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MEMORIES OF MACAO.

II.—MARTIAL MEMORIES.

AT the time of writing these lines, the cannon are booming at Macao. The heaviest guns of the colony, which had not been fired with ball for years and years, are now flashing fiercely, and the deep reports are echoed and re-echoed, rolling like thunder among the neighbouring hills and islands. Wreathing smoke is rising from the forts that crown the hills, and is wafted up slowly and gracefully to join the clouds floating in the blue sky over the islands of the bay. Double guards patrol the streets, and an air of military vigilance appears throughout the city. Macao seems to be recalling practically the martial memories of which she is justly proud. Let me hasten to add, however, that Macao is not at war. The authorities are simply taking precautions, and getting the rust off the old guns, in order to be ready for defence, in case the troubles in the north of China should extend to the southern ports. Up to the present the peace of Macao has not been disturbed, and I can in all tranquillity write of the deeds of prowess, by which the colony was first founded, and has on several occasions been saved from dangers menacing its existence as a settlement.

The religious and martial memories of Macao being intimately intermingled, the former could not be recalled to the exclusion of the latter. So in my former paper, I have touched upon points which must recur in this; but in such a way, I hope, as to avoid needless and irksome repetition.

The Portuguese adventurer, merchant, warrior of the sixteenth century was nothing if not religious. The tradition had come down from the time of the great discoverers, Columbus and da Gama, that it was the duty of the Catholic nations of Europe to carry the light of the Gospel to whatever shores their daring keels might approach, to all nations which fell under their dominion, or with which they came in contact. That was, moreover, an age of simple, lively faith. In every success and every reverse, in arms, in commerce or in the perils of the sea, the Christian recognized the protecting favour or the salutary chastisement of Divine Providence. Hence the intermingling of the religious and martial memories of Macao just referred to.

Macao was won by Portuguese prowess. It was not, indeed, taken at the point of the bayonet or at the cannon's mouth, as has been the case with more recent settlements in China; Macao was obtained much more honourably. The little peninsula was given to the Portuguese for a settlement, in recompense for the valuable service they rendered in freeing the mouth of the Canton River from a formidable pirate fleet. Piracy in those days was most daring, and was conducted on a grand scale. What was the strength and daring of some of the pirate-chiefs, may be gathered from the fact that one of them made an attack on Manila, not long after its settlement by the Spaniards. His ambitious intention was nothing less than to wrest the islands from the settlers, and establish himself there as king. Nothing but the intrepid and undaunted resistance of the Spaniards saved them their rich colony.

The pirate who infested the mouth of the Canton River, had for years preyed upon the rich commerce of that important port; and had effectually defied all efforts of the Viceroy to capture him or bring him to terms. In such straits, the Viceroy had recourse, as a last resort, to the Portuguese, of whose daring and prowess he was well informed. The Portuguese had at that time left the island of Sancian, where St. Francis Xavier died, and were temporarily established at Lampacao, an island described as being nearer to the present site of Macao, just at the mouth of the estuary. The Portuguese could not get together much of a fleet against the innumerable vessels of the formidable pirate, but they were better armed; they were moreover absolutely fearless against Asiatics, while they were in turn held in the greatest dread by the natives. It was a work of only a few weeks for them to break up the piratical fleet, taking vessels, arms and ammunition, and driving the pirates themselves ashore, or scattering them to the four winds on the few vessels that escaped.

The grateful Viceroy, in recompense for this important service, granted the Portuguese for their settlement what had been the favourite haunt of the pirates. It was a little peninsula, three miles long by about three-quarters of a mile at its widest. It was called from its port Amangau, which means the Ama anchorage. Ama is the name of a divinity that was, and is still, honoured in an old pagoda just at the entrance of the port. The name Amangau was soon softened and shortened by the Portuguese into its present form of Macao. The Portuguese held the little peninsula by the tolerance of the Chinese authorities. They paid an annual rent, and a mandarin resided in the colony for the government of the Chinese, and also to represent the imperial authority and dominion before the Europeans themselves. Macao continued in this state of dependence nearly three hundred years, when there occurred other incidents, which are justly remembered with pleasure and satisfaction, not to say with pride. They shall be spoken of presently in due order.

Macao soon grew into an orderly and prosperous colony. The Portuguese were such enterprising colonists in those days, that it cost them little to

establish an organized settlement. Any little group of settlers seemed to have in embryo all the elements of a regular settlement, and to contain, moreover, a sort of vital principle, by which it developed naturally into a full-blown colony.

The prosperity of Macao was not long in attracting the covetous eyes of Portugal's great rival in the commerce of the East. In the early years of the colony, the Dutch did not consider themselves strong enough to attempt anything more than to harrass Macao's commerce. They would swoop down piratically upon the fair merchantmen, enriching themselves with the precious cargo, and at the same time inflicting an injury upon their rivals, from which it was no easy matter to recover. It was not until 1622, after a twelve years' truce, that they thought the time had come for the accomplishment of their long cherished desire. How they attacked Macao with a relatively overwhelming force, how gallantly the attack was repulsed by the little garrison and the colonists, how to their cost they were taught to respect the prowess of the Portuguese, who as good Catholics put all their trust in God: all that has been told in the former paper on Macao, and need not be repeated here. That notable victory is kept fresh in the minds of the victors' descendants, not only by a commemorative monument erected on the very spot where the rout of the Dutch began, but also by an annual religious procession on the eve of St. John the Baptist's day, the anniversary of the event. If a people's worldly prosperity and greatness were in direct ratio with its bravery and prowess in arms, the map of the world to-day, and the relative standing of nations, might be very different from what they are. But other national qualities have made themselves felt these last centuries, and the merchant rather than the knight, is the power that makes nations great, as the world goes now.

Other deeds of arms, including a second attack of the Dutch and repeated conflicts with pirates, are recorded in the annals of Macao; but we shall pass them over in silence, to come at once to an event, or a series of events, which do not carry us back so far, but which are none the less interesting and memorable for being nearer to our own times. As has been stated, the Chinese authorities exer-

cised a kind of suzerainty over Macao up to 1849. Then it was that there was sent to the colony the Governor Ferreira Amaral, a man of noble views and high enterprise, as well as of dauntless courage to carry his enterprises into execution. Hongkong had been recently ceded to the English, and was governed by Her Majesty's officers, without a vestige of Chinese authority in the colony; Amaral determined that Macao should be equally free from the mandarins' interference, and that his colony should belong to his sovereign as completely as Hongkong belonged to the crown of England. He accordingly closed the Chinese custom-house in the city, expelled the resident mandarin, and forbade the payment of the annual rent to the Viceroy of Canton. Those were bold strokes. The Viceroy could not resist by force, but he did not forget this defiance of his power and authority.

Governor Amaral in the meantime proceeded as fearlessly in his plans for the material improvement of his colony. He constructed fine roads, leading from the city proper out to the sea-shore, and to the barrier-gate on the isthmus. The roads constitute the principal walks and drives of Macao, and are to-day the delight of the cyclists. They had long been desired, but there was what had seemed to previous officers of the colony an insuperable difficulty in the way. That was a number of old tombs, which would have to be removed for the construction of the roads. "China is ruled by the dead," it is commonly said, to express the great respect entertained for the departed in the Celestial Empire. But the presence of the tombs was no obstacle for Governor Amaral. He would respect the sensibilities of the Chinese, by avoiding signs of desecration in removing the contents of the sepulchres, but removed they should be, and the sepulchral mounds levelled, to make way for the roads.

Thus besides incurring the displeasure of the high authorities of Canton, the Governor became odious to the Chinese residing in the settlement and in the neighbouring villages. He was warned of the danger to which he exposed himself by appearing freely in public, but, like Cæsar, he preferred to brave the worst at once, rather than live in ignoble and pusillanimous fear. Accordingly he

did not desist from his customary horseback rides around the colony, to the barrier-gate. A band of Chinese had, in fact, determined to take his life, whether they were instigated to the crime by the Cantonese authorities, or actuated by motives of private revenge, has never been ascertained. It was in the afternoon of August 28th, 1849, that the base assassination was perpetrated. Amaral was out riding according to his custom, accompanied only by his aid-de-camp, when he was suddenly set upon by a number of ruffians. He had lost an arm in some previous exploit, and was consequently particularly helpless on horseback, and quite at the mercy of his assailants. He was dragged from his horse, and brutally despatched, and his head was severed from his body and taken to Canton. The aid-de-camp, in the meantime, took flight upon the first appearance of the assassins, and hastened back to give the alarm in the city.

Whether or not the authorities of Canton were responsible for the gallant Governor's assassination, certain it is that just at that time they sent a force of five hundred soldiers to man the little fort of Passa-leão, situated on a hill about half a mile from the barrier-gate of Macao. It is said, moreover, that there were two or three thousand troops in the hills near at hand.

The colony was thrown into the greatest consternation at the news of the daring assassination, and there being so few Europeans among such a number of natives, with the Chinese forces just outside the gate, there was reason to fear an uprising and attack, which might easily have overpowered the colonists, and put them at the mercy of a furious populace and a lawless soldiery. The next day the movements of the soldiers in the fort were observed with alarm, and a few shots from the fort fired at the gate heightened the sense of danger. An attack was momentarily expected. The Chinese with their overwhelming numbers might easily have forced the barrier, and, joined by the disaffected population of the town, might have proceeded at once to the massacre of the Europeans. Actual events in China may give an idea of what was to be feared. The moment was critical, and the occasion brought out the hero. The Horatius of the day was a brave son of Macao, *filho de Macao*,

Lieutenant Mesquita, who offered to lead a band to take the menacing fort. The soldiers of the little garrison caught the spirit of his bravery, and twenty-nine stepped forth to accompany him.

Away went the brave little band, thirty against hundreds. They traversed the rice fields, under fire of cannon and musketry, they reached the foot of the hill, and without stopping for breath, they charged right up to the parapet. The defenders of the fort had not expected such a desperate charge, and they had no desire to feel the bayonets of such resolute assailants. The Portuguese had not reached the walls, when the guns were abandoned, and the other side of the hill covered with terrified Celestials, imploring of all their divinities fleetness of foot. Those who were not fortunate enough to get away, were dispatched on the spot, or taken prisoners, while the arms and ammunition of the fort were all captured. The attack could not have been more successful, and the casualties of the Portuguese were few if any. Passa-leão was taken and Macao saved.

In the meantime the greatest terror reigned in Macao. The sortie of the little band had been announced in the city, and their fatal rashness, as it was supposed, would only precipitate the invasion of the city and the massacre of the Europeans. There was a half-hour of intense anxiety, and great was the relief, when the breathless messengers, who were supposed to bear the fatal news, announced the good tidings, "Passa-leão taken and Chinese dispersed." The colony forthwith recovered from its panic; measures of defence were taken with deliberation, and a correspondence, in no tone of supplication, was at once opened with the Viceroy of Canton, denouncing the hostile attitude of the Chinese troops, and demanding the delivery of the murdered Governor's head. After much correspondence, in which the representatives of foreign governments took part on the side of Macao, the Viceroy made some sort of an excuse and apology, returned the Governor's head, and had one or two of the assassins, or supposed assassins, executed.

Lieutenant Mesquita was from that day forth regarded as a hero, and in a certain sense as the saviour of Macao. In the celebration of the da Gama centenary two years ago, his name was

associated with those of the great navigator and of Governor Amaral, as deserving the lasting gratitude and praise of the colonists of Macao. He remained, however, a modest and unassuming officer to the end, notable only for his courtly manners and kindly disposition. History would fain pass over in silence the unhappy end of such a worthy personage, whose martial courage and social virtues had deserved so well of his fellow-colonists. Let us state simply that as he advanced in years, he fell a prey to melancholy, caused perhaps by domestic troubles, and was afflicted with fits of insanity. In one of these, as is supposed, he came to an unhappy end, with a domestic tragedy and suicide.

From the taking of Passa-leão Macao has been strictly a Portuguese colony, quite free from the interference of the Chinese authorities. This state of affairs, however, was not officially recognized until 1887, when a formal treaty between the two governments was drawn up and signed. Let us hope that the present trouble in China will not extend to the south, and in particular will not disturb the peace of the sequestered and tranquil little peninsula, over which the Portuguese flag has floated these three centuries and a half. But if trouble should come, if Macao be not spared, it may be hoped that the race of the Amarals and Mesquitas is not extinct, and that Divine Providence will raise up a man equal to the occasion, able to bring the little colony through new perils, as safely and successfully as the dangers of the past were met and overcome.

JULY 15, 1900.

William L. Hornsby, S. J.

LIGHT IN DARKNESS.

A tender child of summers three,
 Seeking her little bed at night,
 Paused on the dark stairs timidly.
 "O Mother! take my hand," said she,
 "And then the dark will all be light."
 We older children grope our way
 From dark behind to dark before;
 And only when our hands we lay,
 Dear Lord, in Thine, the night is day,
 And there is darkness nevermore.

John G. Whittier.

PLACES OF INTEREST IN SOUTH CANARA.

V. JAMALABAD.

Jamalabad is a place of considerable interest on account of the importance it acquired under Tippu Sultan, who made it the capital or seat of government of Canara after the capitulation of Mangalore on January 31, 1784. When the Sultan was returning in triumph to Seringapatam he encamped at a place called Narsinga Angadi (Narsinga's shop) on the bank of the Netravati, five miles to the west of Beltangady, which is forty miles from Mangalore, and from there he beheld an immense rock rising about 1700 feet above the surrounding plain. It immediately occurred to him to convert it into one of his famous *droogs* or mountain fortresses, and forthwith he dispatched two officers to survey it and report upon the feasibility of his plan. Their report being in every way favourable, soon after his arrival at his capital in Mysore, he sent money to have the works begun. When they were sufficiently advanced he collected a number of people and sent them to the new town he had caused to be laid out at the foot of the rock. The place was ordered to be known in future as Jamalabad, which means "the beautiful town" or "the abode of beauty." This name was chosen by the Sultan to mark the natural picturesqueness of the site and as a tribute to the memory of his mother Jammal Bee, a very respectable woman, by all accounts, and well deserving of this tribute on the part of her distinguished son. When the fort was ready a garrison of four hundred men under the command of a *Khiladar* was stationed there. The town was made the seat of an *Asoph* or governor, to whom was committed the government of Canara. It numbered in time about a thousand houses and had a fair amount of trade. The fort of Mangalore was dismantled and abandoned because it was too open to attack from the sea, and moreover Tippu had learned from the nine months' siege Colonel Campbell's handful of men had withstood against his hundred thousand, that a very small force of Europeans had the advantage of him when entrenched on the sea-shore.

