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FOR THE NEW YEAR.

I have a list of mine own faults to know,
Look to and cure: he's not a man hath none;
But like to be, that every day mends one
And feels it; else he tarries by the beast.
Can I discern how shadows are decreased,
Or grown, by height or lowness of the sun,
And can I less of substance? When I run,
Ride, sail, am coached, know I how far I have gone,
And my mind's motion not? Or have I none?
No! He must feel and know that will advance.
Men have been great, but never good by chance
Or on the sudden. It were strange that he
Who was this morning such an one, should be
Sidney ere night; or that did go to bed
Coryat, should rise the most sufficient head
Of Christendom; and neither of these know,
Were the rack offered them, how they came so!
'Tis by degrees that men arrive at glad
Profit in aught; each day some little add,
In time 'twill be a heap; this is not true
Alone in money, but in manners, too.
Yet we must more than move still, or go on;
We must accomplish; 'tis the last key-stone
That makes the arch; the rest that there were put
Are nothing till that comes to bind and shut.
Then stands it a triumphal mark! Then men
Observe the strength, the height, the why, and when
It was erected; and still walking under
Meet some new matter to look up and wonder!

Ben Jonson (1573-1637).

FATHER LOUIS SAINT-CYR, S. J.,
MISSIONARY IN MADURA, 1841-87.

(Concluded.)

DINDIGUL, 58 miles south-west of Trichinopoly, was the scene of Father Saint-Cyr's labours for nearly four years, towards the close of which he secured an eligible site for a church and residence. Father Clifford's untimely death in 1844 caused his transfer to Trichinopoly to take up the military chaplaincy, pending the arrival of Father John Baptist Trincal, S. J., who was destined for that post. In September of that same year Father Audibert opened at Negapatam a school which in a short time developed into St. Joseph's College, the history of which has lately been told in the pages of this Magazine (Vol. II. nn. 10, 11). In 1845 Father Saint-Cyr was added to the staff and became Rector of the College, when cholera carried off Father Audibert and Fathers Antony O'Kelly and Joseph Barret during the last ten days of the fatal month of July 1846. In the November following, the new Rector re-opened the College on a new site and pushed on the building with his accustomed energy till the work of nearly two years was undone by the incendiary's torch on the night of September 11, 1848. On Michaelmas Day, however, a new temporary building 150 feet long by 45 broad was ready for occupancy. About four years later Negapatam was wrecked by a terrible hurricane which severely damaged St. Joseph's, but fortunately a large hall was left standing to afford shelter to the Fathers and the boarders. While

the material structure of the College called forth Father Saint-Cyr's most strenuous exertions, no less care was devoted to the studies and training of the students. In 1849 we read in one of his letters that a course of Theology had already been opened for ecclesiastical students from the Vicariates Apostolic of Madras, Jaffna, and Colombo, and that a Jesuit Novitiate was started with eight novices, all of European origin. Inside the College Father Saint-Cyr was at once Rector, Prefect of Studies and teacher of Latin, Tamil, Mathematics, History and Geography, while acting as sole parish priest of Negapatam, an office that would have entailed work enough to absorb the undivided attention of an ordinary missionary.

The grave questions that were continually referred to him for counsel and advice both by his brethren in India and Europe, made it incumbent on Father Saint-Cyr to acquire a thorough knowledge of the country, its manners and its customs, and for this end he profited by the holidays to store up all the knowledge he could obtain at first hand. His first excursion was to Ceylon, where he was probably the first Jesuit that set foot in the island since its occupation by the Dutch in 1656. Seven months later, in July 1848, he wrote to Father William Strickland, S. J., then in Ceylon, on the project of opening a college in Colombo. Bombay, then under Bishop John Francis Whelan, an Irish Carmelite, was another place where he desired to have a college on account of the great number of European inhabitants there, and he suggested to Father Strickland to have his cousin Lord Camoys approach the Bishop on the subject. He had his eye likewise on Calcutta as the seat of another college. Towards the end of 1848 Father Saint-Cyr made an excursion to Malabar, visiting on his way the church founded by Father De Nobili at Carmattampatty, at the foot of the Nilgiri Hills, which church was the centre of a flourishing mission and was for a long time served by the famous Abbé Alexander Dubois, of the Foreign Missions of Paris. The observations of Father Saint-Cyr regarding Trichur are of interest as throwing light on the much vexed question of the apostolate of St. Thomas in India: "Trichur," he writes, "contains several Jewish families; it has a Nestorian church

and possesses a fine large Catholic church of the Syriac rite. The existence of these Syriac Catholics at the southern extremity of India, is one of the most curious phenomena in ecclesiastical history. While all the people surrounding them and living in the midst of them are in the densest darkness of idolatry or Islamism, how could one entire population, lost in the midst of moors and woods, receive and preserve the light of Faith? It seems evident that St. Thomas himself converted the country to the religion of the Redeemer. The Christians then took the name of Nazarini (Nazarenes). They keep it down to this day, and it is by this name that they are distinguished from the idolaters. Isolated from every other Christian population, and almost entirely deprived of relations with Syria and with their ecclesiastical superior, by a prodigy of the right hand of the Most High they have preserved themselves from the impure influence of paganism."

Towards the middle of January 1849, Father Saint-Cyr was back at Negapatam, much improved in health by his tour to the West Coast. In addition to his other duties he took up a class of English in the College; but soon his constitution gave signs of breaking down under the strain of work, and his superiors relieved him of the duties of Rector. Complete rest was something abhorrent to his active zeal. As Minister of the College in 1850 he again overworked himself, and in the following year he was sent as Superior of a band of Jesuit missionaries lent to Jaffna by Monsignor Canoz, in the hope that the salubrious climate of Ceylon would restore his health and strength. His sojourn there, however, proved the reverse of beneficial, so much so that the doctor ordered an immediate return to Europe. This was a severe blow to the zealous missionary. To avoid it he begged of his superiors to allow him to try the virtue of the climate of the Nilgiri Hills, where three months spent on those airy heights restored him to health and vigour.

To his great satisfaction Father Saint-Cyr was sent back to his early field of labour at Dindigul, and it was during his stay there that his thoughts turned to the securing of a sanatorium for recruiting the health and strength of his fellow missionaries.

The wonderful effect of the Nilgiris on his own health convinced him of the benefit of having a similar place somewhere in the centre of the Mission. Happening one day to be at Periakulam he heard from his Christians there of the marvels of the neighbouring Palni Hills that rear their beetling cliffs six thousand feet over the village. The old pupil of Fribourg retained an irrepressible love for mountaineering, and he would now by all means climb the heights of Kodaikanal. The Kodaikanal of fifty years ago was, however, quite a different place from the paradise it is to-day. Only four bungalows had so far been built on the plateau, and the twelve miles of a zigzag bridle-path was not the tolerably practicable means of ascent that it is in our days. It took twelve hours of arduous climbing before Father Saint-Cyr and his two servants reached the first bungalow at 10 P. M. owned by Mr. Clarke, Collector of Ramnad. There they were hospitably received and entertained, and the following day's inspection of the locality proved to Father Saint-Cyr that the place was admirably suited for the purpose of a sanatorium. Difficulties however presented themselves, not the least of which were the limited funds of the Mission. The Very Reverend Father Roothaan, General of the Society of Jesus, out of his love for his children labouring in the arduous Mission of Madura, sent a generous contribution towards the outlay necessary, and in the course of time Father Saint-Cyr's design was realised.

For the next six or seven years Father Saint-Cyr was Superior of the Central Division of the Madura Mission, with his headquarters at Dindigul, until February 2, 1858, when he was appointed by the Very Rev. Father Peter Beckx, the new General of the Society of Jesus, Visitor of the French Jesuit Missions in the islands of Madagascar and Bourbon. On May 12th he set sail from Pondicherry on board the SS. *Les Deux Edouards*, accompanied by Father Chevalier, S. J., and a young Catholic Brahman named Rayappen, who insisted on accompanying him in spite of the opposition of the youth's family. The Visitor landed first in Mauritius and then went on to Bourbon, visiting in succession Sainte-Marie, Nossi-Bé, Baly, Mayotte, and the Grande Comore. The long voyage and

his many cares told upon his health and he was reduced to extremities by a fever. In his distress he turned to Our Lady of la Salette and made a vow to build a chapel in her honour should he be restored to health. His prayer was heard, and in the month of January he completed the work entrusted to him. In the following month he received a letter from Father General calling him to Rome, where he arrived on March 13th. A month was spent in the Eternal City, during which he was received in audience by Pope Pius IX., who took an extraordinary interest in his young Indian neophyte.

From Italy Father Saint-Cyr went to France to visit his many friends, and then crossed over to England, where he did much for the benefit of his Mission. On November 28th he embarked at Marseilles on board the SS. *Panther*, bringing back with him to India a foundation of seven nuns of the *Dames Réparatrices* to establish a convent in the Mission. When he arrived in Trichinopoly in January 1860 he missed the presence of Monsignor Canoz, who had been sent in December 1858 to Bombay to be Administrator of the Vicariate Apostolic, which had been transferred by a Decree of the Sovereign Pontiff, dated August 13, 1858, from the Capuchins to the Society of Jesus. After spending a month in Trichinopoly writing to Monsignor Canoz what he had expected to communicate by word of mouth, Father Saint-Cyr resumed his office of Superior of the Central Mission at Dindigul.

The project of a sanatorium at Kodaikanal became an accomplished fact before the end of the year 1860. Messrs Baynes and Parker, owners of two bungalows in close proximity on an eligible site, made their property over to a merchant in Madras who put it up to auction. Mr. Parker's bungalow was bought by Sir Vere Henry Levinge, Collector of Madura, for Rs. 6,000, while M. Lecot, the French Consul, bought the other for Rs. 2,600 for the Mission. Father Saint-Cyr and Father Trincal went up and took possession in September, and while they discussed roasted potatoes at the fire in the hall of the bungalow, exchanged ideas over the plan. Father Trincal brought up a force of carpenters and masons and set them to work on

the new building, which Father Saint-Cyr visited ten times in the two years it was in progress. After Easter 1860 Fathers from Negapatam came up to spend their holidays, and experienced to the full the benefit to be derived from the new sanatorium.

But the vow to Notre Dame de la Salette remained to be fulfilled. With alms received from Europe for the purpose, Father Saint-Cyr began to build the chapel on the spur of a hill commanding an enchanting view of the valley and plains beneath. Money flowed in by degrees, until the good Father's joy was complete when the tidings came that Madame d'Oultremont undertook to defray all the expenses of the building. Its progress, however, was retarded by a second voyage Father Saint-Cyr had to take to Europe. A new Concordat with Portugal had been signed at Lisbon on February 21, 1857, and Monsignor Canoz considered it expedient to send a Father to Rome to treat about some of its provisions. It was only on the assurance given him that he would be allowed to return to the Mission and not detained in France, that Father Saint-Cyr resigned himself to accept the charge laid upon him. On April 8, 1864, he left Pondicherry for Point de Galle, where he took ship again for Europe on the 15th. A month later he was in Rome, and as soon as all his business was transacted there, he had to face the second and more difficult part of his mission, the collecting of alms throughout Europe to carry on missionary work in Madura under the new order of things. A year was spent in this to him most uncongenial work of questing in France, England, Ireland, Scotland, Belgium, Germany and Hungary. Father Strickland, who had done so much in this way for Negapatam, lent his valuable aid on this tour till failing health forced him to return to England. On August 19, 1865, Father Saint-Cyr left Marseilles for the last time, and on the 26th he was at Suez to witness the inauguration of the cutting of the great Canal. In the following month he was back at Dindigul, where he remained till 1867, when he was appointed Pro-Vicar and Superior-General of the entire Mission upon the departure of Monsignor Canoz for Europe.

This new appointment entailed a great amount of responsibility and labour. The wonder is that Father Saint-Cyr, in spite of his delicate health, was able to bear the strain. During his long and active career he did a great deal in the way of building, which alone would have taxed the energies of a less able man. To mention a few of the churches and chapels that were raised under his watchful supervision, his favourite chapel of Notre Dame de la Salette was completed in May 1866. On the last Sunday of the month Monsignor Canoz blessed the graceful shrine, "a white star," as Father Saint-Cyr calls it, "dropped from heaven in the midst of the eternal verdure of those undulating hills." The Christians of the place flocked thither in great joy and celebrated the feast with a pomp not witnessed in Kodaikanal since creation's dawn. Structures of a more imposing character were the churches built at Coutelour and Dindigul. The latter was dedicated to St. Joseph, to whom it was promised by the Father in case his mission to Europe should be crowned with success. It was regarded in his time as the finest church in the Madras Presidency.

After sixteen years of labour and responsibility as Superior of the Central District, Monsignor Canoz wished to change him to the charge of the Southern District, but at the Father's earnest solicitation he was relieved of the office of Superior and left in charge of Dindigul and the new station of Kodaikanal. Dindigul with its 6,000 Christians, its large school and orphanage, was far from being a sinecure. Moreover, during the famines that repeatedly visited Southern India between 1872 and 1888, great sacrifices had to be made to keep his flock from misery and destitution. We find him actively employed during this period, now visiting the Nilgiri Hills to make a study of the plantations there, now at Calcutta with Monsignor Canoz, and again at Trichinopoly at the assembly of the Bishops of the Presidency. Kodaikanal claims his presence over and over again, while the little time he can spare is taken up with his correspondence and his writings.

Father Saint-Cyr, like his great contemporary Father Peter De Smet, S. J., the famous missionary who did so much for the Indian missions in the

Rocky Mountains of America, understood that to make the Mission known and loved was a species of apostolate as effective as direct working for souls. Hence the prodigious number of letters written in his long life. They were addressed to a great variety of persons in almost every walk of life from the highest to the lowest. To mention even a moiety of the great ones of the world with whom he had dealings in the interest of the Mission would be impossible, but something must be said about his relations with Sir Charles Napier of Ettrick, Governor of Madras from 1866 to 1872. His Excellency had once occasion to speak to the Father and from that became ever after his friend. His first letter in 1868 expresses his ardent desire to oblige the missionary, a lively joy at having been able to do something for the College of Negapatam, and his great consolation at the prospect of being soon near his friend at Dindigul or Kodaikanal. Indeed the Governor's letters reveal a magnanimity of soul that commands affection. Take, for example, a letter written at the beginning of his last year of office:—"I fear," he writes, "that I shall never see again the heights of Kodaikanal. It is hard to tear oneself away forever from a place one has learned to love. But it is the destiny of our wandering life. I am drawing towards its end. Should the occasion offer itself to serve your co-religionists, I shall avail myself of it with pleasure. Their gratitude for such a trifle touches me profoundly. My respectful homage to your worthy Bishop, and earnestly beseech him to let me know of his arrival in Madras in the month of October. If you accompany him it will afford me a great pleasure if you come to live with me. I will fit up for you a little hermitage as poor as you would wish." His last word is about Notre Dame de la Salette: "I am delighted to learn that the church is so far advanced. I shall not see it again, I fear, but I always think of it with interest." In this very chapel Father Saint-Cyr had seen the Protestant Governor on his knees absorbed in profound adoration during the whole of Mass and Benediction of the Blessed Sacrament.

