

# THE MANGALORE MAGAZINE

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## IN MEMORIAM

FATHER MAURICE D. SULLIVAN, S. J.

Readers of the Christmas issue of this Magazine little imagined when they were reading the account of Father Sullivan's lecture in Bombay on University Extension, that the next issue was destined to contain his obituary. From Bombay he went to Belgaum for a few weeks, and soon anxiety began to be felt by those in Mangalore who were eagerly expecting his return, as ominous bulletins began to arrive to the effect that Father Sullivan was down with fever at Belgaum. Anxiety deepened into alarm, alarm into dread, and dread into consternation as the disease advanced, until an urgent telegram, received in the small hours of January 4th, brought the sad news that all was over. Seldom if ever have the wires brought intelligence to Mangalore that caused such deep and widespread sorrow. Who can tell the high hopes that were cast down and the bright prospects that vanished as the news passed from mouth to mouth? That one in the prime of life, so strong and highly gifted, should be snatched away just at the moment he was about to enter upon his life's work, was more than most could bear with resignation. The following details concerning the life of our deceased Father are published in the hope that they may prove interesting to those who knew him either personally or by reputation, and they will serve a double purpose if they inspire some of his countrymen to come among us to take up the work he was about to begin.

Father Maurice Sullivan was born in the United States of America, October 22, 1860. He was therefore only a little over thirty-eight years at the date of his untimely death. His early years were spent mostly in the town of Ann Arbor, Michigan, where his parents still reside. Of this portion of his life we have meagre details, for he was peculiarly averse to speaking of himself and his own affairs. He entered the Society of Jesus on August 20, 1881, and passed his noviceship at Florissant, near St. Louis, Missouri, where at the end of two years he made his vows as a scholastic.

From there he was sent for a three years' course of Philosophy to Woodstock College, Maryland, the general house of studies for the American members of the Society. After that he was employed for five or six years in St. Louis University, Missouri, as professor of the Natural Sciences, for which he had a great predilection. Superiors granted him every facility to advance himself in his favourite studies in the great educational centres in the United States, and finally sent him to Europe to study for four years in the College of Innsbruck in the Tyrol. It was there that he was raised to the priesthood and was soon after recalled to America where he was appointed professor of Astronomy, Geology, Chemistry and Algebra in Detroit College, Michigan. While there he devoted himself with all the earnestness of his soul to his work in the lecture room and with no less earnestness to work for the salvation of souls out of it. Great designs were meanwhile maturing in his mind. To carry them out he chose what he considered the best and most direct way, namely, to offer himself to the General of the Society to be sent on the foreign Missions to any

part of the world that his Paternity should desire. Mangalore was the place assigned by the General and for it Father Sullivan set out on August 1, 1897, sailing from New York by the SS. *St. Paul* on August 4th. We shall make no apology for letting Father Sullivan tell the story of his journey through Europe to Triest as we find it in *The Tamarack*, the Detroit College magazine. It is a letter to one of his Jesuit friends in the College he had left and it gives us a better insight into his character and spirit than any we can get from others.

Via Leoni 8,  
GORIZIA, AUSTRIA, Sept. 1, 1897.

Rev. C. B. Moulinier :

My dear Father:—I made the first part of my trip quite rapidly, but once in Milan, delays began. Let me tell you how quickly I came from Southampton to Milan. I landed in Southampton at about 9 o'clock, Wednesday morning, Aug. 11th, just seven days after taking boat in New York. I went to a Catholic church near by and said Mass. The boat did not go to Havre until 12 o'clock at night, so I had the day to myself. In passing along the street, I found a little chapel of the Franciscan nuns, where adoration of the Blessed Sacrament was going on for the feast of St. Clare. I spent much of the day there making up for the many visits which I had lost during the preceding week. Then I took a walk through the town, with this strange idea recurring again and again: it is the last day I shall ever spend in an English-speaking city. I did not go to the poor parts, where poverty, crime and dirt abound. But I walked in the beautiful parks and gardens, admiring the heaven which every Englishman knows so well how to make for himself here on earth—those beautiful lawns and hedges and old elms, with happy children playing the livelong day, and the ladies dressed as gaily as if, a stone's throw from them, there were no starving children, and wasting wives and broken-hearted mothers.

About 9 o'clock I went to the boat and found my mattress—for second-class on these small boats is a kind of steerage where one must crawl over the other beds to find one's mattress. It was a very different thing from the air mattress, clean sheets

and nice room of the *St. Paul*. In the morning, at 7 o'clock, we were in France. The English language was a thing of the past.

I took the train for Paris, intending to say Mass at our *College de St. Ignace*, which is not far from the station at which I would arrive. But, as I learned afterwards, the college is not known by that name. As I did not know the number, I had to go away off to the boarding school, Immaculate Conception College, and so I missed my Mass. In the afternoon I went to the Rue de Sèvres, and at 9 o'clock to the train. Sleep was impossible. The next day, about 11 o'clock, we passed the tunnel of Mount Cenis. The passage requires nearly half an hour. Then down the wild and picturesque Alps of Savoy into Piedmont. At 2 o'clock we were in Turin, and at 5.30 o'clock in Milan. Then came a delay of about a week, in which I took a walk twice in the city, visited Monza, and saw the Iron Crown. You remember it is made of a nail of the Cross. The rest of the time I said my prayers and awaited orders. They came at last, "Come to Modena." I went and remained a day. I received my destination, "You will sail on Sept. 3d; for then is the first boat." Father Friedl, the Provincial, spoke German fairly well, though it was not his native tongue. I had a long talk with him, and found him a very charitable, kind and holy man.

He sent me to Bologna for a day, then to Venice for two days, then to Gorizia for the remainder of the time, though I wished to go directly to Gorizia, as being in accord with the spirit of a missionary.

In Bologna I visited a great many beautiful churches which I had not seen before. I saw the body of S. Catharina—*La Santa*, as she is called—just as Sant' Antonio is *Il Santo* in Padua. I kissed the incorrupt hand of the holy nun. There she sits, as she has for the last four centuries, facing the Blessed Sacrament. The priest who showed me the body, lifted the hand slightly—Pius IX. had lifted it up as far as the head. There by her side are the things which she used in life—her breviary, the book which she copied and illuminated with her own hand, the pictures which she painted, the violin with which she imitated the heavenly music.

The next morning I was up at 3.30 to walk up

to the *Santuario di S. Luca* and say Mass before the picture which St. Luke painted. The church is on a high hill. A *loggia* runs all the way up, with the Stations painted on the wall at intervals. Arrived at the Sanctuary, I found a great many people, to whom I gave Communion. After Mass the picture was uncovered for me, the people crowding into the chapel where it was kept. I was allowed to look at it quite closely. There is something so strange and forceful and sublime about the expression, that I think the tradition must be true. The painting has, of course, suffered all but destruction by the tooth of time; and yet I never before saw a picture of the Blessed Virgin of which I could say that there was neither smile nor sorrow on those lips, but an expression which indicated sublimity—even the sublimity of the Mother of the Infinite God.

In Venice I saw several churches which I had not seen before, and had the consolation of celebrating Mass in our beautiful church, where the saints of the Old Society served God so well. I saw the *Mostra Eucaristica* in the famous Palazzo di S. Rocco. The Eucharistic Congress was held in Venice this year, and this exhibition of chalices, vestments, etc., was a very proper detail of it. There were many things from the eleventh, twelfth and thirteenth centuries—some things even earlier. Those big, broad chalices, which were used in the first century, and photos from the recently uncovered pictures of the catacombs were most interesting. But to me, the pictures of Tintoretto, in the San Rocco, were a delight, though seen for the second time.

I pulled an oar in the watery streets of the seagirt city; distributed medals to its children, who have made an art of begging; walked in the *loggia* of the Doge's palace to look again at the carving of the capitals, of which Ruskin speaks so highly; and looked again and again at the dilapidated facades of Venice's proud plutocracy. And the silent wavelets, as they dashed against the doorsteps, seemed determined to wash away forever, not only the footsteps of the Foscari, Grimani and Dandolo, but the very stones on which they trod.

From Venice I came by rail, ten days ago, to Gorizia. This place—so the matter-of-fact German Baedeker says—is celebrated as the burial place of

Charles X. of France, the Count de Chambord, and also for its canned fruit. But more to me than either of these, is the house Via Leoni 8, where I met many loving friends.

I must pack up now for to-morrow morning—7 o'clock to Triest, at high noon off for Bombay. This house, though poor, is giving me the outfit for India. And such loving kindness and attention! Don't forget the "memento" for me. I received a letter from Father Friedl this morning, filled with charity for me.

To be continued on the Adriatic.

Yours in Dno,

M. D. SULLIVAN, S. J.

Father Sullivan spent but three months in Mangalore from the time of his arrival, September 26th, employing himself as he says in another letter published in *The Tamarack*, "teaching in the College, preaching, doing odd jobs, studying the institutions of the Orient, making friends with the small boy of the College by the distribution of pictures, beads, scapulars, etc." At the beginning of January he went up to Ranchi in Chota Nagpur, Bengal Presidency, where he passed his final year of preparation to spend his heroic life of sacrifice for the welfare of Mangalore. One of the Fathers who spent the year with him at Ranchi has furnished us with the following estimate of his character, which will no doubt be of interest to our readers:—

"I always considered and esteemed Father Sullivan as a very spiritual man and a very good religious, one in fact who kept before his eyes the duties of his holy calling and strenuously and steadily worked to fulfil them. He was and appeared in everything a man and a religious of sterling virtue. When praying in the church he was never seen to raise his head or glance anywhere. His face always bore an air of calm and peace, and he had a certain gravity and serenity about him that was characteristic. This was natural to him to some extent, but much of it was due to the serious application with which he worked for his own sanctification so as to prepare himself for the great work he had set before him. He was much occupied in studying the ways and means for carrying his projects into execution. In connection with

this he told the writer many times that he had come very willingly to India, and that as far as it lay in him he had offered himself wholly and forever to the welfare of the country, to which he hoped to succeed in attracting others from America. I had an instance of his eagerness to study the character of the people when, together with him, I was taken for a visit to the "City of Palaces," as Calcutta is called. The palaces had little attraction for him, so he asked to be driven through the lanes and alleys of the native quarter, to see and, as it were, to take by surprise every class and condition of people where they live and treat with one another according to their own tastes and customs. One more instance will illustrate his inclination in this respect. On January 22, 1898, when all the Fathers were on the terrace of the house watching the almost total eclipse of the sun that took place on that day, Father Sullivan was alone in the garden near the road, studying the expression on the faces of the natives at witnessing the phenomenon. All this was to the end that he might come to know the people better and so be able to work for them more effectually. Wherever he was he never let any opportunity slip by to work for the spiritual good of others. Mangaloreans are well aware of how active he was, and what an impression he made on Catholics and Hindus alike by his sermons and lectures. When, in November last, he was returning from Ranchi to Mangalore and happened to stay a few days in Bombay waiting for the time to go to Belgaum where he died, he gathered the Mangaloreans in Bombay and gave them a lecture, went in search of some stray sheep, and before he left the city, had brought a Protestant into the Church. To know Father Sullivan was to become attached to him, and there is no knowing the amount of good he might have done had he been spared to exercise his zeal for many years."

His zeal for the welfare of souls made him accept very willingly an invitation from Very Reverend Father J. M. Gonçalves, S. J., Military Chaplain at Belgaum, to go to preach a mission to the Catholic soldiers of the East York Regiment stationed there. Father Sullivan joined the Father at Old Goa, where he had brought down from Belgaum a number of the soldiers belonging to the League

of the Cross to celebrate the feast of St. Francis Xavier on December 3rd. On that day he celebrated Mass in the church of the "Bom Jesus," where the incorrupt body of the Apostle of the Indies is venerated. An oblation must have risen from his heart on that morning and through the Saint's intercession it must have been accepted in Heaven. Father Sullivan wished, like St. Francis Xavier, to be a victim of love for India's conversion to the true Faith. It was a remark often heard from his lips that Almighty God would pour down the necessary grace when some one would send up the necessary sacrifice.

The following days he was observed to be suffering from fever, which he disregarded. When he reached Belgaum he continued to make preparations for the opening of the mission on the 11th of December, to end on Christmas Day. On the feast of the Immaculate Conception he preached in the church a stirring sermon to rouse up the people, but that evening he was laid prostrate by the increasing fever, which proved to be a complicated form of enteric. He hoped to shake it off, and offered up his sufferings for the success of his work. His work was, however, done. In spite of his strong constitution the fell disease made headway notwithstanding the most devoted care and skilful nursing. The oblation had been accepted, and the victim laid down his life on the early morning of January 4th.

"He had been in Belgaum for scarcely a month, and all the time sick," writes Father Gonçalves, "but everyone already knew and esteemed him. At his funeral the church was filled with both European and native Catholics, and many non-Catholics, without mentioning the many heathens who were outside. The funeral was the most solemn I ever witnessed in Belgaum. A long line of soldiers followed the hearse; the commanding officer at my request sent twelve men to act as a guard of honour, and all the other soldiers attended freely and in a body. It was for me a great consolation to see so great a demonstration of sorrow and gratitude towards a Father who had been here only for a month. They knew well that he had come to Belgaum for them, and that was enough. Even non-Catholics were very sorry to hear the

sad news and condolences are coming in from every side. The European doctors who attended him in his sickness had insisted to have him transported to the European Military Hospital, where they could see him oftener and have all requisites for his treatment at hand. In fact he had there the best treatment and nursing that could be desired. When all proved of no avail and our dear patient died, the Surgeon Major and Senior Officer (a Protestant) who had attended him with others wrote me the following letter:—

My dear Fr. Gonçalves,—I am very sorry indeed that I could not attend the funeral, as I had unfortunately made an appointment I could not break. But still it has never been out of my mind, and though I was not present I need not say that I honour above all things a man of that character who gives his life in such a cause, and if it had been in my power to do any more for him, in a human sense, he should have had it without asking. Regretting very deeply the loss, and with the most sincere condolences, I am, etc.”

Mangalore, however, is the place where the loss of Father Sullivan has been felt most keenly. It is here that he had raised the most sanguine expectations among Catholics and Hindus alike. This was his destined field of work, at least his first field, and his name had already been announced on Prize-day in December last, as of one to be attached to the College. One can imagine, therefore, what was the disappointment and almost consternation of all at the news that he had died on his way here. The following letter of condolence written to the Rector of this College by one of the prominent Catholic native gentlemen of Mangalore fairly expresses the sentiments of all at the receipt of the mournful tidings:—

Rev. and Dear Father,—It is with extreme regret that I have come to know the very sad news of the death of Rev. Fr. Sullivan, and I hasten to lay before you my heartfelt regret and sympathy. It is not for me to gauge the depth of the sorrow that has been caused to all your community by this sad bereavement, but alas! Catholic Mangalore has sustained a great loss. In Fr. Sullivan it has lost a strong adherent and a warm supporter, a great instructor and a charming speaker. How his

lecture on the Tyrol still rings in my ears! It was only at the close of last year that Fr. Sullivan's name was mentioned by your Reverence as of one to be attached to the College staff, and the heart of many a student leaped with joy at the prospect of taking lessons from such a beloved professor. No doubt Fr. Sullivan has reached the happy end of his wished-for journey; no doubt he is enjoying the reward of his toil and has entered that mansion where no trouble or sorrow ever enters; but when we who have been left behind, think of and realize the worth and value of the man we have lost, it makes our hearts bleed. May Fr. Sullivan bear in fond remembrance our Catholic community of Mangalore and may he be its advocate and protector at the throne of the Almighty.

