

THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College.

VOL. II.

MANGALORE, MICHAELMAS, 1901.

No. 3.

CHILDHOOD'S MEMORY.

The varied seasons come and go,
The stars wane in the sky,
The waves of ocean ebb and flow,
And time flows swiftly by.

Our future stretches far away,
Our past is but a night;
It seems as if 'twere yesterday
When first we saw the light.

For memory lets no clouds be hung
On childhood's painted page;
Each lost companion there is young,
And still undimmed by age.

We may be frail and wrinkled now
With four score years of care,
But bright and smooth remains his brow,
For childhood lingers there.

That changeless image preacheth best
Life's short, uncertain day,
For death shall soon each soul arrest,
And fix its fate for aye.

Thou who ever art the same,
From change and turning free,
May we unchanging fear Thy name
And dwell at last with Thee!

The Rev. William Robertson.

PICTURESQUE MACAO.

It might be thought from Macao's insignificance in the commercial and political world to-day, that she lives only upon her memories, which, though ever so fair and glorious, would be but meagre diet. Often, indeed, since the establishment of Hongkong, have travellers and temporary residents in Macao predicted the speedy decline of the colony and its vanishing into a memory. But such sinister prophecies have happily proved ill founded. Macao has still a bright and smiling aspect, for all that the stately ships sail steadily by, to the deep, clear water of Hongkong, just as if near by there were no such place as Macao—a colony that was rich and flourishing more than half a century before the British flag was seen in the Canton River. The Foreign Directory of the Far East says of Macao, in good guide-book style, but very truly: "Seen from the roads or from any of the forts crowning the several low hills, Macao is extremely picturesque. The public and private buildings are gaily painted and the streets kept very clean." As Macao, then, is more picturesque than commercially or politically important, it is from the former point of view that we shall consider our subject. But first just a few words of fact, as to where and what Macao is.

Macao is a little peninsula at the mouth of the Canton River, three hours from Hongkong by steamer. The whole length of the Colony is not more than three miles, and the greatest breadth is about three-quarters of a mile. The population is mostly Chinese; the Europeans and descendants of Europeans do not number more than four or

five thousand, out of an entire population of 80,000. Macao has no steamer traffic, save the service to Hongkong and Canton and some native ports on the river, and now and then an American steamer, which anchors far out in the roads to receive a cargo of opium; for the preparation of opium is one of Macao's industries. There is also some trade in tea and silk, and recently in cement. The harbour of Macao, which could never have been very deep, is fast silting up, and only vessels of the lightest draught can cross the bar. The licensed gambling houses and the opium traffic, which together yield the principal colonial revenues, give the little colony a worse name than it deserves. These, indeed, are not bright features; nor does the semi-official lottery add much to the lustre of Macao's fair name. However, the presence of such institutions does not necessarily imply a rule of vice. Opium is prepared chiefly for exportation, and the gambling houses are kept, it has been said somewhat maliciously, for the benefit of visitors from Hongkong. On the whole, though the government may not draw its funds from the most honourable of sources, still the criminal statistics of Macao will certainly bear comparison with those of colonies and settlements which pride themselves upon the superiority of their laws and the blamelessness of their governments.

And now for our subject proper—Picturesque Macao. The first sight of Macao from afar, as one approaches in the steamer from Hongkong, is the view of the Guia lighthouse, situated on the highest, easternmost hill of the city. The lighthouse was established in 1637, being thus the oldest by far in China. Next appears the military hospital of San Januario, a long building of Moorish architecture crowning a neighbouring hill somewhat lower. Between the lighthouse and the hospital, on a terraced slope of the shore, is an old Parsee cemetery, facing the rising sun, as their fire-worshipping cult prescribes. After the hospital, a little lower down, appears the long monotonous building of San Francisco barracks. The name is the relic of the old Franciscan church and convent which stood on that site. At the end of the barracks on the shore is the fort bearing the same name. It guards the outer extremity of the little

crescent bay of Macao's principal water-front. There is a beautiful avenue along the bay, called Praya Grande. The houses and public buildings, including the Governor's palace, as seen from the steamer as she enters, present a bright and stately appearance. The visitor looks in vain for the signs of ruin and decay, which reports about Macao's present inactivity and commercial lifelessness may have led him to expect. Behind the houses on Praya Grande others rise on the ridge which runs along the little peninsula. The Cathedral is prominent near the centre of the city.

Here let me refer again to the Directory quoted above, for its guide-book notice of the churches of Macao. "The Cathedral," it says, "is a large plain structure having no architectural pretensions, and the various parish churches are stucco edifices, ugly without and tawdry within." A German correspondent of a Cologne paper, in a letter of last March, written after a visit to Macao, seemed to have this passage in view, but only to give the last clause quite a different turn. "The Cathedral," he wrote, "is a simple stone building with no architectural beauty; but what is lacking in exterior beauty, is richly made up for by the excellent interior arrangement." For some tastes, it is true, there may appear a little tawdriness about the churches in general, but the ornamentation of the high altars on feast days is frequently far from justifying the charge. They are often adorned with nothing but ornaments of pure silver and candles, than which a more chaste, less tawdry ornamentation could hardly be imagined.

Near the centre of the city also rises the Monte, crowned by the venerable walls of the Monte Fort, of aspect more picturesque than formidable. As the steamer advances, there appears on the western slope of the Monte the imposing façade of the ruined church of St. Paul's. The ruins of St. Paul's Church and College of Macao rank with the similar ruins of St. Paul's of Goa, and Ignatius' of Manila, as impressive monuments of the once prosperous and flourishing missions, which in centuries gone by extended the spiritual empire of Christ over these distant shores.

At the inner extremity of Praya Grande stands the hill of Penha, capped by its modest little chapel

of Our Lady, called the Hermitage of Our Lady of Penha. There it was that in olden times the sailors implored the favour of the "Star of the Sea," at the change of the monsoons, when they were about to brave the perils of the sail to Japan, or, with lighter hearts, to weigh anchor for the long but happy voyage home. Just around the promontory of Penha, as the steamer enters the inner harbour, there comes in view the first sign of the great pagan world, upon the border of which Macao is but a dot. It is the Buddhist temple called Ma-kok, a very old shrine from which it is said Macao got its European name. Its Chinese name is quite different. The temple consists of several low buildings, artistic in appearance and tastefully grouped. The granite steps of the approach lead to an esplanade half surrounded by a balustrade which is also of granite and richly carved. Behind the temple there are the rugged boulders and steep rocks of the hill. Steps have been made for about half-way up, following the irregularities of the ascent. At the turns of the ascent, wherever a large rock or ledge presents a horizontal surface, there is a shrine with its idol, or else a seat in a shady corner. The Chinese are very fond of thus taking advantage of and improving features of natural beauty. There are several ravines around Macao, where the running water has cut itself a way among the huge boulders and overhanging rocks, and with excellent taste such places have been chosen and improved by the Chinese, as grounds for days of relaxation in the country. There is the shade of the spreading pagoda tree—a kind of large banyan—and there are little bamboo groves and grass plots in the shade, while the cool crystal water, flowing down the hill-side over the boulders, and gathering here and there into little pools and basins, forms the most tempting natural baths. It is of one of these places to which, as the Swedish historian of Macao says, in his original English, the residents of the colony often go to spend the day in "walking, eating, drinking, and rational amusements."

The rocks and boulders on the summits and sides of the hills of Macao are often found in strange positions and fantastic groups; as if some great giant had passed there in playful mood, and amused

himself with the boulders. Here three long rocks, placed endwise one upon the other, rise into a rude imposing monument; there a huge boulder, resting upon two or three others, forms a natural terrace above and a grotto below, as the historic retreat of Camoens; elsewhere a massive rock stands on its pointed end, resting on a narrow ledge of a high hill, threatening at every moment to topple over and spread ruin in its path down to the sea. Such apparent caprices of nature excite the wonder of visitors not acquainted with the principles of geology. The explanation is simple. The geological formation of Macao is of a composite character, consisting of pieces of a hard gray granite imbedded in a softer reddish rock which easily disintegrates under the action of the elements. As the softer formation is slowly washed away by the rains, the pieces of hard granite sink down gradually one upon another, falling into all possible combinations and groups, some of which present the fantastic appearances referred to.

Entering the inner harbour of Macao, one is confronted with the Chinese life and activity of the city. Native craft, big and little, swarm on the water, and native shops with their profuse signs line the water-front. On the water there are first the large sea-going junks which sail up and down the coast, and which in the time of the Romans, we are told, got around as far as India. They are, too, not without a hallowed memory; for it was in just such a vessel that the great St. Francis Xavier made his first voyage to China. Next there are the fishing junks, which are also good sailers, and sometimes venture far out to sea. They keep up the salt-fish industry, an important branch of commerce in the little colony. Last of all are the small river boats, which, diminutive as they may seem, are each large enough to be the home of a family. There is quite a large population living afloat, with no other home but their boats, as is the case with all Chinese cities on the sea or rivers.

The inner harbour is about three-quarters of a mile wide, lying between Macao and a large high island on the west. It terminates with a small, rather pretty island, called *Ilha Verde*—Green Island. *Ilha Verde* counts for a part of Macao,

and as early as the sixteenth century it was bought by the Jesuits of St. Paul's to serve as a villa for vacations and holidays. It was the scene of disputes and even of bloodshed in the early history of its connection with Macao, but it was finally recognised as belonging to the Portuguese, and now it is joined to Macao by a fine road made in 1892. Ilha Verde has seen its illustrious visitors. The Patriarch of Antioch, afterwards Cardinal de Tournon, Apostolic Legate *a latere* in India and China, was entertained there by the Jesuits when he first arrived in China in 1705. Quite other alas, was his reception in Macao, when, two years later, he was delivered, by order of the pagan Emperor, into the hands of the offended Portuguese authorities, to linger and die in prison. His death occurred in 1710, after an imprisonment of three years in the convent of the Franciscans.

We have had a view of Macao, as we entered the harbour. Let us now go up one of the hills, Guia by preference, the highest, and enjoy a panoramic view of the whole city. The picturesqueness is not a little enhanced to the imagination by the memories connected with the different landmarks. Let me point out, then, some of the features of the view, with a few dates and historical facts which they recall. After a general view of the really attractive picture of land and water, rocky hills, trees and houses, the eye begins to rest upon individual features. And first there is the narrow, sandy isthmus, uniting the little colony with the hilly district beyond. The arch of the barrier is seen, and on either side the remains of an old wall built by the Chinese in 1573, to control the intercourse with foreigners. Just beyond is the little fort of Passa-leão, which Mesquita and his thirty men captured on the memorable day of August, 1849. Then there is the retired bay of Cacilhas, where the Hollanders disembarked in 1622, to make the colony theirs as they thought, but in reality to suffer the sanguinary repulse deserved by their unprovoked attack. Next the eye rests upon an old graveyard under its spreading banyans, where English and other non-Catholic former residents lie buried. Near it is a large temple in a shady secluded spot. There at the very foot of Guia, is the new Avenue of Vasco da Gama, with

its little park, at one end of which the monument commemorating the victory over the Dutch stands on the very spot where the rout of the enemy began. Farther away, near the interior port, is the wooded hill of Camoens' Grotto. In the middle of the city rises the Monte, crowned by its fort, while running down its side, towards the hill of the hospital on the sea-shore, are the ruins of an old wall, built in 1622 as a defence against further possible attacks of the Dutch, or perhaps also for greater security against the Chinese.

Then comes the city proper. The Cathedral is prominent on its eminence, and with the help of a glass we may tell the time of day on the dial of its clock. A little to the right is the white dome of St. Joseph's, the Seminary church, appearing above the green canopy of an immense pagoda tree, the largest by far in Macao, its spreading branches covering an area of a hundred feet in diameter. As background for this picture, on one side there is the sea, with its numerous little islands, some almost lost in the hazy distance, others rising boldly in view with their tops half covered by lingering clouds. In another direction, just over the city, is the hill of Penha with its venerable chapel; while farther to the right is the interior port with its swarming craft, and a high hill behind it; the river stretching off into the distance, and last of all Green Island, a little mount of fresh verdure.

From our vantage-ground on the lighthouse hill, the picture of Macao presented to us, in spite of a few venerable and picturesque ruins, gives no impression of decay. On the contrary, many improvements are to be seen. Old houses, pulled down as a sanitary measure in plague time, are replaced by new ones; streets are widened and newly paved, while new avenues and roads on the hill-sides along the sea-shore invite to longer walks. Those, therefore, who predict the speedy decay and disappearance of Macao, are about as far wrong, I should judge, as they who seem to think that Macao in other hands might be for Hongkong "a dangerous neighbour," as they say. The position and natural port of Macao are such as to preclude all hope of her ever, in any hands, rising to the importance of a frequented port. On the

other hand, there is no reason to think that the little colony may not go on indefinitely as it is at present—a quiet little settlement, with just enough native activity and commerce to give the mother country a reason, besides the sentimental one of Macao's history, for keeping this foothold upon the far distant shore of China.

William L. Hornsby, S. J.

MACAO, JUNE 15, 1901.

A CHINESE "RAVEN."

Dr. Martin, of the Imperial University, Peking has an article in the *North American Review* on "The Poetry of the Chinese," in which he brings to light a Chinese "Raven" fully two thousand years older than Edgar Allan Poe's (1809-1849). The poet Kia Yi was a Chinese Minister of State who flourished—or rather was banished—about 200 B. C. He has a claim, however, to our gratitude as the literary ancestor of Poe, and it would be interesting to know how the latter got wind of Kia Yi. The following stanzas certainly lay the American "Raven" open to the charge of posing in borrowed plumes:—

On his bed of straw reclining,
Half despairing, half repining—
When, athwart the window sill,
In flew a bird of omen ill,
And seemed inclined to stay.

To my book of occult learning
Suddenly I thought of turning,
All the mystery to know
Of that shameless owl or crow,
That would not go away.

"Wherever such a bird shall enter
'Tis sure some power above has sent her,"
So said my mystic book, "to show
The human dweller forth must go."
But *where*, it did not say.

Then anxiously the bird addressing,
And my ignorance confessing,
"Gentle bird, in mercy deign,
The will of Fate to me explain,
Where is my future way?"

It raised its head as if 'twere seeking
To answer me by simply speaking;
Then folded up its sable wing,
Nor did it utter anything;
But breathed a "Well-a-day!"

WORK FOR OUR GRADUATES.