Besides carrying on the apostolate of letter-writing, Father Saint-Cyr's active pen wrote several books in French and Tamil and contributed articles

to various periodicals. We have also two biographies in French of his fellow-labourers in the Madura Mission, viz., Father Peter Perrin, who died at Souranam in 1858, and Father Claude Bedin, who died in Trichinopoly in 1876. In Tamil, his language of adoption, he published a series of devotional works and biographies of St. Aloysius Gonzaga, Blessed John de Britto, and the Indian martyr Tevasagayam Pillai.

In June 1880 Father Saint-Cyr was transferred to Madura, which affected his health so seriously that the doctor strongly advised him to take up his residence at Kodaikanal. The change was welcome to him on many counts, and he soon identified himself with all the interests of the place, spiritual and temporal, as he was appointed parish priest and became a member of the Local Fund Board. The plantations of tea and coffee were also entrusted to him. In 1881 Mr. Smith, Judge at Palamcottah, made over to him the land he owned at Shembaganur, which entailed the additional charge of clearing, planting, and building in a place three miles distant from his residence. As occasion demanded he made excursions to Negapatam, Bangalore, and Madras to give retreats, and went to the capital of the Presidency in 1882 as member of Lord Ripon's Commission on Indian Education that sat there in that year.

In December 1886 Father Saint-Cyr climbed up the hill to Kodaikanal for the last time. His life's work was done and the shattered state of his health gave signs that the end was not far off. On Christmas night he could say but one Mass, which proved to be his last. During his remaining days on earth he was assisted and comforted by the late Father Boutelant, until he breathed his last on January 11th. The funeral was set for 7 o'clock in the morning of the following day, and the people flocked in great numbers from all quarters within reach to witness the last solemn scene when all that was mortal of Father Saint-Cyr was consigned to earth in the chapel so dear to him of Notre Dame de la Salette. Nearly eighteen years have glided by since his departure from this life, but his memory is still held in benediction in the surrounding country.

M. C.

OUR MARTYRS.

II. THE MARTYRS OF SALSETTE,
BB. RUDOLF ACQUAVIVA AND COMPANIONS.

(Continued.)

On Sunday evening, July 14, 1583, Fathers Rudolf Acquaviva, Francis Pacheco, Peter Berno, and Antony Francisco were assembled at Orlim. Along with them was Brother Francis Aranha, who was skilled as an architect and builder. Two other Fathers, for some unknown reason, did not join the party. Father Francisco, Vicar of Orlim, had written early in the day to the headmen of Cuncolim apprising them of the visit of the Rector of the College of Salsette and other Fathers on the following day, and requesting them all to be assembled to meet him as he had to treat with them on matters concerning their welfare. One of the headmen answered this letter saying that on account of certain domestic troubles—one of their leading men had been lately killed—they would not be able to assemble or receive the Fathers in a fitting way, but that should they wish to come to see their place, they were at liberty to do so since they were the masters. The truth of the matter was that the villagers, upon receipt of the news, harboured a design to take vengeance on the Fathers who had overthrown their idols and made a mockery of their superstitions, and were plotting how to put it into execution.

When the morning of the fateful Monday dawned the Fathers took turns at the only altar in the church of Orlim to offer the Holy Sacrifice of the Mass, and Father De Souza, in his *Oriente Conquistado*, tells us that Father Francisco had to forgo the privilege of celebrating for want of a host. It was pretty late by the time the Fathers were on the road to Cuncolim. They were accompanied by about fifty Christians, all told, among whom were two Portuguese, Gonzalo Rodriguez, secretary to the Governor of Rachol, and Dominic d' Aguiar. Three convert Brahmans, natives of Rachol, were also of the party, one being Francis Rodriguez, collector of the dues of the pagodas; another John da Silva, his secretary, while the third was Paul da Costa, guardian of the neophytes. Some native Christians had been sent forward in charge of one

Michael da Costa to erect a pandal at Cuncolim to shelter the Fathers and their company from the heavy monsoon rains. The spot chosen for it was a little to the east of the modern village and close to the temple of the goddess Mammay. The route from Orlim to Cuncolim lay across the Rio del Sal and through a thick jungle that covered the plain that is now under tillage and cocoanut palms.

When the Fathers arrived at the pandal they first recited the part of the Divine Office known as the Small Hours, and then began to look about for a suitable site to build a church. While so engaged, one Calgu, a headman of Cuncolim, came forward and told Gonzalo Rodriguez that the people would come later on to pay their respects to the Fathers. He informed him also why they had not come already, and took his leave without more ado. The Fathers had hesitated a while, when they received the answer to the letter written by Father Francisco, whether they should visit Cuncolim at all for the present, but they thought that Father Pacheco had sufficiently smoothed the way. Now, however, they perceived that trouble was brewing, for a Hindu priest was observed at a distance in a state of frenzy, surrounded by a troop of men, women, and children. He spoke so rapidly that it was impossible to catch all he said, but the words "War, War! now is the time; they are laying a trap for us. This is a good chance. A number of heads will fall!" were plainly overheard. The Fathers withdrew to the pandal and waited for a considerable time for the coming of the principal villagers. None, however, appeared, but a few pagans would pass now and then close to the pandal and loiter within ear-shot to observe what was going on. Just then one of the party made a cross with some pieces of bamboo and set it over the pandal. When the loiterers had heard and seen enough to know that it was the intention of the Fathers to plant a cross and build a church, they at once set off to report it in the village. An invitation was again sent to invite the headmen to come to meet the Fathers. Calgu returned with the messengers and said that the frenzied fakir was inciting the people to kill the Fathers, but assured them that he himself would be responsible for their safety. Father Rudolf offered to return with Calgu

to try to pacify the villagers, but the headman replied that he should consult before accepting the offer, and so went away. Gonzalo Rodriguez, suspecting treachery, wished to hold Calgu as a hostage, but that was impracticable.

Noise of the tumult in the village becoming louder, the Fathers decided to retire for the time being to Orlim. A heavy monsoon shower, however, burst just then and forced the party to remain under shelter, where, as it was approaching mid-day, they partook of some food that had been brought from Orlim. As it was not sufficient for the whole party some of the servants went to the village bazaar to buy rice. This entailed a delay, during which the Fathers began anew to measure out the lines for a church on a terrace near the temple, a fact that was noted by some pagans, who immediately brought word to the villagers, then assembled in a ruined temple hard by, where they were going through some rites of sacrifice or of divination. The Hindu priest was heard exclaiming above the din, "The gods wish for the sacrifice of these five cocks. Kill these our foes who have come to destroy our religion!" In response to this rose the cry of "Death!" The people flourished their weapons and clashed together.

When Father Rudolf learned what was taking place he exhorted his followers to keep calm. Just then Calgu and some others came and begged the Fathers to fly at once, as their massacre was decided upon. They were about to move in the direction of Orlim when they heard a great uproar, and turning around they saw their servants running at full speed from the bazaar, pursued by the priest and about twenty pagans armed with swords, clubs, lances, bows and arrows, and shouting, "Kill those sorcerers, those disturbers of our land, those enemies of our gods, those destroyers of our temples and our worship!" The Fathers immediately flew to shield the servants, for they knew that their lives alone were sought. The Christians tried to pacify the assailants, protesting that the Fathers meant them no harm. A flight of arrows was the only answer, whereupon Gonzalo Rodriguez leveled his musket and would have fired, had not Father Rudolf interposed saying, "Come, come, Senhor Gonzalo, we are not here to fight." Some others

wished to resist the aggressors, but the Fathers restrained them. A Christian interpreter had a horse, which he pressed Father Rudolf to mount and escape, but the offer was declined. Just then about two hundred pagans rushed out of ambush, and another body, still more numerous, cut off retreat by the road to Orlim. These last, led by two young men of herculean build, were the first to close with the Fathers. "I leave myself in God's hands. Flight is now impossible," exclaimed Father Rudolf. The five then knelt down, lifted their hands and eyes to God, and stretched out their arms in the form of a cross.

"Where is the great Father?" asked the leaders of the band. Father Rudolf rose and advanced to meet them, whereupon one of them slashed at his knees with a scimitar and brought him to the ground. The Father, in a kneeling posture, unfastened the collar of his cassock, as he was wont to do so often in prayer, unbared his throat, and turned his head on one side to await the death-stroke. His assailant dealt two mortal blows on his bare neck, while another bore down on his left shoulder with such force that his weapon severed the Father's arm and cut off all the fingers. A bowman then drove an arrow deep into his breast, at which the blessed martyr fell to the ground, uttering as he breathed forth his soul to God, "Pardon them, O Lord! St. Francis Xavier, pray God for me! Lord Jesus, receive my soul!" Thus the palm of martyrdom which he had so longed for among his enemies at the Court of Akbar, was granted him in his own land of Salsette.

Brother Francis Aranha was set upon almost at the same time. He was close to a declivity bordering on a rice field when he received a wound in his throat and had a lance thrust into his side. He fell to the ground and rolled down the slope into the growing rice, when he was left for dead, but lived to undergo more terrible sufferings.

Near him was Father Berno, against whom the pagans bore special hatred as the profaner of their temples and the objects of their worship. A terrible blow from a scimitar cleft his skull so that the part cut away hung only by a bit of skin, and the brain oozed out of the wound. An eye was gouged out with a pointed stick and an ear was

slit off by a scimitar. The assassins then mutilated and outraged his dead body in a most fiendish manner, crying out at the same time, "Come now and baptize us!" The martyr used to say that until Cuncoim was watered with blood there was no hope for its conversion, and he himself had a presentiment that his own should be shed in Salsette.

When Father Pacheco witnessed the first onslaught of the pagans he raised his hands in sign of peace, but when he saw that the slaughter had begun, he cried out, "Strike me, I am the one who broke your idols." A spear was thrust into his breast, and as he received the blow he stretched out his arms in the form of a cross and exclaimed, "O Lord, Thou wast pleased to be wounded with a lance for love of me! Pardon him who has wounded me, and send other missionaries to lead these men to Heaven." This prayer infuriated the assassins, who cut his throat, and he fell to the ground uttering the Holy Name.

The last of the five to be attacked was Father Francisco, who fell covered with wounds, his body being pierced with arrows and his head slashed with swords. It is said that this Father received a presage of his manner of death the day before at Orlim, when the chalice boiled up to the very rim whilst he was saying Mass. The marvel, in the light of after events, seemed clearly prophetic.

Thus perished these five young martyrs, all from thirty to thirty-three years of age. As they were done to death, the pagans kept crying out, "Yes, come and make Christians of us. Plant your crosses, build your churches, come and destroy our gods and their pagodas!" The Christians who accompanied them tried to escape, some by the road to the east to Margão, and others to the west towards Assolna. Most of them succeeded, though not all unscathed, while fourteen shared the same fate as the Fathers. Gonzalo Rodriguez was the first to fall, pierced to the heart by an arrow. Alphonsus, a young Brahman who served Father Pacheco as an altar-boy, stood by his master to the last, and as he would not give up his Breviary, the assassins cut off his hands, hamstrung him, and left him in torture on the ground till he was dispatched the following day. The boy Dominic, already mentioned, was attached to the service of

Father Berno. His pagan uncle gloried in being the avenger of the gods to whose shrines his nephew had directed the Fathers, and drove a lance into his heart. This little martyr lies buried under the sanctuary lamp of the great church of Margão. Paul da Costa and Francis Rodriguez met their death at the same time. It is told of Francis that when he occasionally merited reproof from the Fathers, he used to answer, "Have a little patience; I will pay off all scores to God at once by giving my life for Him."

When the massacre was over the assassins went to the temple of Mammay to thank the goddess for their victory and besmear the idol with the blood that dripped from their weapons. They then returned to view the bodies of their victims and found only four bodies of the Fathers, Brother Aranha being missing. His wounds were not at once mortal, and as soon as he came to himself he crept into the jungle close by, where a dog traced him and betrayed him by barking. The owner of the dog tied the Brother's arms and called the villagers to the scene. The martyr was dragged forth, toub before their idol and trailed by the feet twice red at a After that he was propped up in a standing troop e and ordered, with one foot on the ground and the other in the air, according to the way homage was done to their Rajahs, to worship their deity. "I am not such a beast," the dying man summoned up his strength to exclaim, "as to adore stocks and stones." Roused to fury by this speech, one of the chief men felled him to the ground with a hatchet. Up to this there had been some in favour of sparing his life, but now all were intent on his death. The martyr was then taken and bound to a tree to be made a target for their arrows. Even the women and children indulged their pretty malice and stabbed him all over with knives, long thorns, and sharp-pointed bamboos. On the spot where the tree stood, an octagonal stone monument, surmounted by a cross, was erected that same year with a Portuguese inscription to the following effect: "On a tree was shot with arrows for our Lord, Aranha. The stone which is here reared covers its roots. 1583."

(To be continued.)

A LIFETIME'S WORK.

The following fine poem was recited by its author, the Rev. Prof. W. W. Skeat, on the occasion of his being presented with a portrait of himself in acknowledgment of his devotion to literature, December 21, 1899. The subscribers included the Anglican Bishops of London, Durham, and Bristol, and a great number of eminent scholars. The lines afterwards appeared in "Notes and Queries."

In the flush of youth's beginning,
When renown seems worth the winning
By a score of schemes accomplished
Ere the eve of life draws nigh,
Then the mind surveys with pleasure
All the length of life and leisure
For researches carried forward
To completion ere we die.

But the march of time, incessant,
Proves our hopes but evanescent,
And the plans of finished labours
Dwindle down to two or one;
Strange delays, still unexpected,
One by one appear, detected,
And the more we do, the greater
Seems the task that lies undone.

Still, as year to year succeedeth,
Each in turn more swiftly speedeth;
Fifty years soon fly behind us,
And are dwindled to a span;
Still the final day draws nearer,
And the truth grows ever clearer
That a life is all too little
To complete the cherished plan.

What remains? Shall we, defeated,
From the project incompleting
Draw aloof, and seek for solace
In an indolent repose?
Rather be the toil redoubled,
Though the light grow dim and troubled,
As the swiftly-falling twilight
Hastens onward to its close.

No! let never the suggestion
Of thy weakness raise a question
Of the duty that impels thee
Still to follow on the trace;
Every stroke of true endeavour
Often wins, and wins for ever,
Just a golden grain of knowledge
Such as lifts the human race.

Truth is one! To grasp it wholly
Lies in One, its Author, solely;
And the mind of man can master
But a fragment of the plan;
Every scheme, how'er extensive,
Though it seem all-comprehensive,
Is a portion of a portion
Fitting life's allotted span.

Death is near; and then—what matter
Though a coming hand shall shatter
All the fair but fragile fabric
Thou laboriously didst raise?
If a single brick abideth
That thine honest toil provideth,
Thy success hath proved sufficient,
Thou shalt win the Master's praise.