Thus the seat of power came to be restored to

the town founded by Narsinga Rai. This remarkable man was a Brahmin and the founder of the second Vijayanagara Dynasty. He ruled over the whole of Tuluva and a great part of Southern India at the close of the fifteenth century, and raised the Vijayanagara sovereignty to its highest splendour. At the foot of the rock of Jamalabad he built a citadel where he and his descendants resided. It was he also who founded Seringapatam, and it is a coincidence worthy of note that Tippu should have selected the same two places for his strongholds.

The best time to visit Jamalabad is said to be the month of January, for then the two hours' ascent is made with least fatigue and difficulty. The first object that claims the visitor's attention on approaching the rock is the quadrangular enclosure consisting of a stout wall that surrounds it at a distance of about a mile from the base. Four huge gates, one on each side, gave access to the area within. At present, however, nothing of them remains but the pillars. Close to the foot of the rock you come upon the ruins of the barracks that once sheltered the garrison. The town built by Tippu was also within the enclosure, but now only a few huts occupied by some cultivators are to be seen. *Seges nunc est ubi Troja fuit.* The place is called Gaḍḍai by the Christians, but that name belongs properly to the small, unhealthy village hard by. The first half of the ascent is made from the side where the narrow neck of high ground connects the rock with a spur of the Kudre Mukh. Up this a series of steps leads to what was formerly a grand gateway, the sculptured pillars of which are still to be seen lying here and there on the ground. A wall about the rock at this place forms a barrier at all the points where escalading is practicable. A little higher up is a third wall still more formidable in its proportions. The dismantled guns, all shattered and broken, are still to be seen near these upper walls. Another object that claims the visitor's attention at this stage of the ascent is a large room beneath the passage way, which probably served as a powder-magazine or a guard-room. The rest of the ascent is made by a flight of 357 steps cut into the living rock. On the left-hand side may be observed a number of holes drilled into the rock, which probably served for holding a hand-

railing. In places the passage is tunnelled through the rock, and the masses of detached boulders here and there tell of the fierce fight with nature to reach the summit. At the head of this last flight of steps there is another fortification with a grand gateway which admits you into a little valley in the centre of which a so-called bottomless lake slumbers, with two rocky peaks mounting guard on either side. These peaks were both crowned with fortifications, and in one of them is a brick-built chamber, forty feet long by fifteen high, still in a good state of preservation. On the whole the feats of engineering skill and the specimens of architecture and sculpture still to be seen well repay a visit to this one-time formidable mountain lair of the Tiger of Mysore. A refreshing *naya* cold breeze generally plays about the summit, the view from which is charming. With a good telescope the white church towers of Mangalore may be descried rising above the dark green of the cocoanut palms that fringe the western sea. The descent is more dangerous than the ascent, especially when it is wet or damp, on account of the slipperiness of the sloping steps. Your guide will hardly fail to draw your attention to a mysterious cavern about half-way down, from which a peculiar smell issues. No matter how you may account for that ancient smell, he will probably draw upon his legendary lore and have it that it comes from one of the old Pandias who is still concealed in the recesses of the cavern. Another memory from out the storied past is that in this fortress was the prison house of Father Mendez until after the fall of Seringapatam. Father Mendez was one of the three devoted priests who had come up from Tellicherry and gone about among the Christians who had escaped the general deportation of their compatriots and co-religionists to Mysore in 1784, consoling and encouraging them in the evil days that had fallen upon them. When better days dawned he lived to labour for many years in Mangalore.

Jamalabad went through many vicissitudes during and after the Second Mysore War. The Coorgs acting as allies of the British captured and destroyed the town at the foot of the rock, but it was only after a siege of some six weeks that a company of British troops succeeded in reducing

the fort. In spite of the fact that it was well-nigh impregnable, it had this drawback that the nature of the ascent to it rendered the descent, in the face of an enemy, nearly as difficult as the ascent; so that a very small force of artillery could beleaguer a very strong garrison; which rendered the place of little use except for storing records or treasure. Towards the end of the monsoon rains in August 1799 a party of British troops appeared before it and summoned the commandant to surrender, promising to pay, in case of compliance, all the arrears due to the garrison; but threatening that, in case of resistance, no quarter would be given. The commandant, however, chose to hold the fort, and succeeded in baffling all the efforts of the besiegers till the first week of October, when some mortars were brought under which bombarded it for three days. The final assault was delivered on October 8th, when the soldiers made good their escape, the commandant poisoned himself, and the principal officers who gave themselves up were hanged.

Not long afterwards, a certain Timma Nayak, who had been a petty military officer at Bekal and who, by promising to raise recruits for the Bombay army, had been admitted into the Company's service, induced about two hundred of them to desert and join the ranks of an insurgent named Subba Rao. This Subba Rao was a Brahmin and had been Sheristadar at Coimbatore. With a view to restore the fortunes of the house of Tippu Sultan he espoused the cause of Futty Hyder who claimed to be a natural son of Tippu. This worthy stationed himself at a temple near Bylangudy, a town in the Ghauts near Subrahmany, while Subba Rao established himself in a cave near at hand, whence he dispatched Timma Nayak with his men to take Jamalabad by surprise. This succeeded beyond expectation, for just then the garrison had been relieved by a young officer who was sleeping for the night in a house at the foot of the rock with all his men save a native corporal's party that had gone into the fort. Timma caught them napping and killed them all. When they were disposed of he soon persuaded the corporal to give up the gate and thus possessed himself of the fort without the loss of a man. This success spread terror throughout the neighbourhood, which emboldened Subba

Rao and the pretender Fatty Hyder to descend from the hills and loot all the villages that came in their way. They advanced as far as Bantwal, where the Tahsildar with a band of armed peons strove ineffectually to check their onward career. Emboldened by this success they attacked and wounded the Raja Hegade of Dharmastala at Puttur, but some neighbouring Tahsildars had the good fortune to get together thirty sepoy of the regular army who stemmed the tide of conquest and signally routed the marauding horde. The leaders, however, made good their escape to the mountains. A European force was then sent from Mangalore to make Timma Nayak and his followers feel the weight of the Company's hand. Two attempts were made to take the fort by assault, but without success. The besiegers then sat down before the rock for three months, hoping to reduce the place by starvation. The beleaguered garrison, however, when the provisions were exhausted, descended the rock under cover of darkness by means of ropes, chains, blankets, and the like, and dispersed through the country, many of them being captured by the country people and hanged. Timma Nayak adopted a disguise and evaded arrest for some time; but a Nair of Bekal, a quondam friend of his, finally recognised him. This Nair, under pretence of cutting a bamboo, borrowed Timma's sword, treating him the while as a stranger. No sooner had he his old acquaintance in his power than he rushed upon him and threatened him with instant death unless he followed him quietly. Timma was thus handed over to the authorities, who requited the Nair for his service with Rs. 500. This amount the treacherous fellow deemed far below his deserts, for, as he put it, in attacking so desperate a man, he had performed a deed of valour worthy of knight or paladin. Some gentlemen supported him in his demand for more, but it is to be hoped that it was not granted.

The fort was kept garrisoned for a time to keep it from falling into the hands of marauders or bandits, like the *Sadi Sambati*, who were such a plague to the country at the beginning of the century; for, as has been said, as a strategic position it was of little use.

A SUMMER DAY'S JOURNEY.

FROM KASARAGOD TO PUTTUR *via* NELLICUNHA.

Ruskin never ceased to complain that men should be indifferent to the feast Nature spreads out everywhere before them. I am not certain what may be the sentiments of my readers; but I feel confident that the great art critic would have been consoled to hear of a professional man taking an unprofessional delight in describing what many, who have not been accustomed to cultivate "the harvest of a quiet eye," may have looked upon as a very prosaic journey.

The day was dawning as I passed the first milestone and left behind me the grateful shade of the banian trees and cocoanut palms that line either side of the main road from Kasaragod to Mangalore. My way now lay across one of those bleak expanses of laterite soil that are so very common along the coast roads of South Canara, owing to the improvidence of the villagers who ruthlessly destroyed all the trees before the Forest Department came to the rescue. After the close of the south-west monsoon the plain is richly carpeted with grass which serves for thatching houses and feeding cattle. Near the second milestone, on the highest point of elevation on the road, stands a solitary mango-tree, inviting the weary traveller to rest beneath its shade. If it has been allowed to live and thrive, it was probably due to its hidden growth in a cleft between boulders of laterite. Owing to the rapid increase in population since Canara came under British rule a hundred years ago, this barren-looking plain has been re-peopled, and wherever the earth is soft and kindly to the tiller, one sees enclosures of paddy flats and plantations of cocoanut, mango, jack, teak and plantain trees.

Near the fourth milestone is a square tank cut out of the solid laterite, with steps leading into it from the road. The approaches to these very useful excavations would be vastly improved if the stones quarried from them were put to some account and not left to cumber the ground about. When you descend some steps your attention is arrested by a remarkable echo which awakens memories of what one may have read or heard of

the famed whispering galleries of Bijapur. The construction of this wonderful tank is credited to the Pandavas, to whom nearly every important work in South Canara is attributed. A halt is generally made here to procure refreshments for man and beast, as there are some shops close at hand stocked with provisions for the daily wants of the villagers and wayfarers. The plains about bear evidence to having been formerly thickly peopled; for the new settlers are continually coming upon old tanks and wells in their compounds and fields. It is probable that some ruthless invasion or death-dealing epidemic swept the inhabitants off and left the place to lapse into a wilderness. At present mostly "dry crops" are raised from the enclosed plots during the monsoon. This is called the Hakkul cultivation. When the rains are abundant, fairly good crops of hill paddy, gingelly, horsegram, castor-oil, ragi, chillies and dholl are grown. But when the rains are scanty, as was the case last year, the returns are very poor.

The road runs parallel to the Chandragiri River up to the fifth milestone at the Cherakal junction, where the Jalsore and Vittal roads cross. Cherakal is known for the clay which is highly prized by the tile-manufacturer of Kasaragod. About a mile to the south of this junction there is the waterfall of Bevinja, belonging to the rich Nair Tarwad of Kōdōth. The road to this waterfall as well as the continuation of the Jalsore road passes along the upper parts of the slopes of hills bounding the Bevinja valley. Travelling over these you feel the exhilarating air of the uplands, and the scenery is very picturesque. The green and well watered Bevinja valley is about 500 feet below you and looks like a map with its squares of paddy fields, cocoanut topes, and jungle, the houses built on the hill slopes making a background, and the slowly meandering Paiswani forming the boundary between the Tulu and the Malayalam country. This smiling valley is owned by the rich Kakkilaya family, one of the six Brahmin families from whom the princesses of the royal house of Maipadi or Kumbla choose their consorts.

You then turn towards the north and travel along the boundary line dividing the coast and middle regions of the district, by the road built by

that pioneer of Canara engineers Colonel Walker, to whom we owe some of our best metalled roads. He intended to make it the military road connecting Cannanore with Mangalore. It was completed as far as Balla and then discontinued; so that it has never served its original purpose. It taps however the important areca palm regions of Perdal and Vittal, where the traffic is heavy.

The next station after Cherakal is Edneer or Elneer, "the tender water or stream." It is so named as it is the source of the Mogral River. The water of this river is brackish for a couple of miles, but in its higher reaches it is freely used for irrigating the paddy fields of Maipadi, Patla, Madhur, Padi, and Barekad by a weir in the stream. Near the bridge on the river the road passes along the base of a hillock which contains a fine looking forest of Kiralbagi trees reared by the Swamy of the Edneer Mutt, who is a Shivalli Brahmin, though outside the circle of the eight Mutts of Udipi. You ascend the valley and your eyes meet the grateful sight of water flowing along the road drain to the fields below from a weir just above. When you reach the head of the valley you see on your left a plantation of areca and plantain. A mile or two up from the valley you are again on the treeless laterite plateau, with here and there marks of the peasant's industry. After travelling a couple of miles the valley of Nekraje comes in view. To the north-west is the Bayar Gumpi or Barne's hill, standing out against the sky at a distance. After descending and again ascending you are once more on another treeless plateau. Each side of the road is lined with what are called Goa mango-trees. Cashew fruits of crimson or golden hue may be seen peeping through the rich foliage. A couple of miles more and you are at Badiadka, a place of recent growth upon a site of former barrenness. Here the Kumbla-Perdal road joins the Vittal road. Four miles to the west of Badiadka is the church of Bela built by Father J. J. D'Souza, the late Vicar. It is the southernmost parish of South Canara and contains a Catholic population of nearly 2000, scattered over an extensive area. They are mostly poor tenants of Brahmin and Bunt landlords. After another mile of jolting in my springless bullock cart, I descended the valley of Karimbila,

a hamlet of Perdal village. The fall of the Karimbila bridge necessitated a descent into the dry bed of the river.

At Karimbila the traveller finds himself in the midland region of South Canara. He views the wooded hills that look down upon the erstwhile barren plain. But perhaps he has small thanks for the change, for the trees and hills form a barrier to the cool sea-breeze that once swept freely over the plain and tempered the heat that now oppresses him. When the sun is in its noontide splendour all is perfectly calm. Nothing, not even the rustle of a leaf, breaks the solemn stillness that holds the heated atmosphere.

At Perdal you enter the areca region, the paradise of the Haveek Brahmin. At every turn of the road along the hill slopes and valleys you see areca plantations and paddy flats. The slopes, and in some cases even the hill-tops, are levelled and converted into flat paddy plots or areca gardens.

Happy the Haveek "whose wish and care" less than "a few paternal acres bound." A plot of ground which calls him lord, and over which his energies are spent, supplies his simple wants. Iron, salt, and clothing are said to be the only articles that ever untie his purse-strings. His own timber, bamboo, cadjan leaves, and grass build up his snug little house. He fashions the areca spathe into his head-gear. He splits the areca tree into halves and he has tubes and drains to carry water. His fields supply him with rice, and the hill-slopes with the dhol for his curry and the chillies that season it. The plentiful fodder around him feeds the cows that repay him with milk, curds, and ghee. The plantain-tree is a mighty factor in his economy. Nothing of it but suffers some change "into something rich and strange." Its fruits are the Haveek's dessert, its leaves are his plates, its inner pith makes his pickle, and its fibre he twists into rope. The jack-fruit varies his dessert and his pickle, while the tender cocoanut slakes his thirst with a delicious drink. The arecanut chewed with betel, both the produce of his garden, and chunam prepared from a kind of tree in his jungle, supply him with a cheap, gentle, innocent and wholesome stimulant. What a lesson the Haveek might teach the civilised spendthrift!