A writer in the *Times of India* recently treated us to a disquisition on gardening as a profession, pointing out that it requires far more commonsense and training than many more pretentious callings that are followed as professions. A trained gardener with a knowledge of Botany is head and ears above your average clerk at least, whose duties call for no special training and make but little demand on the intellect. If some of our youths could be made to appreciate this fact, if they could be made to understand that the skilled labourer is a far more valuable man than the unskilled clerk, it would then dawn upon them that there are in this country occupations other than clerkships open to men of education. I observe that Professor Ramsay endorses the remarks of Professor Armstrong in his statement that 'not technical education alone is necessary for the prosperity of a country or an individual, but the outcome of a University course.' I presume what is meant is that a good general education adapts a man to most occupations, if he can apply the knowledge he has gained. But as a matter of fact, as soon as our young men gain a foothold in Government service they bid good-bye to all greater intellectual effort than to sit down to parse the noun "Pension."

This century of cycles has started us in the race of life well equipped with wonderful improvements in motors of air, steam, and electricity, Ferris Wheels and "Hooping Extraordinary" (See *Pearson's Magazine* for May), but in no single instance can any of them be said to be the outcome of purely original ideas. A good friend of mine once sagely remarked, "the man who now possesses an original idea is a genius." The aim of most inventors is to make some special application of the forces existing in nature and residing for the most part in fire, water, wind and electricity. The evolution of the aermotor, for instance, can be traced back to the paper toy we fabricated when children. The farmer in time rigged up a rude machine on the same principle to water his fields, which has developed in our own day into the elegant geared windmill we find agencies for in the chief cities of the civilized world.

In an article written by Mr. Waldron Fawcett I found an account of some ingenious devices employed by farmers on the American prairies that would serve as an object lesson to our apathetic cultivators and landowners of Canara. Throughout almost the entire extent of the territory between the Mississippi and the Rocky Mountains the supply of water is so scanty that it is impossible to irrigate on a grand scale. A small amount of water, however, is available almost everywhere, and it is due to individual enterprise and to the successive experiments of the United States Government in utilising the never-failing force of wind that windmills now dot the region as thickly as farmhouses.

The conditions of farming here referred to are very analogous to those prevailing in Canara. Most of the land now lying waste could be brought under cultivation if the subterranean streams of water that undoubtedly exist were tapped and brought to the surface by mechanical contrivances. An alternative to this would be to store the superabundance of rain-water that falls during the four months of our South-West Monsoon, by which means the lands now under cultivation as *Betu* could be made to yield at least another crop. But the ryots of Canara must ever prove the despair of the advanced agriculturist while they meet all his arguments with the assurance that as long as they have enough for themselves and their families they do not see why they should risk money in getting more. Here is the secret of much of the lethargy and backwardness prevailing in this District. It is not all due to climatic conditions. The *periculum sortis*, the risking of capital, is fatal to enterprise on the part of ryotwari who have no ambition to better their conditions.

When I retired from the Madras Bank, which I had the honour to serve for thirty years, I had the idea of forming a Landowners' Cooperative Company, to which each landlord should subscribe a small annual fee per acre, with the object of seeing what improvements could be effected with certainty with the minimum of risk to each. When I talked it over with my Native friends I found that there was the greatest unanimity among them to let someone else risk his money and obtain the

certainty for them. I have no doubt that if that certainty were once assured, they would all follow in the sheep-like fashion to which I adverted in a former article on the Coffee industry. It must be granted that they have as a body a firm belief in their ability to do whatever has been done by others, but they cannot be induced to take the initiative and run the risk.

Much of the area now lying waste could be utilised for the cultivation of the best class of tobacco. In an article in *Chambers's Journal* for May, an eminent writer gives us an insight into the profits realised in the tobacco fields of Central America. He states the annual cost of cultivating two-and-a-half acres to be Rs. 1,000, and the yield 4,400 pounds of tobacco, which comes to about four annas a pound for the raw weed. It sells at very handsome profits to the growers, some of whom can boast of an annual profit of 150 per cent. on their working capital. We need not go beyond the seas, however, to find an example of the successful cultivation of the tobacco leaf, for we have it here at Kasaragod, and still the industry is confined to a very small area. It seems to me that the time is come when our young men of education should be induced by every possible means to apply their talents to the developing of the resources of the country. Until something of the kind is done we are bound to see one of the most fertile districts in India overlooked and counted out of court when there is question of allotting public money for the building of railways and harbours.

The subject of irrigation and everything connected with it, is one that has a fascination for me, for I am convinced that the future prosperity of this District in great measure depends on it. I hope to return to the subject again, not because I have water on the brain, as some of my friends may be ready to maliciously hint, but because I have hopes of persuading our young graduates to apply their talents for the welfare of the land that has the greatest claims on them. The professions are ruined with crowding, while the actual resources of the country in agriculture, mining and the like are lying undeveloped.

E. B. Palmer.

THE ELEPHANTA CAVES.

"It may be imagined rather than described, when one enters the portico, passing from the glare and heat of tropical sunshine to the dim light and cool air of the temple, and realises that he is under a vast roof of solid rock that seems to be supported only by the ranges of massive columns, some of which appear to have split or fallen under the tremendous superincumbent weight. And the feeling of strange uncertain awe that creeps over the mind is only prolonged, when in the obscure light we begin to contemplate the gigantic stony figures ranged along the walls from which they seem to start, and from living rocks out of which they are hewn." So Mr. Burgess describes the impression created on the mind of the beholder by the great Cave Temple in Bombay Harbour. This cave, together with other smaller ones, all of which are known as the Elephanta Caves, I had the pleasure of visiting a short time ago, and I hope that an account of them in the *Mangalore Magazine* will induce such of its readers as may be resident in Bombay to visit these historical monuments and realise for themselves the impression so graphically described by Mr. James Burgess, the Archæological Surveyor to the Bombay Government. Dr. James Fergusson, the author of the monumental *History of Indian and Eastern Architecture*, is the greatest authority on the subject of the rock-cut temples of Western India, nearly one thousand of which were made by the Buddhists, Brahmans, and Jains, the most famous being those of Ajunta, Ellora, Karli, Kennery, and Elephanta.

The Elephanta Caves are situated on a small island about seven square miles in area, seven miles to the east of the Apollo Bunder. Its Hindu name is Gharipuri; but the Portuguese christened the island Elephanta after a huge rock-cut elephant which they found on it on their arrival. The elephant, hewn out of a boulder measured about 13 ft. long and about 20 ft. in girth. On its back it carried another elephant about one-third of its size. In 1863 attempts were made to remove this colossal piece of Indian sculpture to England. But the Fates frowned on the vandalism. The derrick gave way under the strain and the stone elephants were

smashed. A year later the pieces were carried to the Victoria Gardens in Bombay, where they may now be seen heaped up near the right entrance.

The island is the haunt of European tourists, as well as of residents of Bombay, both European and Native. The day I spent on the island, there were nine parties besides my own. Access from Bombay to the island is rendered easy by *Tonis* (small canoe-like boats accommodating from two to four persons), which make the round trip for a rupee and a half or two rupees. Larger boats and steam-launches are also available, but there is no regular service between Bombay and the island.

The centre of attraction in Elephanta is the Great Cave Temple. It stands on a plateau about 450 ft. above the sea. Besides the temple, there are two smaller caves, and scattered about in various parts of the island, but mostly on the plateau, are statues and other pieces of sculpture, in a more or less battered condition.

From the shore a low pier, built of blocks of concrete, runs to some distance into the sea; and a narrow causeway with low side-walls, about 6 ft. broad, with steps leads up to the plateau. On either side are low woods with crab palms and brushwood as well as some paddy fields. The visitor mounts the flight of steps until he reaches a wooden fence with a gate, which opens to him on the payment of four annas if he is an adult, and of two if only a child. Once he is beyond this barrier he is free to roam over the plateau the live-long day, and visit the Great Cave and examine every other object of interest to be seen. He is also at liberty to occupy any of the pavilions provided for his convenience. These as well as two small buildings, the bungalow of the custodian and the police-station, are situated in the enclosed part between the cave and the fence.

The Great Cave Temple consists of a large central hall about 90 feet square with four aisles or vestibules, each 16 ft. by 54 ft. The side walls of the aisles have recesses filled with huge figures, and the roof is supported by two rows of pillars. The central hall has four rows of massive pillars, about 16 ft. high, on which its roof rests. Neither the roof nor the floor of the cave is quite level. The lower half of the pillars is square, about 3 ft. each.

way. The upper part, slightly thinner, is partly octagonal and partly round and fluted, and at the top are cushion-shaped capitals which stand out about a foot over the pillar. Against the walls here and there are placed gigantic figures of warriors, armed with shield and sword.

I should fill a volume were I to describe all the gods and goddesses with their attendants carved in bas-relief on the walls of the Great Cave Temple. Their number is legion, and a detailed account of them would be dreary reading except to those familiar with Hindu mythology. But the colossal figure of the Trimurti, if not exactly a thing of beauty, is certainly one of grandeur. I appreciated it so much that I thought it worth a special visit just before leaving the island. "Hæc semel placuit, hæc decies repetita placebit."

The figure stands in a recess about 16 ft. deep in the west wall opposite the main entrance. Its bust is 17 ft. high and about 22 ft. round. The middle figure is of Brahma the Creator, with his breast adorned with a necklace of large pearls. In his left hand he holds a citron, but the right hand of the Creator is broken! His ears are almost elephantine, with the lobes slit and drawn down by the weight of the pendent ornaments. On his head he wears a coil of hair, and over it a tiara. The left figure is that of Rudra the Destroyer. On his angry brow he wears a third eye just over the nose. His head-dress is similar to that of Brahma. In his right hand he holds a cobra, coiled around the wrist, which with out-stretched hood looks him in the face. Vishnu the Preserver on the right completes the Trimurti. His look is feminine. From under the head-dress his hair falls down in curled ringlets. In his right hand he holds a lotus flower and a large lotus leaf rests over his temple. Neither the Trimurti nor any other figures at present bear any signs of colour.

To the northern side of the central hall of the Great Cave is a large cistern of water. It runs beneath the rocky floor and is here and there visible. Though a large quantity of earth and rock has fallen in, the cistern holds a large amount of cool and clear water, which I believe is the only source of supply to the residents on the plateau. There are similar small cisterns, mostly broken, in some of the other caves.

There is no inscription in the caves. From the style of the architecture archæologists date them to about the eighth or ninth century. A local tradition ascribes the work to a Kanara king, whose daughter dedicated herself to perpetual virginity and lived on the island for many years. The caves were for many centuries a place of religious resort till the arrival of the Portuguese. When Thana fell into their hands in 1534, the caves, especially the cave temples, were in good condition; but the Portuguese soldiers played the vandal with these beautiful pieces of Indian art, musketry and even field-pieces being used in the work of destruction. Wind and weather afterwards added to the ravages of man. At present, however, the Government is taking measures to arrest further damage by placing the island under the charge of a custodian and a police-guard, and many of the images and pillars have been patched up and repaired. Indeed such is the solidity of these monuments as a whole that they bid fair to endure as long as time itself, and will strike the mind with wonder when Macaulay's New Zealander shall, in the midst of a vast solitude, take his stand on Malabar Hill to sketch the ruins of Bombay.

L.

BOMBAY, JULY, 1901.

EHEU FUGACES!

AYER Y HOY.

¿Que tengo, pobre de mi,
Hoy de haber vivido ayer?
Solo tengo el no tener
Las horas que ayer vivi.

HERI ET HODIE.

Nuper lapsa dies tribuit vivere vitam,
Quid mihi nunc, quæso, me miserum! superat?
Hoc superest unum: horas non superesse misello,
Quas tribuit nuper vivere lapsa dies!

L. Z. S. J.

YESTERDAY AND TO-DAY.

Alas! of hours of yesterday,
Doth nothing to poor me remain?
Alas! the not-to-have-again
Is all I have of them to-day.

M. C., S. J. ✓

MODERN CRITICISM.

'The spirit of criticism is in the air,' said an old friend of mine the other day. Indeed, the so-called 'higher criticism' has busied itself for a long time in picking holes through every page of Holy Writ; but why should it not now open a 'Branch Office' to examine into the eccentricities of another sort of inspiration, namely poetry?

From earliest times, the art of the poet has been looked upon as a kind of inspiration; and as a matter of fact, some of the finest verses extant have been written under the impulse of the moment. It was a sudden inspiration of this kind that fired the soul of the Anglican curate Wolfe after reading in the 'Edinburgh Annual Register' a short account of the battle of Corunna, and resulted in that brilliant piece, 'The Burial of Sir John Moore,' which alone has rendered its author immortal in the annals of English Literature. There is scarcely an educated Englishman who has not read it over dozens of times without finding any blemish. Modern criticism, however, is all eyes and could not fail to detect some flaw, however slight.

'The poem,' it says, 'evidently depicts an historical fact, and doubtless owes its origin to the pen of Wolfe in spite of the claims of literary pirates who would have us believe it to be a production of their own genius.* But the poet-historian like all others must give us the truth and nothing but the truth, even in its minutest details; and judged by this standard the piece before us is found wanting. The author in one place mentions 'the struggling moonbeams' misty light,' and, as though not quite sure of the fact speaks further on of the 'lantern dimly burning,'—no doubt, not wishing to leave the cortege in the dark if there

* In *Notes and Queries* for June 15, 1901, appears what purports to be the first formal statement of the evidence adducible of Wolfe's claim to the frequently disputed authorship of his immortal poem. His Shakespearean disregard for his literary fame, Archdeacon Russell, a college friend, tells us was due to 'his native modesty and the fastidious judgment which he exercised over all his own compositions, which led him often to undervalue what even his most judicious friends approved and admired.' The poem remained a long time unclaimed, and its author, probably owing to the insidious languor of consumption, would not take the pains to disavow the authorship of other poems pretending to be written by the same unknown hand.—*Editor M. M.*

were no moonbeams. The remark might seem trivial to outsiders, but criticism follows up the slightest clue and is often amply rewarded, as in the present case. By consulting the nautical almanac of that period, the inquirer will find that on the morning of the day on which the battle of Corunna was fought, the moon was new. The following night, therefore, when Sir John was buried, must have been deprived of even a struggling moonbeam, and the lantern was absolutely needed. We cannot, however, but remark that the word 'struggling' (perhaps, a misprint for 'straggling') is very appropriate, since the 'beams' of a new moon have to struggle a good deal before they can affect our optical nerves.'

