THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College

VOL. V MANGALORE, CHRISTMAS 1914 NO. 11

CONTENTS

		Page
1.	LUCET ET ARDET *(Verse)*	401
2.	A PLEA FOR THE ORGANIZATION OF TECHNICAL AND PRIMARY EDUCATION	402
3.	THE RUINS OF HAMPI	413
4.	THE JESUIT MISSIONS TO AKBAR	418
5.	CLASSICISM AND ROMANTICISM	433
6.	GARDEN COTTAGES FOR MANGALOREANS IN BOMBAY	440
7.	RADIO-ACTIVITY	446
8.	'CONSPIRACY AGAINST TRUTH'	450
9.	POETIC JUSTICE	453
10.	CATHOLICISM AND CONTEMPORARY ENGLISH LITERATURE	457
11.	THE POET *(Verse)*	461
12.	HIS EXCELLENCY THE GOVERNOR'S VISIT	465
13.	COLLEGE NOTES	467
14.	CONCERNING THE WAR	472
15.	BOOK NOTICES	474
16.	THE LATE REV. FR. J. B. ROSSI, S. J.	475

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ಲಾನ್ ಸಾಂಗಾತಿ.

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ಮೊಲಾ ಪರ್ಮಾಣೆ, ನಾಜೂಕ್ ಥರಾವೊಳ್ ಫೊರ್

ಹರ್ಯೆಕಾ ದುಬ್ಳ್ಯಾ ಧಾಕ್ಟ್ಯಾಚಾ ಹಾತಾಂತ್ ಹೆಂ ಬೋವ್ ಉತ್ತಿಮ್ ಪುಸ್ತಕ್ ಪುಣಿ ಆಸಾಜ್ಯ ಮ್ಹೊಳೆ ಇಚ್ಚೆನ್, ಹಾಚೆಂ ಮೋಲ್ ದೆವ್ಯೊಲಾಂ. ಕೊಡ್ಯಾಳ್, ಮಿಲಾಚಾರ್ ಸಾಂತ್ ಆಂತೊನಿಚಾ ಇಸ್ಕೊಲಾಂತ್ ವಿಕ್ತಾತ್.

12 ಪ್ರತ್ಯೊ ಕಾಪ್ಲೆಲ್ಯಾರ್, ಏಕ್ ಪ್ರತಿ ಫುಂಕ್ಯಾಕ್

ಕೊಂಕ್ಣಿ ದಿರ್ವೆಂ.

ಕೊಂಕ್ಣಿ ಭಾಸ್ ವಾಡೊಂವ್ಕ್ ಆನಿ ಇಂಗ್ಲೆಜ್ ಬೊರಾಪ್ ಯೆನಾತ್ಲ್ಯಾ ಕೊಂಕ್ಣಿ ಕ್ರಿಸ್ತಾವಾಂಕ್ ಕೃಂ ಪುಣಿ ವಾಚುಂಕ್ ಮೆಳೊನ್, ತಾಂಚೆ ಮೊತಿಕ್ ಉಜ್ವಾಡ್ ಯೆಜ್ಯ ಮ್ಹೊಳ್ಳ್ಯಾ ಇರಾದ್ಯಾನ್ ಹೆಂ ಅರ್ಧ್ ಮಾಸೀಕ್ ಪತ್ರ್ ಸುರು ಕೆಲಾಂ. ಲೊಕಾಚಿ ಕುಮೊಕ್ ಆನಿ ಆಸ್ರೊ ಮೆಳ್ಳ್ಯಾರ್, ವೆಗ್ಗಿಂಚ್ ತೆಂ ಸುಮಾನಾವಾರ್ ಜಾಂವ್ಕ್ಲ್ಯ ಪುರೊ. ಕೊಂಕ್ಣಿ ಭಾಶೆಚೆಂ ಹೆಂಚ್ ಪ್ಯೊಲೆಂ ಪತ್ರ್ ಮ್ಹೊಣ್ ಉಗ್ಡಾಸ್ ದೊವೊರ್ನ್, ಲೊಕಾಚಾ ಬೊರೆ ಪೊಣಾಚಿ ಹಿ ವಸ್ತ್ ಆಮಿ ಸಾಂಬಾಳ್ಚೆಂ ವಾಜ್ಬಿ ಮ್ಹೊಣ್ ಲೆಕುನ್, ಮಹಿನ್ಯಾಕ್ ದೋನ್ ಆಣೆ ಖರ್ಚುಂಕ್ ಕ್ಯಾಂಚ್ ಪಾಟ ಕರಿನಾಯೆ. ಹೆ ಪ್ಯೊಶೆ ಬೊತ್ತಿಸ್ ವಾಂಟ್ಯಾನಿ ಭೊರಾಶೆ, ಉಮಿಣೆಚೆಂ ಇನಾಮ್ ಮೆಳೊಂಕೈ ಪುರೊ. ನಾ ಜಾಲ್ಯಾರೀ, ಹೆ ಕಡ್ತಿಲೆಚೆ ಸಕ್ಕಡ್ ಅಂಕೆ ಜವೊ ಕೆಲ್ಯಾರ್, ಪುರ್ಸತೆಚಾ ವೆಳಾರ್ ವಾಚುಂಕ್, ಪಸಂದ್ ಏಕ್ ಪುಸ್ತಕ್ ಜಾತಾ.

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Lucet et Ardet

ø ø ø

QUID solis ardor, quid nitor aetheris
Prodest, sereno lumine si carent
Mentes, et obfirmata curis
Pectora inanibus opprimantur?

Lucem feramus. Lux Sapientiae,
Aurora tristes ut tenebras, fuget
Erroris umbram, sitque Eois
Nuntia prosperioris aevi!

Quacumque lux haec emicat, aurea
Aetas literis nascitur, artium
Fervet labor, natura rerum
Ingenio reserata claret.

Quae terra felix laudibus Indiae
Certabit istis si cumulum ferat
Exculta mens et lux superne
Signet iter populis ad astra?

L. Z., S. J.

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A Plea for the Organization of Technical and Primary Education

By P. C. LOBO, B. A. (Cantab.), Bar.-at-Law

THE Christian population of South Canara, according to the census of 1901, was 84,103. The Roman Catholics formed as much as 90·9 per cent of the total Christian population, the only other numerically strong Christian communities being the Lutherans (5967) and Syrians (1560). The European and Eurasian Roman Catholics were only 61 and 108 respectively, leaving a net return of 76,287 Indian Roman Catholics.

The 1901 census returns do not show literacy among the Roman Catholics as distinct from the rest of the Christian communities. But the figures show that 13·34 per cent of the males and 4·87 of the females were literates. The percentage among the Christians does compare well with the percentage of literates among Hindus and Muhammadans: but the Jains were more literate.

The Christian population of South Canara, according to the census of 1911, was 96,029. During the decade the percentage of the Roman Catholics to the rest of the Christian population decreased by nearly 1·5 per cent, the number being 85,970 and the percentage to the total of the Christian population being 89·5. The only other numerically strong Christian communities were those of the Lutherans (7918) and Syrians (2021), who were mostly of the Jacobite persuasion. The increase among the Roman Catholics was the least being only 14 per cent, during the decade, as opposed to 33 per cent among the Lutherans and 29 per cent among the Syrians. The European and Anglo-Indian Roman Catholics were only 69 and 267 respectively, leaving a net return of 85,684 of Indian Roman Catholics.

A memorandum prepared for the Mangalore Diocese shows the Roman Catholic population of South Canara and Malabar as 98,179 and that of South Canara only as 90,046, an increase of over 4,000 within a year and a half.

The 1911 census returns do not show literacy among the Roman Catholics as distinct from the rest of the Christian communities. But the figures show that 17·87 of the males and 7·30 of the females were literates among the Christians. And though the percentage of literacy was higher among the Christians than among the Hindus, it was lower than among the male Jains.

Below will appear a statement (Table I) showing the total population of South Canara in 1901 and 1911, divided according to its four important religions, the number of literates among them, and the percentage of the literates to the total population of each religion. The statement will show the figures for males distinct from the figures for females, and the figures for four groups of ages separately one from the other (0 to 10, 10 to 15, 15 to 20, 20 and above). The literacy shown in the statement includes literacy in English as well as in the vernaculars. In the matter of primary education as such, superiority in English literacy as opposed to vernacular literacy is not generally recognized to count to any important extent. I believe the above Table to be worth a careful study.

The first inference that suggests itself is that literacy was not only most extensive in 1901, but also in 1911 among the male Jains, and further that the percentage of increase in literacy during the last decade was the

greatest among the Jains, males and females alike. The Jains, though divided into at least four or five sub-castes, separated from one another by their origin, occupation and customary law, have yet managed, entirely on their own initiative, to maintain an increasingly extensive literacy amongst themselves. The Catholics, however, form a more homogeneous community. Occupation by castes and customary law do not form the lines of cleavage among them; and though origin does, this line of cleavage acts almost by itself, and therefore without the intensive effects of other elements on it, it is bound to lessen in its intensive force in course of time. Regrettably, however, there is another line of cleavage (more mechanical than organic), that has shown itself more and more prominently during the last two decades only, namely, the line that tends to separate the Anglo-Indians from the Indian Christians in the Canara Catholic Community. It is unnecessary to state anything further on this last point except that it is possible, while admitting its existence, to deflect its tendency in such a manner as not to harm the community except to a very limited extent. In any case, it will be generally allowed that the Roman Catholic Community of South Canara is much more homogeneous than the Jain Community. But while literacy is more extensive among the Jains it is certainly less intensive; and unfortunately it has been more of an end in itself than a means to an end among the Jains. While imitating them, therefore, in one direction, it is clearly our duty to steer clear of the danger of stagnation in the other direction—a duty which has been in fact recognized by us almost at the outset and fulfilled to a considerable extent.

