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VICTORIA.

May 24, 1819—January 22, 1901.

"GOD GAVE HER PEACE."

—Tennyson.

Lo, she is dead,
Our noble England's noble Head,
In whom her corporate glories all might see
Summed up in single majesty,
Like sunset on a fronting face.
She has fulfilled her sovereign ways.

A woman, she
Had nations at her nurturing knee;
Mother, hers too the ampler motherhood;
Virtues, the home in her imbued,
Went forth in royalty; formed—Queen-spouse—
To rule an Empire and her house.

She is no more,
Whose sympathy stood at every door,
The woman crowned who wept all women's tears
Throughout her Britain. On her bier's
Black mantle let your eyes to-day,
Women, those queenly rains repay.

Her Empire's house
Garnished and swept, just Heaven allows
The folding of her hands to sleep. Ah! who
Would desire for her burthens new
At the task's end? This way is best;
With a world weeping her to rest.

Francis Thompson, in "The Academy."

MEMORIES OF MACAO.

III.—LITERARY MEMORIES.

In the early part of the December of the year 1556, there met on a little island, said to be in sight of Macao, two of Portugal's hardy sons, whose names have not only become household words in their own country, but have been ranked also in the literary annals of the world. Their pens, mightier than their swords—though their swords too were not idle—have kept them from the oblivion which has long since been the fate of so many of their fellow-adventurers, and are sure to keep their memories fresh as long as the offspring of genius and the beauties of literature hold any sway over the minds of men. They were adventurers with the rest, hapless enough at that, not particularly remarked by their fellows, who little thought that they had at their elbows special favourites of the Muses, and candidates for an immortality, other than that which, like good Christians, they all looked forward to in the world to come. Louis Camoens and Fernando or Fernam Mendez Pinto were these two individuals, "known to fame," as the former said prophetically of himself, "more than to fortune." The meeting took place on a little island, which was then called by the Portuguese Lampacao, but which is not identified at present, though its position is given by writers of that time with some exactitude. Camoens, the future author of *The Lusiad*, was then just on his way out from India, while Mendez Pinto was leaving the far eastern seas and shores, the

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scenes of his varied adventures, to spend the remainder of his days peacefully in his dear Portugal. There is something particularly interesting and picturesque in the meeting, on such a distant shore, of two men who, notwithstanding their great differences of character and natural gifts, were to win for themselves such a high place, as well in the affection of succeeding generations of their countrymen, as in the world of letters at large.

To begin, in the order of time, with Mendez Pinto, it must be acknowledged that he can hardly be claimed by Macao. He passed at Lampacao on his homeward voyage, a few months before Macao was founded. However, he was of the bold race of Macao's founders; he had borne his share of the hardships, and had taken part in the many adventures that led up to the establishment of a lasting and flourishing settlement on the coast of China. His memory then is justly claimed by Macao.

Pinto's only work was his *Travels (Peregrinação)*, and that he wrote, as he professes, with no aspirations to literary honours, but merely for the satisfaction and instruction of his children. He gives thanks to God, at the opening of his narration, "Who," he says, "has been pleased to preserve my life, that I might make this rude, Tuscan writing, which I leave as an inheritance to my children (for only for them do I write it), that they may see in it these my hardships, and the perils of life which I passed through in the course of twenty-one years, during which time I was made prisoner thirteen times and sold seventeen times, in the regions of India, Ethiopia, Araby the Blest, China, Tartary, Macassar, Sumatra, and many other provinces of that eastern archipelago, and the confines of Asia, which Chinese, Siamese, Guian, Elequian writers call in their geographies the border of the world; as I hope to show in great detail and very diffusely farther on; and so, on the one hand, men may find reason for not being discouraged with the trials of life," And so he runs on, *dulcissime vanus*, like a babbling brook in its course, caring little for the rhetorician's artificial rules about full stops and the division of sentences; but yet so clearly withal and so naturally, that the reader scarcely thinks of desiring the relief of a break in the discourse and a full stop. "Tuscan" indeed is his writing, in its

plain simplicity and perfect freedom from all affectation, but "rude" it would not be called by any one but its humble author. He was not a scholar, not familiar therefore with the elaborate rules of composition, but his plain common sense and his natural good taste stood him in stead of any amount of laws and precepts. "The art of arts is to conceal art," we are told is the supreme precept of literary excellence, but our author would seem to have reached a higher ideal; that is, to have no art to conceal, and still not let the want of art be felt—an effect certainly of only the rarest combination of good taste and other intellectual and moral qualities. What perhaps strikes one most in his "Tuscan writing," is the reflection forced upon the reader, that whatever else the author may have been, he was, in the true sense of the words, a Christian gentleman. No matter that his childhood and youth were spent in poverty and menial service, or that he launched out at an early age upon the trying life of an adventurer, in which he often witnessed, and must needs at times have taken part in actions where deeds of doubtful morality were the order of the day. His true religious spirit kept him above all baseness, which, with his artlessness, he could not have quite excluded from his writings, had there been any trace of it in his mind or heart. In all the two hundred and twenty-six chapters of his *Peregrinação*, there is not an unworthy, not what we should call an ungentlemanly sentiment, not a coarse or indelicate word. That is high praise for a writer of his time and profession. We have but to remember how in writings which form the most precious heritage of our own literature, we often wish certain things had been left unsaid, or had at least been said more delicately.

Some readers may not be familiar with the name of Fernam Mendez Pinto, but if they wish to see how he is known in English literature, they have but to open such a common-place handbook as Roget's *Thesaurus*. Under the heading "deceiver," they may be usefully instructed to see how and in what company our author ranks "hypocrite, Pharisee, Jesuit, . . . liar, . . . humbug, Fernam Mendez Pinto"! Our author's name, in fact, was once used as the immortal Munchausen's is used to-day. Congreve put into the mouth of one of his char-

acters: "Fernam Mendez Pinto was but a type of thee, thou liar of the first magnitude." So much for the really extraordinary nature of the adventures our good old author relates, but fortunately for the truth and impartiality of history, tardy justice has been done the hero and author of the *Peregrinação*. It is generally admitted now that his narration is substantially truthful, though, no doubt, a little allowance must be made for slips of memory and for the exaggeration natural in animated description. One matter-of-fact modern critic would discredit the general truthfulness of the work, because, forsooth, the author says he set sail, in a certain year, on Monday, May 3rd; whereas it is astronomically certain that May 3rd that year fell on Sunday and not on Monday!

It were a labour of love to dwell longer upon the life and writings of the dear old author of the *Peregrinação*; but a greater, though I must say, for me a less sympathetic personage, claims our attention. Louis Camoens, at the time of his meeting with Mendez Pinto on the coast of China, had just arrived on those distant shores. He was in his thirty-third year, in the full vigour of manhood, inured to the hardships of a seafaring life, with its perils of storms and battles, and he was then just on the point of taking part in the expedition against the formidable pirate-chief who infested the mouth of the Canton River. He had already lost his right eye in an encounter with Moorish corsairs, and he had experienced some of the disappointments and reverses of life. He had also proved his ability and versatility in poetical composition, and he had, it is said, projected, if not begun, the great work upon which his lasting fame was to rest.

We have meagre accounts of his military record. We are not even told that he took part in the brilliant little campaign against the pirate of Canton, but as he was in the expedition, we may be sure that his sword was not idle. Speaking himself of another action, in which he had taken no small part, he remarks simply, with the characteristic modesty of a brave soldier, *succedo-nos bem*,—we came off well. Our Poet, then, as we have reason to suppose, helped to win Macao, as he was also one of its first settlers and founders. That was in

1557, and he was on his way back to Goa in 1558-59; so that his stay in Macao could not have been long. He exercised there the rather important charge of *Providor dos Defunctos e Ausentes*,—Commissary of the Defunct and Absent. The duties of his office were to prevent the sequestration or malversation of the estates of the wealthy merchants who chanced to die in those distant parts.

But posterity cares little about the material employment of the Muses' favourite during his stay in this little peninsula. What is of interest is that he composed here the first six cantos of his great poem, *The Lusiad*. There is a wooded hill in Macao, overlooking the river, where huge boulders, left by the hand of nature in fantastic groups and piles, make up a natural scene of wild and almost weird aspect. The place is no longer in its purely natural state. There are several winding walks, and here and there steps, to aid the ascent of the otherwise rugged inclines. But the rocks are there in all their natural aspect; some piled in confusion, as if suddenly stopped in their course when rolling over one another down hill; others solitary, surmounted by the leafy pagoda trees, sending their long roots around the rocky base to the ground below; others, again, rising with a sort of rude grandeur one above another, forming natural terraces above, and little caves or grottos below. Of the latter description is the famous grotto of our Poet. The attractions of the place are enhanced by the beautiful views to be had from the elevations. On the one side is the inner harbour, in the foreground, with its numerous craft, while beyond rise the green slopes and peak of Ilha Verde, and the high hills and wooded ravines in the distance; on the other the sea extends, as far as the eye can reach, studded with little islands, rising here and there into high peaks, setting off the horizon with their graceful slopes and rugged summits, half lost in the distant mist and clouds.

The grotto is formed by a huge boulder, placed rudely as if by giant hands upon two other rocks of equal dimensions, separated just enough to leave a narrow passage below. There is absolutely no record or document proving that the Poet ever set foot within the precincts of the garden which now bears his name; but tradition will have it that it was there that he passed many an hour, and

composed a part of his great poem. Nor is there any reason to think the tradition unfounded. It is certain that about six cantos of *The Lusiad* were composed before the Poet left Macao, and as he had scarcely had leisure for such work before his quiet sojourn in that settlement, there is every reason to suppose that the cantos were composed there. The Poet himself has left us in one of his sonnets what would seem to be a description of this his favourite resort. As many of my readers will be familiar with Portuguese, I quote the Poet's own words:—

“Onde acharei lugar tam apartado,
E tam isento em tudo da ventura,
Que, não digo eu de humana creatura,
Mas nem de feras seja frequentado ?
Algum bosque medonho e carregado,
Ou selva solitaria, triste, e escura,
Sem fonte clara ou placida verdura;
Emfim, lugar conforme a meu cuidado ?
Porque ali nas entranhas dos penedos,
Em vida morto, sepultado em vida,
Me queixe copiosa e livremente.
Que pois minha pena é sem medida,
Ali não serei triste em dias ledos,
E dias tristes me farão contente.” *

It was in the grotto of Macao, then, we may suppose, that the Poet retired to “the bowels of the rocks,” and found the retreat so congenial to his Muse. A good bust of the Poet now stands on a granite pedestal within the rude niche, and round about are slabs of granite, inscribed with verses in various languages, commemorative of the Poet and his favourite retreat. On the pedestal there are some stanzas appropriately selected from Camoens' own great poem. On one of the slabs there are some passable Latin verses over an English name, while on another an English sonnet touches off gracefully some points of local scenery;—

“the clouds which top each mountain crest,
Seem to repose there, lingering lovingly.”

And again,—

“How full of grace the green Cathayan tree
Bends to the breeze . . .”

* “Where shall I find a retreat, so secluded and so free from every approach, that, I say not human creatures, but even the wild beasts shun it? Some forbidding and heavy forest, some solitary wilderness, gloomy and dark, without clear stream or soft verdure;—a place, in fine, suited to my humour? There in the bowels of the rocks, might I pour forth my complaints fully and freely. Though my sorrow be without bound, there I shall not be sad on cheerful days, and sad days shall make me happy.”

The bamboo, though so common a plant, and so commonplace in its uses, is withal such a pretty and graceful growth, and enters so largely into Chinese art and poetry, that no allusion to it can lack a distinctly pleasing and æsthetic effect.

The album of visitors to the grotto is preserved with care by the estimable old gentleman who was the proprietor of the garden before it became government property. The eye falls upon the autograph of many a name known for princely blood, or for great achievements with the sword or the pen. The son of the Prince of Wales, and the present Czar of Russia, if I remember correctly, figure among the most illustrious. Camoens' Grotto has had as many visitors, it may be said, as Macao itself, and no one has ever written a notice of Macao, however short, without a word about the Poet and his favourite resort. Some writers, it is true, have spoken of Camoens' stay in Macao as doubtful; but they have done so with levity, without assigning the slightest reason for not accepting the testimony establishing the fact.

Those of us who recall fondly our rhetoric lessons from the text of old Hugh Blair, may remember the criticism to which the Portuguese national epic is subjected in the stately sentences of that dear old author of grateful academic memory. Whatever may be thought of the justice of such criticism, it will not be denied that *The Lusiad* is really a great national poem, worthy of the rank accorded it among the world's great epics. The author certainly lacked not the poet's heart and fire. He has passages of much spirit and feeling, and the romance of his adventurous life lends a special charm to his verses. He experienced his share of the world's blows and ingratitude, and the reader is touched when, at the end of his poem, the voice of the warrior-poet falls into the flowing numbers of a plaintive song:—

“No mais, Musa, no mais; que a lyra tenho
Destemperada, e a voz enrouquecida:
E não do canto, mas de ver que venho
Cantar a gente surda e endurecida.

O favor com que mais se accende o ingenho,
Não o da patria, não, que está mettida
No gosto da cubica, e na rudeza
D'uma austera, apagada e vil tristeza.”

Mickle renders this beautiful stanza by the following indifferent quatrain:—

“Enough, my Muse, thy wearied wing no more
Must to the seat of Jove triumphant soar,
Chill'd by my nation's cold neglect, thy fires
Glow bold no more, and all thy rage expires.”

Such are translations: the reader may judge how much of the natural pathos and manly strength of the original is lost in the version. The original might read in prose: “No more, O Muse, no more; for my lyre is out of tune, and my voice grown hoarse. And not from singing, but to see that it is my lot to sing to a nation deaf and hardened. The favour by which genius is inflamed, my country gives me not; no, for it is sunk in the taste of greed, and in the rudeness of a forbidding, lifeless and ignoble gloom.”

It is with regret that I close these short papers on the Memories of Macao; it is with feelings that but scant justice has been done the religion, valour and letters, represented by the early Portuguese on these distant shores, and perpetuated in the memories of this their lasting settlement. Portugal is no longer the mighty nation she once was when Macao was founded and grew to be the busy mart it became. But the deeply religious spirit and the gallant valour of those days are not dead. The spirit of the great St. Anthony of Padua, whom the Roman Martyrology quaintly calls “the Portuguese,” the spirit of Prince Henry the Navigator, of Vasco da Gama and the brave Viceroys of India, is living still beneath many a missionary garb and official uniform; and far better than memories perpetuated by scenes and monuments, are those which are awakened by living representatives of the virtue and the valour that made Portugal great.