## MANGALORE.

### III. THE MUNICIPALITY.

#### POLITICS AND POLITICIANS.

Those who took the trouble to read my last contribution on the subject of the Municipality will have come to the conclusion, if they are accustomed to draw conclusions, that things do not go of themselves, and that popular government is not in itself a panacea, in fact is no better than any other form unless the virtue and wisdom of the people make it so. I read something lately in an American newspaper to the same effect, namely, that “all cities get just as good a Municipal Government as they deserve.” That is to say, the people elect councillors and if they choose dishonest or weak men it is their own fault if they get bad government. This is no doubt partly true and partly false, for the people are often deceived in the men they vote for. However that may be, the fact remains that such men will be always found wanting when civic virtue is needed. “Nothing is better,” said Lord Salisbury, “for a strong party than a strong opposition, the moral effect of which is to keep that party continually on the watch and to maintain the sense of proportion between public questions.” This was said, it is true, with reference to Parliament, but I opine that the same holds good with regard to Municipal Government. He advocated, moreover,

the conferring of greater powers on men in authority to keep subordinates in check. This is the more necessary where they are chosen from among the men they are to rule over, as is the case with a Chairman of a Municipal Council, and such power should be readily granted him, since the majority consider him capable of managing their affairs. It may be, however, that, as in the case of the Ward voters, they do not select the proper man. People should remember that when they undertake to do their own governing, they enter upon its dangers and responsibilities as well as its privileges. One great drawback we labour under here in Mangalore is, that the general public treat Municipal affairs and politics as a 'huge joke or recreation rather than a serious business, and the consequence is that individuals who make such matters their special study have such people at their mercy.

#### THE EVIL AND ITS REMEDY.

The evil that lies at the root of all bad Municipal Government is, as a rule, the very extensive power that is placed without due control in the hands of men earning small salaries (cheap labour). Our Municipality is ruled in reality by ill-paid servants who have the management and control of vast business interests. To them is committed the power of giving away public property and regulating business methods and charges. Such powers should be at once limited or their exercise checked. A rather amusing proposition was made in America to form an Association of Tax-payers to regulate Municipal affairs. With a few slight alterations I shall quote an extract to shew our Municipal Councillors what is being done in more advanced centres and shall try to adapt it to our own Mangalore. "Suppose a Merchants' Association becomes the promoter of a great enterprise, for instance, to form a Stock Company for the good government of Mangalore. Suppose we get the voters, the better citizens—mark, the *better* citizens—interested in our project and induce them to become stock-holders in the Corporation which we want to promote. We shall have ample stock-in-trade—Mangalore is not a poor city; it pays well for its government and has a fairly large income. There is money in it; there are dividends to be paid. There are divi-

dividends that have been paid, but unfortunately in some cases they have not benefited the right parties. They have benefited the servants of the people instead of the people themselves. The dividends which our Association would pay are dividends to the citizens of Mangalore and not to their servants. To every one of us these dividends would come directly or indirectly. There should be no difficulty in finding stockholders enough to take the shares of such an Association or Corporation. No one is required to put up any capital, except the capital of working for the welfare of Mangalore, a little time and attention and moral support in the movement of reform." This proposal caused some amusement when first made, but no great risk would be taken if our Municipal Council would invest a little of the capital referred to for the benefit of their and our town.

#### RAISING THE WIND.

From the administrative Report of 1897-8 a deficit is shewn by the introduction of a new schedule of Profession tax. The people cannot bear the stress of increased taxation, and this tax seems to me to bear hard on those of recognised position and salary. It is a sort of Income tax, in fact, as some one says, "a constant reserve for embarrassed Chancellors of Exchequer." It no doubt affords relief to the poorer section of the community, and may be therefore humanitarian, but is it just? I can see little room for the reduction of expenditure, and as the people already groan under the weight of the taxes put on them, I can see no relief save in the introduction of some economic works for lighting, irrigating, etc., which may make a brighter era dawn on South Canara in general and Mangalore in particular. If funds are required, then the only way is to borrow, which will afford means both to carry out works and to relieve somewhat the burden of taxation.

#### SHALL WE HAVE AN OCTROI?

A municipal Octroi is a well, but I cannot say, a favourably known institution in European countries. Here, however, we might introduce it as a source of revenue and place it upon the importation of European liquors, if only for the sole reason that

they are accountable for so much poverty, sickness and depravity among our native population. My own personal experience among my native friends shews me that when they put on Western ways they seem to make choice of those idiosyncrasies and characteristics which any Westerner of ordinary common-sense condemns. In the matter of spirituous liquors it is the abuse, not the use, that I would be understood to condemn. Those certainly have begun with the wrong end of Western civilization who seem to think that their position, purse, strength and intelligence are to be gauged by the amount of ardent spirits they can consume. "O that men should put an enemy into their mouths, to steal away their brains!" (Othello, Act ii. Sc. 3.) St. John Chrysostom took up the sensible position on this point when he said: "I hear men say when excesses happen, 'Would there were no wine! Folly and madness! when men sin in other ways do you find fault with the gifts of God? Does the wine produce the evil? No, but the intemperance of such as take an evil delight in it. Say then, 'Would there were no drunkenness, no luxury.' As well say, 'Would there were no steel because of murderers, no night because of thieves'.....in a word, destroy all things, since they may all be abused." Cardinal Manning, himself a total abstainer, said: "I will go to my grave without tasting intoxicating liquors, but I repeat distinctly that any man who should say that the use of wine or any other like thing is sinful when it does not lead to drunkenness, that man is condemned by the Catholic Church." Like Cardinal Manning I desire to promote abstinence in every way I can, but the moment I find anyone devoid of charity towards those who are not teetotallers, I do not care to work with that man. I do not flatter myself that anything I can say will do much to check the growing vice; but for revenue purposes I see that Octroi duties have been levied in Cawnpore and have failed, while a Terminal tax was found more satisfactory.

#### WHY NOT A TERMINAL TAX?

An increase of revenue, now so necessary and desirable, might be obtained by a similar tax on coffee and Ghaut products generally, which make this a Terminal port. The *Madras Mail* quotes

under date of February 1st: "Municipal arrangements are made largely for Trade; every ton of goods brought into the Town entails a certain expenditure on lighting, road repairs, water supply and drainage, and it is only fair that the Trade of the City should bear its full share of those charges." That this remark applies to Mangalore must be patent to any observer of the state of our roads before and after the importation of Ghaut staples. Few will be found to question the justice of such a tax. The completed revision of the House and Land tax register may, however, provide a sufficiency for the improvements deemed necessary.

#### MUNICIPAL ADMINISTRATION.

After a careful study of Municipal Administration Reports I arrive at the conclusion that great credit is due to our Municipal Council for the way affairs were conducted in 1897-8, when compared with the majority of other Municipalities; and Government remarked that "The administration of the Municipality during the year continued to be on the whole efficient." For the benefit of those among my readers who have not had the opportunity to see the Report, I may state that the receipts from all heads realized Rs. 56,370, and the percentage of expenditure under each grand head was as follows:—

1. Roads, buildings, drainage, etc.	32½ %
2. Education . . . . .	8¼ %
3. Sanitation and Medical . . . . .	36¼ %
4. Lighting . . . . .	8 %
5. Supervision and Management . . . . .	7½ %
Balance carried forward . . . . .	7⅜ %

More than half the amount of No. 3 was expended on conservancy, road cleaning and watering, and this seems to require careful checking. There is no question of the money being spent, but whether the work was and is done efficiently is a matter for each Ward Councillor to consider. If he does his duty then the capital I referred to above is lent to the Municipality and will bring a good dividend. The direction improvements should take ought to be determined in consultation with the medical officer.

E. B. Palmer.

## THE LOTUS.

How sweet it blows! though stagnant water lines  
Its forced abode, a rank and marshy soil,  
Apt emblem of pure maidenhood that shines  
Unstained amid dark poverty and toil.

And though the stem to squalid night is doomed,  
The blossom lifts its head in dreams of day;  
As soul of bard, though life with care be gloomed,  
Soars still unfettered on its heavenly way.

O flower! that charm'st the wet and weedy waste  
With breath and bloom more rare than bless the rose,  
Teach me, when grief fills life with foul distaste,  
To know the bliss the exalted mind bestows.

*Joseph Saldanha.*

## THE TINNEVELLY PEARL FISHERIES.

Having lately returned from Tuticorin, where I was in charge of the Pearl Fisheries for a few months, I venture to think the readers of the *Mangalore Magazine* may be interested to hear something about them. The Tinnevelly pearl banks, as is well known, form the most ancient fishery in the world. They were mentioned by Pliny, A. D. 130, and Ptolemy the Geographer, who lived about A. D. 138, tells us that when the Tamils of Southern India were in their golden age, the Tinnevelly pearl fishery, then established, according to him, at Kuru, the modern Coil, paid tribute to the Pandyan Kings of Madura. They were mentioned by Abu Mahomed Bin Manser in the 12th century, and by Marco Polo in the end of the 13th. Readers of the Life of St. Francis Xavier are familiar with his account of the "Fishery Coast," a name which it retained in the letters of the Jesuit Fathers down to the time of the suppression of the Order in 1773. The Venetian traveller, Cæsar Frederic (1563-1581), describes the fishery in a manner almost applicable to the present day.

Then as now the local divers were all Roman Catholics and were known as Paravars. When the Portuguese owned the banks it was their custom to give the products of one day's fishing every season to the Jesuit missionaries. They were succeeded by the Dutch, who obtained a monopoly of the

fisheries from the king of Madura and derived a large revenue from them. The English first engaged in the fisheries in 1796, since which time they have been continued, but have been very uncertain and have not always turned out profitable to the Government, although worked as a monopoly. Between 1830 and 1861 there were no fisheries, and since 1805 there have been only eleven, the shells selling for about twenty-two lakhs of Rupees, or £145,000.

For several years before a fishery takes place the oyster beds are carefully watched and guarded by the Superintendent and his subordinates. At regular intervals a few hundred oysters are taken up and opened to see to what size the pearls are grown. It oftentimes happens that the Superintendent visits a bank that was found well stocked on a former inspection and draws a blank, the oysters having all disappeared. This is due to the water having become brackish owing to floods in the rivers, or to their having been attacked and driven away by starfish to form new beds.

While the beds are maturing they are watched day and night. A special guard boat patrols the banks and visits them daily. The small Government steamer used by the Superintendent is appropriately called the *Margarita*. All the fishing boats on the coast near the banks are shadowed by a Government canoe, to see that the fishermen do not fish on the banks, and also to prevent them from anchoring there. These boats use large stones for anchors, which when dropped on the beds crush the shells. Experience has proved that the oysters hate to be disturbed, and when this is frequently done they migrate elsewhere to more favourable situations. Perhaps the local impurities caused by the dead ones have something to do with this desire of a quiet life.

When there is a good prospect of a fishery the Superintendent visits all the banks with his divers and staff, and a few thousand shells are taken up from the different banks to be opened and examined. If the pearls are found by the appraisers to be sufficiently valuable a fishery is publicly announced and advertised all over India. Great crowds of people assemble on the shore on the day appointed; a huge camp is constructed, and every precaution

is taken to make it clean and sanitary. Traders come from all parts of India, Ceylon, Burmah, Arabia and Africa to buy the oysters and to sell their wares. The Collector of the District and one or more of his assistants are in charge of the camp, while the Superintendent is in charge of the fishery arrangements. A temporary treasury is erected, and the interests of law and order in the camp are safeguarded by a posse of policemen. There are also hospitals, markets, in fact everything necessary for a huge camp.

The pearl divers are trained for their work from boyhood by diving for chank shells, another fishery peculiar to the Tinnevely district and also worked as a Government monopoly, of which more on a future occasion. The divers do not ordinarily remain a full minute under the water. Even the most expert cannot remain down longer than ninety seconds, or work at a greater depth than thirteen or fourteen fathoms. Most of the Indian banks are in nine to twelve fathoms of water, whereas those in Ceylon waters are in four to six fathoms only, consequently the Ceylon Government finds it less difficult to get divers for the work. An understanding has been arrived at between the two Governments so that their respective fisheries may not clash.

When a boat containing the divers reaches the oyster bed the men jump into the water, each with a stone weighing from thirty to forty pounds tied to his feet to make him sink rapidly. He is furnished with a net tied round his waist, to hold the oysters, and a rope is made fast round his body, the end of which is roved through a block on the boat, and held by one of his comrades on board. On reaching the bottom the diver fills his net with the oysters as quickly as possible, using his feet for the purpose as dexterously as his hands, till his breath fails, when he tugs at the rope, and his friends in the boat pull him up, leaving the stone below, which is recovered by a separate rope attached to it. Sometimes he comes up with blood issuing from his mouth and nostrils. The only respite he has is while one of his companions makes the descent. The work tells very much on them, and they are consequently a very short-lived class of people. No artificial appliances of any kind are

used to enable the men to stay under the water for longer periods.

When the boats are full they are sent ashore with their loads and the oysters are piled in heaps of a thousand each to be sold at public auction. When the first thousand is sampled great excitement pervades the throng if the yield of pearls is large, and the following heaps are knocked down at fancy prices. The shells are left to rot on the ground for two or three days, when they open of themselves and the pearls are extracted and carefully washed. The pearls are small, round or oval concretions of bright translucent whiteness, found on the inside of the oyster shell. The most appreciated colour is a silver-like brightness, and with this quality the largest is naturally the most valuable. The shape most prized is round, but in many cases the larger pearls are pear-shaped. Seed pearls are of the smallest size.

The pearl oyster does not belong to the same family as the edible oyster and forms no part of the food of the natives. It resembles the mussel tribe, more particularly as it has a byssus or cable as it were, by which it attaches itself to foreign substances or others of its own kind. It has no eyes, but about an inch and a quarter from the shell it has a pair of gills. It is not a great eater, for the stomach is very small. Its food is made up of certain minute weeds, animalcules and shells called foraminifera. The native divers say that there are male and female oysters; the large flat ones, they assert, are the males and those that are thick, concave and vaulted they hold to be females. They are highly tenacious of life in deep water, but cannot live in shallow or brackish water. The byssus cannot be detached from any substance to which it is once caught, but it can be cast off from the shell and a new one formed at will. The oyster can get on very well for a long time without forming any byssus.