Your road next lies through well clad hills until

you are at the Pallathadka River. Here too the bridge is fallen. After crossing the river you ascend for a couple of miles through a very lovely country. The road passes by the slope of the hill bounding the Pallathadka valley and then takes you over a smaller laterite plateau commanding a charming view. The plateau overlooks the valley of Nellicunha, where the late Father Maffei spent his last days. After about forty minutes of somewhat steep descent into the valley, the guide points out to you the spot where the good Father lived and died. The dwelling with unplastered walls is little better than any of the huts in which the poor of the country live. It has three rooms. The eastern was turned into a chapel, where the remains of a rude altar constructed of planks raised upon posts are still seen. The central room was reserved for the Father's use, while the western formed the kitchen. It is said that in the evening the good Father would mount to the summit of the hill for a breath of fresh air. How must the servant of God have contemplated the terrific grandeur of the heavens above and broken forth into the accents familiar to his father St. Ignatius, "How vile seems the earth as I look up to heaven!" On the spur of a hill that separates the hut from a valley covered with an arecanut plantation there stands a small shed built by Father Maffei for a school. On the left there is a Billavar's house. The place belongs to a Haveek landlord, Mr. Kangila Shumbutta. He told me that some time last year the Father passed through the village on his way to Padumalai and Panajē, where there are a few Christians in the lowest state of ignorance. On his way back he sent for Mr. Bhutta and asked him whether he would build a hut for him on the site. On being asked why he selected that lonely spot, the Father replied that he preferred country life to town life. It was evidently an answer where "more is meant than meets the ear." The story of his tragic end has been told at length and need not detain us here. Suffice it to say that no page in the history of South Canara will be held more sacred by posterity than the page that records his death.

I spent about an hour under the hospitable roof of the good old Shumbutta. Among other things, he told me that the whole of Nettanige Magane, in

which Nellicunha is situated, once formed a portion of the dominions of the Coorg Raja. In his younger days he used to hear from his father how the Raja governed his subjects. Every householder was obliged to send a load of vegetables annually to the palace at Mercara. A messenger from His Majesty might turn up at any time with a summons to attend the palace. Instant obedience alone would avoid the displeasure of the Raja, and the boiled rice and condiments tied up in an areca spathe and placed in the morning at the doorway of every house, gave token of the readiness in which every subject held himself to start at a moment's notice.

After having done justice to the milk and plantains kindly offered by mine host, I resumed my journey. I passed the night under the hospitable roof of another Haveek, two miles from the river. A good old man again was this my second host. His areca garden is a "thing of beauty and a joy forever." A soft murmuring stream runs through the middle of it. Bathed in the golden rays of the morning sun, the graceful plumes of the areca trees wave to and fro in the scented breeze. Each tree lends its kindly support to a betel or pepper vine. In the cool shade thrives the plantain-tree, while the corners are marked with the jack-tree heavily laden with fruit.

The luxury of such a sight was to be followed by that of milk and plantains that the bounty of mine host set before me. A short drive from his place takes the traveller to Adkastala River. Leaving behind him jungles, hills and sparsely cultivated land he reaches Vittal. On his way he passes by a small shed where a good old woman, in conformity with a charitable Hindu custom, offers him water or buttermilk to quench his thirst.

At Vittal lives the Raja or Hegade of the village, formerly a renter under the Bednore Government, but now a pensioner of the British. The Raja is a well-built young man of thirty, high-born, noble-minded and well educated. It appears that his ancestors originally came from Cashmir. His being the only family of his caste he intermarries with Bellalas. Vittal is a junction and contains a Hindu temple, a Jain basti, a Lingayet mutt, and a Catholic church. There are only two public offices, a Sub-Registrar's office and a Police Station. The town

is tidy and clean. The royal residence contains a courtyard and is surrounded by plain, square paddy flats. The traveller finds a halting place in the chuttrum of Kundadka Ramaya Shetti, built at the suggestion of Messrs. J. L. Saldanha and M. A. Sequeira, who were Tahsildars of Uppinangadi and Kasaragod.

From Vittal to Kabaka junction is about two miles. At Kabaka there is a chuttrum built by a Haveek Brahmin, the timber for which was supplied by the Forest Department at the suggestion of Mr. Sequeira, the then Tahsildar. At Bolwar, two miles from Puttur, the Basel German Missionaries have constructed a fine Mission house with out-houses. The roof of the bungalow is furnished with artistic ventilating tiles of the new pattern. We reached Puttur at 7 P. M. passing by the road a tank and a cattle trough built by the Shiva Brahmin family of Shira, at the suggestion of Mr. J. L. Saldanha, the then Tahsildar; and a conduit built by Mr. Nuttoji Krishnaya at the suggestion of Mr. M. A. Sequeira. Puttur is the head quarters of the Divisional officer and of Uppinangadi Taluk. It contains also a Munsif's Court, a Range Office, a Hospital, a Police Inspector's Office, a Sub-Registrar's Office. The Munsif's Court is an artistic building surmounted with a tower. There is a Catholic church, and the Mahalingeshwar temple with the famous tank attached to it. The curiosity of this tank is that pearls are discovered in its bed. Puttur was formerly the station for a detachment of a regiment of the Madras Infantry, during the Coorg riots. The barracks and the hospital of the detachment are still preserved and converted into offices, the former as a hospital and the latter as the Taluk Office. Standing on a hill opposite the church are the Middle School and the travellers' bungalow.

Reader, I know full well that not to every man
the meanest flower that blows can give

Thoughts that do often lie too deep for tears.

But if these few columns have taught you that in the meanest place of God's world there is something to observe and take interest in, I shall not deem my labour in vain.

KASARAGOD.

B. Colaço.

AUTUMN.

Lo! Autumn on the woodland's verdure breathes,
 And all its beauty fades beneath its breath;
 Those sombre tresses, those bright-flowering wreaths,
 That varied carpet of emblossomed heath
 Are tainted with the hectic red of death.
 The brilliant freshness of the fields grows sere,
 For Autumn, Winter's harbinger, is near.

The poetry of this year's life is o'er:
 For ever passed her passing fair Spring day,
 Her Summer blush is gone for evermore;—
 The wild-flower's perfume and the wild bird's lay—
 E'en Nature's self doth seem to fade away,
 For sheaf-wreathed Autumn's sickled car is nigh—
 The youth and beauty of the year must die.

E'en so with man—or rather with the child—
 For manhood's self is Autumn—soon is o'er
 That joyful greeting which all Nature smiled
 When first his infant footsteps paced her shore,—
 He knew not, guessed not, what she had in store.
 His peaceful Spring of life must pass away
 And yield its place to Autumn's toilsome day.

M. W. S.

LAND TENURES IN THE NATIVE STATES OF WESTERN INDIA.

II. THE GRAS TENURE OF GUJERAT (*continued*).

15. In proceeding to dwell upon the various obligations and incidents of the Gras tenure, we shall begin with a few preliminary remarks to give an idea of the great machinery of Government in India, of which the Gras system forms only an important wheel. "India" is defined by the General Clauses Act (X of 1897) as including British India together with any territories of any Native Prince or Chief under the suzerainty of Her Majesty exercised through the Governor-General of India or through any Governor or other Officer subordinate to the Governor-General of India. The territory of the Native States, among which must be included the States of Kathiawar, is not British territory; nor are their subjects British subjects. But the Sovereignty over them, as Sir Courtenay Ilbert in his *Government of India* aptly observes, "is divided between the British Govern-

ment and their rulers in proportions which differ greatly according to the history and importance of the several States and which are regulated partly by treaties or less formal engagements, partly by *sanads* or charters and partly by usage." The British Government has undertaken to protect these States from external aggression, but "as the paramount power

- (a) exercises exclusive control over the foreign relations of the State;
- (b) assumes a general but a limited responsibility for the internal peace of the State;
- (c) assumes a special responsibility for the safety and welfare of British subjects resident in the State; and
- (d) requires subordinate co-operation in the task of resisting foreign aggression and maintaining internal order."

Under the last head it is understood that all the Native States are under an obligation to furnish troops according to their means at the requisition of the British Government on occasions of foreign invasion of India. This obligation has been further "recognized and emphasized by arrangements which were made during Lord Dufferin's Viceroyalty with several of these States for maintaining a number of selected troops in such a condition of efficiency as will make them fit to take the field side by side with British troops." How fully this duty of rendering assistance with troops or transports to the British Government in time of war with a foreign nation is recognized by the Native Chiefs, is amply proved by the enthusiasm with which they came forward with offers of assistance during the recent Chitral and Tirah Expeditions and the war, now almost at an end, in South Africa. As an external mark of fidelity to the paramount power the Darbars held occasionally by the Governor-General, the Governors of Provinces and high local officials, at which the Chiefs gather to render homage to Her Majesty the Queen-Empress in Her representatives in India, afford occasions for a formal expression of their loyalty like the elaborate feudal ceremonies of Mediæval Europe. Below the Chiefs in the Province we are dealing with are the Mulgrasias and Bhayads, bound by fidelity and

service to their Chief. The essence of this whole system is the expressed or implied compact between the Native States and the British Government, and between the Grasia and their Chief, of mutual service and fidelity on the one side and protection on the other. A parallel to this system we find in the organization of the Holy Roman Empire of the Middle Ages in Central Europe, which consisted of a hegemony of feudal States held by Dukes and Princes as independent in their internal affairs as some of the leading Native Chiefs of India, but acknowledging the Emperor as their supreme feudal lord. These states were in their turn divided among a number of large military landholders who acknowledged themselves as vassals of the Dukes and Princes. The tenure under which the Grasia holds his land in relation to the Chief, and the Chief holds his territory in relation to Her Majesty's Government, does not materially differ from the feudal system under which lands and States were held in Mediæval Europe, especially under the Holy Roman Empire. The conception that underlies the organization from Her Majesty's Government down to the Grasia and his cultivators is essentially feudal. May the feudal tie that binds them together be strengthened more and more for the welfare and happiness of the people and the glory of the Indian Empire!

16. To come now to the obligations and incidents of the Grasia tenure, we shall take them one by one and make our comments on each.

(a). *Military Service.* A Grasia is bound to render every assistance to the state authorities in putting down outlawry and dacoity within his village, and to join the Chief in resisting foreign aggression. In Europe service under the feudal system was limited by usage to a certain number of days in the year; but under the custom of the Rajputs, service can be enforced for any period of time according to the necessities of the occasion. "At home and abroad service shall be performed," this is one of the conditions of the Rajput feudal system, a condition however which can seldom be enforced now.

(b). *Darbars.* A Grasia is bound to attend the Chief's Darbar whenever called upon and to

accompany him to any local, provincial or imperial Darbar, or on a pilgrimage to a foreign country. A Grasia is however entitled to receive rations for his men and horses on such occasions.

(c). *Reliefs and Aids.* Relief in the European feudal system was "a sum of money due from every one of full age taking a fief by descent." In India it goes by the name of *Nazarana*, that is, a fine on succession. In Gujerat and Kathiawar *Nazarana* is paid on succession of collaterals, only in case of a *political estate*, that is, an estate held by a ruling Chief in direct vassalage to the British Government. No *Nazarana* is paid to a Chief on succession among subordinate Grasia, but they are bound to pay a certain amount of *Nazarana* on succession of a new Chief to the *Gadi*. There is no legal obligation to pay any levy on marriage of any member of the Chief's family, and such contributions as may be paid on these occasions are merely optional.

(d). *Escheats and Forfeitures.* The ultimate right of reversion to a Grasia's estate on failure of heirs belongs to the Chief of the State. But succession by adoption or by collaterals being allowed among the Grasia, this right can seldom be exercised. A Grasia's estate is liable to forfeiture as a punishment for treason, highway robbery and for certain other serious crimes, which have been proved in a Court of Justice.

(e). *Fines on alienation.* A Grasia cannot alienate his lands by mortgage or otherwise without permission of the Darbar, and such permission may be granted subject to a fine payable by the Grasia. In Kutch, as we have seen, alienation of lands by the Jareja is allowed in practice without permission of the Darbar, and in Mediæval Europe alienations were allowed only by means of subinfeudation and in England by means of what were called "uses."

(f). *Reversionary right to lands given away or sold outright by a Grasia, as also to lands granted by the owner previous to the acquisition of the village by the Grasia, rests with the Darbar.* But reversionary right to lands granted by a Grasia on Service or Dharmada tenure rests with him.

(g). *Waltar.* The Gujerati word *Waltar* means fine for robbery. In the constitutional law

of Kathiawar it means the fine or compensation which a Chief or Grasia has to pay in order to make good to travellers any loss by robbery on the way within his estate, unless he pursues and produces the robber or shows that, after all possible measures taken, the robber can be traced to the estate of another Chief or Grasia. The direct liability for Waltar rests on the Chief, but he can exact a portion of the fine from his subordinate Grasias for neglect of duty.

(h). *Veth, or forced labour and supplies.*—The Grasias themselves are personally exempt from any Veth or requisition for carts, labour and supplies, but their tenants (*lok*) are liable to them, whether for the use of the Darbar or to comply with an Agency requisition, provided that the demand for them be made on the Grasias in their turn and in a proportionate extent with other *Khalsa* villages or the *demesne* of the Chief. All such carts, labour and supplies must be paid at the market rate of the day.

(i). *Opium rights.*—A Grasia is bound to purchase opium from the Darbar's farmer, who however cannot make more than a fixed amount of profit on the sale.

(j). *Sudhara, or contribution towards public improvements.*—A Grasia is liable to pay a reasonable share of the public burdens undertaken for the good of all, such as Police, Education, Vaccination, Sanitary improvements, improved means of communications. The charges of the village Police Patel are paid more or less in proportion to the shares of the Chief and the Grasia in the village.

(k). *Jurisdiction.*—The entire criminal and civil jurisdiction in the Grasia's village or villages is vested in the Chief.

(To be continued.)

If wisdom's ways you wisely seek,

Five things observe with care:

Of whom you speak, to whom you speak,

And how, and when, and where.

OUTLINES OF THE HISTORY OF KANARA.

II.—THE COMMERCIAL HISTORY (*continued*).

69. Wherever the Portuguese settled they planted the cross side by side with their national flag, but their Missionaries, under the patronage and protection of the Crown, pushed their religious conquests far beyond the territory under its control. Thus it happened that by the middle of the 17th century the whole of Kanara, then subject to the Bednore Kings, was mapped out into some twenty parishes with large Christian congregations. In these Christians the Bednore Kings found their most civilized and loyal subjects. Though opposed to the admission of European Missionaries into their kingdom, the Bednore Government as a rule patronized their Christian subjects and made large grants of land to Christian churches. Christianity thus spread and flourished in Kanara to an extent unparalleled perhaps in any other province not under the direct control of a European power. But the Church thus laboriously raised was soon to receive shocks which almost levelled it to the ground. These came from the fall of the Portuguese Empire and the persecution of Tippu Sultan.