William L. Hornsby, S. J.

MACAO, DEC. 6, 1900.

SURSUM CORDA!

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, *Thou must,*
Brave youth replies, *I can.*

Ralph Waldo Emerson.

PLACES OF INTEREST IN SOUTH CANARA.

VII. SOME NORTHERN TOWNS AND VILLAGES.

Mulki (*mulk*, a state) is the first town of importance the traveller meets as he goes north from Mangalore. Its distance from Mangalore is sixteen miles, and its population is about 4,000 souls. Situated on an inlet of the sea receiving the waters of the Sambavati river, it nevertheless has only a small sea-borne trade, owing to the shallowness of the estuary. Light fishing and coasting craft alone can run into it. Opposite to the mouth of the inlet and about four miles from the mainland are the Mulki or Primeira Rocks, a group of islets and detached rocks of black basalt, rising here and there fifty feet above high-water level. When Venkappa Naik, the Ikkeri or Bednore Raja, invaded Tuluva at the beginning of the seventeenth century, Mulki was under the sway of the queen of Karnad, the last of a line of petty rulers who took their title from the village of that name in the *magane* (collection of villages) of Mulki or Ghazni. The queen was a valiant woman and stoutly refused to yield to the threats of the invader and become his vassal. Her ministers, however, proved false to her, corrupted, it is said, by a liberal application of “palm oil” by the Raja. Her fort was taken and destroyed, whereupon she retired to a neighbouring solitude to mourn over more prosperous days. She looked to her friends the Portuguese in her hour of need, but only to find that they were, in this instance at least, fair-weather friends. *Amicus certus in re incerta cernitur.* In the compound now occupied by the German Basel Mission establishment there is to be seen a bastion of the old fort still in good condition, and traces of the walls are yet visible in the direction of the Mission church. It was at this Mission Station, by the way, that the New Testament was first translated into Tulu. About a mile distant from it there is a Jain basti called Rauler, which means “palace.” This was most probably the abode of the Rai or ruler, and it is not unlikely that the present Rai is a descendant of the old rulers. The Catholic church crowning the hill of Ghazni is a conspicuous landmark when viewed from the sea. It is about two miles north north-east from the entrance of the river. About a mile up the river from

it are the ruins of another fort called the "Sultan's Fort," which would indicate that it is of comparatively recent origin and probably of the Hyder Dynasty. Mulki is noted now a days for its mangoes and its rice. That it was a rice-producing district five hundred years ago we have proof in the fact that the Portuguese, under the viceroyship of Lopes Vas de Sampayo, laid a tribute of eight hundred loads of rice annually on the king of Karnad.

KAHP OR KAUP.

Kaup is a village about twenty-five miles north of Mangalore on the way to Udipi. The ruins of two forts, one near the main road and the other a little inland, are to be seen there. They are attributed to Basappa Naik, king of Ikkeri (1739-1754). It is not certain, but it is highly probable, that some local chiefs ruled in Kaup before the invasion of Tuluva by the Ikkeri kings. Kaup was selected some time ago as the site of a first class lighthouse 140 feet high, which has been lately completed in accordance with the new scheme of coast lights. The following particulars have been kindly furnished by our Mangalore Port Officer, Lieutenant H. S. Brown, R. N. R.—"Kaup Lighthouse is situated on a rock near the ruined battery erected by Hyder Ali, in Latitude $13^{\circ} 13' 30''$ N., Longitude $74^{\circ} 44' 15''$ E., and is a group flashing white second order dioptric light of 3,500 candle power. It is exhibited from a white tower 140 feet above high water and will be visible 18 miles from all directions seaward. It is intended as a leading coast light and to warn vessels off the Mulki or Primeira Rocks. Although the official distance of the visibility of this light is only 18 miles it will in reality probably be seen at least 30 miles, and not unlikely the glare as it revolves still further."

HIRIADKA.

Hiriadkha is a village about twelve miles east of Udipi, where there is a large and renowned temple of the Saktas, attended by a Pujari of the Tulu Brahmins, and so no bloody sacrifices are offered. There was also a Jain basti there, but now it is in ruins.

KALLIANPUR.

Kallianpur ("the city of joy") is famous in the history of Tuluva. At one time it was commonly

believed to be the Kalliana of the *Periplus*, but that is not any longer maintained. There is however some likelihood of its being the Kalliana mentioned by Cosmos Indico-pleustes as the seat of a Nestorian Bishop in the sixth century. Much confusion arose from the fact that there were three Kallianpurs, one of which, in the Thana District of the Bombay Presidency, was the capital of the state of the Chalukyas. From its importance it is more likely that it was the Bishop's see. The present church of N. S. de Milagres in Kallianpur is one of the oldest in South Canara. The *Annuario de Goa*, however, states that it was built in 1700 and rebuilt in 1806. It is a church that has been noted for its riches. Perhaps it is due to its possessing so much of "the source of all evil" that in 1887, a formidable schism took place in consequence of the transfer of the church from the jurisdiction of the Archbishop of Goa to that of the Bishop of Mangalore, after the proclamation of the Catholic Hierarchy at Bangalore in 1886.

Kallianpur disputes with Pajakakshotra, in the village of Belle, six miles south-east of Udipi, the distinction of having been the birthplace, about 1199 A. D., of Madhavacharya, the Vishnavite Hindu reformer who established the famous temple of Krishna at Udipi and won over the Shivalli Brahmins from the Smartha philosophy of Sankaracharya. In 1678 the Portuguese were granted leave by the Bednore kings to establish a factory and build churches at Kallianpur, but it was not till 1713 that they were firmly established there, when they captured the forts of Kallianpur and Barcur. The ruins of the old fort may be still seen in the village of Tonse. Mention is sometimes made in the history of South Canara of a king of Kallianpur, but the likelihood is that Kallianpur was confounded with Barcur, which is quite near and was the seat of a long line of kings, as may be seen further on in these pages. The present population of Kallianpur is about 6,000, and its distance from Mangalore is thirty-eight miles.

BARCUR.

Barcur, a village of about a thousand inhabitants, is fifty-four miles to the north of Mangalore and nine from Udipi. Its port is at the busy little town of Hangarkatta, three miles to the east, on the estuary of the Sitanadi and Swarnanadi. Once the powerful capital of Tuluva, it has long outlived its

grandeur, and the history of its past glories is best told by its ruins. The following description of its present fallen state appeared in *Fraser's Magazine* for May 1875:—"Barcore in the north of the province was of old the capital of the Jaina kings. It must have been a vast city, and the long lines of grassy mounds, hillocks and hollows, and remnants of walls and masonry extend over hundreds of acres, and upright stones richly sculptured with battle scenes or mythological subjects may be noticed on all sides. Groves and clusters of trees cover most of the area now with here and there a group of houses and a temple, but always a Brahmin temple; the conquering religion rules there, and no Jain passes through, for the broken and headless images of Tirthankaras may be picked up by the dozen among the grass and bushes that have crept over his shattered temples, and here and there one may be seen laid before the entrance of a Brahmin temple over which all must tread."

The earliest mention we find of Barcur takes us back into the twilight of history, a century and a half before the Christian era, when it was ruled by a lieutenant of the most powerful and ancient Humcha dynasty, then established at Karkol and known in the history of Tuluva as the Bairasu Wodears. When in after times one of the rulers of Karkol abandoned Jainism and became a Lingayat, the Jain lieutenant of Barcur declared himself independent, and the new state gradually grew into importance, especially under the paramount power of the Hoysalas, on whom Barcur depended for a time until their fall, when it again became a free state. We have a regular list of the chiefs of Barcur, the most famous among whom was the half-legendary Bhutal Pandia, a descendant of the great ruling family of Madura. To give an idea of the chaotic state of the history of Tuluva, the date of the reign of this renowned ruler and lawgiver is variously given from the beginning of the Christian era to the middle of the thirteenth century. To him is attributed the supersession of the Makkala Santana custom, that sanctioned the descent of ancestral property from father to son, by the Aliya Santana, which established the right of inheritance in the sister's children. Before his time Barcur was known as Jayantica. The present name means

"the twelve virgins." It was given by Bhutal Pandia to his capital when he took to himself twelve queens, who became the mothers of a numerous offspring who spread themselves over the land and became local chiefs and the founders of dynasties. The principal scions of this royal house were Taluvaru, Molaru, Choutar, Savanta, Bangaru, Ajalu, Domba, Kumbala (? Kumla), Heggade, Mudya, and Kunda, many of which names are adopted by Hindus to the present day and are identified with the topography of the District.

The history of Barcur under Bhutal Pandia's successors is a tangled skein. It seems certain, however, that the state became tributary to Harihara of Vijayanagar in 1336; and in 1506 Narsinga of Vijayanagar appointed Keladi Basava Arasu Wodear king of Barcur, which led the way to the supremacy of the Keladi or Ikkeri family. The present old ruined fort of Barcur was built most probably by Harihara. When the Portuguese laid the coast towns under tribute shortly after, Barcur was mulcted to the extent of one thousand loads of rice annually. Upon the fall of Vijayanagar before the Musalmans in 1565 Barcur became independent under Sadasiva Nayak, also a member of the Keladi family. Venkatappa Nayak (1582-1629) is said to have been reigning at Barcur when the queen of Gersoppa ceded Basrur (Barcelore) to Bijapur. This led to the destruction of Gersoppa, the death of the queen, and the almost total extirpation of the Jains in the province of Barcur. Under Hyder Ali a Mahomedan governor ruled at Barcur, but the once royal city quickly lapsed into the backward state in which we find it to-day. About the only industry worth mentioning carried on in the place is that of some braziers, who cast candlesticks very skilfully and forge plates and dishes that are much prized.

Not far from Barcur is a famous temple, the roof of which is covered with flagstones from about ten to fifteen feet long by from three to four feet broad. The roof is supported by huge monoliths from twenty to twenty-five feet long and from there to four feet thick. From the fact that there is a bull before the outer temple it is most likely it was dedicated to Siva.

WORDSWORTH'S HORSE.

Will Wordsworth was a steady man,
 That lived near Ambleside,
 And much he longed to have a horse,
 Which he might easy ride.

It chanced one day a horse came by,
 Of pure Arabian breed,
 Gentle though proud, and strong of limb:
 It was a gallant steed!

Full many a noble rider bold
 This gallant steed had borne;
 And every one upon his brow
 The laurel wreath had worn.

Those noble riders dead and gone,
 And in the cold earth laid,
 The gallant steed by Wordsworth's door
 Without an owner strayed.

No more ado; the steed is caught;
 Upon him Wordsworth gets;
 The generous courser paws and rears,
 And 'gainst the bridle frets.

"He's too high-mettled," Wordsworth says,
 "And shakes me in my seat:
 He must be balled, and drenched, and bled,
 And get much less to eat."

So balled, and drenched, and bled he was,
 And put on lower diet;
 And Wordsworth with delight observed
 Him grow each day more quiet.

And first he took from him his oats
 And then he took his hay;
 Until at last he fed him on
 A single straw a day.

What happened next to this poor steed
 There's not a child but knows;
 Death closed his eyes, as I my song,
 And ended all his woes.

And on a stone, near Rydal Mount,
 These words are plain to see,—
 "Here lie the bones of that famed steed,
 High-mettled Poesy."

PHASES OF CENTRAL AFRICAN LIFE.

The readers of the Christmas number of the *Mangalore Magazine* will remember well the machilla boy who was described in his angelic garb; there is yet another class of carriers, not less happy though as sparsely clad, accompanying the machilla team, the 'Tenga Tenga man', to whose lot falls the carriage of the traveller's kit. We probably see him squatting outside a grass hut, happy in the thought that food is plentiful, that there is still some locust stew, or some fish (somewhat "off colour"), or shady looking salt to assist that food to go down with relish. His mother, a withered old crone with an enormous *pelele* covering her mouth, is roasting some beans; one of his wives, with her latest-born slung on her back, is pounding grain vigorously with a long wooden pestle, accompanying each stroke with an emphatic grunt. He is happy; nothing worries him, neither ways nor means, letters to answer nor tailor's bills; sublimely indifferent; when suddenly his Chief, accompanied by another individual, appears. This other individual is clad in blue, a small red cap is stuck rakishly on the side of his head, round his left arm above the elbow is a badge, black, white and yellow; he wears side arms, and carries a rifle. His otherwise grinning negro face has settled into a look of authority, and every inch of him is now on duty. "The Mzungu (European) wants Tenga Tenga, haya!" says the Chief, so our friend, knowing work either means his hut tax paper or money, prepares for departure. If he has paid his hut tax, "Money will buy me a blanket", he thinks, "and my younger wife badly wants a new coloured *nsuru*". If his hut tax is unpaid, "Well, I did hope somehow to get off this year, but they do make such a fuss about trifles, and as you insist," etc. So he gathers a few maize cobs and taking a bit of an old paraffin oil tin stuck on a stick to make "pop corn" of the aforesaid maize, he follows the myrmidon of the law along with others to the *Boma* (Collector's office), and so his services are generally obtained. His name is written down, and here a peculiarity of his may be noticed, namely, that whether his name figures on the list as Pulpulu or Chabwino is a matter of indifference to him, and he will give

any name that comes into his head of heads, just as his wayward fancy seizes him. So he becomes the servant of the white man, to accompany him on his journeyings wherever he may go. His duties are to carry a load for the greater part of the day, and when the tramp is over, there is still work to be done, for the smallest house boy may shrilly cry "Tenga Tenga, go and fetch water! Tenga Tenga, go and cut firewood!". He is not always young nor of the most active habits, and an indifferent machilla boy is often reduced to carrier. The clothing he wore round his loins during the day, protects him from the dews and mosquitoes at night. After being some time away from home, he may inform you that he has heard that the village has not been the same since he left, or that his grandmother has died; but these difficulties can generally be overcome, and like a horse, given plenty of food, he will go. Some people who describe their travels in the Dark Continent by book do not fail to fill their accounts with denunciations of the African carrier, but with all his faults, he cannot be done without.

