the following October. Thence he wrote a letter to his father. He resided at Goa for about forty years, during five years of which he was Rector of a Jesuits' College there. The inhabitants respected him as a kind of apostle. His familiarity with the dialects of the country is proved by his having published three works, a Konkani grammar, an account of Christian doctrine, and a history of Christ, which he called a Puranâ. I have seen an edition of his grammar in the India Office library, but have never met with his other works." The writer then mentions a merchant, Mr. Ralph Fitch, who, in 1583, sailed with another English merchant for the East Indies. "The

Portuguese authorities at Goa, jealous of the intrusion of two rich English merchants, found some pretext for throwing them into prison. Happily the English Jesuit, Father Stephens, was already a man of influence, and procured their release."

The Father's letter is described as written from Goa, the principal city of all the East Indies, by one Thomas Stephens, an Englishman, and sent to his father, Mr. Thomas Stephens, ann. 1579.

After most humble commendations these shall be to crave your daily blessing, with the commendations unto my mother, and withal to certify you of my being according to your will and my duty. I wrote unto you taking my journey from Italy to Portugal, which letters I think are come to your hands, so that, presuming thereupon, I think I have the less need at this time to tell you the cause of my departing, which nevertheless in one word I may conclude, if I do but name obedience. I came to Lisbon towards the end of March, eight days before the departure of the ships, so late that if they had not been stayed about some weighty matters they had been long gone before our coming, insomuch that there were others ordained to go in our places, that the King's provision and ours also might not be in vain. Nevertheless, our sudden coming took place, and on the 4th of April five ships departed for Goa, wherein, besides shipmen and soldiers, there were a great number of children, which in the seas bear out better than men, and no marvel, when that many women also pass very well. The setting forth from the port, I need not tell how solemn it is, with trumpets and shooting of ordnance, you may easily imagine it, considering that they go in the manner of war. The tenth of the foresaid month we came to the sight of Porto Sancto, near unto Madeira, where an English ship set upon ours (which was then also alone) with a few shots, which did no harm, but after that our ship had laid out her greatest ordnance they straitly departed as they

came. The English ship was very fair and great, which I was sorry to see so ill-occupied, for she went roving about, so that we saw her at the Canary Isles, unto the which we came the 13th of the said month; and good leisure we had to wonder at the high mountains of the Island Teneriffe, for we wandered between that and Great Canaria four days, by reason of contrary winds; and briefly, such evil weather we had until the 14th of May that they despaired to compass the Cape of Good Hope that year. Nevertheless, taking our voyage between Guinea and the Islands of Cape Verde, without seeing of any land at all, we arrived at length unto the coast of Guinea, which the Portuguese so call, chiefly that part of the burning zone which is from the sixth degree unto the equinoctial, in which parts they suffered so many inconveniences of heats and lack of winds that they think themselves happy when they have passed it; for sometimes the ship standeth there almost by the space of many days, sometimes she goeth, but in such order that it were almost as good to stand still. And the greatest part of this coast not clear, but thick and cloudy, full of thunder and lightning and rain, so unwholesome that if the water stands a little while all is full of worms, and falling on the meat which is hanging up, it maketh it straight full of worms. Along that coast we oftentimes saw a thing swimming upon the water like a cock's comb (which they call a ship of Guinea), but the colour much fairer, which comb standeth upon a thing almost like the swimmer of a fish in colour and bigness, and beareth underneath in the water strings, which save it from turning over. The thing is so poisonous that a man cannot touch it without great peril. In this coast, that is to say, from the sixth degree unto the equinoctial, we spent no less than thirty days, partly with contrary winds, partly with calm. The 30th of May we passed the equinoctial with contentation, directing our course as well as we could to pass the promontory, but in all that gulf, and in all the way beside, we found so often calms that the expertest mariners wondered at it. And in places where are always wont to be most horrible tempest we found most quiet calms, which was very troublesome to those ships which be the greatest of all others, and cannot go without good winds. Insomuch that when it is tempest almost intolerable for other ships, and maketh them main all their sails, these hoist

up and sail excellent well unless the waters be too furious, which seldom happened in our navigation. You shall understand that being passed the line they cannot straightway go the next way to the promontory, but according to the wind they draw always as near south as they can to put themselves in the latitude of the point which is thirty-five degrees and a half, and then they take their course towards the east, and so compass the point. But the wind served us so that at thirty degrees, we did direct our course towards the point or promontory of Good Hope.

