

THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College.

VOL. II.

MANGALORE, JUNE, 1901.

No. 2.

THE VIGIL OF ARMS.

MONTSERRAT, MARCH 24, 1522.

When at thy shrine, most holy Maid!
The Spaniard hung his votive blade,
And bared his helmed brow—
Not that he feared war's visage grim,
Or that the battle-field for him
Had aught to daunt, I trow;
"Glory," he cried, "with thee I've done!
Fame! thy bright theatres I shun,
To tread fresh pathways now;
To track *thy* footsteps, Saviour God!
With throbbing heart, with feet unshod;
Hear and record my vow.
Yes, THOU shalt reign! Chained to Thy throne,
The mind of man Thy sway shall own,
And to its conqueror bow.
Genius his lyre to Thee shall lift,
And intellect its choicest gifts
Proudly on Thee bestow."
Straight on the marble floor he knelt,
And in his breast exulting felt
A vivid furnace glow;
Forth to his task the giant sped,
Earth shook abroad beneath his tread,
And idols were laid low.
India repaired half Europe's loss;
O'er a new hemisphere the Cross
Shone in the azure sky;
And, from the isles of far Japan
To the broad Andes, won o'er man
A bloodless victory!

Father Prout.

A SOUTH CANARA INTERIOR.

The glamour and witchery of the Orient that exercised such a potent spell over Della Valle when he visited our West Coast in the seventeenth century, is fast waning before the advance of Western civilisation. Our large cities are become cheek-by-jowl European and Indian. Even Mangalore is forging steadily ahead, though fearfully handicapped in the race by the treacherous bar of its harbour and the need of that railway with which it "never is, but always to be blessed." But beyond its municipal limits nearly every village in South Canara is still unsophisticated by Western ways. In them the manners and customs of the people are native to the core, and present an interesting subject to the sympathetic observer.

It was to one of these villages that I made an excursion during the bright days of the beginning of October. The monsoon had just closed, and nature appeared with renewed vigour after her shower bath. My village lay along the bank of one of the numerous tidal rivers that flow from the highlands in the interior and form such wide expanses near the sea. The current was with me, and my boat, roofed with bamboo and cadjan, between punting and rowing sped along smoothly at the rate of three miles an hour. The view as you go up the river is delightful. On either side the bank is fringed with cocoanut trees with their plumes softly waving in the breeze. Flights of aquatic birds rise and skim along the rippling waters. The king-fisher with outspread wings hovers in the air, on the look out for his prey.

Suddenly he dives into the water and emerges triumphant with his victim struggling in his royal beak. Not birds and trees alone, but dusky faces from beneath head-gear of cadjan as broad as an umbrella, will likewise greet you as they pass by in boats laden with the fish caught overnight.

Two hours of boating brought me to my destination. I landed on a bank lined with luxuriant cocoanut trees heavy-laden with fruit. The venerable grey-haired headman of the village, with his relations and tenants, who had all been in expectation of me, welcomed me very cordially. He set before me plantains, tender cocoanuts and milk, the time-honoured offerings of Eastern hospitality. Having done justice to his bounty, I made for the house of mine host. My way lay across a valley which was one golden expanse of paddy ready for the sickle. The fields were laid out in terraces and averaged in size from a quarter to two acres. The rains had been copious and seasonable, and the contented looks of the passers-by told of the health and plenty that cheered the labouring swain. The peasant women in the fields, some bending over their work with sickle in the right hand and a sheaf of paddy in the left, others standing erect and gazing at the strangers, might have furnished an inviting subject for the artist's pencil. On their shapely heads they wore the plain home-made areca caps, so far surpassing in simplicity and utility (for these caps serve also as drinking vessels) the head-dress of their enlightened sisters of the West. They were dressed in their simple every day *sadi*, wherein utility and decency alone are consulted. But they can, on occasion, display themselves to better advantage in garments of many hues. But the *sadi* remains the one single article of woman's attire that has never yielded to the vagaries of fashion, and with it, as the great Father Beschi says, Indian women clothe themselves more decently and handsomely than the fashionable ladies of Europe. Another thing which has always struck Europeans in our labouring women, is their measured step, their steady and erect bearing and a certain dignity in their whole comportment, which it is useless to look for in those whose favourite study is to 'trip it as they go, on the light fantastic toe.' This is in great part the result of the heavy

burdens our women are accustomed to carry in early youth.

As you approach the house of mine host the valley becomes narrower and the plots of paddy smaller, until they are replaced on your right by a garden of areca, cocoanut, jack, tamarind and mango trees. In a corner of the garden is a square-built tank with water clear as crystal. Water-lilies lift their heads above the surface and bless the place with their perfume. Tiny fish swim at large in the tank, undisturbed by hook or net, for the finny tribe is forbidden food to their master. The garden itself is delightfully cool and shady. Clusters of areca hang down gracefully from the coronetted tuft of the tree, and each tree straight as a lance lends its kindly support to a betel or pepper vine. Luxuriant grass carpets the ground below.

As you ascend a few steps, you come to the *chavadi*, or front house, roofed with new-fashioned Mangalore tiles. Entering by a massive and well-carved wooden doorway, you find yourself in the open hall. Here one of the attendants, like the Jews of old, will bring you water to wash your feet, and serve you with tender cocoanuts, sugar, milk and plantains. *Pan-supari* will wind up the service. This crowning luxury consists in chewing leisurely arecanut, betel-leaves and lime, and in squirting out with dexterous aim the savoury juice which, in the operation, dyes the lips with a bright crimson. The good old man will next show you over his house. In front of the house is a court-yard. On one side stands the granary where the grain is either tied up into *moorahs* or stored in large wooden rooms called *pattayas*. On the other side are buffaloes, bullocks and cows tied to a railing. Under the roof the agricultural implements are stored. At every available corner are to be seen proud and stalwart fighting cocks, carefully bred and groomed for the day of battle.

Mine host is a Bunt, and follows the law of nepotism. It is a joint family system. Sisters, nephews, nieces, with their children, all go to make up the household. The women, unlike their indulged sisters of the town, do all the domestic work. Here are some husking the paddy by pounding it in a hole made in the ground, with a pestle of palmyra or tamarind armed with iron ring

and teeth at one end; while there you see others scutching the grain from the newly brought paddy sheaves against a square wooden stand. Children clad almost in Adamitic fashion are tumbling about on the neatly cow-dunged floor, or frisking about and relieving the work of its monotony.

My host is monarch of most he surveys, and in the afternoon he took me to see his broad acres. All around his property the Government allows the landlord a hundred yards of uncultivated jungly tract as *kumaki*. His tenants are miserably housed in grass-thatched huts made up sometimes of a single room, which serves as kitchen, store-room, dining-hall and sleeping apartment. In a corner outside the hut is the tenants' bath-room, while in another stands his cattle-shed with his pair of bullocks and his primitive agricultural implements. A low wooden stool constitutes all his furniture. A couple of mats, a *cumbly* (blanket), a loin cloth and a couple of *sadies* form the bedding and clothing of himself and his family. A few earthen pots, an earthen *chumboo* and a bill-hook are his utensils. He has rented the land on quit rent, ready to sell and quit at his landlord's will. His children have no tailor-made clothes, but wear instead a motley coat of dirt, itch and *catanhal*. Withal they have strong well-set bones like their parents, and thrive notwithstanding their poverty and want. These poor ryots are content with their lot, for ambition has been crushed out of them by centuries of oppression. Fresh air, an open sky and a warm sun keep them hale and hearty, while steady toil converts their simple *conjee* (boiled rice) meal into strong muscles and tough sinews. Gold coin they never see, silver they seldom handle, except when they go up to the Ghauts and are paid regular wages in the coffee estates.

It is evening as we slowly mount up the hill. From a distance is heard the tinkle-tinkle of the cattle-bells as the herds are returning home. The charming valley is brightened by the soft evening sun. Below us is one expanse of golden grain waving to the evening breeze. Beyond the valley the silvery river meanders slow and the wooded islet in its bosom is like a green bower where fairies might love to dwell. What a host of reflections this beautiful scene conjures up to me! Here

I read a page of the history of my own, my native land! Those low huts without walls, like beehives in the midst of the jungle, belong to the Koragas, a despised and outcast race shunned by the rest of the village. In that other row of huts skirting the village live the Holeyas, who in days of yore submitted to the cruel yoke of slavery which the conquering Dravidian or Aryan laid on their shoulders. Both the Koragas and the Holeyas were originally the inhabitants and proprietors of the village. But the iron heel of their master has for centuries so brutally crushed out their spirit that they look upon themselves as an inferior order of beings. What different treatment has the freedom-loving Briton meted out to us! Here is a dilapidated Jain *Basti*, with its roof and pillars covered with carved granite slabs brought from miles away. It is a mere relic of that Buddhism which was at one time the state religion. The Budhists here are represented by a single family of the *Indra* or priest. He officiates in the temple, where the altar and the god would have sunk together in the dust long ago but for the *Tasdik* of Rs. 50 paid annually by the Government. Close by it is a Hindu temple built by a representative of the Vijayanagar Dynasty; and in front of it is a stone slab telling of the endowment of certain lands made to the temple by the then Rajah. The witnesses to this deed of royal munificence were the sun and the moon. In a corner of the village stands a decaying Lingayet Mutt built by a representative of the Bednore Dynasty. Further on is seen a mosque dating from the dark days of tyrant Tippu. On the side of the hill is a Roman Catholic church built by the enterprising Portuguese in the days of their supremacy. The crumbling fort opposite reminds one of those troublous days before the establishment of the *Pax Britannica*, when our poor ryot was obliged to sow and reap in constant dread lest others should enter into his harvest. That Police station, that Post Office that telegraph wire and that primary school are tokens of the peace and civility which our country enjoys under British rule.

KASARAGODE,
December 1900.

PLACES OF INTEREST IN SOUTH CANARA.

VIII. BARCELORE AND COONDAPOOR.

I. BARCELORE.

Barcelore, a village four miles east of Coondapoor, on the river Gangoli or Gargati, was once a large walled town with a fort and temple. Judging from its present appearance, Barcelore was a splendid city formerly. Its ancient walls and its paved roads strike the visitor with wonder even to this day. Strange to say, nearly all its inhabitants are pagan, whereas in former times we know that Barcelore was a local centre of Christianity and civilization. In 1656 or 1657 one of its missionaries was Father Spinola, S. J., a member of the noble Genoese family of that name, who laboured in Barcelore during the time it was under Portuguese dominion. At that time the native Barcelore was a kind of a republic, enjoying a certain amount of autonomy and paying a yearly tribute of five hundred muras of rice to the Portuguese. It seems to have been an important trading place even in very remote times, but the number of names under which it went, such as Basrur, Barcelur, Basilor, Barsola, Barkalur, etc., has been the cause of much confusion among historians and travellers. Some maintain that it was known to the Arabian geographers and that the Barace of Pliny was our modern Barcelore. The researches, however, of Dr. Burnell and Bishop Caldwell go to prove that none of the names mentioned by early classical writers can be identified as belonging to Canara. The Muziris of Pliny the Elder, for instance, was thought for some time to be Mangalore, whereas their researches identify it as the ancient town of Muyiri near Cranganore. Similarly the Nelkunda of Periplus was thought to be Nileshwar in the Kasaragod Taluk; whereas it is now identified as Kallada near Quilon. Ferishta tells of a Rani of Barcelore who paid homage to Sankara Nayak, a Yadava or Ballala of Devagiri who ruled from 1310 to 1312. The Periplus speaks of many ships and Xeher that visited the kingdom of Coondapoor. In 1763 it was ceded

to the king of Bijapur by the Rani of Gersoppa, but the cession was never effected owing to the interference of the underlord of Vijayanagar who had become independent at Barkur. At the time of Della Valle's visit in 1623 Barcelore belonged to Venkatappa Naik, while Lower Barcelore (Coondapoor) belonged to the Portuguese. He says of the town that it had "a fair, long, broad and straight street, having abundance of palmettos and gardens and ample evidence of good quarrying and a considerable population." In 1713 the Portuguese captured the fort of Barcelore and that of Kallianpur as the upshot of a dispute with the Raja of Bednore over the seizure of a Bednore vessel which had left a Canarese port without a Portuguese pass. In the following year the Raja came to terms and signed a treaty in which he promised to forbid any Arab ships to visit either Kallianpur or Barcelore.

II. COONDAPOOR.

In the early part of the sixteenth century Coondapoor and other ports on the west coast were seized by the Portuguese, and the more inland tract was included in the kingdom of Vijayanagar till its overthrow in 1565. Subsequently this territory became part of the Bednore state, and Coondapoor was one of the principal ports of the Raja. On the overthrow of the latter by Hyder Ali in 1763, it was incorporated in his dominions, and when Tippu fell in 1799, it became part of the British District of Canara. On the partition of the District in 1860 it was temporarily attached to the Bombay Presidency.

Coondapoor is about 53 miles north of Mangalore and is the headquarters of the Head Assistant Collector. The town is built on an estuary receiving five fresh-water rivers. The Portuguese built a fort which still exists a little inland from the village, and Hyder Ali built a strong redoubt on the sea-face commanding the entrance to the river. The site is now occupied by the Head Assistant Collector's office and residence. At the village of Gangoli on the north bank of the river Tippu had a dock. Coondapoor is really the port of Barcelore and was formerly looked upon as a part of the same town, hence it was called Lower

Barcelore. The Dutch established a factory there in the eighteenth century. In 1793 General Matthews landed at Coondapoor and marched against Bednore *via* Hosangadi. But what has won for Coondapoor a celebrity passing that of most towns in South Canara is not its history but its fish, as readers of Mr. Henry Sullivan Thomas's *magnum opus*, "The Rod in India," will agree. The first edition of this work was printed by the Basel Mission Press in 1873, when its author was stationed here as Collector. The book treats mostly of the rivers and the tanks of South Canara and is full of local interest. A new edition of it lately won from a Home paper the following appreciation:—"A grand book for fishermen, as good a book on angling as was ever written—if not the best—may the shade of old Izaak forgive us! No young sportsman ought to pack up for civil or military life in India without finding a corner for this handsome volume in his baggage. If an angler he will want it, and if never an angler before, this will make him one. In any case there is an abundance of interesting reading in it. The book made its mark long since, but the third edition, lately issued by Messrs. Thacker and Co., has about one-third more new matter, and along with the old illustrations reproduced there are 96 new illustrations of tackle."