From the Tenga Tenga man let us pass to the Chief, the best type of whom can be seen in the person of Mpesemi of Central Angoniland. He is the most powerful, most curious looking, the greatest and the ugliest Chief the Protectorate has ever produced and ever dealt with. Once upon a time this Chief had been the terror of Central Africa. His power was manifested in his successfully defying the various expeditions the Portuguese had sent against him, until at last the British joined them and completely subjugated him. His palace, we should rather call it a hut, is circular in shape, only much larger than the other ones around it. When you are on a visit to this Chief, his people at the outer entrance shout out *Byeti!* (the royal salute), and as you crawl into the hut, the entrance is only two and a half feet high, the same salutation is repeated. Once you are inside the hut, you cannot distinguish anything until your eyes get used to the darkness. Then you will discover some fifteen people sitting on the ground; while in the centre, on a little heap of cloth, you will find seated an old man clad in a dirty flannel shirt, and with some cheap print round his loins. This is the great

Mpesemi! Manners in his hut are rather far off; you have to take your seat unasked on the ground and wait until he addresses you with the usual *ndiona inu* (I see you). For full five minutes there will prevail a deep silence; all the while Mpesemi will be staring at you with his big glaring eyes—a stare which you cannot but return, and when at last he addresses you with the above-mentioned words, you have to reply *ndiona bamba* (I see you, father). Anyhow it takes him long to discover his visitor in spite of his six feet six inches, but it is his usual way; to stare at his visitors for a long time and to stare them out of countenance. In his hut you will notice at least a dozen lion-skins. He possesses a goodly number, for the law prescribes that whenever a lion is killed by his men, the skin should be given to him. Nobody in the country except himself is allowed to keep one. At night they are spread out and form his bed. Though Mpesemi has passed by some years his grand climacteric, he is still hale and hearty. It is always customary with him to make his visitor a present in the shape of a cow, but at the same time he expects some cloth in return. In your tent you are likely to be molested by his people who come to beg. Mpesemi has been spoilt by lavish giving of presents. Strangers are very little respected in his country. The natives will enter his tent, sit down, get hold of anything they fancy and say, "Make me a present of it, my friend", and not until you treat one of your insolent "friends" somewhat cavalierly, and send him flying out of your tent, in spite may be of his wax crown, which bespeaks him an Induna (secretary), will you be left in peace.

If one were to attempt to satisfy all the wants of Mpesemi's wives, one would soon become bankrupt, as he has a hundred or more; and these harpies all come to beg. The "king" (as you will hear him called) is the worst of the lot as regards begging. During your stay, at least twice in a day, he will send and ask you to make him a present of one of your guns, if he finds you in possession of any. He is really only a dummy, for his indunas do whatever they like. Truly royal manners prevail at Mpesemi's court. In his hut the people do not spit on the ground, but against the mud-plastered wall, and carefully rub it out with the hand. Only Mpesemi

himself enjoys the privilege of using a kind of brush for this delicate ceremony.

A Chief's prerogatives are that he can do what he likes; whether right or wrong, there is no one to call him to account. His duties are to hear and decide, of course with the assistance of his councillors, all complaints and disputes and visit his villages in turn. The routine of bringing a case before him is as follows: The complainant goes himself to the Chief's hut and says, "I am coming." The Chief then comes to the door and asks what he wants. The complainant enters the hut if requested and explains his case. The case heard, the Chief sends a special messenger to call the defendant, and the case is gone on with at the *bwalo* or cleared space near the village tree. If the defendant declines to attend the court, the Chief sends a second messenger, and if he still declines, he takes a weapon in hand and pays him a visit. The defendant generally answers the first call ever after. Witnesses for and against are examined, and even a spectator is allowed to ask questions and make remarks. The decision is then given; the punishment to the offender consisting of a mere fine of one or two goats, which go to the complainant. In murder cases, if one man kills another in a fight, he is tried and a fine of not less than twenty goats is inflicted on him, which goes to the relatives of the murdered in the way of compensation. If one man kills another in cold blood, he is sentenced to death. The sentence is thus carried out:—The murderer is not bound in any way; a man stands on either side holding his hands; then the executioner strikes him on the back of his head with a knobkerry, and when he falls cuts his throat with a knife. The body is given up to his relatives for burial in the village cemetery. No compensation is given in this case.

When a Chief visits a village, he kills a cow and has a feast. The law prescribes that no village subject except the headman can possess a cow, but he can have sheep, goats and fowls. Even if a cow is presented to a native of the village, he cannot retain it, but has to hand it over immediately to the headman of the village. The women never drink milk, but the men do.

The succession of a chief is regulated by his

eldest son succeeding him as chief. Should he not have any heir, his sister's eldest son succeeds him. As for the Induna, his successor is got by election, who has to hand over all the property to his predecessor's eldest son if he had one.

The loyalty of all these chiefs to Her Majesty the Queen is manifested annually on her birthday, on the evening of which the chiefs give a grand dinner, consisting of rice, six head of cattle and native beer extracted from Indian corn, to all his village men, after which he himself and his wives, his councillors and their wives, and the village headmen pay a visit to the *boma* of the district and have a glance at the picture of the *Bibi* Queen which the Collector presents them.

(To be continued.)

ZOMBA, B. C. A.
November, '00.

S. G. Thomas Vaz.

THE MYSTERY OF "SHALL" AND "WILL."

By the Rev. Frederick C. Kolbe, D. D.

PART II.

It may have occurred to some of my readers that one at least of the quotations in the first paper is not explained by the principles laid down, *viz.*: "And God in time shall take this shame from thee." How, it may be asked, can any person, Power or Law, be said to have control over God? And how then can we ever say "God shall"? The only answer to this is that God Himself is His own Law, and therefore that no one may say *shall* to Him; but He may be represented as saying *shall* for Himself. It follows that anyone speaking in the name of God may say, not only that everything else shall, but even "God shall," for then the word "God," though grammatically of the third person, is *virtually* (as the scholastics say) of the first. In Prophecy, therefore—taking the true meaning of the word as "speaking on behalf of God"—the rules already given are not broken, but the position of the speaker is shifted. As everything is under the control of God, the word *shall* is thus of constant occurrence in prophecy—*vide* the Holy Scriptures *passim*. This fact at once gives an enormous value to the distinction of *shall* and *will*; we are by

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means of it enabled to keep up a continuous allusion to the Power of God, and thus our religious language has in it a special and peculiar element of solemnity. It is probably the solemn associations arising from this prophetic use that cause people often to shrink from the word *shall* when the genius of the language really requires it. I do not think we should have such scruples.

By a very natural sequence, Moral Teaching is assimilated to Prophecy. When in the Proverbs of Solomon it is said, "The ear that heareth the reproofs of life shall abide in the midst of the wise," it is not directly the power of God that is asserted, but rather the control of a moral law. In this case the moral law is still a divine law, but secular examples could also be given, and indeed the use of *shall* is by no means reserved for divine prophecies and laws. Thus mere human forecasts, even of a humorous description, are similarly expressed, when they are independent of the will of the person spoken to or spoken of. *E.g.*:—

MISTRESS QUICKLY: I am glad he is so quiet; if he had been thoroughly moved, you should have heard him so loud, and so melancholy.

Merry Wives of Windsor.

It is in this way that I should explain such a sentence as that in my first article:—"Search Shakespeare from end to end, and you shall hardly find a page," &c. This Dean Alford calls an exception, and the reason he gives for it is that the fact is represented as being just as certain as if it were dependent on your command; whereas we have seen that the *shall* there is no exception at all, but is simply demanded by the rule because it connotes the operation of a law. As I have no right to give a sentence of my own to illustrate the rule, let me choose a classical example. Coleridge, in his brilliant but unsound critique on Sir Thomas Browne (to be found in Hazlitt's *Elizabethan Literature*), says:—

In that *Hydrotophia*, or treatise on some urns dug up in Norfolk—how *earthy*, how redolent of graves and sepulchres is every line! . . . and the gayest thing you shall meet with, shall be a silver nail or gilt *Anno Domini* from a perished coffin-top.

Of the two *shalls* here, the first finds its explanation later on in my paper, but the second is the one now considered, and its reason is that it connotes the law which dominates the book in question.

Of course it goes without saying that when the law is not merely connoted, but actually laid down, *shall* must be used. Every member of a cricket-club or debating society knows this from his rules; but I may as well be consistent and give a classical specimen. It shall be taken from Addison:—

RULE V.—If any member tells stories in the club that are not true, he shall forfeit for every third lie a halfpenny.

Spectator: The Twopenny Club.

On the other hand, just as much as a matter of course, requests bring the principle of politeness into prominence, and therefore there is usually a great difference in expression between a Request and a Command. Yet there are occasions when a request may be playfully delivered as a command, and unless we remember this, we shall be tempted to call the following example an exception; whereas, remembering it, we see it is but a subtle illustration of our rule. The more so, when we bear in mind the playful relations subsisting between Beatrice and Benedick:

BEATRICE: Will you not tell me who told you so?

BENEDICK: No, you shall pardon me.

Much Ado About Nothing.

Thus we see that Prophecies, Moral laws, Proverbs, Rules, and sometimes Requests, differ somewhat from ordinary narrative speech, but that this difference is in accordance with, not in defiance of, the rule.

Considering how much depends on the point of view of the speaker, it is not surprising to find that our rule does not hold when one person is reporting the words of another. The principle remains, but the form of the rule changes.

RULE FOR REPORTED SPEECH.

Sh and *w* pass unchanged from the Original to the reported Speech.

Simple as this rule seems, it is violated almost more than any other. I urge it especially upon those of my brother pressmen who do the laborious and charitable, but usually thankless, task of reporting. I fear I shall bring an avalanche upon my devoted head, but I must say that I do not know a single newspaper in the Colony in which I have not seen this rule frequently disregarded. It may be that the error was in the original speaker;

but if so, I appeal to the reporter in the words of St. Augustine, *extende caritatem tuam*—if other grammatical mistakes are silently and kindly corrected, why not also this? For instance, I take up at random the *Cape Times* and the *Cape Argus* of to-day (January 7th), and I find in the former:—

The Mayor thought this matter of the brewery had been put off long enough. They would have to communicate with the secretary of the company before they could take any legal steps.

In the latter, the German Emperor is reported as saying:—

If he himself when at school had not had a special opportunity of riding out and in, and looking about him a little, he would never have got to know at all what the outside world was like.

Both these *woulds* are wrong. The first, *they would* stands for *we shall* in the original: the second, *he would* stands for *I should* in the original. Both therefore ought to be *should*.

For illustration, let us borrow once more from our friend Benedick, who shows us that the rule holds even when one is quoting from oneself, *i. e.*, when the first person remains first:

BENEDICK: When I said I would die a bachelor, I did not think I should live till I were married.

Much Ado About Nothing.

Here the *I would* and *I should* are correctly reported from *I will* and *I shall*.

When the first person becomes second:—

Think you, you shall be safe?

Beaumont & Fletcher: *A King and No King.*

When the first person becomes third—an example where both speeches are given—

ORATIO RECTA: EMANUEL (to the ambassadors of Mansoul):—Yet I will consider your petition, and will answer it so as will be for my glory.

ORATIO OBLIQUA (as reported in Mansoul): He, the Prince, said, moreover, that yet he would consider your petition, and give such answer thereto as will stand with his glory.

Bunyan: *Holy War.*

Or, to take a more homely example, in which the very homeliness enhances the idiom—

But he do flatter himself, from promises of Sir H. Bennett, that he shall have a pension of £ 2,000 per annum, and be made an earl.

Pepy's *Diary.*

The same rule holds for the second person becoming third:—

Upon a time Reputation, Love and Death
Would travel o'er the world; and it was concluded
That they should part and take three several ways.
Death told them they should find him in great battles . . .
Webster: *Duchess of Malfi.*

Here in the last line *they should* stands for *you shall*.

It may be thought that all this is only a matter of accuracy in form, of no importance to the meaning. Consider then the following sentence:—

She (Dorothea) felt sure that she should promise to fulfil his wishes.

George Eliot: *Middlemarch.*

Now, an observer of *shall* and *will* can immediately infer from this sentence that the promise was going to be an unwilling one: a *would* would give an entirely different meaning. In the description therefore of Dorothea's state of mind, that little *sh* not only saves a whole sentence, but also prevents a possible wrong impression. A change of letter that does as much work as this cannot be looked upon as a drone in the hive of language.

The rule we have given for Reported Speech reduces itself to the simple common-sense principle—when you quote another man's words, put yourself in his place. Somewhat akin to this is the principle governing Interrogative or Inverted Speech—*viz.*, when you put a question to another man, put it from his point of view. Hence

RULE FOR QUESTIONS.

When the person questioned is different from the person questioning, *sh* or *w* must be used in the question according as *sh* or *w* may be expected in the answer.

I say "when the persons are different," in order to distinguish questions of deliberation from questions of information. When a man deliberates and asks himself "Shall I go?" his answer, after decision, is from a totally different point of view, and is therefore "I will:" it is only if he remains undecided that the *sh* also remains, for then he says "I don't know whether I shall." Similarly when a number of men are deliberating, one may ask "Shall we?" and the answer might be "Yes, we will."

Again, I say in the rule "according as *sh* or *w* may be expected in the answer;" it does not follow that the expected always happens. When a gentleman says to a lady "Shall I carry your bag for you?" he undoubtedly gives her the grammatical right to reply "Yes, you shall," but the lady will

not as a rule exercise that right. An imperious beauty might delight a devoted slave by the gracious permission, "Very well, as a great favour you shall;" but this would not be ordinary. It is the principle of politeness again which asserts in the question what the principle of humility suppresses in the answer. We avoid the necessity of calling these cases exceptions by our use of the words "may be expected."

It follows from the rule that it is always wrong to say "Will you be able?" "Will you enjoy yourself there?" "Would you like to know?" &c., *i. e.*, whenever the person spoken to has no control over the action of the verb. Here let the reporters lift up their heads again, for in this matter of question we are pretty well all in the same box; an observant critic can daily find matter for criticism in the conversation around him, and if he sees himself as others see him, will probably catch himself also tripping from time to time.

Here is a straightforward application of the rule:—

CLARA: Will you be ever constant? Shall not your father's severity constrain you to be false?

OCTAVIAN: Never, my dearest, never.

Otway: *The Cheats of Scapin.*

This *never* means "Yes, I will: no, it shall not"—hence the *will* and the *shall* of the questions.

Or again:—

DIABOLUS (to Mansoul): Then what good will your lives do you? Shall you with him live in pleasure, as you do now?

Bunyan: *Holy War.*

A reader of George Eliot might perhaps triumphantly bring up against me the following two questions, both from the same book, though in different connections:—

You would like Miss Garth, mother, shouldn't you?

You would like to see her, would you not?

Middlemarch.

Here is a proof, it might be said, that it does not matter which we use, for George Eliot is an undoubted authority on conversational English. But look a little closer, and you will see that the only possible answer to the first question is "Yes, I should," and to the second "Yes, I would." As a matter of fact, the word "like" has two distinct meanings: in the former sentence it means "love," in the latter "choose:" hence the difference—and

the objection becomes a strong illustration of my rule.