The formation of the pearl is supposed by many to be due to an accretion within the shell of the superabundant matter called nacre, or mother-of-pearl, with which the side of the shell is coated; others again consider it a disease of the fish. Pliny and Dioscorides believed that pearls were produced by dew, a theory that found no favour with Sir Richard Hawkins, the observant old navigator of

Queen Elizabeth's time, who remarked that "this must be some old philosopher's conceit, for it cannot be made probable how the dew should come into the oyster." The natives of India, however, believe that pearls are produced by the oyster drinking in drops of rain, and that these and many precious stones cannot be produced without rain. There is a Tamil proverb which says: "A rain drop that falls on an oyster becomes a pearl; so a benefit conferred on the virtuous will endure." On the Coromandel Coast the natives will tell you that pearls can also be found in bamboos, sugar-cane stalks, and elephants' tusks. After this we are prepared for any amount of extraordinary things and are not surprised to hear that the native doctor, or *Hakim*, uses the powder of pearls for many ailments, especially hæmorrhage, weak eyes, and all nervous diseases. The natives believe that when applied externally while in its embryo stage the pearl will cure leprosy.

H. S. Brown.

MANGALORE, JANUARY, 1899.

#### A WORD FOR KONKANY.

It is a regrettable fact that the Konkany spoken by those who are going or have gone through a course of studies in English, is not pure Konkany, but a strong mixture of the dialect with English words and phrases. The cause of this pitiable state of things is not far to seek. The Konkany-speaking boy begins the study of English at an age when he cannot be said to have attained anything like a correct knowledge of his mother tongue. During the greater part of the day in school he reads, hears, and speaks English much more than Konkany, which is practically consigned to home use. It is only natural then that when he comes to talk, English words should lend themselves more readily to him than Konkany. Should the conversation turn on an abstract subject, it is amusing to see how Konkany comes in for hardly more than supplying the inflexions and connecting particles. By the time the boy becomes a man, he finds that this employment of English words has become a habit to him; and, like other bad habits that have grown up with him, he has neither mind nor will to give it up. Thus Konkany speakers come to create a new dialect whose grammar indeed is Konkany, but

whose vocabulary is completely overgrown by English words.

This hybrid creation is against the very nature of things. It is in the constitution of living languages to progress towards perfection; but Konkany is completely handicapped in the race. Not only is it outdistanced, but it seems to be executing a retrograde movement. There was a time when the mother exercised a conservative influence and was an effective counteracting agent against this tendency to anglicise Konkany. Now, however, that education has spread among women, and the mother's knowledge of English is almost as good as that of the father, instances are not altogether rare where children are taught to lisp in English before they know so much as a word of Konkany.

The flowing tide has set in strongly for English and it is only a question of time when Konkany is swept away for good. It is bound to recede as education in English advances. Is this to be regretted? Certainly it is, for it is but natural to love one's mother tongue and to wish to see it in honoured use. Would it not be abnormal to feel more kindly towards strangers than towards those with whom nature has linked us more closely. Konkany is our ancestral tongue, and that fact alone has a potent charm for us. Those who are at all acquainted with us know what an attraction anything ancestral has for us, how lovingly we cling to our ancestral customs, our ancestral traditions, and our ancestral heritage. This should not lead us, it is true, to hold on to whatever runs counter to good sense. I would not be understood, by any means, to make a declaration of war against English, for it is a language that is well-nigh indispensable to us. A thorough knowledge of it is attended with advantages not to be underrated. But it is extremely unfair so to be carried away by the love of it that we should allow it place in our social gatherings and family circles, or substitute it for our time-honoured, ancestral family language, Konkany. Let a special time be set apart for English; let it be the official language, as it were; let it be spoken in the school-room and on the school premises, but in all that relates to family life let Konkany have supreme sway.

C. C.

## OUTLINES OF THE HISTORY OF KANARA.

VI. THE HOYSALAS OF DARASAMUDRA, OR  
BALLALA RAJAS (1103-1189-1310).*(Continued.)*

33. Here we might conveniently enumerate the local Chieftains of Kanara at the fall of the Hoysalas in the year 1310. They were as follows:—

(1) The Jain Chiefs, namely, the Bairasu Wodear of Karkal, the chief of Bangar near Mangalore, the Chautar of Aldangadi, the Mular of Bailangadi, the Poligars of Sonda (probably the descendants of the Kadambas or of their feudatories), the chiefs of Honore, Bhatkal and Garsappa.

(2) The Hegade of Vittal and Chetpadi Ballal, who had a fort near Udipi.

(3) The Rajas of Kumbla and Nileshtar.

(4) The Rani of Barcelore.

## VII. THE YUDAVAS OF DEVAGIRI (1310-1312).

34. The only evidence we have of the exercise of any supremacy in Kanara by these kings is found in Ferishta's *History*, where it is stated that a Rani of Barcelore owned allegiance to Shankra Naik, the last of the Yudavas of Devagiri, who was put to death by Malik Kafur. Out of the ruins of the kingdoms of the Hoysalas of Darasamudra, the Yudavas of Devagiri and the kings of Warangal there arose a new power which played an important part in the History of Modern India, namely, the Vijayanagar sovereignty.

## VIII. THE VIJAYANAGAR KINGS (1336-1565).

35. The history of the Vijayanagar princes is of peculiar interest to us, for there is no dynasty which has left a deeper impress on Kanara than this. The kingdom of Vijayanagar was the most magnificent and important that ever existed in Southern India. We have the testimony of the African traveller Ibn Batuta, who visited the coast of Kanara in 1342; of the Persian ambassador Abder-Razzak, who landed in Mangalore in 1448 on his way to the Court of Vijayanagar; and of several Portuguese travellers, who all bear witness to the wide extent of this kingdom, the unrivalled

prosperity of its people, the splendour of its kings and the surpassing magnificence of its capital. The city of Vijayanagar on the south bank of the Tungabhadra, with its suburb Anegundi on the north bank, was founded by the two brothers Vira Bukka and Harihara, commonly called Bakka and Hakka. These two brothers—the Romulus and Remus of India—hailed probably from the kingdom of Warangal and they obtained, for the purpose of founding a new empire, the necessary pecuniary and moral support which a great religious power could give them, from the head of Shringeri Math Mahadeva, who wielded immense influence among the Brahmins of Kanara. These two princes extended their kingdom with extraordinary rapidity in all directions, reducing to subjection within a short period the chiefs of Kanara, Chera, Telingana and the territory covered by the present district of Dharwar.

The greatest of their successors were Devaraya (1426-1458), Narasinga Raya (1487-1508) who belonged to a different family from the preceding Rajas, and Krishna Raya (1508-1542). The last two monarchs raised the Vijayanagar sovereignty to its greatest splendour. The Portuguese settled at this time in India and concluded treaties with the Vijayanagar or Narasinga kingdom, as it was called by them, by which they obtained permission to build forts anywhere along the Kanara coast except at Bhatkal, and in return they were to assist the Vijayanagar kings against the sultans of Bijapur. On the death of Krishna Raya, Sadasiva Raya ascended the throne, but during his reign and that of his successors the reins of Government were practically in the hands of the minister Rama Raja, who ruled the kingdom with an iron hand and arbitrary power. His pride and arrogance created a host of enemies against him at home, while his aggressive policy and his insolence to foreign ambassadors made him feared and despised in the neighbouring states. The sultans of Bijapur, Golconda, Daulatabad and Berar therefore combined against him and marched their forces against Vijayanagar. Rama Raja was completely defeated in the battle of Talikota, one of the most decisive battles fought in India. Thus tottered down one of the greatest Hindu kingdoms of India in modern

times, and Vijayanagar, the Babylon of India, is now only a vast heap of magnificent ruins.

36. The Vijayanagar kings allowed the local chiefs of Kanara all powers of general administration within their territory, but the basis of the revenue assessment was laid down by the paramount power, and the local chiefs had to carry on the revenue administration on the lines laid down for them, which entailed a curtailment of their authority over the people and brought the officers of the paramount power into close touch with the landlords and cultivators.

From the remotest time of which there is any record till the middle of the 14th century all land in Kanara was assessed in rice equal to the quantity of paddy or seed sown. A field therefore that took ten candies of paddy to sow was taxed ten candies of rice to be paid to the *Sirkar*. The measure then in use was called a *Kutti* (basket in Kanarese) equivalent to the weight of Rs. 80. The rent of three such *Kutties* of land was three *Kutties* of rice, equal to one Ghutty Pagoda or Rs. 4. The revenue was sometimes collected in kind, sometimes in money and sometimes both in money and kind. Between the years 1334 and 1337 the Vijayanagar king Harihara Raya made a new assessment of Kanara on the principles of the *Shastras*, which take the produce to be to the seed in the proportion of twelve to one. They prescribe the amount that is to go to the *Sirkar*, the landlord and cultivator respectively, viz., a quarter each to the *Sirkar* and landlord, and the remaining half to the tiller of the soil. The *Sirkar* divided one-third of his share, in the proportion of one to one and a half, between the *Devasthanas* and the *Brahmins*.\*

The feudatory chiefs were allowed to hold large areas of land free of tax and they paid the revenue collected to two local governors, one stationed at Barkur and called Rayaru, and the other at Mangalore with the title of Wodear. It is not easy to ascertain whether there was a separate Governor for North Kanara.

37. To take a view now of the local chiefs of Kanara during this period: the Bairasu

The Vijayanagar Government. Revenue Assessment. The Bairasu Wodears.

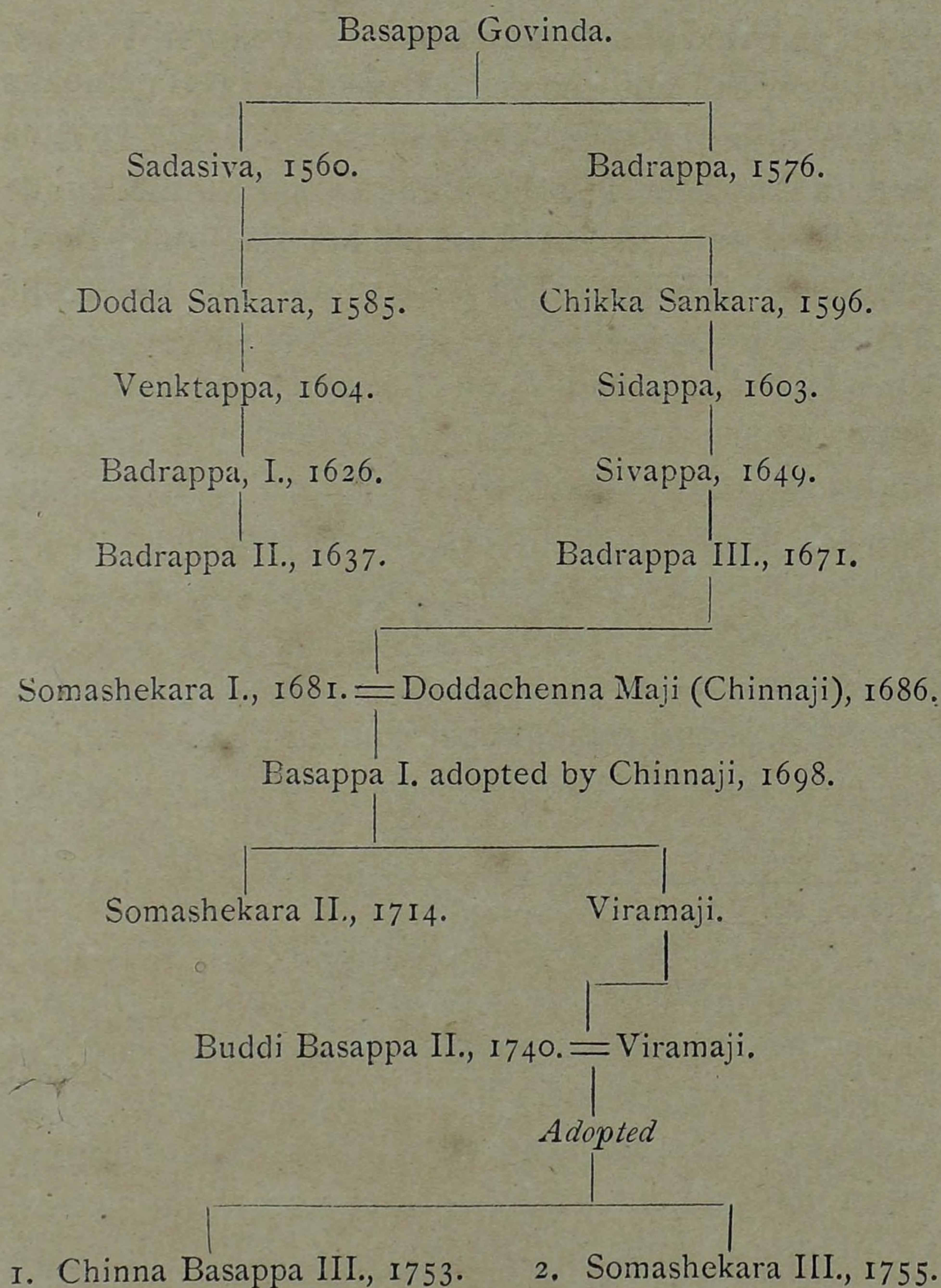
Wodears still maintained their old leading position among the local chiefs, though fallen like the others from their former high estate. Their wealth and magnificence are still borne witness to by the number of architectural monuments erected in this time, notably the two colossal statues at Karkal and Yennur, which were set up about the middle of the 15th century. The inscription on the statue of Karkal states it to have been made for Vira Pandya, son of Byrenendra, the Bairasu Wodear, in the year of Salivahana 1353 (A. D. 1431), and tradition has it that the sculptor's (Jakana Acharaya) right hand was cut off when he completed the statues. About the close of the 15th century the male line of the Bairasu Wodears became extinct and it is said that their territory was divided among the seven daughters of the last Bairah. Buchanan's account says that the eldest sister Dodda Baira Devi lived at Bhatkal, and that the second sister married the son and heir of Ichappa, Wodear of Garsappa, who seems to have been the tributary of the Raja of Haiga. The sole issue of this marriage was a daughter who became in time the heiress to all the dominions of Karkal, her six aunts being childless. To her other possessions she added the Haiga, and during the weakness of the later Vijayanagar princes, she seems to have become independent of that power. She lived sometimes at Bhatkal and sometimes at Garsappa, until she was overthrown by the Ikkeri Rajas.

38. In the 16th century there arose a powerful feudatory state in North Kanara which supplanted the old Jain Poligars of Sonda. Tradition tells us that this principality was bestowed by the Vijayanagar sovereign Krishna Raya on his nephew Venkappa Naik. This chief governed from 1555 to 1598. From Buchanan's account he seems to have destroyed all the Jain Poligars and priests and have introduced the Haiga Brahmins to cultivate the waste lands. His successors were Ramchandra Naik (1598-1618), Rangunatha Naik (1618-1638), Linga Naik (1638-1674), who became a Sivabakta; and Sadasiva Raya (1745-1782) expelled by Hyder Ali. Some of these chiefs are interesting as having played an important part in the conquests of the Portuguese in India.

\* Cf. Mr. Lavie's manuscript history of Kanara.