In the matter of literacy among females, the Roman Catholics are certainly more advanced than the Hindus or Mussulmans. But though the percentage in male literacy is higher than among the Hindus and Mussulmans, it is not unlikely, that so far as the Hindus are concerned, the superior percentage of literacy among the Roman Catholics is illusory to a substantial extent. A study of the figures printed at pages 16 to 25 of Volume II of the South Canara Manual shows that there are more than 200 castes and sub-castes among the Hindus of South Canara, and that about half the Hindu population belongs to distinct communities known to be illiterate. Naturally, therefore, the percentage of literacy among Hindus, according to the census returns, is not high. The Roman Catholic community is recognized to be a literate community. The term 'literate Hindu communities' is not quite definite, and the numbers of the various Hindu castes in South Canara for 1911, are not easily available. But I think it would be a safe inference to draw that literacy is more extensive among the literate Hindu communities than among the Roman Catholics.

Let us look into the figures a little in detail. Table II given below shows the educational institutions of South Canara as shown in Volume II of the Report of the Director of Public Instruction for 1911-1912, their total strength, and their strength according to classes of persons. The institutions of boys are therein shown separately from the institutions for girls. But in fact there is a large number of girls attending the former classes of institutions and a very small number of boys attending the latter classes of institutions. This table also is worth careful study.

According to the Annual Report of the B. G. Mission for 1911, the number of Christian boys and girls (inclusive of the Roman Catholic children) in their 62 schools of all kinds in South Canara was 766 and 607 on January 1st, 1912, out of a total Indian Lutheran population of 7,696. The number of

Roman Catholic boys and girls that attend the Secondary and Primary schools of the district were approximately 5225 and 589 respectively. These figures are but roughly accurate, as I have not been able to find out the separate figures of the Syrian Christians in South Canara, and as there are as many as 4,868 girls attending boys' schools of the strength of 35,424, and as many as 203 boys attending girls' schools of the strength of 2,566. The year 1912, however, has been apparently a progressive one, as shown by the figures printed on behalf of the Mangalore Diocese, the number of the Roman Catholic boys and girls in schools and college in South Canara being 5,030 and 1,945 respectively (*vide* Table III).

The number of schools of the B. G. Mission in South Canara at the end of 1911 was 62. The number of schools of the Mangalore Diocese in South Canara at the end of 1912 was only 76 (excluding, no doubt, the College). The total number of schools in South Canara, however, was as high as 636 in April 1912.

A study of the foregoing figures and of recent developments in Mangalore suggests a number of considerations, only a few of which are, for the present, noted down here in the earnest hope of their helping to foster an active interest in the development and organization of Primary and Technical education in our community. One of the most valuable assets of the community is St. Aloysius' College. In April 1912 its strength in the College department was 133; but the Canara Roman Catholics formed only 33·84 per cent, while the Canara Brahmins formed as much as 41·35 of its strength, in spite of their forming the bulk of the strength of the second grade Government College. While the College is one of our most valuable assets, we may seriously question ourselves whether we are fully taking advantage of that institution which was primarily established for our benefit and, I believe, at our earnest desire.

The circumstances in which the Jesuit Mission was established in Mangalore were such that it was not only advisable, but also necessary to found a first grade College almost at the outset. But I think that there was a heavy duty cast on the more favoured ones of Mangalore and on those that were directly benefitted by the College to take earnest steps to extend the benefit of education to the Catholics in the villages and to make it possible for them to avail themselves of the facilities for higher education in Mangalore. The question may well be asked if this duty has been fulfilled to any appreciable extent.

Viewing the College as it exists at present as an educative structure established primarily for the benefit of the Roman Catholic Community, it must strike even the casual observer that its foundation has not been of late sufficiently strengthened and extended to keep pace with its upper growth. The early strength of the College was so small that the then primary schools did not appear to be wholly insufficient. But the same cannot undoubtedly be said now.

Some time back I heard from a thoughtful observer of our community the remark that we were resting on our laurels of the past. Time was, when our community was recognized as occupying a most prominent place in the economy of the District. In 1801 Dr. Buchanan, who spoke in severe terms of the inconstancy of the deportees, wrote with equal emphasis of the Canara Roman Catholics that "their superior industry is more readily recognized by the neighbouring Hindus than avowed among themselves;" and in 1894 Mr. J. Sturrock, the author of the first Volume of the South Canarn District Manual, while testifying to the importance of the community as regards wealth, intelligence and position, was of opinion that there was no walk of life

in Canara in which some members of the comparatively small Christian community had not distinguished themselves. But can it be said that we are now maintaining the same position, and that we are so striving as to enable our children after us to maintain it in its integrity ?

Let us look at the community for the time being as a self-sufficient body. Every year a considerable number of literates leaves Mangalore. Whatever be the strict merits of the exodus, whether from the individual or the collective point of view, it is a fact. A certain amount of replenishment from the villages therefore appears to be quite necessary. Then again, extensive literacy of the right sort, is bound to raise the whole tone of the community, especially if it is so organized as to lead to different avenues of usefulness. It is recognized that there is a considerable amount of intelligence and energy that is either running to waste or misdirected. Further, intelligence and energy are the more efficient for a given purpose, the more intelligence is educated and energy is organized.

It would be wrong, however, to view the community as a self-contained body. At one time there were only a few communities with whose fair rivalry in different walks of life we had to reckon. But now not only are these communities more keen in their rivalry, but there are others also which are rising in importance. Is it not our duty, therefore, so to develop ourselves that we might maintain our legitimate place in the economy of our district and province, in order to benefit fully by the improvements that are being effected all around us, and in our turn to fulfil our legitimate part in raising and leading other less advanced communities ? And for all this education is clearly as useful as it is necessary. But as sound primary education is the prerequisite of real progress in these directions, I must dwell longer on this matter.

The total number of schools in South Canara in April 1912 was 636. It is very likely that the number will increase. Out of this number it is only about 76 schools that were *our* schools. Our number of schools, therefore, does require an increase. Comparing literacy among our boys with literacy among the Brahmins and other caste Hindus, we shall find our percentage to be very low. But even as towards the Brahmins alone, our boys are almost half as literate in numbers. The Lutherans of South Canara are a progressive community. It has been found possible in their Mission to have compulsory Primary education for all their congregations in their Parochial schools ; even their Church membership has been made dependent on the observance of this rule. To my mind it is a most gratifying sign that they have not only set a high standard to themselves, but that they have been able to carry it out in practice. That Primary education has improved them morally and materially requires no proof to those who have seen their origin and their slow but steady improvement during the last thirty years. Unless we are to retrograde, it is essential that our schools should be increased in number.

The schools should further be made more efficient. Want of efficiency characterizes most of the Primary schools of Canara as elsewhere. The figures 6,158 and 350 of the Public Primary schools of the three kinds (namely, with the 4th standard and above, with the 4th standard, and with standards below the 4th standard), and the figure 83 of the private schools that have not obtained Government recognition, clearly indicate that the majority of the schools are not satisfactory. And it is not surprising that out of our 76 schools about 15 or 20 alone can be deemed to be satisfactory, especially when it is remembered that we have allowed most of them to develop each on its own initiative

without a central organization to guide, if not to direct. Table III brought up to the end of 1912 indicates, from the point of view of poor attendance, the locally recognized inefficiency of the majority of our schools.

It being clear that schools should be increased in number and rendered more efficient, it is obvious that the object can best be attained through a central organization. On the one hand, there will be constant opportunities for it of approaching the Educational Department; and it need hardly be said that the Educational Department would, in the ordinary course of things, be glad to have dealings with an important and responsible organization which will be able to take long views of things and give shape and form to them, which will be able to carry out its programme slowly but surely and with a sense of proportion and continuity, and which will be able to combine authority with responsibility in stating the wants of scattered portions of our community in the matter of Government help for starting and maintaining educational institutions.

On the other hand, it will serve to attract, focus and co-ordinate individual efforts. There are, no doubt, some who are directly concerned in educational work; these will derive considerable benefit from a central organization from which they can get information, secure aid, and seek guidance. But there will always be many who are engaged in other avocations but who would like to contribute their quota towards the cause of education, and would also like to take such interest in the matter as circumstances might permit. And there will always be many who, if appealed to, will respond if not at the outset, at any rate after some time. It seems further desirable that the primary education imparted be of the right sort, both morally and materially.

It will be generally recognized that any scheme of primary education has to be worked as far as possible through local efforts, stimulated and co-ordinated by small local bodies. As regards these, the functions of the central body would be mainly *directive*. I would venture to enter a plea against over-centralization. In the long run, better and more lasting results can be obtained by direction than by control. We are fortunate in having ready to hand an almost complete organization which has only to be extended a little further than it at present is, and organized in the direction of primary education. Those that are most conversant with the nature of the existing Parochial Councils, with their relation to the existing schools, and with the local conditions, are best fitted to work out a scheme of the constitution of local bodies that can adapt itself to local peculiarities. But it appears to be desirable that the local bodies should be given complete control over their schools subject, however, to the direction of the central body in case they seek, as they are bound to, aid or guidance from the central body.

Below will be found a table showing the various Churches in the Diocese, with the present population attached to them, the number of schools within their jurisdiction and their strength. The figures for 1905 are only approximately accurate. And it will be remembered that since 1905 there have been some changes in the number and limits of some of the parishes. The Churches given in the list generally correspond to parishes. For convenience sake they are arranged in four classes according to their population. I presume that the pupils that are attending schools do not correspond to the term literates as used in the Census Reports.