Walter W. Skeat.

CANARA IN 1658.

The following account of a journey through Canara in the seventeenth century is translated from the Italian of Father Vincent Mary of St. Catherine of Siena, Procurator General of the Discalced Carmelites. It forms a chapter of his entertaining *Viaggio all' Indie Orientali*, published in five books of about five hundred quarto pages in all, and printed in Rome in 1672. The title-page bears the legend *Opera non meno utile che curiosa*, which is justified by the fact that the work is a fascinating itinerary through Asia Minor, Persia and Western India, containing the story of the author's moving accidents by flood and field during his three years' mission, from 1756 to 1759, to Verapoly in the time of Pope Alexander VII., to improve the Christians of St. Thomas along the Malabar Coast. The account is furnished of the different peoples who came under the author's observation, as well as minute descriptions of the flora and fauna of the different countries he traversed. If, however, even in modern times, we must allow a large margin for inaccuracies, exaggerations, and hasty judgments in travellers' tales, we should be much more lenient in the case of those who, centuries ago, were beset with so many difficulties on the way and were brought for the first time into contact with peoples whose manners and customs were so much at variance with their own. Canara, at the time of Father Vincent's visit, was under the sway of Sivappa Naik (1645-1660), a ruler of marked justice and ability who revived a kind of Golden Age during the fifteen years he governed this District. Many particulars regarding this remarkable man will be found in the course of this narrative, and many concerning the author in the columns of Personal Paragraphs.

The boats and boatmen having arrived, we set out [from Cannanore], hugging the shore for a while to see how the boats would behave. We found them so seaworthy that in one night they brought us to the fort of Decla [Bekal] on the confines of Canara, our boatmen having kept a sharp look out all the while for pirates. When we landed in this new country we observed at a short distance a wall that extends back into the mountains for a two days' journey, dividing the territory from Cannanore. We dismissed our boatmen, who immediately took themselves off, and climbing the hill to the fortress we paid a visit to the governor or commander of the garrison. He received us most graciously and gave us a Christian to be our guide as long as we should need him. This magnate was seated in a room, propped up in great state between two cushions. He was clad in white and dismissed all who had audience of him with a few words. To his left was a *Rishi*,

one of those penitents who usually dwell in solitary places, to whom from time to time he paid some tribute of reverence. Two sets of writers squatted on the floor on either side, recording with white pencils the royal expenses and the orders issued on long strips of black cloth wrapped over two little flat boards like a book. Over the gate of the fortress was a large image of the monkey-god Hanuman, before which, as to the tutelary deity of the place, all who came in or went out prostrated themselves in adoration with forehead to the ground.

To get along on our journey, we started in- with our new guide, passing on the andragiri and Kasaragod, forts of little importance belonging to the same ruler. That evening, finding no one to give us lodging or even sell us a little rice, we were obliged to go to bed fasting under the trees by the wayside. This was the occasion of new trouble, for a slave belonging to the Portuguese who were travelling in company with us, absconded during the night and we had to delay the next day to look for him. After searching for him in vain, a pagan informed us that he had been enticed away by a Moplah. We had recourse to the governor, who had the Moplah taken into custody, and a shepherd having pointed out where the runaway had been hidden, we got him back and went on our way rejoicing, while the Moplah was made to pay dearly for his villainy.

This country is one of the most beautiful in India; flat all along the coast and populated even into the recesses of the mountains. In matter of religion, however, it is the most heathenish. The soil is so well irrigated by the numerous rivers that it is very fertile, yielding three plentiful crops of rice every year, which not only provide for home consumption but leave a large surplus for profitable export to neighbouring countries. It also produces an amount of pepper, but in quantity and quality inferior to that of Malabar. A good deal of cotton is also gathered from trees, but is not raised from seed; hence the number of cotton webs woven here, which is the ordinary occupation of the common people. There is pasturage for large herds of cattle, and there are exceedingly pleasant woods, which we passed through were so heavily timbered and so thick that the rays of the sun

scarcely pierced through the foliage. These abound in pea-fowl and other birds of plumage so elegant as to excite admiration. Wild beasts abound, chiefly tigers and monkeys; the latter are in great number and of extraordinary size, the former prey upon beasts but not on men. The roads are so well kept that one travels along for days together as over a garden walk. They are broad and level, usually with two rows of beautiful tall trees on either side. Every two or three leagues you come upon places of refreshment where the king maintains at his own expense people to furnish the wayfarer with buttermilk free of cost.

The natives are intelligent, judicious, and shrewd; and for the rest courteous and friendly to strangers. Many of the men wear a *languti* of stuff not much broader than a span, so adjusted to the person as not to betray a crease anywhere. With the exception of the well-to-do people, who are clad from head to foot, the rest swathe themselves in a flowing cloth after the style common in Malabar. The women are attired more becomingly in a waist cloth that falls below the knees, while a cloth of some distinctive colour drapes the upper part of the person, fairly enveloping the bosom and back. More style is shown in the coiffure, the hair being arranged in a curl on the left of the head—after the fashion that formerly obtained in Spain—set off with flowers, gems, and ornaments of value.

The King, a Brahman or priest by birth, is a wise and prudent man of good moral character. He upholds justice with such effect that robbery and larceny are unheard of in his dominions. Every wayfarer travels safe, even though loaded with money. Should any one complain of having been robbed, the whole village is put under arrest till the thief is found. This being so, every one fights shy of being near a man who has money or valuables to any amount, lest he should be charged with theft. Verbal injuries go unpunished; striking with the fist is pardoned; but the mere act of laying hold of any offensive weapon with intent to assault is a capital crime. The one who stands guilty of this crime must suffer the penalty. Should two soldiers wish to fight a duel, they must obtain a permit from the king, who alone can grant it; and should they fight without his permis-

sion, both are put to death. The king shows himself very well inclined towards Christians, publicly acknowledging that there is no law so just and righteous as ours. He therefore loves and favours his Christian subjects, and he says that beef-eating is the one thing that keeps him from becoming a Christian himself. He is a great war-lord and lucky on the field of battle. Besides the victories he has won over neighbouring potentates, he has in a few years captured from the Portuguese all the fortresses which they possessed in his territory, namely, those of Honawar, Barcelore, and Mangalore.

When we crossed the frontier of his kingdom, we travelled for the first day almost continuously along the sea-beach till we reached a pagoda or temple of idols, at the entrance of which was a bevy of girls tricked out with necklaces of gold, jewels, bracelets, and with flowers in their hair and bosoms. These creatures with ribald songs and jests were soliciting the pagans to sin, regarding it as something to their credit if they could contribute to the support of the temple with the price of their virtue. Towards nightfall we arrived at Cagnarotta [Kasaragod], and finding no one to give us lodging, we were compelled to seek shelter under some trees near another large temple where there were many of those girls holding high revelry with the Brahmans far into the night, singing and dancing to the blare of trumpets and the racket of tambourines and tom-toms. This same orgy was kept up when a rout of people came to make a solemn offering to the idol of many different kinds of cooked food, which is renewed three times a day and on which the Brahmans and those dancing girls feast. On the following morning we reached Ullal,* where we found the Governor in the public place surrounded by a number of writers. He received us courteously and offered us tender cocoanuts and betel. He invited us to rest a while, and after an hour of sleep and a little conversation, we paid our respects to our host and set out for Mangalore.

In the evening, not finding other lodging, we betook ourselves to the poor cabin of a Brahman

* The place known as Ullal at that time is now called Someshwar, and vice versa.—*Editor M. M.*

woman, who, after the death of her husband, lived despised by all in perpetual servitude and slavery to the King, because she would not follow the law of the land and submit to be burned alive on her husband's funeral pyre. Our hostess cooked a little rice for us, but observing that some of our party were not mindful of etiquette as she understood it, she began to cry out that it was a judgment of her god that had directed such people to her dwelling and that some terrible chastisement hung over her head. She then rushed out on the road, leaving an old woman to wait on us, and ordered the places which had been polluted by our presence to be smeared with cowdung and water. As she then began other superstitious ceremonies to purify her house the better, we sought shelter for the night under some trees near a temple. One of our company being a little unwell, took refuge under the verandah of the temple from the night air, but as soon after a lot of people came with offerings to the idol, he was compelled to leave the place.

The following morning we were early on the road and soon came to Banel [Banghel], close to the sea, where we found several Portuguese merchants and every convenience to rest ourselves. On February 6th we were again on the road and reached Carnad [near Mulky] towards dusk. The following day we passed the fort of Capo [Kaup], a very beautiful place, large and well built. Not far from it [at Udipi?] there are many temples with bells and belfries not unlike those of our churches, but the bells are rung only on certain occasions of great solemnity when the idols are carried in triumph. All the houses are built of mud, but are better than those ordinarily seen in India. Inside they are plastered with bitumen [charcoal and gum], or some other very black and glossy coating, which no doubt tells for cleanliness, but the prevailing darkness makes one feel melancholy. A herd of cattle passing along the road just then in front of us, a number of pagans came out of their houses to reverence the sacred animals, and laying their hands between the horns of the beasts, kissed their hands and then put them on their own heads, which is the greatest mark of reverence they can show to the most sacred things. The night following we halted close by a large and

beautiful temple, where there was a mighty din of instruments, singing, and shouting kept up for hours. The next morning we passed through Kallianpur, a very rich and thickly populated place. Here there is a fort, near which we found a poor Christian woman, who invited us to her house, where we consoled her for the constancy with which she kept up her religious spirit though deprived of the help of the Sacraments and of the priests of her religion. Having heard her confession and encouraged her to perseverance, we set out for Bacanor [Barkur], where we saw three bovine effigies worshipped in the public street, one of which was large, with a bell hanging from its neck, and two of medium size. Also three snakes carved in stone, each of which had seven heads. The sight of these poor people so lowering the nobility of their nature as to fall in adoration before objects so low, so dirty, so unworthy, filled us with the greatest compassion.

The roads were so fine and the fields so well cultivated that it seemed to one as if he were walking through beautiful gardens. The only thing that caused one pain was to see the many idols, which are most frequently found at the foot of trees, rough stones with offerings heaped up in front of them, before which the senseless pagans prostrate themselves, giving them the worship which they owe to God.

The following evening we reached Curicuri and passed the night on the street near a very sumptuous temple, large, beautiful, and of rich workmanship, especially near the roof, where the frieze, supported by a most handsome colonnade, was sculptured for the depth of about two yards. A moat surrounded the base of the temple, the whole being lined with living rock, and a wall at a short distance rendered the place sufficiently secure. We were eager to see the interior, but were refused admission; for this temple is held in greater veneration than others, and can easily be credited to surpass the others in wealth also. About midnight, hearing a great fanfare of musical instruments, we approached the wall and saw a procession forming. It wound round the temple seven times, but at a pace so hurried that it could scarce be called devotional. A Brahman carried on top of his head

an idol of gold, and was accompanied by a crowd of women, some of whom bore aloft very rich umbrellas, others lights mounted on poles, while others still fanned the idol with fans made of peacock feathers. Several priests followed mumbling certain prayers, and one went in advance of the whole company, with his right hand sprinkling a mixture of cowdung and water out of a vessel, intending by this ceremony to purify the way by which the infamous idol was to pass. May we not say that the censer was well worthy of the deity? The same ceremony is used when great Rajahs go out in state, showing once more in this how silly and filthy their usages are. The novelty and horror of this strange madness drove away sleep for the rest of the night, and so at dawn we resumed our journey towards Barcelore, where we found many Portuguese and Native Christians, by whom we were welcomed with great joy. That same day, while I was saying my Breviary, a poor Christian approached to tell me that on the day before a pagan friend of his had died, who seeing that his days were numbered, had committed to his care his two sick children, begging him to receive them as if they were his own. The Christian, fearing that they would die, begged me to go to his house, about half a mile distant, to baptise them. I thanked him for the information, and starting immediately with Father Joseph, found them very ill and we baptised them to our great consolation. The following day we heard from the Christian that they had winged their flight to heaven. The joy we felt at having given to God two innocent souls is more than this pen of mine can tell. The admiration excited in me at the inscrutable designs of divine predestination is still vividly impressed on my mind. Who guided our steps to Barcelore at that time? Who took the pagan out of life? Who inspired the Christian to come to see us just at that time, and who moved us to go at once to baptise the children? Oh how free and profound are the ways of divine grace! It is not in the province of human forethought to arrange all these contingencies.

A month had already passed in constant fatigue from travelling on foot, except for a few days by boat at the beginning, so we were continuing our journey, badly provided and worse lodged. Hearing,

however, that the road that lay between us and Goa was almost impracticable, we resolved to make the rest of the journey by sea. Accordingly we engaged an *Almadia*, a boat like a Neapolitan felucca, but lower and longer and furnished with many oars. We could, however, proceed only by night under cover of darkness, for fear of the pirates. Our first port of call was Batticala [Batkal], where we were received by a very wealthy Moor, a great friend of the Portuguese and the owner of many ships, who though a subject of Canara, was looked upon as an independent ruler. He made us a present of a great quantity of fish, dates, rice, and cocoanuts, upon which we fared sumptuously. He paid us a visit and talked at length about Goa, the regard he had for Christians, and the influence which he had exerted in their behalf with the King of Canara. He begged us to take up our abode there, promising to promote the interests of our Mission. We should only too willingly have complied with his wishes were it not that duty called us elsewhere. About six thousand Christians lie scattered all over this kingdom, without the aid of priest or sacraments for years together. However, only a few months before our arrival, a Jesuit Father, of the most noble house of Spinola, moved by apostolic zeal, had come to their help, and by his indefatigable labours had won for himself the reputation of a great missionary.

In the evening at an early hour, after having thanked the Moor for his kindness, we embarked again, and voyaging all night, arrived at daybreak under the fort of Honawar, a town situated on the top of a hill, very beautiful and strongly fortified. Here we were welcomed by two missionary priests of Banda, who had come to minister to the spiritual wants of the many Christians who are to be found at this stronghold. With them we passed the day pleasantly, our conversation turning chiefly on the grandeur of Rome and the way to establish this mission. Towards evening word was brought us that a certain corsair captain was going about inquiring where we were bound for, and fearing that he meant to lie in wait for us, we took time by the forelock and set out at once lest he should intercept us. Our rowers pulled manfully at their oars the whole night, so that we arrived at Moreseo

[Mirjan] by morning. Holding on our way, we passed the Gulf of Galere in the afternoon. As this place is very rocky and the haunt of many pirates, fearful of falling into their hands, we advanced with great caution and in such dead silence that the oarsmen did not dare to whisper or lift their oars out of the water. We went near the shore where we found the coast clear, and just when we were thinking ourselves safe, behold, two boats with sails set and the boatmen tugging at the oars, seemed to bear down upon us with full force. No chance of escape was left to us, the whole shore being rock-bound, we gave ourselves up for lost. We therefore shipped our oars and crept in under the rocks where there was best cover, while the corsairs passed us by at a distance of twenty-five or thirty paces without seeing us. We breathed free, as if we had been rescued from the jaws of death, when we saw them hold on their course. Even when the danger was past we lay in hiding, and then proceeded, not however without certain misgivings, to the river which divides Goanese territory from Canara, where we continued in hiding so as not to expose ourselves in the darkness to so many dangers. At daybreak we wished to resume our journey by land, but the boatmen assured us that there was nothing more to fear, as we were in the neighbourhood of forts and there were some Dutch vessels hard by riding at anchor close to the island, with the object of impeding commerce by preventing the approach of merchant vessels of heavy tonnage. Taking advantage of a favourable wind, we cut in close to the land, and arrived on February 13th, without further trouble, in the harbour of that most renowned city, Goa, the emporium of the East and mistress of so many kingdoms and provinces.