Wolfe's friends, however, do not want 'criticism' to have the last word, and the most sanguine among them stoutly maintain that the time will come when the evidence of his poem will prevail over any astronomical calculations. His scientific admirers, however, hold back from such a bold assertion and suggest that Wolfe was before his time with regard to science—that is, he was familiar with the X-Ray theory. The moonbeams according to this interpretation are simply dark rays emitted by the new moon, but invisible to the majority of the human race. That they are perceptible to a select class of people called 'lunatics' is proved by the way in which the latter are affected by changes of the moon—a fact known from earliest antiquity and which has hitherto baffled all attempts at explanation.

Who knows? This theory may also eventually explain the mysterious bright rays emitted by Tycho, the lunar crater. But we must leave all this to the astronomer and savant, and draw the reader's attention to the moral of our present lucubration, which may be worded somewhat as follows: 'Future poets and novel-writers should never introduce the moon in a scene on a fixed date, without first consulting the Nautical Almanac.'

H. W., S. J.

KURSEONG.

Wouldst thou o'er wayward childhood hold firm rule
And sun thee in the light of happy faces?
Love, hope, and patience—these must be thy graces,
And in thine own heart let them first keep school.

THE JAINS OF KANARA.

In introducing the subject of my essay I cannot but refer to the latter portion of the vivid and happy picture of a village in the interior of South Kanara from the pen of Mr. B. Colaço, appearing in the last number of this Magazine, in which we are shown at a glance the length and breadth of the political and religious history of Kanara. The low huts of the Koragas and Holeyas concealed in the jungle, the dilapidated Jain *Basti*, the Hindu temple built by a representative of the Vijayanagar dynasty, the decaying Lingayat *Mutt*, the Roman Catholic Church built by the Portuguese, the Mahomedan Mosque dating from the times of Tippu, and the crumbling fort, all are marks of the several stages of the past political and religious life of this District. We have seen in the *Outlines of the History of Kanara*, how the aboriginal tribes were overrun by hordes of Dravidians that poured into Kanara from above the Ghauts, how the Dravidians soon received an admixture of Aryan blood, languages and religion, and how about the beginning of the Christian era a wave of Jainism swept over Kanara and carried everything before it. For centuries Jainism became the dominant, if not always the state, religion of Kanara. But Brahminism had never become extinct. Profiting well by its misfortunes, it evolved a jumble of new systems of religion and worship, which suited all tastes of princes and people in the various grades of life. This Neo-Hinduism made rapid conquests everywhere, and from the twelfth century onwards shared dominion in Kanara along with Jainism; and during the period of the Vijayanagar dynasty it became the dominant religion of the people, though the princes of the District and the landlord classes still adhered to Jainism. It was the Bednore kings—generally adherents of the Lingayat sect—that dealt the death-blow to Jainism by breaking down the power of the Jain princes. While this conflict was going on between Jainism, Neo-Hinduism and Siva-baktism, Christianity made its way into Kanara and gained large numbers of people into its fold, who soon increased so much and became so powerful as to be regarded with respect, and even fear by the rulers, and to draw at last upon them

the wrath of Tippu Sultan, the last native ruler of Kanara, in the shape of a dreadful exile and the most cruel persecution. Mahomedanism, which had been imported into the coast towns since the ninth century by the Moors and Arabs, had its halcyon days during the regime of Hyder Ali and Tippu Sultan. These religious movements, side by side with the political movements, I have dealt with in the former pages of this Magazine. I now propose to treat of particular communities, and shall take in hand the Jains first, since they exercised a greater influence than any other people in shaping the history of Kanara in the past.

2. The Jains are at present found in large numbers in Mhairwara, Gujarat, Mysore and Kanara, and no small bodies of them have settled as merchants in Bombay, Poona and other towns in the Dekkhan. They number altogether two millions, of whom there are only about 10,000 in Kanara, mostly residing at Karkal and Mudibidri. The Kanara Jains are divided into two classes, *Indras* or the priestly class, and the *Jain Bants*. The former are Brahmins and are subdivided into two classes, *Kannada Pujaris* and *Tulu Pujaris*. They follow the ordinary Hindu law of inheritance, while the Jain Bants follow the Aliya-Santana Law of succession, except some Canarese-speaking Jains in the Uppinangadi Taluka, who follow the ordinary law. I shall now give a brief description of the religion of the Jains, and follow it with a history of the community in Kanara.

3. Jainism existed in India several centuries before Christ, and is believed to be coeval with Buddhism, if not of earlier origin. It is not, as believed by some, an heretical offshoot of Buddhism, though it must be admitted that with the decline of Buddhism, Jainism gained a large number of followers. The Jains were a schismatic body that separated from the followers of ancient Brahminism at least five centuries before Christ. They have always held a midway position between Brahminism and Buddhism. "They agree," writes Elphinstone in his *History of India*, "with the Baudhas [Buddhists] in denying the existence, or at least the activity and providence of God; in believing in the eternity of matter; in the worship of deified saints; in their scrupulous care of animal life, and

all the precautions which it leads to; in their having no hereditary priesthood; in disclaiming the divine authority of the Vedas; and in having no sacrifices, and no respect for fire. They agree with the Buddhists also in considering a state of impassive abstraction as supreme felicity, and in all the doctrine which they hold in common with the Hindus. They agree with the Hindus in other points; such as division of caste. This exists in full force in the South and West of India; and can only be said to be dormant in the north-east; for, though the Jains there do not acknowledge the four classes of the Hindus, yet a Jain converted to the Hindu religion takes his place in one of the castes; from which he must all along have retained the proof of his descent; and the Jains themselves have numerous divisions of their own, the members of which are as strict in avoiding intermarriages and other intercourse as the four classes of the Hindus. Though they reject the scriptural character of the Vedas, they allow them great authority not at variance with their religion. The principal objections to them are drawn from the bloody sacrifices which they enjoin, and the loss of animal life which burnt-offerings are liable (though undesignedly) to occasion. They admit the whole of the Hindu gods, and worship some of them; though they consider them as entirely subordinate to their own saints, who are therefore the proper objects of adoration."

4. The highest objects of adoration among the Jains are the *Siddas* or *Tirtankars*, spirits of great and holy men of this world, who reside in the highest heaven called *Mocsha*. The worship of these saints is essential in order to attain to happiness in the next world. There are altogether twenty-four Siddas, the highest of whom is Parameshwara (the first being), and by worshipping him the favour of all the Siddas may be procured. Below the Siddas come the *Devatas*, the spirits of those men who did not attain to so high a perfection as to deserve the highest heaven, and inhabit therefore the lower heaven called the *Svargam*, divided into sixteen stages, in which they enjoy powers and bliss in proportion to their merits. The Jains locate the second heaven in aerial regions above Mount Meroo. The third heaven is situated

on Mount Meroo, which is peopled by an inferior class of devatas, who cannot always be trusted for their benevolence towards mankind, as they are actuated often by human motives, jealousy, anger, revenge, which arises from their somewhat malevolent disposition. Between Mount Meroo and the earth comes our terrestrial paradise, where everything seems out of joint, on account of the machinations of the spirits of wicked beings who inhabit the *Bhoo-wana patala* or hell. The hell has its several stages, ten at least, in which the lower a man goes the lower he has sunk into vice in this world, and suffers torments at the hands of dreadful monsters according to the nature and gravity of his sins in this life; for instance, a man who has killed a serpent intentionally will be given up to be feasted upon by serpents. The Jain religion affords us a striking instance of the common belief of mankind in the existence of spirits of men and their reward or punishment in the next world according to the merits of life in this world, and their power for good or mischief. Many a conceited sceptic may ridicule these beliefs, but "there are more things in heaven and earth than are dreamt of in our philosophy," many things which we must believe on the common-sense authority and experience of mankind in general, many phenomena, which cannot be attributed to material forces but to spiritual agencies. Hence St. Paul warning us against the machinations of wicked spirits says: "Finally, brethren, be strengthened in the Lord and in the might of his power. Put ye on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places."

5. Having described the divisions of Heaven and Hell according to Jain ideas, it would be interesting to know what places they assign to the Hindu gods, to whom they are not very partial. Vishnu finds a place among the Siddas. A great king, Vishnu gained the favour of the gods by noble deeds, was born again in the person of Rama, retired into the jungles, lived as an ascetic and attained to such perfection that he was carried up to the highest heaven. Indra, Siva, and Brahma occupy

a high position among the Devatas in the *Svargam*, Indra being in fact the leader of the band of Devatas. Most of the other Puranic gods are consigned to Svargam or Bhoovana. For instance Ganesha and Hanmanta are classed as Devatas.

6. The belief and worship of the Jains does not extend higher than that of the Siddhas to a supreme Deity, the one infinitely powerful, wise and good God, the Creator and Preserver of the Universe. It is easy to conjecture how this state of things came about in the evolution of the Jain religion from the early Hinduism. It is well to bear in mind in tracing the rise of the Jain religion that the ancient Hindu religion consisted of two parts, namely, worship with an elaborate ritual, and contemplation. The former consisted in offering sacrifices and reciting incantations to a number of deities, in the earlier ages representing the elements and forces of nature, principally Agni, the god of fire; Surya, the sun-god; and Indra, the god of rain; and in later ages the personifications of the three forces—creative, reproductive, and destructive—Brahma the creator, Vishnu the preserver, and Siva the destroyer, together with a number of other minor gods. The contemplative part consisted in meditating upon Brahma and oneself and in realizing the identity of both. It was only by constantly reflecting upon this theme that man could easily attain to an early dissolution of self in Brahma, the universal soul, the soul of the world, its material as well as efficient cause, a principle clearly expressed in the following passage of the Chhandogya Upanishad:—"All this is verily Brahma, for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controlled mind should it be adored. Man is a creature of reflection; whatever he reflects upon in this life, he becomes the same hereafter; therefore should he reflect [upon Brahma]."

Side by side with this contemplation, the ancient religion, and the modern also, enjoined worship of a number of gods, the principal of whom have been mentioned already. Endowed with human passions, but without the restraints placed upon them in man, these gods and their incarnations, excepting Rama, were not worthy objects of imitation by men. They ruled over independent king-

doms of their own, often at war with one another, gods therefore not in subordination to and enjoying happiness and powers from and through one Supreme Almighty God.

It was quite natural therefore that men arose who questioned the authority of these supposed rulers of the heavens, or believed that there were above them higher principalities and powers in the heavenly regions. Such people were the Jains. Leaving alone to the mystics the questionable belief of the existence of the Universal Soul and its identity with the Creator and the creatures, the Jain religion enjoined, as primary conditions for the salvation of man, (1) worship of the spirits of great and holy men, whom the Jains believed to have attained to a higher place in heaven than the gods of the Hindus; (2) love of all creatures embodying not the Universal Soul, but the spirits of men, dead or to come; and (3) uprooting of passions and desires of the flesh and abandoning worldliness, and thus curtailing future births and shortening the period of transmigration. The Jains aimed at a more practical and spiritual religion than the mysticism and the worship of the rather human gods of Brahminism.

(To be continued.)

Jerome A. Saldanha, BA., LLB.

THE SEASON.

The crocus in the shrewd March morn,
 Thrusts up his saffron spear;
 And April dots the sombre thorn
 With gems, and loveliest cheer.
 Then sleep the seasons, full of might;
 While slowly swells the pod,
 And rounds the peach, and in the night
 The mushroom bursts the sod.
 The winter comes: the frozen rut
 Is bound with silver bars;
 The white drift heaps against the hut;
 And night is pierced with stars.

Coventry Patmore.

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER I.

CHRISTIANITY IN CANARA BEFORE THE COMING OF THE PORTUGUESE.

1. Very little can be said with certainty about the introduction of Christianity into Canara before the coming of the Portuguese. It is certain, however, that Christianity was introduced into India at a very early date, and though there may be question as to what was exactly understood by India in remote times, it was substantially the country that bears the name at the present day. Without entering into the question whether St. Thomas brought Christianity into India, there is conclusive evidence that it was introduced by some one very early in the Christian era. The history of the Syrian Christians in Southern India dates back to the first centuries, and they even claim St. Thomas as their founder. It is not improbable that some knowledge of Christianity was spread by them along the West Coast. We know, furthermore, that from the time of Augustus to the fall of the Roman Empire a Roman fleet sailed yearly to India and traded along its western seaboard. Knowing at the same time the zeal of the primitive Church to spread the kingdom of Christ to the ends of the earth, we may safely conclude that the seeds of Christianity were sown in India close to the Apostolic times. What foothold it gained in Canara we have no data to determine. We read indeed of a Christian Bishop at Kallianpur in the sixth century; but as there were three cities of that name the conclusion does not necessarily follow that his see was in South Canara, especially when there was a far more important Kallianpur, the capital of the powerful state of the Kalachuri, in the Thana District of the Bombay Presidency. Coming down to comparatively modern times, the Franciscans, Dominicans and others preached the Faith in India, but we nowhere find mention that Canara was the field of their missionary labours. In connexion with the introduction of Christianity into Canara, the following narrative found in the *Oriente Conquistado* (C. I., D. I. 19) is about the

first bearing on the subject:—"In 1493 some fishermen went to cast their nets one evening in the sea, and when they drew them ashore the following day they found not a single fish, but only a wooden cross. They knew nothing of the significance or virtue of the Cross, but when they observed the sea in a state of effervescence at the place and a number of fish all about, they again cast their nets and made so great a catch that their nets were full of fish of various kinds. Believing that there was some mystery attached to the cross, they took it with great joy to the Prince of Banghel (Mangalore), the lord of the country, who received it with great veneration and deposited it among the valuables of his treasury. It was of olive wood well polished, a span and a half in length, and studded with relics from the Holy Land. Long afterwards, in 1611, Michael d'Almeida, a citizen of Goa, went to Banghel and cultivated the friendship of its Prince, who showed him his treasury. Among other treasures he pointed out the cross and related its history. The Portuguese venerated the instrument of our Redemption and begged the Prince to give it to him. This the Prince was loath to do, as he regarded it as an heirloom in his family, but he finally parted with it in exchange for some other article." The author concludes from this that some Armenian must have navigated along our coast before the Portuguese.

CHAPTER II.

CANARA UNDER THE BISHOPS OF GOA.

1500-1677.