In Chapter XI we find the following account of the famous *pú minu* or flower fish, known also as "Hyder's Fish" from the fact that it was reserved for the royal table:—

Hyder's fish are not to be caught with the rod and line that I know of, and perhaps ought not therefore to appear in this book, but in their own way they show really exciting sport; they must therefore have a place; and I will just extract from my official report two of the few paragraphs bearing on this fish.

Chanos argenteus,
or *salmonus*. Bl.
Sch.

It is on precisely the same principle that tench are improved in flavour by three or four days passed in a stone trough, fed by a current of spring water.

flesh is very firm,

100. There is a very fine fish to be found only in one or two ponds at Cundapur, and, though it has now a distasteful muddy flavour, it has probably acquired it from the water in which it lives, for report says that Hyder introduced it, and dug the pond wherein to keep and rear it, as a luxury for his own table. Its

and some 70 years ago it was

selected for praise by Buchanan, and it runs up to 20 or 30 pounds in weight. If it be a fresh water fish, it is very worthy of introduction into the adjoining and other rivers. The water in which it now lives is very slightly brackish, and is tenanted in common by several predatory estuary fish, which would seem to have found their way in when the sluice, connecting the pond with the back water, fell out of repair.

Mesoprion rubellus.

Caranx melanostethos.

Alausa scombrina.

Chrysophrys calamarina.

Also a *Mugil* either *cunnesius* or apparently *subviridis*.

would seem to have found their way in when the sluice, connecting the pond with the back water, fell out of repair.

* * * * *

103. This fish has obtained a wide celebrity

Vol. III. Page 105.

"Col. Williamson in-

formed me that at

"no great distance

"there was a tank of

"fresh water in which

"was a kind of fish

"that the Sultan re-

"served for his own

"use, and which by

"the natives was

"named Huminu, or

"the flower fish. It is

"a large fish full of

"blood, and very fat,

"but it is only fit for

"use when salted. For

"this purpose it is

"excellent, a circum-

"stance very rare with

"fresh-water fish; so

"that the propagating

"of this species in

"different parts of the

"country would seem

"to be an object wor-

"thy of attention.

"My time would not

"admit of seeing any

"of them taken, as

"the fish cannot

"be carried on with-

"out some days'

"preparation.

—

N. B. Hu-minu, or

flower fish, is a name

given at random by

the natives to several

fish, simply because

they are considered

delicate eating.

—

like fish of 20 pounds or thereabouts face the line

with a spring that clears boats and standing men

and up raised nets. Sometimes he leaps against

the net close to a boat-man, or even hits him and

brings him down like a nine-pin, a sort of tumbling

that the fishermen seem to enjoy if the fish is secured,

from a mention made of it by

Francis Buchanan, M. D., F. R.

s., &c., in his work entitled "A

"Journey from Madras through

"the Countries of Mysore, Ca-

"nara, and Malabar," and a

pisciculturist in the Mauritius

appears to have thereon medi-

tated introducing it into that

island. The manner of its

capture is singular. Ordinary

drag nets are connected till they

are together long enough to

stretch right across the pond;

but not a single fish of this de-

scription is by any chance ever

caught in this net; its sole use

is to frighten them. Behind

this net comes a long row of

small canoes tied to the drag net

at short intervals, so that the

hauling of the drag net shall

keep them in their places close

behind the drag net. On the

thwarts in these canoes stand

men extending a similar net in

the air, at about the angle of

45° from the water, to the great-

est height they can reach. Thus

arranged the line proceeds, and

the fish, frightened by the drag

net in the water, endeavour to

leap over it, and in so doing fall

into the net spread in the air. It

is a sight to see a silvery salmon-

like fish of 20 pounds or thereabouts face the line

with a spring that clears boats and standing men

and up raised nets. Sometimes he leaps against

the net close to a boat-man, or even hits him and

brings him down like a nine-pin, a sort of tumbling

that the fishermen seem to enjoy if the fish is secured,

and the eventual victory lies with them. Altogether it is a pretty and somewhat exciting scene to witness, especially if the spectator be himself under fire.

* * * *

They are such magnificent fish that it is a thousand pities they cannot be taken with a rod and line. They must be tried yet again with new devices.

Dr. Day tells me they are a sea fish, acclimatized to fresh water, in fact, one of the *Clupeidæ*, or herring-tribe: and if the reader will only notice, he will see that all the other fish marginally noted above, as occupying the same purely fresh water pond, are either sea fish, or estuary fish; which probably found their own way in, when the sluice, connecting the pond with the estuary, fell into disrepair. The acclimatization of salt water fish to fresh water, is no uncommon occurrence, for as I stated in the above quoted report, there are ponds in the sand strip between the sea and river at Mangalore in which the water is fresh, and yet they contain several distinct species of purely sea fish that have lived and spawned there for more than eight years. The salmon and shad for instance change every year from sea to fresh water and trout are found at sea. So there is nothing extraordinary in these salmon-like herrings taking kindly to fresh water.

In the pond in which they live very good fun is to be got out of the *Mesoprion rubellus*, a red looking sort of perch, called in Canarese the kembéri or red yéri. They take a small fish well when spun from a boat. Some of the other inhabitants of that pond will also take a spinning bait, but not so freely, and somebody rose indifferently at a small fly, but who he was I do not know, for he would not be caught.

There is a pond in the Sub-Collector's grounds at Ramapatam, which is full of fish which have the same habit of jumping over the net, and have to be caught by a second net held high in air. But whether or not they are the same fish I do not know, for in those days I did not take much note of Indian fish. The ichthyologist would not like to pass them by, and the angler might get some fun out of them.

In *Wild Life in Canara and Ganjam*, by Gordon S. Forbes, Madras C. S. (Retired), published in London by Messrs. Swan, Sonnenschien and Co. in 1885, there is another account of what the author witnessed in Coondapoor in the year 1845. It is as follows:—

There was in that neighbourhood, in the grounds of an ancient temple, a rectangular sheet of water of fifty or sixty yards wide; and in this pond were fish of a kind not to be found elsewhere, and quite unique in their habits, inasmuch as it was impossible to net

them in the ordinary way, and they were to be caught, if caught at all, in the air and not in the water. The pond was preserved and the fish were seldom disturbed; but I was much pressed to attend and witness the process of netting them.

I found a canoe provided for me, and took my seat in it. But first of all about twelve men advanced into the water in line at intervals of ten feet or so, each holding upright before him, above the surface, a stout pole. From pole to pole along the line stretched a net of six or seven feet broad, so that as the fishermen proceeded to wade slowly right through the pond up to their chins in water, an upright net held above water moved with them. I followed behind the net in my canoe. When we had got more than half-way across, and were approaching the opposite bank, there rose suddenly from the water a numerous flight of large fish, most of which leaped clean over the six-foot screen of net, a few only sticking in the meshes. One fish fell in the canoe, and another leaped almost in my face. This went on until we got close to the bank, by which time the great majority of the shoal had cleared the net. The fish were very much of a size, being about fifteen inches long, with red-tinted fins, and of about the outlines of a four-pound barbel, but with a more pointed head. I was told that they were full of bones, and not otherwise good eating.

I have never seen or heard anything like this very peculiar fishing elsewhere, nor can I understand why the fish did not escape between the men in the water, where there was nothing to stop them. The leaping was a pretty and curious sight, the fish taking their fence like a set of trained hunters.

A LESSON FROM ST. PAUL.

(Rom. xiii., 8).

Owe no man anything but love alone.
 Give gold and silver back; pay deed with deed
 To all that help thee in thy smallest need,
 And kindnesses for every kindness shewn:
 So is the fragrance of sweet memories blown
 O'er life's hard ways for balm to hearts that bleed;
 So on the rough stem of earth's meanest weed
 The perfect flower of happiness is grown.
 One debt, try as thou wilt, thou canst not pay
 (So vast it is, all counted sums above),
 Nor lessen it by any skilful plan;
 For it increases still from day to day,
 And partial payment does but swell the love
 Thou owest God Himself and God in man.

Q. Z.

The Stonyhurst Magazine."

PHASES OF CENTRAL AFRICAN LIFE.

To gain an insight of the private life of our Central African let us see how he is hatched, matched, and dispatched, and then note briefly a few particulars about his habits and customs. At child-birth, a mother is not secluded, the event occurring in her own house, in the presence of certain village women who have been invited by the husband. There is a period of retirement varying from three to four days, and then, as soon as she is able to resume her household duties, she does so without any special ceremony. After the event, the husband sends a present of two or three fowls or a few mats to his wife, who hands them over to the women that had attended upon her. The husband may then enter the house. A considerable time before the event, the village women pay a visit, and there are songs and dances and a good deal of advising. This visitation ceremony over, the woman dresses differently so that her condition may be apparent to all. When the child is born, the father's friends give it a name. If the child is a female, the father's sister comes on a visit, and calls the child by her name. If it is a male, the wife's father calls it by his own name. In subsequent cases the naming is done alternately by the friends of the father and the mother. The names carry a special meaning; thus, 'Mteya' means a warrior. The system of godfathers and godmothers is observed. Should a child die, a succeeding child is never called by its name. Custom demands the death of the first-born when it is the result of illicit intimacy. Adoption of a child is never permitted. Circumcision is out of practice now, but the custom of boring big holes in the ears is prevalent.

If the way in which he is hatched is so curious, the way in which he is matched and dispatched is not less curious. He probably knows a certain girl, and he goes to her village and asks her parents or her brother. They say, "Go home now and come back to-morrow." When he returns the next day they tell him whether the girl has consented or not. The young man never mentions the matter to the girl even though they are on friendly terms with each other. The girl has the option of refusing the offer, and her decision is final. As regards dowry,

if the girl is required to leave her village, then the parents expect ten goats; if the young man comes to live with the girl's parents, there is nothing expected; still he gives them a present of a small piece of cloth or a goat to please them. The same routine is followed by a Chief, except that the Chief kills a cow and five goats, and all the village have a feast and a dance. In neither case are there any bride's maids or best man.

With regard to a widow, her husband's relatives have absolutely no rights over her. How she manages is this: she mourns for three months, then goes to the nearest Induna and tells him that she wishes to remarry. Permission is always given, and she prepares to brew a stock of beer. The beer ready, the headman of the adjacent village comes, and during the carousal custom provides an interval in which the widow is called upon to name her future husband. This is considered final. The man is at liberty to decline, but very few cases of refusal are known.

A son-in-law's relations with his father-in-law and mother-in-law are worth noting. The father-in-law is under no restriction except that it would be a gross breach of etiquette to enter his son-in-law's house. He may come within ten paces of the door, but not nearer. In regard to the mother-in-law, she cannot approach her daughter's house, and she must never speak with the son-in-law. Should they meet accidentally on the path, the son-in-law gives way and makes a circuit to avoid a meeting. There are no restrictions in regard to the daughter visiting the mother, and receiving presents from her, but she is forbidden by etiquette to give her anything.

As a dying man is about to breathe his last, drums are beaten or a pound weight of gunpowder exploded. This is a signal for the gravediggers, not relatives of the deceased, to leave the kraal to look for a suitable place for the grave. This having been dug, they return. When the ghost expires, nine or ten old crones come to the dead man's hut. They wear palm leaves round their heads as a symbol of sorrow. They place the corpse flat on the floor, stretch the hands down alongside, and then give it a thorough washing with cold water.

It is then wrapped in mats and is ready for interment. The crones that had washed the body have to undergo a cleansing ceremony before being re-admitted into society. As darkness approaches, the beating of the drums becomes louder and more rapid, and amidst a chorus of most heartrending lamentation from the whole of the females of the kraal and shouting and bawling of the men, the body is taken away into the darkness of the night by the gravediggers. The lamentation is kept up without cessation until sunrise the following morning. For three successive nights after the interment, the grave is guarded by the gravediggers, who alone know of its whereabouts. This custom obtains throughout this portion of Africa in consequence of the dread the relatives have of the body being exhumed by any of the deceased man's enemies. It not infrequently happens that, with all their watchfulness, the body is disinterred and carried off. They have a thorough belief in acts of cannibalism of this kind. Be this as it may, we are inclined to the opinion that the hyenas are in the habit of helping themselves to a midnight repast, and that the ordinary native does not like the darkness so well as to voluntarily visit the grave. They are very superstitious as a rule, and it is difficult to get them to go alone, even in the daytime, if their route should happen to lie through a bit of dense forest or bush.

In some places it is customary to bury along with the corpse the dead man's shield (not the spears), tobacco-pipe, snuff-box, and four yards of calico. The grave is then closed and a pot of beer placed at the head of the grave in commemoration perhaps of his former liking for it. The usual loin cloth, but tied differently, forms the mourning garb of the male attendants.

In the case of a Chief, women and girls as well as ivory were formerly buried along with the body. But owing to the great watchfulness of the British in preventing this custom being carried out, the natives, who have a superstitious fear of the white man, now content themselves with depositing ivory only, the quantity in proportion to the dead man's greatness. But for this custom, most of the Chiefs would have become Mahomedans, for as such they would be buried with a few yards of calico only,

which prospect has never pleased the would-be converts.

Property:—As regards property, a woman cannot hold possession of any landed property, but every man and every boy over ten years of age has his own plot of land to do as he likes with.

Fire:—In the forest, fire is made with fire-sticks by friction. If a man's fire goes out at home, he does not use his fire-sticks; he goes to a house where there is a fire and takes away a burning brand to light his.

Food:—Men and women never eat together. The father gets his food on a separate dish. The mother eats apart, and all the children eat together out of one dish.

Hunting:—Elephants are killed by the natives with spears. Guns are used for smaller game. When a number of men go hunting, the proceeds of the chase are divided thus: the man who first hits the game with an arrow gets the right hind leg of the animal; the left hind leg is invariably sent to the Chief. The remainder of the carcase is divided among the hunters by the leader.

War:—Before going to war, certain ceremonies are observed. The Chief sends out a messenger and calls in a certain force. They drill for three days, and then start for the front. If the enemy is routed they burn some goats' bones and crush them into a white powder. The leader then calls together all who have killed an enemy, and paints his face and head white, and also paints a white band round the body under the arms and across the chest. This is to show the Chief at a glance who have been bravest. A slain enemy is speared again to make sure that he is not shamming. The victors take the shields and spears, as well as the clothes off the slain.