BITTER WORDS.

Oh, many an arrow will reach the heart
For which it was never intended,
If a careless marksman wings the dart
Where a hurt can never be mended.

And many a friendship may be lost,
And many a love-link broken,
Because of neglect to count the cost,
Of words that are lightly spoken.

Anon.

THE HISTORY OF THE DIOCESE OF
MANGALORE.

CHAPTER VII.

CHURCHES AND VICARS.

(Concluded.)

VIII. FAJIR ("green grass"), eight miles south-east of Mangalore, has a church dedicated to Our Lady of Mercy (B. V. M. de Mercede), which, like so many others in South Canara, owes its origin to the Goanese Schism. The first place of divine worship at Fajir was a pandal built by the schismatic parishioners of Ullal. The revolt began on December 27, 1840, and on January 1, 1841, the seceders joined the Schism. The present church was begun in 1867, and the facade was added in 1882. When the Schism came to an end Fajir became a separate parish under Goanese jurisdiction till the Concordat of 1886. The Catholic population is 1,898, and the parish school is attended by 24 boys and two girls.

Vicars:—1. 1867, Fr. Angelo Antony Coelho; 2. 1877, Fr. Apritius Loyola Dinis; 3. 1879, Fr. Cherubin de Conceição Fernandez; 4. 1892, Fr. Joseph Emmanuel Constantius Gomes; 5. 1901, Fr. Rosario Martin Lobo; 6. 1903, Fr. Rosario P. B. Luis; 7. 1903, Fr. Nicholas Carneiro; 8. 1904, Fr. Joseph Menezes

IX. BELA, 24 miles to the south of Mangalore, is the seat of a church dedicated to Our Lady of Dolours. It is sometimes spoken of as the Kumbala Church, from an important village of that name six miles to the west and twenty-one from Mangalore. The formation of a Catholic community here dates back to about thirty years before the Captivity, when a little colony of the Charode caste that had originally come from Goa and settled in Bolna, a small village belonging to Fajir, migrated to Kumbala. At the time of the Captivity many of them managed to escape seizure and deportation, and after the fall of Seringapatam those of their deported kinsmen who returned rejoined them and built a thatched chapel for themselves, which was served from Ullal. About 1880 Kumbala was separated from Ullal and made a distinct parish under Father Paschal Mascarenhas. The site chosen for the chapel was in the valley of Kudrepadi,

so secluded and hemmed in by the hills that it was not visible till one came quite close to it. When Father John Joseph D'Souza was Vicar he succeeded in building another church on a more eligible site at Bela, a village that was once well-known on account of its position on the boundary line dividing the dominion of the Raja of Coorg from that of the Raja of Kumbala. This new church was opened for service in 1891, when it was blessed by the late Bishop Pagani.

Kasaragod Chapel, 29 miles south of Mangalore, belongs to the parish of Bela and was built about 1890, mainly through the enterprise and liberality of Mr. J. L. Saldanha and Mr. Ignatius P. Fernandes, of Mangalore, who were also benefactors of the church of Bela. In the sanctuary of this chapel, on the Epistle side of the altar, is the grave of Father Angelo F. X. Maffei, S. J., who died at the mission station he founded at Nellikunja, on May 31, 1899. Beyond Kasaragod are the villages of Baikol, Hosdrug (Pudiakot), Nileshtar, and Kavoi, the most southerly of the District of South Canara, which are visited occasionally by the Vicar of Bela. The returns for the year 1903 state that there are only 1,561 Catholics in this extensive parish.

Vicars:—1. 1880, Fr. Paschal Mascarenhas; 2. 1883, Fr. Aloysius S. L. Fernandez; 3. 1884, Fr. Lawrence Patrão; 4. 1884, Fr. Peter J. Baptist; 5. 1885, Fr. John Joseph D'Souza; 6. 1895, Fr. Rosario Luis; 7. 1901, Fr. Vincent Rebello; 8. September 16, 1902, Fr. Salvatore D'Souza.

X. ULLAL is the name of a village on the opposite shore of the Netravati River from Mangalore, where a queen of the Chauter dynasty ruled up to the eighteenth century. The church of Ullal is further south, about eight miles from Mangalore. It was the scene of the apostolic ministry of Father Joseph Vas for a time during the four years, 1681-85, that he laboured in South Canara (Cf. *ante* n. 11). Some holy wells on top of a hill near Ullal are still frequented by Christians and pagans alike seeking relief in their spiritual and bodily infirmities through the intercession of the saintly "Apostle of Ceylon." The church of Ullal was rebuilt soon after the return of the Christians from Seringapatam, and a new one was begun in 1873. The parish formerly comprised Fajir and Kumbala, extending

south to the confines of North Malabar. At Manjeshwar, ten miles from Mangalore, there is a filial chapel with a small house attached, dedicated to Our Lady of the Rosary. The Vicar of Ullal resides here for about a month in the year. There is a large compound belonging to the chapel, and the position is very fine, overlooking the sea. This chapel was built mainly through the exertions of Mr. Joseph Rosario. There is another chapel at Karadi, eighteen miles from the church of Ullal.

The Catholic population of the parish is 3,158, mostly of the Gaudi caste. There are two schools, one near the church attended by about 50 pupils, and the other at Vorkadi, fourteen miles away, with about 75. The parish is very extensive, being twenty-five miles from one end to the other, and the majority of the people live far away from the church.

Vicars:—1. February 9, 1801, Fr. Camillo Piedade de Silva; 2. February 10, 1802, Fr. Diogo Manuel Carvalho; 3. April 4, 1812, Fr. Placido de Alemão; 4. January 27, 1814, Fr. Hieronymo Dias; 5. May 6, 1815, Fr. Francisco Xavier Soares; 6. March 16, 1821, Fr. Justo Constancio dos Remedios e Misquita (Fr. José Pilippo de Costa Misquita, assistant); 7. December 5, 1823, Fr. José Carlos Columbino de Menezes (Fr. Caetano Francisco de Menezes, assistant); 8. January 26, 1826, Fr. Erasmo Francisco Furtado (Fr. José Tiburcio Furtado, assistant); 9. July 6, 1829, Fr. Francisco Xavier Soares; 10. March 30, 1832, Fr. Francisco Antonio de Misquita; 11. March 5, 1835, Fr. José Bernardino de Menezes; 12. 1841, Fr. Joachim Pius Noronha; 13. 1842, Fr. Francis Xavier Saldanha; 14. 1845, Fr. Joseph M. Rebello; 15. 1847, Fr. Simpliciano Baracho; 16. 1850, Fr. Camillo Pedro da Costa; 17. 1858, Fr. Diogo Lourenço Rodriguez; 18. October 5, 1858, Fr. Braz Piedade Sant'Anna Miranda; 19. 1865, Fr. Lawrence D'Souza; 20. April 15, 1866, Fr. Pontian Andrade; 21. April 10, 1868, Fr. Dominic Tellis; 22. April 30, 1871, Fr. John B. Rebello; 23. September 26, 1878, Fr. Paschal Mascarenhas; 24. March 26-May 2, 1881, Fathers Lawrence D'Souza and Pontian Andrade; 25. May 2, 1881, Fr. Alexis Pinto; 26. June 15, 1882, Fr. F. Coelho; 27. January 10, 1887, Fr. R. Souza; 28. June 10, 1887,

Fr. Dominic R. Goveas; 29. November 5, 1889, Fr. Sebastian B. Furtado; 30. June 1, 1895, Fr. J. Lawrence Menezes; 31. June 5, 1900, Fr. Cyprian P. Coelho.

XI. BORIMAR, a village ten miles from Puttur on the road to Mangalore, belonged first to the parish of Mogarnad but was given over to the Vicar of Puttur about the year 1895. It had its own administration, and a shed on the bank of the Uppinnangady river, about two miles from the present chapel, served for divine worship till Father Camillus J. Rego began the building of a worthier place in 1897. The new chapel was completed in 1898 and dedicated to St. Joseph. In 1898 Vittal, nine miles from Borimar, which formerly belonged also to Mogarnad, was made over to Puttur, and the two chapels were served on alternate Sundays from Puttur, till they were constituted a separate parish under Father Casimir Pereira as first Vicar, in June 1904. The chapel of Vittal was built by Father Cutinho, Vicar of Mogarnad, who was liberally aided in the work by Mr. J. L. Saldanha, of Mangalore. The Catholic population of Borimar is 760 and that of Vittal about 660. A parish school was opened in Borimar in May 1903, and the attendance amounts to about sixty pupils.

70. North Malabar is the most southerly part of the Diocese and is divided into the three parishes of Cannanore, Tellicherry, and Calicut. The Catholic population is 7,277, served by 9 priests. There are 13 Catholic schools with an attendance of 579 boys and 637 girls.

I. CANNANORE, about 67 miles south of Mangalore, has a church dedicated to the Most Holy Trinity. In 1498 Vasco da Gama landed here, and being well received by the Raja, a colony was planted. In 1505 a Factory was erected, on the site of which now stands a chapel, in the fishing village of Thai. Fort Sant'Angelo was built by the Portuguese on the promontory where the present fort, built by the Dutch in 1656, now is. In it was built a chapel with materials brought from Europe, which is one of the oldest built by Europeans in India. This chapel is still existing, but is perverted into a guard-room. In 1784 Cannanore was captured by the British from Tippu Sultan, whose father

Haider Ali had taken it in 1766. It was again taken in 1791, since which time it has remained in the hands of the British. Under British rule the Cantonment had at times two and sometimes three European regiments with artillery and cavalry, and the chaplaincy was the chief in the Mission. Since 1887, however, its extensive barracks have been tenanted by only a few companies of soldiers, but there is a prospect, now that railway communication has been established with Calicut, that it will again be made a large military station, under Lord Kitchener's Army Organization scheme.

In Portuguese times Cannanore was an important settlement, and we are told that it contained the three churches of La Misericordia, St. Francis, and St. Mary of Victories. Under Dutch rule these churches disappeared, and it was not till towards the end of the eighteenth century that another church was built in Cannanore. A little chapel, served by a worthy priest named Father Paschal, stood on the beach near the old town, when the *Santissima Trinitade*, a small Portuguese craft from Rio de Janeiro bound for Goa, put into port after a terrible storm in the Arabian Sea. One of its fourteen passengers was Dom José D'Almeida, a colonial nobleman, who vowed with his fellow passengers to build a church should they be saved from a watery grave. Father Paschal pointed out to them a site in the village of Barnacherry where he was wishing to build a church, and there it was built and dedicated to the Most Holy Trinity. The good priest served it till his death and was buried within its precincts. A Response is sung for him still annually on All Souls' Day. This old church stood where the transept on the Epistle side of the altar now is, in the new church built by Father Martelli between 1866 and 1876. Father Martelli, known in religion as Father Louis Mary of Jesus, O. D. C., was ordained in Cannanore by Bishop Michael Antony. He gradually added a nave and two transepts with galleries, erected two side altars and improved the high altar. The present high altar was planned and executed under the direction of Father Maffei, S. J., When Father Buzzoni was Vicar many more improvements were made in the church and a new parochial house was built.

There are six chapels dependant on the church of Cannanore, where Mass is celebrated occasionally. Two of these are dedicated to St. Antony, one of which is in the village of Thai, two miles from town, where there are three hundred Catholics; and the other is in the Bazaar, where the Tamil people assemble every evening to recite the Rosary. In Old Cannanore there is a chapel dedicated to St. Cajetan, in which it is said a schismatic was buried. There is a tradition also that a viceroy of Goa is buried there. At Chala, about five miles south-east of the town, there is a large chapel dedicated to the Immaculate Conception, which Father Martelli built as a mission station among the Hindus. The chapel of St. Francis Xavier in the Camp Bazaar, recently razed to the ground to make way for the Calicut-Azhikkal Extension of the Madras Railway, was erected, it is said, in memory of the visit the Saint paid to Cannanore (Cf. *ante*, n. 5). About two miles from the Cantonment is a decent little chapel dedicated to Our Lady, which is for the use of the Sepoys. Besides these there is another small chapel dedicated to St. Sebastian.

The Carmelite Tertiary Sisters have a Middle School with 109 pupils and an orphanage with fourteen children. In the boys' school there are 166 pupils. The Catholic population is 2,100, served by three priests, two Jesuits and one secular.

Vicars (incomplete):—1. Fr. Paschal; 2. 1799-1801, Fr. Camillo Piedade de Silva; 3. c. 1837-44, Fr. Mary Joseph; 4. c. 1844-62, Fr. F. X. Saldanha; 5. c. 1862-63, Fr. Irenæus, O. D. C.; 6. c. 1863-65, Fr. Mary Ephrem, O. D. C.; 7. c. 1865-79, Fr. L. M. Martelli; 8. 1879, Fr. Otho Ehrle, S. J., and Fr. Joseph M. Monteiro; 9. 1879-83, Fr. Thomas Aloysius Gallo, S. J.; 10. 1883-88, Fr. Angelo F. X. Maffei, S. J.; 11. 1888-96, Fr. Henry Buzzoni, S. J.; 12. 1896-1900, Fr. Secundus Zanetti, S. J.; 13. 1900, Fr. Quintin Sani, S. J.; 14. 1901, Fr. John Baptist Berardi, S. J.

II. TELlicherry, 80 miles south of Mangalore, has a picturesque little church standing on a headland on the edge of the sea. Formerly it was considerably inland, but the erosion of the sea, especially during the monsoon storms, now threatens the existence of the church, and with it the Anglican church adjoining. As Tellicherry was a

Portuguese station it is pretty certain that there was a church there prior to the present one, which was built by a rich man named Domingo Rodriguez at the same time that the Factors built the fort hard by. Logan, in his *Manual of Malabar*, assigns 1708 as the date of the building of the fort.

- There are four tombstones still to be seen, covering graves in front of the church, which were placed there in 1749. A confraternity of the Rosary was established in 1726, when it was approved by the Archbishop of Cranganore on October 25th. Twenty years later Father Antonio Pilar, O. P., Vicar General, gave it statutes, and in 1763 the Confraternity of the Immaculate Conception was established with the approval of the Archbishop of Cranganore. The church itself is dedicated to Our Lady of the Rosary. There are two chapels attended from this church, one at the Chali village of fishermen (Kolikars), where they have their cemetery, and the other at Dharmapatam, between Tellicherry and Cannanore. The original chapel built here was as old, perhaps even older, than the present church itself.