2. Father Pedro de Cabillonos, of the Order of Our Lady of Mercy, who came out to India as Chaplain with Vasco da Gama in 1498, is said to have prophesied the advent of St. Francis Xavier, the Apostle of the Indies. His missionary career was very short, for he was martyred by the natives at Calicut on July 31, 1498. This is the date usually given, but it must have been somewhat later if it is a fact that Vasco da Gama did not arrive at Calicut till August, instead of May, as is maintained by some with a goodly show of reason. Soon after the death of Father Pedro other religious of the Franciscan Order came out from Europe, and in

the year 1500 three of them met the same fate at Calicut for their zeal in preaching the faith. Three years later Pope Alexander VI. sent out Fra Duarte Nuñez, of the Order of Friars Preachers, and soon after twelve other missionaries, who preached at Cochin and, it is not improbable, extended their labours along the coast to the north. Other friars were sent soon after by Pope Julius II. In 1505 the King of Portugal sent out some Franciscans to India with Almeida the Governor-General, among whom was Fra Henry of Coimbra and Fra Luis, the latter of whom was sent by Almeida on an embassy to Narsinga of Vijayanagar. The result of the mission was that Narsinga sought an alliance with Portugal, but the missionary failed to convert him to Christianity. These Franciscans laboured with fruit in the Portuguese dominions and in other parts of the country. Cannanore is said to have been evangelised by Fathers Martin, Estevão, and John, and a church was built by them in the fort of Sant' Angelo with materials brought from Europe. Fathers Pedro and Clement worked in Bijapur, and Fathers Xystus and Francis crowned their apostolic labours in Cochin by a martyr's death. As the Portuguese extended their dominions the work of the missionaries increased and multiplied and received a great impetus after the conquest of Goa by Albuquerque in 1510.

3. When the Portuguese were established in

Goa the centre of Catholicity in India.

Goa they made it the centre of their political power and of the Christian religion in

India. In 1514 Fra Duarte Nuñez, the Dominican missionary who had come out to India early in the century, was consecrated Bishop and sent to Goa as Vicar Apostolic. He returned to Portugal three years later and was succeeded by two other Bishops in the same capacity. In 1534 Goa was created a Diocese by the Constitution *Æquum reputamus* of Pope Paul III. and made suffragan of Funchal. Twenty-three years later Pope Paul IV., at the request of King Sebastian, raised it to the dignity of a Metropolitan Archdiocese with the Primacy of the East, by the Constitution *Etsi sancta et immaculata*. At the same time Cochin and Malacca were made suffragan Bishoprics, and the Vicariates of Ormuz, Mozambique, and Sofala were also added

to it. The following list of the Bishops and Archbishops of Goa will be useful for reference. It will be noted that the great majority were members of Religious Orders, mostly Augustinians, Franciscans and Dominicans :—

VICARS APOSTOLIC.

I. 1514-1517.—DUARTE NUNES (Dominican), Bishop of Laodicea *in partibus infidelium*. He returned to Portugal in 1517 and died in 1528 at Azeitão, near Lisbon.

II. 1521?-1530.—ANDREW TORQUEMADA (Franciscan). The date of his appointment is not very certain, but it is supposed to have been about the year 1521.

III. 1532-1534.—FERDINAND VAQUEIRO (Franciscan), Bishop of Aurea *i. p. i.* He died at Ormuz early in 1534.

BISHOPS.

IV. 1534-1536.—FRANCIS DE MELLO was consecrated with great ceremony in Lisbon, but died before embarking.

V. 1537-1553.—JOHN DE ALBUQUERQUE (Franciscan). He established a Cathedral Chapter, and after his death, February 28, 1553, a Vicar-Capitular governed the Diocese for a time. In 1559 GEORGE DE SANTA LUCIA (Dominican), first Bishop of Malacca, arrived in Goa and governed the Diocese till the appointment of an Archbishop in the following year. VINCENT LAGAS (Franciscan) had been appointed coadjutor Bishop with right of succession to Bishop Albuquerque, but he died in 1550.

ARCHBISHOPS.

I. 1558-1576.—GASPAR DE LEO PEREIRA (Canon of Evora) was consecrated in Lisbon along with his two suffragan Bishops of Cochin and Malacca in 1558. In November 1560 he was installed in his Metropolitan See of Goa; and in 1567 he convoked the First Provincial Council or Synod ever held in India. Before it assembled, however, he either resigned or was temporarily deprived of his See by the Viceroy in September of the same year, and the Council was presided over by GEORGE THEMUDO (Dominican) of Cochin, as senior suffragan Bishop. The latter governed the Archdiocese, *sede vacante*, till his death, April 29,

1571. Archbishop Pereira was restored in August 1574, and governed till his death, August 15, 1576. He assembled the Second Provincial Synod. A third suffragan See was erected at Macao, January 23, 1576.

II. 1577-1581.—HENRIQUE DE SAN JERONIMO DE TAVORA (Dominican), Bishop of Cochin, was translated to Goa by King Sebastian in 1577, and was confirmed at Rome as Primate of the East by Pope Gregory XIII. on January 20, 1578. He was enthroned at Goa on December 26th of the latter year, and died at Chaul, May 17, 1581.

III. 1582-1587.—VINCENT DA FONSECA (Dominican) was nominated Archbishop by Philip II., King of Spain and Portugal, in 1582. Having received his confirmation from the Holy See, he arrived in Goa in September 1583. In 1585 he convoked the Third Provincial Synod, at which Mar Abraham, Syrian Archbishop of Angamale, abjured his Nestorian errors, into which he afterwards relapsed. He was consequently condemned to be deprived of his See by Archbishop de Minezes, but died in 1596, before the sentence was put into execution.

IV. 1587-1592.—MATTHEW DE MEDINA (Order of Christ), Bishop of Cochin, was translated to Goa in 1587 or '88, and resigned in 1592. He died, July 29, 1593. The Fourth Provincial Synod was held under him. From 1593 to 1595 the Archdiocese was governed by ANDREW DE SANTA MARIA, Bishop of Cochin.

Note.—The ancient and venerable Order of Christ was founded in the year 1319 by Dionisio, King of Portugal, and confirmed by Pope John XXII. It was conferred on persons of high rank in Portugal and was one of the most distinguished Orders of knighthood. The Military Order of St. James was founded by Ferdinand II. in 1170.

V. 1594-1609.—ALEXIS DE MINEZES (Augustinian) was nominated Archbishop by King Philip, and confirmed by Pope Clement VIII. He was installed in Goa in October 1595. He assembled the famous Synod of Diamper in Malabar, June 26, 1599; and in 1606 he celebrated the Fifth Provincial Synod of Goa, when he definitely assumed the title of Primate of the East, which has since been held by all his successors. In 1609 he was nominated by Philip III. to the Primatial See of Braga in Portugal, in which he was installed, June 22, 1611. He afterwards held high offices

both in Church and State, but finally died in Madrid, in disgrace with the Court, May 3, 1617. While Archbishop of Goa he had three Augustinian Bishops as coadjutors or auxiliaries between 1595 and 1609, one of whom, DOMINGO DA TRINIDADE, Bishop of Sale *i. p. i.*, governed the Archdiocese till the arrival of a new Primate in 1616.

VI. 1616-1622.—CHRISTOPHER DE SA E LISBOA (Congregation of the Gesuati, or Apostolic Clerks of St. Jerome), third Bishop of Malacca, was nominated by King Philip III. and confirmed by Pope Paul V. as Primate of the East. He died at Goa, March 31, 1622.

VII. 1624-1629.—SEBASTIAN DE SAN PEDRO (Augustinian) was appointed first Bishop of Mylapore when that See was created by Pope Paul V., January 9, 1606. In 1615 he was transferred to Cochin, and in 1624 to Goa. The installation took place, September 29, 1625, and he died, November 7, 1629. The Chapter then assumed the government of the Archdiocese, and delegated its functions first to the dean, Gonçalo Velloso, and then to JOHN DE ROCHA, Bishop of Hierapolis *i. p. i.*, who was afterwards removed by the same Chapter. By order of the King the Viceroy then appointed the Chief Inquisitor administrator of the Archdiocese.

VIII. 1632-1633.—MANUEL TELLIS DE BRITO (Dominican) was appointed Archbishop in 1632 by King Philip IV. and confirmed by Pope Urban VIII. in 1633. He died at sea after doubling the Cape of Good Hope on his voyage out, July 4, 1633. MICHAEL RANGEL (Dominican), Bishop of Cochin, governed the Archdiocese from March 16, 1634 to October 21, 1636.

IX. 1635-1652.—FRANCIS DOS MARTYRES (Franciscan) was nominated Archbishop by King Philip IV. in 1635, and installed in Goa, October 21, 1636. He died on November 25, 1652. After his death nearly twenty-three years elapsed before another Archbishop arrived in Goa. This was due to the after effects of the revolution that took place in Portugal in 1640, when that kingdom succeeded after many struggles in throwing off the Spanish yoke, to which it had been forced to submit in 1580.

X. 1671-1673.—CHRISTOPHER DA SILVEIRA (Augustinian) was nominated Archbishop by Dom.

Pedro II. of Portugal, in 1671 and consecrated in the same year, but died on the voyage to India in 1673.

XI. 1674-1678.—ANTONY DE BRANDAO (Bernardine Cistercian) was Provost General of his Order in Portugal when he was consecrated Archbishop of Goa. He was enthroned in his Metropolitan See, September 24, 1675, and died in June or July 1678. Bishop THOMAS DE CASTRO was appointed Vicar Apostolic of Canara.

XII. 1679-1684.—MANUEL DE SOUZA E MENEZES (secular priest) was nominated Archbishop by Dom Pedro II. in 1669, and confirmed by Pope Innocent XI. in 1680. He governed from September 20, 1681 till his death, January 31, 1684.

XIII. 1686-1688.—ALBERT DA SILVA DE SAO GONSALO (Canon Regular of St. Augustine) was consecrated Archbishop in 1686, and arrived in India, September 24, 1687. He died six months later, April 18, 1688. During the vacancy caused by his death PEDRO DA SILVA (Augustinian), Bishop of Cochin, arrived in Goa, in 1689, on his way to his See, and took up the government of the Archdiocese, which he held till his death, March 15, 1691.

XIV. 1690-1713.—AUGUSTINE OF THE ANNUNCIATION (Order of Christ) was nominated by Dom Pedro II. and confirmed by Pope Alexander VIII. He was consecrated in 1690, and arrived in Goa in 1691. After an unusually long incumbency he died, July 6, 1713. The suffragan Bishoprics of Nanking and Peking were erected under his Primacy by Pope Alexander VIII., April 10, 1690.

XV. 1715-1721.—SEBASTIAN DE ANDRADE PESSANHA (secular priest) was nominated after a vacancy of two years, by King John V., and confirmed in 1715 by Pope Clement XI. He was consecrated at Evora, where he had held the office of Promoter of the Holy Office, on March 22, 1716. On September 24th of the same year he was enthroned at Goa, and towards the end of 1719 he sent in his resignation. When notified of its acceptance by the Holy See, he set sail for Portugal, January 25, 1721, without waiting for the arrival of his successor.

XVI. 1720-1739.—IGNATIUS DE SANTA TERESA (Canon Regular of St. Augustine) was nominated in 1720, and consecrated in Lisbon, March 30 or April 13, 1721. He arrived in Goa, September 25th of the same year, and governed till 1739, when he was translated to the Bishopric of Faro, in the Province of Algarve, Portugal, retaining his title of Archbishop. He died in 1750 or 1751.

XVII. 1739-1741.—EUGENE TRIQUEIROS (Order of St. Jerome), fourth Bishop of Macao, was translated to Goa in 1739, but died on the voyage from China, April 22, 1741, and was buried at sea a little to the north of Calicut. FRANCIS DE VASCONCELLOS (Society of Jesus), Bishop of Cochin, governed the Archdiocese, *sede vacante*, from December 20, 1742, till his death at Goa, March 30, 1743.

XVIII. 1742-1750.—LAWRENCE DE SANTA MARIA (Franciscan) was nominated in 1742 by King John V. of Portugal, and confirmed by Pope Benedict XIV. in 1744. He arrived in Goa on September 19th of the same year. In 1749 he sent in his resignation, which being accepted, he left India in the September of 1750, on the arrival of his successor. He succeeded Archbishop Ignatius de Santa Teresa as Bishop of Faro, by appointment of Dom Jose-Manoel, the new King of Portugal, confirmed by Pope Benedict XIV. He died, January 6, 1784, in the eightieth year of his age and the fortieth of his episcopate.

XIX. 1750-1775.—ANTONY TAVEIRA DA NEIVA BRUM DA SILVEIRA (Order of St. James) was nominated Archbishop of Goa in 1749, by King John V., and confirmed by Pope Benedict XIV., January 19, 1750. He arrived in Goa, September 23rd of the same year, and began a Primacy that lasted nearly a quarter of a century. In 1759 the members of the Society of Jesus were expelled from Portugal and the Portuguese dominions. In 1773 the Primate sent in his resignation on account of his advanced age and failing health. His successor arrived in Goa on September 21, 1774, but charge was not made over to him till March 4, 1775. The outgoing Archbishop died on his homeward voyage, after having rounded the Cape of Good Hope, June 2, 1775, in the seventieth year of his age.

XX. 1775-1780.—FRANCIS BRITO OF THE ASSUMPTION (Augustinian), Bishop of Olinda de Pernambuco, Brazil, was nominated Archbishop of Goa by Dom Jose-Manoel in 1773, and confirmed by Pope Clement XIV., December 20th of the same year. Upon the fall of the Marquis of Pombal, Pope Pius VI. suspended the Archbishop of Goa and some other Prelates in the Portuguese colonies who had been creatures of his. The Archbishop ceased to govern on February 5, 1780, when he either died or handed over the government to the Bishop of Cochin.

XXI. 1780-1812.—MANUEL DE SANTA CATHARINA (Discalced Carmelite), fourteenth Bishop of Cochin, was nominated in 1779 Apostolic Governor of the See of Goa by Doña Maria I., Queen of Portugal. On the 13th of October of the same year this appointment was ratified by Pope Pius VI., and he was put in charge, February 5, 1780. He was formally constituted Archbishop, July 19, 1783, and installed, November 21, 1784. He died, February 10, 1812, in the eighty-sixth year of his age and the thirty-fifth of his episcopacy.

XXII. 1812-1831.—MANUEL DE SAN GALDINO (Franciscan) was appointed coadjutor with right of succession to the Archbishop of Goa, August 20, 1804, having been translated from Macao, for which See he had been consecrated, March 27, 1803. He succeeded to the Archbishopric and Primacy on the death of his predecessor in February 1812, and governed the See till July 15, 1831, when he died of cholera.

From 1831 to 1837 the Archdiocese was governed successively by two Vicars-Capitular, the first being Joseph Paul da Costa d'Almeida, from July 1831 till January 11, 1835, and the second Paul Antony Dias da Conceição, from January 18, 1835 till November 19, 1837, the date of the arrival of the following Prelate from Portugal.