Salutations:—When one native meets another on the path in the forenoon, the first says, "Tiku one!" (I see you). The second replies, "Ye! Wandione" (yes, you see me). The second says "Karakooshe" (equal to good-bye; he can then go on). First, "Ye, Hambakooshe" (acknowledges the permission to go). This is repeated every time they meet. In the case of a man meeting a woman, the first and second salutations only are used. They never use the equivalent to good-bye.

When a subject meets the Chief, he keeps silent unless addressed. The Chief generally passes a subject without saluting him. The subject may sit down on the side of the path or make a small circuit to avoid meeting the Chief. When a husband meets his wife, they pass each other in silence. When a European or an Indian is met with, he is saluted in a very strange way. As you approach the natives will halt and then turn towards you and placing their heels and toes together, will lower the body by bending the knees three times, somewhat spasmodically, and then pass on. Of course you make the necessary acknowledgement to them on each occasion. Their lords and masters have quite a curious way of showing you respect: they will also halt and turning towards you will scrape the ground, first with the right foot and then with the left, and as this part of the operation is completed, his right hand is brought leisurely over, and with the palm he will slap himself three times over the region of the heart. The first time I saw this I was reminded of the action of the dog that is not quite certain what to do when he finds that, though the other dog does not want to fight, he will not allow himself to be bullied. In receiving instructions a boy will signify that he understands and approves by keeping a continuous clapping of the palms of the hands against each other. He will probably not speak.

In conclusion I will touch on some of the superstitious beliefs and practices of the African, together with his arithmetic and measurement of time.

He puts a number of highly-treasured beads as a "medicine" or charm, in a diminutive hut, open to all passers-by, and there his beads remain untouched. Or he will put a piece of broken pot, tied by bark string to a stick, over his acre of pumpkins, tobacco, potatoes or anything he may wish untouched or unstolen, and not a native will so much as dare to put his foot by day or night on this piece of cultivated ground. When the crop approaches maturity, the owner goes to the witch-doctor, gives him a fowl and asks for "scaring medicine." The owner then sprinkles this round the border of the tillage, and warns even his wife and children not to touch the crop, as the "medicine" allows no

exceptions. If a thief comes to steal, they say that he will have to stand stock still until such time as the owner comes along and catches him. Well, it will appear rather awkward to my readers that even a member of the family cannot touch the crop; but the owner's children may get permission to cut down sugar canes or the sweet stalks of millet, but they dare not crunch or suck them within the boundary of the plot or they will be made a fixture till the owner comes along. No doubt this is a good way of scaring away thieves.

The African is very poor in his arithmetic. He starts off counting the fingers of the left hand by closing his fist, loosing the small finger, and tapping it with the index finger of the right, calling out "one". Then he looses the finger next the small one, taps it, and calls out "two"; and so on to five. Then he closes his right hand, looses the small finger, taps it with the index finger of the left hand, and calls out "one;" and so on up to five. He then claps both hands together and calls out "ten." He starts at one again on the left hand and goes up to five. Again he counts the fingers of the right hand, claps both hands and calls out "two tens." He proceeds to "ten tens," but cannot go on beyond that.

In measuring the time he is as poor. The time of day is measured by pointing to the position of the sun in the heavens. At noon he points to the zenith and so on. Years and seasons are reckoned by so many moons or by the coming of the rainy season.

CAMP, ZOMBA, B. C. A.

1 November, '00.

S. G. Thomas Vaz.

"MOTHER WILL."

"No one will love you if you're naughty," said
 His nurse demure and chill,
 The Three-years Wisdom shook his bird-bright head
 and answered, "Mother will."
 He built a castle of his bricks the while,
 Poised tower and bastion still;
 As one who suffers Folly with a smile,
 He answered, "Mother will."

K. T. H.

• LAND TENURES IN THE
NATIVE STATES OF WESTERN INDIA.

III. MARATHA JAGHIRS AND SARANJAMS.

(Continued.)

24. The agreements of 1819, extracts from one of which have been quoted above—lay down clearly the extent of the military service due from the Jaghirdars. According to the ancient practice as many horses as the Jaghir could maintain had to be supplied, but since the British Government would not exact service like the constant duty the Jaghirdars used to do under the Peishwas, and as such service was beyond what they could accomplish, the number of horses was limited to a small number. The troops were however to be mustered whenever called upon, and the horses and men to be good and effective and serve the whole year; and further they were to serve in such manner as Government might order and wherever required, though the usual sphere of their operations was limited. In Europe service under the Feudal system was limited by usage to a certain number of days in the year, but under the Maratha system, as well as under the Rajput system, which we have described before,* service could be enforced for any period of time according to the necessities of the occasion. In all the Maratha Jaghirs, except perhaps the Kolhapur Jaghirs, no military service is however now exacted, as the service has been commuted to an annual cash payment in each case.

25. We may now turn our attention to a class of feudal estates that go by the name of *Saranjams*. There is essentially no difference between *Saranjams* and Jaghirs, the origin and growth of both being the same. Of these two terms Colonel Etheridge says in the Preface to the list of *Saranjams* published by him as the same stood on the 1st of August 1874:—"It was the practice under former Governments, both Mahomedan and Maratha, to maintain a species of feudal aristocracy for state purposes by temporary assignments of rev-

enue, either for the support of troops, for personal service, the maintenance of official dignity, or other specific reason. Holders of such grants were entrusted at the same time with the powers requisite to enable them to collect and appropriate the revenue, and to administer the general government of the tract of land which produced it. Under the Mahomedan dynasty such holdings were known as Jaghir; under the Maratha rule as *Saranjam*. If any original distinctive feature marked the tenure of Jaghir and *Saranjam*, it ceased to exist during the Maratha Empire: for, at the period of the introduction of the British Government, there was no practical difference between a Jaghirdar and a *Saranjamdar*, either in the Deccan or Southern Maratha Country. The terms Jaghir and *Saranjam* are convertible terms in these districts. The latter is now almost universally adopted. These holdings being of a political character, were not transferable, nor necessarily hereditary, but, as a rule, were held at the pleasure of the Sovereign. On succession a *Nazrana* was levied. When of a personal nature, they were termed *Zat Saranjams*, when for the maintenance of troops *Fouj Saranjams*." In these days the term Jaghir is usually applied to the native states in the Deccan Southern Maratha Country and Kolhapur, described by us as Jaghirs above, and the term *Saranjam* to the small Jaghirs or rights to revenue held by a large number of the aristocracy of the Deccan and the Southern Maratha Country within British India.

26. Of these *Saranjams* within British territory one of the most important is that of Wai, and as it has run the gauntlet of the Civil Courts in a protracted and costly litigation, its history may be briefly stated here. About the commencement of the 18th century one Shek Miran (or Mira), who was in the service of the Raja of Satara, received in recognition of his services rendered to the Raja, the *inam* village of Pasarni, a pension of Rs. 1,800 monthly, and *mokasa amals* (share of revenue of villages due to Government) to the amount of Rs. 40,000 for the maintenance of 60 horses to be employed in the service of the Raja. This grant was several times afterwards confirmed by the Peishwas. For instance, in 1785 in the diary of

* *Ante*, page 332

the Peishwa is registered "the sanad" for continuing the Saranjam to Shek Mira Waikar, and the Saranjam is thus described,—“a Saranjam consisting of amal of mahals and single villages, as also inam villages and lands were continued from former times to Shek Khan Mahomed Valid Shek Mira for the support of troops. He having died, the Saranjam and inam villages and lands have as before been confirmed upon his son Shek Mira for the support of troops.” Upon the overthrow of the Peishwas, the British Government made a separate agreement with Shek Mira II. in 1820, which commences as follows:—“These Jaghirs etc. were formerly held by you as a personal and military Jaghir; but having come into the possession of the British Government along with the rest of the country, they are now restored, in consideration of the antiquity and respectability of the family, to be held as formerly in personal and military Jaghirs.” In 1872 the Bombay Government resumed the grant and bestowed it on a collateral member of the family, as there was a doubt about the genuineness of the claim of the son pretending to be the son of Khan Mahomed the deceased Jaghirdar. A suit was filed before the agent for the Surdars in the Deccan, who held that the plaintiff was the son of Khan Mahomed, but that the Saranjams were completely at the disposal of Government. On appeal to the Bombay Government, under the procedure prescribed in Bombay Regulation XXIX of 1837, the Governor in Council held that the plaintiff was not the son of Khan Mahomed and that the Government had power to resume not only the Saranjam but also the so-called inam property and to assign them to whom it pleased. On appeal to Her Majesty in Council, the Judicial Committee of the Privy Council held as follows:

Their Lordships are of opinion that the question to whom a Saranjam or Jaghir shall be granted upon the death of its holder is one which belongs exclusively to the Government, to be determined upon political considerations, and that it is not within the competency of any legal tribunal to review the decision which the Government may pronounce. This principle is clearly expressed,

not for the first time, in Bombay Act VII of 1863, Sec. 2, clause 3, and is recognized in cases where the question has been raised.

Thus far as to the Saranjams claimed by the appellant. It has been contended that a different question arises with regard to the inams. Their Lordships, however, are of opinion that no distinction can be drawn between the inam and the other property in question. As has been pointed out, the sanad of 1785 included the Inam villages and lands with the mokasa as parts of one Saranjam for the support of troops. The effect of the treaty of the 3rd July 1820 was to continue to Shekh Mira the whole of the property, including the Inam as a personal and military jaghir. This was done by the Government on political considerations, and the tenure thereby created was political. This was the view taken by the Government in 1876, when it adopted the report of the Alienation Settlement Officer, that “the whole estate intact, Saranjam and Inam, as restored after the war under the treaty of 3rd July 1820, is continuable as a guaranteed estate to the adopted son (Ajmodin) as the head of the family.”

Their Lordships therefore concur in the opinion expressed by the Governor in Council that a mixed estate of Saranjam and Inam was granted by the treaty of July 1820, to be held on the same political tenure, and passed intact to the person whom the Government might recognize as the head of the family, and that it is not competent for any Court of law to dispute it.

27. There are other important decisions of Courts bearing on Saranjams, some of which we

may summarise here (*Vide* I. L. R. VI. Bombay 602):—In *Krishnarao Ganesh v. Rangarao* (4 Bombay H. C. Rep. 1A. C. J.) Chief Justice Westropp observed:—“Sanadi grants in Inam, Saranjam, Jaghir, Wazifa, Wakf, Devasthan, and Sevasthan, are, generally speaking, more properly described as alienations of the Royal share in the produce of land, *i. e.* of the land revenue, than grants of land, although in popular parlance, and in this judgment, occasionally so called.” This observation has been frequently quoted with approval, and the principle involved in it was the foundation of the decision

in *Waman Janardan Joshi v. The Collector of Thana* (6 Bombay H. C. Rep. 19, 1A. C. J.), which has been followed in many subsequent decisions. In *Ravaji Narayan v. Dadaji Bapuji* (I. L. R. 1. Bombay 523) Chief Justice Westropp repeated his former observation as being undoubtedly true, though he qualified it by adding that "if words are employed in a grant, which expressly, or by necessary implication, indicate that Government intends that, so far as it may have any ownership in the soil, that ownership may pass to the grantee, neither Government nor any person subsequently to the date of the grant deriving under Government, can be permitted to say that the ownership did not so pass." He then added: "In the sanad in evidence, whosoever framed it, was apparently determined that no ambiguity should exist as to what the force of the term 'village' might be;" and, in order to be explicit, he added to the grant of the village in Inam the words "including the waters, the trees, the stones (including quarries), the mines, and the hidden treasures therein." Consequently, in that particular case the Chief Justice refused to hold the Pensions Act applicable; remarking that "an enactment of a character so arbitrary as Act XXIII of 1871, which purports to deprive the subject of this right to resort to the ordinary Courts of Justice for relief in certain cases, ought to be construed strictly, and the Courts should not extend its operation further than the language of the Legislature requires."

In *Ramchandra v. Venkatrao* (I. L. R. VI. Bombay 598) Justice Melville, after reviewing the above cases, held that the grant in Saranjam was very rarely a grant of the soil, and the burden of proving that it was in any particular case a grant of the soil lies very heavily upon the party alleging it. He also held that it is for Government to determine how Saranjams are to be held and inherited, and in cases where the Civil Courts have jurisdiction over claims relating to Saranjams in consequence of non-applicability of the Pensions Act XXIII of 1871 or otherwise, they would be bound to determine such claims according to the rules general or special laid down by the British Government, but that in the absence of such rules, the Courts would be guided by the law applicable

to impartible property. As regards the question of impartibility, Justice Melville quoted with approval the decision of the Court of Directors in their dispatch No. 27, dated December 12, 1855:—"We agree with you that Saranjams should not be subdivided, but that the holders should be required to make a suitable provision for their younger brothers." It must be noted that in the case of the Jaghirs described in the last number of this Magazine, it cannot be said that *solum ad cœlum usque* has not passed to the Jaghirdars, as they enjoy absolute proprietorship over the Jaghir lands. The principle laid down in the High Court decision applies only to the Saranjams in British India.

28. The principle of impartibility of Saranjams has been held to be liable to exception in certain circumstances. Where, for instance, it appeared that the members of a family had treated Saranjams as partible over a long period of years and had dealt with them as such in effecting partition of the entire family estate, which consisted of Saranjam revenues, it was held by the Bombay High Court in the case of *Madhavarao Manohar v. Atmaram Keshav* (I. L. R. XV. Bombay 519) that the Court was justified in concluding that the Saranjam was either originally partible or had become so by family usage. This decision, it would appear, was based on the imperfect evidence produced, or rather on wrong appreciation of the evidence. In any case the decision is in entire conflict with the usage on which political estates like Saranjams are held. In order to prevent such improper subdivisions of Saranjams as were brought to notice in the above case and confirmed by the High Court, and in order to safeguard in general the interests of Saranjamdars, the Bombay Government published certain rules in May 1898, extracts of which explaining the fundamental principles applying to these political estates are given below:—

In exercise of powers referred to in Rule 10 of Schedule B of Act XI of 1852 and of the second sub-clause to clause 3 of Section 2 of Bombay Act VII of 1863, His Excellency the Governor in Council is pleased to issue the following rules for the purpose of determining the terms to which the

continuance of Jaghirs and Saranjams and other alienations of a political nature shall be subject:—

* * * *

5. Every Saranjam shall be held as a life-estate. It shall be formally resumed on the death of the holder, and in cases in which it is capable of further continuance it shall be made over to the next holder as a fresh grant from Government, unencumbered by any debts or charges save such as may be specially imposed by Government itself.