According to the census of 1911 the number of Christian children up to the age of 15 in South Canara were 13,728 boys and 13,421 girls (from 0 to 10) plus 6,109 boys

and 6,343 girls (from 10 to 15). Taking the ordinary primary school to consist of five standards, (*i. e.*, the infant standard and the 1st to 4th standards), the Roman Catholic population that can attend primary schools in any one year may be roughly stated at 13,000. This figure is bound to increase with the ordinary increase of population; but for the present this element may be left out of account. A study of the average strength of well-equipped primary schools up to the 4th standard indicates that it stands at about a hundred children per school. But there are a number of parishes in which the population is widely scattered over extensive areas. For all practical purposes, the strength of our average primary schools can be placed at the highest at 75. If, therefore, the benefit of primary education is to be extended to the whole community there should be at least 175 primary schools. Of these, at least 25 should be schools up to standard VII being attached, as far as possible, one to each of the 25 Churches classified in Table IV as belonging to the first three classes. The rest would be primary schools up to standard IV only. The importance of having complete primary schools, (*i. e.*, up to standard VII), as distinct from secondary schools, sufficiently appears from the Report of the Director of Public Instruction for 1911 and 1912.

The existing number of primary and secondary schools having a primary department is only about 77 of all sorts, so that for a complete scheme the existing number has to be more than doubled. Further, the great majority of the schools require to be completely re-organized.

I venture to put forward a plea for long views to be taken on such matters. So long as they are in themselves sound, there should not be much of a practical difficulty in the way of adopting a definite programme in accordance with them, even though the programme is to cover a number of years. The question of finances may be considered on this footing.

For the immediate future it seems desirable to have in view the establishment on a sound basis of about 125 schools out of the 175 schools required. This means the organization of the existing primary schools (about 70) and the formation of 50 more. This work may be spread over a period of about ten years.

We are so circumstanced that the recurring expenditure of each school will have to be borne locally as a general rule. According to the Report of the Director of Public Instruction for 1911-12, the revenues from various sources that were spent in that year on 158 boys' primary schools up to the 4th standard with a strength of 11,369 pupils was Rs. 53,185. The average strength of such schools being 72 per school, the expenditure works out at about Rs. 336 8 as. per school and Rs. 4 12 as. per pupil. The average expenditnre per pupil and school was much greater in the case of the primary schools over standard VII and much less in the case of the schools below the IV standard and of the private schools. But the figures quoted above may be taken as a minimum figure for arriving at a workable basis. *For the immediate present,* the monthly recurring expenditure of an average school may be taken at the minimum of Rs. 30 a month.

In the matter of meeting current expenditure almost the whole work will, for some time, fall on the parish priest. Their immediate difficulty will be to educate their parishioners to a sense of appreciation of the benefits of acquiring common knowledge at an early age. They may for the time being have to consider the advisability of deflecting temporarily a portion of the parish revenues as such to educational objects. Ultimately it

will not be difficult to induce the parishioners to make annually an educational subscription per household or even per adult. The stages through which this end is to be attained will probably vary in different localities; but uniformity is neither necessary nor advisable so long as the object is smoothly attained. In addition to household subscription, which at the outset may take the shape of a deflection of the parish fund (either as a definite sum or as a few annas in the rupee), the leading parishioners may be asked to subscribe in the form of monthly donations. In the important parishes it will probably be possible to meet the recurring expenditure from these two sources. But there are some of the parishes which will be unable to help themselves fully. Their case will have to be considered by the central body with a view to rendering such assistance as is possible.

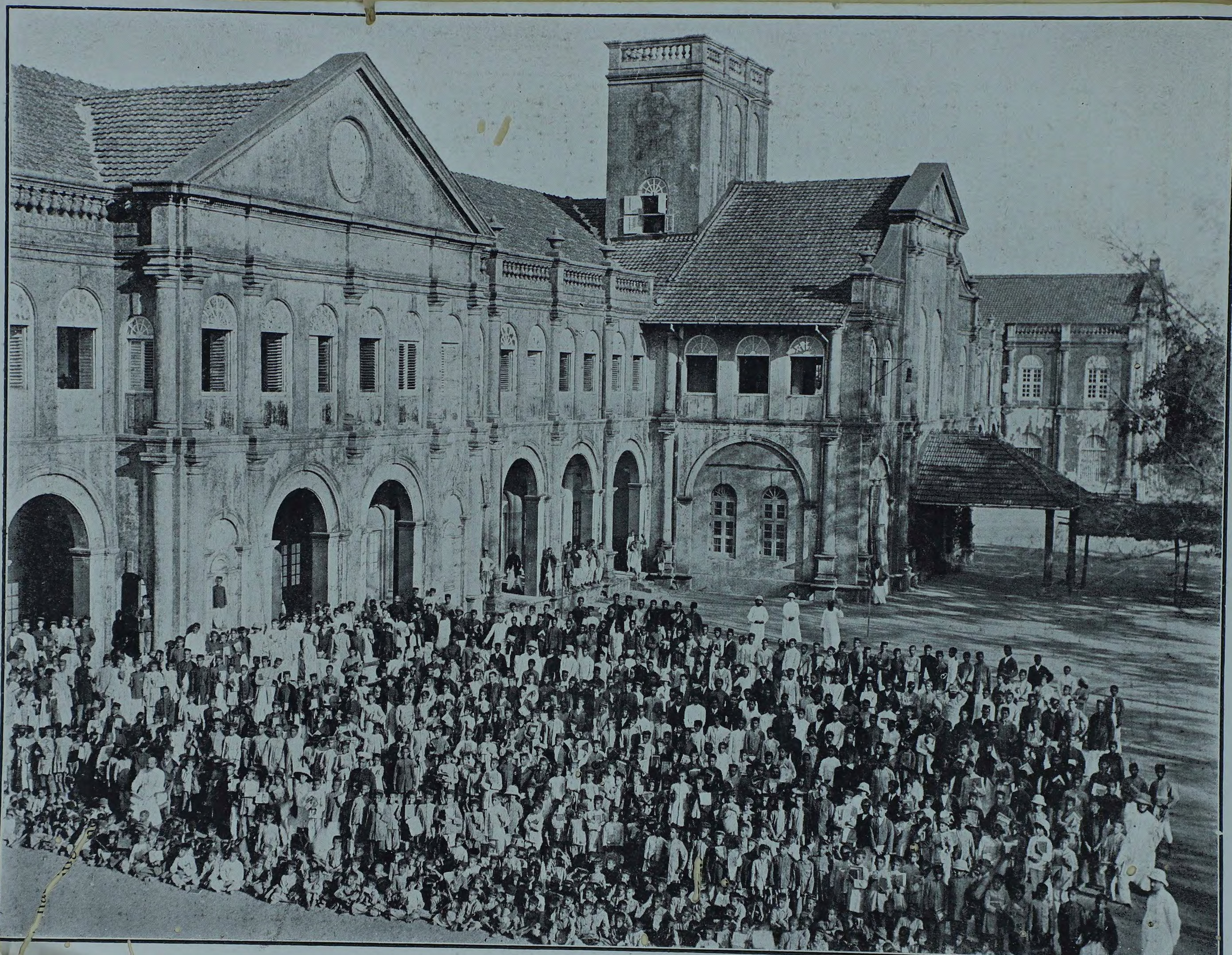
The non-recurring expenditure will, in the main, be the building expenditure. The duty of making arrangements for meeting this will have to be taken up by the central body. In some instances it may be necessary to make an absolute donation to a local school; in others the local body may want a temporary accommodation re-payable in instalments; in some others the local body may require a temporary accommodation of a large sum so as to be enabled to complete a building in accordance with Government plans and thus be in a position to draw the Government building grant.

The central body will have to bear the burden of a certain amount of recurring expenditure also, for example, the expenditure of a travelling Inspector, the expenditure of the small establishment that will be required, etc. It would probably be desirable to have two central funds: a current fund to meet recurring expenditure both central and local, and a capital fund to meet non-recurring expenditure. There are likely to be a number of persons in Canara as well as elsewhere who would be prepared to join in keeping up both the funds.

It is probable that at least Rs. 30,000 will be required to be spent on non-recurring expenditure within the course of the next ten years. If so, it may not be impossible to collect over a long period Rs. 20,000 locally, proportionate to the amount required locally for buildings. The period for such collection may be extended to as much as 15 or 20 years according to the local conditions. But this amount of Rs. 20,000 has to be accommodated to a decreasing extent only during the course of the next 15 or 20 years. This object can be attained if the central body should be organized as a Registered Corporation, and if it should borrow Rs. 20,000 in the form of debentures of about Rs. 100 each. The debenture holders can be paid 6 per cent interest from the current fund, and they could be paid off their loans slowly out of the amount annually collected from the local bodies. The redemption period for the debentures can be fixed at 25 years. And they may be called in not necessarily at once, but in four instalments of Rs. 25 per year.

Out of the Rs. 30,000 required, Rs. 10,000 may be expected to come from donations, on the footing that about a hundred persons can be found during the next 5 years to give Rs. 100 each. If 60 donors should come forward for the first year, the other 40 can be expected to come in during the four succeeding years. It would be unnecessary for the donations to be paid at once. For all practical purposes, the central fund can be kept up if donations be paid at Rs. 20 per year, and if the debentures be paid at Rs. 25 per year.

I have tried to indicate the general lines on which the financial problem could be worked out, in such a manner that each generation would bear a fair proportion of the general burden. The greater portion of



ST. ALOYSIUS' COLLEGE — SCHOOL DEPARTMENT

it has to be borne just now, and only in decreasing proportions later on, for the succeeding generations will have their own burdens to bear in the matter of education.

Education in Secondary and Primary Schools cannot, in the very nature of things, be an end in itself, but only a means to an end. Further, apart from exceptional cases, the education that is imparted to persons that do not belong to the rich and cultured classes should, in order to be effective, lead naturally to definite avocations. And education has to be useful, if orderliness in the body politic has to be combined with general well-being. From this point of view, it may be asked whether, even under existing conditions, there is not a considerable amount of discontent on account of the paucity of openings, and whether such discontent is not likely to be accentuated by mere extension of primary education.

Taking the present number of boys that attend primary schools, it would not be very far incorrect to state that about 600 boys discontinue their studies year after year. In so far as a boy leaves school after attending the lower standards only, (*i. e.*, after just learning the rudiments of reading and writing), it is likely that the boy would be quite willing to follow the business of his father. But if he should leave school later on, it is but natural that he would not like to go in for mere unskilled manual labour.