XXIII. 1836-1839.—ANTONIO FELICIANO DE SANTA RITA CARVALHO was nominated by Doña Maria da Gloria II., Queen of Portugal, September 20, 1836. He arrived from Lisbon, November 29, 1837, and having been elected Vicar-Capitular according to the terms of the *Carta Real* of appointment, took possession of the See on December 2nd as Archbishop-elect of Goa. He died,

February 1, 1839, without having been consecrated. Antony John d'Athaide was elected Vicar-Capitular, October 6, 1839, and governed till March 7, 1844.

XXIV. 1843-1849.—JOSE MARIA DA SILVA TORRES (Benedictine) was nominated Archbishop by Doña Maria da Gloria II. on January 27, 1843, and confirmed by Pope Gregory XVI. on June 19th following. He was consecrated in Lisbon, October 8, 1843, and installed in Goa, March 7, 1844. He resigned the government of his See, March 26, 1849, and was nominated Archbishop of Palmyra *i. p. i.* He returned to Lisbon, where he was confirmed by Pope Pius IX. as coadjutor to the Archbishop of Braga *cum jure successionis*, February 17, 1851, to which he had been appointed by the Crown of Portugal, November 20, 1848. He died at Lisbon before succeeding to the Primatial See of Portugal, November 1854, in the fifty-fifth year of his age. Before his departure from Goa he had appointed JOACHIM DE SANTA RITA BOTELHO (Franciscan), Bishop-elect of Cochin, governor of the Archdiocese. When the See became canonically vacant in 1851, this Prelate was formally elected Vicar-Capitular, which he continued till his death in 1859, without episcopal consecration. John Peres, Canon of the Metropolitan Cathedral, succeeded as Vicar-Capitular till his death in 1861, when he was succeeded in turn by Antony Joseph Peres till the arrival of a new Archbishop in 1863.

XXV. 1861-1874.—JOHN CHRYSOSTOM DE AMORIM E PESSOA (Franciscan), Bishop of Santhiago do Cabo Verde (Cape Verde Islands), was nominated by Dom Pedro V. early in 1861, and confirmed by Pope Pius IX. on March 22nd of the same year. He arrived in Goa, January 3, 1863. He returned to Portugal, February 5, 1869, where he resigned in 1874.

XXVI. 1874-1880.—AYRES DE ORNELLOS E VASCONCELLOS, Bishop of Funchal, was translated to Goa, November 17, 1874, and arrived, December 27, 1875.

XXVII. 1881—.—His Excellency Senhor Dom ANTHONIO SEBASTIAO VALENTE, Primate of the East and Patriarch of the East Indies by the Constitution *Humanae Salutis Auctor*, September 1, 1886. Damaun was erected as a suffragan Dio-

cese with the Archiepiscopal title of Cranganor, June 23, 1886.

4. Before Albuquerque's conquest of Goa in

Missions in Canara 1510 the Portuguese had
prior to St. Francis some settlements in Canara,
Xavier. and it is highly probable that

they had some secular or regular priests with them who laboured to propagare Christianity. The great admiral himself is said to have resided in Mangalore prior to that time. It was not, however, till 1526, during the rule of Lopez de Sampaio, that a regular Mission was established there by some Franciscans who came from Goa, where they had been established in 1517 under Father Paul de Cambia. Three churches were built, dedicated to Our Lady of the Rosary, Our Lady of Mercy, and St. Francis. At least three more churches existed also in the strong Portuguese settlement of Cannanore, viz., La Misericordia, St. Francis, and Saint Mary of Victories. The churches of Mangalore were still existing in 1623 when Pietro Della Valle visited the town. They probably endured many tribulations in the beginning, for Mangalore fell under the rule of Narasinga for a time and was recaptured in 1529 by the Portuguese.

5. St. Francis Xavier arrived in Goa in 1543,

when Bishop John Albuquerque was incumbent of
St. Francis Xavier and Canara. the see, and began his won-

derful career as an apostle. During his stay there his ministry was among the Portuguese and other Christians, but not among the pagans. Hence the tradition obtaining among our Catholics in South Canara that St. Francis converted their ancestors is without a basis of truth. Moreover the wholesale conversions of the pagans in Goa took place after his death. We have no evidence that he ever visited Canara. He was at Cannanore for a few hours, as we read in his Life that he heard there in a palm-grove the confession of the veteran sinner whom he had met on shipboard, and whose conversion he effected by inflicting on himself a terrible discipline until the ground was red with his blood and the grove resounded with the noise of his blows. It was in Cannanore also that he consoled a Christian father who had a wayward son, by telling him that in time his son would become a

Franciscan, and be renowned both for learning and holiness. See *Life and Letters of St. Francis Xavier*, by Father Henry Coleridge, S. J., Vol. I., page 262.

6 Christianity was first introduced into Canara

by the early Franciscan missionaries. Wherever the

The origin of the Christians of Canara. Portuguese gained a foothold there was formed the nucleus of a Christian community. Early in the sixteenth century they had several stations along the coast of Canara and Malabar, to which some Christian Natives from Goa naturally migrated. Later on Native Christians from Goanese territory flocked into Canara in great numbers when it was under Vijayanagar and Bednore. The rulers of those two states granted them many privileges to induce them to settle in their territory, for they prized them very highly as agriculturists. Moreover in the second half of the seventeenth century the Mahrattas raided the Goanese territory and caused great distress and famine even in Goa itself. About 1574 a great many settled at Barcelore, and when Sivaji (born 1627, died 1680) entered on his career of plunder in 1646, many more abandoned home and country.

Our Native Konkani Christians, according to the *Bombay Gazetteer* and Hunter's *Imperial Gazetteer* (article *Canara*), are half-caste people, being descendants of Portuguese and Natives. This may be true of a small minority of them, but the great mass of our Konkani Christians are descendants of the Konkans who were converted by the thousand in Goa, Salsette, and other districts, by the Jesuits and others. It would be absurd to maintain that anything but an insignificant minority of the new converts were married to Portuguese. It is true that in the beginning, when conversions were few, the Portuguese were encouraged by those in authority over them to marry newly converted women, but that was merely to provide for a passing need and was not at all necessary or even desirable when conversions were taking place *en masse*.

There are some traditions still current among people in Mangalore as to the origin of our Christians, which are as little tenable on the score of truth as that upheld by the two gazetteers. One is that

St. Francis Xavier separated the Konkani concubines from the Portuguese in Goa and had them sent to Canara to remove both parties from the occasion of sin. The other, that the convicts of Bijapur State, when it was under Goa, were sent first to Goa and thence to Canara as to a kind of Botany Bay. It would be just as ridiculous to assert that the citizens of the new Commonwealth of Australia are descendants of "Sydney Ducks" as to maintain that our Christians are the offspring of people who left Bijapur or Goa for their country's good.

7. The foundation of the College of Santa Fe

in Goa deserves mention in a history of our Diocese as it was there that the missionaries

The College of Santa Fe, Goa.

were trained who converted the ancestors of our Christians and who worked for their good in Canara itself. To Diego de Borba, a zealous Franciscan friar, and Michael Vas, Vicar General of Goa, is due the credit of establishing the confraternity of Santa Fe in the church of N. S. de Luz on July 25, 1541. It was under the patronage of St. Paul, hence the college was called after the Apostle of the Gentiles. St. Francis Xavier in a letter to St. Ignatius, written from Goa, October 18, 1543, writes of it in the following terms:—"Some persons out here, guided, it is clear, by the inspiration of God, have lately founded a College at Goa, and no work could be named of which there was greater need in these parts. It increases daily, and we have great cause for giving thanks to God for the establishment of such a house for the instruction, I trust, of many converts and the conversion of many infidels. The building of the College is in the hands of men of great virtue and high position. The Governor [Don Martin Alfonso de Souza] himself favours the business greatly and is so convinced that the design is one which tends to the advancement of the Christian religion, that it is chiefly with his funds and by means of him that the buildings destined for the purpose seem likely to be enlarged and finished in a short space of time. The church, which is close to the College, is of a very handsome design. The foundations were laid a long time ago, now the walls are finished, and they are putting on the roof. It will be con-

secrated next summer. If you want to know its size, it is twice as large as the church of the Sorbonne at Paris. The income allotted to the College is large enough to support easily a hundred students, and people think it will be further increased continually. Indeed, we hope, with God's help, that in a few years many will go forth from this place who will do good service to religion in these countries, and extend far and wide the boundaries of holy Church."

The College was endowed originally with an annual sum of 800 crowns, which, as has been said, had formerly gone to the maintenance of pagan priests. The chief founder of this College was the predecessor of Don Martin Alfonso de Souza, Don Estevan da Gama, a son of the famous Vasco da Gama. The intention was that the students educated in it should ultimately become priests for their own countries, or at least interpreters and catechists for the missionaries. Some people called it the College of the Conversion of St. Paul, others the College of the Holy Faith. "This last name," writes St. Francis, "appears to me the best name for it, as its students seem to be educated for the purpose of sowing the seed of the Christian faith in the minds of the infidels."

8. As many of our Christians of Canara came

The conversion of Salsette. Labours of the Society of Jesus in Canara.

originally from the peninsula of Salsette, near Goa, the history of their conversion is of interest to us. In 1560

the Viceroy Don Constantine de Bragança sent the Fathers of the Society of Jesus to convert its inhabitants to the Faith. There were in all sixty-seven villages in it, and within fifty years all became Christian. This was not effected without great opposition on the part of the Hindus, who were roused to fury by the action of the missionaries and others in destroying their pagodas by order or permission of the Government. Matters came to a serious pass in 1583, when on Monday, July 15th Blessed Rudolph Acquaviva and his four companions of the Society—BB. Alphonsus Pacheco, Peter Berno, Antony Francisco, and Francis Aranha (lay brother)—were savagely slaughtered, with several other Christians, at Cuncolim, about four miles from

the city of Margão.* From that time onwards conversions proceeded apace, so that by the end of the century there was scarcely a pagan left in the country, and the instigators of and actors in the martyrdom of the missionaries became the most fervent converts. *Sanguis martyrurum semen Christianorum*, the blood of the martyrs became the seed of Christians in this case as in so many others before and since. Many of the Hindus, however, preferred emigration to South Canara to becoming Christians. For a more detailed account of the conversion of Salsette the reader is referred to a work that appeared lately in English, entitled *The First Christian Mission to the Great Mogul*, by the Rev. Francis Goldie, S. J.

With regard to the destruction of the pagodas and the forcible means employed in Salsette for the conversion of the pagans, the author just named writes as follows:—"The procedure seems almost inexplicable in days when universal toleration is at all events professed. But in this, as in so many other matters, it is necessary to judge things by the standard of the period. To a Catholic of the sixteenth century, with his deep and unquestioning faith, the very permission of idolatry in a state, subject to a Christian ruler, was deemed unlawful because an offence against the natural law. A forced conversion was known to be no conversion at all, and a change of heart and of mind could only be the work of patient instruction, and still more of good example and prayer. But the Portuguese authorities considered the sensuous rites which surrounded, as they still surround, popular Hindu worship ought to be suppressed by the arm of the law, just as are the *suttee* and the domestic institution of Salt Lake in our days" (page 114).

After the death of St. Francis Xavier in 1552 the Holy See portioned out the Portuguese territory among the various Religious Orders, so that each one might have its own sphere of action well defined, and thus peace and harmony be preserved. To the Society of Jesus were assigned Goa, St. Lawrence, St. Thiago, St. Brag, Dagim, Divar, Chorão, Salsette,

* The day of the martyrdom was, in other parts of Christendom, July 25th, for in the previous year, 1582, the new or Gregorian calendar had been adopted by the Catholic States of Europe, and ten days had been suppressed. The change, however, had not been published in India till later, and so this Monday was counted in these parts as the 15th of July.

etc.; the villages of Santa Cruz, Curea, etc., to the Dominicans; Bardez to the Franciscans, and so forth.

It does not appear how the lines of demarcation were drawn as to the rest of India. However, while Leão Pereira was Archbishop of Goa (1558-1576) Father Vincent, Provincial of the Society in Goa, sent some missionaries to Mangalore, Honore, and Barcelore. Father Temudo, S. J., was stationed at the last named place, and we are told that hospitals were established at all three. It seems also that at this time some Christian families emigrated from Goa to Canara. A few years earlier three Fathers of the Society accompanied the expedition led by the Viceroy Don Antão de Noronha, who left Goa on December 8, 1567, at the head of 10,000 soldiers in fifty-four vessels, to exact the payment of tribute from Abbhai Devi (called by some Bukka Devi), Queen of Ullal, a ruler of the Bidrem Chautar dynasty. Father Francis de Souza, S. J., author of the *Oriente Conquistado*, narrates that one of these chaplains, Father J. F. Estefonio, marched at the head of the army holding a crucifix aloft as the soldiers advanced in the face of a dreadful fusilade to storm the Queen's position.

The wonderful success of the Jesuits in making converts was due to the fact that, in addition to the ordinary means, they made the occasion of the baptism of their catechumens one of extraordinary solemnity and magnificence. The noblest among the Portuguese stood sponsors for them and gave them their names, hospices and hospitals were founded to afford them places of refuge and succour, the Viceroy granted special privileges to the new Christians, and in some special cases marriages between the Native girls and the Portuguese were promoted and favoured. In the year 1557 took place a conversion that made a great stir at the time. The daughter of Mir Ali, King of Bijapur, was heiress of the kingdom and had come to Goa to marry a Mohamedan prince, but while waiting there she was much in the society of certain Portuguese ladies from whom she learned so many things about Christianity that she determined to embrace it. This, however, was not an easy matter, and it was only after many romantic adventures that she succeeded in becoming a Christian.

(To be continued.)

THE MANGALORE MAGAZINE.

MANGALORE, MICHAELMAS, 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.

On Tuesday, September 10th, His Lordship the Bishop of Mangalore, the Right Reverend Abundius Cavadini, S. J., celebrated the Silver Jubilee of his Priesthood. A detailed account of the celebration will appear in the Christmas Number of the Magazine. For the present we must content ourselves with joining with the clergy and laity of the Diocese in a hearty *ad multos annos*, that we may all live to see the silver turn into gold.