The Catholic population is 1,600, and Catholic education is provided for in three schools, a Middle School for girls under the Carmelite Tertiary Sisters with 184 pupils, and another of the same standard for boys attached to the parochial house, with 110 pupils. The third is a mixed school in the Chali chapel, with 48 boys and 36 girls, almost all of the Fishermen class.

Vicars:—1. 1766, Fr. Bartholomew Gonsalves; 2. 1768, Fr. Jacinto D'Almeida; 3. 1770, Fr. Diego de Noronha e Silva; 4. 1771, Fr. Bartholomew Gonsalves; 5. 1774-75, Fr. José Antonio D'Silva; 6. 1781, Fr. Manuel Luis de Miranda; 7. 1782, Fr. Domingo D'Sa; 8. 1783, Fr. Marco D'Almeida; 9. 1785, Fr. Diego Cajetan Rodriguez; 10. 1787, Fr. Ricardo D'Silva; 11. 1802, Fr. Andrew Cajetan de Costa; 12. 1816, Fr. Victorino Foscano; 13. 1819, Fr. Antonio Piedade de Remedios; 14. 1825, Fr. Thomas Adeodato de Assumpção; 15. 1830, Fr. João Pedro de Souza; 16. 1833, Fr. Lawrence João de Costa; 17. 1840, Fr. Vincent Marcel Barreto; 18. 1842, Fr. J. B. Minezes; 19. 1851, Fr. J. R. de Couto; 20. 1859, Fr. Antony Fernandez and Fr. José de Santa Teresa; 21. 1860,

Fr. L. M. Martelli; 22. 1863, Fr. John (Fr. F. X. Saldanha and Fr. José Elias, O. P. acted as Vicars for a time); 23. 1865, Fr. Maria Coelbo; 24. 1870, Fr. Alphonsus, O. D. C.; 25. 1872, Fr. Joseph M. Monteiro; 26. 1877, Fr. Louis Noronha; 27. 1880, Fr. Urban Stein, S. J. (Cf. *ante*, n. 55); 28. 1881, Fr. Peter J. Baptist; 29. 1883, Fr. Joseph M. Monteiro (Fathers Antony Goveas, Santanna B. C. Luis, Jacob Sequeira, and Dominic R. Goveas were assistants for some time); 30. 1891, Fr. Antony Goveas; 31. 1892, Fr. Dominic R. Goveas; 32. 1901, Fr. Emmanuel S. Fernandes; 33. 1902, Fr. Francis Milbank Barboza; 34. 1903, Fr. Paschal J. Rego, S. J.

III. CALICUT, about 123 miles south of Mangalore, has a population of about 60,000, being, after Madras and Trichinopoly, the third largest town in the Madras Presidency. The Catholic population, however, is only 3,577. The name Calicut is said to be a corruption of a Malayalam word meaning "cock-crowing," which name originated, according to an old legend, from the fact that Cherumal Perumal gave his sword and all the land round a small temple there as far as the crowing of a cock could be heard. Tradition assigns A. D. 825 as the year when Calicut was founded, but Father Paulinus, in his *India Orientalis Christiana*, sets the date eighty-two years later. The origin of the church of Calicut takes us as far back as 1513, when a treaty was concluded between the Portuguese and the Zamorin permitting the erection of a chapel and a Factory. We are told that the original church, one of the first built by Europeans in India, was to the west of the town, near the military barracks and the old Portuguese quarter. Again we hear that a church was built by the Zamorin in 1525 in accordance with the terms of a treaty made the year before. It was probably this church to which Père Tachard, S. J., alludes in a letter written February 16, 1702, where he says: "Les Jesuits avoient une belle eglise a Calicut que le Prince du pays s'avisait, il y a quelques temps, de faire abattre, en haine des Portugais, Mais l'illustre Comte de Villacerde, alors Viceroy des Indes, l'a obligé de la rebatir; elle n'étoit pas encore achevée quand nous y passâmes." In 1724 we find record of another treaty concluded between the Portuguese

and the Zamorin, in the presence of Mr. Morlending, chief of Mahé, as surety, whereby the Zamorin undertook to erect a church with a parochial house and to provide a bell weighing 150 pounds. The church was completed and dedicated in 1725 to the "Mãe de Deos," that being the name of the man-of-war that carried the plenipotentiaries who made the treaty. This church seems to be the same as the present one, to which, however, considerable additions have been made. The Zamorin by the same treaty granted a garden in perpetuity for the support of the church. This property seems to have formerly belonged to a certain Tulichanor, one of the four hereditary ministers of the Zamorin, and formed the greater portion of the old Portuguese town, bounded on the north by the French and Danish Factories, on the east by the Chetty houses, on the south by the Moplah mosque of Pattaciatu, and on the west by the sea. The Danish Factory was situated at the old Jail or Town Market. Scarcely anything of this property remains in possession of the church now; and the lands at Bepore, given by a local chieftain, have been also alienated. In 1766, when Haider Ali invaded Malabar, the Vicar and the Factor of Calicut obtained an order from him for Madie, Rajah of Coimbatore and Governor of Calicut, to pay 2,420 fanams annually to the Vicar of the church and to restore the church property at Perpengadi. The Mysore Government continued the payment till 1781, the year of Haider's death, when Tippu's Frazer Khan stopped the annuity, demanded the church revenues from the Vicar, Father Gabriel Gonsalves, and cast him into prison, where he remained till he made his escape to Tellicherry. The Perpengadi property was lost for a time, recovered about 1850, and finally sold about 1877. Father Gonsalves returned to Calicut in 1792, when Malabar came under the rule of the East India Company.* The new rulers cut down five

*In *The East-India Gazetteer*, by Walter Hamilton (London, 1828), we read: "In 1766 it [Calicut] was invaded and conquered by Haider, who enlarged and improved the fort; but Tippu afterwards destroyed both fort and town, removing the inhabitants to Nellura, which he called Furruckabad, being, like all the Mahomedans of India, a great changer of old pagan names. Fifteen months after this compulsory migration the English conquered the province, and the inhabitants returned with great joy to their old residence.

hundred cocoanut trees belonging to the church, on the plea that they rendered the Factory unhealthy. Compensation was obtained from the Bombay Government on December 24, 1793, in the shape of a monthly grant of Rs. 50, paid still to the Vicar for the maintenance of the church. The church afterwards recovered rents of lands up to the year 1825. In 1835, the Vicar, Father Leon Avellino Costa, preferred another claim for compensation, since the Company's servants had taken possession of part of the church property for public purposes. This claim seems to have been satisfied by the grant of another Rs. 50 or the confirmation and continuation of the former allowance. The Vicar of Calicut, in common with the Vicars of Portuguese Factories elsewhere in India, had the right to act as a civil magistrate over all his dependants. This right was ratified in 1735, when it had been violated, and again by Haider Ali in 1766, but when the E. I. Company took possession it was first restrained and then abolished. Calicut was under the ecclesiastical jurisdiction of Goa till 1609, when, after the Synod of Diamper, it passed under the Bishop of Cranganore. In 1838 the Bull *Multa Præclare* of Pope Gregory XVI. placed it under Verapoly, where it remained till the erection of Canara and North Malabar into a Pro-Vicariate Apostolic, February 17, 1845 (Cf. *ante*, n. 31).

The present church of Calicut, as has been said, is substantially the same as that of 1725. In 1775 and again in 1835 it underwent considerable repairs. Up to 1797 it was thatched, but in that year it was roofed with tiles, probably with the old-fashioned temple tiles, as they are called, like those that cover it still. It was in 1835 that the present sanctuary was built, which added a good deal to the length of the church. The two aisles were added about the same time, and the High Altar, made by artisans from Goa, was set up in 1843 by Mr. Mark Platel. The roof was renewed between the years 1850 and 1853, and a new sacristy was built. Father Clement afterwards enlarged the front part of the sanctuary by removing the altar back towards the sacristy. In 1872 or 1874 Father Henry planned the enlarging of the church by extending the aisles. Father Alphonsus extended the right aisle, repaired the gallery, boarded the

ceiling, and decorated the sanctuary. He also provided the church with a baptismal font, which is now no longer in use. The present parochial house was built by Father Monteiro.

To the left of the entrance of the church hangs a life-size painting on wood of the Blessed Virgin with the Divine Infant, the original of which was painted by St. Luke the Evangelist and is preserved with great veneration in Basilica of St. Mary Major in Rome. Three copies of it were made by permission of Pope St. Pius V. at the request of St. Francis Borgia, one of which is preserved in the novitiate of the Venetian Province of the Society of Jesus at Soresina, Lombardy; another was on its way to Brazil with Blessed Azevedo and his forty companions of the Society of Jesus, when the ship was captured by the Dutch Calvinists off the Canary Islands, in 1560, and it and the forty-one Jesuits were cast into the sea; the third copy was brought to Goa and carried by Blessed Rudolf Acquaviva to the Court of Akbar the Great at Fatehpur-Sikri, in 1580, where it was greatly venerated by Akbar. It is said that this identical painting is the one now in Calicut, whither it was brought, along with some other pictures and images, from Tannur, nineteen miles south-east of Calicut, where there was once a chapel built by the Portuguese, that was in the course of time destroyed by the erosion of the sea.

The statue of the mother of God over the High Altar had once a gold crown, valued at Rs. 1,000, which had been presented by Mr. Antony D'Souza in 1830 in fulfilment of a vow made when he was in great danger of losing his life. This crown was afterwards sent to France, where it was exchanged for another of better workmanship. In 1881, however, it was stolen with some other articles of value, and though the thieves were taken into custody, the stolen property was not recovered. The Goanese resident in Calicut thereupon collected money among themselves and got two new gilt crowns from Europe for the statue.

In 1862 an orphanage with an asylum was started, for which Government gave Rs. 2,000 in 1875 and Rs. 1,500 in 1882. In 1878 the Society of St. Vincent de Paul was established in the parish, and in 1885 it was divided into the two Conferences

of St. Mary and St. Francis Xavier. The former, however, was dissolved about five years later. The first schools we have record of were opened in the parochial house about 1793, one of which was for Portuguese and the other for the benefit of Native Christian children who sought employment in the Honourable Company's service. These schools were superseded in Bishop Michael's time, when the Sisters of St. Joseph opened a school for girls, and the Christian Brothers one for boys. The latter was aided from Municipal funds till 1884-85, when it was changed into a Poor European Boys' School, drawing aid from Provincial funds (Cf. *ante*. nn. 34, 40). In 1888 a Vernacular Girls' School was opened in the Convent (Cf. *ante*. n. 44). At present (1904) there are six Catholic schools in Calicut, with an attendance of 308 boys and 320 girls. In the orphanage there are 15 boys and 25 girls. The European Boys' School was made a High School in 1902.

There is a small filial chapel, dedicated to the Holy Cross, on the road to the Wynaad. The origin of this chapel is involved in some obscurity. From time immemorial there was a stone there, engraved with a cross and an illegible inscription, before which the Christians used to come to pray and burn lights. In the course of time a mud hut was built over it, which was replaced about 1885 by a decent chapel, built at the expense of a shopkeeper of Calicut named Antony Fernandes. He formed also a Confraternity of the Holy Cross, which Bishop Pagani approved and confirmed when the chapel was made over to him. The conditions attached to the transfer were, that Mass should be celebrated in the chapel once a month and that the Mission should repair the building when needed. About the same year 1885 Father Francis Godet, S. J., built another chapel near the military barracks at West Hill for the convenience of the Catholic soldiers. The stucco altar of this chapel was brought from Europe. The most important out-station is Malappuram, where a chapel has been built for the soldiers stationed there. It was visited once a month by the military chaplain, till Father James Roverio, S. J., was stationed there permanently at the beginning of the year 1904. He, however, comes in once a month to attend

West Hill. There are several other out-stations, but without chapels, which are visited as occasion demands, at Beypore, Ferok (Kundote), Manjiri, Angadipuram, Nilambore, Tambracherry, Karaparamba, Momoli, Kallai, Tirurangadi, Kottakel, Tirur, Pudupadi, and Tagarapadi.

Vicars (incomplete):—1. 1781, Fr. Gabriel Gonsalves is mentioned as connected with the church for twenty-five years, till 1806; 2. 1806, Fr. Manuel Dias (Fathers Alvem and Baptist, assistants); 3. 1806-08, Fr. Pedro Xavier de Sant'Anna; 4. 1809-14, Fr. Laurence Rou... (rest illegible); 5. 1814, Fr. Joachim Ignatius Pereira; 6. 1814-15, Fr. Fernandez; 7. 1815-17, Fr. Rodriguez; 8. 1817, Fr. Coelho; 9. (undecipherable); 10. 1820-31, Fr. Eusebio Marian de Nazareth; 11. 1831-35, Fr. Leon Avellino Costa; 12. 1835-37, Fr. Rebello Joaquim de N. S. de Neves; 13. 1837-49, Fr. A Marian de San José; 14. 1849-61, Fr. Luis de Conceição; 15. 1861-2, Fr. José de Santa Teresa, O. D. C.; 16. 1862-3, Fr. Mary Ephrem, O. D. C.; 17. 1863-7, Fr. Clement de Santa Teresa, O. D. C.; 18. 1867-70, Fr. Paul Joseph (Vidal) of the Sacred Heart, O. D. C.; 19. 1870-1, Fr. Norbert Maria a SS. Sacramento, O. D. C.; 20. 1871-2, Fr. Paul Joseph of the Sacred Heart, O. D. C.; 21. 1872, Fr. Norbert M. a SS. Sacramento, O. D. C.; 22. Fr. Lazarus of the Cross, O. D. C.; 23. 1872, Fr. Louis Noronha; 24. 1872-4, Fr. Alphonsus, O. D. C.; 25. 1874-75, Fr. Henry, O. D. C.; 26. 1875-78, Fr. Alphonsus, O. D. C. (Fr. Joseph M. Monteiro, assistant); 27. 1878, Fr. Dominic; 28. 1878, Fr. Bonaventure, O. D. C.; 29. 1878, Fr. Polycarp, O. D. C.; 30. 1879, Fr. Augustus Muller, S. J.; 31. 1879-81, Fr. John Baptist Rossi, S. J.; 32. 1881-89, Fr. Edward Lazzarini, S. J.; 33. 1889-1900, Fr. Quintin Sani, S. J.; 34. 1900-03, Fr. Secundus Zanetti, S. J.; 35. 1903, Fr. Edward Lazzarini, S. J.

MAHE, a little French settlement of about 10,000 souls six miles from Tellichery, has a very handsome church dedicated to Saint Teresa. For many years it was under the double jurisdiction of Podicherry and Mangalore, those who dressed as Europeans belonging to the former, and those who dressed as Natives to the latter. To avoid inconvenience, the late Father Aloysius de Kinder, S. J., who

acted as Vicar in Mahé from 1883 to 1890, was granted jurisdiction by the Archbishop of Pondicherry. Since his withdrawal the parish has been administered by a priest of the Archdiocese of Podicherry.