It is a fact that decade after decade our numbers increase by about 14 per cent. The greater portion of our population in the villages are *chalgeni* cultivators with only a definite extent of land for cultivation, without any reasonable hope of being able normally to extend it. It is necessary, therefore, that the increase in numbers should have new avenues for its energy. In the petty trades the Hindus and Mapillas are almost supreme. But in industries there are openings which can not only be extended enormously in some directions, but which can be even created.

Skilled labour in industries in the whole of South Canara is extremely limited. According to Table XV E of the census report for 1912 relating to factories, there were 46 factories of all kinds employing 7,640 labourers of whom only about 13 per cent (*i. e.*, 996) were skilled labourers. These figures, however, do not indicate the real proportion of skilled to unskilled labour of all kinds nor the total quantity thereof, but they give an indication of the proportion in which skilled labour may be developed.

It is generally recognized that a certain amount of industrial education following upon primary education enables the recipient to turn out far more efficient work in any given industry than otherwise. From whatever point of view one considers the present condition of things, one is driven to the conclusion that no scheme of primary education for our community can possibly be complete without a complementary scheme for industrial education. It is essential for us to realize, at the outset, that it would be a grave wrong to the community, if facility be given for primary education without making it immediately possible for a reasonable portion of the pupils to get trained for some useful industry.

In other districts the need of technical and industrial education has been definitely recognized and acted upon. Table V shows the number of industrial schools in ten of the important districts of this Presidency and the number of pupils that were being trained in 1912. In 1911-12 there were in the Presidency 50 technical schools, 43 industrial schools and 10 schools to which technical or art classes were attached; certain useful figures relating to them appear in Table VI. It will show that on the 93 schools, the sum of Rs. 343,210 was spent during 1911-12, for

the benefit of 4,991 pupils. There was not one technical or industrial school in the whole of South Canara, but only 2 unaided schools to which art and technical classes were attached. Table VI will show the number of pupils studying each subject of the technical art, industrial or commercial group during 1912 in the whole Presidency, the total figure being 6,808. The variance between this figure and the figure 4,991 given above is explained by the fact that some pupils were being trained in more than one subject during the year. Out of the total figure the whole of South Canara can claim the very small number of 13 and that too in drawing.

Fortunately, however, industrial training has not been wholly overlooked by the Jesuit Mission. The successful working of St. Joseph's Asylum workshops at Jeppoo and of the less extensive St. Anthony's workshops at Milagres may be safely taken as fair object lessons; but industrial schools have to be started on the principle that theoretical training, of an introductory character at least, will render the practical training of the workshop more effective than otherwise.

The Jesuit Mission has placed the Canara Community under a deep obligation by the great interest it has almost uniformly evinced in the cause of higher education from the very year of its landing on our shore. It is a natural corollary that those that have been benefited by that education should seek to find, from time to time, if we exhibit a sufficiently practical appreciation of the benefits thereof. There are matters in which it is both the right and the duty of the community to take its share in the development of its educational and economic interests. The time seems certainly to have come when it is essential that the community should not only respond to the appeal made by his Lordship the Bishop of Mangalore, but also to the corollary that it implies.

Efficiency in imparting Higher Education has, for centuries, been an important claim of the Jesuits on the gratitude of several communities. And St. Aloysius' College, which the Mission of Venice has, in spite of its small numbers and its difficulties, established and maintained, will ever remain as a permanent monument to commemorate their large-hearted zeal. But while in industrial activities the Jesuits have always in recent times kept aloof as from something outside their sphere, they have never taken such a narrow view of their legitimate functions, as not actively to encourage and organize the efforts of the communities within their charge, in the direction of industrial education. There is, I venture to believe, a very strong feeling in the educated sections of the community that what is urgently required, in the immediate future, is a useful industrial education, *concurrently* with primary education. And in this work the guidance and direction of the leading members of the Jesuit Mission would be inestimable.

To those that are in constant touch with the daily routine of the rustic population, the supreme importance of the 'gospel of work' and of the 'dignity of labour' will be patent. All our parish Priests must, and probably do, recognize the close connection that exists between the peace and contentment of their parishioners with the possibilities of obtaining satisfactory work for the parishioners and their children. The real burden of Elementary and Industrial education will fall upon them; and theirs will be the privilege of strengthening and extending the foundations of material prosperity. To them, therefore, the appeal is made to stimulate and organize local efforts tending towards material improvement.

In the order of fruition, three elements are essential: ideas, men and money. It is not enough if there be ideas scattered and

thus impotent to produce tangible results, nor if they be diverse and unco-ordinated, nor if they be unpractical for their being visionary or independent of actual facts. Let certain practical and definite ideas be the current coin of the community: the required results will be bound early to follow. I would venture, therefore, to put forward a plea for an earnest discussion of the merits of the wide extension of a useful Primary education in our community.

In the second place men are required—a few persons who are prepared to devote a considerable portion of their time, locally in every Parish, in carrying out methodically and patiently the tedious details of any scheme of elementary education among uninformed, possibly erratic, and possibly even obstructive rustics. The circumstances of the case point unmistakably to the body of the Secular Priests now about 60 in number, and to its adjunct in the Seminary, a body of about 60 Seminarians. There are, undoubtedly, a great many among them who can take a magnanimous view of their position as Pastors. The community appeals to them, as it has always appealed to its Pastors, to lead the large struggling portions of their flock onwards and upwards.

The last and perhaps the least, in the order of the three elements, is money. Given ideas and men, money or what amounts to it must follow either as a gift or as a loan.

In putting forward the above pleas, I respectfully venture to invite a consideration of the following questions:—(1) Whether, having regard to the definite increase in our population by over 10 per cent per decade, and having regard to the present heavy pressure of the majority of our population on the land that they cultivate, it is not necessary that the community within the next ten years should establish at least one higher Technical and Industrial school in Mangalore and at least eight elementary Technical or Industrial schools in Mangalore and the six Parishes grouped as second class Parishes below, so as, *inter alia* to train the boys of small means for small industries. (2) Whether having regard to the importance of raising the general tone of our community, to the wide extension of primary education all over the Presidency, and to the facilities which extensive primary education gives in enabling one to take advantage of the improvements effected round about us, it is not essential that our community should organize the existing primary schools on efficient lines and increase their number to about a hundred during the next ten years. (3) Whether in effecting the two foregoing objects it would not be detrimental to the interests of the community, immediate and remote, if the two schemes be organized on a footing of centralisation which cannot, in the nature of things, secure local co-operation permanently and without eventual disaffection; and whether on the other hand it is not essential for the permanent success of the scheme that it should proceed on the footing of local control over local institutions, directed and guided, but not controlled, by a central organization.

I have indicated above certain views in relation to our community. But it has not been in any narrow parochial sense. I would yield to none in my earnest desire to see every community of Canara progressing. But, in the first place, our community is so circumstanced that it would not be a purely selfish thing to improve ourselves; for, the schools that would be established would always keep their doors open to the members of the other communities. And when there are gaps to be bridged over and defects to be remedied, it would be well for the members of a community to set their house in order before looking over the fence and commenting on the state of the neighbours. I would venture

however to state this: to us much is given and from us more is expected.

Some months ago, his Lordship the Bishop of Mangalore convened a meeting to consider what could be done to organize elementary education in the Diocese. He has undoubtedly shown a large-hearted sympathy for the inarticulate poor committed to his charge. We have the great advantage, I venture respectfully to state, in having as our Bishop a prelate with a liberal mind who takes a broad view of things, and is able to bring to bear on educational problems the practical experience which he has gained of such matters as a Professor and Principal of the College and as a Fellow of the Madras University. He has appealed to us on a matter which in the long run is bound to affect our well-being. It is not likely that his appeal will be received with indifference; but it rests with us to go further and make the appeal the success it deserves.

Since writing the above I have seen the circular which his Lordship has been pleased to address to the clergy and the laity of the Mangalore Diocese, as also the draft scheme drawn up by the Committee appointed in April last. His Lordship has been so good as to invite suggestions which would help him to make the scheme as workable as possible. In the present and future interests of our community, it is our duty to consider and adopt, under the guidance of his Lordship, an efficient and workable scheme. The scheme on which considerable labour and care has undoubtedly been bestowed by the members of the committee deserves careful study, especially as regards the basic principles involved in it. And I beg to conclude with the sincere hope that the considerations put forward may prove of some use in arriving at certain common basic principles.

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Table I showing the population of South Canara (male and female) of four main denominations in 1901 and 1911, and the literates therein.