In this issue of the Magazine is printed the first instalment of *The History of the Diocese of Mangalore*, which forms a part of the *History of Canara*, left in MS. by the late Father Maffei, S. J. There are many who would wish to see the whole work issued in book form, but that cannot be done at present for a variety of reasons, not the least of which are financial. There is an advantage in printing it in the way we have begun, for it will be then seen what additions and corrections have to be made, and should the issue of the complete work in book form be called for, the labour of editing and publishing will be greatly reduced. Father Maffei speaks of his work rather as a contribution to a history of our District than as a history proper. The amount of laborious research he spent on it was something extraordinary. To estimate it one would need to have experience of what is

involved in the comparing and collating of documents, the sifting of evidence, and the fixing of dates. The list of Bishops and Archbishops of Goa that occupies so many columns in the present issue is one that cost a great deal of labour, and is probably the completest and most exact that has been yet published in English. The Blessed Rudolph Acquaviva, S. J., the Martyr of Cuncolim, our readers may remember, is identical with *The Goan Padre* mentioned by Tennyson in his posthumous poem entitled *Akbar's Dream*. (See Vol. I., p. 95.)

The pieces of poetry reproduced here and there in our pages are generally selections of some special interest and worth. The lines, for instance, on "The Season" by Coventry Patmore, first appeared years ago in a journal called *The Germ* and proved of more than ordinary worth to its editor, for it brought about a notable increase in the circulation. Another piece that merited resurrection is Kia Yi's many-wintered "Raven," that, thanks to Dr. Ward, will send the exiled poet's name clanging down the corridors of time. He is living still for us as he listened to that breathed "Well-a-day."

More eloquent than any diction,
That simple sigh produced conviction;
Furnishing to him the key
Of the awful mystery

That on his spirit lay.

'Fortune's wheel is ever turning,
To human eye there's no discerning
Weal or woe in any state;
Wisdom is to bide your fate.'

That is what it seemed to say
By that simple 'Well-a day.'

We have to acknowledge with thanks the receipt of the following exchanges sent to us since our June issue:—*The Georgetown College Journal, The Tamarack, The Stylus, The Xavier, The Fordham Monthly, The Notre Dame Scholastic, The Dial, Catholic Opinion, La Revista Catolica, The Stonyhurst Magazine, The Pilot, The Baeda, The Castleknock College Chronicle, The Clongownian, Our Alma Mater* (Riverview, Sydney), *The Ratcliffian, The Edmundian, The Harvest Field, The Times of Malabar, The Cochin Argus, O Vinte e Tres de Novembro, The Madonna* (Melbourne) *The Fleur-de-Lis, etc., etc.*

College Chronicle.

June 14th, Friday.—The Feast of the Sacred Heart of Jesus. The Very Rev. E. Fracchetti, S. J., V. G., celebrated the Mass at 7 o'clock and preached a sermon after the First Gospel. It was a day of General Communion for the College students. From 11 o'clock to 4 P. M. there was Exposition of the Blessed Sacrament, during which the students took turn about class by class to spend half an hour in adoration. At 4 o'clock Vespers were chanted, and a number of Promoters were enrolled in the League of the Sacred Heart and the Apostleship of Prayer. Solemn Benediction of the Blessed Sacrament was given by the celebrant of the morning Mass, assisted by Fathers Baizini and Gioanini.

June 16th, Sunday.—The Annual Votive Procession to the church of the Sacred Heart, Kankanady, set for this day, was again prevented by the incessant rain.

June 18th, Tuesday.—The Anniversary High Mass of Requiem for the repose of the soul of Mr. Lawrence Lobo Prabhu, donor of the site of the College, was celebrated at 7 o'clock by Father Paternieri, S. J. Notification was received to-day from the Director of Public Instruction, Madras, that the payment was authorised of the Government grant sanctioned for the new building in 1899.

June 21st, Friday.—The Feast of St. Aloysius, Patron of the College. His Lordship the Bishop celebrated a Low Mass at 7 o'clock, assisted by Fathers Rector and Minister. After the First Gospel Father Rector made the usual recognition of the Founders and Benefactors of the College. In the afternoon at 4 o'clock Father Buzzoni, Vicar of the Cathedral, sang Vespers, after which Father Corti preached the panegyric of St. Aloysius, and Father Polese received a number of candidates into the Sodality of the B. V. M. His Lordship then gave Solemn Benediction of the Blessed Sacrament, assisted by Very Rev. Father Fracchetti, Superior of the Mission, and Father Rector of the College as deacon and sub-deacon. Father Minister was Assistant Priest. When all the services were over in the church Father Colombo entertained the

students at an experiment in ærostatics. A large balloon of tissue paper was filled with smoke and sent aloft. It went up and then came down and then went up again—in smoke and flames. A more substantial entertainment was furnished in the shape of a *merenda* in the College Hall for the members of the Choir and the Sanctuary Society, and so the day was brought to a close.

June 27th, Thursday.—At 4. 30 P. M. the students assembled in the College Hall to greet His Lordship the Bishop on the occasion of the fifth anniversary of his Consecration. After the usual garlanding and presenting of flowers John Rego, of the Second Form, recited a copy of verses in welcome, after which Louis Mathias, of the Junior B. A. Class, Prefect of the Senior Sodality B. V. M., read an address in the name of the students of the College. His Lordship made a short reply and granted a holiday. Immediately afterwards in another hall of the College the students who hold Bishop's Scholarships assembled to express their gratitude for the favour extended to them.

July 4th, Thursday.—A meeting was held at 4 o'clock in the afternoon, with Very Rev. E. Fracchetti, S. J., V. G., in the chair, to arrange for the celebration of the Sacerdotal Silver Jubilee of His Lordship on the 10th of September next.

July 15th, Monday.—To-day a copy of *A Forgotten Empire (Vijayanagar)*, by Robert Sewell, Madras Civil Service (Retired), was received, a present to the Library, with the compliments of the Chief Secretary to the Government of Madras.

July 16th, Tuesday.—Feast of Our Lady of Mount Carmel. Father Gioanini preached in St. Ann's Convent Chapel in the afternoon when three young ladies from Malabar took the veil of the Third Order of Mount Carmel.

July 18th, Thursday.—The College team played a Cricket Match on the maidan to-day with the new Sodality Cricket Club, and won an easy victory.

July 29th, Monday.—A meeting of the Inter-School Gymkhana Committee was held this afternoon at 5 o'clock in the Government College. Mr. D. D. Murdoch, Collector of the District, was Chairman. The other members present were Mr. T. E. Moir, Hon. Secretary; Mr. Justin W. Boys,

Agent of the Bank of Madras, Treasurer; the Principals of St. Aloysius' College and the Government College, and the Headmaster of the Canara High School. Cricket fixtures were arranged for the season.

July 31st, Wednesday.—Feast of St. Ignatius of Loyola, Founder of the Society of Jesus. The Solemn High Mass at 7 o'clock was celebrated by the Very Rev. E. Fracchetti, Superior of the Mission, assisted by Fathers Paternieri and Gioanini as deacon and sub-deacon. At 4 o'clock in the afternoon Father Paternieri sang Solemn Vespers, after which Father Muller preached. Solemn Benediction of the Blessed Sacrament followed, given by Very Rev. Father Superior of the Mission, assisted by Fathers Rector and Minister as deacon and sub-deacon, and Father Gioanini as Assistant Priest.

August 1st, Thursday.—The College cricket team was on the maidan to-day to play the Mangalore Union C. C. (the Youths' Club that was), but the incessant rain hindered the match. A fine large tent, lent by Mr. Ignatius P. Fernandes for the occasion, was so highly appreciated that it became the property of the College Gymkhana a few days later.

August 3rd, Saturday.—At the regular meeting of the College Debating Society this afternoon Mr. Alexander P. Saldanha, B. A., B. L., opened a series of lectures on "The Future of India."

August 4th, Sunday.—The College Sodality of the Blessed Virgin went to Codialbail in the afternoon for the celebration of the Feast of St. Ignatius there. Father Corti sang Solemn Vespers and Father Gonsalves, S. J., preached the sermon. Solemn Benediction was given by His Lordship the Bishop, assisted by Fathers Perini and Cavaliere as deacon and sub-deacon.

August 12th, Monday.—Applications were forwarded to Madras for forty-nine candidates to appear for the Lower Secondary Examination from this College.

August 13th, Tuesday.—To-day the Bishop's Holiday was granted and advantage was taken of it to meet the Mangalore Union Club again on the cricket field. The weather was all that could be desired and a very close and interesting game was

played which resulted in a victory for the College. Score 87 to 96.

August 15th, Thursday.—Feast of the Assumption of the B. V. M., the titular feast for the Junior Sodality. The Solemn High Mass was celebrated by Father Minister, assisted by Father Colombo and the Rev. M. Coelho as deacon and sub-deacon. The sermon in the afternoon was preached by Father Denis Coelho, S. J., of Jeppu Seminary, after which there was a reception of candidates into the senior Sodality. Solemn Benediction followed, given by Father Rector, assisted by Father Gioanini and the Rev. E. D'Souza as deacon and sub-deacon.

In the forenoon the Principals of this and the Government College, the Headmaster of the Canara High School and the Manager of the Basel German Mission School met in the Government College to form a board of examiners of the candidates for the Jubilee Scholarships. Three Scholarships, each worth Rs. 11 per mensem, were available for the Native Christians, the Brahmins and Sudras, and the Mohamedans. There were only five candidates, all of whom were of the Brahmins and Sudras.

August 19th, Monday.—Mr. D. D. Murdoch, Collector of the District, and the Rev. Mr. Lys, Anglican Chaplain of Cannanore, visited the College this morning.

August 22nd, Thursday.—A meeting of ex-Aloysians was held in the College Hall at 6 P. M., with Mr. A. J. Lobo, B. A., B. L., in the chair, to arrange about forming an Aloysian Society in Mangalore of former students. There was a tolerably good attendance of our old students resident in Mangalore. Brother Moscheni, S. J., finished the work of painting the College Church to-day. Two years and six months have been spent on it almost without interruption.

August 23rd, Friday.—A meeting was convened at the Government College at 5 O'clock in the afternoon to prepare for the reception of His Excellency Lord Ampthill, Governor of the Madras Presidency, who is to visit Mangalore during the last week of October. The Right Rev. A. Cavadini, S. J., Bishop of Mangalore, moved the first resolution at the meeting, and Father Moore, S. J., Rector of the College, the fourth.

Personal Paragraphs.

F. X. D'Souza, Sessions Judge of Karwar, has been transferred back again to Ahmedabad.

John H. Bout, of the Matriculation Class of '99, is clerking in the Lighthouse Department at Tangacherry.

John Michael Pereira, of Cannanore, who was a student in the Junior F. A. Class during the first term this year, joined the Medical College, Madras, on the first of July, to train as a Military Assistant Surgeon. In the examination for admission he won the sixth place among the successful candidates.

Pius Victor Domingo, who left the College from the pre-Matriculation Class in the year 1899, is attached to the permanent staff of the preventive service of the Customs Department, Bombay, after being a candidate for the last sixteen months.

His brother Salvadore, of the Matriculation Class of last year, is a candidate in the Accountant General's Office, Bombay, and hopes to be permanent before next Christmas.

Alfred Vernem and Robert Furnell, two old pupils of the College, are now employed in the Marine Post Office, Bombay.

Bantwal Sitarama Rau, B. A., '99, passed his First B. L. Examination in the Law College, Madras, winning the twenty-ninth place in the Second Class. There was no one in the First Class. We learn that he is about to compete for the Provincial Civil Service.

Antony Stephen Aranha, Postmaster of Chickmagalore, an old student of this College, was married in the Cathedral, Mangalore, on July 24th, to Miss Eugenia Ignatia Misquith.

Joseph A. Fernandes, of the F. A. Class of '88, Assistant Inspector in the Salt and Abkari Department, Cannanore, and his brother Joachim, Matriculate of '91, of the Mysore Police, are both in Mangalore on a six months' leave. Aloysius, the eldest son of the former, was registered as a pupil of the Second Form on August 26th. He is a good specimen of the small boy that is now beginning to make himself heard in the College where his parent received his education.

Many of our readers will be glad to hear that

Crispin Rebello, G. B. V. C., a former student of this College, has been appointed Veterinary Inspector for the city of Bombay, under Section 4 of the G. and F. Act 1899.—*Bombay Government Gazette*, April 11, 1901.

Hattiyangadi Sadasiva Rau, B. A., '00, who had been in ill health from the time of his graduation, died at his home in Mangalore towards the end of July. Another of our Hindu students, Kotegar Subbaya, of the Third Form, died of typhoid early in August.

Lieut. H. S. Brown, R. N. R., our late Port Officer and Hon. Secretary of the Mangalore Cricket Club, left for England at the end of July on an extended leave of over a year. His place as Secretary of the Cricket Club was taken by Mr. Frederick Palmer, son of Mr. E. B. Palmer, who arrived from England a little before Mr. Brown's departure.

Father Hoene, S. J., Rector of St. Francis Xavier's College, Bombay, and formerly Principal of this College, went back to Europe by the SS. *Peninsular* on August 10th. Father Hoene's health, we regret to hear, has been failing for some time.

The Revv. Alphonsus M. Colaço, Denis Fernandes, and James Sampaoli, S. J., at present studying Theology at Kurseong, expect to be ordained priests some time about Christmas.

Within the last few years some of our young Mangaloreans have made their way to the British East and Central Africa Protectorates and are opening up new fields for our enterprising youth. Thomas S. G. Vas, F. A., '97, went out a little over a year ago as clerk to the Armed Forces, consisting of 200 Sikhs lent by the Indian Government, and 800 black police. The Protectorate is a piece of territory about 38,000 sq. miles in area, lying round the shores of Lake Nyasa, and extending to the banks of the Zambesi. The European inhabitants number about 350, and the Native inhabitants about 850,000. The European settlers are mostly engaged in cultivating thriving plantations of coffee, sugar, cinchona, and tobacco. Rubber and ivory are also exported. The chief towns are: Blantyre (pop. 6,500), Zomba (headquarters of the Administration), Fort Johnston (the principal port on Lake Nyasa and naval depôt), Karonga (north end of Lake Nyasa), the starting-point for Tang-

anyika, and Kotakota (west coast of Lake Nyasa). By mutual agreement Mr. Vas has lately been transferred from the service of the Armed Forces to that of Messrs. Deuss & Co., on a three years' engagement to represent the firm at Kotakota. The port for British Central Africa is Chinde, at the mouth of the Zambesi, where a small concession has been granted by the Portuguese Government.