6. No Saranjam shall be capable of sub-division.

7. Every Saranjamdar shall be responsible for making a suitable provision for the maintenance of the widow or widows of the preceding Saranjamdar, his own brothers, or any other member of his family who, having a valid claim arising from infancy, mental or physical infirmity, rendering such member incapable of earning a livelihood, may be deemed deserving of support at his hands.

* * * *

12. Any Inam granted on political considerations shall be continued in the terms of the Sanad or order creating the grant. In the event of any such Inam passing out of the possession of the family for whose support it was granted, it shall be liable to resumption, unless there be an express provision permitting such transfer in the terms of the grant.

SUME ET SUSCIPE!

What! wearied, dejected, down-hearted?
 Is the Cross then too heavy for thee?
 Is the road which should lead thee to Heaven
 Not so smooth as you'd wish it to be?
 Come listen, my child, as I tell you
 Of something I saw long ago,
 And when you have pondered my story,
 A more generous love you will shew.
 'Twas in the fair land of Madonna,
 With its faith and its love fresh of hue,
 In the land of bright sunshine and flowers,
 With its sky of unclouded clear blue,
 I entered a church, and there kneeling
 Before the High Altar in prayer,
 I saw at the shrine of Our Lady
 A crowd that was gathering there.
 My devotions being ended I joined them,
 For I noticed with growing surprise
 How each gazed on the ground at some object
 Which seemed to bring tears to their eyes.

True courtesy springs from religion,
 For the stranger they all moved aside,
 And at the feet of the Immaculate Virgin
 A tiny dead child I espied.

She lay in a bed of fresh roses,
 Her small white hands clasped on her breast,
 "Mary's beads" in her fingers entwining,
 Looking just like an angel at rest.

Beside her a woman was kneeling,
 She uttered nor sob, cry or moan,
 Her dark eyes fixed right on Our Lady
 As tho' talking to her alone

"Hail Mary! Hail Queen of the Angels!
 "Pure Virgin, with sin ne'er defiled,
 "My Mistress, My Queen and my Mother,
 "Behold—I have brought you your child."

I marvelled to hear this frail woman,
 And vainly I tried to explain
 The absence of all grief or sorrow
 In the midst of such natural pain.

"Poor Mother, your child is in heaven,"
 I said with a deeply drawn sigh;
 She looked at me, rose up to answer—
 Now listen unto her reply.

"Yes, this is the third child she's taken,
 Madonna, the Immaculate Queen,
 Each one bore the same name—Concetta,
 Each one, but three summers had seen.

Do I feel it is hard, did you say, Sir?
 Ah no, did God send me five more
 I would give them with joy to Madonna,
 Her Child and my King to adore.

E're their eyes saw the light, I entreated
 Our Lady conceived without sin,
 To preserve their baptismal robe spotless,
 That a place in her choir they might win.

The Queen to whose service I vowed them
 Has more than fulfilled my desire;
 What joy to have given her three lilies—
 Three angels to sing in her choir!"

My child, now my story is ended;
 Its lesson should strengthen thy heart,
 To learn from this brave Roman matron
 What courage true love can impart.

A true 'Child of Mary,' her Mother
 Should copy wherever she be:
 Queen of Sorrows and Queen of the Martyrs,
 How gladly she bore all for thee.

Does God ask thee to sacrifice to Him
 Thy honour, thy riches, thy health?
 His Will was always to thy Mother
 Her glory, her joy and her wealth.

Sister M. Christopher, R. G. S.

OUTLINES OF THE HISTORY OF KANARA.

IV. KANARA IN THE NINETEENTH CENTURY.*

82. The first few months after the fall of Seringapatam on May 4, 1799 were devoted by the first Collector of the District of Kanara, Major (afterwards Sir) Thomas Munro, to the pacification of the country. The local Chiefs of Kanara, namely, Vittal Hegade, the Rajas of Nileshwar and Kumbala, and the Bangar Raja, had taken advantage of the anarchy that reigned in Kanara during the Fourth Mysore War to take up arms in order to regain the position they had lost under the Bednore and Mysore Governments, and plundered the country to maintain themselves and their forces. The Coorgs also taking full advantage of the situation, raided the country and laid waste the territory below the Ghauts and that of the Kumbala Raja. The country suffered terribly from these depredations and the consequent anarchy. The last of the Bangar Rajas was easily captured and hanged by the Commandant of Jamalabad, a short time before the fall of Seringapatam. The downfall of Tippu after so short a war was unwelcome to the other petty Chiefs, who had hoped to reap the benefits of a long war in Mysore, and Vittal Hegade joined hands with one Timma or Kistna Naik and one Subba Rao, two powerful adherents of the pretender Futtu Hyder, a natural son of Tippu, to resist the British as long as possible. Timma Naik captured Jamalabad and Vittal Hegade and Subba Rao secured the country between Uppinangadi and Bantwal. A force of 200 native armed peons, placed by Munro under the leadership of Kumara Hegade of Dharmastala, patel of Bantwal, was dispatched against Subba Rao and defeated him in the month of May 1799; but as the Patel was himself shot in the arm, the Tahsildar of Kadaba (Puttur) Taluka was placed in command of the little force and dispersed the rebels. The force was then augmented to 700 armed peons, who defeated Vittal Hegade at Vittal, and took several members of his family

prisoners. Soon after Jamalabad fell. Thus all resistance to the British was put down within a few months, and in the year 1800 the country entered upon an era of peace and steady progress which has lasted uninterrupted for a century. As a reward for the services rendered by the Coorgs, which as we have seen consisted in raiding into the country and plundering the people, the Districts of Amara, Sullia, Panja and Bellari were made over to them.

83. Major Munro left Kanara in 1800 and the District was then divided for administrative purposes into two revenue districts, the northern district consisting of the present North Kanara district and the Taluka of Kundapur. In 1817 they were reunited into one revenue district and remained so under the Madras Presidency until 1862, when North Kanara was transferred to the Bombay Presidency.

84. In 1801 Kanara was visited by Dr. Buchanan, who was deputed by the Marquis of Wellesley, Governor-General of India, to investigate and report 'on the state of agriculture, arts, and commerce; the religion, manners and customs; the history, natural and civil, and antiquities, in Mysore and countries acquired from Tippu Sultan.' We would recommend a careful perusal of this valuable report to all students of the history of Kanara. Brief summaries of Dr. Buchanan's interesting report are given in the *Manual of South Kanara* and in Campbell's *Gazetteer of North Kanara*, which give us a fairly good insight into the state of Kanara at the beginning of the 19th century. Owing to the damage caused by the heavy burden of taxation of Tippu Sultan and the predatory expeditions of the Coorgs and the local Chiefs in the Kasaragod and Kadaba Talukas, and of the Maratha and Komaripaik and Halepaik robbers in North Kanara, the country almost everywhere showed signs of devastation and neglect of cultivation. Dr. Buchanan also observed the country suffering from a sparseness of population, caused by famine and the deportation of Christians. The only places where he found traces of cultivation and prosperity were the country round Kumbala, between Mangalore and Bantwal, between Barkur and Kundapur, and round

*The Third Part of these Outlines, designed to treat of the different communities existing in Kanara, will be dealt with in separate essays in future issues of the Magazine.

about Bhatkal. Most of the pepper plantations had been destroyed by Tippu, to remove, it is said, every inducement for Europeans to visit the country. Cultivation in Kanara was at this time carried on to a great extent by serfs attached to the land, who were paid partly in kind and partly in cash. There was practically no sea-borne trade, as foreigners were absolutely prohibited all intercourse with the district by Tippu Sultan, and moreover the wars and the chaos that reigned in Kanara at the close of the 18th century left little in the country for external trade. Such was the sad state of things in Kanara when the British occupied the country.

85. The greatest difficulty in the way of the country recovering its old prosperous condition was the scantiness of the population. Many of the neglected areas were taken up for agriculture, but there was little inducement to take in hand extensive cultivation, for the produce was more than enough to meet the needs of the local population, which was small, and there was little external trade. Hence prices of agricultural produce were very low. This made it somewhat difficult to cultivators to pay their revenue to Government. The discontent caused by this state of things was fanned into a flame by some intriguing agitators who had other objects than the interest of the ryots at heart, and in 1831 the country was threatened with serious disturbances by riotous assemblies (*kuts*) of the people, who resisted the demands of Government officials for rent. The Madras Government, anxious to redress their grievances, deputed Mr. Stokes as a Commissioner to investigate into the causes of their discontent. His investigations, however, disclosed that it was not so much heavy assessment that caused the disturbances, as the intrigues of the Brahmin officials in the Collector's Kutchery, who wished to discredit the administration of the Collector Mr. Dickinson and to oust the Christians from the high positions they held in the revenue service. These intrigues were punished and order was soon restored. With the gradual increase in the population and improvement of trade, prices rose, profits increased and the country soon settled into its normal state.

86. In 1834 commenced the war with the Coorgs, the result of which was that their province was annexed by the British and the districts which had been ceded to Coorg in 1799 were re-transferred to Kanara. In 1837 several bands of the Coorgs raided into the territory below the Ghauts, plundering the country wherever they went and striking terror into the inhabitants. The Collector and two companies of peons proceeded against them, but, meeting with little success, had to retire to the coast. One of these bands of raiders then attacked Mangalore and succeeded in breaking open the jail and burning the Kutchery. They were however easily repulsed by the troops at Mangalore, and the country was soon cleared of the raiders.

87. In 1862 the northern portion of the District of Kanara was transferred to the Bombay Presidency. The main grounds on which this transfer was made were these. At this time the commerce of this portion was mainly carried on with Bombay and it was also thought that the northern district was more intimately connected by linguistic, racial and historical ties with the Bombay Presidency than with that of Madras. We may remark here that these very circumstances exist to-day in regard to the District of South Kanara equally with North Kanara. In 1862 South Kanara had little to do commercially with Bombay, but with the revival of its trade, the rise of tile and other industries it is found that the portion of its trade with the Bombay Presidency is now far greater than that with the Madras Presidency. Most of its advanced communities, the Christians, Konkani and Saraswat Brahmins, and even the Tulu people, are historically, in language, and in race, more connected with the people of the Bombay Presidency than with those of the Madras Presidency. The only portion of South Kanara that properly forms part of the Madras Presidency is the southern portion of the Kasaragod Taluka. Thus, with the exception of this portion, South Kanara has much more in common in history, language, race and commerce with the Bombay Presidency than with the Madras Presidency. The transfer

The Coorgs, 1834.

Transfer of North Kanara to the Bombay Presidency. Similar transfer of South Canara recommended.

of that district, excepting its southernmost portion, to the Bombay Presidency would therefore, in our opinion, remove a great anomaly and be conducive to the greater happiness and prosperity of its people.

88. Leaving aside the political history of the 19th century, the most important events that have had far-reaching effects on the religious, industrial and educational progress of the province, are the establishment in Kanara of the Basel Evangelical Mission in 1834, and of the Mission of the Society of Jesus of Venetian Province in 1879. The Basel Missionaries, besides carrying on their missionary enterprise, have by their varied activities in weaving, tile-making, printing, iron-works, and other industries opened up new sources of wealth which, while benefiting their neophytes, have served to give an object-lesson in the industrial development of the country, which has been largely availed of by several native inhabitants, notably the Roman Catholics. On the other hand, with the coming of the Jesuits in Kanara, commences the age of its Renaissance; for to their self-sacrifice, zeal, skill and learning Kanara, especially Mangalore, owes the best of what education, charity, and art can give and we can boast of. Another event of importance is the opening in Mangalore of a branch of the Brahmo Samaj under the initiative of the late Mr. Ullal Mangeshayya, in the year 1883. What progress this religious institution has made we are not in a position to say, but the magnificent welcome with which the Hindus of Mangalore received in December 1899 the Hon'ble Mr. Chandavarkar (at present Judge of the Bombay High Court), one of the great leaders of the new movement of Hindu reform, would show that the reform movement has profoundly affected the thought and life of the Hindus in Mangalore. The 19th century closed in Kanara with most impressive religious ceremonies in the several Roman Catholic churches of Kanara at midnight—when the new century was ushered into existence.

The opening month of the 20th century was marked by the passing away of the Queen-Empress, an event which profoundly affected the whole

British Empire. Perhaps nowhere in the Indian Empire was so much feeling evoked as in Kanara, for its people thoroughly appreciated the change that had been effected during her long reign by her fair and tolerant rule, when compared with the sad state of things their forefathers witnessed and endured before the District definitely passed under British sway.

J. A. Saldanha, B. A., LL. B.

THE END.

LET BYGONES BE BYGONES.

Let bygones be bygones; if bygones were clouded
By aught that occasioned a pang of regret,
Oh, let them in darkest oblivion be shrouded,
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones; and good be extracted
From ill over which it is folly to fret;
The wisest of mortals have foolishly acted—
The kindest are those who forgive and forget.

Let bygones be bygones; oh, cherish no longer
The thought that the sun of affection has set;
Eclipsed for a moment, its rays will be stronger,
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter,
When kindness of yours with reception has met;
The flame of your love will be purer and brighter,
If Godlike, you strive to forgive and forget.

Let bygones be bygones; oh, purge out the leaven
Of malice, and try an example to set
To others, who, craving the mercy of heaven
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply
To heaven's forbearance we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept, "Forgive and forget."

Chambers's Journal.

S. 1111
D. 2831

THE MANGALORE MAGAZINE.

MANGALORE, JUNE, 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.

THOSE who have been visiting the *Places of Interest* that have been passed in review in the pages of this Magazine for the last two years will probably assent fully to the truth of a remark made by the late Father Maffei in the preface to a lecture he delivered on Ullal some years ago, when Mr. Dance was Collector and Mr. Holmes was Judge of the District, that "Canara is full of hidden treasures of historical monuments, so that it is second to no other District in the Presidency, and yet such a richness of monuments is almost completely ignored by the inhabitants of this country." We hope we have done something towards awakening interest in our beautiful country and its storied past, and that our readers will follow with renewed zest what has yet to be told. With the account of Barcelore and Coondapoor we now bring the series of *Places of Interest* to a close, and the space devoted to it will be taken up by Mr. Jerome A. Saldanha's essays on the various communities of the District, according to the programme of his excellent *Outlines of the History of Kanara*. In place of the *Outlines*, brought to a conclusion in this issue, we propose to begin in the Michaelmas number a history of the Diocese of Mangalore, which will be taken from Father Maffei's manuscript *History of Kanara*, and treat of the history

of the Catholic Church in South Canara and North Malabar.