Indeed, the principle holds even in what may be called rhetorical questions, when the speaker means to answer his own question. Thus:—

ARMADO (to Jacquenetta): Shall I command thy love? I may.
Shall I enforce thy love? I could. Shall I entreat thy love? I will. What shalt thou exchange for rags? robes.

Love's Labours Lost.

Here the first three questions are deliberative; the fourth is rhetorical, and its answer is "thou shalt, &c." This form of question is common in the semi-prophetic style proper to rhetoric, *e.g.*:—

Where shalt thou find this judgment registered
Unless in hell.

Webster: *Duchess of Malfi.*

By the foot of Pharaoh! There's an oath! How many water-bearers shall you hear swear such an oath?

Ben Jonson: *Every Man in his Humour.*

In this respect the Revised Version of Scripture has not always improved on the authorised:—

If (I speak) of Judgment,	{	who shall set me a time to plead?—A. V.
		who will appoint me a time?—R. V.

Job: ix, 20.

I do not say the latter is wrong; I only say that it gives a different meaning and is not nearly as forcible as the former. While we are on Scripture, perhaps it would be well to explain such a question as the following:—

Shall mortal man be more just than God?

Job: iv, 17.

At first sight one feels inclined to explain it by the principle of attraction, making the question equivalent to "Shall we say that man is more just than God?" But I prefer having recourse to our original principle and saying that it is equivalent to "In the imaginary universe you have constructed in your own mind, are you going to make man more just than God?"

Here I should dismiss the matter of Questions, if it were not for a misleading statement quoted with approval by Dean Alford. "Will I?" he says, is "always incorrect." This proves the danger of sweeping statements. Of course it is absurd to ask for information from others about your own will, and therefore "will I?" is generally wrong. But we can deliberate with ourselves, pulling our-

selves up with the question "And yet would I?" Indeed, this question may even be put to others, *e. g.*:—

CELIA (to Rosalind): Were I my father, coz, would I do this?

As You Like It.

Or again, the first person may become *virtually* third, as when one says in scornful repetition "Will I go? of course I will." As also in the passage:—

K. PHILIP: Bind up your hairs.

CONSTANCE: Yes that I will; and wherefore will I do it? Because my poor child is a prisoner.

King John.

Marlowe is fond of the inversion, though he uses it rather as a rhetorical exclamation than as a question. Still it is in the form of a question, and therefore it is wrong to say that "*Will I?*" is always incorrect:—

ITHAMORE: Thou in those groves, by Dis above,
Shalt live with me and be my love.

BELLAMIRA: Whither will I not go with gentle Ithamore?

Marlowe: *The Jew of Malta.*

MEPHISTOPHILES: What will I not do to obtain his soul?

Marlowe: *Doctor Faustus.*

If the last two seem somewhat of the nature of a quibble, here is a genuine question of information which will clinch the matter:—

And will I tell then?

Ben Jonson: *Alchemist.*

"Shall I tell?" would mean "Do you want me to tell?" But the speaker means "Am I likely to tell?" and the answer is "Yes, you will." Hence, not only is *Will I?* in this case correct, but anything else would be incorrect.

I will not apologise for wearying my readers with all this detail: a scientific analysis cannot be expected to read like a fairy-tale, and the complex nature of the subject compels me to consider yet another large class of sentences—*viz.*, Indefinite Subordinate clauses. They will not require a special rule for themselves, for I shall show that the original rule applies. The mere fact that a clause is indefinite shows that it has been brought under some law or condition; therefore the operation of the individual will is excluded, and the operation of the law or condition is expressed—hence the proper verb for indefinite Subordinate Sentences in the future is *shall*.

For instance, the relative pronoun brings its sentence under a class; so we read:—

In my Judgment
To all that shall but hear it, 'twill appear
A most impossible fable.

Massinger: *The Duke of Milan.*

In the meanwhile I would advise a Dutch painter to be present at this great controversy of faces, in order to make a collection of the most remarkable grins that shall be there exhibited.

Addison: *On a Grinning Match.*

An honest, willing, kind fellow, as ever servant shall come in house withal.

Merry Wives of Windsor.

In the same category may be placed adverbial sentences of time, which indeed are practically relative:—

For Antonio,
His fame shall likewise flow many a pen,
When heralds shall want coats to sell to men.

Webster: *Duchess of Malfi.*

Over Eire
The Blessing speed till time shall be no more
From Cashel of the Kings.

Aubrey de Vere: *Legends of St. Patrick.*

If, of course, brings its sentence under a condition; hence—

A man may read a sermon, the best and most passionate that man ever preached, if he shall but enter into the sepulchres of kings.

Jeremy Taylor: *Holy Dying.*

Of course a man's will may be itself the subject of the condition, and in that case the verb *will* is used, but no longer as a purely auxiliary verb. The following contrast makes this evident:—

Do not hurt them, if they will submit themselves to me;but if they shall resist and rebel, then do I command thee, &c.

Bunyan: *Holy War.*

From the same book I gather another sentence which will form a nice little exercise for explanation by the student:—

But, O Mansoul, if you will give yourselves into our hands, or rather into the hands of our King, and will trust to him to make such terms with you and for you, as shall seem good in his eyes (and I dare say they will be such as you shall find to be most profitable to you), then we will receive you and be at peace with you.

Bunyan: *Holy War.*

Or, if any teacher wants a really testing example to set before his pupils, let him try this curious passage:—

VENUS: But if thou *will* give me the golden ball,
Cupid my boy *shall* ha't to play withal,
That, whensoever this apple he *shall* see,
The God of Love himself *shall* think on thee,
And bid thee look and choose, and he *will* wound
Whereso thy fancy's object *shall* be found.

Peele: *The Arraignment of Paris.*

The only sentence I have found difficult to account for is one introduced by *since*, which can hardly be called an indefinite subordinate:—

Since your falsehood shall become you well
To worship shadows.

The Two Gentlemen of Verona, iv. 2.

Perhaps, however, the *shall* may be accounted for by the permissive tone running throughout Silvia's speech. Certainly *will* would sound wrong, whatever the explanation may be.

The difference between definite and indefinite clauses comes out very clearly in the question:—

Who knows where she shall find a port or what it will be like?

I think I have now fairly kept my promise of showing at length something of the intricacy of this knotty point in grammar. I hope that those who have not considered it deeply before, and have followed me now, will henceforward have a keener eye for mistakes. They will find some splendid blunders for practice in our dear old friend Sir Hugh Evans in the *Merry Wives of Windsor*. Seeing that he is a Welshman, that is, a Celt, Shakespeare has had the insight to make him play ducks and drakes with his wills and shalls. This insight is the more remarkable when we contrast it with Ben Jonson's Irish Masque, in which the Irishmen utter a horrible farrago of exaggerated peculiarities of pronunciation, but all their wills and shalls are right. I give some of Sir Hugh's best without further comment:

SHALLOW: The council shall hear it: it is a riot.

EVANS: It is not meet the council hear a riot: there is no fear of Got in a riot; the council, look you, *shall* desire to hear the fear of Got, and not to hear a riot.

SLENDER: Mistress Ann Page? She has brown hair, and speaks small, like a woman.

EVANS: It is that fery person for all the 'orld, as just as you *will* desire,

EVANS: Your wife is as honest a 'omans as I *will* desires among five thousand, and five hundred too.

SHALLOW: Is Falstaff there?

EVANS: *Shall* I tell you a lie? I do despise a liar....

PAGE: Who's there?

EVANS: Here is Got's plesing, and your friend, and justice Shallow; and young master Slender, that per-adventures *shall* tell you another tale, if matters grow to your likings.

Merry Wives of Windsor.

This last blunder, combining *shall* with *peradventures*, is simply delicious.

Perhaps before I close I ought to draw attention to a narrative use of *will*, *would* and *should* which seems to be intermediate between the auxiliary and substantive verb. When Ben Jonson says,

And there he will sit you a whole afternoon sometimes,

Every Man in his Humour,

the *will* might be equal to *is wont to* if it were not for the *sometimes*. But it is still further away in the following:—

A lover will outgaze an eagle.

Burton: *Anatomy of Melancholy.*

Similarly:

ARIEL: Sometimes I'd divide

And burn in many places; on the topmast,
The yards, and bowsprit, would I flame distinctly,
Then meet and join.

The Tempest.

The word *should* also can take upon itself a semi-narrative, semi-obligatory force with very humorous effect; for example, in Launce's famous leave-taking—

LAUNCE: I'll show you the manner of it. This shoe is my father.... Now come I to my father; "Father, your blessing;" now should not the shoe speak a word for weeping; now should I kiss my father: well, he weeps on... Now the dog all this while sheds not a tear.

The Two Gentlemen of Verona.

I should not need to say any more if it were not that the subtlety of language goes beyond all verbal explanation. I will merely indicate one or two subtleties, and then I may surely claim to have pursued my subject as far as a grammarian dare.

I read in Bacon's Essay:—

Therefore care would be had that the good be not taken away with the bad.

Essay on Superstition.

And again:—

Surely in counsels concerning religion, that counsel of the apostle would be prefixed, *Ira hominis non implet justitiam Dei.*

Essay on Unity in Religion.

My edition remarks on these passages that the old authors often wrote *would* for *should*! Did they indeed? If you read the context, you will see that Bacon meant a great deal more than *should*. The idiom is now obsolete, but we may unfold its subtlety all the same. When he says "care would be had," he means "there is a demand that care should be had"; or rather he personifies care, and says "Care *insists on* being had." In the other sentence he means "that counsel of the apostle *claims*, or has a claim, to be prefixed." The context will fully bear me out, and perhaps this may serve for a warning to students not to be led astray by criticism which says of these giants of literature that they used one word when they meant another. They always meant exactly what they said.

I was very much struck with the *should* in the following speech, which occurs in the sweet homely scene whose stage-direction is "Enter Volumnia and Virgilia; they sit down on two low stools, and sew." Volumnia, mother of Coriolanus, tries to animate the courage of Virgilia, his wife, and says, like the real old Roman matron she was—

When yet he was but tender-bodied, and the only son of my womb; when, for a day of kings' entreaties, a mother should not sell him an hour from her beholding; I . . . was pleased to let him seek danger where he was like to find fame.

Coriolanus.

Now, why *should*? Is it on account of the *when*? Or does it imply obligation? Or is it not perhaps a certain depth of stoic emotion which makes her speak in the third person, while she feels in the first, with the *should* as the link between the two?

Sometimes the subtlety is one of humour. For instance, one can no more explain the change from *shall* to *will* in the following scene than one can describe the shifting colours of a pearl, but we can perceive and enjoy them both:—

SPEED: But shall she marry him?

LAUNCE: No.

SPEED: How, then? shall he marry her?

LAUNCE: No, neither.

SPEED: What, are they broken?

LAUNCE: No, they are both as whole as a fish . . .

SPEED: But tell me true, will't be a match?

LAUNCE: Ask my dog: if he say ay, it will: if he say no, it will: if he shake his tail and say nothing, it will.

SPEED: The conclusion is, then, that it will.

LAUNCE: Thou shalt never get such a secret from me but by a parable.

The idea of the madcap Launce being looked upon as the arbiter of the fortunes of the family, and his gravely passing that honour on to his dog, is only part of the fun.

I have reserved for the very last the sweetest tit-bit of all. Two innocent women fall to talking about crimes of which they are both utterly incapable. One of them pretends to be very naughty, and sets out to declare her dreadful resolution; but when it comes to the point, though the resolve is wholly imaginary and conditional, her innocent lips refuse fully to utter it. She pretends to strengthen it with a ladylike little oath, but at the same time she weakens it by being unable to use the only word which would make it valid. And all this pretty hesitation, this fluttering of an innocent soul, is portrayed by the interchange of *sh* and *w*.

DESDEMONA: Wouldst thou do such a deed for all the world? In troth I think thou wouldst not.

EMILIA: In troth I think I should Marry, I would not do such a thing for a joint-ring; but, for the whole world, who would not? I should venture purgatory for it.

Othello.

My task is done. If I have not exhausted the subject, I have at least shown how inexhaustible it is. If I have not explained all my examples correctly, I have at least gathered together a goodly set of examples for others to explain. I have chosen them mainly from classical authors, and largely from the golden period when this idiom was in the fulness of conscious vigour. The trouble it has caused me has been already amply repaid in the search, and if any teacher or pupil has been benefited thereby the knowledge of such benefit will be to me a superabundant reward.

Frederick C. Kolbe.

Andrew Lang says that a Scotchman who understands the distinction between "shall" and "will" is not a good Scotchman. He tells of a Scotch reporter who had joined the staff of an English newspaper. His first night on duty he knocked on the editor's door and asked

"Will I come in?"

"God knows," replied the editor.—*Wave.*

THE MANGALORE MAGAZINE.

MANGALORE, EASTER, 1901.

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

The Editor's Chair.

THE favour extended to the Magazine for the last three years has encouraged its Editor to venture on a second volume, which he does with this issue. Those who have preserved the twelve numbers of the first volume are the possessors of an amount of local literary and historical matter of more than common interest to those in any way connected with this part of the coast of Western India. The lines on which the Magazine has been conducted up to this are broader than those of an ordinary College Magazine. It is the Editor's intention to make it continue to serve the purpose it has served so well up to this. There is a good deal of important material relating to the history of our District which yet remains to be published, and which will appear in its pages in the course of time.

* * * * *

The third paper of Father Hornsby's *Memories of Macao* holds the place of honour in this issue. It is hoped that many more contributions from his pen may find their way into the pages of the Magazine. A concluding paper on Macao as it is to-day is promised for another number, and if it is followed by an account of the little island of Sancian, where St. Francis Xavier, the Apostle of the Indies, breathed his last we shall have heard of the two places in the Far East that interest us most. The conclusion of the Rev. Dr. Kolbe's paper holds the place usually allotted to Mr. Jerome A. Saldanha's *Outlines of the History of Kanara*,

which was hindered by untoward circumstances in Bombay from being in time for the press. Dr. Kolbe's attempt to solve the mystery of "Shall" and "Will" is a valuable contribution to the literature of the subject. The publication of Lord Roberts's Dispatches has of late renewed interest in this difficulty, which has proved as formidable to the Field-Marshal as a frontal attack on a Boer stronghold. We are glad to hear that Dr. Kolbe has resumed the editorship of the *South African Magazine* that owed so much of its merit to his former management.