ONLY ONCE.

Full laden are Life's hands
While Hope beside her stands;
Good gifts she hath for all
That careless hands let fall,
But to be filled again.

Along our paths are set
Dry briars of regret;
Yet flowers spring up anon;
But what is that, once gone,
Will never come again?

Not Summer, and not sun;
Earth hath no only one
Of all her thousand blooms;
But one thing to us comes
That never comes again.

Yet who that loss should know
Where all things come and go?
Full quickly falls the rose—
It is not that which goes
And never comes again.

Not flow to ebbing tide,
Not rain to fountains dried,
Not dew to thirsting grass;
But one thing goes alas!
That never comes again.

Not blue to clouded skies,
Not smiles to tearful eyes,
Not hope to saddened hearts;
But when our youth departs
It never comes again.

Time can all griefs remove,
Turn bitterness to love,
Bring grain from labours' cross;
But youth once gone is lost—
It never comes again.

THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 1904.

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

The Editor's Chair.

THE celebration of the Silver Jubilee of the College on January 12th will mark an important stage in its history. The twenty-five years that have elapsed since Father Willy opened the first classes in Codialbail have been years of incessant, anxious work, the full results of which time alone will reveal. The generation that has been brought up and formed and moulded in the College will, as years roll by, show to the world the value of the labour, energy, and self-sacrifice of a quarter of a century spent in laying the foundations broad and deep of its future welfare. The work of education is a most arduous one, but the experience of ages proves that it is the one that produces the most solid and lasting good. The cenotaph to the memory of Father Willy, which is to be set up in the College Church, was ordered from Carrara last November, and is expected to be here in time to be unveiled on April 17th, the eighth anniversary of his death. The following is the epigraph designed for it:

ANNO · MCMV
A · NATALI · COLLEGII · XXV
JOSEPHO · WILLY · S. · J.
QUI · STUDIORUM · CURATOR
IDEMQUE · RECTOR · PRIMUS
ILLUD
INSTITUIT · PROVEXIT · HONESTAVIT
AMICI · ET · DISCIPULI
MEMORES · MERITORUM
D. · D.

* * * * *

With this number of the magazine its Editor vacates his chair and takes leave of those who have so ably helped him from its first appearance eight years ago till this its twenty-eighth issue. To the contributors, advertisers, and subscribers he returns his hearty thanks for their generous support, which will be a great encouragement to the one succeeds him as Editor. The back numbers of the Magazine will be of increasing value and interest as years go by, containing as they do so complete a record of events, persons, and things connected with the College, the city of Mangalore, and the District of South Canara. It may interest many to know that the *History of the Diocese of Mangalore*, brought to a conclusion in this issue, has been reprinted in book form, to which is added a necrology of all the deceased members of the Society of Jesus who served the Mission during the last quarter of a century, and a record of all the secular priests who died in the Diocese during the same time. It forms a volume of over three hundred pages and is obtainable from the Codialbail Press. When a second edition of this interesting little compilation is called for, it will be rendered more perfect by various additions and corrections that have been suggested or brought to light during the course of its publication, being embodied in the text. For the present they are added as notes at the end.

* * * * *

The Editor acknowledges with thanks the receipt of the following exchanges since Michaelmas:—*The Georgetown College Journal, The Notre Dame Scholastic, The Stonyhurst Magazine, The Beaumont Review, The Dial, The Pilot, The Fordham Monthly, The Fleur-de-Lis, The Xavier, The Malabar Quarterly Review, The Harvest Field, The Cochin Argus, O Vinte e Tres de Novembro, Catholic Opinion, La Revista Catolica, O Anglo-Lusitano, The Bombay East Indian, A Lua, The Concanim Magazine, The St. Ignatius Collegian, The Redwood, The Stylus, The Holy Cross Purple.*

COLLEGE SILVER JUBILEE FUND.

At the time of going to press (January 6th) the amount received for this Fund was Rs. 772.

College Chronicle.

October 2nd, Monday.—Feast of the Holy Guardian Angels and patronal feast of the Junior Student's Sodality B. V. M. was kept to-day. The Solemn High Mass was celebrated by Father A. M. Colaço at 7 o'clock, at which there was General Communion of the students.

October 4th, Tuesday.—Classes were resumed to-day after the Michaelmas holidays.

October 10th, Monday.—Mr. P. E. Messinier, Acting Inspector of Schools, Western Circle, inspected the classes of the School Department along with Mr. K. N. Vishweshwara Rau.

October 15th, Saturday.—Feast of St. Teresa. Father Basil Rosario preached at St. Ann's Convent in the afternoon, where the vestition took place of his niece, Miss Priscilla Fernandez, and Miss Cecily Gonsalves, sister of Father C. P. Gonsalves, S. J., of Calicut. The two new novices are known in religion as Sisters Letitia and Teresa.

October 20th, Thursday.—The students of the Senior B. A. and F. A. classes made a pilgrimage to the shrine of Our Lady of Pompei at Urwa to obtain success in their approaching University examinations. The students of the Matriculation Class make their pilgrimage a week later.

October 25th, Sunday.—A week's mission in English began in Codialbail Chapel in the evening in preparation for the celebration of the Golden Jubilee of the definition of the dogma of the Immaculate Conception. Father Rector of the College is the preacher of it.

October 30th, Sunday.—The annual Votive Procession to the Sacred Heart Church, Kankanady, started from the College at 4 o'clock in the afternoon. The sermon was preached by Father A. M. Colaço, and Solemn Benediction was given by the Very Rev. E. Frchetti, V. G. and Superior of the Mission.

The rainfall for the month was 11.34 in., making a total of 129.75 in. for the season since April 1st.

November 21st, Monday.—Feast of the Presentation of the Blessed Virgin Mary and titular feast of the Senior Students' Sodality. The Solemn High Mass at 7 o'clock was celebrated by Father Francis Lyons, Assistant Vicar of Milagres Church,

and the sermon in the afternoon was preached by Father D. Gioanini.

November 24th, Thursday.—Fathers Thomas Noronha and M. Chatagnier, S. J., arrived in the College from Manresa House, Ranchi, Bengal.

November 30th, Wednesday.—The Hon'ble Dr. A. G. Bourne, F. R. S., Director of Public Instruction, visited the College in the forenoon.

December 1st, Thursday.—Father Paul Perini, Minister of the College, was proclaimed its Rector to-day. Father John Moore, the outgoing Rector, left for Madras in the afternoon to attend a meeting of University Examiners.

December 2nd, Friday.—The Final School and College examinations ended to-day, and the Christmas holidays began.

December 3rd, Saturday.—Feast of St. Francis Xavier, Apostle of the Indies. The Mass at 7 o'clock was celebrated by Rev. Father Rector, and the Sermon in the afternoon was preached by Father Sampaoli.

December 5th, Monday.—The F. A. University examinations began to-day in the College Hall, with Father A. Cavaliere as chief Superintendent. The number of candidates in the Mangalore centre this year is 62. The Matriculation examination began also to-day in the Government College, where there were about 170 candidates.

December 8th, Thursday.—The Golden Jubilee of the Definition of the Dogma of the Immaculate Conception B. V. M. was celebrated to-day with all solemnity in the Diocese of Mangalore. There was Solemn High Mass in the College Church at 7 o'clock, and in the afternoon all the College Sodalities went in procession to Jeppu Seminary, where about ten thousand Catholics from the city assembled at 6 o'clock around the Grotto of Lourdes to listen to a sermon in Konkany preached by the Very Reverend E. Frchetti, S. J., Vicar General of the Diocese. The decorations and illuminations all the way from Kankanady and in the Seminary grounds were on a grand scale, the equal of which Mangalore seldom ever witnessed before.

December 11th, Sunday.—This morning about four o'clock an earthquake occurred, happily without any serious damage. The tremor and

rumbling resembled very closely that made on shipboard when the anchor is lowering. The last earthquake experienced in Mangalore was at 3.15 A. M. on February 8, 1900. The seismic disturbance this morning was felt in Bangalore, Palghat, and severest of all in Coorg.

December 12th, Monday.—The Revv. Manual Coelho and Norbert Fernandes, S. J., arrived from Shembaganur (Kodaikanal), Madura District, this morning.

December 13th, Tuesday.—Father Moore, Principal of the College, returned from Madras at 6 P. M. Father P. Repetto left for Malabar to-day.

December 15th, Thursday.—The Fathers from the College went to the Bunder this morning to receive His Lordship the Bishop of the Diocese, who arrived from Europe by the Shepherd steamer. Father Charles Ghezzi and Mr. Francis Rota, S. J., arrived by the same steamer, along with three Sisters of Charity for Jeppu.

December 30th, Friday.—Father James Sampaoli was appointed Minister of the College to-day. Father Denis Fernandes arrived from Calcutta at 11.30 P. M.

December 31st, Saturday.—Father A. Cavaliere and Father A. M. Colaço left the College to-day, the former to be stationed for the time being at Codialbail, and the latter at the Cathedral.

PRECISELY.

Fishes are weighed in their scales,
And an elephant packs his own trunk;
But rats never tell their own tales,
And one seldom gets chink in a chunk.

Dogs seldom wear their own pants,
Which fact lays them open to scorn.

No nephew or niece fancies ants,
And a cow never blows its own horn.

A cat cannot parse its own claws;
No porcupine nibs his own quill;
Though orphan bears still have their paws,
A bird will not pay its own bill.

Sick ducks never go to a quack;
A horse cannot plow its own mane;

A ship is not hurt by a tack,
And a window ne'er suffers from pane.

—San Francisco Examiner.

Personal Paragraphs.

FATHER Vincent Mary of St. Catherine of Siena, O. D. C., was a native of Como, near Milan, Italy. On account of his religious virtues and great learning he was elected successively Prior, Provincial, Procurator, and Vicar General of his Order. Eight years after the publication of his *Viaggio all' Indie Orientali* he was appointed Bishop of Como by Pope Innocent XI., but died before his consecration, November 28, 1680. The mission to Verapoly in 1656 was made up of four Barefooted Carmelites, of whom Father Hyacinth of St. Vincent was appointed Commissary Apostolic. The others were Father Joseph of St. Mary di Sebastiani, Father Marcellus of St. Ivo, a German, and Father Vincent Mary. When about to set out it was thought better that they should travel in two parties by different routes. Accordingly Father Hyacinth and Father Marcellus went by Portugal, and Father Joseph and Father Vincent through Palestine, Persia and the States of the Grand Mogul. The latter went aboard a Neapolitan felucca in the Tiber on February 22, 1656, feast of the Chair of St. Peter at Antioch, and visited on the way Naples, Messina, Syracuse, Malta, Ptolemaide, Mount Carmel, Beyrout, Tripoli, Aleppo, the Desert of Syria, Edessa, Gocciesar, Ninive, Babylon, Elamara, Bassora, the Persian Gulf, Ormuz, Gomogombroon, and Swally, a town and harbour where ships delivered their cargoes for merchants of Surat, fifteen miles distant. Father Vincent reached Surat about the end of October, and on November 19th set out for Damaun, where he arrived three days later. When he entered Portuguese territory and came to the village of Baldepaldi, he records the joy he felt at hearing church bells for the first time in eight months. At Terrapor he enjoyed the hospitality of the Dominican Fathers and witnessed the celebration, with great pomp, of the feast of the Immaculate Conception on December 8th. "This devotion," he remarks, "has so increased in India that all others yield to it. The cars, the triumphal arches erected on that day, the fireworks and other contrivances pass all belief. They are well employed, however,

in honour of so great a Protectrix." At Chaul he celebrated midnight Mass in the oratory sanctified by the presence of St. Francis Xavier and gave Communion to nearly a thousand persons. At Banda he spent the feast of the Epiphany 1577 with Bishop Matthew de Castro, first Vicar Apostolic of the Grand Mogul, Bijapur, and Golconda. The party then went to Vingorla, which they left on January 14th on board a Moplah pirate paro with a cargo of rice for Cannanore. The tindal coasted along, touching at Honawar, Batak, Barcelore, Barkur, Caricura, Curapali, Ormali, Mangalore, Cambiacotta (Kumbla), and having narrowly escaped being murdered by the tindal's sons, the missionaries finally landed in Cannanore, where they were received with wonder by the Father Guardian of the Franciscans, who never before saw such guests brought by pirates. Father Vincent notes the chapel built in Fort Sant' Angelo, said to have been built, like one at Cochin, with materials brought from Europe, and to have been the first constructed by the Portuguese in India. There was in Cannanore at that time the saintly Neapolitan Jesuit Father Leonard Sinamo, the sole missionary in Mysore.

Two other Carmelite missionaries had joined Father Joseph and Father Vincent in India, and now all four proceeded to Calicut by land. The Portuguese Captain at Cannanore furnished them with six Giancadas (bodyguards) and a number of coolies. On January 29th they left Cannanore and arrived on the 31st at Mahé, where they came in contact with a nest of thieves. After many difficulties on the way they reached Calicut, where the Portuguese Agent Vasconcellos forwarded them by boat to Chinacotta, at the mouth of the Chali river. After seeing Carmendi and Berengari, they reached Tanur, where there were many Christians and a commodious church. Near the church was a large field which had been one time sterile, and therefore called Cathinge, which means desert. When St. Thomas visited the place, the tradition says he had a tank dug, and blessing it, made a large fountain issue, which watered the surrounding land and made it fertile. Crossing the Ponani they came to Palur, the first station of the Verapoly Mission, where there was a church dedicated to St. Ciriacus, Martyr. From Palur they went to

Ayacotta, the place where St. Thomas is said to have disembarked when he visited Malabar. Avoiding Cranganore, and sailing for Paliport, they came to the residence of the Archdeacon of the Syrians. Father Paulinus of St. Bartholomew (*India Orientalis Christiana*, p. 75) says that Father Vincent and Father Joseph of St. Mary arrived in Cochin, February 22, 1657, which was just a twelve month since their departure from the Eternal City. Their mission proved successful, for in a short time about forty parishes were brought back to Catholic unity.

Fathers Vincent and Joseph set out on their return journey, to report progress to the Holy See, on January 7, 1658. Starting from Cochin they crossed over the strait to Vypeen, where the Calicut Agent had two boats ready. Revisiting Paleport, Ayacotta, and Tanur, they were received in Calicut by the Jesuit Father in charge of the church there, and Vasconcellos sent them on their way again on the 12th with a suitable escort. When they neared Quilandi they had to keep clear of the place, as it was the chief resort of the Moplah pirates, who had many captives there, among whom were two Dominicans who had been made prisoners the year before. After a fatiguing journey over a very rough road, travelling generally fifteen miles a day, they covered the sixty miles to Cannanore. Here they went aboard, with many Portuguese, a large Moplah vessel bound for Canara, but after going twelve miles the vessel put back into port for fear of a pirate boat that was seen in the distance. This turned out not to be a pirate vessel, and the tindal made sail again as far as Mount Dilly, where they were detained three days by adverse winds. Pirate boats appearing in the offing, the tindal again put back to Cannanore. The Father Guardian procured them seven Giancadas and the Captain of the Fort lent them his own interpreter, with whom they set out for Beliapatam, passing through Cialepati on the way. In their company were Emmanuel della Zerda, Charles Fonseca, and two young men who had been formerly captives among the Moplals. After a good deal of trouble the party finally got the boats to take them to Canara, where they met the varied fortunes recorded elsewhere in this issue of the Magazine until they reached Goa, February 13, 1658.