IX. THE IKKERI OR BEDNORE RAJAS  
(1565-1760).

39. The next dynasty of rulers of Kanara was that of the Rajas of Keladi, Ikkeri or Bednore. They were Sivabaktas by religion and their rule is very interesting as having on one hand brought about the downfall of Jainism, and on the other as having aided the rapid rise and spread of Christianity in Kanara. Of humble origin their ancestors rose from the position of *patel* of the village of Keladi to high service under the Vijayanagar kings, and in 1560 one of the family, Sadasiva Govinda, was granted by Sadasiva Raya the government of the districts of Gooty, Barkur and Mangalore with the title of Sadasiva Naik. The genealogy of the kings that succeeded him is as follows:—



The most illustrious kings of the Bednore dynasty were Venktappa Naik (1604-1626) and

Sivappa Naik. The latter governed as minister of the two Badrappa Naiks from 1626 to 1649, and as king from 1649 to 1671. Venktappa Naik defeated and slew Baira Devi, the Jain queen of Bhatkal who had recognized the supremacy of Adil Shah of Bijapur. He reduced several Jain chiefs to subjection who, after the fall of the Vijayanagar dynasty, had been acting as if they were independent, and devastated and destroyed their cities of Karkal, Barkur and Mudbidri. Venktappa Naik also increased the land assessment by half in the whole of his kingdom, except perhaps the territory adjoining Mangalore. Sivappa Naik continued the task of reducing the local chiefs begun by Venktappa Naik and strengthened the defences of his kingdom by building forts, especially along the coast of the Kasargod Taluka. During the reigns of Venktappa and Sivappa Naik many treaties were concluded between them and the Portuguese, by which the latter were granted several trading facilities in Kanara, and native priests from Goa were allowed to make converts and build churches. As we shall deal with the subject of the Portuguese settlements in a future issue of this *Magazine*, we shall not pursue this interesting subject here. A large Christian community was soon formed, and it was added to considerably by the immigration of colonies of native Catholics from Goa. Their intelligence and industry soon enabled them to take a leading position in every walk of life, and there is a tradition that Venktappa Naik formed a regiment and a body-guard of Christians, whom he regarded as the most courageous and faithful of his subjects. Both Venktappa and Sivappa Naik governed the country with firmness and wisdom, and to judge from the accounts given by the Italian traveller Della Valle and the English traveller Fryer, who visited Kanara about 1623 and 1670 respectively, it appears that the country was in a very prosperous condition and the people enjoyed every security of life and property. After the death of Sivappa Naik the power of the Bednore dynasty began to decline, and except during the reign of Somashekara II. (1734-1740) and Buddi Basappa II. (1740-1753), the reins of government were in the hands of imbecile and weak princes or intriguing and immoral dowager queens. The weakness of the

government was taken advantage of by Hyder Ali, and Bednore was taken by him in 1760.

X. HYDER ALI (1760-1792) AND  
TIPPU SULTAN (1792-1799).

40. The events of the time of Hyder Ali and Tippu Sultan are well known and as we shall have occasion hereafter to refer to some interesting details connected with the wars in Kanara between the British and these two Mahomedan rulers, we shall at present pass over their reigns with a few words. After the capture of Bednore, Hyder Ali occupied without delay the whole of its dominions, and about the year 1782 expelled from his kingdom the king of Sonda, who then fled to Goa, and having resigned to the Portuguese the sovereignty of a large portion of his territory was granted in perpetuity an annual pension equivalent to Rs. 18,000. Hyder Ali opened dockyards for building his fleet at Mangalore and Bhatkal, the timber required being brought from the magnificent forests of North Kanara. Constantly at war with the neighbouring kingdoms and with the British, Hyder Ali and Tippu Sultan had always to maintain a large standing army. In order to meet the heavy expenses of their wars they were compelled to impose on the people the most burdensome taxes and to fleece the Brahmin, Jain and Christian aristocracy of Kanara of the wealth accumulated during the prosperity enjoyed by them under the Vijayanagar and Bednore kings. The result of this "spirited foreign policy" was that Kanara soon changed from being one of the most happy and prosperous districts in India into one of the most impoverished and discontented. To the rapacity of his father Tippu added cruelty, bigotry and intolerance. As vindictive as he was fanatical, he selected the Christians of Kanara for the special objects of his vengeance and Mahomedan hate. Tippu suspected or affected to believe that it was due to the assistance and friendly sympathy of these Christians that the British obtained an easy footing in Kanara, and he determined to punish them in a most high-handed and cruel manner. In 1784, after the British had been driven from his dominions, he caused a secret census to be taken of the Christians and then despatched detachments of soldiers to different parts

of the District with sealed orders which were to be opened and executed at a particular hour on the same morning. The Christians were all taken by surprise and seized to the number of some 60,000 and deported to Seringapatam amid the most intolerable privations and sufferings. Of those that arrived at Seringapatam, the men were distributed in bands of 500 each over the country under the charge of Mussulman officers, and a few were appointed to administrative posts. The tale of the sufferings of our ancestors during their captivity is a most harrowing one, but the day of retribution soon came and on the 4th of May 1799 the heartless and cruel monarch met a merited death before the very eyes of those whom he had persecuted so relentlessly.

After the fall of Seringapatam Colonel Wellesley, the future Duke of Wellington, was placed at the head of affairs. To him was committed the charge of restoring order and peace, and well and nobly did he acquit himself of the task. Every means was employed to do justice to the surviving victims of Tippu's cruelty. But alas! of the 60,000 comparatively few were left to benefit by his clement rule. Many had succumbed under the hardships of the journey, and many more under the privations to which they had been subjected in captivity. Some, as was to be expected, were found wanting in the day of trial and weakly conformed, exteriorly at least, to Mahomedanism. When the day of deliverance dawned, these last were ashamed to rejoin their countrymen. The result was that only a remnant returned to Kanara to seek out new homesteads and rebuild their ruined altars.

41. We have had a survey of several centuries of the history of Kanara, we have seen the rise and fall in rapid succession of several dynasties of kings, we have caught a glimpse of the movements of peoples and of the social and religious revolutions in Kanara in the past. It is a past full of interest, a past which still lives among us in its peoples, religions, customs, languages, architectural ruins and monuments. It is a past, moreover, replete with many useful lessons which it behoves the student of the history of Kanara to learn. If we recapitulate its most salient features

The lessons the past has  
to teach us.

we shall find them to be, first, the appearance and disappearance in rapid succession of many dynasties of kings, the cause or result of revolutions and changes of government at short intervals; secondly, the constant rotation in each dynasty of able, enterprising and wise monarchs, followed in turn by those who were sensual, indolent and rapacious.

These features are common to the history of the whole of India and have always been a source of indescribable misery to its people. What India requires with its numberless races, communities, castes, sects and religions, is one strong bureaucracy able to defend the country from invasion from abroad, to hold the balance of justice even for all classes and conditions of men, and to assure to all security of life and property and the free exercise of their religion. Can India provide such a government for itself? It is true that great and wise rulers have risen up in it, but its Akbar was followed by an Aurangazib. India can boast of a Sivaji, a great warrior and a benevolent king, but he was soon succeeded by the sensual, indolent and cruel Sambaji. Of the foreign powers France narrowly missed conquering India, and the prize was carried off by England. Russia covets it and gazes with wistful eyes at England's proudest possession. That India should be under the rule of either would not be for her welfare, for the former is ever distracted by internal revolutions, a victim at the mercy of rapacious and intriguing Jews, never at peace with herself and a menace to that of her neighbours. Under the despotic rule of Russia nothing better could be hoped for than that which existed under Aurangazib, Sambaji, or "The Tiger of Mysore." England, on the contrary, to whom the achievements and liberties of generations have given an empire upon which the sun never sets, who is wise with the experience of centuries of constitutional government, and who carries liberty, justice, and a spirit of honour and enterprise wherever she plants her flag, alone of all European powers can work India's weal. Under the sway of England's power Kanara passed on May 4, 1799, and under her beneficent and wise rule we have enjoyed a century of uninterrupted peace, steady progress and unprecedented prosperity. We should celebrate the centenary of this auspicious day in a manner worthy of the occasion,

and sing with Ozias, prince of the people of Israel, in praise of Judith: "Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies." (Judith, XIII. 24.)

Jerome A. Saldanha, B. A., L. L. B.

### THE DIRGE OF TIPPU SULTAN.\*

#### I.

How quickly fled our Sultan's state!  
 How soon his pomp has passed away!  
 How swiftly sped Seringa's fate,  
 From wealth and power to dire decay:  
 How proud his conquering banners flew,  
 How stately marched his dread array,—  
 Soon as the King of Earth withdrew  
 His favouring smile, they passed away.

#### II.

His peopled kingdoms stretching wide,  
 A hundred subject leagues could fill,  
 While dreadful frowned in martial pride,  
 A hundred Droogs from hill to hill:  
 His hosts of war, a countless throng,  
 His ranks, impatient for the fray;  
 His horse, that proudly pranced along,—  
 All in a moment passed away.

#### III.

His mountain-forts of living stone,  
 Were hewn from every massy rock,  
 Whence bright the sparkling rockets shone,  
 And loud the vollied thunders spoke:  
 His silyer lances gleamed on high,  
 His spangled standards fluttered gay,—  
 Lo! in the twinkling of an eye,  
 Their martial pride has passed away.

\* "The Dirge of Tippu Sultan" I found in an old volume containing the history of Hyderabad, Tippu, etc. The author of these 'private and authentic memoirs' seems to be Prince Gholam Mohamet, an officer in Tippu's army. It is a pity the title-page is missing.—Letter from Rev. D. Fernandes, S. J.

AN ANOMALOUS TAX.

The Indian Succession Act applies to "all cases of intestate and testamentary succession" in British India (Section 2). Section 331 exempts Hindus, Mahamadans and Buddhists. It has been repeatedly ruled that these terms are religious or theological, and *not* geographical or ethnological. It follows therefore that all those that are not Hindus, Muhamadans or Buddhists are governed by the I. S. Act. The Imperial Census Reports shew that besides these three divisions, the population of British India according to Religions consists of the following:—

1. Christians . . . . .	1,491,662	
2. Parsis . . . . .	76,952	
3. Jews . . . . .	14,669	
		1,583,283
4. Animistic Religions . . . . .	5,848,427	
5. Sikhs . . . . .	1,407,968	
6. Jains . . . . .	495,001	
7. Minor Religions . . . . .	20,447	
		7,771,843
		9,355,126

Of these, the Christians, and it seems the Jews too, are considered as governed by the I. S. Act. In the case of the Parsis, it is modified by Act 21 of 1865 as regards intestacy. But the Sikhs, Jains and others have lived and died, and their inheritance has been transmitted, as if the I. S. Act had no existence at all. It is very strange indeed that such a thing should have happened—that a law which ought, according to the letter, apply to nearly eight millions, should be found actually enforced as regards only a million and a half.

The explanation however is not far to seek. It has often been asserted, and never contradicted, that the law is the outcome of a draft made by Sir H. S. Maine in the early days of his career as an exercise in legislative gymnastics, vigorously carried on in his chamber with no opponents. He intended to show to the world to what ideal perfection the law of Succession could be carried when there were not the conflicting traditions and customs of centuries past to disturb the equanimity of the drafter. The Government of India, however, discovered that this draft could be utilised for the benefit of foreigners in India, whose law of Succession as regards Indian property had got into inextricable

confusion. The draft thus became law, with the interpolation of the Section 331 aforesaid, which the Parsis, with their usual shrewdness and foresight, agitated to have inserted for their benefit. Similarly too, they managed by Act 2 of 1881 to be rid of the obnoxious provisions of the Administrator General's Act 2 of 1874, which was intended to work with the I. S. Act. The Native Christians of Coorg also secured exemption under Section 332, owing to the laudable exertions of Mr. Bowring, the model Commissioner of Mysore.

The Native Christians in other parts of India went on in blissful ignorance of this momentous and epoch-making piece of legislation and it was only in the course of time that they realised the fact that they formed the only Native community against whom the law was actually enforced in its entirety. But even to this day there are regions where the law is still unknown and is a dead-letter. And it is a significant fact that it is not even advertised in the periodical official catalogues, so far as translations in the vernacular are concerned. When the Native Christians came finally to be aware of the fact that they had to conform to the new law of Succession so gratuitously framed for them, they tried to remonstrate on the only ground available, viz., that they continued to be "Hindus" within the meaning of Section 331 of the I. S. Act, since by changing their religion, they by no means meant to change their law of Succession or social usages, nor were they aware of any change in that law, or suspected anything of the kind, so confident were they that the Legislature could not have intended to punish those who adopted Christianity by compelling them to abandon their social usages and customs. The High Courts, however, interposed and ruled that the word "Hindu" in Section 331 was a theological term denoting religion, not race or caste.

The upshot of all this is that the Christians, and especially the Native Christians, have to bear the chief burden of a tax that could never have been designed for them. It virtually amounts to a tax on a particular religious community. If all class taxation is condemnable under the first principles of Political Economy, nothing need be said of a financial burden that falls on a religious class as such.

Omega.

# THE MANGALORE MAGAZINE.

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*This Magazine is published in the interests of the College, its graduates and undergraduates, and incidentally in those of Mangalore and the District of Canara. It is 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 its patronage upon the students and alumni of the College, and upon the people of Mangalore. These are urged to give it substantial support. It is issued quarterly. Upon the favour and support it receives will largely depend its programme for the future*

## The Editor's Chair.

WITH this issue the Magazine enters on its second year of existence. The way subscribers have signified their appreciation of it enables us to face the year with fair prospects of being able to pay our way. The financial difficulty was the one that had to be most seriously considered when the resolution was taken to give it a new lease of life. We counted then on the advent of a very able and enthusiastic supporter, whose obituary, alas! it has been our sorrowful office to record in this number. Readers of the short memoir we publish will realise the loss the College and all connected with it suffered by Father Sullivan's untimely death. It would be selfish of us, however, to confine ourselves to the consideration of our own loss, without a thought and a word of sympathy for his father and mother and other bereaved members of his family, whose love and prayers accompanied him to India and were ever abiding with him. "We heard of Father Maurice's death on January 21st," writes one of them, "the same day that we received the Magazine. It was such a shock to all here it seemed impossible to believe it." The cheering news the Christmas number of the Magazine contained about Father Sullivan naturally accentuated the dismay

a short telegram announcing his death must have caused, especially when no inkling of sinister news had been received to prepare the way.

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The fourth instalment of the *Outlines of the History of Kanara* finishes the work in this issue. The author deserves well of all those who prize the storied past for his valuable contribution to our local history. Only those who have put their hand to a work of the kind know what painstaking research is involved in it. It is a work moreover that grows under one's hands, so many are the interesting episodes that tempt one to wander from the main story and to add colour to the picture that must be traced only in outline. We hope to treat, in some future issues, of some of the more interesting phases of the captivity of Seringapatam, now a subject of special interest to us that the centennial year of delivery from it is about to dawn upon us.

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Indian colleges are beginning to fall into line in the matter of Magazines and journals. We have lately received copies of *The Agra College Magazine*, a very creditable little monthly of sixteen pages, and also *The Allahabad University Magazine*, a little more than double the size. Both Magazines have made a good start and we wish them every success. We also acknowledge with thanks the receipt of the following publications sent us since our Christmas issue:—From America: *The Georgetown College Journal*, *The Tamarack*, *The Stylus*, *The Xavier*, *The Monthly*, *The Pilot*, *The Notre Dame Scholastic*, *Student*, *La Revista Catolica*, and *Catholic Opinion* (Panama); from England: *The Stonyhurst Magazine*, *The Ratcliffian*, *The Raven*, *The Edmundian*, and *The Baeda*; from Ireland: *The Clongownian*, *The Madonna*, *The Franciscan Tertiary*, and *The Messenger of the Sacred Heart*; from Australia: *Our Alma Mater*, *The Echoes of St. Stanislaus*, and *The Madonna*.