* * * * *

Our thanks are due to Father Henry Woods, S. J., who has sent us all the way from the Golden Gate his very thoughtful article on the alleged inferiority of Catholic writers. It will repay perusal and we hope that it will do something towards correcting the false notions so common nowadays about books and their authors. Our readers are already acquainted with the writer of *A South Canara Interior*. Articles of this kind show us that our isolated District is a land of uncommon interest and make us long for the day when we shall hail the advent of the "iron horse" to enable us to visit its romantic scenes.

* * * * *

It is not often, we say it with a certain amount of pardonable pride, that we have to beg our readers' pardon for typographical or other errors in the pages of the Magazine. In the Easter issue, however, two misstatements crept in to which our attention has been called and which we wish to correct here. The first was about the lantern of the new Kaup Lighthouse, to which we gave only a 3,500 candle-power, whereas it is ten or fifteen times greater. The other mistake was with regard to the number of failures in Science in the Matriculation examination of the year 1898. It was stated that only 169 candidates failed in that year, and that is the number given in the Report of the Syndicate of the University, but the fact was overlooked that there was a re-examination in that year at which only those who had passed in the other subjects sat, and it was in this second examination that the cited number failed.

* * * * *

We have to acknowledge with thanks the receipt of the following exchanges sent us since our Easter issue:—*The Georgetown College Journal, The Notre Dame Scholastic, The Tamarack, The Stylus, The Xavier, The Fordham Monthly, The Dial, Catholic Opinion, La Revista Catolica, The Stonyhurst Magazine, The Ratcliffian, The Pilot, St. Joseph's Sheaf, The Fleur-de-Lis, The Madonna, The Harvest Field, The Times of Malabar, The Cochin Argus, etc., etc.*

College Chronicle.

April 3rd, Wednesday.—Schools were closed in the afternoon for the midsummer vacation.

April 11th, Thursday.—A public meeting of the people of the District of South Canara was held in the Government College, at 6 P. M. with Mr. J. W. F. Dumergue our District Judge, in the chair. The purpose of the meeting was to concert measures to erect a District Memorial in the form of a Public Hall, to be built in the town of Mangalore and to be known as 'The Victoria Hall,' in memory of the late Queen-Empress. On the occasion of the Queen's Jubilee in 1887 this District sent Rs. 6,200 to Madras for the Victoria Technical Institute, and provided Rs. 12,000 to form a fund for scholarships for students from South Canara in the said Institute. It is now proposed to raise a like sum for a much-needed Public Hall, besides contributing to the Madras Provincial Memorial.

April 17th, Wednesday.—At 7 o'clock this morning there was a Solemn High Mass of Requiem for the repose of the soul of the late Father Hugh Ryan, S. J., after which the Memorial Tablet in the church was unveiled that had been erected to his memory by his friends and pupils. A detailed account of the proceedings will be found elsewhere.

April 22nd, Monday.—The suit decided in the Sub-Judge's Court, Mangalore, on September 10th, in favour of the College and against the Municipal Council, for the recovery of taxes paid under protest, was brought up to-day in the High Court, Madras, on the petition of the Municipal Council, and dismissed with costs.

The claim made by the College was for Rs. 227—12—0, being the aggregate of (i) Rs. 200, two-thirds of the Municipal tax on the College building for the four half years of '97-'98 and '98-'99, illegally levied by the Municipality in respect of two-thirds of the building which is exempt from such taxation under Section 63 of Madras Act IV of 1884 as amended by Act No. III of 1897, being used for non-residential and public or charitable purposes, and (ii) Rs. 27—12—0, 6 per cent. interest thereon from the several dates of payment.

April 27th, Saturday.—*The Fort St. George Gazette* received to-day contained the list of those who passed the Lower Secondary examination successfully. More than ten thousand candidates appeared for the examination this year throughout the Presidency, and among them Lawrence Gonsalves won the twenty-eighth place in the first class. The following eighteen students from the College passed in the second class in the compulsory subjects and two optional subjects:—Utchil Kannappa, Charles Lobo, Cyril Lobo, John A. L. Lobo, Salvador Lobo, Aloysius Mascarenhas, Salvador E. G. Mascarenhas, Louis L. S. Pais, Louis W. Rebello, Denis Sequeira, John Peter Sequeira, Thomas Soares, Rosario Tauro, Charles Tellis, Ignatius Fernandes, Alfred Gonsalves, Jacob Silva, Dominic S. Bragança.

The following eight passed in the compulsory and one optional subject:—John Misquith (Canarese), Sylvester Rodriguez (Canarese), Aloysius I. J. Saldanha (Geometry and Algebra), Louis Saldanha (Geometry and Algebra), Henry Gonsalves (Canarese), Basil M. P. Coelho (Canarese), John C. Abreo (Canarese), Henry Vernem (Latin). Alexander D. Nazareth passed in the compulsory subjects only.

May 3rd, Friday.—The Lower Secondary classes were reopened to-day to be continued during the month of May for four hours every morning from 8.30 to 12.30 with an interruption of twenty minutes in the middle. This shortening of the midsummer vacation was regarded with satisfaction by parents and pupils alike, for it was found that two months of play had its disadvantages.

May 26th, Whit-Sunday.—In the evening at 6 o'clock the Rev. M. Coelho, S. J., read an essay on "Chivalry in the Middle Ages" in the Sodality Recreation Hall. The essay was by Father Corti, the Professor of History in the College, who was prevented by indisposition from reading it himself.

June 1st, Saturday.—The High School and College Classes reopened to-day and began the second term. After the usual *Lectio Brevis* the results of the first term's examinations were published to the assembled classes in the College Hall.

June 7th, Friday.—The S. W. monsoon arrived from Colombo at about 5-30 P. M. and gave us 5.34 inches of rain during the night.

Personal Paragraphs.

THE Reverend Ignatius Rebello, of the Diocese of Poona, an old student of this College who made his ecclesiastical studies in the Diocesan Seminary of Jeppu, is now the Catholic Chaplain of Mahableshwar. Since his transfer from Kohlapur to that important hill-station he has made many important improvements for the benefit of his congregation. Among others he has lately added to the church and so embellished it that now it is a very respectable place of divine worship.

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

Jerome Antony Saldanha, B. A., LL. B., has been declared to have passed in the Marathi Examination held before the Central Committee for Departmental Examinations in Bombay on the 25th of March last. We are glad to hear that he has since been promoted to the position of Subordinate Judge, Second Class, Fourth Grade, in Sangamner, Ahmednagar District, and we hope that his new appointment will not diminish his interest in South Canara and its affairs. Two days before his Marathi Examination he delivered a lecture, under the auspices of the new Kanara Catholic Association of Bombay, on "Kanara Catholics." The meeting was held in the Tribhawan Mandal Hall, Girgaum, with Dr. C. Fernandes, M. D., L. M. & S., presiding. There was a large attendance of ladies and gentlemen at the lecture, and, judging from the lengthy report of it in the *Bombay Catholic Examiner* the lecture was one of unusual interest.

David Pinto, B. A., LL. B., has taken Mr. Jerome A. Saldanha's place as Personal Head Clerk to the Secretary of Government, Political and Judicial Department, Bombay.

Roman Miranda, F. A., '96, came near occupying a place in the obituary column this time, along with his less-fortunate schoolmate, Julian Colaço. He was on his way to Calicut with a cargo of timber, as he is employed in the Forest Department, when his vessel was caught in the cyclone that strewed our coast with wrecks at the end of April. He was driven north and happily succeeded in

making the port of Karwar, from which he returned to Mangalore on May 4th by Shepherd Steamer and gave a pleasant surprise to friends and relatives who had almost given him up for lost.

On the 23rd of April, Raymond F. B. Roche, an old student of this College and Matriculate of St. Francis Xavier's College, Bombay, who is employed in the office of the Accountant General, Bombay, led to the altar Miss Mary Elizabeth Frank. The bride is an accomplished young lady, a Matriculate and trained school-mistress of the Clare Road Convent, and belongs to a family that migrated from Mangalore decades ago. The nuptials were celebrated at the Oomercary Chapel, by the Rev. Fr. Soares, assisted by Father Ignatius Misquita, who preached an excellent sermon on the occasion.

Marcel Cunha and Marcel Aranha, both of whom went up for the last B. A. Examination from this College, and passed it successfully, left for Bombay on the 7th May. Through the good offices of the Kanara Catholic Association, the former secured an appointment within four days of his arrival in Bombay, as Assistant Superintendent in the Revenue Department of the Bombay Secretariat. We congratulate him on his success.

Alexander S. Mascarenhas, of the F. A. Class '92, was united in marriage on Monday, April 29th, in Milagres Church, to Miss Seraphina Sequeira, daughter of Mr. Francis Sequeira and niece of ex-Tahsildar M. A. Sequeira of Mangalore.

John Lazarus D'Costa, a former student of the College, was married on Wednesday, May 1st, in Codialbail Chapel, to Miss Bibiana Mary, daughter of Mr. J. M. Mathias. On the same day Salvadore D'Souza, a Matriculate of '94, was married at the Cathedral to Miss Gracia Mary Pereira. The nuptial Mass was sung by Rev. Fr. D. Torri, S. J.

In the April number of *The Educational Review* (Madras) a monthly founded and edited with great ability by Mr. Thomas Denham, M. A., Principal of the Maharajah's College, Mysore, the editor takes leave of his subscribers and contributors assuring them that 'his reluctance in resigning office is tempered by the fact that he is leaving the Review in the safe hands of Mr. Mark Hunter of the Presidency College, Madras. Mr. Hunter was one of

the first contributors to the Review and has made a position for himself in literary and educational circles, and he may be trusted to extend the popularity and usefulness of the periodical'.

James Gonsalves, B. A., '99, who until recently was employed in the Bombay Customs Department, has had his services transferred to the Office of the Examiner of Press Accounts in India, a newly created office in connection with the Civil Account Department. In his new appointment he will have the opportunity of travelling all over India, though he will be retained on the strength of the Comptroller General's Office, Calcutta. He will be eligible to appear for the Subordinate Account Service examination, which two of our Mangaloreans successfully passed in 1899.

Much enthusiasm continues to be manifested in the Kanara Catholic Association, Bombay. Several donors have come forward and a large number have registered themselves as members. The Association recently addressed a letter of congratulation to the Hon. Mr. Justice N. G. Chandavarkar, on his appointment as Judge of the High Court of Judicature, Bombay, in succession to the late Mr. Justice Ranade. The following is his acknowledgment to Dr. C. Fernandes, President of the Association:—"I have received with very great pleasure your kind letter addressed to me in your capacity of President of the Kanara Catholic Association of Bombay and communicating to me the hearty congratulations of the Catholic community of North and South Kanara resident in Bombay on my appointment as a Judge of the High Court. I am much obliged to the members of the Association for their kindly feelings towards me and deeply appreciate their cordial wishes. As members of a community which has hitherto distinguished itself by its intelligence, enterprise and liberal and progressive tendencies, they have my best wishes for their prosperity, and I beg to assure them that I shall always feel interested in their welfare."

James E. F. Vas, B. A., '00, History, has been appointed clerk in the General Post Office, Bombay; and his brother William, who matriculated last year, has accepted a post as teacher in St. Joseph's College, Colombo.

Ganesasundara Rao, Tonse, F. A., '98, passed first in the Presidency in the recent L. M. & S. examinations in the Medical College, Madras. Lakshumana Kamath, Mulki, B. A., '98, and F. X. Noronha, who matriculated first class from this College in '96, passed their second M. M. B. & C. M. examination at the same time.

A correspondent writes:—"I regret to record the death of Mr. J. F. D'Souza, B. A., B. L., District Munsif of Panur, at his residence at Tellicherry last week at the early age of 40. The deceased had been suffering for the last three years from diabetes, to which he eventually succumbed. He was the son-in-law of Mr. A. P. Lobo, son of Mr. Lawrence Lobo, the donor of the site of the well-known St. Aloysius' College, Mangalore. He was a man of some literary attainments and was awarded the Arbuthnot Prize in 1879 for the best composition in English, and was also the Innes Gold Medallist of that year, which prize he was awarded for general proficiency in English. The deceased was acquainted with several European languages and was a very good French scholar, in which language he could converse with ease and fluency. He leaves a young wife and seven children to mourn his loss."—*Madras Mail*, May 8th.

Several important changes have taken place recently among the clergy of the Diocese. The Rev. Aloysius Fernandes, Vicar of Milagres, Mangalore, has been transferred to Kallianpur to succeed the late Very Rev. Albert D'Souza as Vicar of Milagres and Vicar of Vara. The Rev. Antony Goveas has become Vicar of Milagres. Father Camillo Rego, late Vicar of Puttur, has been transferred to Urva to succeed Father Goveas as Vicar. Father Sebastian Noronha, late of Milagres Church, Kallianpur, is now Vicar of Puttur, and Father Raymond Mascarenhas has taken his place as Assistant Vicar at Kallianpur. Father James Roverio, S. J., has been transferred from the Cathedral to Cannanore.

Father Gregory Coelho, S. J., has recently published from the Codialbail Press an elegant little *Month of the Sacred Heart* (176 pages) in Konkany. This is a valuable addition to our meagre Konkany ascetical literature and will be welcomed by those who make use of the Konkany *Daily Companion* and *Imitation of Christ*.

The Father Ryan Memorial.

"Only the actions of the just
Smell sweet and blossom in the dust."

Poets tell that when Amphion of old struck the chords of his lyre, the stones moved of themselves and formed the walls of Thebes. Almost as spontaneously was a memorial erected when, years after the death of Father Ryan, a countryman of his, harping on a chord more delicate than any ever strung by Amphion, invited contributions from the friends of the revered Father. "Fr. Ryan raised to himself a monument more durable than brass by his zealous labour in the College. It is the only one that has been raised to him so far. We are given to understand that the College authorities are about to put up a mural slab or tablet to mark his last resting place. Would it not be proper for his old pupils to forestall them and pay that tribute to their great benefactor?" So wrote the editor in the opening number of *The Mangalore Magazine*. The friends of Fr. Ryan all over India took the hint with enthusiasm, and subscriptions came in from far and near until the amount swelled to considerably above Rs. 300. In Mangalore no sooner was the project known than Mr. Nicholas D'Souza came forward with his contribution and collected subscriptions to the amount of Rs. 25.