You know that it is hard to sail from east to west, or contrary, because there is no fixed point in all the sky whereby they may direct all their course, wherefore I shall tell you what help God provided for these men.

There is not a fowl that appeareth, or sign in the air, or in the sea, which they have not written which have made the voyages heretofore. Wherefore, partly by their own experience and pondering withal, what space the ship is able to make with such a wind and such direction, and partly by the experience of others whose books and navigations they have, they guess whereabouts they be touching degree of longitude, for of latitude they be always sure, but the greatest and best industry of all is to mark the variation of the needle or compass, which in the meridian of the Island of St. Michael, which is one of the Azores in the latitude of Lisbon, is just north, and then swerveth towards the east so much, that betwixt the meridian aforesaid and the point of Africa it carrieth three or four quarters of thirty-two. And again, in the point of Africa, a little beyond the point that is called Cape Las Agullas (in English the Needles) it returneth again unto the north, and that place passed, it swerveth again towards the west, as it did before proportionally.

As touching our first signs, the nearer we came to the people of Africa the more strange kinds of fowls appeared, insomuch that when we came within no less than thirty leagues (almost an hundred miles) and 600 miles as we thought from any island, as good as 3000 fowls of sundry kinds followed our ship, some of them so great that their wings being opened from one point to another contained seven spans, as the mariners said. A marvellous thing to see how God provided so that in so wide a sea these fowls are all fat, and nothing wanteth them.

The Portugals have named them all according to some property which they have; some they call rushtails, because their tails be not proportionable to their bodies, but long and small, like a rush; some forked-tails, because they be very broad and forked; some velvet-sleeves, because they have wings of the colour of velvet, and boweth them as a man boweth his elbow. This bird is always welcome, for he appeareth nearest the Cape. I should never make and end if I should tell all particulars, but it shall suffice briefly to touch a few, which yet shall be sufficient if you mark them to give occasion to glorify Almighty God in His wonderful works and such variety in His creatures. And to speak somewhat of fishes, in all places of calm, especially in the burning zone near the line (for without we never saw any) there waited on our ship fishes as long as a man, which they call Tuberones; they come to eat such things as from the ships fall into the sea, not refusing men themselves if they light upon them. And if they find any meat tied in the sea they take it for theirs. These have waiting on them six or seven small fishes (which never depart), with guards blue and green round about their bodies, like comely serving men; and they go two or three before him, and some on every side. Moreover, they have other fishes which cleave always unto their body, and seem to take such superfluities as grow about them, and they are said to enter into their bodies also, to purge them if they need. The mariners in times past have eaten of them, but since they have seen them eat men their stomachs abhor them. Nevertheless, they draw them up with great hooks, and kill of them as many as they can, thinking that they have made a great revenge. There is another kind of fish, as big almost as a herring, which hath wings and flieth, and they are together in great number. These have two enemies, the one in the sea, the other in the air. In the sea the fish which is called albocore, as big as a salmon, followeth them with great swiftness to take them. This poor fish not being able to swim fast, for he hath no fins, but swimmeth with moving of his tail, shutting his wings, lifteth himself above the water, and flieth not very high. The albocore seeing that, although he have no wings, yet giveth he a great leap out of the water, and sometimes catcheth him, or else he keepeth himself under the water, going that way on as fast as he flieth, and when the fish, being

weary of the air, or thinking himself out of danger, returneth into the water, the albocore meeteth with him. But sometimes his other enemy, the sea-crow, catcheth him before he falleth.

With these and like sights, but always making our supplications to God for good weather and salvation of the ship, we came at length unto the point so famous and feared of all men, but we found there no tempest, only great waves, where our pilot was a little overseen; for whereas commonly all others never come within sight of land, but seeing signs ordinary and finding bottom, go their way sure and safe; he thinking himself to have wind at will, short so nigh the land that the wind turning into the south and the waves being exceeding great, tossed us so near the land that the ship stood in less than fourteen fathoms of water, no more than six miles from the Cape, which is called Las Agullas, and there we stood as utterly cast away; for under us were rocks of mainstone so sharp and cutting that no anchor could hold the ship, the shore so evil that nothing could take land, and the land itself so full of tigers and people that are savage and killers of all strangers, that we had no hope of life or comfort, but only in God and a good conscience. Notwithstanding, after we had lost anchors, hoisting up the sails so as to get the ship a coast in some safer place, or when it should please God, it pleased His mercy suddenly, where no man looked for help, to fill our sails with wind from the land, and so we escaped, thanks be to God. And the day following being in the place where they are always wont to catch fish, we also fell a fishing, and so many they took that they served all the ship for that day and part of the next. And one of them pulled up a coral of great bigness and price. For there they say (as we saw by experience) that the corals do grow in the manner of stalks upon the rocks in the bottom, and were hard and red.