From Goa Fathers Vincent and Joseph went to Surat, where Mr. George Gerri made them sail in an English vessel bound for the Island of Socotora, Aden, and other ports in Arabia and Persia. The Dutch offered them a free passage, which they had to decline as they had already accepted the offer of the English vessel. At Surat they found Father Antonio Henriquez, S. J., who had been taken prisoner by the Dutch and released at Surat. Father Vincent reached Rome on February 22, 1659, just three years after his departure. His companion, Father Joseph of St. Mary, was consecrated Bishop of Hierapolis and Vicar Apostolic, December 16, 1659, and returned to Malabar again with three other missionaries in 1661. When Cochin was taken by the Dutch on January 6, 1663, he was compelled to leave and return to Europe, where he was made Bishop of Castelli, Italy, and died October 15, 1689. He left accounts of his two journeys to Malabar, and seems to have been a very eminent man. In 1719 Father Eustachius of St. Mary published in Rome his life entitled *Istoria della vita, virtù, doni, e fatti illustri del Ven. Monsignor Fr. Gioseppe di S. Maria di Sebastiani*.

The Father William Strickland who is mentioned in the sketch of the life of Father St. Cyr, concluded in this issue of the Magazine, was military chaplain, for a time in Madura and afterwards in Bombay. He was born on April 7, 1819, at Loughglyn, near Frenchpark, Co. Roscommon, Ireland, his father having settled there as agent for Lord Dillon after retiring from the Indian army. His family is one of the oldest in England, the Stricklands of Sizergh Castle, near Kendal, dating back to 1066. In 1830 he entered Clongowes Wood College with his brother Edward, afterwards Sir Edward Strickland, K. C. B. After one year at Clongowes he migrated to Stonyhurst, where he spent three or four years before entering the novitiate of the English Province of the Society of Jesus at Hodder, near Stonyhurst, May 14, 1838. He passed his matriculation examination in London in 1841 and then went to Vals, in the South of France, where he studied Philosophy and Theology and was ordained priest. A year later, in 1847, he was sent out to Madura, where he laboured as missionary and military chaplain till he returned to England in 1852, making a short

stay in Rome on the way. It was during this visit home that he published in London his little book called *The Jesuit in India*. Thirteen years later Father Strickland published at greater length an account of the missions in Southern India, drawing his materials in great measure from the writings of Father St. Cyr. In this fuller narrative he says little about himself, but gives a great deal of most interesting information about the Jesuit missionaries who were working in India at the close of the seventeenth century and in the earlier part of the eighteenth, including a sketch of the life of Father Walter Clifford.

After spending a year at home, during which he collected some £4,000 for the Indian Mission, Father Strickland came out again, his destination on this occasion being Bombay, where he arrived on February 24, 1854. For the next five years he served mostly as military chaplain, doing duty at Kirkee, Ahmednagar, Central India, Karachi, and Poona. He accompanied the Indian army on its expedition into Persia, which was so trying that eighty per cent. of the men engaged in it were either killed, wounded, or invalided home. He himself was never the worse for its trying experiences, though they were terribly severe. During a particularly long march which lasted several weeks, the heat was so intense that the army could march only at night, and even then the men were so exhausted that they were often made to march for twenty minutes and then rest for other twenty. A curious experience was that when the soldiers halted they were so harassed and worn out that they could only brood silently over the troubles of the past.

On one occasion during the Mutiny, Father Strickland went to the commanding officer and inquired of him whether the enemy was near and an attack impending. Having been answered that they were not likely to meet the enemy that day, Father William respectfully remarked that he thought he saw signs of their approach in the distance. This judgment was correct, as the event proved, and he thus saved the column from the danger of being taken unawares.

The work of a military chaplain was very much to his liking, and in it he proved most efficient. Two medals were presented to him in connexion

with the Indian and Persian campaigns. Sir Hugh Rose, afterwards Lord Straithnairn, formed a high opinion of his military services, and made mention of him in his dispatches. When in England, Father Strickland called upon Sir Hugh at the War Office, and was most cordially received by him, for he not only wished to place Father William at the head of the list of Catholic chaplains, but pressed him to accept some acknowledgment of his services, remarking to him, "You are the first man who has sat in that chair and has not asked me for a favour when he had a right to do so."

Father Strickland left Bombay for England on October 19, 1859. For the next twenty-three years he laboured on the mission in various parts of England, during which he built the beautiful church of Richmond in Yorkshire. In 1883 he left for Barbadoes, where he was for many years the only priest on the island, and acted as military and naval chaplain, at the same time looking after the spiritual interests of the Catholic population and attending the Colonial Hospital, the Prison, and the Workhouse. In 1895 he returned to England, his advanced age and the failing state of his health rendering such a removal advisable. The remaining years of his busy life were spent for the most part at Manresa House, Roehampton, near London, making his preparation for death, which he met calmly and peacefully on Thursday, May 30, 1901.

Father Strickland's younger brother Jerrard, born at Loughglyn, November 4, 1822, also entered the Society of Jesus and volunteered his services as army chaplain with the English forces in the Crimea, where he died of camp fever on April 26, 1856. He was universally beloved for his many virtues, a man of great talents and of high promise. He caught the fever while voluntarily attending the wounded French soldiers, and was buried with military honours, upwards of six thousand troops attending the funeral.

Two weddings of old students of the College took place in Mangalore immediately before Advent. The first was that of Mr. Victor Marian Lobo, F. A. '98, Head Clerk, Office of the Inspector of Salt, Abkari and Customs, Mangalore Circle, who was married in Milagres Church to Miss Christina D'Souza, sister of Mr. Marcel D'Souza,

the College Writer, on Tuesday, November 22nd. On the 26th of the same month Mr. Joseph Michael Crispin Rebello, Veterinary Inspector, Bombay, was married in Codialbail Chapel to Miss Alice Severina Regina Coelho, daughter of Mr. A. F. Coelho, of No. 1 Coelho Street, Codialbail.

The following is the College staff for the scholastic year 1904-5:—Father Paul Perini, Rector and Principal; Father D. Gioanini, Prefect of Schools and Bursar; Father James Sampaoli, Minister; Fathers C. Perazzi, C. Ghezzi, G. Saldanha, T. Noronha, B. Rosario, D. Fernandes, M. Chatagnier, J. Baizini, L. Zerbinati, and the Scholastics M. Coelho, Norbert Fernandes, and Francis Rota. The lay teachers are Messrs. J. M. Castelino, M. Minezes, H. F. Saldanha, P. Aranha, Clement Vas, L. Sequeira, and Brother Thomas Sinnapen. Messrs. S. Ramakrishnaiya and P. Balappaiya, Canarese and Sanskrit Pandits. Father P. Repetto went to Calicut to teach in the High School, and the Rev. J. B. Galanda went to St. Mary's Seminary, Kurseong, to study Theology. The latter left Mangalore on Monday, January 2nd, along with Father Alexander Camisa, of Jeppu Seminary, who goes to Manresa House, Ranchi, for a year.

"A BOOK THAT HAS HELPED."

Among the books that help us all
 Along life's dreary track,
 In summer, winter, spring and fall,
 None beats the Almanac.
 Of past events it serves us with
 A record, full, complete,
 In sentences as full of pith
 As eggs are full of meat.
 Its weather prophecies are true,
 Or nearly, if not quite,
 And knock the Signal Service Bu-
 reau's higher than a kite.
 From day to day with confidence
 We to its pages go,
 To find, fogs—clear—mild—cold—intense—
 High-wind—"Look-out-for-snow."
 But better far than heat or cold,
 Snow, hail, rain, thunder showers,
 It gives us jokes that Adam told
 To Eve in Eden's bowers.
 The *jeu d' esprit* that mirth provokes—
 For which the babies cry,
 The old, the dear familiar jokes,
 The jokes that never die.
 Among the books that help us all, etc.

Varia.

THE Madras Presidency is not the only place where modern school examinations have had things said of them. A correspondent of the *London Times* (May 25th) bemoans that "our absurd method of school examinations has had a most profound and unfortunate effect not only on English education but also on the reading habits of those who have been through the scholastic mill." He expresses an opinion, very flattering no doubt to *The Times*, that its new departure in making itself more available to the general public, will act as a corrective of the said reading habits, so sadly affected by the teaching methods in the schools, which themselves are mainly due to the exigencies of external examinations. Passing over this, we come to the less debatable part of the letter, where he goes on to say of education and examinations: "We rarely find a literary masterpiece studied as a whole. It is generally treated as a *corpus vile* for grammarians to dissect or for examiners to provide themselves with problems in the anatomy of language, which they may set before the hopeless candidate. Our literary education has been profoundly disintegrated by the excessive abuse of verbal analysis. The creative and synthetic faculties are neglected. Composition, when it is taught at all, is too often taught by those who confound the brick-maker's art with the architect's. So long as the sentences are correctly made the design apparently does not enter into their calculations. The majority of our examinations merely aggravate these unfortunate tendencies. They are an audit of facts rather than of ability, of the "mugging up" memorizing capacity rather than of the constructive faculties. The papers themselves are set very wide to cover as much ground as possible, as if their object were to touch on everything and exhaust nothing. The superficiality of the whole thing is seen in a history examination. Not infrequently a pupil is not only encouraged, but commanded to give his verdict on the Norman Conquest in a dozen lines, sum up the results of the Reformation in a similarly short "leaderette," and even condense the effect of a victory in a headline. Naturally everything that

cannot be squeezed into this small compass drops out of the mind as unimportant. The ordinary boy who leaves school to-day is like a commercial traveller in knowledge. He can show you samples of this and that subject, but he has got no knowledge in bulk."

* * * *

Alaric Alexander Watts (1797-1864) was once well known as a journalist in Leeds and Manchester. He contributed to many periodicals, and founded the *United Service Gazette* (1833); and was very successful with his annual, the *Literary Souvenir* (1824-37), the prototype of innumerable annuals and pocket-books, which collapsed finally owing to witty but libellous attacks by Dr. Maginn. He was associated with Scott, Wordsworth, Coleridge, Praed, Mrs. Hemans and other writers in literary work. In 1856 he published the first issue of *Men of the Time*, in which the article on himself was three times the length of that devoted to Tennyson. He tried to float various Conservative newspapers, and was ruined financially. Dr. Maginn once described him contemptuously as "head nurse of a hospital of rickety newspaperlings." Very probably it was the same acrid pen that described Watt in *Fraser's Magazine* in 1835 as one who possesses "some talent in writing verses on children dying of colic, and a skill in putting together fiddle-faddle fooleries, which look pretty in print. He is of an unwashed appearance, no particular principles, with well-bitten nails, and a great genius for backbiting." Respectable magazines of the day evidently descended to personalities the like of which rarely find their way into print nowadays. The following alliterative *jeu d'esprit* by Watts will probably last as long as the English language:—

An Austrian army awfully arrayed,
 Boldly by battery besieged Belgrade:
 Cossack commanders cannonading come,
 Dealing destruction's devastating doom;
 Every endeavour engineers essay,
 For fame, for fortune fighting—furious fray!
 Generals 'gainst generals grapple, gracious G—d!
 How honours heaven heroic hardihood!
 Infuriate, indiscriminate in ill,
 Kinsmen killed kindred, kindred kinsmen kill;
 Labour low levels loftiest, longest lines,
 Men march 'mid mounds, 'mid moles, 'mid murderous mines.

Now noisy noxious numbers notice nought.
 Of outward obstacles, opposing ought,
 Poor patriots! partly purchased, partly pressed,
 Quite quaking, quickly, "Quarter! quarter!" quest:
 Reason returns, religious right redounds,
 Suwarrow stops such sanguinary sounds.
 Truce to thee, Turkey, triumph to thy train,
 Unwise, unjust, unmerciful Ukraine!
 Vanish, vain victory! vanish, victory vain!
 Why wish we warfare? Wherefore welcome were
 Xerxes, Ximenes, Xanthus, Xaviere!
 Yield, yield, ye youths! ye yeomen yield your yell.
 Zeno's, Zampatie's, Zoroaster's zeal,
 Attracting all, arms against acts appeal!

Belgrade, the capital of Servia, has been very much in men's minds since the murder of King Alexander I. and Queen Draga on June 11, 1903. It is just now a storm-centre in the political world, and may yet add another to the already long list of sieges it has gone through since it was taken from the Greek Emperor in 1072 by Solomon, King of Hungary. From July to September 1456 it was gallantly defended by John Huniades against the Turks, under Mahomet II., when the latter was defeated, with the loss of 40,000 men. In August 1521 Belgrade was taken by Sultan Solyman, and retaken by Maximilian, Elector of Bavaria, in 1688, but recaptured by the Turks in 1690. In 1692 it was vainly besieged by the Duke of Croy. Again, in May 1716, it was besieged by Prince Eugene. A Turkish army, 200,000 strong, approached to relieve it, and on August 5th a sanguinary battle was fought at Peterwaradein, in which the Turks lost 20,000. Prince Eugene defeated the Turks here on August 16, 1717, and Belgrade surrendered the next day. In 1739 it was ceded to the Turks, after its fine fortifications had been demolished. It was retaken in 1789, and restored after the peace of Reichenbach, in 1790. From 1806-13 the Servian insurgents held the city, and in 1815 it was placed under Prince Milosch, subject to Turkey. The fortifications were restored in 1820. On April 18, 1867, the fortress was surrendered to the Servians by the Turks, and the independence of Servia was proclaimed on August 22, 1878. The siege celebrated by the poem was that of 1789.

* * * * *
 Here is an old grammatical puzzle that was published—not for the first time, however—in *Notes and Queries* for April 1, 1854:—

I'll prove the word that I have made my theme,
 Is that that may be *doubled* without blame,
 And that that that thus *trebled* I may use,
 And that that that that critics may abuse,
 May be correct.—Farther, the Dons to bother,
Five thats may closely follow one another—
 For, be it known that we may safely write
 Or say that that that that that man writ was right;
 Nay, e'en that that that that that that has followed
 Through *six* repeats, the grammar's rule has hallowed,
 And that that that (that *that* that that began)
 Repeated *seven* times is right! Deny't who can."