70. We have seen that the decline of the Portuguese Empire perceptibly began about the beginning of the 17th century and that by the middle of that century it had fallen to pieces. The very capital of their Empire was now threatened by the Dutch, the Mahrattas and the pirates. To save their power from utter extinction, the Portuguese were obliged to withdraw the small garrisons from their fortresses on the Kanara Coast. The Dutch and the pirates became the masters of the coasting trade, and communication between Kanara and Goa almost ceased to exist. No priest being now able to proceed from Goa to Mangalore and other ports of this district without the greatest difficulty, the Christians were left without instruction, sacraments, and public worship, so that it sometimes happened, as stated in the *Life* of the Venerable Joseph Vaz, by Father Sebastian de Rego, that a priest from Goa, "whilst paying a visit to the district had to bless the marriages of the parents at

the same time he blessed the marriages of their children."

71. • The Holy See, always watchful of the interests of the Church in every part of the world, could not look with indifference on this sad condition of the Catholics of Kanara. Rome therefore had recourse to the only remedy open to her, to send Missionaries of her own to Kanara, appointing as the first Vicar Apostolic Bishop Thomas de Castro, a native of Goa of Brahmin caste, who with his brother Michael de Castro, Vicar Apostolic of the Deccan, had been brought up and educated in Rome. Then commenced the unhappy war between the Padroado and the Propaganda which led to such disastrous results in Kanara and has recently been the cause of so much mischief in the whole of India. The Archbishop of Goa, Antonio Brandao, naturally resenting what he regarded as an intrusion upon his jurisdiction, dispatched two priests to Kanara with orders not to recognize the Vicar Apostolic as such and to prevent his priests from exercising any spiritual function. Thomas de Castro on the other hand took his stand on the Brief of the Pope, who as Supreme Head of the Church had conferred on him jurisdiction in Kanara at a time when that province was abandoned by both the civil and ecclesiastical authorities of Goa. Bishop de Castro sent a copy of the Pontifical Brief to Goa, but before it reached its destination Archbishop Brandao had died. On receipt of the copy of the Brief the Administrator of the See of Goa decided to await the appointment of a new Archbishop before taking any action. Meanwhile he appointed the famous Father Joseph Vaz Vicar Foraneus and Superior of the Kanara Mission on behalf of the Goa jurisdiction and ordered him to proceed thither at once.

72. The name of Father Joseph Vaz is a household word in Catholic families of Kanara. Born in 1651 of a pious Catholic family of Brahmin descent in Sancole, a village in the Province of Salsette, Goa, Joseph Vaz evinced in his early days great piety and religious zeal combined with very keen intelligence and foresight, which his

parents took good care to cultivate by sending him to the best educational institutions then flourishing in Goa. Having passed brilliantly through the courses of classical languages, rhetoric, philosophy and theology in the Baulim School, the University of Goa, and the Academy of St. Thomas Aquinas, he was ordained priest at an early age by Mgr. Antonio Brandao, who knowing his powers of eloquence, learning and piety entrusted him with the ministry of preaching. Attracted by his eloquence, the Viceroy appointed him his private chaplain. It was at this time that Father Vaz, always eager for an opportunity to follow in the footsteps of St. Paul and St. Francis Xavier, conceived the idea of going to Ceylon as a Missionary, in order to revive in that country the Catholic faith, which had almost become extinct under the cruel persecutions of the Dutch. But before he could carry out this design, his appointment to the Kanara Mission took him to a region where there was equally urgent need of his apostolic zeal. Communication with Kanara by sea being then almost impossible, Fr. Vaz set out on foot from Goa in March 1681 in company with his nephew Joseph Carvalho and a few servants. Notwithstanding the great hardships of the journey during those times, he availed himself of every opportunity to preach the Gospel wherever there was a large community of people, especially of Christians, and infused new life into the decaying missions. To the poor he gave everything he had, leaving nothing for his own comforts. On arrival at Mangalore Fr. Vaz at once repaired to Bishop de Castro, and in a long interview with him satisfied himself, after seeing the Pontifical Brief, that his appointment was properly made. To a man of his spirit of tolerance and charity, which could never allow the interests of humanity or religion to subordinate to national or racial prejudices, the weakness of the Padroado contention was clear. The proper course seemed to him to be to recognize the jurisdictional powers of Bishop de Castro, but in order not to wound the susceptibilities of the Goan ecclesiastical authorities, Fr. Vaz applied to the Vicar Apostolic to confer on him powers to exercise the sacred ministry conditionally in case His Lordship had jurisdiction in Kanara. Bishop de Castro, who

Padroado *versus* Propaganda.

Venerable Father Joseph Vaz and Bishop Thomas de Castro.

had been favourably impressed with Fr. Vaz's straightforwardness from the beginning, granted his request with pleasure. Father Vaz's action, however, displeased the Goa authorities exceedingly and the new Archbishop Dom Manuel de Souza de Minezes, was for having him recalled at once. But on the representation of the virtues and zeal of the saintly priest by a Jesuit Father of the Mysore Mission, who had met Father Vaz in Kanara on his way to Goa, the Archbishop relented and appointed him Vicar Foran, but on condition that he on no account recognized the jurisdiction of the Vicar Apostolic. Fr. Vaz's position was now an intolerable one and he wished earnestly to leave the Mission; but the Archbishop of Goa insisted on his remaining. Bishop Thomas de Castro, on the other hand, zealous of the interests of the Church, saw that Fr. Vaz was the man needed to rekindle the Catholic faith in Kanara, and to avoid a conflict between the contending factions, and as the powers conferred on him on his arrival had not been withdrawn, the Vicar Apostolic bade him continue in his pastoral duties with a quiet conscience. Fr. Vaz's life here was one of extraordinary activity: what with his devotional exercises, preaching, administering sacraments and visiting the sick, the poor and the dying, often at long distances amidst jungles and hills, and what with his touring round the various parishes destitute of priests, it was a life which knew of little or no rest from toil for the sake of the flock of Christ. His zeal, gentle manner and meekness won every heart to him, and his tact saved the contending parties from friction. Both the Vicar Apostolic and the Archbishop of Goa under his advice referred the affair as to jurisdiction to the Holy See and patiently awaited Rome's decision, allowing Fr. Vaz to pursue his apostolic work without any impediment. This state of things lasted until the death of the Archbishop on the 3rd January 1684 and that of Bishop de Castro on the 16th July 1684. Fr. Vaz soon after left the scene of his labours in Kanara to return to Goa and thence to proceed to Ceylon to take up the great work of his life. To quote the words of Harvard in his history of the Wesleyan Missions in India and Ceylon: "The zeal which he evinced

and the spirit of piety and benevolence he manifested in the prosecution of his mission to the inhabitants of the interior [of Ceylon], entitle him to the appellation of a second Xavier." Father Joseph's work in Kanara was equally important, though it did not extend over so long a period; and we owe to him a great debt of gratitude.

73. Little is known of the life of Bishop de Castro in Kanara except of his conduct in regard to the question of jurisdiction. That he was a prelate of great conciliatory spirit and zeal for our religion is proved from his treatment of Fr. Vaz. His relations with the Bednore Government were also very satisfactory, as is proved from the grant of a large piece of land in Mangalore made to him by Chennamaji, Queen of Bednore, on *hombly* tenure for the performance of religious service. On a portion of this land he erected a fine church dedicated to Our Lady of Miracles, which was dismantled under the orders of Tippu in 1784. It was in this church that he was buried, and his grave is still marked by a monument in the cemetery attached to the Milagres church in Mangalore and is blessed every year on All Souls' Day. The grant of land made to Thomas de Castro was resumed on his death, but on the representation of both the contending parties, whose strife was now healed, it was re-granted to Fr. Vaz's successor Father Gamboa, and after a second resumption on the latter's death, it was finally bestowed upon Father Lourenço Pinto, a native of Mangalore, and his successors by Shamu Sheker Naik.

74. What the decision of the Pope was on the question of jurisdiction is not known, but the dispute died a natural death after the decease of Bishop Thomas de Castro in 1684. From this year till the advent of Tippu, the Christians enjoyed almost uninterrupted peace and prosperity, but owing to the scarcity of priests religion suffered greatly. As far as religious life was concerned it was a period of gloom, illumined at times by short intervals of sunshine, when zealous missionaries visited and lived in the District and by their apostolic labours revived the Christian spirit among our ancestors. Of these we must mention here two well remembered in Kanara, Monsignor João

Monsignor João Domingo de Sta. Clara.

Domingo de Santa Clara and Father Joachim de Miranda.

Monsignor João Domingo de Santa Clara, Bishop of Assuris and Vicar Apostolic of Bombay, came to India as a simple Missionary Apostolic about the end of the year 1739 and arrived at Sunkery in 1740. He was born in Italy of an illustrious family. Always gentle, benevolent, and upright, he was highly esteemed by the Hindus and Mahomedans as well as by the Christians. The fluency with which he spoke Konkany made him the best informed of all the missionaries of the time, and won him great popularity with the natives. After having administered the Karwar Mission for about seventeen years, he was consecrated Bishop and made Vicar Apostolic of Bombay on November 20, 1757. The consecrating prelate was Bishop Florentius of Jesus, Vicar Apostolic of Verapoly in Malabar, who acted with the permission of the Archbishop of Goa. The new Bishop visited South Kanara twice between 1757 and 1759 and administered the Sacrament of Confirmation to upwards of 15,000 Christians who had been long neglected by the authorities at Goa. He afterwards sent Father Lazarus of St. Joseph, a native semi-Carmelite of Goa, and Father Ignatius Rebello, a native secular priest of Karwar, to administer the Sacraments to the Christians of Sonda, Ankola, and other places in Kanara. In 1772 he journeyed on foot to this District for the third time to carry on his missionary work, but died of jaundice at Sirvao, January 25, 1772, and was buried in the church there. By order of his successor, Monsignor Charles of St. Conrad, Bishop and Vicar Apostolic of Bombay, his remains were translated from Sirvao to Sunkery in 1776.

75. Father Joachim de Miranda was a native of Goa, where he was educated and raised to the priesthood. There are some, however, who maintain that he received his clerical training in Rome. He was at first Vicar of Milagres Church, Mangalore, and afterwards Vicar of Gangoli, where he became acquainted with Haidar Ali, who was so taken with his holiness and zeal that he promised him his support and protection in his labours for the Christians of Kanara. It was by Haidar's favour that he afterwards succeeded in

establishing himself at Feringapet, nine miles from Mangalore, where he built a church and monastery and gathered about him a dozen native youths whom he trained for the sacred ministry. The good Father was known to the Christians by the name of "Missionario," and to the non-Christians by that of "Arkol Guru," Arkol being the old name of Feringapet. The holiness of his life, his charity towards the poor, his zeal for the cause of religion, and the gifts of prophecy and miracles credited to him made him an object of reverence to the people of his own day and are the cherished traditions of those of our own. The Church festivals of St. Francis of Assisi, the Assumption, and of Our Lady of Light, were celebrated at Feringapet with so much solemnity that devout worshippers flocked to them from all parts of the mission of Kanara. He also established Confraternities of the Living Rosary which effected great good by associating Christians of both sexes in works of piety and charity. Many of the hymns, especially the *Riglo Jezu* consisting of 155 verses about the Rosary, which are still sung in the churches of Kanara are ascribed to Father Miranda. At the command of Tippu Sultan he left Mangalore and went first to Tellicherry and then to Cochin, where he formed the design of going to France to secure the influence of the French Government to moderate the rigours of Tippu's anti-Christian regime, but before he could embark he died of small-pox at Cochin towards 1783. The good Father with prophetic spirit peered into the future and saw the calamities that threatened the Christian community of Kanara. In season and out of season he besought the Christians to avert the Divine wrath by abandoning their superstitious practices, their feuds, and other disorders in their lives. We shall see how fully his predictions and his threatenings were verified in that doleful page of our history that tells of the captivity of Seringapatam, the confiscation of the property of the Christians, and all the hardships to which they were subjected under by their Mussalman rulers.

(To be continued.)

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

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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.

THE present number of the Magazine contains some articles of more than ordinary interest. The continuation of *Memories of Macao*, contributed by Father Hornsby, S. J., should be of particular interest at the present time, when the eyes of the world are turned on China. In the light of recent events we can realise to ourselves what must have been the courage and daring of the first European colonists on its inhospitable shore, at a time when their "mailed fist" was not the formidable affair it is at present. The history of Jamalabad recalls martial memories of the closing decades of the eighteenth century in South Canara. The old hill fort is truly a place of great interest to us, and still so little, comparatively, is known about it. The account that appears in our columns is perhaps the completest that has yet appeared in print. Should any of our readers supply us with further details they will be published in a future issue. *A Summer Day's Journey* and *Indian Camp Life* are from two new contributors to our pages. They are both interesting as glimpses of life and travel in out-of-the-way places in this mystic land. We are sorry to notice that Balthu Chutney's quaint account of a sad period of our history is

brought to an end, although with the dawn of brighter days.

* * * *

Many of our readers will be glad to hear that there is a good prospect of seeing a monument erected to Father Ryan before the end of the century. Contributions to the Memorial Fund have been paid in to the amount of Rs. 274, and an order for a handsome memorial tablet has been placed with a firm in Massa (Carrara), Italy, to be executed according to a design submitted from here. There are some incidental expenses yet to be covered by outstanding contributions. When the tablet is in its place a report will be printed and circulated among those who have so generously and spontaneously contributed to perpetuate the memory of the good Father who laboured so long and well for the welfare of the youth of Mangalore.

* * * *

Those of our readers who read Father Kingdon's *Lecture on Pronunciation*, published in our three last issues, and the criticism passed upon it, will be interested in the following expression of opinion from Mr. J. C. Nesfield, the well-known author of several valuable school books. In a letter to the Editor from London on July 31st, he says: "I have read the articles with much interest, and consider that the author's views on the subject are quite sound."

* * * *

We have to acknowledge with thanks the receipt of the following exchanges sent to us since our June issue:—*The Georgetown College Journal*, *The Tamarack*, *The Stylus*, *The Xavier*, *The Fordham Monthly*, *The Notre Dame Scholastic*, *The Dial*, *Catholic Opinion*, *La Revista Catolica*, *The Stonyhurst Magazine*, *The Pilot* (Boston), *The Holy Cross Purple*, *The Educational Review* (London), *The Ratcliffian*, *The Edmundian*, *The Castleknock College Chronicle*, *The Clongownian*, *The Harvest Field*, *The Indian Review*, *The Agra College Magazine*, *The Allahabad University Magazine*, *The Times of Malabar*, *The Cochin Argus*, *The Deccan College Quarterly*, *The Madonna* (Australian), *The Fleur-de-Lis*, *The New Age*, *Sophia*, *The Students' Helper*, and *The Students' Friend*.

College Chronicle.

June 5th, Tuesday.—Classes were resumed to-day in all departments of the College. There was the usual proclamation of the results of the first term examinations in the College Hall.