### ERRATA.

In the second column of the opposite page there are some mistakes to which the reader's attention is called. For "Parsis" on line 3, read "Hindus." On line 5, for "they" read "the Parsis"; and for "Act 2 of 1881" read "Act 9 of 1881."

## College Chronicle.

**December 8th, Thursday.**—The Feast of the Immaculate Conception of the B. V. M. There was the usual Solemn High Mass and General Communion at 7 A. M., and in the afternoon at 4 o'clock there was Rosary, followed by a sermon by Father Gonsalves, after which there was Solemn Benediction of the Blessed Sacrament.

**December 13th, Tuesday.**—Prize-Day. There was a special Mass at 7 A. M., followed by the chanting of the *Te Deum* and Benediction of the Blessed Sacrament. In the evening at 6 P. M., the closing exercises of the year took place in the College Hall, an account of which will be found elsewhere.

**December 15th, Thursday.**—The F. A. and Matriculation examinations began to-day in Mangalore, the former in the College Hall and the latter in the Government College. Father Moore, Principal of the College, was appointed Chief Superintendent of the F. A. examination and Mr. A. Subba Rao, Headmaster of the Government College, of the Matriculation.

**December 17th, Saturday.**—The annual retreat for the members of the Gentlemen's Sodality began in the afternoon in the College church. Father Sullivan had been appointed to conduct it this year, but as he was detained in Belgaum his place was taken by Father Torri, S. J., of the Cathedral.

**January 9th, Wednesday.**—An urgent telegram, received in the small hours of the morning, brought the sad tidings of Father Sullivan's death at Belgaum about midnight. Daily bulletins had prepared the way for the sad news, so it did not come altogether as a surprise. R. I. P.

**January 10th, Tuesday.**—Fathers Corti and Moore arrived this morning by the British India Company's steamer from Calicut. The former had gone to give a retreat in the Catholic Church of Calicut, to be followed by one to the nuns of St. Joseph's Convent; and Father Moore to give another at the Presentation Convent, Vepery, Madras.

**January 16th, Saturday.**—Classes in the School Department reopened. The Mass of the Holy Ghost was celebrated at 9 A. M. by Father Paternieri.

**January 19th, Thursday.**—The members of the College Students' Sodality of the B. V. M. had a grand outing to-day at Mr. Albuquerque's casuarina plantation at Ullal.

**January 21st, Saturday.**—The classes of the College Department, except the Junior F. A., were formed to-day.

**January 26th, Thursday.**—Mr. Manuel Coelho, S. J., arrived to-day from Shembaganur, Madura District, to take up some of the classes that had been intended for the late Father Sullivan.

**February 2nd, Thursday.**—Feast of the Purification of the B. V. M. Several of the Fathers went to Jeppu Seminary to-day, where Father Gregory Coelho, S. J., made his last vows.

**February 4th, Saturday.**—There was a Solemn High Mass of Requiem at 7 A. M. for the repose of the soul of Father Sullivan, this being his Month's Mind. Rev. Father Rector was the celebrant, and Fathers Paternieri and Corti, deacon and subdeacon. All the Catholic students attended in a body.

**February 5th, Sunday.**—Father Bartoli gave a lecture in the Sodality Recreation Hall at 6 P. M. rebutting some of the charges made by the German Basel Mission against the Catholic Church in a pamphlet issued from their Press entitled *Precious Gospel*.

**February 14th, Shrove Tuesday.**—This being a holiday a number of students of the High School Department, accompanied by some of their teachers, went for a pic-nic to the casuarina grove at Ullal. The pleasure of the day was marred by an accident in which Joachim D' Souza, a student of the Fifth Form, had his leg broken while playing at football. He was conveyed immediately to the Wenlock Hospital where the bone was successfully set.

**February 19th, Sunday.**—The annual retreat for the students began in the afternoon. Father Gonsalves conducted it in English for the senior students, and Mr. Manuel Coelho, S. J., for the juniors in Konkany.

**February 21st, Tuesday.**—The Very Rev. J. B. Rossi, S. J., V. G., visited the College to-day to take leave of the community, prior to his leaving for Europe.

**March 19th, Passion Sunday.**—Father Cavaliere, S. J., from Calicut, arrived at the College to-day.

March 20th, Monday.—The Feast of St. Joseph was kept to-day. There was the usual Solemn High Mass and General Communion in the morning, and Rosary, Sermon and Solemn Benediction of the Blessed Sacrament in the afternoon at 4 o'clock. Father Joseph Paternieri was the preacher of the occasion.

### Serotherapy.

AS soon as it was known that the serum of animals rendered immune to certain diseases, could be used as a curative and prophylactic agent, a host of investigators sprang up. Amongst the foremost were Pasteur, who introduced a serum against hydrophobia; Koch, the inventor of an Anti-toxin for tuberculous diseases; Behring, his Japanese disciple Kitasato, and Roux, all famous for their diphtheria serums; Cattani and Tizzoni, noted for their success in tetanus; and Calmetto, of the Pasteur Institute, who was the first to bring out an Anti-venom Serum for snake-bite. Many others might be mentioned who have rendered eminent services to Serotherapy, but space forbids us to add other names or to say much about the success of those we have mentioned.

The Rabies Anti-toxin for hydrophobia still keeps up its reputation, the mortality under this treatment being 3 per 1,000, in place of the original death-rate of 200 per 1,000. It deserves then our highest commendation.

With regard to Koch's treatment for tuberculous diseases the same happy results have not followed. We cannot give the reader a better idea of its worth than by quoting the following testimony from Sir Morell Mackenzie in the January number of the *Contemporary Review*: "It is an agent of the highest value for the detection of tubercule, a remedy of great potency for certain of the slighter manifestations of tuberculosis, a palliative for some of the distressing symptoms of the severer forms of the disease and a deadly poison in advanced or unsuitable cases."

It is chiefly used now as a diagnostic of tuberculosis in cattle. It produces no reaction in healthy animals, but in tuberculous beasts the temperature rises from  $1\frac{1}{2}^{\circ}$  to  $6^{\circ}$  F.

The Diphtheria Serum and Anti-toxin is taken from the horse. Its remedial strength is so great that according to some authorities an injection equal to  $\frac{100}{1,000,000}$  of the weight of the animal is sufficient to render it immune. In cases of diphtheria the following results were obtained by it:—

Schubert in 34 cases had deaths at the rate of 18 p. c.

Canon „ 15 „ „ „ 20 „

Kossel „ 233 „ „ „ 23 „

A summary of 95 English cases „ 23.1 „

Under 9 years of age the cures are cent. per cent.

With the ordinary treatment deaths are about 53 per cent.

The Tetanus Anti-toxin, according to most writers, is the most powerful of all. Roux and Vaillard found that a centimetre cube of serum taken from a horse that had been rendered immune was sufficient to neutralize thirty times its volume of toxine. Thus a millionth part of a centimetre cube of serum can render immune one gramme of mouse. Tizzoni's Anti-toxin has found most favour in England, and has succeeded in some cases where Roux' failed.

Calmetto's experiments go to prove that venom of all snakes is of a similar nature, therefore what is capable of neutralizing one can neutralize all. The Anti-venom Serum is obtained by inoculating the horse with cobra poison. An injection of one-tenth of a centimetre into a hare of two kilogrammes in weight protects it from snake poison which would kill a similar hare in eight hours. It has been successful in some cases of snake-bite in India, but sufficient experiments have not yet been tried on man.

It seems doubtful whether a trustworthy anti-toxin has been found for the Bubonic Plague. Reports on the serum treatment differ much. The Yersin treatment proved more successful in China than in Bombay; and the other systems have not considerably lowered the death-rate.

In conclusion we may say that as Serotherapy is still in its infancy, much difficulty is experienced in getting serums of a uniform strength. But however many may be its drawbacks at the present moment it has doubtless a bright future in store for it.

H. W., S. J.



practicable to use a pair of compasses than to have recourse to a special method. Still I give a method for the sake of those that may like to know it.

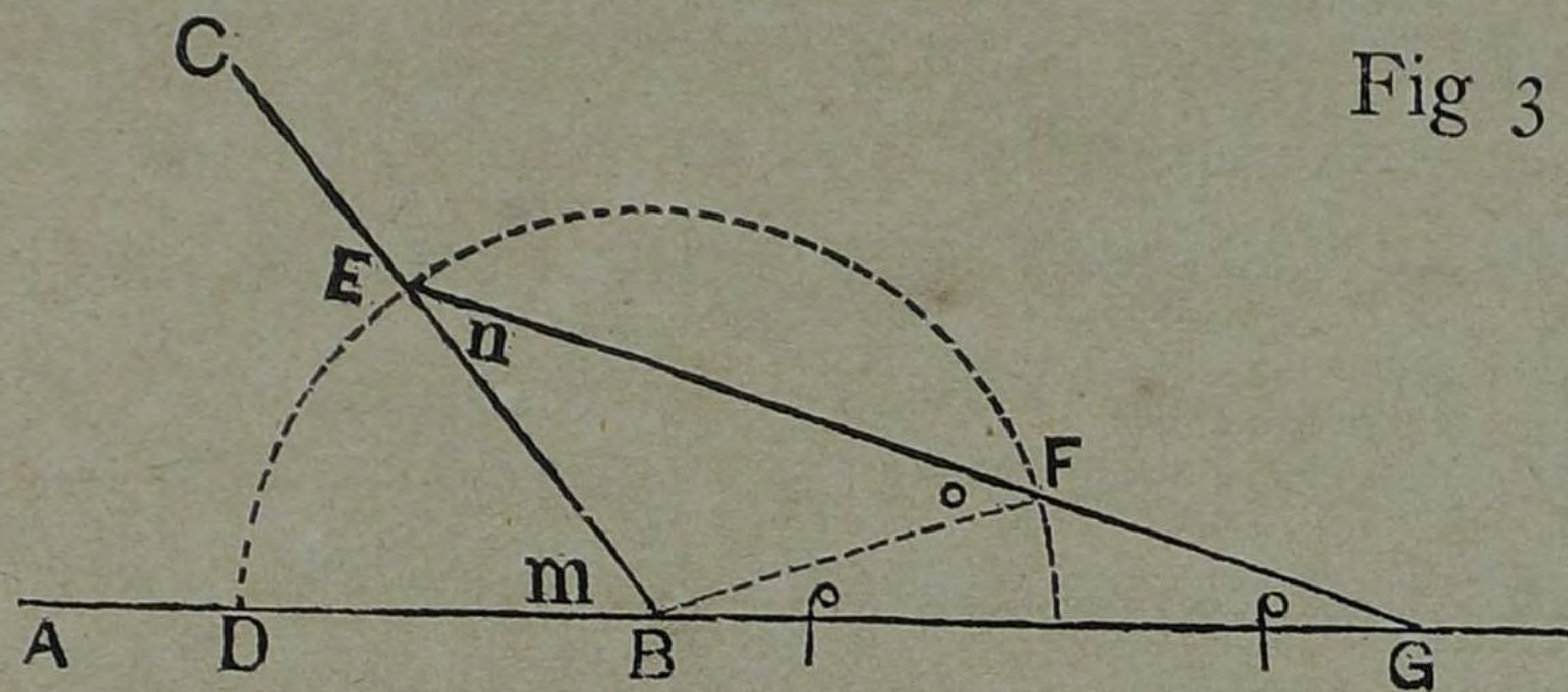


Fig 3

Let A B C be an angle to be trisected. Produce A B in the side of B, and taking B as centre draw a semicircle with a radius of any length, say B D. Now you have to draw the line E G, for which mark on your ruler the length of the radius D B and place the ruler in such a way as to touch E and to have F G equal to the radius.

The angle F G B is  $\frac{1}{3}$  of A B C.

Demonstration: Draw B F. You have  $\angle m = \angle n + \angle q$

(Euclid, Bk. 1, Prop. 32; Ghosh, page 46).

For the same reason  $\angle o = \angle p + \angle q$

But  $\angle p = \angle q$ ,  $\triangle B F G$  being isosceles.

Therefore  $\angle o = \angle 2q$ , and being  $\angle o = \angle n$  also  $\angle n = \angle 2q$

In the first formula substitute  $2q$  for  $n$ , and you obtain  $\angle m = \angle 3q$  *i. e.*  $\angle q$  is  $\frac{1}{3}$  of  $\angle m$ . *q. e. d.*

The point G may be also found by the following formula (which of course is not for a pupil of the III Form):  $p = 2 r \cos w + r$ , G being a point of the curve called by Pascal "limaçon," whose formula in polar coordinate is the one above given.

17. All this process of the third day may be done on a sheet of paper, whence the equinoctial E E' and the horal-lines may be copied on the dial. The manner of verifying the exactness of the intersections on E E' will be given below, No. 25.

Note. For the construction of the angle C G T, if the Sun-dial is a small one, you may use the protractor as we have said, but for Sun-dials of larger size and greater exactitude you may use the following method:—

In the straight line G T from G take a part, 10 inches, and upon this construct a triangle, the other two sides of it being 10 inches and  $2\frac{24}{100}$  (if your latitude is that of Mangalore) respectively, in such a way that the former be adjacent to G (fig. 2 or 4).