Another Aloysian who cast his fortune in the British East Africa Protectorate, is Alexander Sequeira, at present employed in the Government Audit Office, Mombasa. The area of this Protectorate is about 1,000,000 sq. miles, embracing a great part of Somaliland, the Equatorial Province, Uganda, Usoga, Unyaro, etc., and the population is estimated at between two and three millions. The Protectorate is divided into four districts: the Coast Province, capital Mombasa; Ukamba, Tana-land with Witu, and Jubaland. Mombasa (population, about 24,000) is the chief port and capital of the whole Protectorate. A railway of 670 miles' length, for which £5,000,000 sterling has been voted, was begun on December 11, 1895, and in five years the railhead was close to mile 500. In Mangalore we do not rush things so fast, but we can boast of a greater mileage of railway literature. In a letter from Mr. Sequeira of July 30th we glean the following items, which may be of interest to some of our readers:—"This island of Mombasa seems to be very hot, and many natives of India fall sick now and then. As for me, the climate seems to be excellent. The people employed in the Government Offices are mostly Roman Catholics from Goa, but there are also some Hindus and Muhamadans. The salary offered is not very high. New men coming from India are usually started on Rs. 40 or 50, but luckily I got a start of Rs. 60. Things here are very dear. For a sack of good rice we have to pay Rs. 18, and all other things are in proportion. There are many houses just like those in Mangalore, but built so close that we can jump from one house into another without difficulty. They are mostly of mud and roofed with sheets of corrugated iron. There are few good roads in Mombasa. The Royal Road on which the Trolley runs is the best. As a rule we have rain every two days, but sometimes it pours

down for a fortnight, and then we may expect the same period of fine weather. There is only one church, served by two Franciscan priests and three Brothers. The Brothers are very industrious and have planted a large plot of ground with vegetables of different sorts."

The Very Rev. John S. Abreo, Diocesan Councillor, who was transferred from Milagres church, Mangalore, a year or two ago, to succeed the late Very Rev. John Antony Coelho as Vicar of Bantwal and Vicar of Vara, has had to retire from his post through failing health. His successor at Bantwal is the Rev. D. R. Goveas, for many years Vicar of Tellicherry.

The Most Reverend Paul Gœthals, S. J., Archbishop of Calcutta, died on July 4th, fortified by the rites of the Church. The funeral was very largely attended and bore striking testimony to the popularity of the deceased. Upon hearing the sad news Lord Curzon the Viceroy telegraphed his condolence, characterising the late Archbishop as a "most distinguished prelate, an ornament to his church and a true and devoted friend of India." The Lieutenant-Governor of Bengal telegraphed that he learned "with the deepest regret the mournful news of the death of his friend, Archbishop Gœthals." Many more expressions of esteem and condolence were received from various quarters. The deceased prelate was born in Courtrai, Belgium, November 11, 1832, and entered the Society of Jesus on October 31, 1852. After holding several important offices in the Order in Belgium he was nominated by Pope Pius IX., in the Consistory of December 31, 1877, Bishop of Evaria *in partibus* and Vicar Apostolic of Western Bengal in succession to Bishop Walter Stein, S. J. He was consecrated in his native city of Courtrai, February 24, 1878, and in the Consistory of March 28, 1878, Pope Leo XIII. elevated the new Bishop to the archiepiscopal see of Hierapolis *in partibus*. He embarked for India at Brindisi, October 6, 1878, and held his solemn entry into Calcutta on November 4th. On November 25, 1886, he was nominated Metropolitan of Calcutta under the new Hierarchy; and on February 9, 1897, Count, Domestic Prelate and Assistant to the Pontifical Throne. R. I. P.

On Punctuation and Things of that Sort.

PUNCTUATION will be used here in its widest sense, as not merely teaching us how to mind our stops and to mark them, but also including the dividing into paragraphs and the other mechanical devices that every writer ought to attend to. A really careful writer will not leave these important matters to the discretion of the printer, who, even if he were otherwise competent, cannot afford time (it would cut down his earnings too much) to pause over every sentence to study those delicate shades of meaning on which subtleties of punctuation sometimes depend. Nay, not merely they who write for the press, but ordinary letter-writers ought to punctuate their pages with full stops at any rate; and why should the four pages be all written as one paragraph?

A certain corner of a certain shelf in a certain room has for several years contained a small pile of books and papers bearing on this subject; and the first step I will now at last take towards clearing out that corner will be to enumerate the treatises that have accumulated there. This will not be by any means a complete bibliography of the subject; but it may be serviceable to any reader who may wish to pursue the matter further. However, to show from the start how very unsystematic and informal our discussion of the subject is to be, I will first get out of the way two or three of my more miscellaneous notes. For instance, a writer who is in great vogue just at present makes one of her silly aristocratic ladies say to a literary lady: "And when you write a book, do you put in the stops yourself? Stops and everything! Oh, no! not the stops of course! All that must be done for you." And a more serious authority, Mr. John Morley, some years ago denounced slovenly manuscript in *The Fortnightly Review*, of which he was the editor, before he became an eminent politician: which circumstance accounts for his strong feelings on the matter.

"I have the misfortune to have a manuscript before me at this moment that would fill forty of

these pages; and yet from beginning to end there is no indication that it is not to be read at a single breath. A paragraph ought to be, and in all good writers it is, as real and as sensible a division as the sentence. It is an organic member in prose composition, with a beginning, a middle and an end, just as a stanza is an organic and definite member in the composition of an ode. 'I fear my manuscript is rather disorderly,' says another, 'but I will correct carefully in print.' Just so. Because he is too heedless to do his work in a workmanlike way, he first inflicts fatigue and vexation on the editor whom he expects to read his paper; secondly, he inflicts considerable and quite needless expense on the publishers; and thirdly, he inflicts a great deal of tedious and thankless labour on the printers, who are for the most part far more meritorious persons than fifth-rate authors. It is true that Burke returned such disorderly proofs that the printer usually found it least troublesome to set the whole afresh; and Miss Martineau tells a story of a Scotch compositor who fled from Edinburgh to avoid a great living author's manuscript, and to his horror was presently confronted with a piece of copy which made him cry: 'Lord have mercy! Have you got that man to print for?' But most editors will forgive such transgressions to all contributors, who will guarantee that they write as well as Burke or Carlyle. Alas! it is usually the case that those who have the least excuse are the worst offenders."

Here is a pertinent (and somewhat impertinent) bit of verse which now gets into print for the first time. The scrap is editorially endorsed as coming from "a saucy contributor whose *o* is alas! not always sufficiently round to distinguish it from two other letters of the alphabet." It would at present be labelled more respectfully, for I have since read 'Whither?' and "In a North Country Village," by M. E. Francis.

What's this? An *i* without a dot!
(It was my editor who said it)
A thing so small to be forgot!
It really does not do her credit.
In future she must mind her *i*
When note or copy she's inditing;
I'll tell her she must really try
To somewhat mend her shocking writing.
But what is *this*? Ah, *now* I know!
(In truth confusion dwells this scrawl in)

The dotless *i* is meant for *o*—
 Was ever writing so appalling?
 And how about the commas, now?
 In dashes still she seems to revel.
 Oh dear! this manuscript, I vow,
 Would puzzle sore the very d——l*.

Now for my list of some books which give some useful hints on this or many others of the mechanical details of authorship and which happen to be under my eye at this moment. Indeed Mr. Percy Russell expressly calls "The Author's Manual" (published by Digby and Long) "a complete and practical guide to all branches of literary work." The chapter on Punctuation and Proof-reading is better worth reading than the chapter on Poetry. A book in which the reader will hardly be disappointed is "The English Language, its Grammar, History, and Literature, with chapters on Composition, Versification, Paraphrasing, and Punctuation," by J. M. D. Meiklejohn, M. A., published by William Blackwood and Sons of London and Edinburgh. Hamblin Smith's "Rudiments of English Grammar and Composition" (London: Rivingtons) ends with a few good pages about Punctuation; and Alexander Bain's "English Composition" (London: Longman, Green & Co.) has an excellent chapter on the paragraph. Bearing more directly on our subject is "Spelling and Punctuation" in Wyman's Technical Series, the author of which, Mr. Henry Beadnell, was for forty years reader in the printing-office of the publishers. A curious book published seventy years ago is no doubt out of reach now, and indeed it is no great loss, though its author, Charles James Addison, called it "a complete system of punctuation founded and established upon fixed principles: whereby authors, literary men, and the heads of Classical and domestic establishments may become proficient in an attainment which is indispensable to secure elegance with perspicuity of language." The title page contains all this, and the names of the publishers and the printers besides. A good many useful hints may be derived from books like Southward's "Practical Typography;" and not as much help as one might expect from such compilations as the "Handbook to the Desk, Office, and Platform" (London: John F. Shaw). Far more

* Printer's devil, of course.

useful are the large grammars like the "School Manual of English Grammar" in Dr. William Smith's course. I end my list with the six smallest and cheapest but most useful of my collection: "Punctuation based on the analysis of sentences" by the Rev. James Stormonth (Nimmo: London and Edinburgh); "Stops, or How to Punctuate," by Paul Allardyce (London: Fisher Unwin); "English Composition" by Dr. W. P. Joyce (Dublin: M. H. Gill and Son); Professor Nichol's "English Composition" among the Literature Primers by Macmillan and Co., and finally "Companion to the Writing Desk" (London: Hardwicke). Though I have just written "finally," I will name another good little sixpenny book which is grouped with the others, though it is the clever prospectus of a printing firm—"How to Print and Publish a Book, also Information about Printing Generally" (London: Simpkin and Marshall). It tells a great deal about type and paper and how to correct proofs and other such practical points which come under the second part of the heading of this article.

In spite of this formidable enumeration of authorities, we may leave those books unopened till we have turned to account the private and practical notes before referred to.

Bad Punctuation is often found where one would not expect it. Miss Eleanor Donnelly of Philadelphia edits with particular taste and care for the Augustinian Fathers a pious little periodical called *Our Lady of Good Counsel*. The fourth number (July, 1894) opens with this quatrain by the Rev. John B. Tabb, which is called "Sanguis Christi," though perhaps "Una Stilla" would have been a more distinctive and significant title:—

What all the penal waters of the Flood
 Had washed in vain,
 One precious drop of the Atoning blood
 Makes clean again.

Why on earth did the author of "Out of Sweet Solitude" allow her printer to put commas after *flood* and *blood*? And why do people emphasise a query of this kind by beginning it with so stupid a phrase as "why on earth"?

To punctuate correctly needs a good deal of thinking and considerable skill in the manipulation of words; especially when we include under the

name of punctuation all the marks and tokens, all the typographical characters and changes of type, by which the words that make up sentences, and the sentences that make up paragraphs, and the paragraphs that make up any piece of writing that has to be made up, are grouped together properly, and parcelled up and ticketed off in such a way as will make their meaning and mutual dependence sufficiently plain to a sufficiently intelligent reader.

For a certain amount of intelligence will be requisite after all. Punctuation the most elaborate will leave a good deal to be determined by the sense and taste of the reader. On the other hand, it is not a valid excuse for slovenly punctuation that "anybody can see what was meant." These conventional signs ought to relieve the reader from the necessity of following too anxiously the train of thought, and ought to make reading (especially in public) as much as possible a mere mechanical effort. Quite enough will still be left to the reader's skill in the management of his voice, to bring out duly all the gradations of feeling.

Neither ought punctuation to be neglected by those who write, not for the printers and the public, but for private friends. Without being too stiff or finical, it is surely well to mark in our most hurried letter all the full stops and nearly all the commas, to dot every *i* and cross every *t*, and to begin every sentence with a capital.

"But I often don't know when one sentence ends, and another begins." This is often not easy; nay, it is sometimes quite proper to punctuate in any one of two or three different ways. Two or three clauses which used to be woven together into a single sentence by the help of semicolons, are now often set down as independent sentences. Father Faber, for instance, carries this too far and separates by full stops jerky little sentences which ought to have been grouped together as one sentence.

Some of these remarks ought to be illustrated by examples; but it is more convenient just for the present to confine ourselves to generalities—such as the remark that the somewhat mechanical effort involved in punctuation will often serve to concentrate a writer's attention usefully upon the logical sequence of his ideas and enable him to detect

flaws, hitches, violations of symmetry, etc.; and all the care and thoughtfulness which this necessitates will tend to increase the clearness, ease, grace, and general effectiveness of the composition.

No doubt some of the hints I have given have not been carried out by myself, even in the act of writing them down; but the old saying, "practise as you preach," implies that there is considerable difficulty in reducing one's preaching to practice.

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

A POEM OF POEMS.

A lady in San Francisco is said to have occupied a year in hunting up and fitting together the following 38 lines from 38 English poets. The names of the authors are given below:

- 1—Why all this toil for the triumph of an hour?
 - 2—Life's a short summer, man a flower.
 - 3—By turn we catch the vital breath and die.
 - 4—The cradle and the tomb, alas! so nigh.
 - 5—To be is better far than not to be,
 - 6—Though all man's life may seem a tragedy;
 - 7—But light cares speak when mighty cares are dumb.
 - 8—The bottom is but shallow whence they come.
 - 9—Your fate is but the common fate of all;
 - 10—Unmingled joys here to no man befall.
 - 11—Nature to each allots his proper sphere,
 - 12—Fortune makes folly her particular care,
 - 13—Custom does often reason overrule,
 - 14—And throw a cruel sunshine on a fool.
 - 15—Live well, how long or short permit to heaven.
 - 16—They who forgive most shall be most forgiven.
 - 17—Sin may be clasped so close we cannot see its face—
 - 18—Vile intercourse where virtue has not place;
 - 19—Then keep each passion down, however dear;
 - 20—Thou pendulum betwixt a smile and a tear;
 - 21—Her sensual snares, let faithless pleasure lay
 - 22—With craft and skill to ruin and betray;
 - 23—Soar not too high to fall, but stoop to rise;
 - 24—We masters grow of all that we despise.
 - 25—O, then renounce that impious self-esteem;
 - 26—Riches have wings; and grandeur is a dream.
 - 27—Think not ambition wise because 'tis brave.
 - 28—The path of glory leads but to the grave.
 - 29—What is ambition? 'Tis a glorious cheat,
 - 30—Only destructive of the brave and great.
 - 31—What's all the gaudy glitter of a crown?
 - 32—The ways of bliss lie not on beds of down.
 - 33—How long we live, not years but actions tell;
 - 34—That man lives twice who lives the first life well.
 - 35—Make, then, while yet you may, your God your friend,
 - 36—Whom Christians worship, yet not comprehend.
 - 37—The trust that's given guard, and to yourself be just!
 - 38—For, live we how we can, yet die we must.
- 1, Young; 2, Dr. Johnson; 3, Pope; 4, Prior; 5, Sewall; 6, Spenser; 7, Daniel; 8, Sir Walter Raleigh; 9, Longfellow; 10, Southwell; 11, Congreve; 12, Churchill; 13, Rochester; 14, Armstrong; 15, Milton; 16, Thomson; 20, Byron, 21, Smollett; 22, Crabbe; 23, Massinger; 24, Crowley; 25, Beattie; 26, Cowper; 27, Sir Walter Davenant; 28, Gray; 29, Willis; 30, Atkison; 31, Dryden; 32, Francis Quarles; 33, Watkins; 34, Herrick; 35, William Mason; 36, Hills; 37, Dana; 38, Shakespeare.