June 8th, Friday.—Next Monday having been declared a general holiday by the General Government of India to celebrate the occupation of Pretoria, at the request of the Collector, Mr. D. D. Murdoch, the Heads of the various schools in Mangalore met at the Government College at 5 P. M. to draw up a programme of athletic sports on the Maidan for the afternoon of the holiday.

June 11th, Monday.—The annual Requiem Mass was celebrated at 7 o'clock for Mr. Lawrence Lobo Prabhu, donor of the site of the College. As the monsoon rains set in to-day the athletic sports on the maidan were carried out with difficulty. Money prizes were awarded by the Collector to the successful competitors.

June 10th, Trinity Sunday.—A meeting of the leading members of the Catholic community of Mangalore was held in the hall of the Jubilee Club at 6.30 P. M. under the presidency of Right Rev. Abundius Cavadini, S. J., Bishop of Mangalore, to pass resolutions of satisfaction at the capture of the capital of the Transvaal and at what promises to be the speedy termination of the war in South Africa.

June 12th, Tuesday.—The novenas preparatory to the feasts of St. Aloysius and the Sacred Heart of Jesus began to-day with Mass and Benediction at 9.10 A. M., all the Catholic students attending.

June 21st, Thursday.—Feast of St. Aloysius, Patron of the College. The Solemn High Mass was celebrated at 7 A. M. by Rev. Father Rector, with Fathers Alexander Camisa and Gioanini as deacon and sub-deacon. In the afternoon at 4 o'clock Father D. Torri, of the Cathedral, chanted Solemn Vespers, after which Father Moore, Principal of the College, preached the panegyric of the Saint. His Lordship the Bishop gave Solemn Benediction, assisted by Fathers Cavaliere and Gioanini as deacon and sub-deacon.

June 22nd, Friday.—Feast of the Sacred Heart of Jesus. Rev. Father Rector celebrated the *Missa*

Cantata at 7 A. M. From 11 o'clock to 4 P. M. there was public exposition of the Blessed Sacrament, during which time the various College classes and several of the sodalities of the town took turns to spend half an hour in adoration. After the chanting of the Rosary at 4 P. M. there was Solemn Benediction of the Blessed Sacrament.

June 24th, Sunday.—The feast of St. John the Baptist. The rain was so heavy in the afternoon that the usual annual Votive Procession to Kankady had to be abandoned.

June 27th, Wednesday.—At 4.30 P. M. all the students assembled in the College Hall to present an address to His Lordship, on the fourth anniversary of his consecration as Bishop of the Diocese. The address was read by Marcel Cunha, Prefect of the Sodality of the B. V. M. Immediately afterwards the students holding Bishop's scholarships assembled in one of the College apartments to give expression to their gratitude to his Lordship.

July 4th, Wednesday.—News was received of the appointment of Father Moore, Principal of the College, as its Rector in succession to Very Rev. Father Frchetti, Vicar General and Superior of the Mission.

July 6th, Friday.—At 9.30 A. M. Very Rev. Father Frchetti took leave of the Fathers and students of the College and went to take up his residence at Codialbail.

July 7th, Saturday.—At the time of the weekly meeting of the Debating Society the students of the College Department presented an address of felicitation to their new Rector.

July 9th, Monday.—A general holiday was given to mark the appointment of the new Rector. There was a special Mass at 6.30 at which the Catholic students attended.

July 16th, Monday.—Feast of Our Lady of Mount Carmel. There was no school in the morning. In the afternoon Sister Mary Winefride made her profession in the Chapel of St. Ann's Convent. Father Rector preached the sermon on the occasion, after which followed the profession and Solemn Benediction of the Blessed Sacrament by His Lordship the Bishop, assisted by Very Rev. Father Frchetti, Vicar General and Superior of the Mission, and Father Rector.

July 22nd, Sunday.—In the evening Father Rector gave a lecture in the Sodality Recreation Hall, Humpankatta, on the Sanctuary of Our Lady of Montserrat, in Catalonia, Spain.

July 26th, Thursday.—Father Muller preached at St. Ann's Convent in the afternoon when Miss Pauline Mascarenhas took the veil and began her noviceship as a religious of the Third Order of Mount Carmel. She is to be known in religion as Sister Lucy.

July 31st, Tuesday.—The Feast of St. Ignatius of Loyola, Founder of the Society of Jesus. His Lordship the Bishop celebrated the Mass at 7 o'clock, at which there was General Communion of the College students. The afternoon service began at 4 o'clock with the chanting of Solemn Vespers, after which Father Gioanini preached the panegyric of the Saint. His Lordship then gave Solemn Benediction of the Blessed Sacrament, assisted by V. Rev. Fr. Frchetti, Vicar General and Superior of the Mission, and Rev. Fr. Rector of the College as deacon and sub-deacon. Father Perini, Minister of the College, was assistant priest.

August 7th, Tuesday.—In the afternoon there was a Cricket match on the maidan, when the College eleven defeated the Emeriti.

August 10th, Friday.—A whole-day cricket match with the Youths' Club was begun at 9.30 but the rain put a stop to it an hour later.

August 11th, Saturday.—Applications for the Lower Secondary were sent up to-day. Thirty-nine are to appear from the College.

August 15th, Wednesday.—Feast of the Assumption of the B. V. M., Titular Feast of the Junior Students' Sodality. Solemn High Mass was celebrated at 7 o'clock by V. Rev. Father Frchetti, Vicar General and Superior of the Mission, assisted by Fathers Paternieri and Colombo as deacon and sub-deacon. At it Father Joseph Gioanini made his last vows. In the afternoon at 4 o'clock Father Perazzi preached the sermon after the chanting of the Rosary. A number of candidates were then received into the Sodality by Father Rector, and then followed Solemn Benediction of the Blessed Sacrament by Father Gioanini, assisted by Fr. Roverio and Fr. Colombo as deacon and sub-deacon. In the forenoon the Heads

of the chief schools in Mangalore met in the Government College under the chairmanship of Mr. Mark Hunter, M. A., to form a Board of examiners to allot the Jubilee Scholarships.

August 20th, Monday.—The Preliminary Examinations began for the B. A., F. A., and Matriculation Classes.

August 28th, Tuesday.—The Rector's Day. The celebration began with the reading of addresses in English, Sanskrit, and Canarese at 4.30 P. M. on the eve of the feast. The Rector's Mass was numerously attended by the Catholic students. The other events of the day are chronicled elsewhere.

August 30th, Thursday.—A whole-day Cricket Match was played to-day on the maidan between the College Eleven and the Youths' Club.

September 9th, Sunday.—The following new Officers of the Senior Students' Sodality of the B. V. M. were proclaimed to-day:—Prefect, Pascal D'Souza; First Assistant, Louis Mathias; Second Assistant, Louis Coelho; Secretary, Joseph Rego. Father Corti, manager of St. Mary's School, assisted at the laying of the foundation stone of the new school building at Hampunkatta at 4 P. M.

September 10th, Monday.—The suit of the College against the Municipality for the recovery of taxes paid under protest, was heard to-day in the Sub-Judge's Court and decided in favour of the College.

September 13th, Thursday.—An all-day Cricket Match was played to-day between the College Eleven and the Emeriti.

September 15th, Saturday.—Notice was received from Madras of an important change in the Lower Secondary curriculum. Henceforth Book-keeping and Commercial Correspondence are to take the place of Euclid and Algebra.

September 16th, Sunday.—Feast of Our Lady of Dolours. The last of the applications for the Madras University examinations were dispatched to-day. Thirty-nine candidates appear for Matriculation, twenty-one for the First Arts Examination, and for the B. A. Degree Examination fourteen appear in the English Language Branch, fourteen in History, and fourteen in Second Language.

September 22nd, Saturday.—The Michaelmas holidays begin.

Personal Paragraphs.

THE Rev. F. X. Patrão of Alnavar in the Diocese of Poona, an old student of the College, revisited Mangalore lately after an absence of thirteen years. For a great part of his vacation here he acted as Chaplain of the Hospital and Leper Asylum at Kankanady.

F. X. DeSouza, M. A., LL. B. (Cantab.), Barrister-at-law, I. C. S., has been appointed to act as Judge and Sessions Judge at Ahmedabad.

Cyprian Noronha, F. A., '85, has been recently appointed Acting Assistant Secretary to the Government of Bombay, thereby superseding several of his seniors in the Department.

K. U. Shama Rau and Gopalkrishna Bail, both B. A.'s of '98, lately passed Second Class in the F. L. examination in the Law College, Madras, ranking thirty-second and fiftieth respectively in the Presidency.

Sunday, June 24th, was a gala day for the Aloysians residing in Girgaum, Bombay. They met in the evening to keep high festival in honour of St. Aloysius, the patron of their Alma Mater, at the house of Alexander G. Saldanha. Rev. Father Kemp, S. J., once Professor and Principal of this College, who still takes a keen interest in our old Aloysians, graced the meeting with his presence.

Peter A. Vas and John E. Saldanha, B. A.'s of '96, recently passed their F. L. Examination in the Madras Law College. They have both entered their B. L. course in the same College.

P. F. Mathias, B. A., '95, who passed his M. B. and C. M. Examination a short time ago in Madras, left for Natal on July 25th as Assistant Medical Officer on board the S. S. *Umzeka* carrying emigrants to South Africa. He is expected back in Madras about the beginning of October.

Joseph B. Gonsalves, a Matriculate of '90, was married on August 16th at the Church of St. Philip Neri, Pettah, Colombo, to Miss Grace Theodora Pronk. The ceremony was performed by the Rev. Father T. C. Burke, O. M. I., assisted by the Rev. Father J. Schaeffer, S. J., and the Rev. Father V. Eyffon, O. M. I., who acted as deacon and sub-deacon at the High Mass, with the Rev. Father Meary, O. M. I., as master of ceremonies. Father

Schaeffer came from Galle to take part in the wedding as a compliment to the bridegroom's brother, the Rev. Father Cajetan Gonsalves, S. J., of this College.

Francis Fernandes, who was mentioned in these columns in the June issue, was duly qualified in July as a Licentiate of the Royal College of Surgeons and Physicians, Edinburgh, and Licentiate of the Faculty of Physicians and Surgeons, Glasgow. After spending some time in Guy's Hospital, London, and at the Pasteur Institute, Paris, he will return to India.

Udiyavar Sripada Rau, B. A., '99, is in the Teachers' College, Saidapet, undergoing training to adopt teaching as his profession.

The amount of business done at the Homœopathic Poor Dispensary, Kankanady, has increased so much of late that a new post-office has been opened there. Norbert D'Souza, an old student of this College, has been appointed its first post-master. A telegraph station is next in order.

On August 21st the death occurred in Madras of Dr. C. P. Ganapati, the Acting District Surgeon of Cuddapah, of heart disease, at the early age of forty-two. The deceased began service as Assistant Surgeon of Cuddapah and acted as Surgeon of that District for about two years. He was subsequently the Assistant Surgeon at Mangalore and Acting Civil Surgeon at Cannanore. He was recently posted as Acting District Surgeon of Cuddapah. Very shortly after joining Cuddapah he fell ill and was taken to Madras for treatment. He was a highly respected and popular Medical Officer and was loved by the people wherever he went. He left a wife and four children. The deceased was a native of Coorg.

In the *Fort St. George Gazette* for July 17th, the following candidates are declared to have passed the Government Technical Examination held in April last:—In Commercial Correspondence (Elementary), Second Class, Felix S. P. D'Souza 1, Joseph Francis D'Souza 20, Gabriel D'Souza 45, Albert Sequeira 66, Gabriel Rodriguez 81. In Book-keeping (Intermediate), Second Class, Mark Salvador Saldanha 9, Gabriel D'Souza 14. In Elementary, First Class, Felix S. P. D'Souza 20; Second Class, Joseph Francis D'Souza 39. All these stu-

dents, except Felix S. P. D'Souza, were sent up from Mr. Castelino's Commercial Night School.

Jerome A. Saldanha, B. A., LL. B., read a paper on "Feudalism and Famine in Gujerat" before a large gathering in the Mahableshtar Catholic Reading Room on May 27th. The Hon. Mr. Goculdas Parekh presided and the Hon. Mr. Chandavarkar and the Hon. Mr. Desai were present on the occasion.

Wednesday, September 5th, was marked by a rare event among the Europeans resident in Mangalore, namely, a wedding. At 3 P. M. on that day the Rev. A. H. F. Lys united in marriage at St. Paul's Church Mr. Charles Hungerford Morgan with Miss Ethel Agnes Morgan. The bride was given away by her brother-in-law Mr. Henry Rhodes Morgan. Miss Moir was the bridesmaid and Mr. H. S. Mullins officiated as bestman. Miss Gwynedd Morgan and Master Bertie Brown were the train-bearers. At the conclusion of the ceremony Mr. and Mrs. H. R. Morgan received their guests at Jeppo, and soon after the toasts had been proposed the bride and bridegroom left *en route* to Ceylon, amidst showers of confetti and rice. After their departure the grounds were illuminated, and there was a display of fireworks. The Jesuit Mission of Mangalore was represented at the Reception by His Lordship Right Rev. A. Cavadini, S. J., and his Vicar-General, Very Rev. E. Frachetti, S. J., besides the Rector of St. Aloysius College and Fathers Muller and Diamanti, S. J.

The Madras Mail of September 10th contained the sad news that at 1-30 A. M. on that day the death took place at Singapore of the Right Reverend Theophilus Mayer, D. D., Auxiliary Bishop of the Archdiocese of Madras. The deceased prelate, who was in the fifty-first year of his age, had been ailing in health ever since 1896, and in August of last year he contracted a fever of a malarial type which caused grave anxiety to his many friends. Being unable to shake it off he sought admission to the General Hospital and subsequently tried a change of air, visiting at intervals Bangalore, Pondicherry, and, in June last, Ootacamund. He then went to Coonoor, but eventually returned to Madras in an even worse state of health. In August a sea trip was decided on, and he left Madras on the 13th of

that month, attended by the Rev. A. Miklauzic, as chaplain, for Singapore. On the voyage his condition became even more serious, and on reaching Singapore on the 28th of August he remained there gradually sinking till he passed away fortified by the rites of the Church he had served so faithfully. His remains were brought to Madras for interment by the S. S. *Meenatchy* that left Singapore on the 12th.