For a larger Sun-dial you may construct the triangle with sides of 10 ft, 10 ft, and 2.24

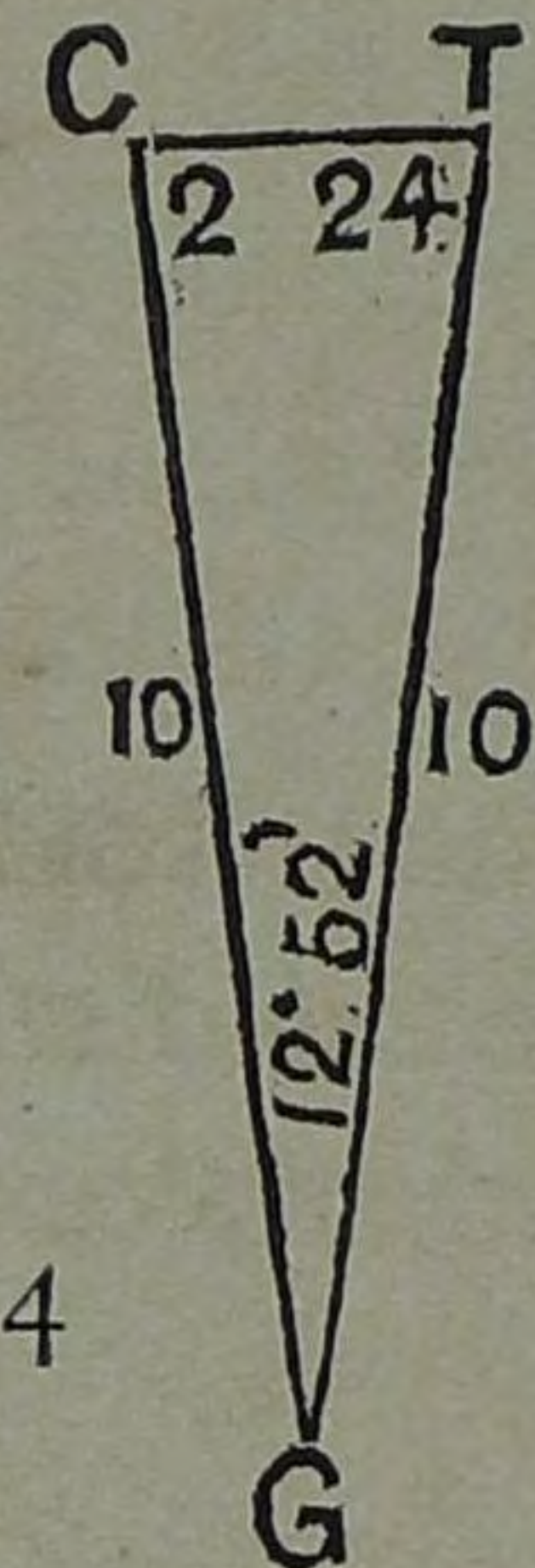


Fig. 4

ft, instead of inches. For a very large one (Cf. No. 23) instead of feet take the same number of yards. 2.24 is the length of the chord for the angle  $12^{\circ}52'$  when the radius is 10. The length of the chord varies according to the magnitude of the angle *i. e.* the latitude. The latitude of a place may be ascertained from a good map or geography, or from the Madras Asylum Press Almanack (page 33). The length of the chords for all places whose latitude is between  $10^{\circ}$  and  $16^{\circ}$  may be obtained from the following table :

	0'	10'	20'	30'	40'	50'
$10^{\circ}$	1,743	1,772	1,301	1,830	1,859	1,888
$11^{\circ}$	1,917	1,946	1,975	2,004	2,033	2,062
$12^{\circ}$	2,091	2,120	2,140	2,177	2,206	2,235
$13^{\circ}$	2,264	2,293	2,322	2,351	2,380	2,409
$14^{\circ}$	2,437	2,466	2,495	2,524	2,553	2,582
$15^{\circ}$	2,611	2,639	2,668	2,697	2,726	2,755

The first column gives the latitude in degrees, and the first horizontal line gives the fraction of the degrees in minutes. The other numbers give the length of the correspondent chords.

Some examples will render the use of this table easier.

If the latitude is  $10^{\circ}$  the chord will be 1.743.

If the latitude is  $10^{\circ} 10'$  the chord will be 1.772.

If the latitude is  $15^{\circ} 50'$  the chord will be 2.775.

The radius of these chords is always 10 inches, feet or yards, in which case also the length of the chords will be in inches, feet or yards respectively.

18. Suppose now you want to find the chord for the latitude of Coondapoor, which is  $13^{\circ} 38'$ . In the table you have the chord 2.351 for  $13^{\circ} 30'$ , and the chord 2.380 for  $13^{\circ} 40'$ . The required chord may be obtained in the following way. Find the difference between the above-mentioned chords.  $2.380 - 2.351 = 0.029$ . If  $10'$  gives an increase of  $\frac{29}{1000}$  in the chord,  $8'$  will give the required increase for your chord.  $10' : \frac{29}{1000} = 8' : x$   $x = \frac{29 \times 8}{10 \times 1000} = 0.0232$ . Add this 0.0232 to 2.351, chord of  $13^{\circ} 30'$ , and you get the chord of  $13^{\circ} 38'$  *i. e.* 2.3742.

Another example. The latitude of Mangalore is  $12^{\circ}52' 17''$ , of which  $17''$  may be safely omitted without any notable error in the Sun-dial.  $12^{\circ}52'$  is between  $12^{\circ}50'$  and  $13^{\circ}$ , whose respective chords are 2.235 and 2.264, their difference is 0.029.

$$10' : \frac{29}{1000} = 2' : x \quad x = \frac{2 \times 29}{10 \times 1000} = 0.0058 \quad 2.235 + 0.0058 = 2.2408 \text{ chord of } 12^{\circ}52'.$$

A third example. The latitude of Kudre Mukh is  $13^{\circ} 8'$ ; for  $13^{\circ}$  the chord is 2.264; for  $13^{\circ} 10'$  the chord is 2.293. Difference 0.029.

$$10' : \frac{29}{1000} = 8' : x \quad x = \frac{8 \times 29}{10 \times 1000} = 0.0232 \quad 2.264 + 0.0232 = 2.2872 \text{ chord of } 13^{\circ} 8'.$$

It is not necessary for Sun-dials of small sizes to use all these decimals but it is sufficient to use the two first places omitting the rest.

(To be continued.)

J. G., S. J.

## The Young Lady of Riga.

(With compliments to the Stonyhurst Magazine.)

There was a Young Lady of Riga,  
Who smiled as she rode on a Tiger :

They returned from their ride  
With the Lady inside,

And the smile on the face of the Tiger.

I.

Arridet Virgo roseis animosa labellis,  
Dum sæva carpit Tigride vecta viam,  
Mox vectore redit male fido condita Virgo,  
Tigris et arrident sanguine tincta labra.

II.

Di Riga v'ebbe giovane Signora,  
Che se ne andava un giorno  
Cavalcando una Tigre, e sorrideva.  
Come fecer ritorno

La Signora era dentro ed il sorriso  
Era passato della Tigre al viso.

III.

ರೆಗಾ ಶೆರಾಚಿ ಹಾಸಾತ್ತ್ ಎಕ್ ಚಲಿ  
ನಾಗಾರ್ ಬೊಸೊನ್ ತಿ ಸವಾರೆಕ್ ಗಿಲಿ.  
ನಾಗ್ ಪಾಟಿ ಯೆತಾ. ಕಿತ್ಯಾಕ್ ತೊ ಹಾಸ್ತಾ?  
ಕೆವುಲ್ಯಾಚ್ಯಾ ಪೊಟಾಂತ್ ಚಲಿ ನೊಳ್‌ನೊಳ್ತಾ.

## Personal Paragraphs.

FRANCIS Xavier D'Souza, I. C. S., M. A., LL M. (Cantab.), has been appointed Assistant and Sessions Judge, Ahmedabad.

Liguori D'Sa has been appointed Postmaster, Sholapur District.

B. M. D'Souza is personal Clerk of Mr. Shepherd, the Joint Proprietor and Manager of the Bombay Steam Navigation Company.

Francis D'Silva, an ex-pupil of this College and Matriculate of St. Xavier's, Bombay, has been appointed accountant and auditor in the Office of the Indian Plague Commission. He has had the rare good fortune of travelling through the principal cities of India with the Commission.

Piedade Vas, F. A., '90, L. C. E., has been appointed Assistant Surveyor under the Bombay City Improvement Trust.

Dr. Raghavendra Rao, M. D. (London), has recently published some of the results of his investigations into the nature of the Typhoid microbe upon which he has been engaged for some time.

Among those who have received promotion in the recent reorganization of the Sea Postal Department are John G. Vaz and Jerome Noronha. Mr. Vaz joined the Postal Department in 1890, and Mr. Noronha about three years later. Both have had an excellent record of service.

J. E. S. Saldanha, of the Royal Indian Marine Service, after spending a nine months' furlough in Mangalore, has returned to Bombay and reported for duty.

J. F. D. Saldanha, who it will be remembered was a teacher of English and Mathematics in this College in the eighties, and who subsequently, like his brother, joined the Royal Indian Marine Department, is now attached to the R. I. M. SS. *Clive*. He saw a good deal of high life of late, for it was the *Clive* that carried the outgoing Viceroy Lord Elgin and suite as far as Suez.

David B. Pinto, B. A., Assistant Sheristedar, Appellate Side, Bombay High Court, is in Mangalore on a six months' leave. Mr. Pinto intends to appear for the LL. B. degree examination pretty soon.

Joachim Saldanha, B. A., '89-90, Professor of St. Joseph's College, Bangalore, and Mulki Sridhara Kamath, B. A., '95, passed the B. L. Degree Examination held in January last, being 88th and 86th in the list.

E. C. M. Mascarenhas, a Matriculate of '83, is employed as a Forest Ranger at Kollegal, Coimbatore District. His brother Roque Mascarenhas, also a former pupil of this College, is a reporter for *The Bangkok Times*, Siam.

John Salvador Pais, a Matriculate of '88, Personal Assistant to Reverend Father Muller, S. J., in the Homœopathic Poor Dispensary, lately married Hedwiges Teresa Mascarenhas, daughter of Mr. Peter Mascarenhas, Head-writer in the Deputy Commissioner's Office, Mysore Province. The bride is a cousin of the preceding.

John F. Viegas, F. A., '87, is Sea Customs Superintendent at Kumbla in the Kasargod Taluk.

Candid F. Sequeira, B. A., '93, is Sub-registrar at Mudbidri.

Denis Andrade, B. A. (Lang. Branch), '90-91, is Head Clerk in the Puttur District Munsif's Court.

Benignus Fernandes, a former pupil of this College and son of the late Mr. J. F. Fernandes, one time Deputy Collector of Mangalore, and brother of Constantine Fernandes, B. A., M. L., a Munsif in the Madras Presidency, married in November last the third daughter of Mr. P. Gomes, the well-known Photographer of Bombay. He is employed in the local Bank of Madras.

Joseph Saldanha, B. A., '95, visited Mangalore of late after the death of his mother at Honavar, January 27th. Readers of this Magazine are acquainted with his poetical compositions. He is also a contributor to the *Irish Monthly*, a little literary gem edited in Dublin for the last twenty-six years by Father Matthew Russell, S. J., brother of Lord Charles Russell of Killowen, Chief Justice of England.

Alexander Gonsalves, a Matric. of '85, is employed in the Marine Accounts Office, Bombay.

Eliseus D'Mello, a Matric of '87, is employed in the High Court of Bombay. He is a son of the Architect and Engineer of the Catholic Mission of Mangalore.

On Wednesday, February 8th, Mr. John Fernandes, Barrister of Bangalore, gave "a hostage to Fortune" when he led to the altar Miss Margaret Mary, daughter of Mrs. Mary Magdalene Coelho. The Very Rev. J. B. Rossi, S. J., performed the nuptial ceremony, which took place at Codialbail Chapel. Father Moore, Principal of the College, preached the sermon. Rev. Father H. Buzzoni, S. J., was celebrant of the Solemn High Mass.

The Very Rev. J. B. Rossi, S. J., V. G., Superior of the Jesuit Mission, left Mangalore, on February 23rd, for Europe on business of the Order. He is expected back by the month of November. On the eve of his departure there was a meeting held at the Mangalore Club Hall, when Mr. I. P. Fernandes read an address and wished *bon voyage* on the part of the Catholic community of Mangalore. The employees of the Codialbail Press also presented an address and went in a body to the Bunder to see him off. For many years the Rev. Father has been the Director of the Press and it is due to him in great measure that it has attained its present efficiency.

The many friends and pupils of Father Sergeant will be glad to hear that he has been appointed Minister and Prefect of Studies in St. Aloysius' College, Glasgow. Father Allchin is stationed at Holy Cross Church, St. Helen's, Lancashire; and Father Martin is at Clitheroe.

On Sunday, March 12th, His Lordship the Bishop conferred the Order of Subdeaconship in the Cathedral of Mangalore on Revv. Raymond Mascarenhas, Joseph Menezes, and Salvador Vaz, all Matriculates of this College now studying for the priesthood in Jeppu Seminary. The following received the Minor Orders of *Ostiarius* and *Lector* the same day: Revv. George D'Sa, Gregory D'Souza, Salvador D'Souza, Ægidius Fernandes, Ambrose Fernandes, Francis Lyons, Aloysius Rodriguez, and Manuel Vas. Minor Orders were also conferred on the following members of the community of Discalced Carmelites of the Syro-Malabar Rite at present students of Theology at Jeppu: FF. Barnabas a S. Joseph, Francis Xavier a S. Thoma, Mathaeus a S. Corde Jesu, Thomas a SS. Sacramento, Eliseus a S. Theresia, Gerardus a S. Joseph, Hilarion a S. Joseph, and Stanislaus a S. Joseph.

The Rev. Manuel S. F. Vaz, an ex-pupil of this College, was ordained priest at Jaffna, Ceylon, on January 22nd, and celebrated his First Mass at St. Martin's Seminary the following day.

Father Kemp, S. J., Principal of this College from 1889 to 1891, and at present Principal of St. Xavier's College, Bombay, has been elected a Syndic of the Faculty of Arts of the Bombay University, representing the Science Branch.

The Rev. J. Sampaoli, S. J., for many years professor here in the High School Department, left Mangalore last Christmas for Saint Mary's Theological Seminary, Kurseong, Darjeeling, to complete his studies for the priesthood. He was accompanied by Father Joseph Gioanini, S. J., of Jeppu Seminary, who is gone to Ranchi for a year. Revv. D. Fernandes and A. M. Colaço, who had been studying Philosophy at Shembaganur, Madura District, were transferred to Kurseong last Christmas for Theology.

### Matters Scholastic.

THE following extract from the *Report of Public Instruction in the Madras Presidency for 1897-8* deserves attention, and those whom it concerns would do well to make a note of it:—

"A few words regarding the oft-made complaint of the poor command of English possessed by average graduates may not be out of place here. The Council of the Presidency College brought to my notice last year the difficulty experienced in the teaching of the F. A. classes owing to the inability of a considerable number of the students to understand, much less to profit by, the lectures in English. This paper was transferred to the syndicate. A member of the Law College staff quite recently addressed me, pointing out the gross mistakes in spelling, grammar, and idiom which graduates entering the Law College not unfrequently commit, and suggesting that a reduction of 5 per cent. of marks for bad spelling and grammar should be made in valuing B. A. answer papers. As a matter of fact, however, a reduction of 10 per cent. of the marks is now made for faults in spelling and grammar, but this has not had any appreciable effect. The most effective remedies for the state of things alluded to

are, firstly, to pay more attention to English spelling, grammar and composition in the secondary school, and secondly, not to allow any one to pass the Matriculation Examination who cannot write grammatical English free from misspellings which are clearly not mere slips of the pen" (p. 44).

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Objection has been repeatedly raised against some of the text-books prescribed by the University in years gone by. It seems now that the authorities have taken the matter in hand and we shall have no further cause of complaint. In the Report just referred to, the Director of Public Instruction has the following paragraph on this subject:—"As for text-books, all possible care is taken to see that no book containing anything calculated to hurt the religious convictions of any section of the community, or that is objectionable from an ethical, social, or political point of view, is approved. Lessons inculcating industry, truthfulness, honesty, gentleness, modesty, respect for and obedience to authority, justice, regard for the feelings of others, loyalty to conviction, and loyalty to the Government, are largely interspersed throughout the approved readers. Many of the vernacular text-books, however, still require to be carefully expurgated" (page 128).