Things of a Sort.

"MORE than a hundred years ago," writes Edmund Gosse, "one of the wittiest of our poets represents the indignant spirit of Shakespeare as assuring his emendators that it would be

Better to bottom tarts and cheesecakes nice
Than thus be patched and cobbled in one's grave,
and since that date whole libraries have been built
over the complaining ghost." Fielding, in his *Journey from this World to the Next*, represents the great dramatist as less seriously affected by the vagaries of his commentators and emendators. The passage is worth quoting and may be of use to students who are working up *Othello* for this year's B. A. examinations:—

I then observed Shakespeare standing between Betterton and Booth, and deciding a difference between those two great actors concerning the placing of an accent in one of his lines: this was disputed on both sides with a warmth which surprised me in Elysium, till I discovered by intuition that every soul retained its principal characteristic, being, indeed, its very essence. The line was that celebrated one in *Othello*—

Put out the light, and then put out the light,
according to Betterton. Mr. Booth contended to have it thus:

Put out the light, and then put out THE light.
I could not help offering my conjecture on this occasion, and suggested it might perhaps be—

Put out the light, and then put out THY light.
Another hinted a reading very sophisticated in my opinion—

Put out the light, and then put out THEE, light,
making light to be in the vocative case. Another would have altered the last word, and read—

Put out thy light, and then put out thy sight.
But Betterton said, if the text was to be disturbed, he saw no reason why a word might not be changed as well as a letter, and, instead of "put out thy light," you may read "put out thy eyes." At last it was agreed on all sides to refer the matter to the decision of Shakespeare himself, who delivered his sentiments as follows: "Faith, gentlemen, it is so long since I wrote the line, I have forgot my meaning. This I know, could I have dreamt so much nonsense could have been talked and writ about it, I would have blotted it out of my works; for I am sure, if any of these be my meaning, it doth me very little honour."

He was then interrogated concerning some other ambiguous passages in his works; but he declined any satisfactory answer; saying, if Mr. Theobald had not writ about it sufficiently, there were three or four more new editions of his plays coming out, which he hoped would satisfy every one: concluding, "I marvel nothing so much as that men will gird themselves at discovering obscure beauties in an author. Certes the greatest and most pregnant beauties are ever the plainest and most evidently striking: and when two meanings of a passage can in the least balance our judgments which to prefer, I hold it matter of unquestionable certainty that neither of them is worth a farthing.

* * * * *
Hallam's Riddle has a great deal to account for, it has caused so much brainracking to its would-be solvers. Archbishop Whateley's Charade is another offender, for, innocent as it looks, it has hitherto defied all attempts at solution. Here is the culprit brought to court:—

Man cannot live without my first,
By day and night 'tis used.
My second is of all accurst,
By day and night abused.
My whole is never seen by day,
Nor ever used by night;
'Tis dear to friends when far away,
But hated when in sight.

The following are some of the numerous words which have been suggested as more or less satisfactory solutions to the above charade:—Windfall, Heartache, Ignis fatuus, Bedevilment, Prayer-book, Advice, Water-thieves, Love-knot, Glow-worm, Watch-dog, Income-tax, Lifetime, Fire-drake, Brain-work, Home-sickness, Sunshade, Heart-burning, Heart's-ease, Lighthouse, Firefly, Time-past, I deal, mirage, etc. The favourite, to use a sporting term, is "Heartache," though the one who suggested "Income-tax" avers, "I have worked at this conundrum for many a long day, and can arrive at no other solution."

* * * * *
The following extract from the private letter of an American soldier at Caloocan, in the Philippines, is remarkable otherwise than as a specimen of epistolary composition:—

"We had a visit from one of those female women called missionaries. She informed me that they were here in force, and intended to linger here.

until every germ of sin peculiar to this archipelago was no more. Bless her dear deluded heart! When these people become as sinful and irreligious as we Americans, then we may hope for better things of them. But on the religious question as it stands at present, they can give us all cards and spades and then run out easily. We are in the midst of Easter festivities. Tell your friends who are in the habit of celebrating Holy Thursday, Good Friday, Easter, etc., that they would not make a side-show to the Filipino devotions. What we want to teach these people is commerce as it is practised in the United States: how to beat your fellowman in trade, and do it first. No, the American on a religious tack is too slow for these people. When it comes to going to church they simply get there with both feet before daylight. I can count from where I am sitting the spires or domes of seven Catholic churches. Where can you equal that in our country, except, perhaps, in Brooklyn? And these are no small camp-meeting affairs either, but grand structures built of stone."

* * * *

The Secretary of State has sanctioned the construction of the extension of the Madras Railway along the West Coast to Mangalore, and a grant is to be made for its final survey during the coming cold weather. But it will not be possible to make a grant for land acquisition until after March, 1902, and there is but small chance of a construction grant until 1903-04. However it may be hoped that things will look better later on, and meanwhile the Presidency has secured an important advantage. The line will be open for regular traffic as far as Badagara in the beginning of October, and it is expected that Lord Ampthill will enter Telli-cherry by rail at the end of the month.

* * * *

The London Theosophical Society met the other day and discussed the question of "group-souls," especially as regards the future of the lower animals. According to the report:

"Somebody wished to know whether an intelligent cat would always remain a cat and subject to the limitations of the cat "group-soul." She was assured that particularly gifted cats may, if they properly develop their intellects and their affections

for human beings, eventually become human themselves, attain perhaps to the level of a South Sea Islander."

We do not know much about the cat-soul, but we should suppose that if it ever took on reincarnation it would begin on a much lower plane than that of a South Sea Islander—say, inside the skin of a Theosophist or some such rudimentary intelligence—*The Pilot*.

* * * *

Pictures and Problems from London Police Courts, by Mr. Thomas Holmes, is a work of passing interest for all sorts and conditions of readers. From the chapter, "Parents and Children," we shall quote a story that gives one a certain pleasure to read. A well-dressed boy applied for a summons. It was against his father, he explained. His father had beaten him. For a time the fee (two shillings) had staggered him. He was under twelve; could he not have it at half-price? He went away, but returned with the other shilling. In due time the father appeared, boiling over with rage. The Magistrate heard the case, and gave judgment after the fashion of an Oriental Kadi. He would dismiss the defendant on condition that he gave the boy another beating. It turned out that the father and mother held the belief that no one ought to lay a hand on their children. They had twice summoned teachers for chastising this very lad. And now that foolish little bird had come home to roost.

* * * *

Here is another modern instance from a London daily paper that deserves a place in the same chapter. It must be admitted it was very hard on the boy:—

A solicitor, whose name did not transpire, last week, asked Mr. D'Eyncourt, at the North London Police Court, to grant a summons against the Rev. C. G. Gull, M. A., headmaster of the Grocer's Company Schools. The circumstances, he said, were these:—A son of his (the solicitor's) client was a pupil at the school. The parents took the boy for a day's holiday, and gave him a note on his return to school asking the headmaster to excuse his absence. But the master utterly ignored the note, and gave the boy a thrashing. This, he submitted, was altogether unjustifiable. The boy could not help staying away, as he was kept away by his parents.

Mr. D'Eyncourt—But it was a clear breach of the discipline of the school, and if official notice were taken of such matters magistrates would have more than enough to do.

The Solicitor argued that it was rather hard on the boy.

Mr. D'Eyncourt—You do not allege that the punishment was unduly severe?

The Solicitor—No.

Mr. D'Eyncourt—Then I don't think I will grant the summons. The discipline of public schools must be upheld, the benefit of which is obvious to all concerned.

* * * *

The Jesuit College of St. Aidan's, Grahamstown, South Africa, has had a rather unique experience lately, when its cadet corps was furnished with rifles and ample ammunition, and then ordered out to defend the city against an imminent attack of the Boers under Kritzinger. It was Sunday, March 10th, when Grahamstown was roused to a perfect panic alarm. The discordant, booming, hissing, clanging sounds of hooters and fire-bells that began about mid-day were in strange, gloomy, and foreboding contrast with the Cathedral and church bells of an hour before. Town Guard, Reserves, College Cadets, and all who could bear arms, were marshalled in Church Square at two in the afternoon, there to receive orders. On Monday morning a Company of St. Aidan's Cadets was drafted off to guard Signal Hill, one of the most prominent outlooks to the N. E. of Grahamstown. That Monday night was spent by the same Company in and about trenches that had been a few days previously constructed in the most approved and modern Boer style. The chief duty assigned to the Cadets, who mounted guard at those trenches, was to prevent any egress from the town on the part of disloyal or suspicious characters that were known to be there, and cut off all communication with the enemy outside. For six days these same Cadets had to be on the alert, standing to arms as early as two o'clock in the morning each day, and ready for any emergency which, however, happily did not arise. In due course they were invited to make application and draw their pay for these six days of service, which needless to say they did with no little pride and satisfaction to themselves and their pockets.

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Not long ago people who had nothing better with which to amuse themselves were greatly interested in the so-called science of palmistry, by means of which they assumed to read the character of a person from the hand. Now another and very curious character-reading "science" has been discovered or invented in Switzerland. A learned doctor of Basle has communicated to a medical journal a full account of his science of Scarpology, which consists of "knowing men by the aid of their old shoes." Well-worn shoes, this authority maintains, afford a much better means of reading the character than the hand, the face or the handwriting. It is possible, he says, to perceive in an old shoe infallible signs of certain good or bad traits. If the heel and the sole are worn in the same degree, the wearer of the boot is a business or business-like person, energetic and well-informed; or if a woman, either a good wife and mother or capable of becoming one. If the shoe is "run over" toward the outer edge of the sole, the wearer, so declares this science, has a leaning toward the fantastic and adventurous. If it is "run in" or worn out upon the inner edge of the sole, irresolution and weakness are indicated. One might obtain, no doubt, a very interesting account of himself by combining the observations of the professors of all the different character-reading "sciences." First the phrenologist would read him according to his bumps. Then the physiognomist would look him over, and decide by his features what manner of man he was. Next the palmister would cast his "horoscope" from an inspection of his hands. A copy of his favorite poem, written in his own handwriting, would enable the chirographist to determine all his peculiarities from his penmanship. Last of all, he would send a pair of his old shoes to the scarpologist. Combining all their reports, he would probably learn that he was an erratic, steady-minded, even-tempered, irascible, industrious, lazy, bold-spirited, timid, affectionate, cold-blooded, and altogether contradictory sort of person. But he probably knew that before.

* * * *

A popular author whose handwriting was none of the best used to maintain that it was a matter of principle with him not to write too well. He

declared that for the use of printers good handwriting was only a snare and a delusion, tending to encourage carelessness and mistakes on their part. The compositors, he asserted, were compelled to devote their very best care and attention to bad handwriting, with the result that when it was deciphered it was so fixed in their minds that it was impossible for them to set it up incorrectly. He therefore declared that the worst handwriting was the best for the printers.

This somewhat paradoxical position may derive some support from the experiences of Mr. Aldrich, whose clean-cut, handsome, upright hand is free from all mistakes and blemishes and is often more like printing than writing. In spite of this, Mr. Aldrich has been pursued by printers' errors, which have sometimes seemed to him like a fatality, and of which a few amusing examples may be given.

In one of his poems the following line occurs:

"But the old wound breaks out anew."

To his surprise it appeared in print:

"But the old woman breaks out anew."

In a later poem the line, "A potent medicine for gods and man," was transformed into, "A patent medicine for gods and man.—*Clara Ticknor, in Truth.*

Unanswerable.

Why is it that the wandering fly
Who might be happy in the gleam
Of summer sun, prefers to die
And thereby spoil the breakfast cream?

Why does the hateful sparrow thrive
While song birds into silence sink?
Why does the paste brush still contrive
Somehow to get into the ink?

Why does it rain each holiday
And shine throughout the toilsome week?
Why does the freckle find its way
Unerring to the fairest cheek?

Why do the weeds displace the flowers?
Why does a discord drown a song?
In short, upon this world of ours,
Oh, why does everything go wrong?

—*Washington Star.*



OBITUARY.

SEBASTIAN BALTH. LUIS, a Matriculate of '87, died on May 25th, after an illness of ten days, and having received the Last Sacraments. After leaving College he became a clerk in the Munsiff's Court, Coondapoor, and in a few years was transferred to Udipi in the same capacity. He was son of the late Ignatius Francis Luis, Gurkar of Milagres Church, Kallianpur, who fought so earnestly against the schism that created so much trouble from 1887 to 1895.

CYPRIAN GONSALVES, a student of the Lower Secondary Department who left the College in 1898, died on July 3rd in the nineteenth year of his age, after a long and tedious illness.

JOSEPH MASCARENHAS died of typhoid on Thursday, August 1st. He had been a student of the Second Form up to a year ago, when owing to failing health he was withdrawn from school.

VICTOR MASCARENHAS, brother of the preceding, died of the same fell disease on Sunday, August 4th. He was born on April 21, 1881, and after the usual course in the parochial school, joined the College in 1893. Victor was a student who was always held in high esteem by his companions. Up to the time of his death he acted as Librarian of the Senior Sodality, an office to which he had been elected three times in succession. As he was in the Matriculation class he was preparing himself with all diligence for the approaching examinations, when death called him to the great final examination for which he had prepared himself by a life of remarkable innocence. The funeral took place on Monday morning to Bijai Cemetery, where he was borne to his last resting place by his fellow Sodalists, and accompanied by several of the Fathers and nearly all the Catholic students of the College. Both he and his brother were attended during their last illness by Fathers of the College. Great sympathy is felt for their father, who lost within the short period of six months a daughter and two sons. The usual High Mass of Requiem was celebrated in the College Church at 9 A. M. by Father Gonsalves on Tuesday, August 6th; and on Thursday, September 5th, the Month's Mind was kept by the Sodality of the B. V. M., Father Perini, the Director, being celebrant of the Mass.

R. I. P.