Religion	Age	Males						Females					
		Total number and number of Literates				Percentage of Literates to total		Total number and number of Literates				Percentage of Literates to total	
		1901		1911		1901	1911	1901		1911		1901	1911
		Total	Literates	Total	Literates			Total	Literates	Total	Literates		
HINDUS	0—10	123,280	612	120,413	1,247	·50	1·04	124,597	129	120,841	313	·10	·26
	10—15	58,703	4,564	59,205	6,704	7·77	11·32	55,740	548	56,931	1,201	·98	2·11
	15—20	40,263	6,432	46,076	8,716	15·97	18·91	42,647	689	49,298	1,208	1·61	2·45
	20 and over	216,473	35,699	230,568	47,234	16·49	20·48	252,460	1,495	266,095	3,006	·59	1·13
	Total . .	438,719	47,307	456,262	63,901	10·78	14·00	475,444	2,861	493,165	5,728	·60	1·16
MUHAMMADANS	0—10	18,992	60	20,245	115	·32	5·68	18,839	16	20,119	19	·08	·09
	10—15	8,965	428	9,389	749	4·77	7·97	8,330	53	9,158	136	·64	1·48
	15—20	5,796	712	6,923	1,070	12·28	15·46	5,610	87	7,056	186	1·55	2·64
	20 and over	29,868	5,297	35,523	7,562	17·73	21·29	30,453	341	34,287	717	1·15	2·09
	Total . .	63,621	6,497	70,080	9,496	10·21	13·55	63,232	497	70,620	1,058	·79	1·50
CHRISTIANS	0—10	12,380	117	13,728	245	·95	1·78	12,401	86	13,421	155	·69	1·08
	10—15	5,778	778	6,109	1,254	13·46	20·53	5,853	412	6,343	689	7·03	10·86
	15—20	3,785	896	4,534	1,352	23·67	29·82	3,798	468	4,564	715	12·32	15·67
	20 and over	19,253	3,707	22,675	5,557	19·25	24·51	20,855	1,125	24,655	2,018	5·39	8·18
	Total . .	41,196	5,498	47,046	8,408	13·34	17·87	42,907	2,091	48,983	3,577	4·87	7·30
JAINS	0—10	1,092	15	836	17	1·37	2·03	1,056	3	910	5	·28	·55
	10—15	545	76	545	144	13·94	26.42	536	15	489	37	2·80	7·57
	15—20	438	162	456	231	36·98	50·66	366	26	413	51	7·10	12·35
	20 and over	2,897	1,092	2,776	1,374	35·69	49·50	2,652	40	2,473	125	1·51	5·05
	Total . .	4,972	1,345	4,613	1,766	27·05	38·28	4,610	84	4,285	218	1·82	5·09

Table II showing the number of Non-European Colleges and Schools in South Canara (other than Technical, Industrial and Arts Schools) their strength, staff and expenditure. (*See Volume II of the Report of the Director of Public Instruction for 1911-1912, Part II, pages 1—225*).

Classes of Institutions	Number of schools	Number of pupils	No. of pupils according to religion: Europeans and Eurasians	Indian Christians	Muhammadans	Brahmins	Non-Brahmin caste Hindus	Panchamas	Buddhists, Parsees, etc.	Parents with income from: 5,000 upwards	200—5,000	0—200	Parents who are: Officials	Petty officials and menial servants	Traders	Landholders	Artisans	Coolies and others	Boys or girls attending girls' or boys' schools	Teachers: With Diplomas and Certificates	Teachers: Without Certificates	Total expenditure
Boys' Primary Schools																						
With Standards above the IV—																						
Local Board—																						
Kassergod	1	280	..	3	19	159	99	..	..	..	121	159	17	51	83	118	1	10	43	8	..	1,974
Puttur	1	186	..	27	11	79	69	..	..	..	40	146	41	65	42	22	1	15	0	8	..	1,913
Aided—																						
Mission—																						
Udipi	1	240	1	186	..	17	36	..	..	..	52	188	20	23	10	38	33	116	68	9	..	2,048
Hosabettu	1	135	..	11	18	59	47	..	..	2	59	74	2	25	42	19	11	36	26	6	..	946
Non-Mission—																						
Kadri	1	312	..	257	3	21	31	..	..	..	86	226	30	65	36	71	90	20	51	10	..	1,682
St. John's	1	197	..	99	8	9	81	..	..	..	14	183	7	50	9	20	2	109	35	7	..	936
Total	6	1,359	1	583	59	344	363	..	..	2	372	976	117	279	222	288	138	306	223	48	..	9,499
With Standards up to the IV (inclusive)—																						
Government	1	63	..	..	6	37	20	..	..	1	15	47	0	14	25	5	0	19	10	5	..	1,190
Municipal	4	351	..	25	100	17	209	..	..	0	27	324	9	59	74	19	4	142	59	12	..	2,032
Local Board	39	2,947	..	244	366	1,007	1,330	..	..	0	674	2,243	55	185	483	1,760	116	348	402	110	1	16,225
Aided	108	7,738	1	1,949	375	1,704	3,631	78	..	80	1,723	5,935	210	619	947	4,255	323	1,384	1,305	305	22	33,114
Unaided	6	270	..	6	6	102	156	..	..	27	60	183	5	7	49	175	12	22	53	6	4	624
Total	158	11,369	1	2,224	853	2,867	5,346	78	..	138	2,499	8,732	279	884	1,578	6,214	498	1,914	1,829	438	27	53,185
With Standards below the IV—																						
Municipal	1	41	..	..	41	..	..	..	..	..	..	41	..	9	30	..	..	2	9	2	..	431
Local	96	4,981	..	192	1,554	949	2,185	101	..	36	692	4,253	51	283	925	2,604	144	974	691	166	9	19,673
Aided	220	10,269	..	1,464	621	2,616	5,568	..	..	36	1,565	8,668	148	330	1,091	6,724	390	1,586	1,586	258	94	27,142
Unaided	33	1,367	..	274	103	269	709	12	..	18	200	1,149	6	33	93	975	54	206	240	44	7	1,743
Total	350	16,658	..	1,930	2,319	3,834	8,462	113	..	90	2,457	14,111	205	655	2,139	10,303	588	2,768	2,526	470	110	48,989
Grand Total of Public Primary Schools	514	29,377	2	4,737	3,231	7,045	14,171	191	..	230	5,328	23,819	601	1,818	3,939	16,805	1,224	4,988	4,578	956	137	111,673
Private Primary Boys' Schools	83	20,65	..	88	1,222	391	364	..	..	41	706	1,318	1	35	389	1,143	150	347	290	15	68	4,984
Grand Total of all Boys' Primary Schools	597	31,442	2	4,825	4,453	7,436	14,535	191	..	271	6,034	25,137	602	1,853	4,328	17,948	1,374	5,335	4,868	971	205	116,657
Girls' Primary Schools																						
With Standards above the IV—																						
Government (Kallianpur and Puttur)	2	221	..	125	1	8	87	..	..	..	92	129	45	13	44	75	5	39	26	10	..	2,146
B. G. Mission Schools	3	496	..	220	..	148	128	..	..	3	221	272	118	63	76	45	114	80	127	23	..	5,798
Total	5	717	..	345	1	156	215	..	..	3	313	401	163	76	120	120	119	119	153	33	..	7,944
With Standards up to the IV (inclusive)—																						
Local Board	2	346	..	43	..	262	101	..	..	2	110	234	59	127	58	48	9	45	..	7	1	1,400
Aided	5	409	..	194	..	162	52	..	1	0	127	282	30	73	154	37	23	92	34	17	3	3,900
Unaided	1	111	..	1	..	106	4	..	..	6	59	46	3	4	59	42	3	..	..	2	2	331
Total	8	866	..	238	..	470	157	..	1	8	296	562	92	204	271	127	35	137	34	26	6	5,631
With Standards below the IV—																						
Government	1	55	..	..	55	..	..	..	..	1	25	29	3	7	25	6	..	14	..	2	..	963
Local Board	3	180	..	69	..	79	32	..	..	6	77	97	39	21	27	64	6	23	..	6	..	135
Aided	1	38	..	2	..	31	5	..	..	..	3	35	..	..	7	24	..	7	3	1	1	105
Total	5	273	..	71	55	110	37	..	..	7	105	161	42	28	59	94	6	44	3	9	1	1,203
Grand Total of Public Schools	18	1,856	..	654	56	736	409	..	1	18	714	1,124	297	308	450	341	160	300	190	68	7	14,778
Private	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Grand Total of all Primary Schools	18	1,856	..	654	56	736	409	..	1	18	714	1,124	297	308	450	341	160	300	190	68	7	14,778
Secondary Boys' Schools	14	3,982	57	1,166	178	1,691	888	..	2	113	2,550	1,319	1,014	525	1,062	1,107	126	148	93	154	7	97,417
Secondary Girls' Schools	4	710	26	542	1	61	72	..	8	29	554	127	349	90	147	90	5	29	13	33	..	15,606
Training Schools—																						
Government	1	82	..	18	5	32	24	3	..	..	34	48	10	10	8	47	1	6	..	7	..	9,078
St. Anne's	1	30	17	13	..	..	..	..	..	..	28	2	25	3	..	1	..	1	..	2	..	5,844
B. G. Mission	1	8	..	7	..	..	1	..	..	..	4	4	3	3	..	..	1	1	..	2	..	2,152
St. Aloysius' and Govt. Colleges	2	185	5	54	4	96	26	..	..	7	135	43	57	16	35	74	1	..	3	17	2	68,218

Table III showing the Roman Catholic Churches of South Canara with the population attached to them, as also their Schools with their strength in 1905 and 1912.

Name of Church	Total Population in 1912	1905			1912		
		No. of schools	Boys	Girls	No. of schools	Boys	Girls
1. Churches with a Population of over 4,500.							
Milagres (Mangalore) .	6,114	7	365	353	5	408	249
Bijey	4,950	12	495	531	4	339	96
Rosario (Mangalore) .	4,501				6	472	702
2. Churches with a Population of 3,000 to 4,500.							
Sirva	4,372	2	102	5	2	136	9
Kallianpur (Milagres). .	3,899	3	119	55	5	225	133
Karkal . . .	3,894	1	25	3	1	30	12
Kirem . . .	3,609	1	85	25	1	142	9
Oomzur . . .	3,380	1	72	10	3	165	23
Agrar . . .	3,227	1	33	8	1	42	3
3. Churches with a Population of 1,500 to 3,000.							
Hospet . . .	2,943	1	85	25	2	92	22
Bantwal . . .	2,913	1	49	7	3	180	80
Coondapoor . .	2,714	3	101	56	3	102	13
Kinnigoly . .	2,682						
Pejavar . . .	2,463	4	44	5	2	26	30
Puttur . . .	2,362	2	71	4			
Fajir	2,249	1	24	2	4	96	46
Ullal	2,125	2	125	..	4	230	50
Ferrar . . .	2,110				2	..	..
Bolliye . . .	2,045						
Urwa. . . .	1,990	1	105	14	1	110	40
Bela	1,865						
Bajpe. . . .	1,722	2	59	36	2	114	30
Belaman . . .	1,718				1	71	22
Cordel . . .	1,718				4	107	30
Madantar . .	1,628	1	108	8	1	30	20
4. Churches with a Population under 1,500.							
Mogarnad . .	1,495	2	77	10	1	29	1
Borimar and Vittal . . .	1,395	1	60	..	1	26	8
Kallianpur Rosario . .	1,357						
Taccode . . .	1,312	1	10	1	1	14	9
Udyavar . . .	1,302	1	54	6	1	55	21
Barkur . . .	1,235	1	30	12	2	70	95
Kuloor . . .	1,183	1	60	7	2	177	24
Gangoli . . .	1,089	2	50	8			
Beltangady . .	1,051						
Vorkady . . .	972				1	40	4
Palladka . . .	900						
Moolky . . .	894						
Udipi. . . .	855						
Byndoor . . .	574				1	70	6
Suratkal . . .	114				3	152	43
Thottam . . .							
Narol. . . .					1	12	..
St. Joseph's Seminary . .	776				3	143	103
St. Anthony (Milagres) .	69				2	25	12

Note—(1) The figures for 1905 are only approximately correct, as the Parishes have been re-organized since then.