* * * * *

The formation of the Bombay Kanara Catholic Association is noticed elsewhere. This new organization is designed to set the old Bombay Aloysian Society on a broader basis. We are glad to notice that one of its first acts was to utter an emphatic protest against the shockingly offensive terms of the Oath or Declaration with which our new Sovereign unhappily inaugurated his reign.

* * * * *

On the 25th of March the memorial tablet to be erected in memory of the late Father Ryan, S. J., arrived in Mangalore from Genoa. It is come just in time to be set into the wall of the College church in the south aisle, which is now being transformed into a thing of beauty in keeping with the rest of the church by Brother Moscheni's artistic brush. A full account and description of the tablet will appear in the June issue of the Magazine. The tablet in memory of Father Angelo Mutti, S. J., who did so much for the building of the College, arrived at the same time and has been set up in the vestibule opposite that of Mr. Lawrence Lobo Prabhu, who gave him the building site.

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We have to acknowledge with thanks the receipt of the following exchanges sent to us since our Christmas 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, The Educational Review (London), The Indian Journal of Education, The Allahabad University Magazine, The Times of Malabar, The Cochin Argus, The Harvest Field, Echoes from St. Stanislaus, The Spring Hill Review, The Mungret Annual, etc., etc.*

College Chronicle.

1901.

January 1st, Tuesday.—New Year's Day. By special concession of the Holy See a midnight Mass was celebrated, with the Blessed Sacrament exposed, to mark the ending of the old century and the beginning of the new. Accordingly a few minutes before the "passing" of the century the Blessed Sacrament was exposed in the College church and the *Te Deum* sung. A Low Mass celebrated by Father Perini, Minister of the College, followed, and immediately after the Gospel Father Gonsalves preached a sermon in Konkani. After the Mass the *Veni Creator* was sung and the Act of Consecration of the Human Race to the Sacred Heart of Jesus recited. Solemn Benediction of the Blessed Sacrament brought the service to a close.

January 3rd, Thursday.—Father Colombo returned from the Kudre Mukh and Father Corti from Cannanore. Father M. Lunazzi, S. J., who lately arrived from Europe to take Father Bonaldi's place as professor of Philosophy in the Diocesan Seminary, Jeppu, spent the day in the College.

January 4th, Friday.—The Right Reverend M. Oliveira, Bishop of Cochin, with his brother Father Sebastian Oliveira and another young priest named Father Monteiro, visited the College in the afternoon. They are the guests of our Bishop at Codialbail and are on their way back to Cochin from the Eucharistic Congress held in Old Goa at the beginning of December.

January 6th, Sunday.—Feast of the Epiphany. Our Bishop with the Bishop of Cochin and his two Secretaries were guests in the College to-day. There was solemn Benediction of the Blessed Sacrament at 4. 30 P. M.

January 7th, Monday.—Classes in the College and School Departments were opened to-day with the usual *Lectio Brevis*. Father Rector arrived from Madras by the B. I. SS. *Uganda* this evening.

January 8th, Tuesday.—There was a meeting in the Collector's office at 5. 30 P. M. to reorganize the Inter-school Gymkhana, under the presidency of the Collector Mr. Murdoch. This College and the Government College were represented by their respective Principals, Father Moore and Mr. Mark

Hunter. Mr. Boys, Agent of the local Bank of Madras, attended as Treasurer of the Gymkhana Fund, and Rao Sahib S. F. Brito as Chairman of the Municipal Council. Arrangements were made for the appointing of a Secretary and the convening of a sub-committee in February.

January 10th, Sunday.—The Solemn Baptism of Mr. A. J. Lobo's son and heir took place in Milagres Church at 5. 30 P. M. The Very Reverend E. Frachetti, S. J., Vicar General and Superior of the Mission, assisted by Father Rector, Father A. Fernandez, Vicar of Milagres and his two Assistant Vicars Fathers Collaço and Furtado, and Father Torri, S. J., President of the Society of Catholic Mothers, performed the ceremony. Mr. Palmer stood sponsor to the great-grandson of the donor of the site of the College.

January 15th, Tuesday.—The results of the First-in-Arts examination were wired from Madras by Mr. P. A. Vas, B. A. Twelve out of our twenty candidates passed, with one in the first class. On only two former occasions was so high a percentage obtained by the College, viz. in 1884 and in 1896.

January 16th, Wednesday.—The Lower Secondary results were received this morning. Twenty-eight of our thirty-nine candidates passed in the compulsory branches.

January 20th, Sunday.—The Honourable M. Bradley, Member of the Board of Revenue, Madras, visited the College this morning.

January 23rd, Wednesday.—An urgent telegram from the Viceroy in Calcutta was received before ten o'clock this morning announcing the death of Her Majesty the Queen-Empress at Osborne at 6. 30 P. M. yesterday, corresponding to 11. 51 P. M. Madras time last night. Schools were closed and all play ordered to be suspended till Monday next.

January 29th, Tuesday.—The results of the Matriculation examination were received by telegram from Madras this morning. Of our thirty-eight candidates only eleven passed. These meagre returns are about nine per cent. higher than the percentage of the Presidency, where it seems only nineteen per cent. of the 7,500 candidates passed. In the previous year of 1899 only twenty-one per cent. of the 6,494 candidates examined succeeded in passing this examination.

January 30th, Wednesday.—There was a High Mass of Requiem sung by Father Gonsalves at 6.30 this morning for the eternal repose of the soul of Antony Albuquerque, a student of last year's Matriculation class who died in Bombay on the 26th instant of the Bubonic Plague. Mr. Joseph Lobo, pensioned Munsif, already a Benefactor of the College, gave to-day Rs. 150 to found an annual Prize in the School Department.

February 1st, Friday.—A representative meeting of the people of Mangalore, convened at the instance of Rao Sahib S. F. Brito, Chairman of the Municipal Council, was held at 5 P. M. in the Government College, with the District and Sessions Judge, Mr. J. W. F. Dumergue, in the chair. The object of the meeting was (1) to express the sorrow of the community at the demise of Her Majesty the Queen-Empress, and (2) to tender its "truest faith and allegiance" to His Most Gracious Majesty the King-Emperor Edward VII. The first Resolution was moved by His Lordship Right Reverend A. Cavadini, S. J., Bishop of Mangalore, and seconded by Dewan Bahadur A. Pinto. It was supported and spoken to by the following representatives of our complex community:—Mark Hunter, Esq. (English residents); Father J. Moore, S. J. (Catholic clergy); H. Altenmuller, Esq. (German Basel Mission); Rao Bahadur N. Shiva Rao (Saraswat Brahmins); A. Subba Rao, Esq. (Konkanasta Brahmins); U. C. Krishna Bhat, Esq. (Tulu Brahmins); Rao Sahib S. F. Brito (Native Catholics); F. F. Lemerle, Esq. (Eurasians); U. Achutan Nair (Malayalees); and Khan Bahadur Abbu Bekker Beary (Mahomedans).

The second Resolution was proposed by Rao Sahib S. F. Brito and seconded by E. B. Palmer, Esq. It was supported by the Very Rev. E. Frachetti, S. J., V. G., and Messrs. D. Ananthaya, Deputy Collector; J. L. Saldanha, retired Deputy Collector; P. Subba Rao, B. A., B. L., High Court Vakil; U. Krishnaya, B. A.; T. Bhavani Rao, Government Pleader; Bail Abbu Beary Sahib, Municipal Councillor; K. P. Rama Rao, B. A., B. L., High Court Vakil, and J. M. Brito.

February 2nd, Saturday.—Feast of the Purification of the B. V. M. The Mass at 7 o'clock was celebrated by the Very Rev. E. Frachetti, S. J., V. G.,

assisted by Reverend Father Rector, at which Father Paul Perini, Minister of the College, made his vows of Profession. At 4 P. M. there was Solemn Benediction of the Blessed Sacrament given by the newly professed, after which the members of the College Sodality presented their felicitations to him as their Director. At 6 P. M. there was a meeting of the Catholics of Mangalore, presided over by the Bishop, to endorse more explicitly the Resolutions passed in yesterday's meeting.

February 6th, Wednesday.—The Junior First-in-Arts classes were opened to-day.

February 9th, Saturday.—The first meeting of the College "Literary and Debating Society" took place in the afternoon under Father Perini as President. In the election of new officers Francis Brito was chosen Vice-President, Pascal D'Souza Secretary, and Alexander Sequeira Assistant Secretary. The Committee of Debates is composed of the following members:—U. Ramappa, Louis Mathias, Louis Coelho, and William Noronha.

February 12th, Tuesday.—There was a meeting of the sub-committee of the Inter-school Gymkhana at 5.30 P. M. in the Government College convened by the Honorary Secretary, Mr. T. E. Moir, I. C. S., Assistant Collector. The Principals of this College and the Government College and the Headmasters of the Canara High School and the German Basel Mission School were in attendance.

February 26th, Tuesday.—The annual Retreat for the students of the College began this afternoon. It is given to the seniors by Father Corti, and to the juniors by Rev. Emmanuel D'Souza. Father Gonsalves gives it to the pupils of St. Anne's Convent.

March 2nd, Saturday.—The Retreat ended this morning with General Communion. Father Rector said the Mass and Father Corti gave Solemn Benediction of the Blessed Sacrament after the chanting of the *Te Deum*. His Lordship the Bishop and Father Q. Sani, S. J., Vicar of Cannanore, came to the College as guests for a few days.

March 3rd, Sunday.—The result of the election of officers of the Senior Students' Sodality B. V. M. was proclaimed to-day. Louis Mathias was chosen Prefect, Pascal D'Souza First Assistant, Louis

Coelho Second Assistant, and Joseph Paul Rego Secretary.

March 10th, Sunday.—At 4 o'clock in the afternoon the College Sodalities and students began the first of the three Jubilee Processions, starting from the Cathedral and visiting the church of Milagres, the Codialbail chapel, and the College church, where Benediction of the Blessed Sacrament was given. The other two Processions are to be made on Thursday, March 14th, and Thursday, March 21st.

March 12th, Tuesday.—To-day the College received from Mr. Palmer a present of the published parts of *The Oxford English Dictionary*.

March 19th, Tuesday.—Feast of St. Joseph. The Solemn High Mass at 7 o'clock was celebrated by Very Rev. E. Frachetti, S. J., V. G., Superior of the Mangalore Mission. In the afternoon at 4 o'clock the sermon was preached by the Rev. Emmanuel Coelho, S. J., and Solemn Benediction of the Blessed Sacrament was given by Father Joseph Baizini, assisted by Father Joseph Paternieri and Father Joseph Gioanini as deacon and sub-deacon.

March 25th, Monday.—Feast of the Annunciation B. V. M. The High Mass at 7 o'clock was celebrated by Father Gonsalves.

March 30th, Saturday.—A meeting of the Inter-School Gymkhana Committee was held in the afternoon at 5.30 in the Government College, under the presidency of Mr. D. D. Murdoch, District Collector. The meeting was attended by the Honorary Secretary, Mr. T. E. Moir, Assistant Collector, and by the Principals of this College and the Government College.

March 31st, Palm Sunday.—Mass meetings were held at the Cathedral and at Milagres this afternoon to protest against the blasphemous and insulting terms of the "Declaration against Popery" made by the King-Emperor at the opening of Parliament on February 14th.

The total rainfall in Mangalore during the last twelve months amounted to 143.43 inches. Only two other places in India are recorded as having had a heavier rainfall. Akyab had 178.27 inches and Mercara (Coorg) 144.86.

Personal Paragraphs.

ON Tuesday, March 5th, Father Sani, S. J., late Vicar of Cannanore and Calicut, left Mangalore by the B. I. SS. *Karpela* for Bombay, where he took passage on the 13th by Rubattino steamer *Domenico Balduino* for Genoa. The Rev. Father is returning to Europe for the benefit of his health, which has been in a precarious state for some time past. He was one of the nine Jesuits who arrived in Mangalore on December 31, 1878, when the Mangalore Mission was handed over by the Carmelite Fathers. Only two of the original band remain in the Mission, viz., Father Muller and Brother Francis Zamboni.

Salvador J. Gonsalves, B. A., '95, passed the B. L. examination held last January in Madras.

Mr. Mark Hunter, M. A., Principal of the Government College since June 1899, left for Madras on March 12th to occupy the post of Professor of English in the Presidency College, during the absence on furlough for eighteen months of Mr. J. B. Bilderbeck. Mr. Peter Paul de Rozario, B. A., Head Master, Government Madrasa-i-Azam, and Acting Lecturer in Kumbakonam College, succeeds Mr. Hunter as Acting Principal of the Government College.

Dr. P. P. Pinto, B. A., '93-4, Civil Assistant Surgeon, Madras, has been appointed to act as Assistant to the District Medical and Sanitary Officer, Tinnevely, as a temporary measure till further orders.—*Fort St. George Gazette*, March 16.

Dr. P. F. Mathias, B. A., '95, has been appointed temporary Assistant Surgeon to do duty in the General Hospital, Madras. Mr. Bonaventure Colaço, for some time Civil Apothecary at Kasaragode, was transferred to the same Hospital last December.

Patrick Castelino has been appointed clerk in the Separate Revenue Department of the Revenue Board Office, Madras. His mother died in Mangalore on Thursday, March 28th. All his College friends condole with him and his family in their bereavement.

Cyprian Noronha, F. A., '85, has been appointed Senior Superintendent, Public Works Department (Railway), Bombay Secretariat.

N. Noronha, L. C. E., Overseer Public Works Department, Bombay, was married at Kumpta on February 5th to Miss Mary Pacheco, daughter of Mr. Emmanuel Pacheco. Mr. Noronha was a student in the F. A. Class of '83 in this College, and is now on privilege leave. On its expiry he is to be transferred to Karachi.

Mr. Clement Vas, master in the Lower Secondary Department, who was in the Government Training School, Calicut, last year, passed with the highest honours in the examinations at the end of the year.

Thomas Gonsalves, B. A., '00, left Mangalore on Saturday, March 16th, to go to Shembaganore (Kodaikanal), where he entered the Novitiate of the Society of Jesus for the Mangalore Mission.

Father Denis Coelho, S. J., lately of Jeppu Diocesan Seminary, is now established at Suratkal, half-way between Cullur and Mulki, where he is in charge of a new mission station that was solemnly blessed and dedicated on Monday, February 18th. His Lordship the Bishop of Mangalore performed the ceremony, assisted by Very Rev. Fr. E. Frachetti, S. J., Vicar General and Superior of the Mangalore Mission, and by the Rectors of the Diocesan Seminary and St. Aloysius' College, the Very Rev. Basil Barreto, V. F. and Vicar of Pejar, Father Diamanti, S. J., and Rev. A. Fernandes, Vicar of Milagres.