The day of peril was the 29th of July; and you shall understand that the Cape passed, there be two ways to India, one within the Isle of St. Lawrence, which they take willingly, because they refresh themselves at Mozambique, a fortnight or a month, not without great need, and thence in a month more land in Goa. The other is without the Isle of St. Lawrence, which they take when they get forth so late, and come so late to the point, that they have no time to take the foresaid Mozambique, and then

they go heavily, because in this way they take no port. And by reason of the long navigation and want of food and water, they fall into sundry diseases, their gums grow great and swell, and they are fain to cut them away, their legs swell, and all the body becometh sore and so benumbed, that they cannot stir hand or foot, and so they die for weakness. Others fall into fluxes and agues, and die thereby. And this way it was our chance to make; yet, though we had more than one hundred and fifty sick, there died not past twenty-seven, which loss they esteemed not much in respect of other times. Though some of ours were diseased in this sort, yet, thanks be to God, I had my health all the way, contrary to the expectation of many. God send me my health so well in the land, if it may be to His honour and service. This way is full of privy rocks and quicksands, so that sometimes we durst not sail by night, but by the providence of God we saw nothing, nor never found bottom till we came to the coast of India. When we had passed again the line, and were come to the third degree, or somewhat more, we saw crabs swimming on the water, that were red as though they had been sodden, but this was no sign of land. After about the eleventh degree, the space of many days, more than ten thousand fishes by estimation followed round about our ship, whereof we caught so many that for fifteen days we did eat nothing else, and they served our turn very well, for at this time we had neither meat nor almost anything else to eat, our navigation growing so long that it drew near to seven months, whereas commonly they go in five, I mean when they sail the inner way. But these fishes were not sign of land, but rather of deep sea. At length we took a couple of birds, which were a kind of hawk, whereof they joyed much, thinking that they had been of India, but indeed were of Arabia, as we found afterwards. And we that thought we had been near India were in the same latitude, near Socotera, an isle in the mouth of the Red Sea. But there God sent us great winds from the north-east, or N. N.-east, whereupon unwillingly they bear up towards the east, and thus we wait ten days without seeing sign of land, whereby they perceived their error for they had directed their course before always north-east, coveting to multiply degrees of

latitude; but partly the difference of the needle, and most of all the running seas, which at that time ran north-west, had drawn us to this other danger, had not God sent us this wind, which at length waxed larger, and restored us to our right course. These running seas be so perilous that they deceive the most part of the governors, and some be so little curious, contenting themselves with ordinary experience, that they care not to seek out any means to know when they swerve, neither by the compass, nor by any other trial. The first signs of land were certain fowls, which they knew to be of India: the second, boughs of palms and sedges; the third, snakes swimming on the water, and a substance which they call by the name of a coin of money, as broad and as round as a groat, wonderfully painted and stamped by nature, like unto some coin. And these two last signs be so certain that the next day after, if the wind swerve, they see land, which we did to our great joy, when all our water (for you know that they make no beer in those parts) and victuals began to fail us; and to Goa we came the 24th of October, there being received with passing great charity. The people be tawny, but not disfigured in their lips and noses, as the Moors and Kaffirs of Ethiopia. They that be not of reputation, or at least the most part go naked, saving an apron of a span long and as much in breadth before them, and a lace two fingers broad before them, girded about with a string, and no more. And thus they think themselves as well as we with all our trimming. Of the fruits and trees that be here I cannot now speak, for I should make another letter as long as this. For hitherto I have not seen tree here whose like I have seen in Europe, the vine excepted, which, nevertheless here is to no purpose, so that all the wines are brought out of Portugal. The drink of this country is good water, or wine of the palm tree, or a fruit called cocoas. And this shall suffice for this time. If God send me my health I shall have opportunity to write once again. Now the length of my letter compelleth me to take my leave, and thus I wish you most prosperous health.

From Goa, November 10, 1579.

Your loving son,

THOMAS STEVENS.