(2) The Codialbail Chapel and the Chapels without a Resident Priest are omitted.

Table IV showing the Christian Population in the several Taluks of South Canara in 1901 and 1911, and the Literates in 1901.

			Coondapur Taluk		Kassergod Taluk		Mangalore Taluk		Udipi Taluk		Uppinangadi Taluk		Mudbidri Taluk	
			Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1901	0—10	Total . .	537	552	461	454	7,431	7,533	3,209	3,158	732	704		
		(Literate)	8	5	2	2	86	62	20	15	1	2		
	10—15	Total . .	265	247	198	193	3,512	3,671	1,458	1,395	345	347		
		(Literate)	48	26	8	7	492	285	208	86	22	8		
	15—20	Total . .	150	151	114	110	2,368	2,378	916	938	237	223		
		(Literate)	46	20	13	11	609	315	198	111	30	11		
	20& over	Total . .	746	853	695	639	11,855	13,269	4,650	4,852	1,307	1,242		
		(Literate)	218	43	106	41	2,346	842	835	175	202	24		
	Total	Total . .	1,698	1,803	1,468	1,396	25,166	26,849	10,243	10,343	2,621	2,516		
		(Literate)	320	94	129	61	3,533	1,504	1,261	387	255	45		
1911		**Total. .**	2,082	2,177	1,625	1,597	24,898	26,381	12,079	12,465	1,975	1,978	4,387	4,385

Note—(1) The Mudbidri Taluk was formed between 1901 and 1911.

(2) The figures relating to Literate Christians in the several Taluks are not given in the Census Report for 1911.

Table V showing the number of pupils (by religion) that availed themselves of Industrial Instruction in some selected Districts.

Selected Districts	Number of Industrial Schools	Europeans and Eurasians	Indian Christians	Muhammadans	Brahmins	Non-Brahmin caste Hindus	Panchamas	Total
Madras	4	2	79	95	29	286	..	491
North Arcot	3	..	81	82	2	1	1	167
South Arcot	4	..	153	..	..	24	..	177
Tanjore	2	..	70	..	..	..	..	70
Trichinopoly	6	..	220	3	..	27	..	250
Madura	5	2	186	9	8	20	..	225
Tinnevelly	4	..	91	..	..	4	..	95
Coimbatore	2	..	81	12	..	1	6	100
alSem	1	..	9	..	..	..	..	9
Malabar	2	12	50	..	..	1	..	63

Table VI: Technical, Industrial or Art Schools on 31st January 1912

(Vide Report of the Director of Public Instruction Vol. II, Part I, Pages 8 to 25).

Class of Institutions	Number of Institutions	Number of pupils																Expenditure
		Total in 1912	Civil Engineering	Mechanical Engineering	Electrical Engineering & Telegraphy	Agriculture	Commerce	Music	Designing Painting Modelling Wood engraving	Jewellers' Work	Printing Bookbinding etc.	Wood Work Metal Work	Textile fabrics	Tailoring Dressmaking	Glass and Pottery	Number of pupils who obtained employment during the year		
A. Technical or Art Schools or Classes:—																		
I. Higher Class Technical or Art Schools—																		
(1). Schools teaching subjects coming under 2 or more of the group of the technical examination scheme:—2 Govt.+ 1 Aided+4 Unaided . . .	7	982	288	..	39	..	247	..	783	40	..	70	40	30	..	54		83,145
(2). Schools teaching subjects coming under only one group of the technical examination scheme:—(*a*) Schools of Arts (Music):—1 Aided. (*b*) Schools of Arts Drawing:—1 Government+4 Municipal. (*c*) Schools of Electrical Engineering:—2 Unaided. (*d*) Schools of Commerce:—1 Government+ 2 Aided+30 Unaided . . .	41	1,312	..	..	21	..	1,893	86	216	..	..	..	..	..	..	59		34,448
II. Lower class Technical or Art Schools:—2 Unaided. . . .	2	70	..	..	..	..	..	70	..	..	..	..	..	..	..	..		250
III. Other schools to which Technical or Art classes are attached:—4 Government+2 Municipal+1 Aided+3 Unaided	10	565	..	..	18	..	10	..	522	..	..	..	..	..	..	20		5,624

B. Industrial Schools:—																	
I. Higher Class Industrial Schools:—																	
(1). Schools teaching subjects coming under 2 or more of the group of the technical examination scheme:—1 Govt. + 9 Aided+2 Unaided . . .	12	985	302	123	..	17	..	..	396	..	23	465	93	22	..	14	153,625
(2). Schools teaching subjects coming under one group of the technical examination scheme: (*a*) Schools for Wood work:—2 Aided. (*b*) Schools of Agriculture:—1 Aided. (*c*) Schools of Painting:—3 Aided. (*d*) Schools of Tailoring and Dress making:—1 Aided. (*e*) Schools of Textile Industries:—9 Aided	16	633	..	..	..	11	..	..	..	..	122	69	335	81	..	13	39,154
II. Lower class Industrial Schools:—9 Aided+3 Unaided	15	444	..	..	..	..	..	..	52	..	..	69	371	40	..	..	32,588
Total for Technical, Art or Industrial Schools	93	4,991	590	123	78	28	2,150	156	1,969	40	145	673	839	173	..	160	343,210

Table VII. Extracts from Table XV A of Part II of the Madras Census Report of 1911 showing the number of actual workers in the Major and Minor Industries of Manufacture and Transport in South Canara.

		Males	Females
22	Cotton spinning, sizing and weaving	2,776	1,952
25	Fibres, (cocoanut, aloes, hemps, straw, etc.)	487	3,840
36	Sawyers, carpenters, turners, joiners, etc.	5,299	90
37	Basket makers and other industries of woody material including leaves	1,540	3,475
41	Workers in Iron and makers of implements and tools other than 38 to 40	1,400	223
42	Workers in brass, copper and bell metal	667	37
47	Potters, earthern pipe and bowl makers	1,682	1,692
48	Brick and tile makers	2,095	453
53	Manufacture and refining of vegetable and mineral oils	1,540	1,610
56	Ricepounders, huskers and flour grinders	558	1,600
62	Makers of sugar, molasses and gur	101	3,317
63	Sweetmeat makers and preparers of jams and condiments	534	351
66	Manufacturers of tobacco etc.	501	21
68	Tailors, milliners, embroiderers	1,138	766
69	Shoe, boot and sandal makers	539	299
78	Stone and marble workers, masons and brick layers	1,830	5
84	Printers, lithographers, engravers etc.	164	..
86	Bookbinders, stitchers and envelope makers	163	2
89	Workers in precious stones and metals, enamellers, gilders etc.	3,871	308
97	Boatowners, boatmen, towmen	1,302	2
99	Cartowners and drivers, coachmen etc.	3,012	14
30	Dyeing, bleaching, printing, preparation and sponging of textiles	12	..
31	Lace, crape, embroideries, fringes etc.	..	..
32	Tanners, curriners, leather dressers and dyers etc.	95	6
33	Makers of leather articles such as trunks, waterbags etc.	2	..
35	Bone, ivory, horn, shell, workers	..	..
38	Forging and rolling of iron and other materials	4	..
39	Plough and other agricultural implement makers	3	..
43	Workers in other metals (tin, zinc, lead etc.)	262	15
46	Makers of porcelain and crockery	..	..
50	Manufacture of matches and explosive materials	60	9
51	Manufacture of aerated and mineral waters	56	9
52	Manufacture of dyes, paint and ink	..	..
54	Manufacture of paper, cardboard and papier-machè	..	..

		Males	Females
55	Manufacture of soap, candles, lac, perfumes etc.	60	9
57	Bakers and biscuit makers	143	102
58	Grain parchers	74	340
60	Fish curers	267	147
67	Hat, cap and turban makers	75	239
70	Other industries pertaining to dress, *e. g.*, socks, belts, umbrellas, canes	27	2
74	Cabinet makers and carriage painters	18	2
75	Upholsterers, tent makers etc.	..	..
79	Building contractors, plumbers, locksmiths etc.	640	266
80	Cart, carriage makers	8	..
81	Saddlers, harness and whip makers	..	..
82	Boat builders	8	..
90	Makers of bangles, Rosaries, bead and other necklaces etc.	11	19
91	Toy, cage, fishing-tackle makers.	3	..
98	Construction of roads and bridges	219	58
103	Railway employees of all kinds other than construction coolies	220	11
106	Banks, establishments of credit and exchange, money lenders	293	283

The Ruins of Hampi

By P. F. X. VAS, L. C. E.

HAMPI is the modern name of the ancient city of Vijayanagar, or more properly Vidyanagar, and is situated on the south bank of the Tungabhadra, seven miles from the Hospet station, in the District of Bellary.

The kingdom of Vijayanagar was founded by two brothers, Bakha and Harihara, princes of the deposed house of Warangal, in 1322, and attained great prosperity in the sixteenth century, when it included the whole of the Southern Mahratta country and Mysore as far as the boundary of the Chola kingdom. After maintaining a gallant struggle for over two centuries against the Mahomedan kings of the Deccan, it was finally overthrown by the combined armies of Ahmednagar, Bijapur and Golkonda at the famous battle of Talikota in 1565. The victors then marched to Vijayanagar which was completely plundered and for the most part destroyed.