Father E. Rossetti, S. J., assistant Vicar of the Cathedral, who was for some months assistant Vicar at Calicut, met a rather severe accident at the beginning of the year by falling from a scaffolding while directing some artistic decorations in the church. We are glad to say that he is now fairly recovered and has been able to return to Mangalore, as Father Rego, S. J. who had been in St. Martha's Hospital, Bangalore, for some time recruiting his health, has returned to Calicut.

Father Roverio, S. J., late of the Diocesan Seminary, Jeppu, acted as assistant Vicar of the Cathedral *vice* Father Rossetti. He has made so much progress in Konkani that he will be soon able to take his turn in preaching in our popular, highly inflected and very difficult vernacular.

The Rev. M. Chatagnier, S. J., of Jeppu Seminary, left Mangalore on Thursday, February 7th, for St. Mary's Seminary, Kurseong, to finish his studies for the priesthood.

On February 24th, the first Sunday of Lent, His Lordship, the Bishop held ordinations in the Cathedral, when the following eight ecclesiastical students of the Diocesan Seminary, Jeppu, were promoted to the Minor Orders of Porter and Lector:—Crux Siluvy, Francis D'Souza, Casimir Fernandes, Robert Meyers, William Pinto, Emmanuel Rebello, Leander Saldanha, and George Woolger; and the two following to be Exorcists and Acolytes:—Casimir Pereira and Crux Siluvy. On the same day the following were ordained subdeacons:—Rev. George D'Sa (Diocese of Poona), Gregory D'Souza, Salvador D'Souza, Ægidius Fernandes, Joseph Fernandes, Francis Lyons, and Emmanuel Vas. In the afternoon a week's mission was begun in the Cathedral by the Very Rev. Albert D'Souza, V. F. and Vicar of Milagres church, Kallianpur, assisted by the Rev. Camillus J. Rego, Vicar of Puttur.

Felix Alemao, an old student of the College, has met lately more "moving accidents by flood and field" than usually fall to the lot of Mangaloreans. Some time ago he entered the service of the Bombay Persian Steam Navigation Company as a clerk and on June 23, 1900, left Bombay on board the SS. *Kesari* bound for Calcutta. From there he went with his ship to the Red Sea, the Persian Gulf, the Red Sea again, where a cargo of salt was shipped for Calcutta. The vessel then went to Rangoon to bring a cargo of rice to Reunion, and arrived in the latter place on December 13th. After discharging cargo the *Kesari* left Reunion at 4.30 P. M. on January 10th. That night a strong wind sprang up and the Captain was advised to return to Reunion, but the ship was found to be uncontrollable. For three days she was tossed about more or less in the same place until 1.30 P. M. on the 13th of January, when she struck on a volcanic rock off Point de la Cascade in the island of Reunion. The grinding against the rocks was so severe that the vessel became a total wreck and foundered in half an hour. The boats having been smashed to pieces the ship's officers and men tried to save themselves by clinging on to the wreckage. Mr. Alemao and two officers held on to a rope on the starboard side for about three hours, when they saw the Chief Engineer and another officer washed

off. Fearing the same fate Mr. Alemao and his two companions jumped into the sea and managed to swim to the rock, where they remained for three more hours before venturing to swim to the shore, which was only thirty-five yards from the rock. They reached it safely, and when they mustered their forces it was found that only Mr. Alemao, four officers and forty-seven of the ship's crew were to the good, the complement of twenty-three men being missing. The survivors then set out to find the nearest town or village, and after walking ten miles, almost naked and suffering greatly from hunger and exhaustion, arrived at a French settlement, where the Mayor provided them with shelter, clothing and food. He then wired to the British Consul, who had them removed to St. Denis. From there they were taken to Mauritius, and brought to Bombay *via* Colombo. It is perhaps worthy of mention that the *Kesari* was wrecked in the same place where the R. I. M. S. *Warren Hastings* met the same fate on January 12, 1897, on almost the same date.

"It Has Been Said."

[The following appeared in *The Academy* of December 1, 1900, *apropos* of the introduction of quotations with phrases such as "It has been said."]

"It has been said"? Oh! I'll declare
That I'm at present unaware
By whom the truth was stated so,
But as for finding out, you know
I've not sufficient time to spare;

Yet, when with readers I would share
Remembered scraps, what should I care
If I assert of each *bon mot*:
"It has been said."?

And if (the trick become a snare)
I "quote" expressions found nowhere
But in my writing—well, I show
"The modesty that doth bestow
On wit more brilliance," as (I swear)
It has been said!

J. C. F.

The Bombay K. C. A.

(Communicated.)

AT a general meeting of the Catholics of Kanara resident in Bombay, held at "The Retreat," Mazagon, February 7th, the following Resolution was passed:—"The Catholics of Kanara, resident in Bombay, having assembled to form themselves into an association, take this occasion to express their profound grief at the lamented death of Her Most Gracious Majesty, the Queen-Empress Victoria the Good, under whose benign reign the Catholics of Kanara, after having been delivered from the thralldom of Tippu Sultan in 1799, have always enjoyed the blessings of peace, security of life and property and perfect liberty of religion, and have fully shared in the benefits of British rule in India. They also beg leave to express their humble congratulations to His Most Gracious Majesty, the King-Emperor Edward VII., with assurance of their deep loyalty and attachment to the British Crown."

This having been duly communicated by the secretary of the meeting to Government, an acknowledgment was received couched in the following terms:—"I am directed to acknowledge the receipt of your letter, dated the 18th February 1901, and to convey the sincere thanks of Government for the expressions of condolence upon the occasion of the lamented death of her late Majesty the Queen-Empress, and of loyalty to his Majesty the King-Emperor, which you have been good enough to convey on behalf of the Catholic Community of Kanara, in Bombay, and to assure you that the message will be transmitted to the proper quarter.—I have, etc. (Sd.) W. T. Morison, Acting Secretary to Government."

At the same meeting it was also resolved to establish an association of the Kanara Catholic Community in Bombay, and a provisional committee was appointed to draft the by-laws. Another general meeting was held at the same place to discuss and adopt the by-laws of the Kanara Catholic Association; and to consider the question of joining with other bodies of Catholics in the British Empire in their protest against the further retention of the obnoxious references to Catholic points of dogma in the Coronation Oath. Priority

was given to this latter point and the following Resolution was passed by the unanimous vote of the assembly:—

“The members of the Kanara Catholic Community resident in Bombay, in public meeting assembled, desire to give expression to their sense of profound grief at the painful necessity of His Most Gracious Majesty the King-Emperor having had to publicly declare certain tenets held by the Church of Rome to be idolatrous and superstitious.

“They desire to join their humble voice with that of the rest of His Majesty’s Catholic subjects in earnestly imploring that the references to the tenets of their religion contained in the Coronation Oath may wholly and once for all removed.

“They beg to assure the Catholic subjects in Great Britain and Ireland in particular that, in common with the whole body of Catholics of the Indian Empire, they will watch with the keenest anxiety and interest their endeavours to secure this object.”

It was also resolved that the above Resolution should be communicated to His Excellency the Delegate Apostolic and to His Grace the Archbishop of Bombay, with a request that they will be pleased to transmit it to His Eminence Cardinal Vaughan, or to such other authorities as they may consider proper, along with other similar communications, which they will, no doubt, receive from other Catholic bodies in India. The meeting then proceeded to discuss the by-laws drafted by the committee for the governing of the Bombay Kanara Catholic Association, the object of which is to protect and advance the interest of the Catholics of Kanara in the Bombay Presidency, outside the District of Kanara. The following members of the managing committee were appointed for the current year:— President, Dr. C. Fernandes, M. D. (Brux.), L. M. & S. (Bombay), L. R. C. P. and L. R. C. (Edin.); Vice-President, Mr. Jerome A. Saldanha, B. A., LL. B.; Treasurer, Mr. Emmanuel Alvares; Secretary, Mr. L. D’Silva; members of committee, Messrs. David Pinto, B. A., LL. B., Alexander Saldanha, A. Theodore, Constantine Noronha, Piedade Vas, Raymond Rebello, and Hormisdas Vas.

It is requested that all communications in connection with the Association be addressed to

Mr. F. L. D’Silva, Honorary Secretary, Bombay Kanara Catholic Association, Superintendent Accountant General’s Office, Bombay.

It may be mentioned, by the way, that the Sodality of the Blessed Virgin in the Fort Chapel, Bombay, which, was established last year, now includes a large number of the members of the Kanara Catholic community, and their large and regular attendance at the weekly meeting is highly to their praise. It is also to their credit that three of the officers of the Sodality, viz., the First Assistant, one of the Consultors, and the Porter, are also of their number.

Vive le Roi!

[It has been the subject of remark that the late demise of the Crown and the accession of a new Sovereign have inspired very little poetry of lasting merit. Two of the most creditable pieces are reproduced in our pages, the subjoined being from the *Stonyhurst Magazine* for February.—
Editor M. M.]

King of this isle and every shore

Where Britain’s flag flies overhead,
Take from our dear and noble dead
The diadem she nobly wore.

Long years have taught thee at her side
High wisdom, justice, self-control,
Courage that swerves not from its pole,
An active love, a manly pride.

Thine are our hearts, for thine own sake
No less than hers who called thee son;
We know thee, thou wilt keep each one
Free from the least regretful ache.

Those hearts are deep as open sea;
Stronger their love than storming wind;
Through all the earth no search can find
Such fealty as they bring to thee.

Remember what great memories cling
About the name thou bearest now;
Leave it more honoured for that thou
Wert seventh Edward, England’s king:

That truth may say in after years,
“The land was happier for his reign;
He kept its honour pure of stain,
And died amidst a people’s tears.”

Q. Z.

Land Tenures in the Native States of Western India.

III. MARATHA JAGHIR'S.

18. From Gujerat we shall now turn to the Maratha country, where in the large landlord holdings called *Jaghirs* we shall find a land tenure closely resembling both in its origin and development the feudal system of Europe. A Jaghir may be defined to be a village or district assigned to a person for the internal government and enjoyment of the revenue thereof, on condition of military service to be rendered when required by the king for the defence of the kingdom against foreign enemies. A Jaghir differs from an *Inam* in that the latter is a gift for past services without any condition of service, and from other service tenures in that the service of a Jaghirdar is military. Confining within the limits of the subject of this essay, we have to deal only with the Jaghirs mentioned below, which constitute Native States themselves or are within a Native State in the Bombay Presidency.

I. **Satara Jaghirs.**—1. **Akalkot**, 498 sq. m., pop. 75,774; 2. **Bhor**, 1491 sq. m., pop. 155,488; 3. **Jath**, with the estate of Daflapur, 979 sq. m., pop. 79,797; 4. **Phaltan**, 397 sq. m., pop. 66,383.

II. **Southern Maratha Jaghirs.**—1. **Sangli**, 1083 sq. m., pop. 238,945; 2. **Miraj (Senior)**, 339 sq. m., pop. 88,343; 3. **Miraj (Junior)**, 225 sq. m., pop. 35,487; 4. **Kurundwad (Senior)**, 174 sq. m., pop. 43,809; 5. **Kurundwad (Junior)**, 134 sq. m., pop. 32,528; 6. **Jamkhandi**, 555 sq. m., pop. 102,162; 7. **Mudhol**, 361 sq. m., pop. 61,815; 8. **Ramdurg**, 169 sq. m., pop. 36,181.

III. **Kolhapur Feudatory Jaghirs.**—1. **Vishalgad**, 121 sq. m.; 2. **Bavda**, 137 sq. m.; 3. **Kagal (Senior)**, 128 sq. m.; 4. **Kapshi**, 35 sq. m.; 5. **Ichalkaranji**, 207 sq. m.; 6. **Torgal**, 130 sq. m.; 7. **Kagal (Junior)**, 18 sq. m.; 8. **Sar Lashkar Bahadur's Estate** 23 sq. m.; 9. **Himat Bahadur's Estate**, 9 sq. m.

(Returns of the population were not available at the time of writing.)

19. The Chiefs who hold the Satara Jaghirs were, before they came under the sway of the British Government, feudatories of the Satara house of the great Shivaji's family, and enjoy now under the British Government complete administrative and civil powers within their Jaghirs, while their criminal jurisdiction extends to all cases except murder and a few other cases, which the British Political Agent tries. Southern Maratha Jaghirdars were also feudatories of the Satara branch of Shivaji's family, or rather of the Peshwas, and enjoy at present as feudatories of the British Government unlimited civil and criminal jurisdiction within their territory. The Kolhapur Jaghirdars were feudatories of the Kolhapur house of Shivaji's family and enjoy now, as vassals of the Maharajah of Kolhapur, almost unlimited civil jurisdiction, and in criminal cases exercise powers which vary from power to try cases involving a sentence of not more than seven years' imprisonment in the case of the higher feudatories, to power to try cases involving a sentence of not more than two years' imprisonment in the case of smaller feudatories.

20. The practice of assigning villages on Jaghir tenure appears to have been in vogue in the Maratha country from the most ancient times. With a country which is mostly hilly and a population of hardy and warlike tribes, the Maratha people have always shown a tendency towards a military organization of separate feudal holdings in which military leaders have established themselves as hereditary landlords or Jaghirdars, and the history of the Maratha Country, except during periods when a great ruler like Shivaji, the Charlemagne of India, held down the unruly chieftains, has been a history of a confederacy or confederacies of great hereditary military leaders held together by national and religious traditions for purposes of common action against foreign powers or in vassalage of one or more great sovereigns, but in other respects enjoying complete internal management and control. It was with such a confederacy, consisting of the Gaekwar of Baroda, the Holkar of Indore, the Scindia of Gwalior, the Rajah of Nagpur, the Bhonsle of Berar and the Jaghirdars above-mentioned, that the British Government had to settle on the conquests of the Maratha country.

This essay is confined to the Jaghirdars of the Bombay Presidency, and must therefore leave out of consideration the great Chiefs of Baroda, Indore and other Chiefs outside the Bombay Presidency.

21. As some of these Jaghirdars can trace back their history to very ancient times, we subjoin a statement giving the dynasties and kings that have ruled in the Maratha country from the earliest ages known, and refer the interested reader to standard works for more detailed information.