The following is the list of contributors together with the amount paid:—

The Rt. Rev. A. Cavadini, S. J., Bishop of Mangalore	Rs. 20
Mr. E. B. Palmer, Mangalore	„ 46
The Very Rev. Arthur Canon Ryan, Thur- les, Ireland	„ 45
Mr. C. F. B. Saldanha, Mangalore	„ 30
Mr. A. J. Lobo, B. A., B. L., Mangalore	„ 15
A. J. R., Bandora	„ 12

The following gave Rs. 10 apiece:—The Rev. J. D. Rebello, Mahableshwar; The Rev. M. Vaz, Jaffr; Mr. Joseph Francis Fernandes, Cannanore; Mr. N. C. Doongagee, Calicut; Mr. R. L. Nazareth, Udipi; Mr. A. F. X. Saldanha, Kodaikanal. Mr. Daniel Pais, Mangalore, contributed Rs. 8.

Each of the following gave Rs. 5:—Mr. S. Mathias, Karkal; Mr. Samuel Peter, Madras; Mr. U. Parameswaraya, Hosur; Mr. S. L. D'Silva,

Saidapet; An Old Student (P. P. P.); Mr. Sylvester Pinto, Puttur; Mr. P. F. X. Vas, Madras; Mr. Albert V. G. Vas., M. A., Madras.

Mr. Abraham Saldanha, Mangalore, and Mr. John Damascene Gonsalves, Poona, gave Rs. 2 each.

The Bombay Aloysians sent down Rs. 21. Of this sum Mr. Francis D'Silva gave Rs. 5; Mr. John Vas, Rs. 5; Mr. David Pinto, B. A., Rs. 2; Mr. Bonaventure Sequeira, B. A., Rs. 2. Many more gave smaller sums both in Mangalore and elsewhere.

The ceremony of unveiling the memorial was held on the 16th of April, the eleventh anniversary of Fr. Ryan's death. A catafalque was erected for the occasion and a Solemn Mass of *Requiem* was sung. Rev. Fr. Joseph Fernandes of the Cathedral, who celebrated, and Rev. Fr. C. Gonsalves, S. J., and Rev. M. Coelho, S. J., who were deacon and sub-deacon respectively, were all pupils of Fr. Ryan. After mass the tablet was unveiled by Rev. Fr. Rector. Then followed a short sermon by Rev. Fr. A. Muller, S. J., who had been an eye-witness to the holy life of Fr. Ryan during the whole of the latter's stay in Mangalore. The service ended with the Absolution given by His Lordship the Bishop of Mangalore.

The tablet, which is of pure white Carrara marble, is an elegant piece of artistic work. It is carved all along the border, and a scroll in the centre, overhung by sprays of shamrock, bears the following epitaph by Father Zerbinati, S. J:—

HIC . QUIESCIT
HUGO . RYAN
SOC . IESU . SAC.
AMICI . ET . DISCIPULI
QUIBUS . SE . TOTUM . DEVOVIT
MONUMENTUM . PIETATIS . ERGO
POSUERUNT . MÆRENTES.
MCM.

A medallion at the base has sculptured the familiar Celtic design of the wolf-dog at the foot of a Celtic cross, with a Round Tower and a ruined abbey in the background. *Malo mori quam fœdari*, Father Ryan's family motto, is inscribed in gold letters on the rim.

The tablet is set up in the wall near the Communion rail on the Epistle side, and under the fresco-painting of St. Francis Xavier. Thus it is

only a few paces distant from Fr. Ryan's grave. There it remains to keep green in the heart and mind of generations unborn the memory of a great benefactor of the youth of Mangalore.

What am I?

There is no country in this sunlit south,
No height of mountain-top nor depth of sea
But there I'm seen and heard. No twinkling star,
Comet, or wandering meteor without me.

I am the agent through whom Time began,
I was the first of all terrestrial things;
But never have I been the friend of man,
Trouble and toil my presence to him brings.

My voice you hear when the loud thunder storm
Breaks o'er hills with rattling rolling sound;
And through the lightning's glare you see my form,
While tempest-tossed the trees are prostrate round.

But we will quit these scenes so high and grand,
And I will meet you in the busy town,
Where at the head of trade I take my stand,
Its turns and tricks and twists I make my own.

My tall ungainly form you'll meet at tea,
When at the table top I sit as guest;
But do not cross me, or you'll quickly see,
An end to all amusement, wit, and jest.

I am a conjuror of wondrous power,
From one wain load of hay I can make twain;
And from the rain in gently falling shower
I can produce a screaming, rushing train.

Hand me your glass of rich and sparkling wine,
Or beaker full of foaming yellow ale,
I'll change the first into a ball of twine,
The second to a thrilling well-told tale.

Follow my lead and you shall never rue,
For I to truth do always lead the way.
Be to yourself and all your fellows true,
Then from the paths of virtue you'll not stray.

Let me but breathe my name into your ear,
Then sudden from your eyes a tear shall start;
And when the preacher's voice you careless hear,
'Tis mine to add the sound shall touch your heart.

Two Busy Bees.

Catholic Writers. —Their Alleged Inferiority.

IT is often asked: Why are Catholic writers so inferior to those purely secular? And, in nine cases out of ten, it is insinuated that their religion is to blame. The question takes the supposed fact for granted; but a few persons of intelligence and culture will answer by flatly denying the assumption.

What proof of it is given? As a general rule those who assume its truth judge a writer's merit by his fame if he write in the graver manner, or by his popularity if his work be in the lighter vein. A most fallacious standard. Only a partisan will esteem a Herbert Spencer a better philosopher than Professor Ward, or Tyndall a naturalist superior to Professor Crookes. Yet the sage of the nineteenth century is far more famous than the Cambridge professor who mauled his system so vigorously, and the popular lecturer's name is a household word where the investigator of radiant matter is unknown.

So, too, if the principle holds good, Marie Corelli would be one of the greatest English writers. She has won favour as few others have, though her weakness in grammar, composition, construction and creative power is plain to every reader. The Winston Churchills, Mary Cholmondeley and G. A. Henty would sit with her in the highest seats. The "Dolly Dialogues" would be more perfect literature than the "Imaginary Conversations," and "Ben Hur" than "Marius the Epicurean." Moreover one should have to admit that a book's literary excellence is a variable quantity. Comparatively few read "Trilby" now, or that spasmodic work "The Christian." Mentioning this one almost expects a correction—you mean "The Master Christian," so soon Fame gives over to oblivion the favourites of a day. The Journals of Marie Bashkirtseff, once interesting even Mr. Gladstone, have lost their power over the reading public, which at present is running madly after "An Englishwoman's Love Letters." Nevertheless each of those books had its vogue within the last few years.

Two things are sometimes confounded which should be kept distinct: the number of good writers at any particular time or in any particular class, and their individual excellence. English-speaking Catholics compared with non-Catholics are relatively few; and if only the educated class be considered, they are fewer still. It is therefore a matter of neither wonder nor blame if ten non-Catholic writers can be pointed out for one Catholic worthy of note. Still, in absolute numbers Catholics are richer than is commonly supposed. We are not familiar with the "Irish Monthly," but it is their misfortune. Within its narrow compass more genuine literature has been contained than in many a more pretentious magazine. That T. Marshall, Wilfrid Ward and the "Prig" write with an exquisite delicacy, whoever has read "The Comedy of Convocation," "The Clothes of Religion," and "How to make a Saint," must admit. Ward, moreover, is distinguished as a biographer and a philosopher of parts, and "The Prig" is all a novelist in company with Gerald Griffin, Robert Mulholland, Father Sheehan and Cardinal Wiseman. In history Lingard, classic though he be, is not our solitary boast. Dom Gasquet, Father Gerard and Stevenson, Gillow and Henry Foley, who hid from fame under a Jesuit lay cassock, are men of weight to-day with every scholar whatever his opinion. Father Gerard, too, is as accomplished in natural as in political history, a worthy disciple of the holy and learned Charles Waterton, and a "Son of the Marshes" is making a name in the same science. In physics and geology Monsignor Molloy, who has just been lecturing at the Royal Institution, stands in the front rank. Miss E. M. Clerke, as a popular writer on astronomy, yields nothing to Procter, who, by the way, belongs by right to Catholics. These have their stylists, too, with Mrs. Meynell at their head; and there are Catholic poets of both sexes, of all ages, of every school, from the Wordsworthian De Vere to Francis Thompson, the newest of the new.

A writer's excellence is not to be measured either by his popularity or his fame. These are the effects of a complexity of causes, amongst which intrinsic worth is far from being the most effective, while not the least so is artistic puffing,

in which publishers excel. I take up "The Athenæum" of November 9 last, and a column long advertisement of Mrs. Humphrey Ward's "Eleanor" meets my eye. Over one hundred thousand copies have been sold. Some five hundred thousand men and women, therefore, have followed Eleanor's fortunes, and Messrs. Smith, Elder & Co. are confident that at least another hundred thousand are eager to do the same. Flattering press notices telling of Mrs. Ward's preeminence in fiction are quoted; but once removed from the advertisement's overpowering influence, we find the question urging us: "Is she really great?" Before her others have been acclaimed, whom it is the fashion now to belittle. George Eliot ruled the seventies of the century just past with imperial sway. The nineties found in her many deficiencies. Nevertheless, we strongly suspect that Adam Bede and Maggie Tulliver will survive when Robert Elsmere and Sir George Trassady shall have perished from human memory. Not long ago appeared almost simultaneously, Mrs. Humphrey Ward's "Helbeck of Bannisdale" and Mrs. Wilfrid Ward's "One Poor Scruple." The similarity of the authors' names as well as of the turning point of the plot in each, challenged comparison; and to one considering only the intrinsic merits of the two books, the new writer seemed well able to hold her own with the veteran of half a dozen novels. But Mrs. Humphrey Ward moves unsetting in the empyrean of literature like the constellations about the polar star. Mrs. Wilfrid Ward rose above the horizon only to disappear as do the stars in the southern sky. But for all this, "One Poor Scruple" could have been, like "Richard Carvell," "David Harum," "The Fowler," a book of the season, had publishers so wished it and had the treatment of the book suited the public taste.

In this last condition we find the chief cause of the little interest taken in Catholic writers. Though, as Andrew Lang sings so admirably in his "Romance of the Galleries":

"Master's work is often seen

In Camelot!"

the charm of maidens in muslin, youths in flannels, boats and ansoms, curates, babies and bishops, come so to the heart of the picture-viewing

multitude, that, despite a certain contempt, the poet is forced to acknowledge—

“Thou still must win the public vote,
Philistia!”

And as is the case with what claims to be the higher school of art, so it is with the efforts of Catholic authors for recognition against an unsympathetic public. Of the subjects of graver works the mass of readers are ignorant. The scientific field is in possession of men so strongly attached to certain theories that admission within its enclosure is denied to all who will not receive these as demonstrably true. There is no narrowness to-day to be compared to that of modern science. Are you an Evolutionist? Say “yes,” and the paddock gate swings open and the Bulls of Bashan welcome you to their company with a roar that re-echoes through the world. Say “no,” and the herd returns to its browsing and will have none of you. Catholics cannot hold those theories and, therefore, no matter what their learning may be, or how well able they are to justify their position, their claims to recognition are ignored. But let one show an inclination to adopt heterodox views and his merits are at once discovered. The word is passed from universities and learned societies. He is numbered among the elect, and the world accepts the decree without questioning. His books gain a marketable value. Publishers will purchase, reviewers will praise, and the sciolists will read. In a moment he is famous.

In lighter literature the reading public wants sensational stories, involving more or less the six commandment and the solution of so-called problems which can be solved easily and simply by the application of the Divine law without a trace of hysterical romance. Jane Austen, the delight of the truly cultured, is not a popular author. Her moral common sense does not attract. Yet her morality is in great measure negative and purely natural. Catholic writers, therefore, who introduce a positive and supernatural morality, need not wonder that they are farther off from favour. The reading public likes agnosticism, positivism, altruism, anything but Catholicism. If a novel has for its motive to follow a Christian soul in its descent into the abyss of unbelief, it is philosophical, profound. If it vilifies the Catholic faith, its ministers and children,

it is vividly realistic. If it be frankly Catholic, no merit can save it, it is fit only for convent libraries. The reading public loves material prosperity and an Empire's triumphant sweep. And it gives to a godless pride in these the name of Patriotism. Hence much of the popularity of Kipling's verse. Hence, too, a certain decline in his popularity in these days. “The Song of the Native Born” may still be read with pleasure, but the page headed “Screw Guns” is quickly turned. Nicholson's Nek and the fat of the mountain battery there, make the poem pleasant reading. Colenso and Colesburg have given a new and painful meaning to the lines:

“But when we come round with a few guns
Of course you will know what to do.”

However these discomforts will be forgotten in the future success, and Kipling will be literature again to those who will not listen when Catholic writers suggest that the glory of every empire must pass away at last. The reading public loves heroic adventures in which men live without God and perish thoughtless of His judgment seat. It grows restless when Catholics introduce priests and sacraments, faith, hope, charity and contrition into their scenes of death. It is all a verification of the eternally true words of Eternal Truth: “If you had been of the world the world would love its own. But now you are not of the world, therefore the world hateth you.”

In literature as in science, the Catholic writer has only to cross the border between his own field and that of modern fiction to win popularity. Marion Crawford is a proof of this. Dr. Barry is another. “The New Antigone” and “The Two Standards” are un-Catholic, but they are popular. They have won him fame. He might have been a better craftsman than he is, yet had he written in an uncompromising Catholic tone, he would have remained in the obscurity that veils others at least his equal.

Lastly we may notice that Catholic authorship can never be a career until Catholics themselves purify their souls from the concupiscence of the flesh, the concupiscence of the eyes and the pride of life, and learn to appreciate their own. So long as they follow the world's verdict, and cast aside their writers as worthless, to read anything sensual,

earthly, irreligious, infidel, that bears the approval of the enemies of their faith, so long there will be dearth of Catholic authors devoting their whole energy to letters. But the quality of work produced under existing conditions by Catholics to whom writing must be but an avocation from the ordinary duties of life, gives us every reason to look for strictly Catholic literature abundant and of the highest excellence, when Catholic readers shall have recognized their duty and will be earnest in doing it.