The greatness of the city has been attested to by travellers. Abdul-Razzak, an ambassador to India from the king of Khorassan, visited it in 1442. In describing the magnificent city, he says: "The palace stood in the centre with four bazaars round it, and at the end of each of which was a lofty *mantapa*. The palace was loftier than all. Water flowed along the streets in cut-stone troughs. To the right of the palace was the Minister's office called the Divankhana, very large and with a *mantapa* in front. To the left of the palace was the mint. Behind the mint was a bazaar 300 yards long and 20 broad furnished with paved streets etc." In the travels of Caesar Frederick, the palace is thus spoken of: "I have seen many kings' courts, yet have never seen anything to compare with the Royal Palace of Vijayanagar which has nine gates." Fergusson says: "There is perhaps no other city in all India in which remains exist in such profusion or in such variety as in Vijayanagar."

On leaving Hospet, the first point of interest is the large temple called Ananta-Sayana Gudi near the railway level-crossing. Its special interest lies in the peculiar long arched dome of brick construction reinforced with wrought iron ribs, designed to hold a large monolith statue of Vishnu resting on a snake which is said to be still lying in Hadagly Taluka about 50 miles from Hospet. The road then passes through a plain containing ruins of old temples, *gopurams* and gateways, and after a drive of 5 miles brings us to the dak bungalow of Kamlapur, a village which is close to the ruins. Leaving the dak bungalow as the road enters the old city, the first structure that meets our eye is the Chandrashakar *mutt*, which is in good order. Near this is the Queen's Bath. It is a square building of 78 feet a side, containing in the centre a square reservoir of 50 feet a side and 9 feet deep. The corridor has a vaulted ceiling richly carved with foliated ornaments in stucco. There is much of Mahomedan architecture in this building, which shows that either the design was considerably modified by the Mahomedan conquerors, or that the king had employed Mahomedan workmen to construct portions of the building in the particular style of Moghul architecture. On a high ground in the vicinity, the remains of an aqueduct which supplied the baths as well as the city with water may be seen; and the cut-stone troughs mentioned by Abdul-Razzak lie scattered here and there.

A few yards to the north-west of the Queen's Bath is the King's Bath, an open

rectangular reservoir which has been exhumed from the debris. The floor is in perfectly good condition as also the inlets and outlets of the watercourses. Beyond this, and 150 yards from the Queen's Bath, is a succession of terraces with a total height of 31 feet. This terraced mound is the "Throne," the "Mahanavami or Dasara Dibba," from which the Kings and Queens viewed the encounters of wild beasts, feats of wrestlers and various other performances in the arena below during the Dasara festival. The stone slabs along the sides are covered with sculpture in bas-relief. In one place a king is sitting on a throne; before him stand rows of spearmen, elephants, camels, tigers and hunters with their dogs pursuing antelopes; dancing girls and musicians fill up the rest of the place. Near the mound are two stone gates, each door of which is wrought out of a single stone. A fine bird's-eye view of the ruins may be obtained from this platform, and there may be seen three groups of buildings (*a*) the Royal Palace, (*b*) the Zenana buildings, (*c*) the Minister's office, quarters and other buildings. Each group had its enclosure with its outhouses and its arena. The Royal Palace, which, unlike the Moghul Palaces, must have consisted of several detached buildings including the Dasara Dibba, must have also been connected by several arcades or underground passages with one another. One of them may be seen just below the thrones. The Palace proper, which was known as "Vijaya Bhavan" (mansion of victory), is now in ruins. Only the beautiful and spacious rectangular stone basement on which it stood can be traced. Several gateways with porticoes leading to the Palace may also be traced on either side of the platform. To the north of this platform is an enormous stone trough hewn out of a single block of granite measuring 41½ feet by 3 feet by 2 feet. It is said to have been placed in the royal kitchen and filled with milk for the daily use of the royal household. On the southern side of the Palace is the remarkable temple of Hazar Ramchandra, which seems to have been the Raja's private place of worship. It is situated in a quadrangle measuring 110 feet by 200 feet, and is said to have been built by Krishna Devaraya in 1613. On the outer walls of this edifice there are inscriptions in Old Canarese. This temple does not possess the magnitude or the extent of similar structures. It is a small secluded building and might have been chosen on that very account to be a private oratory. The carvings represent various incidents in the Ramayana. The groups of figures carved on the outer walls of the fane represent hunting scenes and incidents in the Ramayana, and are extremely well executed. One of the chief attractions of the temple for the ordinary sight-seer are the four stone pillars in the central hall. They are of black stone, and are beautifully polished and nicely carved.

From Hazar Ramachandra's temple we pass through a sort of arcade to the second group of buildings known as the Zenana buildings. These are enclosed by a lofty stone wall portions of which are still standing. The wall is built of small stones showing that the object of its construction was privacy and not resistance to attack. At three corners of the enclosure there are three large watch and band towers (*nowbhat-khanas*) with winding stairs. The main building of the harem which must have been in the centre of the group has been completely demolished; only the rectangular stone basement, the fragments of buildings with which the court was probably filled, and a few outhouses here and there still stand inside the walls of the main enclosure. The trunks of the two beautiful elephants at the entrance of the main structure, which must have been more magnificent than the other buildings, have been ruthlessly mutil-

ated. There is an octagonal pavilion in tolerable preservation, which appears to have been a wing of the central hall. It has an upper story, the windows of which are too small to enable a person to survey the surrounding country. The excellent carvings on the stone basement are very attractive. The building is known as the "Lotus Mahal" on account of its lotus-like formation. It is a good specimen of that picturesque blending of the Hindu and Saracenic styles, which one occasionally comes across in India. To the west of the building is an oblong reservoir a few feet below the ground level. This, too, seems to be a small swimming-bath situated within the Zenana enclosure.

Outside the enclosure and to the west of the Zenana buildings, there is a cluster of eight buildings facing inwards and forming three sides of a square of which the fourth is vacant. The central building is the Concert Hall and the buildings on either side are indicated as the Zenana elephant stables. The stalls are lofty and roomy, and the central stall has a turret over it and was perhaps the stall of the King's own anointed elephant. To the west of the site of the Palace there is another enclosure with a watch tower on the north-east side and a big building in the centre, also in the Indo-Saracenic style. This third group of buildings with the other ruined structures in the vicinity has been identified as the Minister's office and quarters.

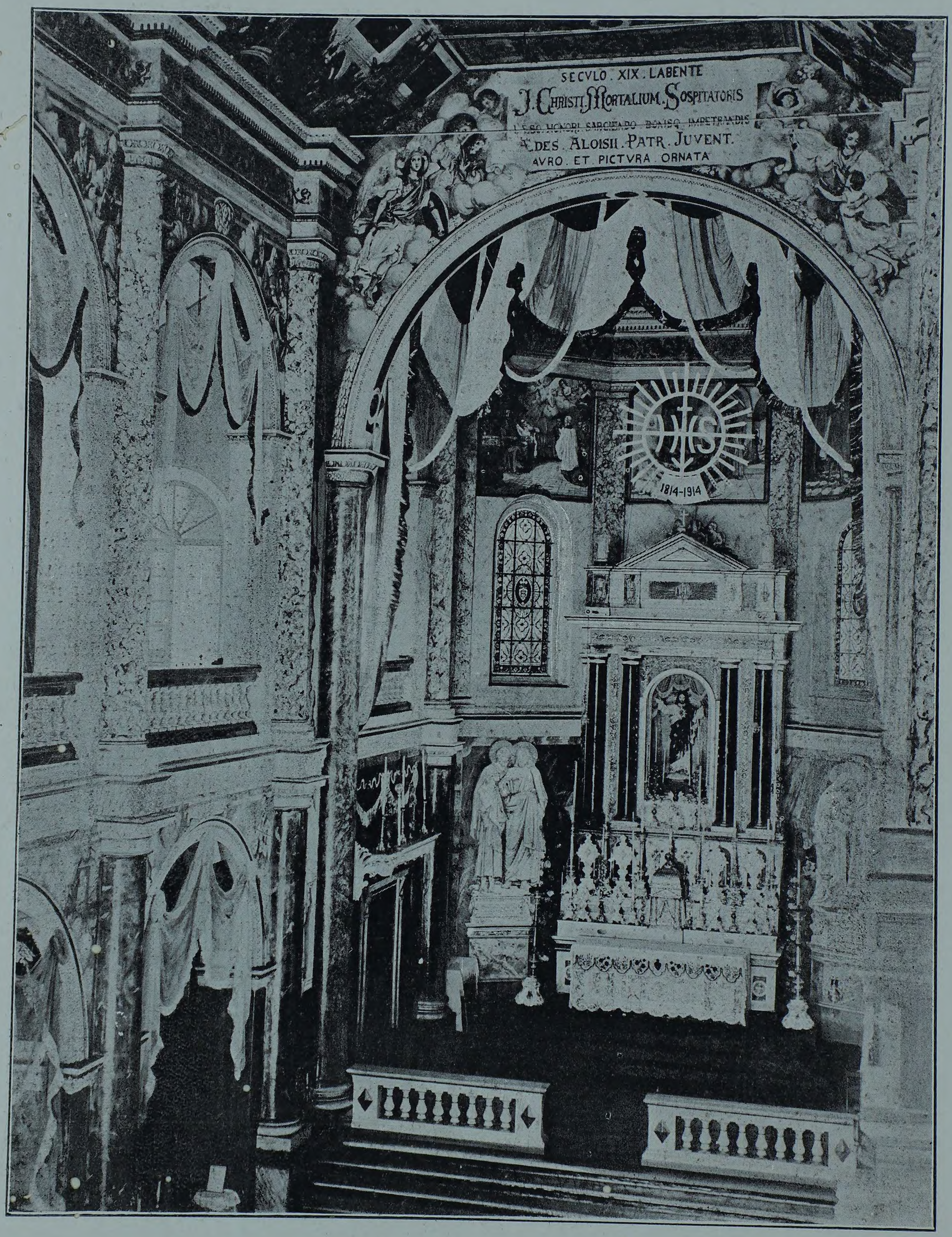
On leaving these groups of buildings constituting the Palace, we regain the road and pass through a few paddy fields towards the river, cross the Tungabhadra channel and arrive at a large temple known far and wide as the Krishnaswamy temple. It stands at the head of a ruined bazaar about 600 yards south of the great Pagoda. There is an inscription dated 1513 recording its construction by Krishna Devaraya after his return from the conquest of Udyagiri and its adjacent parts. It is noteworthy for the enormous size of the stones used in its construction. Blocks of cut granite 30 feet long by 4 feet in depth are seen high up in the walls. A little to the south-west of this temple there is an enclosure containing the statue of Narsimha with a cobra having an expanded hood. The statue is 35 feet high and carved out of a single stone. An idea of its dimensions may be formed from the thickness of the arm, which is two feet. It has been much damaged by Tippu's troops who broke off the nose and an arm. A little further up from the gateway and the rampart which formed part of the city wall, we reach the crest of the hillock called the Hemakuta or the "Golden Crest," from which a magnificent view is obtained of the great Pagoda and of the Tungabhadra flowing between rows of castellated rocks. There are also two huge monolith statues of Ganesa or the Belly-God on this plateau, and a number of small Jain temples with square pyramidal roofs. The Pampapathy Pagoda resembles in its design most of the temples of Southern India. It is situated at the end of a bazaar half a mile in length and 50 yards in breadth. It has two lofty *gopurams*, the largest over the principal gateway having the usual crowd of plaster images on it. But the inward structure of the hollow dome with its flight of steps in the wall leading to the very top is a peculiar specimen of Hindu architecture. The other *gopuram* over the river gate is remarkable in having its stages surmounted with small pilasters instead of the usual figures; the effect is striking and pleasing to the eye. The temple contains two large courts, one to the east and the other to the west, with a dividing wall. The principal shrine and a dozen minor ones are in the latter court. Outside the northern and southern walls of this court are two large tanks called Manmuka Sarovara and Loca Parvana.