The late Bishop Mayer was descended from an old French family and was born in Montreal on August 15, 1850. He was left an orphan when only ten years of age and his success in life was due to his own exertions, coupled with his many excellent qualities. He was educated in turn at the Oneida Seminary, New York, at St. Hyacinth's College, Canada, and at St. Joseph's College, Mill Hill, London. Being ordained priest in 1876, he came to India in the following year, and set himself to work with more than usual success to acquire a knowledge of the vernacular of the Southern Province. He possessed administrative abilities of a higher order, and in 1882 he was appointed Vicar-General of Madras. His Holiness Pope Leo XIII. decorated him in 1888 with the medal *Pro Ecclesia et Pontifice*, and on July 31, 1894, he was nominated Bishop of Arceadiapolis *in partibus*, and Auxiliary Bishop to Most Reverend Joseph Colgan, D. D., Archbishop of Madras. His death is lamented not only by those of his own Communion, but by those of others also, for he was a man of large-hearted sympathies and of great generosity of character. An eloquent speaker and a scholarly preacher, he was heard to advantage on the platform and in the pulpit. Poverty and suffering were sure passports to his kindly heart, and the intense interest he took in the Eurasian and Anglo-Indian Association, and in the various charitable organisations of Madras, was proof, if proof were needed, of his kindly disposition. He occupied a prominent position in Madras and the void caused by his death will be difficult to fill. His untimely death is felt most keenly of all by His Grace the venerable Archbishop of Madras, following so swiftly on those of his most valued assistants, Monsignors Kroot and D'Silva. R. I. P.

Indian Camp Life.

MY camp is pitched under a blue range of hills on the banks of a shallow, but very noisy, little river. There is little water in it now, but the ruins of an old bridge show what the stream is capable of in monsoon time. Once there was a coracle here for ferrying purposes, so the story goes, but one night a solitary elephant came down the slopes to drink and after he had assuaged his thirst he whiled away an hour or two in smashing up the boat. That was many years ago, according to the oldest inhabitant, and since then the villagers have, with true Oriental apathy, been content to do all their visiting in the fine weather.

Very beautiful are these hills in the twilight, and still more lovely when the morning sun pierces the cloud-topped peaks, and when, as often happens, a many-tinted rainbow spans the range and lights up with dazzling colours the waterfall which tumbles and roars down the mountain side. It is evening as I write, and the cheerful tinkle-tinkle of the cattle-bells, as the herds return from grazing in the forests, tells me that the hot hours are over and that the evening breeze is coming from the sea over the tree-tops of the dense teak forest which lies stretched out in sombre splendour behind my tents.

Good evidence are these same forests of the wisdom and foresight of the British Government in governing this land. Once upon a time all this dense tract belonged to a native landowner, who acted on the "cut and come again" principle, and so great were his demands, that in the course of a few years most of his giant trees had disappeared, and as a natural result the rainfall of that part of the country was seriously affected. Happily for his successors and tenants death stepped in and cut him down also, and the forests were taken over by Government on a long lease, with results beneficial alike to his heirs and the Crown.

In front of my Camp is the village "Chavady" or Court-house, presided over by the Village Magistrate, who has power to try and dispose of cases where the value of the property lost does not exceed one rupee. This is one of the last relics of the

village communal system which remains in India, and in the opinion of many well qualified to judge, it is a pity that this rough-and-ready system of dispensing justice has been so ruthlessly swept aside. Probably it had its disadvantages also, like other institutions, but it possessed one great virtue, namely, that costly litigation was thereby avoided and lands remained in the possession of families for generations, instead of being sold to satisfy the insatiable demands of money-lenders and pleaders. That the system was a good one in many respects is proved that it is still extant in many parts of India untouched as yet by European civilisation. It is, however, only a question of time before this last landmark of Oriental simplicity disappears also.

As I sit in my long chair I see the women of the village coming to the stream for water for household needs, their brass lotahs gleaming in the evening sun and their metal bangles and silver anklets jingling as they walk along in Indian file. True to the instincts of their sex they keep up an incessant chatter as they pass along, and doubtless the latest village scandal is being retailed with great glee. So far as actual looks go they have little to boast of, but their graceful carriage and their cloths of many hues make a picture pleasing to the eye. One or two have a nut-brown baby astride on their left hip and the lotah balanced easily on the head, whilst one little maiden, permitted to accompany her mother, staggers along bravely with the largest pot she has been able to lay hands on. As they pass me they instinctively draw the cloth across their mouths lest the evil eye of the Englishman should fall on them and bring them bad luck, for so the village Guru has taught them, and the word of the Guru is law to these simple folk.

Tethered to trees at a little distance are my horses, submitting with a bad grace to the evening attentions of the syces, whose efforts are watched with rapt attention by a group of small boys seated on the ground. Not a word escapes them until "Ruby," the Beluchi mare, always handy with her teeth, succeeds in tearing the syce's cloth. Loud then are the shouts of delight, terminated only by a rapid retreat as the offended syce is seen to pick up a stick and start in pursuit; for it there is one thing repugnant to the soul of a self-respecting syce,

it is to be jeered at by little village boys. The pursuit is taken up by two fox-terriers with great glee, but these are chased in turn by the village pigs and return crest-fallen to their master, for they know full well that they have broken Camp rules.

In the twilight hours you may see all the world of village life if you like to look about you. Here comes a very important person—at any rate in his own estimation. It is the village barber, the first individual who must be sent for when a marriage is on the tapis in a Vellala village. His is an hereditary office and much prized, for it is his duty to tie the *tali* round the bride's neck. With some sects, however, he has merely to touch it and hand it to the bride's maternal uncle, the Thai Maman, who is a more important functionary at one of these weddings than even the bride's father. Probably the marriage to which this barber is going is a rich one, as he seems in a great hurry and has not even a moment to spare for gossip at the well.

“He who marries a widow will often have a dead man's head thrown in his dish” is an old Spanish proverb which is especially applicable to India. Here is a sad little procession of young girls with shaven heads; they are Brahmin widows, married probably in infancy and widowed in childhood; now they are household drudges and objects of scorn to the entire community.

Above my tents scores of grey monkeys, of assorted degrees of perversity, chase one another amongst the branches of the tamarind trees; ever and anon they catch sight of the two fox-terriers below and chatter and grimace at them. At times one, generally of tender age, will descend on to the ridge of the tent and endeavour to investigate the stitching of the cloth, keeping, however, his weather eye open for a chance stone hurled by the tent lascar. When they tire of racing about they get up a fight amongst themselves by way of a change, until I throw a plantain on the ground at a little distance from my chair. Instantly they form into committees of ways and means to consider how they may reach that succulent fruit, and calculate whether the large ape seated in the chair below is worthy of confidence. Imperceptibly they move along the branch, watchful and suspicious, until the end monkey reaches the main trunk.

This requires a little ingenuity to negotiate, for the trunk is thick, so to cover their companion's manoeuvre a great chattering and searching for imaginary fleas takes place, whilst paternal correction is dealt out by a hoary red-faced grandfather to a baby monkey that has presumed to sit on his venerable tail. Away goes the youngster shrieking and grimacing to the top of the tree, whence from a safe eminence he consigns his ancestors to monkey perdition. All this is carried out demurely as if the company had nothing better to do, for monkeys are great actors and dissembling comes natural to them. Meanwhile, the forager has reached the lowest branch, and I can see his sharp little eyes taking stock of me round the tree trunk. “No dogs about?” he seems to say; apparently not, for with extreme caution he descends and picks his way as if he were walking on hot bricks. At intervals he stops and reconnoitres the country, then on again for a few feet until it is necessary for him to see what is on the other side of a small bush; up he goes on his hind legs, balancing himself the while on his tail. Nothing there apparently, and that plantain only a yard away. One more step and the prize is secured. No stopping now, for “Vic” is in hot pursuit, retreat is cut off and the nearest tree is some yards away; so the plantain is placed in his mouth for safety and away he races with the prize, going up the tamarind tree like greased lightning, whilst the dogs try in vain to follow suit. Then from the assembled group of monkeys in the other tree, arise monkey curses loud and deep, as the prize-winner gulps down the fruit and flings away the skin to the dogs below. It is as good as a pantomime; nay better, for it is real life and there is nothing to pay.

But now the short twilight is nearly over. Already the frogs in the marsh hard by have commenced their evening chorus and here and there may be seen the glint of the fireflies, Nature's electric lights. From the village is wafted an odour of a delicious curry, such as we Europeans never seem to be able to get, and a familiar voice behind me announces, “Dinner ready, Sar.”

My evening and its thoughts have come to an end.

MANGALORE.

H. E. S.

Tales of Tippu,

• TOLD BY BALTHU CHUTNEY.

VI. THE DAWN OF BETTER DAYS.

And that should teach us,
There's a divinity that shapes our ends,
Rough-hew them how we will.

And be these juggling fiends no more believed,
That palter with us in a double sense;
That keep the word of promise to our ear,
And break it to our hope.

—*Shakespeare.*

During the days that followed close upon the end of the bloody strife between Tippu Sultan and the Whites, a gracious Providence was pleased to ordain a kindlier order of things for the Canarin exiles.

Though the Sultan is often heard to discourse exultingly of the *firman* that deported thousands of Christians, yet to his inmost self he confesses that he is yet far from having attained the end which the oracles of the Temples had mysteriously indicated to him. For in his feverish anxiety for the stability of his father's kingdom, he has had every temple of note in Mysore consulted as to its future destiny. Out of a number of varied and conflicting messages vouchsafed to him by the agents of the nether regions, he has, by a strange preference, chosen to abide by one that declares that his kingdom will stand or fall with the Christian's Cross. But whether his greatness is connected with the glory or shame of Christians near him from far-off lands, is a matter about which his evil genius has craftily left him in the dark. And thus the great Sultan on his tiger-throne is in the same perplexed state of mind as the little child of the nursery tale in presence of the one-eyed giant.

Persecution for religion's sake of the races between the Ghats and the sea had brought him little else beyond rendering his name odious to the many millions who had been accustomed to toleration under his father's milder rule. Fresh risings added to wars with peoples from over the seas had so damaged his military fame that the poets of the Court bemoaned in melancholy verse their inability to sing the pæans of victory in return for the thousand rupees they received twelve times a year.

It was, therefore, during the days of peace after war, that Abdullah, who more than ever concerned himself in whatever touched the welfare of Christians, told me that the sun of prosperity was at last going to rise. For the Sultan had recently sent for two trusty Topasses and bidden them to start for Goa. They bore costly presents and a friendly message to the Governor and the Archbishop. On arriving before the August personages, they were to prostrate themselves and from within the folds of their turbans they were to draw out the scrolls and lay before them this secret signification of the royal wish. The message dispatched in the name of the most merciful God was that several thousands of Christians in the dominion of Tippu Sultan had oft in past years represented to him the discomforts attending the due exercise of their religion. But pursuant to his maxims of Government set forth in the Koran—"Consider not heretics as friends, consider none such but Mussulmans"—he had hitherto paid no manner of regard to their supplications. Nevertheless, the present state of affairs in his extensive empire had inclined his heart to mercy and not to harshness. Wherefore he had dispatched these his trusty messengers who might convey the words of his mouth in all verity, begging the Governor and the Archbishop not to refuse every needful exertion towards succouring their brethren Christians according to the obligations of their religion. This was his especial request and he on his part was prepared to do what in his power lay to compass the same end, and would as soon as might be convenient rebuild at his own expense the churches that the fate-decreed agents of destruction had levelled to the ground. The scroll ended with the confident hope that the gates of friendly correspondence betwixt the two states of Goa and Mysore would be always open.

This was the purport of the gracious communication that was to bring about a change in the posture of things such as your own eyes have beheld. But think not that this blessed change was effected by a sudden whim of a capricious ruler.

In the events that the vigilant eye of Providence was directing to work the deliverance of the Christians, a large share fell to the lot of the much-

respected Anton Naik, the oldest of the dwellers by the sea-shore. His eldest son having a strong presentiment of the evil days that were to come, had betimes sent on his aged father, mother, brothers and sisters to Coorg, and placing them beyond the reach of harm, returned to his home and humble occupation in the fields; and when the day of trial did come, he was found readier to part with life than to have it at the price of the Faith. The family transplanted to Coorg under such painful circumstances met with a hearty welcome from the small colony of the faithful in the mountainous kingdom. The law-abiding qualities and gentle manners of the Christians endeared them to the mountain-tribes, and obtained for them the favour of the king, who permitted them the fullest freedom in the practice of a religion that was capable of making such loyal and useful subjects. A remarkable manifestation of the royal good-will was received by the faithful, on the occasion of the country's rejoicings over the discovery of treasures that had lain buried for centuries. To give one more proof of his appreciation of the services of his Christian subjects, the Rajah of Coorg wrote to acquaint the Bishop of Bombay with the state of Christianity in his mountain-locked kingdom, and how Christian men had both in word and deed given repeated tokens of fidelity to his high throne, how, in particular, their generous assistance had acquired immense treasures for the king's coffers, how he on his part knowing what was right and good for the Lords of the earth to do, had sent forth his commandment that all should be well with those of the Christian faith that had settled or were in future times to settle in his dominions. Further he humbly represented to the exalted presence, that he would at the expense of his recently-replenished treasury have a temple erected wherein they might worship the true God, and that six hundred rupees should be paid to the Priest stationed therein, together with a stout candle of bee's-wax, oil expressed from the largest cocoanuts to dispel the darkness of night, and whatsoever else was judged necessary for the befitting conduct of the Divine worship.

The glad tidings once published by the town-criers passed from mouth to mouth, and spread

over the surrounding towns and hamlets. Anton Naik—that was the gray-haired patriarch that had owed his safety to the devoted love of his son—left Coorg carrying with him the blessings of friends in his new home, and journeyed on and on until he came in sight of countrymen in this island of Seringapatam, to tell of other Rajahs who had no harsh laws, who were no hard taskmasters; of other regions where there were not heard sounds of woe nor sighs of care.

The rest of my tale needs no recounting: it is but of yesterday's occurrence. You and your children know how Tippu Sultan took the news that came from over the hills. His evil genius had of old whispered in his ear: "The kingdom of Hyder Ali Khan Bahadur must rise or fall with the Christian's Cross." Therefore he decreed that the Christians of Mysore should never stir out of Mysore, and if foreign Lords could treat them in mercy, in mercy also, would he treat them. But never, never shall they step out of his territory.

Thus by a most marvellous combination of circumstances, merciful Heaven has heard the cries for relief that have risen from hearts cruelly deluded by deceitful hopes, left to pine away amid an unsympathizing people. The Lord has not been forgetful of you, but directed human events ultimately to work for your weal; even as He gathers the rain-clouds from the four quarters of the earth and sheds them in refreshing showers upon favoured spots. And now, if from the present time I may allow myself to peer into the future, I may, betaking myself with Anton Naik to yonder hillock, like him, too, with tearful eye, pray: May the good God that has broken their bonds in sunder, yet spare the exiles and their children for better days... Far, far beyond my ken, lies the country of my birth, with hill and vale, the river-side and wood, the sea-shore and the pastoral plain; and the three thousand and forty-one desolate homesteads whose blood-stained thresholds no Christian man or woman hath crossed for these many years. Spare my countrymen, O Lord, spare them yet a while and bring back the exile to the dear old country!

Finis.

The Rector's Day.