- (i) The Satvahanas (73 B. C.-218 A. D.)
- (ii) The Early Chalukyas (578-767).
- (iii) The Rashtrakutas (754-973).
- (iv) The Later Chalukyas and Kaluchuris
(973-1189).
- (v) The Silaharas at Kolhapur (1058-1200)
- (vi) The Yadavas of Devagiri (1187-1318).
- (vii) Mahomedan Bahmani Kings (1347-1498).
- (viii) Mahomedan Bijapur Kings.
- (ix) The Maratha dynasty:—
Shivaji (1674-1680).
Sambhaji (1680-1689).
Raja Ram (1689-1700).
Shivaji II (1700-1712) (*Kolhapur Branch*).
Shahu (1708-1748) (*Satara Branch*).
- (x) The Peshwas (1714-1818).
- (xi) The British since 1818.

Most of the Jaghirs we are dealing with had their origin during the period that followed the death of the great Shivaji, when the Maratha country was distracted by wars with the Moghuls or torn by internecine wars. Like Charlemagne, Shivaji introduced a strong centralized Government under the *Ashta-Pradhan* or Cabinet of eight ministers, consisting of the *Peshwa* or Prime Minister, *Senapati* or Minister of War, *Sumant* or Foreign Secretary, and others, and his system of Government was, therefore, as pointed out by the late Justice Ranade, in his *Rise of the Maratha Power*, distinguished from those which preceded or succeeded it in these important respects:—

- (i) In his discouragement of the hereditary system of transmitting high offices in one and the same family.
- (ii) In his refusal as a rule to grant *Jaghir* assignments of lands for the support of Civil or Military Officers.

But during the turbulent times that followed Shivaji's death, these lines of policy were departed from; the high offices of the cabinet were bestowed as though they were hereditary. *Vatans* or military leaders, and extensive villages or districts were assigned to them for the support of troops which were to be furnished for the defence of the kingdom whenever requisitioned. Here is exactly a repetition of the events that followed the death of Charlemagne, and which fostered the growth of the feudal system.

22. We shall now give the history of the Jaghirs briefly one by one:—

I. SATARA JAGHIRS.

(i) *Akalkot*.

The story of the origin of the Akalkot Jaghir is romantic. In 1707 when Shahuji, grandson of Shivaji, was fighting for the recovery of his throne with Tarabai widow of Raja Ram, who had established her own son Shivaji II on the throne and was marching on Satara, a woman whose husband had been slain in battle threw her child before the Raja's feet calling out that she devoted him to the Raja's service. Shahuji took charge of the child and named him Fatehsingh Bhonsle. The boy when grown up took part in the wars of the time and received the Jaghir of Akalkot, in the Sholapur District, with the title of Raja. Both the Jaghir and the title have been recognized by the British Government.

(ii) *Bhor*.

The founder of this house was the Brahmin Sankraji Narayan Gavdekar, who was appointed by Ram Raj to the post of Pant Sachiv, one of the *Ashta Pradhans* or eight ministers founded by Shivaji, and it has become hereditary in his family. He distinguished himself by recovering the country round the source of the Nira from the Moghuls, when Ram Raj had to retire to the south before the hordes of Moghul armies and established himself at Ginji, and it has since been held as the jaghir of his family.

(iii) *Aundh*.

The jaghirdar of Aundh is called by the title of *Pratinidhi*, which was first created by Raja Ram.

and bestowed in 1680 upon Pralhad Niraji. The first of the present family who attained distinction was Parashram Trimbak, a Brahmin, who, with the ancestor of the Chief of Aundh, rose to power during the war of national independence that followed the death of Sambhaji, and won back several districts from the Moghuls and was made Pratinidhi in 1700.

(iv) *Phaltan.*

The Chief of Phaltan styled Nimbalkar belongs to an ancient Maratha family. The Nimbalkars of Phaltan have held the Jaghir from time immemorial and were confirmed in their rights by the Bijapur kings. Though connected by marriage with Shivaji's family they continued faithful to Bijapur till the downfall of that monarchy.

(v) *Jath.*

The Daphles of Jath take their present name from the village of Daflapur, of which they were Patels. They held a *Mausale* under the Bijapur kings, but never rose to any prominence.

II. SOUTHERN MARATHA JAGHIRS.

The Southern Maratha Jaghirdars belong to three large ancient families, (i) the *Patwardhan* (Brahmin), (ii) the *Ghorpade* (Maratha), and (iii) the *Bhawa* (Brahmin).

The founder of the *Patwardhan* family was Hari Bhat, a Konkani Brahmin. His three sons, Govind Hari, Ramchandra Hari, and Trimbak Hari, took a leading part in the wars carried on by the First Peshwa against the Moghuls, and received grants of land on condition of military service. The first grant was made in the name of Govind Hari, but it was subsequently divided between Govind Hari and his two nephews, Parashram Bhau, the most celebrated of the Maratha generals, son of Ramchandra Hari, and Nilkanth Rao, son of Trimbak Hari. The grant was evidently intended to keep in check the Kolhapur Chiefs, and it served the purpose admirably. Out of these grants have branched out the present Jaghirs of *Sangli*, *Miraj (Senior)*, *Miraj (Junior)*, *Kurundwad (Senior)*, *Kurundwad (Junior)*, and *Jamkhandi*. The *Ghorpade* family is one of the ancient Maratha

families and is represented by the Chief of *Mudhol*, belonging to the Satkha branch, and by the Senapathi of *Kapshi* in the Kolhapur State, belonging to the Nauka branch. The original name of the family was Bhonsle and the Mudholkar claims descent from a common ancestor with the great Shivaji. The second name Ghorpade is said to have been acquired by one of the family who managed to scale a fort, previously deemed impregnable, by fastening a cord round the body of a *ghorpad* or iguana. The Ghorpade family attained eminence under Bijapur and were by its kings assigned a jaghir. They were the most determined opponents of national movement set on foot by Shivaji, but on the fall of Bijapur they joined the Maratha confederacy. The *Bhawa* family of Brahmins have held the Jaghir of *Ramdurg*, which is a portion of the grants made by the Maratha kings and Peshwas for the purpose of defending the southern portion of the Maratha Empire by holding the forts of Ramdurg and Nargund.

III. KOLHAPUR JAGHIRS.

Of the Kolhapur Jaghirs we may mention here only a few. During the wars between the Marathas and the Moghuls after the death of Sambhaji, the most prominent man was Ramchandra Pant Amatya, the ancestor of the present Pant Amatya family of *Bavda* in Kolhapur. The Ghatke family of *Kagal* and the Ghorpades of *Kapshi* furnished several military leaders to the Marathas. Vishalgad was granted by Shivaji to one of his generals, Trimbak Parashram, whose heirs still hold it.

23. The account given above of these Jaghirs discloses the rise and growth of a powerful aristocracy of military leaders and ministers who were assigned extensive lands as Jaghirs on condition of military service, which became hereditary in the family of the original grantees. Hence arose a powerful feudal aristocracy in the country, which is now still existing and forms a connecting link between a large population of the Bombay Presidency and the British Government. The origin and growth of these Jaghirs was essentially feudal, and they retain this characteristic still, as is clear from the treaties entered into with the Jaghirdars on the conquest of the Maratha country by the

British Government in 1818. The following extract from one of these treaties, which are worded more or less similarly, will give an idea of the feudal tie that bound these Jaghirdars to the Maratha kings or the Peshwas, and that binds them now to the British Government :—

“Terms granted by the Hon’ble East India Company to Gunput Rao Bappoo Putwurdhan regarding the lands which he held from the Peshwa’s Government for the Payment of his Contingent, of his Personal Allowance, &c., and regarding the future arrangement of his Jaghir and the execution of the Agreement concluded with him by Brigadier General T. Munro. Arabic year 1220—(1819 A. D.).

Article 1. According to the ancient practice, you ought to serve with as many horse as your lands will maintain at Rs. 300 a horse; but as that would be more than you could accomplish, General Munro made the following declaration in the 13th Article of his Agreement:—“The Company does not exact service like the constant duty you used to do under the Peshwa; once in ten or fifteen years, when an important affair occurs, it is necessary to come to the Company’s assistance; except in such times you shall not always be summoned.” On this you have now requested that the terms of your service may not be left indistinct, and have stated your inability to act up to the full extent of the terms of your Tynat Zabita; it is therefore agreed that you shall be excused the service of three-fourths of your contingent, and shall serve constantly with the remaining fourth, 150 horse only. This is hereby confirmed by the Government.

Article 2. Your troops shall be mustered whenever called on; the horses and men shall be good and effective, and shall serve the whole year. Should the number upon muster prove deficient the amount of such deficiency shall be repaid to Government at the established rate. If a detachment of 20 or 25 horse is required to be sent from the army on your affairs, you must first mention it to the officer in command on the part of the Government, and they will in that case be included in the muster. When your troops are not required, they will be permitted to return to your own station for monsoon

quarters for four months during the rainy season, but if they are required, they must remain.

Article 3. You shall serve in such manner as the Government may order; you will not in general be required to serve beyond the Godavery and Toombudra; but if at any time you should be required to do so, you must go without objecting. On such occasions you will be furnished with money for the payment of your troops according to the estimated expense, which money is to be repaid to Government in your own country.”

Things of a Sort.

“THE assumption by the New King of the style and title of Edward VII. inevitably brings to mind the old saying, half history, half prophecy, concerning the restoration of the Mass in England. A lady, in a letter to an evening contemporary, quotes the following curious prophecy referred to by a correspondent of *Notes and Queries* in 1880 as having been repeated to him before the accession of Queen Victoria.

In three hundred years and more
Sixth Edward’s Mass shall be laid low,
When Seventh Edward he shall reign
Sixth Edward’s Mass shall be said again.

A different version of the lines was given by another correspondent in the same year, and their authorship was by him attributed to Cardinal Pole:

Sixth Edward’s Mass 300 years and more shall
quiet be,
But in Seventh Edward’s reign again restored
shall be.

It is curious how widely diffused was the idea that some religious change should take place in England 300 years after the Reformation.”—*The Tablet*, Feb. 2, 1901.

* * * * *

Do you write *grey* or *gray*? If you are wise you write both, giving to each its special application. Exactly what that application should be is not so easily expressed; but who does not feel that some things are *grey*, and others *gray*? Mr. Bradley [in *The Oxford English Dictionary*] tells us of an inquiry into the question of usage made by

Dr. Murray in 1893. The replies showed that in Great Britain the form *grey* is the more frequent in use, notwithstanding the authority of Johnson and later English lexicographers, who have all given the preference to *gray*. In answer to questions as to their practice, the printers of the *Times* stated that they always used the form *gray*; Messrs. Spottiswoode and Messrs. Clowes always used *grey*; other eminent printing firms had no fixed rule. Many correspondents said that they used the two forms with a difference of meaning or application, the distinction most generally recognised being that *grey* denotes a more delicate or a lighter tint than *gray*. Others considered the difference to be that *gray* is a 'warmer' colour, or that it has a mixture of red or brown. In a little work by H. C. Standage, entitled *The Artist's Manual of Pigments*, we find it laid down that "Gray is a term used for a mixture of white and blue. Grey refers, amongst colour scientists, to a mixture made by white and black. There seems to be nearly absolute unanimity as to the spelling of 'The Scots Greys,' 'a pair of greys.' Yet *grey* has more of sentiment, *gray* more of colour.—*The Academy*.

* * * *

The *Pall Mall* and the *St. James's Gazette*s have been engaging in a little controversy on the subject of splitting the infinitive. As the former organ is chiefly concerned to contradict something that the latter organ did not say, there is no occasion for an arbitrator to intervene. On the whole we are inclined to agree with the opinion expressed by Mr. J. R. Thursfield some time ago in our columns under the heading "Personal Views"—viz. that the operation must be voted inexpedient rather than incorrect. It is certainly difficult to demonstrate its incorrectness. As the *St. James's Gazette* points out, though we may not split an infinitive—"to exactly describe," we may split a gerund—"of exactly describing." Or, again, if we are told that Lord Kitchener hopes shortly to have entirely subdued the Boers, we applaud both the sentiment and the grammar. If, on the other hand, we hear that he promises shortly to entirely subdue them, the stylist pounces on the phrase in a frenzy of indignation. Yet a split infinitive may sometimes positively help the language by conveying a mean-

ing which cannot be conveyed in any other way. "I ask you to kindly clear out" does not mean quite the same as "I ask you kindly to clear out," or as "I as you to clear out kindly," which last expression is very nearly nonsense. But the habit is an ugly one, though probably few writers (certainly not Sir Walter Scott) have altogether kept clear of it.—*Literature*.

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English spelling may become uniform when we have the orthography settled by official decree, as is done in France, or by a league of printers to follow the spelling of a certain dictionary, as is done in America. At present the complete lack of uniformity among the writers of the day is apparent to any one who notes the variety of spelling to be found in modern books and periodicals. It is a consummation devoutly to be wished that there should be among literary men a uniform practice, based upon literary principles, of avoiding the inconsistency of two ways of spelling the same word. Perhaps the greatest difficulty will be encountered by spelling reformers in determining whether *s* or *z* should be used in words like *baptize*, *civilize*, etc. The *z* having one distinctive sound it seems proper that its use to represent that sound should be used as much as possible. Etymologically, one form has as much sanction as the other, and, since consistency is the main thing to aim at, and it is out of the question to use different forms according as these verbs are derived from Latin or Greek, the phonetic argument in favour of *z* seems unanswerable. The only difficulty is the exception perhaps necessary in the case of words like *surprise*, *exercise*; but as we already write *prize*, *assize*, (although the latter, at least, defies etymology), it would be no great innovation to write *surprize*, etc., also. Similarly the spellings *artizan*, *partizan*, *cozy*, *teaze*, *teazle*, etc., should be preferred, and we may even hope for the eventual use of *z* in distinctive words such as *uze*, *rize*, and *houze*. So argues a writer who signs himself Evacustes A. Phipson in *The Academy* of February 9th.

In the *Oxford English Dictionary* *-ize*, whenever it represents, historically or analogically, the Greek *-izein*, late Latin *-izāre*, is, on etymological as well as phonetic grounds, uniformly used, to the

exclusion of *-ise*, which is only the French spelling of the same Greek ending, as in *anatomiser, baptiser, barbariser, catechiser*. As the French always represent the Greek *-izein* by *-iser*, they are, of course, quite consistent in using the same form for new verbs, as *civiliser, carboniser*: equally consistent is it for us, in English, to write *civilize*, after *barbarize, Calvinize* and *lionize* after *Hellenize, Judaize*, and *idolize*.