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The Madras University examinations held in December last did not pass off without some serious hitches. At nine of the centres where the Matriculation examinations were held, it was found that some Chemistry papers got mixed up with the Geometry papers which were to be issued. This caused a muddle which the University authorities set to rights by ordering all the candidates who had passed in the other branches to be re-examined in Chemistry in all the centres on February 15th, and in Geometry also at the nine centres where the Chemistry papers were wrongly distributed. The consequence was that there was pretty general dissatisfaction among the students, and letters of complaint to the newspapers were the order of the day.

Another cause of complaint was the nature of the questions set in the examination papers. The following extract from a letter in the *Madras Mail*

of January 14th will give an idea of the difficulties the students had to contend with:—

The first requisite in an examination paper is that the questions set should admit of solution. In the F. A. Algebra paper set in December the following question was proposed:—

Given  $\sqrt{3}=1.7320508$ , find the value of

$$\frac{2+2x}{2+\sqrt{2+2x}} + \frac{2-2x}{2-\sqrt{2-2x}}, \text{ when } x = \sqrt{\frac{15}{4}}$$

This is part of the first question in the paper, and it has a guileless look about it which would probably attract a large number of innocent candidates. It would be interesting to know the average length of time they took to discover that it cannot be done. Again, in the Matriculation Arithmetic paper set in December the following interesting question was proposed:—

In 1896 the gross earnings of a certain railway amounted to 111.25 lakhs of rupees, the working expenses to 50.8 per cent. of the gross earnings, and the net earnings to 4.45 per cent. of the total capital expenditure. In the same year the gross earnings of another railway amounted to 89.42 lakhs of rupees, the working expenses to 54.9 per cent. of the gross earnings and the net earnings to 5.26 per cent. of the total capital expenditure. If the total capital expenditure on the former railway was 1,222.5 lakhs of rupees, what was the total capital expenditure on the latter?

It would be interesting to know whether these railways were financed by Mr. Hooley. In any case, it is simply disgraceful that such questions should be allowed to appear in University papers.

Another requisite in an examination paper is that the questions should be enunciated in such a way that there can be no possible doubt regarding the meaning. In the Matriculation Examination paper set in December, the following question was set:—

A person invested Rs. 16,500 in  $3\frac{1}{2}$  per cent. Government Paper at  $96\frac{1}{4}$  and an equal sum in Bank shares of the nominal value of Rs. 500 each. If when the Bank is paying dividend at the rate of Rs. 50 per share, his annual income from the Bank shares exceeds his annual income from the Government Paper by Rs. 87-8 as., find what he paid for each of his Bank shares.

Here it is not stated how often the Bank dividend is paid, but as the nominal value of the Bank share is immaterial to the problem, the fact that it is mentioned as Rs. 500 would appear to indicate that the Examiner had in his mind one of the Presidency Banks where dividend is paid twice a year. But this again would imply a divisible profit of 20 per cent.

per annum and the purchase of  $6\frac{7}{8}$  Bank shares instead of  $13\frac{3}{4}$ —the number which would be purchased on the assumption that the dividend is paid only once a year. This problem has the further practical interest that it implies the purchase of Government Paper of the nominal value of Rs.  $\frac{1,20,000}{7}$ . To make the teaching of the Colleges more practical the University should invest some of its savings in fractional Bank of Madras shares and Government Paper and circulate the certificates among the Colleges.

Again, in the Matriculation English Grammar paper the following question occurred:—

Write the following in indirect speech as if reported by Govind to Krishna on the morning after the conversation took place:—

*Rama to Govind.*—We shall have a holiday tomorrow. Let us tell Govind to ask his teacher to give him a holiday also.

*Govind.*—I agree to your proposal. But meanwhile you and I may practise kicking the football. You have one with you. Place it on the ground for me to kick it.

*(Rama places the ball in position and Govind kicks it.)*

*Rama.*—Ha! the ball did not rise! I can do better than that.

*Govind.*—Do so. *(Rama kicks the ball.)*

*Rama.*—You should kick the ball thus.

*Govind.*—Well done! You can kick the ball as well as Krishna does it. Will you tell him to ask for the holiday or shall I?

*Rama.*—You had better do so.

Now from the concluding remarks of this highly interesting dialogue it is clear that it is Mr. Krishna who is to ask his teacher to give him a holiday also, and not Mr. Govind as is stated in the first sentence. But Matriculation candidates can scarcely be expected to discover misprints, and these unfortunate victims of other people's examination mania, before they can answer this question properly, have got to decide whether the Mr. Govind, whom Rama and Govind are going to interview, is that gentleman himself or another gentleman of the same name.

Another question that does not seem perfectly clear is the following, which was set in the Matriculation English Grammar paper:—

Write out the following, correcting all the errors:—

(a) When the two boys quarrelled [*sic*] each other and fought, one of them took recourse to a stratagem by which he hoped to drive the other.

Here the phrase "to drive the other" is unintelligible and if the word "drive" is left out we have a question which resembles those set in missing-

word competitions. This would be sufficiently disconcerting to English boys whose views about quarrelling and fighting are not perhaps just as sound as they might be. But to appreciate fully the hardship of the question to Matriculation candidates we must bear in mind that in India boys in our High Schools are taught the universal brotherhood of man and the sin of quarrelling.

Birds in their little nests agree,

And 'tis a shameful sight,

When children of one family

Fall out and chide and fight.

And so the unfortunate candidates are invited to evolve from the depths of their inner consciousness the proper course of conduct in a contingency which they have never even contemplated in idea.

\* \* \* \*

In the recent University examinations the College scored tolerably well. The only really poor showing was in the Lower Secondary, where only 12 passed out of the 40 candidates presented. This is attributable to the fact that it was the first time that candidates appeared from the College for the examination, and moreover the work of preparation was begun only in the second term. Better results may be reasonably hoped for the next time. In the Matriculation examination 14 passed out of the 38 sent up. Of the six who passed First Class in the District, two—Bekal Ramachandra Rao and Benegal Sanjiva Rao—were from the College, three from the Canara High School, and one from Udipi. The F. A. class was the largest ever sent up from the College. It fared pretty well, for it came off with 16 passes out of 30, Mulki Rama Rao winning the fourteenth place in the First Class and Mulki Subba Rao the fifty-fifth. In the B. A. examinations the showing was still better. Of the 15 who appeared in the English Language Branch 11 passed, one in the Second Class and the remainder in the Third. In the Second Language Branch amends were made for last year's poor returns, for only one failed out of the 17 sent up, and 10 came out Second Class. In the Science Branch (History) 12 passed out of 16, with 4 in the Second Class. How these returns compare with those of the Presidency will be seen from the tabulated results. Taking everything into consideration the success compares very favourably with any achieved by the College up to this, as the following tables will show:—

## RESULTS OF THE UNIVERSITY EXAMINATIONS.

### MATRICULATION EXAMINATION.

Year.	Candi- dates exa- mined.	PASSED.		Per- centage passed.	Percent- age passed in the Pre- sidency.
		I Class.	II Class.		
1882	31	2	12	45.16	35.2
1883	52	9	26	67.3	32.9
1884	36	8	19	75	30.7
1885	50	5	13	36	32.6
1886	25	7	14	84	33.9
1887	36	10	17	75	29.8
1888	41	2	21	56.09	25.3
1889	50	2	9	22	22.6
1890	43	1	14	34.8	23.5
1891	28	3	9	42.8	30.1
1892	42	—	9	21.4	15.4
1893	22	—	9	40.9	22.8
1894	34	—	9	26.4	22.1
1895	31	1	20	67.7	36.6
1896	33	2	17	57.5	30.8
1897	31	—	15	48.3	27.4
1898	38	2	12	42.1	31.2
	623	54	245	47.9	28.4

### F. A. EXAMINATION.

1883	10	—	5	50	45.1
1884	4	2	1	75	36.4
1885	14	1	6	50	33.7
1886	29	3	9	41.3	36.2
1887	26	—	5	19.2	29.5
1888	27	2	7	33.3	25.7
1889	18	1	1	11.1	17.8
1890	17	2	8	58.8	32.5
1891	14	2	2	28.5	36.6
1892	24	1	13	58.3	41.2
1893	23	2	10	52.1	31.4
1894	7	—	4	57.1	33.0
1895	6	—	3	50	33.7
1896	10	—	7	70	29.5
1897	18	1	6	38.3	35.4
1898	30	2	14	53.3	36.6
	277	19	101	43.3	33.4

B. A. DEGREE EXAMINATION.

LANGUAGE BRANCH.

Year.	No. Examined.	PASSED.			Percentage passed.	Percentage passed in the Presidency.
		I Class	II Class	III Class		
1889-90	4	—	1	1	50	57.2
1890-91	7	1	4	2	100	65.5
1891-92	4	—	4	—	100	50.3
	15	1	9	3	86.6	57.6

ENGLISH LANGUAGE DIVISION.

1892-93	10	3	3	4	100	77.5
1893-94	6	—	—	4	66.6	63.1
1894-95	21	—	6	10	76.2	61.2
1895-96	16	—	5	7	75	64
1896-97	8	—	—	3	37.5	37.5
1897-98	8	—	3	3	75	63
1898-99	15	—	1	10	73.3	49.5
	84	3	18	41	73.8	59.4

SECOND LANGUAGE DIVISION.

1892-93	10	1	5	3	90	87
1893-94	7	—	4	2	85.7	86.9
1894-95	19	—	10	8	94.7	84.6
1895-96	12	2	5	3	83.3	80.7
1896-97	9	—	2	4	66.6	85.5
1897-98	7	—	2	1	42.8	80.6
1898-99	17	—	10	6	94.1	80
	81	3	38	27	83.9	83.6

SCIENCE DIVISION.

1889-90	2	—	—	1	50	44.8
1890-91	2	—	2	—	100	51.6
1891-92	5	—	3	2	100	64.6
1892-93	9	—	1	5	66.6	52.5
1893-94	7	—	1	4	71.4	54.6
1894-95	16	—	3	8	68.7	60.6
1895-96	11	—	3	3	54.5	61.8
1896-97	10	—	5	3	80	66.4
1897-98	9	—	3	5	88.8	54.8
1898-99	16	—	4	8	75	48.7
	87	—	25	39	73.5	56.6

The Annual Prize Day.

THE eighteenth Annual Distribution of Prizes was held on Tuesday, December 14th, at 6 P. M. in the College Hall. There was a very large gathering and the following programme was successfully gone through:—

PART I.

INTRODUCTORY... "The Soldiers' Chorus,"... *Gounod*  
THE COLLEGE CHOIR.

ESSAY "Man's Ethical End," B. SITARAMA RAO.  
CHORUS... "The Market" from *Masaniello*,... *Auber*

THE COLLEGE CHOIR.

ESSAY "Is Man's End attainable?" SYL. NORONHA.  
VOCAL SOLO From "The Barber of Seville," *Rossini*  
JOHN A. M. COELHO.

Distribution of Prizes.

CHORUS... "Gain the Laurels,"... *C. Tirbutt*  
THE COLLEGE CHOIR.

PART II.

Trial Scene from "The Merchant of Venice"

DRAMATIS PERSONÆ.

DUKE OF VENICE,..... M. RAMAKRISHNA PAI.  
ANTONIO, *Merchant of Venice*, SYLVESTER NORONHA.  
BASSANIO } *Friends of Antonio*, { HENRY VAS.  
GRATIANO } { ELIAS MINEZES.  
SHYLOCK, *a Jew*,..... MARCEL ARANHA.  
PORTIA, *Doctor of Laws*, ..... F. X. SALDANHA.  
NERISSA, *Lawyer's Clerk*,..... JULIAN MATHIAS.  
*Magnificoes, Guards, etc.*

CHORUS... "The Conquerors,"... *T. Bonheur*  
THE COLLEGE CHOIR.

ADDRESS BY THE CHAIRMAN... F. H. HAMNETT, ESQ.  
GOD SAVE THE QUEEN.

The Report was read by Father Moore, Principal of the College, before the distribution of the Prizes, and at the conclusion of the programme the Chairman rose in the midst of cheers and delivered the following interesting speech:—

My Lord Bishop, Rev. Fathers, Ladies, Gentlemen and Students of the College,—

I am sure that every one who has the good of Mangalore at heart has heard with pleasure from the Report this evening, that the working of the College is a success in the hands of the Fathers here. We have also heard from the Report that the number of students in the College has increased so much that it has become necessary to build four new school rooms. We have also heard that a new gymnasium is to be instituted. And lastly, we have also heard it recorded that a well organised library is to be established and that a College Magazine has already become an accomplished fact. This last improvement is one which naturally rouses the interest of an outsider most. I am sure that those who have read the first few numbers of the Magazine have been surprised how much light we have in Mangalore, which, but for the Fathers, would have lain hidden under a bushel. I am glad to hear from private inquiry that the source of this light is here in Mangalore. This light finds its candlestick in the Magazine, which I hope in time to come will extend its rays to enlighten all mankind. The source of this light is within the College walls; it is being diffused abroad by men whose simple living and high thinking makes them distinguished members of the Order that works under the motto, "All for the greater glory of God."

But what struck me most in the Report, as being the most useful to the students of the College, is the new gymnasium and the extension of the playground, so much to the advantage of field-sports in the College. I venture to assert, gentlemen, that none of you here can afford to neglect the art of learning how to play. Shakespeare has described a school-boy

"with his satchel  
And shining morning face, creeping like snail  
Unwillingly to school."

This is quite true of an English schoolboy, but if Shakespeare had ever lived in India he would not have written those lines. No boy neglects play in England; it is the chief part of his study from the beginning. What an extraordinary difference is there between the European and the Indian schoolboy. If Shakespeare had lived in this country instead of Europe, he would have said that while the schoolboy in England has to learn to study, the schoolboy in India has to learn to play. This art of learning to play is one which those especially who wish to attain high honours and to be useful in after life should not fail to learn at school. Mere passing the examinations may secure wealth, but it will not necessarily secure better things. Hard reading and concentration may enable you to acquire knowledge

of facts for the time being; but it will not help you to remember those facts. It has been asked recently, What happens when backbone with brains comes in contact with brains without backbone? It is commonly asserted that backbone wins the day; and I think that there is a great deal of truth in the statement. There is nothing like outdoor sports to supply this backbone, and the supply is not only physical but moral: both depending mutually on each other, and as the one disappears the other also is frequently extinguished. I think this interest in games and the art of play does not consist in taking an unusual interest in the number of outdoor games which are factors of the College. I remember the Principal of a well-known college in Southern India telling the boys that what is required of them is that each boy take some particular sport which he has a taste for and make a study of it. He may take a general interest in all the other sports, but there must be some one to which he entirely devotes his mind. This art of devoting one's mind to sport is a most important one, for sport is rarely of benefit even physically, unless one's mind is devoted to it. The author of "Strength and How to Obtain It" says that one of the things which he insists on is, that all the exercises which he prescribes must be practised with concentration of mind on each exercise, without which, it is useless. And it is just this concentration of mind on sport that takes one out of oneself and produces the real good which sports generally are supposed to produce. You must never forget that this keenness is the thing which you are to carry into every quarter, and without this keenness and enthusiasm nothing great can be accomplished.