Henry Woods, S. J.

Peu de Chose.

EIGHT LINES IN EIGHT VERSIONS.

THE following little lyric (I cannot name its author*) is easily learned by heart, and in fact many know it by heart.

La vie est vaine :
Un peu d'amour,
Un peu de haine,
Et puis—bonjour.

La vie est brève :
Un peu d'espoir,
Un peu de rêve,
Et puis—bonsoir.

A friend, who is at least Very Reverend, has given me two versions, asking me to decide which is the best.

This life is vain :
A lover's sigh,
A cry of pain,
And then good-bye.

A passing dream,
'Tis quickly o'er ;
A fitful gleam,
And then—no more.

The second version is as follows, and I venture to vote for it. By the way, the last four lines are the same in both versions, but in a different order.

Life's but a spell
Of love, of hate,
And soon or late
We say farewell.

'Tis quickly o'er ;
A passing dream,
A fitful gleam,
And then no more.

* But now I can, thanks to J. M. C. See the last paragraph of this paper.

Another friend, who is more than Very Reverend, a member of the Irish Hierarchy, had previously made this translation :—

How vain is life !
A spell of play,
A spell of strife,
And then, "Good-day."

How short life seems !
Of hope a spell,
A spell of dreams,
And then, "Farewell."

Of the last quatrain this alternative version is given by the same translator :—

Short doth life seem,
Hope's morning light,
A noonday dream,
And then—good-night.

Though there is one curious coincidence, these two translators had, I believe, never seen a translation which appeared in *Literature*, August 11th, and is there introduced by these remarks :

"This little poem has always tempted the translators by reason of the difficulties it presents. The extreme simplicity of the lines is merely a subtle form of artfulness hardly discovered until the words are transposed into English. A correspondent sends in two versions, the one 'capping' the other, which were brought into being a few evenings ago.

This life is vain,
A lover's sigh,
A little pain,
And then—good-bye.

And life, I deem,
Holds grief, delight,
A little dream,
And then—good-night.

"We like [says *Literature*] the second one better :—

Our life is vain ;
A love, some play ;
A hope, some pain,
And then—good-day.

And life is brief
For me, for you—
A dream, a grief,
And then—adieu."

No very conspicuous success; and indeed we scruple giving so much space to so pagan a trifle. But here is another bold attempt of our own :—

Vain, vain is Life :
 Of Love one ray,
 A little strife,
 And then—good-day !
 Swift is Life's flight :
 Of Hope one gleam,
 A little dream,
 And then—good-night !

A friend of mine used to dose a friend of his, when the latter was in very low spirits, with bits of pessimistic verse like this—to which he ventured to add a third stanza. The last line is spoiled by the *e* mute, which is not quite mute in metre :—

La vie est bête :
 Un peu de bruit,
 Un peu de fête,
 Puis—bonne nuit !

But the most successful quotation for his purpose was from a clever parodist in the *Lyceum* :—

For earth is all murky and mouldy,
 And life but a sob or a sigh ;
 And I feel like to clothes on a clothes-line
 Hung out from a window to dry.

Arrant nonsense, certainly; but not much worse nonsense than some of those poets write, especially when they are bent on being particularly sublime and original and heterodox.

In the beginning I confessed my ignorance of the authorship of the trifle over which we have trifled so long. I consulted a friend who knows many things that nobody else knows, and who is more ready to employ for others than for himself his hereditary literary gifts. Who else could at once have pointed out these parallel passages ?

I copied many years ago the two stanzas you quote, but, like yourself, I have quite forgotten their author's name, though I have a dim feeling that it is a less familiar one than Verlaine or De Musset. They recall Texier's:

On entre, on crie,
 Et c'est la vie ;
 On crie, on sort,
 Et c'est la mort ;

and Masson's :

Cette vie est trop bornée
 Pour y fonder notre espoir ;
 C'est une courte journée
 Dont le matin touche au soir.

But my friend did better than discover parallel passages. A day or two later he sent me the name of the little poem, and the name of its author: "Peu de Chose," by a Belgian, Leo Montenaeken.

I have just found in a notebook of '93, a reference to the lines you inquired about, with the writer's name. Though you have doubtless discovered the latter, I copy the following from an article by Mr. William Sharp in the *Nineteenth Century*, for September of that year, as you may not have the periodical at hand :—

"Léon Montenaeken deserves mention. No Belgian has a lighter touch, a sweeter, if restricted lilt. The following haunting little song by him has been attributed to a dozen French poets—old and latter-day—and, if I am not mistaken, even Mr. Andrew Lang fathers it on some innocent Frenchman."

Father Russell, S. J., in the
 "Irish Monthly."

The Mangalore-Arsikere Railway.

INDIAN ENGINEERING for the week ending April 20th has an article on the Arsikere-Mangalore Railway and a map illustrating the Ghaut section between Gundia and Saklespur. The physical features of the country traversed by the line divide it into four sections. The first section is from Mangalore to the foot of the Western Ghauts at Gundia, 55 miles. The second comprises the passage of the Western Ghauts from about 400 feet above mean sea level, up the valley of the Kempholle river to Hebsala, at about 3,050 feet above M. S. L. The length of this section is 19 miles, and it again is divided into four sections, the first of which, proceeding from the summit downwards, is along the Hebsala-Chattanhalla tributary to its junction with the main stream, called locally Yeltinhollé (the affix *hollé* being the Kanarese for "river"). The length of this initial subsection is $1\frac{1}{4}$ miles and the fall is 300 feet. From Chattanhalla the main stream falls easily, with a few low cascades, 350 feet in $5\frac{1}{2}$ miles. It then falls precipitately over the Surli Habbi and other lesser waterfalls and cascades, 1,200 feet in $3\frac{1}{2}$ miles to the junction of its Chiri-hollé tributary. Finally it falls 800 feet in 9 miles to clear of the main ghaut mountains at Gundia. From the Chiri-junction onwards it is called locally the Kemphollé. The third section of the country traversed by the line is from Hebsala to the Yegachi tributary of the Cauvery river, four miles west of Hassan; and the fourth section is over the Mysore plateau to

Arsikere. In this last section there occurs, at mile 122, a watershed, dividing the sources of the Hemavatti tributary of the Cauvery, on the south, from the Vedavatti drainage of the Tungabhadra tributary of the Kistna, on the north. The rise to this watershed from Hassan is easy, being 140 feet in $14\frac{1}{2}$ miles, and the fall beyond to Arsikere abrupt, viz., 560 feet in $12\frac{3}{4}$ miles.

It has been determined to adopt the 2'-6" gauge from Mangalore to Hassan, because the cost of metre gauge formation would, in all probability, be so great as to wreck the financial equilibrium of the project. From Hassan to Arsikere, it is proposed to adopt the metre gauge of the Southern Mahratta Railway, in view of the possibility of that section being utilised as part of a line from Arsikere *viâ* Holé-Narsipur and Yedatore to Mysore.

The fixed point of commencement will be the centre of the passenger platform of the Mangalore Station.

The total length of the line will be about 136 miles, including a very necessary siding to Mangalore shore of about one mile in length. About 60 miles, including the shore siding, will be in the Mangalore and Uppinangadi taluks, and 77 miles in the Manjarabad taluk, Alur sub-taluk and Hassan and Arsikere taluks of the Hassan district of the Mysore State. $107\frac{1}{2}$ miles will be on the 2 ft. 6 in. gauge and $28\frac{1}{2}$ miles on the metre gauge. The total cost is Rs. 91,54,000 or Rs. 67,309 per mile.

Edith.

In Christian world MARY the garland wears!
 REBECCA sweetens on a Hebrew's ear;
 Quakers for pure PRISCILLA are more clear;
 And the light Gaul by amorous NINON swears.
 Among lesser lights how LUCY shines!
 What air of fragrance ROSAMOND throws around!
 How like a hymn doth sweet CECILIA sound!
 O MARTHA, and of ABIGALL, few lines
 We bragged in verse. Of coarsest household stuff
 Should homely JOAN be fashioned. But can
 You BARBARA resist, or MARIAN?
 And is not CLARE for love excuse enough?
 Yet, by my faith in numbers, I profess
 These all than Saxon EDITH please me less.

Charles Lamb.

Things of a Sort.

THE following interesting letter from Bishop Medleycott appeared in the *Tablet* a short time ago at the close of the controversy about the First Book printed in India:—

SIR,—In your issue of March 9, among Notes, you have a paragraph bearing on this subject quoting from Sir William Hunter and giving an extract from a letter of Mr. Alfred Gover of Cochin, who says he is unable to trace a reference he had seen on the subject. The quotation he wanted is to be found in the Rev. Thomas Whitehouse's *Lingerings of Light*, pp. 183-4. I have traced the source whence the information was obtained by the author and find it incompletely reproduced. So with your kind permission I will give you a translation from the Latin of the original passage in *India Orientalis* of Paulinus a S. Bartholomaeo, the Carmelite missionary of Malabar, page 181. "In the year 1577 the Spanish lay brother, John Gonsalvez, S. J., was the first to engrave, at Cochin, Malayalim-Tamil type with which the Rudiments of Catholic Faith were published in India. In 1578, Father John de Faria, S. J., at Punicail, engraved and cast type of Tamil letters, common to the Fishery and Coromandel coast, in which he published the book *Flos Martyrum*. In 1579, in the village of Ambalacata, other Tamil type were engraved in wood by Ignatius Aichamoni, a native Malabarese, and with these was published the *Vocabulario Tamulico com a significação Portugueza, composto pello P. Anthem de Proença da Comp. de Jesu, Mis. de Maduré*," and Paulinus adds, "the work is to be found in the library of the S. Cong. de Prop. Fide."

I take it the wooden type were not moveable but block-types of wood. I have seen a dictionary in Malabar so printed—perhaps this identical one—moveable metal-type being used for the words of the counterpart European language. In this case I should add that having consulted *O Oriente Conquistado* of Father Francis de Souza (Part II., *Conq. I.*, div. ii., paragraph 69) to verify what he might say, I found that he says they were cast—*fundendo os caracteres da lingua Tamil*. Yet Paulinus may be right, for he inspected the book, as I had done in the above case.

The above wood-type blocks were most certainly prepared for the Jesuit College of St. Paul, the preparatory school for the initiation of new missionaries coming out from the Madura mission, situated in that village on the western banks of the Shalacoody River, a few miles distant from the former College of the Society at Vaipicota, which

the Jesuits abandoned after the Dutch had captured Cranganor in 1662, and had levelled the town and fortifications, except one tower, remains of which yet stand. Blessed John de Britto, the Martyr of Madura, passed through the second College, made his month's retreat there and his solemn profession at the hands of the Father Provincial, in March 1680. The place was within the limits of my Vicariate Apostolic, when in Malabar, and I visited the site to see what, if any, remains of its former importance yet existed, and to take steps to preserve them. But to my regret there did not exist "a stone upon a stone" of the former College; it must have been abandoned after the suppression of the Order and gradually fallen into some decay, when Hyder and Tippoo's invasion of Malabar caused the local Rajahs to use the débris in the formation of the "Travancore Lines," which align the site. The spot where Tippoo's battery shattered the parapet and wall still remains, about a mile to the west, in much the same state as when his victorious army marched through to burn and sack the houses and churches of the Christian villages around. Fortunately the advance of the British Army, a second time, against Seringapatam compelled Tippoo to withdraw at once and hasten to defend his Capital, where he met a soldier's death, sword in hand.

* * * *

It may prove of interest to note some more "first things" seeing that the First Book printed in India has attracted so much attention. The first Englishman to visit India was Father Thomas Stephens or Stevens (Padre Estevão), S. J., and his Konkani Grammar was the first grammar of an Indian vernacular published by a European. The first Sanskrit grammar published in Europe was from the materials collected by the Jesuit missionary Father Hauxleden, and the first Comparative philologist—long before Grimm and Bopp—was Father Cœurdoux, S. J., of the Old Madura Mission. The first European church built in India was, according to Sir William Hunter's *Imperial Gazetteer of India*, that of Cochin, "except perhaps the Calicut church." Now that there is question of bringing out a new edition of the *Gazetteer* it would be well to determine if possible whether the prestige of having the first church belongs to Cochin or Calicut. The Cochin church as it stands is probably the oldest in India. It is now used as a Protestant church, but was originally the principal chapel of the Franciscan convent and was most

likely dedicated to St. Anthony. It is a plain massive building, with a nave 142 feet by 51 broad. Its exact age is unknown, but from an inscription on the floor, it certainly existed before 1546. The Calicut church was to the west of the town, near the military barracks and the old Portuguese quarter. It was built by the Zamorin in 1525 in accordance to a treaty with the Portuguese concluded in 1524. The present Catholic church in Calicut is not the original one, but of a much later date, for we find Père Tachard, S. J., writing February 16, 1702:—Les Jesuites avoient une belle eglise a Calicut, que le Prince du pays s'avisait, il y a quelques temps, de faire abattre, en haine des Portugais. Mais l'illustre Comte de Villacerde, alors Viceroy des Indes, l'a obligé de la rebatir; elle n'étoit pas encore achevée quand nous y passâmes. However the claims of Calicut and Cochin may be adjusted, the Luz Church, or Church of Our Lady of the Snow, Mylapore, rises up as a formidable competitor. The *Madras Catholic Directory* says that this church was built in 1510. That date is rather doubtful, for Mr. J. J. Cotton, I. C. S., who has been commissioned to examine all the European antiquities of the Presidency, tells us that the oldest European inscription in India is on the foundation stone of the church in question, and is dated 1516, or about 120 years before the establishment of the English settlement of Madras. Calicut lays claim to the distinction of having been the first port in India entered by a European, the Portuguese adventurer Covilham having landed there about 1486. To Cochin, however, falls the distinction of having the first fort built by Europeans in India. It was called *Mannel Kolati* and was built by Albuquerque, the Portuguese admiral, in 1503, just five years after Vasco da Gama had arrived on the Malabar coast. Mount Dolly was probably the first Indian land sighted by Europeans.