THE Rector's Day this year has made a record.

"The feast always dear to the heart of every Aloysian, is doubly so to us, who for the first time hail you as Rector." So said one of the addresses, and every boy was determined to make the most of the long looked-for day. Mute Nature herself seemed to have fallen in with his plans; for the merciless weather that used to be the grief of the Aloysian in past years was mannerly for once, and gave the athlete a fair chance.

The festivities opened, as usual, on the eve of the Rector's Day. A profusion of addresses, songs, garlands, bouquets, rose-water, *udbatti* and *mitai* imparted to the College Hall more than the gaiety of a marriage *pandal*. The first address, having voiced the enthusiasm of the whole College, wound up with the words: "And now receive from your children, together with the flowers that fade, the unfading spiritual bouquet of 700 Communion, 1,462 Masses, 1,242 Rosaries, 1585 Visits." This was followed by addresses and songs on the part of the Hindu students. A Canarese poet hailed the Rector as 'the cynosure of wondering eyes, noble and good-willed as is the Parijata tree.' The Hindu students are nothing if not active on the Rector's Day. With charming zeal year after year they strive to add to the festive scene, and after showering marks of affection on the Rector and the other members of the College staff regale all the boys with sweets. After the exuberant manifestations of joy, Father Rector expressed his heartfelt thanks to all the boys, congratulated them on their past and spoke of the hopes he entertained of their future. The rest of the evening was taken up by the games.

The morrow dawned with fair prospects of good weather, and by eight o'clock the 'small boy' was on College grounds with his loins girt for the sports of the day. There were races run, cricket balls thrown, jumps executed, and all was 'jest and youthful jollity.' Eleven o'clock saw a large gathering in the gymnasium. The entertainment here, which was witnessed by His Lordship, was a great success, and the gymnasts, in spite of their being

the veriest tyros, won the hearty applause of the spectators. Although it would be almost invidious to particularise, yet the performance of the two clowns, K. Krishnappa and E. S. Rego, along with the feats of John Alvares, Liguori Pinto and Ranga Rao deserve special mention. The whole affair reflected the highest credit on Mr. Gregory Davis, the Gymnastic Instructor.

The evening was even more thickly studded with events than the morning. Cricket, Rounders and Banners were played with great spirit. In the Rounders Match between the College Department and the Matriculation Class, victory fell to the former. But both sides met in friendly fashion over a delicious treat which added to the joy of the one and took away from the grief of the other. "The Battle of the Banners" was fought out on the Maidan between the Emeriti and the Aloysians, the game ending in a tie. The Emeriti came up to the College to greet the Rector, and for a delightful hour treated the Fathers and themselves to sweets and songs. This was the first ex-Aloysian gathering at the College—an earnest, we may hope, of still more brilliant gatherings of the kind in the future. At six o'clock a puppet-show was exhibited by Father Colombo, where the antics of Jacku gave endless amusement to the audience. It was seven when the curtain fell, and the 'Distribution of Prizes,' the last item in the programme, had to be crowded out for the next day. The prizes were awarded by Jacku, whose quips and cranks in the act of distributing seemed to have little regard for the lungs of the spectators.

Wednesday had been set apart for a full-day cricket match between the College Eleven and the Youths' Club, but the Maidan was not available owing to another match played on that day between the M. C. C. and the Government College. Thursday, then, had to take the place of Wednesday. It turned out with glorious cricket weather and the two teams crossed bats the livelong day. The Youths' Club went to the bat first and closed their first innings with 68 to their credit. The College then batted and ran up a score of 66, or as some maintained 67. Nine wickets had fallen and the whole Maidan was breathless with expectation when Rosario Tauro, who had fairly proved the

star of the day on our side, was eclipsed to the utter grief of hundreds that fringed the cricket boundary.

A little more and how much it is,
A little less and worlds away!

Nor could the worlds thus lost be recovered in the second innings, for the Youths' Club now took to the blocking system—an innocent way forsooth of killing time and one admirably adapted to spinning out the innings as long as desirable. Slowly and steadily they mounted to the very respectable figure of 77. The shades of evening were already falling when the Collegians went in for a second time. They therefore batted away with all their might and had already scored 40 with 5 wickets down, when the ruthless hand of the clock pointing to 6.30 brought the game to a close.

The College then cheered for the success of the Youths' Club, which generously echoing back the cheers, showed how much it had appreciated the play of our boys.

M. M.

Ad Licinium

LUDI PILARIS, QUI VULGO CRICKET APPELLATUR, AMATOREM.

(Carm. ii. 10).

O you cricketing "toff," when you hit to the off,
Beware of slip's hands, I beg!
And do look out for squalls, when you get certain balls,
That pitch and break in from leg.
He that walks to the pitch, and says "middle please," (which
Is the golden rule for luck,)
Should he keep his bat straight, will escape the sad fate,
That in slang is yclept a "duck."
But suppose you are "done" and don't score even one
You needn't repine, not at all:
Even W. G. and Prince Ranjitsinhjee
Have been bowled by the very first ball.
It may be that you've reckoned, in your innings the second
To alter the fate of the match,
But the bowler's in form and makes things rather warm,
Till you send up a heavenly catch.
Pray don't be cast down! If now fortune doth frown,
You will win her good graces once more,
And by brilliant hits, knock the bowling to fits,
With a poly-centurial score.
Appear cheerful and gay, if you're fielding all day
In a sun like a furnace of flame,
And please keep on your hair, if your side, *au contraire*,
Has the best of the luck and the game.

—The Ratcliffian Horace.

Cricket.

COLLEGE C. C. v. THE CATHOLIC C. C.

Played August 7th—College won.

A challenge was accepted from the Catholic C. C. and the two teams crossed bats at 3 P. M. Albert Correa opened fire blowing up the first man with the very first ball. But on the whole our bowlers and fielders were handicapped by showers of rain. Things looked very bright for the Aloysians when the the C. C. C. closed their innings with a sorry 49 to their credit. They began to bat away in high spirits, but death to their hopes! one by one they were retired until 8 wickets had fallen for a score of 31. Alexander Sequeira and Louis D'Souza then went in with desperate determination, and with their hard hits changed the blue aspect of affairs. They ran up the score to over a dozen above 49. Scores:—

COLLEGE C. C.

Julian Mathias, run out	2	Camil Rebello, b Severine	
N. Krishnappa, b J. Brito	1	Mathias	4
Albert Correa, run out	5	Liguori Saldanha, b Severine	6
Albert Sequeira, c M. Vas, b J. Brito	12	Basil Saldanha, b John Brito	4
Julian Saldanha, b J. Brito	0	Louis D'Souza, not out	13
John Gonsalves, c J. Brito, b Benj. Lobo	0	Alex. Sequeira, b Severine	
		Mathias	16
		<i>Total</i>	63

CATHOLIC C. C.

Benj. Lobo, b Correa	0	John Brito, c Rebello, b Correa	2
Marcel Vas, b Correa	9	Alex. Tellis, b Sequeira A.	0
Victor Castelino, b Correa	4	T. M. Cresswell, b Sequeira A.	9
Albert Minezes, b Correa	0	Sev. Mathias, not out	3
J. Coelho, c Alex. Sequeira, b Correa	10	Byes	3
H. Mahabala, b Correa	2	<i>Total</i>	49
W. E. Pereira, c J. Gonsalves, b Correa	7		

BOWLING ANALYSIS.

C. C. CLUB.

	O.	M.	R.	W.
Benj. Lobo	9	3	16	1
John Brito	14	6	33	6
Severine Mathias	5	0	14	3

C. C. C.

	O.	M.	R.	W.
Albert Correa	13	5	27	8
John Gonsalves	10	5	12	0
Albert Sequeira	3	0	7	2

COLLEGE C. C. v. M. C. C.

Played August 18th—Drawn.

Remarkably fine Cricket was exhibited by Messrs. C. Morgan, Latham, and H. Morgan. Yet the M. C. C. were all disposed of for 79 runs, thanks to our bowlers, especially to Correa, who had them all clean bowled out. When five wickets of the Aloysians were down for only 21 runs, nobody thought much of their chances of winning. A striking change was however brought about when L. Saldanha entered upon a partnership with Krishnappa, and before it was broken up they put together 66 runs. Nor did the rest of the tail collapse. The M. C. C. went in for the second innings with 71 to the bad, and when stumps were drawn at half past six, they had knocked off fifty for the loss of five wickets. Score:—

COLLEGE C. C.

N. Krishnappa, c Morgan, b. Rama Rao	33	L. Saldanha, b Rama Rao	42
T. Mathias, b C. Morgan .	1	G. Saldanha, c Dumergue, b C. Morgan	44
A. Correa, c N. Bhavani Rao, b Latham	10	B. Saldanha, c Latham, b Rama Rao	2
A. Sequeira, c Rama Rao, b C. Morgan	3	L. D'Souza, run out . . .	1
J. Gonsalves, c Subba Rao, b C. Morgan	1	Alex. Sequeira, not out .	0
C. Rebello, b Latham . . .	0	Sundries	6
		<i>Total</i>	150

M. C. C.

C. H. Morgan, b J. Gonsalves	9	H. R. Morgan, b Sequeira	15
Shiva Rao, b Correa	0	Subba Rao, b Correa . . .	0
W. Dumergue, b Correa . . .	0	N. Bhavani Rao, not out .	15
H. E. Sullivan, b Correa . . .	7	W. E. Pereira, b Sequeira	0
H. A. Latham, b Correa	22	M. Nowrojee, b Correa . .	0
Rama Rao, b Correa	0	Sundries	11
		<i>Total</i>	79

BOWLING ANALYSIS.

M. C. C.

	O.	M.	R.	W.
C. H. Morgan	19	3	49	4
H. A. Latham	12	1	38	2
T. Rama Rao	16	4	38	3
N. Bhavani Rao	12	3	10	1

C. C. C.

	O.	M.	R.	W.
Albert Correa	15	3	39	7
J. Gonsalves	12	2	28	1
A. Sequeira	7	2	12	2

COLLEGE C. C. v. THE YOUTHS' CLUB.

Played August 30th—College lost.

This proved the most exciting match of the season. The maidan was crowded with spectators both in the morning and in the evening, and the game was watched with intense interest from start to finish. At 9.30 A. M. the College sent the Youths to bat. The bumping ground and the broiling heat of the forenoon taxed the Aloysian bowlers and fielders to the utmost, so that they found it mighty hard to make a stand at the wicket in the afternoon. No wonder the day closed with a defeat to the Aloysians, though they mustered up energy enough to run up a score that almost touched that of the Youths'. Score:—

YOUTHS' C. C.

M. Narayana Rao, retired hurt	4	N. Bhavani, c L. Saldanha, b Alex. Sequeira	6
H. Mahabala, b Gonsalves .	0	N. Shankernarayana, b Alex. Sequeira	1
K. Bhavani Rao, c Tauro, b Alex. Sequeira	16	Rama Rao, c A. Sequeira, b Alex. Sequeira	0
K. Sadashiva Rao, c Cor- rea, b Correa	9	Umnath Rao, b Alex. Se- queira	5
G. Shiva Rao, b Alex. Sequeira	14	P. Vittal Rao, not out . .	2
T. Rama Rao, c Tauro, b Krishnappa	2	Sundries	6
		<i>Total</i>	68

COLLEGE C. C.

N. Krishnappa, c K. Bhav- ani Rao, b Rama Rao	8	L. Saldanha, c N. Bhavani Rao, b Rama Rao	0
A. Correa, b N. Bhavani Rao	10	J. Saldanha, b Rama Rao	2
J. Gonsalves, b Rama Rao	4	B. Saldanha, b N. Bhavani Rao	3
A. Sequeira, b N. Bhavani Rao	9	L. D'Souza, c Shiva Rao, b N. Bhavani Rao	9
R. Tauro, c Narayana Rao, b Rama Rao	18	Alex. Sequeira, not out . .	1
		Byes	2
		<i>Total</i>	66

BOWLING ANALYSIS.

C. C. C.

	O.	M.	R.	W.
A. Correa	14	4	18	1
J. Gonsalves	13	5	19	2
Albert Sequeira	7	0	9	0
N. Krishnappa	2	0	5	0
Alex. Sequeira	10	4	15	6

YOUTHS' C. C.

	O.	M.	R.	W.
P. Vittal Rao	3	0	8	0
T. Rama Rao	15	0	30	4
N. Bhavani Rao	12	4	24	5

THE COLLEGE C. C. v. THE CATHOLIC C. C.

Played September 13th—College won.

No way disconcerted by their unlucky defeat, the C. C. C. once more thought of trying conclusions with the College team. Though some of them did steady work at the wicket, the party was doomed to a disastrous defeat. Albert Correa was the star of the day on the side of the Aloysians, adding the glory of batsman to his phenomenal celebrity as bowler. Scores:—

COLLEGE C. C.

N. Krishnappa, c Coelho, b Moran 14	Rosario Tauro, c Coelho, b Coelho 5
Liguori Castelino, c Coelho, b Coelho, 19	J. Mathias, b Coelho 0
Albert Correa, c B. Lobo, b S. Mathias 47	L. D'Souza, c Vas, b Coelho 0
A. Sequeira, b Moran 13	B. Saldanha, c Minezes, b Coelho 0
J. Gonsalves, c Moran, b Coelho 4	Marian Tellis, b Coelho 0
L. Saldanha, not out 14	B 14, lb 1, nb 1 16
	Total 132

CATHOLIC C. CLUB.

Gregory Vas, b Correa 0	Albert Minezes, b Gonsalves 4
Marcel Vas, b Correa 7	Severine Mathias, b Correa 0
Benj. Lobo, b Correa 8	A. Tellis, run out 1
Victor Castelino, b Gonsalves 9	John Nazareth, not out 7
Julian Coelho, c Correa, b Correa 0	Alex. Tellis, run out 6
Julius Moran, c Correa, b Gonsalves 17	Byes 10
	Total 69

BOWLING ANALYSIS.

C. C. C.

	O.	M.	R.	W.
Marcel Vas	10	2	20	0
Julian Coelho	15	4	36	7
Julius Moran	12	1	36	2
Benj. Lobo	3	0	13	1

COLLEGE C. C.

	O.	M.	R.	W.
A. Correa	25	11	30	5
J. Gonsalves	25	12	29	3

COLLEGE C. C. v. GOVT. C. C. C.

Played Sept. 24th and afternoon of 25th—Drawn.