An essay was read to us about the "Ethical End of Man," but nothing was said as to how happiness is best secured. I would remind you that it is the opinion of many that this happiness is derived by getting oneself out of oneself. This art of forgetting oneself, of being interested in what concerns our fellow-men and their interests, is best attained by acquiring the habit of keenness in sport. The tendency to neglect sport and devote too much attention to work, in fact going in for all work and no play, is one of the dangers to which I think Indian schoolboys are exposed. But there is another danger which is more concealed and subtle, and therefore the more dangerous, one which I think students themselves and their guardians do not recognise, and that is the danger which students are exposed to of drawing false analogies between themselves and the people they read of in other countries. Unfortunately Higher Education in this country is to be acquired through the medium of a language belonging to a country which most of you can never hope to visit.

Now, the history and the literature of that country can hardly be appreciated and understood by people who have not lived in it and come into contact with the home-life of the people and the language of that people, who are, as a rule, united in the face of common danger, no matter how divided on private questions. They are a people who both have strong minds and strong bodies. They are a strongly conservative people. Their energy pushes them to reform gradually, "broadening down from precedent to precedent." With the people of that class a great many things are possible which are utterly impossible, of course, with people differently constituted. Even in the different countries inhabited by the western branches of the Aryan race it has not been found that the institutions of one country are suited to the people of another. Some countries have changed the form of their religion and yet remained religious, and have become enlightened and grown in prosperity in every way after the change. In other countries where there is a partial attempt to throw off the old religion the people have degenerated. In some countries the up-keep of large armies has promoted the growth of the country and its development. In other countries this desire of building up a great nation by armies and navies has ruined their prosperity by heavy taxation which the people are incapable of bearing. In fact we know of no greater antidote to the tendency which exists among students of drawing false analogies than the study of contemporary history. This you may carry on by a careful perusal of some of the best English newspapers. By these you can study the political experiments made in different parts of the world, in different countries and among races differently constituted, and can see how an exactly opposite effect is produced. I would therefore warn you most earnestly to be very cautious in accepting too easily some of the generalizations of some English writers on such subjects as freedom, liberty and representative government. Those writers are apt to write about these ideas as if they were a panacea for all manner of human ills. Instead of reminding their readers that these three things must be of gradual growth, and if introduced at a wrong time and too quickly, are likely to produce great harm and probably do no good whatever.

I am sure, however, that in this new and well-organized Students' Library which the Fathers are to introduce, they will see to supply a number of books which will serve as the best necessary antidote to many of those works which are prescribed to be studied as texts for passing the examinations. Having said these few words I must not detain you here any longer. It may be that while I think of "refining, you are thinking of dining."

In conclusion, I wish to congratulate all those students who have been successful in obtaining prizes. One would be struck by many of the names called out here, but more especially by that of B. Sitarama Rau, who has gained the distinction for the College of being the candidate who passed highest in the F. A. Examination. There were also many little boys, many of whose names I could not catch, who obtained books enough to necessitate them to have a cart engaged to carry them home. I congratulate heartily all those students who, though they failed to obtain prizes, have nevertheless striven hard to obtain them. This striving will undoubtedly do them much good. I must also congratulate heartily the Fathers of the College who have obtained great success in the examinations, and last, but not least, Fr. Polese and others who gave us an excellent entertainment this evening. We have reason to say that those who have not been present this evening have lost really a great treat, and I think those here present are extremely glad for what they have seen and heard.

The proceedings then terminated with the singing of the National Anthem.

### Notes by the Way.

A fire in Mangalore is an event of such rare occurrence that we may be pardoned for recording it, especially when the last one of which we have knowledge called forth the subjoined letter to the *Madras Mail* of January 20th. Our backward little town of 40,000 has no Fire Department, hence there are no fire bells to give notice to those who would be sure to find time to visit the scene of the conflagration to help on the fire laddies with their well-meant advice, or to assist as interested spectators. Western civilisation may supply the need in the course of time, as it has already produced a corps of fire ladies that would do honour to the most advanced community.

#### THE DIFFERENCE AND THE PITY OF IT.

SIR,—Fire broke out on the premises of Mr. E. B. Palmer, the pensioned Agent of the local Branch of the Madras Bank, a few days back, but fortunately was located in the stables, a thatched structure, which after about 20 minutes ceased to exist. The fire was first discovered by a small boy-attendant of Mr. Dawson (who resides with Mr. Palmer). This boy rushed frantically on to the verandah to Mr. Palmer, who was quietly reading,

and he, thinking it was a fire in the town, merely warned the youth against excitement; but on viewing the scene of the fire, he at once put in use a Holborn pump, with which he found he could throw water on to the roof. But this gentleman was unacquainted with the extreme rapidity of burning grass, and finding he did but little good, he called for the assistance of his son, Mr. Lancelot Palmer, a youth of 21, who has only arrived lately from England. Him he ordered to do all he could to save the Convent premises next door, as it was impossible to extinguish the thatch. Instantly comprehending what was required of them, this stalwart youth climbed to the top of the wall of the stables and soon succeeded in partially extinguishing the fire: in this he was assisted by a strong coolie. But I could not help observing that crowds of men were calmly viewing the fire as if they had paid for the privilege of enjoying the sight, but *per contra*, the girls of St. Ann's Convent formed a line and rapidly conveyed water to young Palmer, whose face and hands soon presented the appearance of roast beef, while his clothes prophesied loudly that his father would be required to provide new ones. On his father remonstrating, he replied:—"Oh, but, Dad, it was awful fun, A 1, and I have told the poor Nuns next door that there is no occasion for any uneasiness." After the fire had entirely succumbed, a Policeman came enquiring what was wrong. He was told to *jow*. Had it not been for the efforts of young Palmer, assisted by the Convent girls, the surrounding crowd would have had the satisfaction of seeing the Convent out-houses also in flames; they also seemed to think themselves deserving of a present, while the young Englishman was completely satisfied with what he called "a grand time." The difference of the East and West was demonstrated and oh! the pity of it.

Mangalore, 16th Jan.

O. U.

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Visitors to the College are struck by the handsome fresco painting of St. Aloysius on the dead wall at the end of the inner arcade. It is the work of Brother Moscheni, S. J., who arrived from Europe on Christmas eve and has been ever since at work with his artistic brush and pencil. He has the Church in hand now, and by the end of the century it will be a thing of beauty if not a joy forever. The ceiling will be covered by panels of painted canvas and the walls will be frescoed throughout. This is a rather show operation, for they have to be plastered anew and the painting is done bit by bit as the plaster is laid on. It seems a pity that some enterprising person does not intro-

duce the metal ceiling that is now so common in America. It would seem to be the very thing that is needed for Mangalore and Indian interiors generally.

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We take a neighbourly interest in a new *Algebra for Indian High Schools*, by J. Cook, Esq., the distinguished Principal of Central College, Bangalore. The author is well known for his scientific attainments and has had practical experience for a number of years of the needs of Indian students. His latest addition to our mathematical text-books is intended to comprise all that is necessary to pass the Matriculation of the Madras University. His treatment of the theory of factoring algebraical expressions is a feature of the work. It would be difficult to find anything equal to it in the multitude of mathematical works published in this country or elsewhere. The examples are well chosen, well graduated and in sufficiently good number. If students were trained to work out their solutions after the models set down in this book they would be likely to fare much better at the hands of examiners. There is one point that is perhaps susceptible of improvement, viz., the author's statement of the theory of factoring quadratic expressions. It might have been made much simpler, and there was no need of dividing off the expressions into groups, for they might have been all brought under the same rule. Some teachers would have liked to see the book treating of indices and surds. The matter is not prescribed by the University, it is true, but as a matter of fact a few years ago examples were set in the examination papers that could scarcely be worked out without a practical knowledge of both theories. As to the material get up of the work it is sufficient to say that Macmillan & Co. published it.

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By the way, when does the nineteenth century end and the twentieth begin? This is a question that is likely to vex a good many minds as the end of the century approaches. Here is the opinion of one whose life has been spent in observing the stars and keeping tabs on the time and tide that proverbially wait for no man.

"The next century will begin on January 1, 1901—the last year of the present century being 1900. The present era begins with the year A. D. 1, and the year before B. C. 1, there being no year 0. This is inconvenient for chronology, but it is the accepted mode of reckoning.

If historians had been content to start the era with the year "naught," as astronomers start the hour of the day with the cipher 0, all would have been well and we should not have to face the inevitable paradox of talking about the closing year of the nineteenth century when we shall be already dating our letters 1900. Scientists and those who have to mark the lapse of seconds, say, in regulating the prolonged exposure of a photographic plate or the printing of a bromide paper, accustom themselves to count "naught, one, two," and so on; but the popular method of counting is to begin straightaway "one, two, three," by which the first second is apt to be much curtailed.

A similar error took place in beginning the Christian era, the year 0 having been dropped for the convenience of chronologists. The present year has, morally, no more right to be called 1899 before December 31 next than an infant of one month has to be called a year old before it has completed its twelfth month. Accurately speaking the Christian era is in its 1899th year, which obviously is not the same thing as the completed 1899 years of the era and cannot be confounded with the 1900th.

Another way of demonstrating the truth of the statement that the new century begins at the end of the year 1900 is to take the face of a twenty-four-hour clock. A clock of this kind records the flight of seconds in one circle and that of every hour of the day and night in a third. It is, therefore, a twenty-four-hour clock, but you may look in vain for the numeral 24 or XXIV. All three concentric circles begin with 0. Thus the outer one, allotted to the minutes, is marked 0, 5, 10, 15, 20, 25, 30, 35, 40, 45, 50, 55. The inner one begins with 0 and proceeds I, II, III and so on to XXIII; and the innermost circle, marking the seconds, journeys from 0 to 10, 20 and so on to 50. It is a little bewildering to find that 0 stands for XII and XII is where VI is usually placed, upside down, while the second hand points to 0 when that of the ordinary timepiece records 60.

There will probably be a great deal of argument about this, although the question was settled a hundred years ago beyond dispute, but it must be agreed that the foregoing plainly and clearly shows that the twentieth century will not begin next New Year's day, but when the year 1900 is ended.

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Sir William Hunter in the introduction to his five-volume History of British India, of which Volume I. was published lately by Messrs. Longmans, after reviewing the political conduct of the successive European nations in the East, and referring to the new railway power by which Russia is binding together North Asia and North Europe into one vast empire, thus concludes:—

"Not only a new force, but also a new nation, has entered on the scene. The Colonial Empire of Spain has crumbled to pieces at a touch from the youngest of the great Christian peoples. America starts on her career of Asiatic rule with an amplitude of resources and with a sense of moral responsibility which no previous State of Christendom brought to the work. Each Western nation, as we shall find, has stamped on its Eastern history the European ethics of the age when its supremacy was won. In the splendid and difficult task which lies before our American kinsmen they will be trammelled by no Portuguese Inquisition of the sixteenth century, nor by the Slave Colonisation of Holland in the seventeenth, nor by that cynical rule for the gain of the rulers which for a time darkened the British acquisition of India in the eighteenth. The United States in the government of their dependencies will represent the political conscience of the nineteenth century. I hail their advent in the East as a new Power for good, not alone for the island races who come under their care, but also in that great settlement of European spheres of influence in Asia which, if we could see aright, forms a world problem of our day."

"We hardly expected to receive any exchange from far away India, so you can imagine our surprise when the *Mangalore Magazine* reached us. It is the organ of the College of St. Aloysius, and one of the most interesting exchanges of the month. It is well written, poetical, earnest, and, to say the least, well worth a perusal. Most of us know little or nothing about India. If we read the *Mangalore Magazine* we may learn much, for in it we can discover a great deal of fact that at best has been but vague fancy before. For a college far away in India to issue a paper as good as the *Mangalore Magazine*, is certainly very creditable."—*The Fordham Monthly*.



### OBITUARY.

#### REV. MOTHER LUCY.

REV. Mother Lucy (Coelho), Superioress of St. Joseph's Convent, Calicut, died on Sunday, March 12th, in the forty-eighth year of her age and the twenty-sixth of her religious profession. She was a native of Mangalore, where she was born on September 28, 1851, and received her early education in St. Ann's Convent. At seventeen years of age she began to feel that God was calling her to serve Him in the cloister, but meeting with opposition from parents and relations, who held out alluring prospects to her in the world, it was four years before she succeeded in overcoming all obstacles and entering the convent as a Novice on the feast of her patroness St. Lucy, December 13, 1872. In due course she had the happiness of making her vows as a religious on the feast of St. Ann, July 26, 1875. From 1878 till the time of her death, with a short interval, she had charge of the Convents of Cannanore and Calicut for three and sixteen years respectively.

The great services rendered during the tenure of Mother Lucy's office as Superioress will be long held in memory. Towards the members of her community she was full of a mother's love and solicitude; as for the children committed to her charge, she laboured to the best of her power to advance their spiritual and temporal welfare. One of her first cares was to revive the Congregation of the Children of Mary, which had been allowed to languish. By her energetic labour and experienced direction the standard of the English school went on rising and a second school for Malayalam children was established. This latter is at present on a very good footing and is doing an immensity of good. Among the children now attending it are twenty-one High Caste Nair girls. The Convent grounds were extended by her and the buildings, crowned by the handsome chapel dedicated to St. Joseph, are monuments to her zeal and piety.

While Mother Lucy was maturing new plans for attaining greater and more wide-spread efficiency

in the working of the Convent schools, she was laid low by sickness. Though a martyr in her sufferings during her whole life, yet her patience and serenity of soul were unalterable. Forgetfulness of self and unwearying devotion to duty were her two great characteristics. In her the virtues of a good religious were admirably united to the attention to detail, the foresight and prudence that go to make up the good and successful ruler. Before entering the Infirmary she left all her affairs in perfect order, and then, as one to whom the things of Time had no further significance, she went before the Tabernacle and made an act of full oblation and resignation of herself to the Will of God. Alarming symptoms soon developed in her illness and, on February 19th, she received the Holy Viaticum and Extreme Unction. A change for the better was immediately witnessed and hopes of her recovery were entertained. It may be said that all this time Calicut watched by her bed, so great was the solicitude manifested for her restoration to health. Dr. Wilkins, the devoted Convent physician, spared no pains to bring her safely through; but the end was come and she peacefully yielded up her soul to God at 6 o'clock in the morning of Sunday, March 12th. The manifestations of reverence and respect that were witnessed at her funeral obsequies, at the same hour in the afternoon, showed how dearly she was loved and prized by those for whose best interests she had laboured so assiduously. Many an eye was dimmed with tears when Father Cavaliere, S. J., the Spiritual Director of the Convent, addressed the congregation assembled about her bier in the church and dwelt on the many virtues of the deceased and the noble work she had done to the satisfaction of all during her sixteen years of ceaseless labour for the good of Calicut. She had been a victim of duty and self-abnegation, silently and patiently spending herself for the good of those committed to her charge. It would be difficult to estimate the effect of her example on those who were in any way acquainted with her heroic life, her disinterested zeal and charity. Mother Lucy is gone, but the good she has done lives after her, for "only the actions of the just smell sweet and blossom in the dust."

R. I. P.