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The paragraph in these columns in our Christmas issue concerning the first book printed in India, has aroused a good deal of interest, judging from the way it is going the rounds of the press. New light was thrown on the subject by some correspondence that appeared in the *Madras Mail* in the month of March. The one who opened the question writes as follows in the issue of the 18th:—

Sir William Hunter makes the following statement in his "Imperial Gazetteer of India," Vol. IV., p. 12:—"In 1577 the Society of Jesus published at Cochin the first book printed in India." A similar statement may also be found in Lieutenant H. S. Brown's "Handbook of the Ports of India and Ceylon," p. 129. Both these statements are incorrect, as I shall presently show from authentic records. My authorities are, for the most part, Portuguese writers of antiquity, and since they were the first pioneers of European literature and civilisation in India, I think their testimony can be regarded with greater safety than that of any other nation that has succeeded them. As regards the authorship, too, of the first book printed in India, the information given by Sir William Hunter in his "Imperial Gazetteer" is not correct; for he does not trace it to any individual member of the Society, but simply states that it was printed and published by the Society of Jesus. The Jesuits were the second religious Order that came to India, the first being the Franciscans. The former arrived in Goa about the middle of the second quarter of the 16th century. Fonseca, in his "History of Goa," p. 58, says that not long after their arrival in Goa they procured two printing presses from Europe, and located them in their Colleges of St. Paul and Rachol, two flourishing institutions founded in 1541 and conducted by such eminent members of the Society as Father Barzeo, Diogo de Borba, Father Camerte and St. Francis Xavier. The presses arrived in Goa in 1550, or 59 years after the landing of Vasco da Gama in India. Considering the extraordinary zeal of the Jesuits, their love for progress, and their peculiar efforts to be the first and foremost in every

branch of science and literature, it cannot for a moment be supposed that they allowed these presses to remain in the institutions without any work for a period of 27 years. Now I shall state what the first book printed in India was. It was a Catechism of the Christian Doctrine. In 1541 the Viceroy of Goa, John De Castro, had been ordered by John III., King of Portugal, to open elementary schools in all the villages in Goa where there were Christian families. This was accordingly carried out, and for the instruction of the youths in the Christian religion, a Catechism was composed by St. Francis Xavier, which was printed and circulated in 1557. ("Oriental Conquests," Vol. I, p. 18; "Fonseca's History of Goa," Chap. V. p. 58).

Ismauel Garcias, in his work on "The Press in the 16th, 17th and 18th Centuries," also bears testimony that a Catechism (St. Francis Xavier's *Hum tratado da Doutrina Christiana*) published by the Jesuits in Goa in 1577 was the first book printed in India. Another correspondent supplies in the following communication an omission that made Sir William Hunter's statement incorrect:—

Sir,—A correspondent accuses Sir William Hunter of inaccuracy in stating that "in 1577 the Society of Jesus published at Cochin the first book printed in India." Your correspondent, I believe, is correct. Sir William probably took the statement from Bartolomeo's "Voyage to the East Indies," but he omitted the qualifying statement, "in the vernacular languages of India." Bartolomeo states that the first book printed in them was the *Doctrina Christiana* of Giovanni Gonsalvez, a lay brother of the Jesuits, who first cut Tamulic characters in 1577. The Catechism printed at Goa was no doubt in Portuguese. I have not myself consulted Bartolomeo, but the above information was given to me by the late Rev. C. E. Kennett, a careful student.

The leading article of the *Cochin Argus* for March 23rd deals with this question and concludes with the following, which we give for what it is worth:—

The next point we have to deal with is the improbability of Cochin being the place where the first book was printed. The Jesuits came to Cochin in 1549, and in 1552 the town Church was formally made over to them. As Goa was the centre of their missionary activity, they had no important institution in the town of Cochin. They made their permanent footing here only after the establishment of a College in a place called Vaipicota. We shall trace the history of this institution to see whether this could possibly be the place where the first book was printed. The fortress of Cranganore was erected

by the Portuguese in 1507, and in 1540, Father Vincent, a Franciscan Friar, opened a College at Cranganore called after the name of St. Jacob. This was intended for the conversion of the schismatic Syrians and for the education of the Syrian boys for the priesthood. As the Franciscan Friar failed to achieve the object of his endeavours there, though he was occasionally assisted by St. Francis Xavier, the Jesuits ventured to take up the field. But before doing so they applied to the then Rajah of Cochin for a piece of ground in his territory. The Rajah, in granting the application, allowed them to select any place they chose. They selected Vaipicota, as it enjoyed a central position among the schismatics and was situated close to the fortress at Cranganore and the one at Magnily. A College was established there in 1587. (Land of Perumals 9,28,221; Henrion II, 484; J. Hough I, 248; Mitras Lusitanas I. p. 12). The late Mr. Sealy's pilgrimage, of which Mr. Gover speaks in his letter to the *Mangalore Magazine*, must evidently have been to this place. But it is not a deserted station as the latter calls it. It is inhabited by a large population and is an extensive parish. The Jesuits could never have printed or published a book there when they were not there in 1577.

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In the B. A. Degree Examinations of the Madras University for the year 1900, the College obtained some exceptionally brilliant results. In the English Language Division 15 candidates were presented and 11 passed, with five in the second class, giving a percentage of 73.3. Considering that 71 per cent. is the high average scored by the College for the last eight years, this shows that it has kept up well to its standard. The following are the names and rank of the successful second-class candidates:—Mulki Subba Rao 10, Balsavar Marutha Rao 26, Madiman Ananthaya 39, Marcel D. Cunha 59, and Buntwal Achyuta Baliga 69. The following passed in the third class:—Marcel L. Aranha, Thomas Gonsalves, Kodanda M. Biddaiya, Ullal Ganapathi Rao, Kalyanpur Mangesha Rao, and Yellore Sanjiva Rao. Close upon thirteen hundred candidates were registered for the B. A. Examinations, and only two of them passed in the first class. This fact should be borne in mind to estimate at its true value the winning of the tenth place in the second class.

In the Second Language Division the College won some of the highest honours in the University.

In Latin our two candidates, Marcel D. Cunha and Thomas Gonsalves, both passed in the first class, the former winning the first place in the University and the latter the second. The only other first class fell to St. Joseph's College, Trichinopoly. In Sanskrit there were also two candidates, one of whom, Gurpur Keshava Prabhu, passed fiftieth in the second class, and the other, Mulki Rama Rao, passed in the third class. In Canarese there were in all 11 candidates from the College and 9 passed. The only first-class pass in the University fell to Buntwal Achyuta Baliga, and the first place in the second class to Mulki Subba Rao. The following passed in the third class:—Madiman Ananthaya, Kodanda M. Biddaiya, Ullal Ganapathi Rao, Balsavar Marutha Rao, Yellore Sanjiva Rao, Hosangadi Sundarama Rao, and Vorkadi Venkatarau Nayak.

In the Science Division, Branch V. (History), 14 candidates appeared from the College and 10 passed, with six in the second class. The following are the names of the second-class candidates and their respective rank:—Thomas Gonsalves 6, Balsavar Marutha Rao 29, Bantwal Achyuta Baliga, Marcel D. Cunha, and Gurpur Keshava Prabhu *ex æquo* 43, and Mulki Rama Rao 47. The following passed in the third class:—Madiman Ananthaya, Ullal Ganapathi Rao, Yellore Sanjiva Rao, and Attavar Sitarama Setti. In this Branch only seven passed first class this year in the whole University.

In addition to these the following four students appeared as private candidates from the College and passed in the third class in History:—Alphonsus L. Mascarenhas, Sylvester J. M. Noronha, P. Ragnatha Shetti, and Kotekar Rama Rao. The last named also passed third class in Canarese.

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The Matriculation failures for the last two years in the Madras University have been exercising the minds of many to account for the sudden decrease in the percentage passed. The average percentage passed for the sixteen years between 1882 and 1898 was 28.4, which was in all conscience low enough, but in the year 1899 it fell to 21 and in the year 1900 to 19. We have to go back to the year 1892, when only 15.4 per cent. passed, to beat that. To account for this sudden decrease we have to admit

that either the two hundred and odd High Schools presenting candidates for the University Entrance Examination deteriorated all at once, or that the examining board used unwonted severity. A cursory glance at the Reports of the University Syndicate shows that the judgment of the examiners is a variable quantity. Take, for example, the Report for 1898 and you will find that only 169 candidates failed in Physics and Chemistry, whereas in the year following the number rose at a bound to 3957! A few facts of this kind should teach parents and guardians not to rush to conclusions and launch out in invectives against school managers and their staffs when wholesale slaughters occur. This District of South Canara being the one that generally scores the highest percentage of passes in the Matriculation Examination, the following analysis of failures may be of service to those interested to form a just judgment of the standing of the College in last year's examination. The average percentage of passes scored by the College from 1882 to 1898 was 47.9; in the year 1899 the percentage was 11.5, and last year it was 28.9. The first two columns show the number and percentage that failed out of 196 examined in South Canara, and the second two show the failures and percentage out of the 38 presented by the College:—

	District fail-ures	Percentage	College fail-ures	Percentage
English	71	36.2	4	10.5
Second Language	32	16.3	6	15.8
Mathematics	75	38.3	13	34.2
Physics and Chemistry	97	49.5	21	55.3
History and Geography	58	29.6	11	28.9
In all branches	8	4.1	0	0
„ four „	22	11.2	3	7.9
„ three „	31	15.8	6	15.7
„ two „	35	17.9	7	18.4
„ one branch	42	21.4	11	28.9
Only in English	10	5.1	0	0
„ „ Second Language	1	.51	0	0
„ „ Mathematics	11	5.6	2	5.3
„ „ Physics and Chemistry	15	7.7	6	15.8
„ „ History and Geography	5	2.6	3	7.9
Total number of failures	138	70.4	27	71.1

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Mangalore has been for years watching with interest all the projects of Railway extension in Southern India, and it was with great satisfaction that it was noticed that Sir Arthur Trevor's Memorandum on the Railway Construction Programme mentions a project of an extension of the Calicut-Cannanore line to Mangalore. The length of the projected line is 78 miles, and the estimated cost is Rs. 108,62,000 (£ 722,000). The project is No. 7 on a list of seventeen "to be taken up when funds permit." In the year 1902-1903, Sir Arthur says, "we may hope, if the present financial position is maintained, to commence the first ten or twelve of the lines, and most of the remainder in 1903-1904." The seventeen new lines are arranged in the order of urgency, but subject to alteration in order if reconsideration shows this to be advisable. Truly it never rains but it pours. Right on top of this good news comes word that we are likely to see the Arsikere-Mangalore line under construction at no distant date. It seems that Mr. K. P. Puttanna Chetty, the Agent of the Mysore Government, recommended the building of both the Arsikere-Mangalore and the Mysore-Terakerry lines. The former will be 136 miles long, of which 107½ will be 2½ feet narrow gauge, and 28½ miles metric gauge. The cost of construction is estimated at Rs. 91,54,000 (£ 610,253). Mr. Brown's new Harbour Pier will probably be finished before the monsoon rains set in in June, so it seems that as we have lived so long in hope we are bound not to die in despair of seeing some of our pet projects realised.

Those who are engaged in the educational department cannot fail to read with interest of the work conducted by the Fathers of the Society of Jesus in the large cities of India. The Annual Report of St. Aloysius' College, Mangalore, tells us that as a result of the year's [1900] work 39 candidates were presented for Matriculation, 21 for Intermediate Arts, and 14 for the B. A. degree. The London University seems to be the type upon which the examination system is conducted, and if we are to judge from the Report, their experience is not unlike that to which we were accustomed. A boy who was first in his class failed in a subject in which the College authorities had awarded him full marks, and a similar fate befell another who stood very close to him. We can easily understand the wish expressed in the Report that when anomalies of this kind occur an appeal for a revision of the papers might be admitted. In spite of these vagaries, it speaks well for the College that in the two preceding years it held the first place in the Presidency [in History].—*Letters and Notices* (London).



O B I T U A R Y .

THE VERY REVEREND ANTHONY JOHN COELHO, Vicar Forane, died at Buntwal on Thursday, February 7th.

He was born in the memorable year of 1829, and received his clerical education in Mangalore under the Carmelite Fathers. He was ordained priest together with the late Father Joachim Mascarenhas by Monsignor Bernardine. It was the last time the Bishop conferred Holy Orders in India, for on the evening of that very day he left for Europe. Father Coelho was for some time assistant to the Vicar of the Cathedral in Mangalore until he was appointed Vicar of Mulki. From there he was transferred to Bojape and lastly to Buntwal, the principal scene of his labours. Here the pastor greatly endeared himself to his flock. Not only his parishioners but also their pagan neighbours reposed such confidence in the Father as to choose him as their arbitrator in their disputes. The confidence his ecclesiastical superiors had in his administrative and executive abilities was manifested by their appointing him Diocesan Councillor and Vicar Forane of the Southern District of the Diocese. He was one whose zeal for the welfare of souls was not restricted to his own particular charge, in proof of which it is sufficient merely to point to the fact that he contributed a sum to the building of this College that entitled him to have his name emblazoned in letters of gold on the marble tablet in the College vestibule along with those of its other Benefactors. His powers as a preacher were acknowledged by all, and merited for him among his brother priests the name of the Bossuet of the Diocese. Mangalore still remembers well the sermon he preached in the College Church in 1888 on the feast of St. Peter Claver. His language was of pristine purity, and 'the well of Konkany undefiled' gave

valuable assistance to Fr. Maffei when he was engaged on his Dictionary. Fr. Coelho reached the age of 72, and passed to a better world full of years and merits.

THE REVEREND GREGORY ANTHONY MENEZES died at Sirva on Monday, March 4th.

He came of a very respectable Goanese family, and one of his brothers is at present Lieutenant-General in the Portuguese army. But the world had no charms for Gregory, and preferring to serve God as a humble priest he entered the seminary in Goa. After his ordination he was for some time assistant to the Vicar of the Goanese church at Kallianpur, and was afterwards appointed Vicar of B. V. M. de Salute, Sirva. His was an eminently hidden life. A man of prayer, he busied himself little about things that might win him the applause of men. He was a faithful member of the Eucharistic League, and was ardent in his devotion to the Blessed Sacrament. But "all that will live godly in Christ shall suffer persecution," and so did Father Menezes. But he bore his sufferings like a holy priest, with perfect resignation to the will of God and childlike submission to his ecclesiastical superiors. He was about to retire to Goa from the mission when he was seized by his last illness and died as he had lived, in sentiments of great piety.

JACOB MASCARENHAS, a student of the First Form, died at his home in Bendur, Mangalore, on the morning of Thursday; March 28. The funeral took place in the afternoon and was attended by a great number of his school companions. A High Mass of Requiem for the repose of the soul was celebrated in the College Church on Saturday morning, March 30th, at 6.30 o'clock.

R. I. P.