It was unfortunate this match ended in a draw owing to some misunderstanding between the captains and an alteration in the terms agreed to at the beginning. In the first innings, the Aloysians who batted first scored 89. The honours of the day fell to Albert Sequeira who going in fifth and carrying his bat with 43 to his name—smashed,

single-handed, the united Government C. C. who closed their first innings with a tottering 32 to their credit. Things looked ominous for the Government C. C. from the moment their first man was discharged so unceremoniously by the very first electric shot of the death-dealing Albert Correa. In the second innings the Aloysians ran up a prosperous total of 133. Victory for the Aloysians seemed a forgone conclusion. But, such is the irony of fate, the Government C. C. now made a remarkably gallant stand and by the time fixed for drawing the stumps had scored 79 to the loss of one wicket. Narsing Parbu and Muthana won the admiration of friend and foe, and were triumphantly carried on the shoulders of their brethren amidst the huzzas of the cheering hundreds. Scores:—

COLLEGE C. C.

FIRST INNINGS.

SECOND INNINGS.

N. Krishnappa, c Mangesh Rao, b Muthana 7	c Umanath, b Aarons 6
Liguori Castelino lbw Aarons 9	not out 20
A. Correa, c Muthana, b Muthana 1	b Ramappai 19
L. Saldanha, run out 8	b Ramappai 6
A. Sequeira, not out 43	b Muthana 21
C. Rebello, b Aarons 0	b Muthana 16
John Gonsalves, c Narsing Parbu, b Aarons 6	b Umanath 6
R. Tauro, c Umanath, b Subbaya 1	b Aarons 10
Louis D'Souza, b Muthana 2	run out 15
Alex. Sequeira, c Shrinamallia, b Muthana 2	st. out 6
Basil Saldanha, c Ramappai, b Muthana 0	c Umanath, b Umanath 3
B 7, w 1, nb 2. 10	B 4, nb 1. 5
Total. 89	Total . 133

GOVT. C. C. C.

FIRST INNINGS.

SECOND INNINGS.

Ramappai, b Correa 0	
Subbaya, b Gonsalves 0	
Muthana, b Gonsalves 11	not out 11
Ananda Rao, b Correa 0	
Basil Aarons, b Correa 0	
Narsing Parbu, c Correa b Gonsalves 5	not out 55
Sadasiva Rao, b Liguori Castelino 7	
Shrinamallia, lbw Sequeira 4	run out 4
Kalappa, b Sequeira 0	
Umanath Rao, b Castelino 5	
Mangesh Rao, not out 0	B 7, lb 1, nb 1. 9
Total. 32	Total . 79

Others did not bat.

BOWLING ANALYSIS.

GOVT. C. C. C.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
Muthana . . .	25	9	23	5	32	7	60	3
Aarons . . .	25	9	34	3	15	4	25	2
Ramappai . . .	5	1	4	0	11	3	18	2
Ananda Rao . . .	5	1	8	0	..	..	..	..
Subbaya . . .	3	0	7	0	..	..	..	..
Umanath Rao . . .	..	..	..	..	15	5	20	2
Narsing Parbu . . .	..	..	..	..	4	0	8	0

COLLEGE C. C.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
A. Correa . . .	12	5	12	3	20	9	13	0
John Gonsalves . . .	14	6	9	3	12	2	20	0
A. Sequeira . . .	6	2	7	2	5	3	2	0
L. Castelino . . .	3	0	2	2	5	0	7	0
Krishnappa . . .	1	1	0	0	10	3	13	0
Alex. Sequeira . . .	..	..	..	..	2	0	2	0
L. D'Souza . . .	..	..	..	..	2	0	7	0
R. Tauro . . .	..	..	..	..	3	0	3	0

COLLEGE C. C. v. MANGALORE C. C.

Played September 27th—Drawn.

This match too, though the most glorious of all for the College, ended in a sorry 'draw,' as the second innings could not be played out for want of time. But

What's in a name? that which we call a rose
By any other name would smell as sweet.

The aspect of affairs was bad enough for the M. C. C. at the end of the first innings, but it was perfectly cerulean by the time the Aloysians closed their second innings with 177 for the loss of 5 wickets. The great feature of the game was the admirable batting of Albert Sequeira, who carried his bat after swelling his score to 82. He thus broke the College record of 78 runs scored by the late Bernard Pereira in 1895, and won for himself the laurel of the Aloysian champion. It goes without saying that the matchless bowling of Albert Correa played fearful havoc among the enemy. Scores:—

COLLEGE C. C.

FIRST INNINGS.		SECOND INNINGS.	
N. Krishnappa, b Percival	1	b Percival	0
L. Castelino, b Percival	2	not out	0
A. Correa, c Pereira, b N. Bhavani Rao	8	b K. Bhavani Rao	48
A. Sequeira, c N. Bhavani, b Morgan	33	not out	82
L. Saldanha, b Latham	32	lbw, b K. Bhavani Rao	7
R. Tauro, c. Latham, b Morgan	1	b N. Bhavani Rao	18
L. D'Souza, b Latham	4	c. Rama Rao, b Percival	8
C. Rebello, b Morgan	0		
J. Gonsalves, b Morgan	0		
B. Saldanha, not out	0		
Alex. Sequeira, b Morgan	4		
B 4, wb 6.	10	B 12, lb 6.	18
Total	95	(5 wickets) Total	181

M. C. C.

FIRST INNINGS.		SECOND INNINGS.	
G. Shiva Rao, c. L. Saldanha, b Gonsalves	12	b Correa	2
H. Morgan, b Gonsalves	10		
H. A. Latham, c Rebello, b Gonsalves	12	b Correa	0
Percival, b Correa	4	b Gonsalves	4
N. Bhavani Rao, b Correa	1	b Correa	14
Narayana Rao, b Gonsalves	11		
H. S. Mullins, lbw b Gonsalves	1	b Correa	0
Ramachandra, b Correa	0		
D. E. Pereira, not out	0		
Jennings, b Correa	1	T. E. Moir, b Correa	8
Rama Rao, not out	0	not out	8
B 8, L B 1	9	Byes	1
Total	69	(6 wickets) Total	37

BOWLING ANALYSIS.

M. C. C.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
Percival	9	4	10	2	9	0	35	2
N. Bhavani Rao	8	0	19	1	9	1	36	1
H. A. Latham	6	0	27	2	5	1	15	0
T. E. Moir . . . . .	..	..	..	..	5	0	20	0
H. R. Morgan	12	3	29	5	..	..	..	..
Rama Rao . . . . .	..	..	..	..	12	4	32	0
Narayana Rao	5	1	11	0	..	..	..	..
Ananda Rao . . . . .	..	..	..	..	3	0	10	0
K. Bhavani Rao . . . . .	..	..	..	..	6	0	19	2

C. C. C.

	FIRST INNINGS.				SECOND INNINGS.			
	O.	M.	R.	W.	O.	M.	R.	W.
Albert Correa	16	6	24	4	8	3	19	5
John Gonsalves	16	3	27	5	8	3	18	1

BOMBAY CRICKET.

MANGALOREANS V. THE RED CROSS C. C.

[The following account of a Cricket Match played in Bombay by our Ex-Aloysians was kindly forwarded by their Captain for publication in the MAGAZINE.]

The first Cricket Match the Mangaloreans ventured to play this year came off on the Esplanade on the 12th of August. It was with the Red Cross Club, one of the best local Catholic clubs, the other being the Indo-Portuguese C. C. The match, however, was abandoned, owing to the continued showers, when the ninth wicket of the Red Cross was down with a total score of 92 runs. The return match was played on the Cooperage on the 26th, when the Red Cross was beaten by 21 runs. The following is the score:—

THE RED CROSS.	THE MANGALOREANS.
Umpire, Mr. D. THOMPSON.	Umpire, Mr. JOHN VAZ.
S. Gonsalves, b J. Gonsalves 4	H. Pinto, b Fernandes . 4
J. D'Costa, c J. Gonsalves, b M. Gonsalves . . . 14	J. Gonsalves, b Fernandes 0
S. A. Leo, b J. Gonsalves. 4	J. Saldanha, b S. Gonsalves 19
G. Rosario, b J. Gonsalves 0	M. Gonsalves, b Dias . . 17
C. St. Ann, b J. Gonsalves 4	A. F. Theodore (Capt.), b Fernandes 8
P. Dias, b M. Gonsalves . 3	N. Saldanha, c D'Costa, b Dias 11
J. St. Ann, b J. Gonsalves 11	Martin Gonsalves, b Gon- salves S. 0
J. Fernandes (Capt.) b Pinto 16	H. Britto, run out. . . . 7
P. Braganza, b J. Gonsalves 0	B. D'Souza, c & b S. Gon- salves. 6
J. Pereira, not out. . . . 0	T. Pacheco, b S. Gonsalves 0
Bye 1	J. F. Fernandes, not out . 0
Total 58	Sundries 7
	Total 79

Cricketing English.

Descriptions of football matches and cricket matches, at their respective seasons of the year, form a most important item in the bill of fare which a school-magazine has to set forth. At the same time there are peculiar dangers in the path of the young writer who undertakes the task of describing such contests, and for the benefit of those amongst our contributors on whom such tasks devolve, it may not be out of season to speak a word of warning.

The danger referred to arises from the fact that, in the case of far too many newspapers, it seems to be an accepted rule that accounts of such things cannot possibly be written in the English language, which is displaced by a pitiful and stereotyped jargon invented by uneducated scribes too ignorant

of their own tongue to appreciate its powers. With such writers it seems to be a maxim that nothing must ever be said in plain straightforward words, but instead of that they proceed, as Horace tells us, 'to vary every simple thing prodigiously.' With them there is never a 'game' but an 'event:' a batsman does not 'go in,' he 'fills a vacancy,' or 'confronts an attack,' or 'assumes the defensive,' or 'handles the willow.' He never 'hits' a ball, but 'elevates,' or 'snicks,' or 'skids' it, or performs upon it some other operation equally wonderful. If lucky, he 'achieves a century,' if unlucky, he 'retires with a cipher appended to his patronymic.' So a bowler does not 'take up the ball' but 'handles the leather,' and does not 'bowl a man' but 'finds his way to his sticks,' and if he does this often he 'achieves the hat trick.' In the same way with regard to football: balls are 'fisted out,' instead of being 'boxed,' goals are 'landed,' as though they were salmon, or 'notched,' instead of being simply 'taken,' or 'the globe is propelled between the uprights;' 'hands are given,' when a foul is declared to have taken place; the goal keeper is a 'custodian,' and if efficient makes, 'grand saves;' the forwards 'bombard the sticks,' till the backs 'take the leather down the field,' and so forth and so forth and so forth, with wearisome iteration.

Now all this sort of thing is as bad as it can be, and it would be nothing short of a calamity if those whose education gives them the opportunity of better things were to take such miserable stuff for their model. Football and cricket are fine games, but the English language is something far more noble than either. It is amply capable of describing everything done by men, and the idea that it must be degraded and defiled in order to describe these games, is nothing less than preposterous.

Moreover, as has been said, it is only newspapers of the lower class that so demean themselves. Take the account of a match as given in the *Times* or the *Saturday Review*, and nothing of the sort will appear: such accounts are written by men of culture who besides understanding cricket and football, understand likewise what is due to their readers and to themselves. It is on models of this sort that we should wish writers in the *Stonyhurst Magazine* to form themselves.—*The Editor of the Stonyhurst Magazine*

IN MEMORIAM

LORD RUSSELL OF KILLOWEN,

LORD CHIEF JUSTICE OF ENGLAND,

Died August 10th, 1900.

Swift thought and eloquence that smote like flame—

By these his country's kingliest prize he won,
And from the judgment-seat still kept her fame
Clear as the cloudless sun.

Now in the Courts of Sleep he rests apart,

Mourned by a people's love, his dearest pride;
So close was wisdom in that noble heart
With gentleness allied.—*Punch.*

Throned in his heart sate Justice unafraid,

Spake through his lips and lightened in his eyes:
He passes now, the just man perfect made,
To meet his Master at the last assize.—*The Daily News.*

We have received two numbers of the *Mangalore Magazine*, the quarterly organ of the Reverend Fathers connected with St. Aloysius' College at the capital of the South Kanara District. The contents of both the numbers are varied and interesting. Written in simple and unpretentious language, the *Magazine* appeals to all. We should certainly like to see it circulating widely among educated Indians. The articles on "Land Tenure in Western India" deserve special mention.—*The Indian Spectator* (Bombay).

THE EDITOR of the *Mangalore Magazine* need feel no apprehension regarding the worth of the articles appearing in the Easter number of his magazine, nor of their interest to his many friends. As we have previously stated, that distant land India, its histories, its peoples and customs, will always attract readers, and when treated with such power and selection as the *Mangalore Magazine* is wont to do, they are rendered additionally inviting. The appreciatory paper on Rudyard Kipling is an example of what a just critical sketch may be. It is of the conservative type, and while speaking of the writer's merits does not pass over his defects. The author of the article is, no doubt, an admirer of Kipling but he acknowledges that in future times "Kipling will have to be content with a lower plane" than that in which his popularity of today has placed him." It is interesting to note that *The Bookman* assures us that Kipling even now, is being found out, and that "it would be impossible to overestimate the revulsion of popular feeling which these twelve months (since his illness in New York) have brought forth."—*The Dial* (United States).

The *Mangalore Magazine* (dated June) is a model of what a College Magazine should be. The excellent articles of topographical interest, to which we have alluded on former occasions, are continued and may be read with profit by others than those who dwell on the West Coast of India.—*The Educational Review.*

"The *Mangalore Magazine* is full of very interesting and clever matter."—*The Irish Monthly.*



OBITUARY.

PHILIP FRANCIS BOUT, a student of the Second Form, died in Bolar on the night of Sunday, August 5th. He was the son of Mr. T. W. Bout, of Quilon, and had been living in Mangalore with relatives for the purpose of attending school. About the middle of July he got an attack of typhoid which proved fatal in spite of all that medical aid could do for him. The funeral took place on Monday afternoon to Jeppu Cemetery and was attended by all the Catholic students in a body. On the following Saturday a High Mass of Requiem was celebrated for the repose of his soul in the College Church.

BASIL SEQUEIRA died of typhoid fever in Bombay on September 18th. After having attended for some time St. Joseph's School, Calicut, he joined the College in 1895. He was admitted into the Fourth Form and was a student of the College to the end of the year. For a short time he was employed in the Local Fund Engineer's Office, Mangalore, and then went to better his prospects in Bombay. He was noted for his dutifulness to his family, who have suffered a very severe loss by his untimely death.

CYPRIAN LOUIS FERNANDES died of enteric fever in the European ward of the General Hospital, Madras, on the evening of September 20th. In him Mangalore lost another of her promising sons. Having passed his F. A. from the College in 1895, he proceeded to Madras to qualify as a Doctor. He distinguished himself in the First M. B. and C. M. Examination, passing ninth in the Presidency, and would have taken his degree next April. The success of the bright student augured a brilliant career for him in the near future. His funeral was attended by a number of his fellow-students, who bore his remains to their last resting place in St. Patrick's Cemetery.

R. I. P.