* * * *

A writer in the *Forum*, a high-class American magazine, recently discussed in cold blood the possibility of the United States sustaining a population of a billion. On this the *London Morning Post* comments: "This number if spread over the whole world would give a density of twenty thousand to the square mile, or nearly forty times that of

England and Wales; while the same number accommodated in the United States would represent a density of three hundred thousand to the square mile, which would amount to the same thing as crowding ten times the whole world's population into the area of England and Wales. Of course the error arises from taking the billion as a thousand millions instead of a million millions." It is not sufficiently well known that the English value attached to the word is not the French, nor yet the American. Dr. Murray's *Oxford English Dictionary* defines billion: "(1) In Great Britain, a million millions; (2) in U. S. (as in France), a thousand millions. The name appears not to have been adopted in England before the end of the 17th century. Subsequently the application of the word was changed by French arithmeticians, figures being divided in numeration into groups of threes, instead of sixes, so that French *billion*, *trillion*, now denote not the second and third powers of a million, but a thousand millions and a thousand thousand millions. England retains the original and etymological use."

* * * *

Dr. J. F. Furnivall writes to the *Athenæum* of May 18th (page 632, col. 2), complaining of the indifference of the English-speaking public to the Early English Text Society, and quoting as the reason that "that public wants to make money and amuse itself. Early English won't help it to do either, and so it naturally leaves the subject alone." Unfortunately the same indifference is shown to the *Oxford English Dictionary* with its "superlative preeminence in value over all the dictionaries the world owns," and which "the public leaves with a debt of over £ 70,000 on it, a debt that will be largely increased before the book is finished, a debt which no body but the enlightened and patriotic Delegates of the Clarendon Press would have incurred for the love of learning and the desire to remove the stupendous ignorance of the history of the English language which hampers the users of that language." In connexion with this our readers will, we hope, pardon us for bringing in here an interesting article concerning dictionaries which appeared in the London *Daily News* of April 15th. It is as follows:—

Johnson defined "lexicographer," in the first edition of his own dictionary, as a "harmless drudge." Nowadays the lines of the dictionary-maker fall in pleasanter places than the Grub street of which these words call up a vision. Mr. Quibble is no longer kept in durance at Mr. Bookweight's, as in Fielding's farce, and obliged to write "proposals for delivering five sheets of Bailey's Dictionary every week, till the whole be finished," on a diet of "good milk porridge, very often twice a day, which is good wholesome food and proper for students." On the contrary, we read that the junior editors of the New English Dictionary are "now comfortably settled" in their new office near the Bodleian, with electric light and hot-water pipes and everything handsome about them, while Dr. J. A. H. Murray, its first begetter, is to dine to-night with the Authors' Club, where he will probably get something more elaborate than milk porridge. It is true that, if the modern lexicographer has a better time than his predecessor and is more generally respected in the world, he works harder and to more purpose. Mr. Quibble aforesaid was instructed that, if he was at a loss for words, he might copy from Bailey's proposals—"the same words will do for both." But the ingenious gentleman who does so much to persuade us all that life is unscholarly and indeed intolerable without the latest American dictionary is certainly original; panting time toils after him in vain. Dr. Murray, again, has told us how the actual work of dictionary-making has gradually developed in complexity, until we have the New English Dictionary, which is now almost exactly half finished, as a complete repertory of our language down to the end of the nineteenth century. It seems impossible that men could ever have got along without dictionaries: spelling is so complicated, and life is so short! However, there was an age when English dictionaries hardly existed, and every man spelt as seemed right in his own eyes. It is a task for the minute philosopher to decide which of these phenomena was the cause of the other. At any rate, the dictionary is quite a recent invention in England, and we may dig up the foundations of Stonehenge to our hearts' content—or even to that of Mr. Flinders Petrie—without hoping to come across the lexicon on which Galgacus relied for revising his famous speech about solitudes that were called empires, or that which made Boadicea mistress of all kinds of spells, for which the Romans talked of burning her, as the ungentle Normans wished to do with Hereward's Torfrida.

The very name and idea of an English dictionary only appeared in our language in the year of the publication of the First Folio of Shakespeare. Henry

Cockeram it was, in 1623, who issued the very first "English Dictionary," since when every serious improvement has had to dub itself, like the great work of Dr. Murray and the Philological Society, the "New English Dictionary." Before Cockeram there had indeed been many Englishmen who compiled dictionaries, but they had all gone upon a different plan from that which we are now considering. Their dictionaries had originated in the wants of people who had to read a language which was not their own—in the latter we know that reading and writing come by nature. The earliest progenitor of the modern Liddell and Scott is to be found, as Dr. Murray has shown, among the glosses—we should call them cribs—with which mediæval monks were in the habit of interlining their legends of the saints and service-books. The reader of these works often came across a difficult word which lay outside the familiar Latin vocabulary. When he had ascertained the meaning of this, he often, as a help to his own memory, and a friendly service to those who might handle the book after him, wrote the meaning over the word in the original text, in a smaller hand, sometimes in easier Latin, sometimes, if he knew no Latin equivalent, in a word of his own vernacular. It occurred to some forgotten genius that it would be a good plan to collect these glosses into lists of hard words with their equivalents, or glossaries. About the same time—all this was in the Dark Ages—schoolmasters had contracted the amiable habit of arranging the commoner Latin words in order as vocabularies for the use of their pupils. These were the two fountain-heads of English lexicography. But it was not, as we have said, until well on in the seventeenth century that anyone had the courage to suggest that there were hard words even in English, which might need explanation—whether for spelling or for meaning. Cockeram felt it necessary to arrange all the hard words in the forefront of his book, as a reason for its existence, and it must be confessed that he got hold of some remarkable specimens. Among them we find that most expressive verb, "bubulcitate," to cry like a cow-boy, and a useful synonym for a minor poet in "acersecomick," one whose hair was never cut. Cockeram also added a section—on the English-French and French-English plan—in which easy words were explained by hard ones, much as Johnson defined "network" as "anything reticulated or decussated at equal intervals, with interstices between the intersections." Thus the would-be gallant could garnish his speech with picked phrases, like Sir Andrew in the play. Instead of being simply "vexed," he might—with Cockeram's help—be "perasperated," and he could convict an opponent not merely of "youthful babbling," but of "juvenile inaniloquence"—

a useful expression to hurl at an opponent in the Oxford Union, or to try on a "prodigal infant" in Parliament.

Even Cockeram, as we see, confined himself to the hard words of our tongue. The first English dictionary, in the modern sense of the word, was that of the thrice-worthy Nathaniel Bailey, who had to eke out his means by "boarding youth," but was wont—with a just measure of pride—to write himself "Philologus" on his title-pages. The first edition of his dictionary, which was published in 1721, not only aimed, for the first time, at including all English words—even the naughty ones which the anonymous lady vainly sought in the pages of Miss Pinkerton's revered lexicographer—but it also tried to explain their etymology. Philology was not very scientific in the seventeenth century. It was still the time of guesses, like those of Ménage, which gave rise to the well-known French epigram on the supposed derivation of the Italian "alfana" from the Latin "equus:"

Alfana vient d'equus sans doute,
Mais il faut avouer aussi,
Qu'en venant de là jusqu'ici
Il a bien changé sur la route.

Another of Ménage's suggestions was that "rat" came from the Latin "mus." People must have called a superior kind of mouse "muratus," he thought: then they dropped the first syllable and said "ratus," and then "rat." Bailey also made a good many wild shots, as when he derived "dungeon" from "dung," "because of its nastiness." But on the whole his work is wonderfully respectable, though it is chiefly remembered because it served as the basis of Johnson. The great advance which the New English Dictionary has made is that it has shown, with Littré and all modern philologists, that the only sure basis for etymology is a historical one. The labour of the Philological Society and its friends has enabled it worthily to represent "the scientific and historical spirit of the nineteenth century," and, though it was only half-finished when a new century dawned, there is now happily no fear but that it will be duly completed to serve as a lasting monument of our noble English language from Alfred the Great down to the close of the Victorian era.

* * * *

Hallam's riddle was printed in the June of this Magazine a twelvemonth ago, and has caused a good deal of harmful brain-racking to those who cannot resist the temptation to tackle a conundrum. The London *Globe* printed it also, and in reference to the solutions sent in by correspondents states, that "those who attempt Hallam's riddle come to

ignominious grief. One correspondent says it is "R," but how does this square with 'my weight is three pounds, my length is a mile?' In answer to this the correspondent who suggested "R" wrote to the editor to remind him of the notorious familiarity of "classic Hallam" with Greek, and that as *rho* is the Greek name of *r*, his objection fell wide of the mark. This is the solution offered:—

IS IT "R"?

Yes, you sit on your rock in a blustering breeze;
 Begone with your partner, disturb not mine ease;
 In the world of the north men still cling to you,
 Tho' elsewhere you're hated by Gentile and Jew;
 When you are seen in the Conqueror's hand as a whip
 How pale grows each cheek and how quivers each lip;
 But, mistress, believe me, you were seen in the dark
 When you played on old No' that unmaidenly lark,
 And his angry spouse dropped you clean out of the Ark
 ("Like to like," as she did so, I heard her remark).
 Though the roe's weight I doubt, yet hark the flow
 Of Hallam's Greek puns as he rides in the Row,
 Declaring the season from start unto close
 Shows nothing to equal a sweet English rose.

Those who have access to *Notes and Queries* will find more to the point in the following places:—
 1st S. ii. 10, 77; xii. 365, 520. This riddle is also ascribed to a Bishop of Salisbury. "The Church of Christ" is given as the answer. Another contributor says it is purposely impossible, being, in fact, nonsense.

* * * *

In the same category with Hallam's riddle we may place "Sir Hilary's Prayer," by W. M. Praed, who died in 1839. The answer is said to be unknown, though many guesses have been hazarded, the following being some of the most likely:—
 Adieu, A Dieu, Aide Dieu, Restrain, Heart-ease,
 Pension, Good-night, Farewell, etc. See article by S. T. Whiteford, *Longman's Magazine*, Dec. '82.

SIR HILARY'S PRAYER.

Sir Hilary charged at Agincourt,
 Sooth! 'twas an awful day!
 And though in that old age of sport
 The rufflers of the camp and court
 Had little time to pray,
 'Tis said Sir Hilary muttered there
 Two syllables by way of prayer.

My first to all the brave and proud
 Who see to-morrow's sun;
 My next, with her cold and quiet cloud,
 To those who find their dewy shroud
 Before to-day's be done!
 And both together to all blue eyes
 That weep when warrior nobly dies.

* * * *

From the *Annual* published by the Association of Former Pupils of St. Joseph's College, Trichinopoly, we learn that Father Ferdinand Heraudeau, S. J., the light and life of the Association for fifteen years, recently left the Madura Mission to take up the post of Procurator of the Mission in Paris, left vacant by the death of Father Boutelant, S. J. Before leaving Fr. Heraudeau was able to present Rs. 500 towards building a House of Retreat for the accommodation of those who return to the College to make a retreat during the year. It is interesting to note that Father Heraudeau realised the handsome sum presented from the sale of used postage stamps. Father Louis Lacombe, S. J., is to be the director of the Association henceforth. At present it numbers 616 members with Local Branches wherever five or more Former Pupils are residing. We are glad to notice that there are seven in the Mangalore Branch.

* * * *

Many of those who have read the article on Catholic writers have no doubt detected an *a* for an *e* in "Sir George Tressady," the name of Mrs. Humphry Ward's novel. Mistakes of this kind are distressing to a proof-reader who prides himself on his exactness; but he may console and improve himself in more ways than one by the following reflections of the Editor of the *Irish Monthly*:—"Is any composition of considerable length ever printed with absolute correctness? Very few, I suspect..... There the blunder sticks for ever, that could have been so easily set right if detected in time. This mortal life is the proof-sheet of Eternity—a proof-sheet full of blots and blunders. O my friends, let us correct the mistakes in time, that they may not be stereotyped eternally."



OBITUARY.

THE VERY REVEREND ALBERT C. D'SOUZA, Vicar Forane, died at Udipi on Friday, May 17th. He was born in 1845 and studied for the priesthood under the Carmelite Fathers in the old seminary at Monte Mariano. After his ordination he served as assistant to the Vicar of the Cathedral in Mangalore, until his transfer as Vicar to Puttur. On the Jesuits taking charge of the Mission, Father D'Souza was appointed Vicar of the Rosario Church at Kallianpur. During the schism that broke out on the promulgation of the Decree of 1887, which put an end to the 'Double Jurisdiction,' the famous church of Milagres at Kallianpur likewise fell under his pastoral care. During the whole course of his ministry he worked with untiring zeal for the good of his flock. Seeing the spiritual needs of the Catholics of Udipi, he built there a filial church, and in place of the old Rosario Church at Kallianpur, he built another which he called Mount Rosary. As a preacher he was full of unction, and his words seldom failed to touch the hearts of his hearers. His rare qualities of mind and heart endeared him not only to his parishioners but won him the esteem and affection of the Hindus. His jovial temper and ready wit made him an agreeable companion; and, though at times he would tease the life out of a friend by cracking jokes at his expense, he was never known to have outstepped the bounds of charity. For the last thirty years of his life he suffered from a painful malady, which he looked upon as the greatest gift God had conferred upon him. A few months, however, before his death he was in such unusually good health and spirits that he suspected it was only a forerunner of his approaching end. He died when the Mission could ill afford to lose such a valuable pastor. His

funeral was very largely attended, and the touching funeral oration delivered by Father Masse drew tears from the eyes of Catholics and Hindus alike.

FELIX PINTO, a former student of this College who went to Bombay less than a year ago, succumbed to an attack of pneumonia on the 12th May, after a week's illness, in spite of the best medical assistance and fondest nursing. By his simple, unassuming manners and kindly disposition Mr. Pinto had endeared himself to a large circle of friends and his loss is much mourned. The funeral took place at the Sewree Cemetery, Bombay, on Monday the 13th May, the service being conducted by the Very Rev. Fr. Peters, S. J., Vicar General. A large number of friends were present at the funeral. Great sympathy is felt for his bereaved brothers and especially for his young widow, who, with her infant, arrived in Bombay just a month before her husband's death.

JULIAN COLACO, a student in the Fifth Form last year, met an untimely death by drowning during the cyclonic disturbance that did so much damage to shipping all along our coast at the end of April.

Julian was one of a family of converts from paganism received into the Church about six years ago in the Rosario Cathedral, Mangalore, by the Very Rev. E. Fracchetti, S. J., V. G., then Vicar of the Cathedral. It was a conversion that attracted a good deal of attention at the time, both on account of the upright motives that actuated it and the opposition made to it. At the time of his death he was on his way to take up a little employment he had secured. His was a sudden, but, we have reason to believe, not an unprovided death; for Julian was a pious boy and attentive to his religious duties.