* * * * *
 Chinese geographical names are always difficult to identify, but when they are transmitted through several channels and finally telegraphed across the world the confusion is apt to become worse confounded. As we are likely to hear for some time of the towns, rivers, mountains, and passes of Manchuria, it may not be uninteresting to give a vocabulary of some of the principal Chinese geographical terms.

The word *Ling*, "a pass" or "a range of mountains," has of late been constantly met with in the telegraphic news from the seat of war. We have recently been told that the Japanese have captured the *Mot'ien ling*, or "the sky-scraping pass," the *Fênshui ling*, or "the pass of the dividing of the waters," and the *Ta ling*, or "great pass," and we must expect to hear more of these strong places.

Ho is the common word for "river" north of the Yang-tsze-kiang—south of that stream rivers are termed *kiang*—and there will probably be many mentions of the *Liao ho*, or "distant river," and the *T'aitzu ho*, or "Heir Apparent river," before the war is over. Two rivers which have been connected with stirring incidents are the *Sha ho*, or "sandy river," and the *T'ai yang ho*, or "great sheep river."

Chiao is "a bridge," and forms part of the constantly-recurring name of *Tashih chiao*, "the great stone bridge."

Shan means "a hill" or "mountain," and we meet with it in such compounds as *Shanhai kwan*, "the pass (at the junction) of the mountains and the sea," or *Haishan sai*, "the sea and mountain fortress." *Hai*, "the sea," occurs in such names as *Hai ch'êng* "the city of the sea," an interesting nomenclature, since, standing as it now does some 30 miles inland, the city marks the extent to which the land has encroached on the sea since its foundations were laid.

Ch'êng is "a castle" or "a city," as we see in the name *Fêng hwang ch'êng*, "the city of male and female phoenixes," which may have reference to the possibly phoenix-like qualities of the inhabitants. *Wan* is "a bay" or "bend," and occurs in the name of *Tabien wan*, which was so well-known as the place

of rendezvous for the allied fleets in the war of 1860. Of this term, *Ta* means "great," *lien* "connected" or "continued," and *wan* "bay," and it may mean "the greatly extended bay." But it is sometimes hazardous to translate such terms. For example, there is the *chia*, or "cape," *Koliensheng*, which would puzzle a translator, and will not yield sense until it is known that it is an attempt to reproduce the name of Admiral Colinson, after whom the cape is named. *Tao* is "an island."

T'un is "a village" or "camp," and forms a part of many compounds. The Chinese very commonly name their villages from the names of the predominating local family, and so we have such compounds as *Wangchia t'un*, "the village of the Wang family;" or they name them after some distinguishing feature in their surroundings, as, for example, *Lihwa t'un*, "the willow-flower village."

Tien is "an inn" or "shop," and occurs very commonly in Manchuria, as in the names *Pulan tien*, "the great epidendrum inn," and *Laoze tien*, "the gentlemen's inn." Again, very frequently, as among ourselves, the Chinese give as the name of a place the distance at which it stands from the nearest town. Thus we have the *Pali tien*, "the eight-mile inn." This is a very common origin of names, as, for instance, *Szushihli pao*, "the 40-mile military station." Near Peking there is the well-known *Pali chiao*, or "eight-mile bridge," from which Count Palikao took his misspelt title.

King, or *Ching*, as it is pronounced in the north, means "a capital," and is recognized in *Peking*, "the northern capital," and *Nanking*, the southern capital." When transferred to the shores of Japan it is pronounced *kiō* and appears in *Tōkiō*, or "the eastern capital" (the Chinese *Tung*, "the east," becoming *Tō* in the land of the Rising Sun). Mukden is called by the Chinese *Sheng king*, or "the flourishing capital."

Ao, "a bay," occurs in such a name as *Hulushan ao*, or "the gourd-shaped hill bay."

K'ou means "a pass" or "a port," and is met with in such a compound as *Yangchia ko'u*, "the Yang family pass."

Niuchwang, or *Newchwang*, the treaty port of Manchuria, means "the cattle farm," and *Hsiuyen chow* (Siu-yen), which was lately occupied by the Japanese, "the precipitous departmental city."

T'ai stands for "an eminence," as in the compound *Linchia t'ai*, "The Lin family eminence."

Jih is "a post station," and appears in *Shihho jih* "the stony river station," and many other combinations.

It must, however, be understood that the above-mentioned syllables have the meaning attached to them only when they represent the written characters by which the words would be expressed on paper.

For example, it has been said that *ling* means "a pass." But there are at least forty or fifty *lings* in the language, with as many different characters representing them, and *ling* means a pass only when it stands for the character which bears that signification.—*The Times* (London).

* * * *

The following are some good samples of palindromes or retrograde verses. The first is a distich supposed to be the utterance of Cain and Abel; the hexameter being Abel's, and the pentameter (which is the hexameter read backwards) Cain's:

Sacrum pingue dabo nec macrum sacrificabo.
Sacrificabo macrum nec dabo pingue sacrum.

The next, a production of the 15th century, is by a certain John Wimpfen. The first set of verses is supposed to be the speech of a rich man who worshipped his money as if it came from himself, and was not the gift of God. He thus expresses himself:—

Sors mea, non sacra vis, robur, non gratia Christi
Vivere me fecit dans mihi divitias;
Sunt mihi deliciae stabiles nec vivere cesso,
Gaudeo, nil crucior, his fruor omnibus.

Afterwards being overtaken by misfortune, he entered into himself and penitently recited the verses backwards:

Omnibus fruor his, crucior, nil gaudeo, cesso
Vivere, nec stabiles deliciae mihi sunt;
Divitias mihi dans fecit me vivere Christi
Gratia, non robur, vis sacra, non mea sors.

Notice that the verses that were hexameters in the first order become pentameters in the retrograde, and those that were at first pentameters become hexameters. Furthermore, what the rich man affirmed at first, he denies afterwards, and what he denied at first he afterwards affirms.

Perhaps the most perfect specimen to be found of palindromic ingenuity is the following distich, attributed by the *Dictionnaire Littéraire* to the devil's authorship, but for which, as his Satanic Majesty is a proverbially bad Latinist, a more respectable parentage may be found:—

Signa te, signa, temere me tangis et angis.
Roma tibi subito motibus ibit amor.

* * * *

Sequentia Christiana, or the Elements of the Christian Religion, by Father Charles B. Dawson, S. J., B. A. (Oxon), is a valuable work lately

published by Messrs. Washbourne, of London. A special interest for us is attached to the work inasmuch as its author is a neighbour of ours, being at present in the Santa Cruz High School, Cochin.

The peculiarity of this book consists in its happy combination of qualities rarely found together—clearness and depth, terseness and fulness. No bristling array of scholastic terminology confronts the reader to deter him from pursuing his work to the end. On the contrary, the whole is so simple and clear that he can assimilate with ease and pleasure whatever is here spread before him. This is no small praise of a book that must needs deal with matter in itself very abstruse. It is moreover so concise that the author seems to have made a resolution not to use three words where two might do. He takes the reader over almost the whole ground ordinarily covered in a course of Dogmatic Theology, and has so carefully mapped it out that one can easily follow him in all the ramifications of his subject, and be able to tell his whereabouts at any time. Hence, perhaps, the title of the book. But this vast extent of ground is not gained at the expense of either depth or fulness, in proof of which it would be easy to multiply instances. Thus the author discusses the question of the *Ipse* or *Ipsa* of the Protevangel; dwells upon the four fold knowledge possessed by Christ; distinguishes between the immaculate conceptions of Jesus and of Mary; assigns reasons for the necessity of retaining the Temporal Power; refutes the objections ordinarily urged against the Catholic Church. A useful feature of the work is the number of definitions, neatly and correctly worded, of many things of which men have only hazy notions. How few have a correct idea, say, of Conscience, Life or Beauty? Another point worthy of note is that the work aims at accuracy of presentment even in the minor details.

The method of treatment of the matter is expositive, not controversial. Instead of proving his thesis by long arguments, he "relies chiefly upon the innate reasonable force of the bare statement of truth itself, and upon that authority before which most of those for whom he is writing bow—the Holy Scriptures."

It is just the sort of book needed by an educated layman who is either in search of the Truth, or who is desirous of being able to give a reason for the faith that is within him. The work is for sale at Messrs. Furtado's, Kalbadevi Road, Bombay, and the price is Rs. 2—12—0, which is very moderate for a book of over three hundred pages.

* * * *

The unveiling of the Gladstone statue in Liverpool has recalled to one of the Liverpool papers the following "fragments of suggestion," written by Mr. Gladstone in 1875, on a postcard, in reply to a Liverpool gentleman who had asked for hints on public speaking: "1. Study plainness of language, always preferring the simpler word. 2. Shortness of sentences. 3. Distinctness of articulation. 4. Test and question your own arguments beforehand, not waiting for critic or opponent. 5. Seek a thorough digestion of and familiarity with your subject, and rely ^{on} ^{these} ^{to} ^{prompt} the proper words. 6. Remember that if you are to sway an audience, you must, besides thinking out your matter, watch the ^{hour} all along." This is all, we may be sure, most excellent advice, says "By-the-Way" of the Dublin *Freeman*. But point 2 is certainly amusing, for no public man spoke longer sentences than Mr. Gladstone. Sometimes they were, indeed, so long, with parentheses and the rest, that the listener frequently imagined he had lost his way. But that never occurred. The waiting noun always found its verb at last, no matter how long it had to keep its patience.

* * * *

A Maynooth student "with the ingenuous audacity of youth" once wrote to Cardinal Newman requesting some hints on the writing of sermons, and with characteristic kindness Newman replied. The letter has been carefully treasured, of course; but was never published until Monsignor Gerald Molloy offered a copy of it, which he had been permitted to make, to the first number of *St. Peter's Magazine*. The hints were these:—

1. A man should be in earnest—by which I mean he should write not for the sake of writing, but to bring out his thoughts.
2. He should never aim at being eloquent.
3. He should keep his idea in view, and should write sentences over and over again till he has

expressed his meaning accurately, forcibly, and in a few words.

4. He should aim at being understood by his hearers or readers.

5. He should use words which are likely to be understood. Ornament and amplification will come spontaneously in due time, but he should never seek them.

6. He must creep before he can fly—by which I mean that humility, which is a great Christian virtue, has a place in literary composition.

7. He who is ambitious will never write well; but he who tries to say simply what he feels and thinks, what religion demands, what faith teaches, what the Gospel promises, will be eloquent without intending it, and will write better English than if he made a study of English literature.

It is not only seminarists and young priests who will find these suggestions helpful. The substance of them comes near being the unteachable secret of good writing.—*The Ave Maria.*

* * * * *

“And thus he bore without abuse
The grand old name of gentleman,
Defamed by every chartatan,
And soiled with all ignoble use.”

In Memoriam, cxi.

To have a good understanding with people it is often necessary to have recourse to definitions, and when one is arguing with another it is proper to notify one's opponent, when a term is employed out of its accepted meaning. Perhaps there are few things more difficult to determine than what a gentleman precisely is, but the following description from Cardinal Newman's *Idea of a University* will help us to understand what the term comprehends:—

It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast;—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the

absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets every thing for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candour, consideration, indulgence; he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits. If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honours the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that, not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness and effeminacy of feeling, which is the attendant on civilization.

“Such are some of the lineaments of the ethical character, which the cultivated intellect will form, apart from religious principle. They are seen within the pale of the Church and without it, in holy men,

and in profligate; they form the *beau-ideal* of the world; they partly assist and partly distort the development of the Catholic. They may subserve the education of a St. Francis de Sales or a Cardinal Pole; they may be the limits of the contemplation of a Shaftesbury or a Gibbon. Basil and Julian were fellow-students at the schools of Athens; and one became the Saint and Doctor of the Church, the other her scoffing and relentless foe."

This is such a masterpiece of truth and style that it has become a classic on the subject. Students will find in Nesfield's *Senior Course of English Composition* (p. 254) a number of very useful notes on the same theme.

ENIGMAS.

I.

My first's an adverb small, but such
As varies in its meaning much,
Alone or with a word in touch.

On British Isles my second's found,
And loud and hoarse its cries resound
When skimming o'er its fishing ground.

My third alone to man pertains,
But all his art and all his pains
No uglier thing than this have given
Or more incongruous under heaven.

My whole, as in my first, you'll find
An adverb of uncertain kind,
In application and degree
An x of unknown quantity.

Or cut in twain of equal parts,
Like polype into two it starts;
Each word distinct, retaining each
The same iudefinite form of speech.

3. I. '05.

H. S. B.

II.

Verbis particulae quaedam servire gravatae,
Per se creverunt cudere verba nova.
Nomina quaeris? Pallatur prima, altera fingit,
Tertia ad ima cadit, quarta iterare jubet.
Primum quod sortem priscam fecere querentes
Verbum, diversis quamque studere notat.

L. Z., S. 7.

Solution of the Emigmas in the Michaelmas
number:—

I. Nothing; II. Ventilator.



OBITUARY.

THE REV. FRANCIS TOVINI, S. J., died at the College of Brescia, Italy, on Thursday, November 17th, after a few days' illness. The deceased left Mangalore for Europe on Monday, October 10th, whither he had been called to begin his Theology in preparation for ordination to the priesthood. He travelled in company with Father Lucchini, and arrived in Italy the first week of November. During the voyage he suffered a good deal from seasickness, and by the time he reached Milan he had contracted a slight fever. About a fortnight later he had a hæmorrhage of the lungs, which soon reduced him to extremities, and he passed away peacefully on the day named.

Mr. Tovini was born in Brescia, June 2, 1879, and entered the Society of Jesus at Soresina, Lombardy, April 7, 1896. Two years later he was sent to Mangalore, where he arrived on Christmas Eve 1898. After a few months he was sent to the House of Studies, Shembaganur, Madura District, where he studied Rhetoric and Philosophy. Returning to Mangalore in December 1903, he took up work in the College as teacher of Mathematics in the Fourth Form, where he was employed when the telegraphic summons came from Europe for him to return to Europe. He had been always of a delicate constitution and Superiors adopted this measure to give him the consolation of being ordained priest before being called to a better world.

THE REV. HENRY OF ST. MARY, of the Third Order of Discalced Carmelites (Syro-Malabar Rite), died at the Seminary of Jeppu on December 23rd, after a week's illness of pneumonia. He had just finished his course of Philosophy at the time of his death.

JOHN BAPTIST ABREO, nephew of the Rev. John S. Abreo, Kankanady, and an old student of the College, died of consumption at his home at Kadri, on Monday, October 19th.

SEBASTIAN CUTINHA, a student of the Sixth Form in 1899, died in Bombay, on Sunday, December 18th, another victim of the Bubonic Plague.

MARK TELLIS, who was a student in the College in 1899, was drowned in the Netravati River about noon on December 21st. Six others lost their lives at the same time by the capsizing of a boat when returning to shore from one of the pillars of the new railway bridge near Jeppu Ferry. Dr. Lawrence P. Fernandes, of Father Muller's Hospital, Kankanady, succeeded in resuscitating one of the drowned, which lessened the death-roll by one.

R. I. P.