Continuing along the main street or bazaar and following the course of the Tungabhadra, we come to a place where a footpath runs to the river where are two temples; there is nothing very remarkable about them. To the right is another on the summit of a lofty hill called Matanga, which is a conspicuous landmark for the country around. At the base of this hill is the large temple of Achutharayaswami commanding one of the ancient bazaars. The plan is similar to that of the Krishnaswamy temple. There are Canarese inscriptions on the two northern *gopurams*. Leaving this place, the paved road passes along the bank of the Tungabhadra where can be seen Sita's tank and a cave supposed to have been the residence of the heroine of the Ramayana. Continuing still further along the same road and passing under a stone gateway, we arrive at the great temple of Vijaya Vithalswami. This may be justly called the Queen of the Ruins. The *mantapa* or central hall alone would suffice to give the visitor an idea of the magnificence of this monument and of the richness of its architectural decorations. The big columns are each formed of a single block of granite and show a central pillar surrounded by a cluster of small detached shafts, dragons and warriors. This edifice is believed to have been commenced during the time of Achuta Raya in 1530 and finished by Aliya Rama Raya in 1561, just four years before the battle of Talikota. It stands in a rectangular enclosure 538 feet by 310 feet, with *gopurams* on three sides. It is wholly in granite, and possesses all the characteristic peculiarities of the Dravidian style, the bold cornice of double curvature, the detached shafts, the Vyalis (monsters of the lion type), the richly carved stylobate etc. Stone rings hang from beneath the eaves for hanging lights. The beautiful stone elephants which guard the approaches on either side of the gate, have had their trunks broken by Mahomedan iconoclasts. In the courtyard is a stone car the whole of which has been carved out of a single block of granite. Round the base of the car are bas-reliefs representing women riding parrots and driving cars drawn by parrots.

From the temple of Vijaya Vithalswami the road passes through a series of rocky hills. Further on and close to the road to Kampli town and on the left side of it is the fine temple of Malyavanta Raghunatha situated on the top of a hill. It bears a close resemblance to the Hazar Rama temple. On the stones of the outer wall are bas-reliefs representing fish and other marine monsters. In one place a crocodile is represented as lying in wait for a party of travellers.

Taking leave of this ancient structure we return to the Kamplapur dak bungalow. Proceeding a little further towards the Kamlapur village a road branches to the left and going a short distance along it, we come to the celebrated temple of Pattabhi Rama. This is one of the largest of the sacred edifices lying in a ruined condition. Its single courtyard covers an area equal to double of the court of the Pampapathy temple. And with this we may conveniently bring our description of the principal ruins to a close.

The architecture of Hampi would require an elaborate monograph for itself. Whether we view the palace or the temple, there is the same inordinate, patient industry pervading everywhere, a profound taste in design, a wonderful skill and ingenuity in the workmanship, in fact, a labour of love to produce a real work of art worthy of the admiration of the world. Take, for instance, the compound cornice in the shape of an ogee curve. It is easy enough to saw it from a block of wood; but how it was cut out of a block of the hardest granite is inexplicable; and thousands of feet of this cornice must have been used in the various buildings. The labour



The College Church

and patience required to turn out one of the compound pillars of the Vijaya Vithalswami temple can hardly be imagined. Perhaps some secret of working granite easily was then known. Hundreds of granite beams weighing from four to forty tons have been raised to great heights, and no clue is to be found as to how this was done.

Hampi was visited by Lord Curzon during his viceroyalty and, thanks to his enlightened policy, the ruins have been kept in good repair at great cost by the Madras Government.

The visitors' book at the Kamplapur dak bungalow discloses names of visitors from Chicago, London and Paris and other far-away cities of the earth. Indian names are regrettably few, and we find that their owners are mostly Government officials. In these days of cheap travelling, the place deserves to be visited by every lover of India and its historical monuments.

ØØØ

Advesperascit

HARK, the mellow music floats
Blended as of mystic notes,
Wafting through the limpid air
Thoughts of perfcct peace and prayer.

How it bids each faithful soul
Mother Mary to extol;
Who, though born of Adam's race,
Stands dispenser of God's grace.

Mother, hear your children's cry,
In the hour of night be nigh;
For with even's darkening close
Our weight of human sorrow grows.

Help us flee this world of sin,
Mindful of the Christ within
Our hearts, as you did from the land
Where Treason ruled with tyrant hand.

Ere we reach the far-off bourne,
Where death's gloom breaks into morn,
Teach our earth-bound eyes to see
The truth that sways eternity.

V. C.

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The Jesuit Missions to Akbar

By A. SALDANHA, S. J.

HISTORY without hypothesis is barren and meaningless; and the history of the Jesuit missions to Akbar will only gain in interest if we connect it with an hypothesis. Akbar, of his own accord, sent three several embassies to the Jesuit Fathers at Goa, begging for missionaries who might instruct him in the Christian religion. The missionaries were sent and they laboured at Akbar's Court in the years 1580-83, 1590-91, 1595-1605, respectively. And Akbar died, not a Christian, but the founder of the 'Divine Faith,' a religion of his own invention.

On the student of Akbar's religion the question forces itself: Was Akbar sincere when he sent for the Jesuit missionaries? Is it likely that his soul was groping in the dark, anxious for the light which he hoped to find in Christianity? The view presented in these articles is that Akbar in his inquiries into Christianity as well as other religions was acting the politician, that he aimed at framing a religion of his own which would be made up of elements culled from the chief religions of the world and would serve the purpose of uniting into one the different religions of his vast empire.

This hypothesis, though tinged like most historical hypotheses, with a subjective element, has not been evolved entirely from my inner consciousness. It is based on contemporary opinion and the facts of Akbar's life. The historian Abdu Baki sufficiently insinuates it when he says that Akbar "extended toleration to all religions and creeds and would recognise no difference between them, his object being to unite all men in a common bond of peace." [1]

1. Elliot. History of India. Vol. VI. p. 242.

Akbar's whole life is an illustration of the hypothesis. That Akbar was born and bred a latitudinarian is apparent from his whole life. His wellknown ancestor Timur or Tamerlane was far indeed from being a religious enthusiast. Baber was a notorious toper. Humayun has been reproached with perversion to Shiah doctrine during his sojourn in Persia; and Akbar's mother was the daughter of a Persian Shiah noble.

Akbar's early religious education was neglected. When barely a year and a half old, he was separated from his friends and thrown into the hands of unfriendly kinsmen. Even in his tender infancy, he was the sport of the passions which raged arround him.[1] At the age of four he was placed under the tuition of Maulama Azam-ud-din. But the prince concealed himself in a frolicsome spirit and was nowhere to be found; and he thus learned nothing from his first preceptor. After the battle of Panipat, his guardian Bairam Khan entrusted the religious and intellectual training of the young Emperor to Abdul Latif, whose motto 'Peace with all,' sufficiently indicates the sort of religious training he must have imparted to the impressive and inquisitive youth. The result of it all was that, when the years of training were over, Akbar could neither read nor write, while his mind was filled with such a jumble of hazy and superficial notions on religion that he may be said to have started life with no settled convictions.

Even if he had any such they must have been shaken by his two friends, the brothers Faizi and Abul Fazl. Faizi was introduced to him in 1567, and his younger brother in

1. Count Noer. The Emperor Akbar. Vol. I. p. 124.

1574. They were looked upon by the orthodox Muhammedans "as apostates, as heretics, as freethinkers, as perverters of the faith, and deceivers of the faithful." Akbar's spirit of tolerance, and his early doubts had begun to manifest themselves before the brothers were introduced at Court. But if they did not kindle the fire, they fanned it and kept it alive. In them the Emperor found congenial minds, with feelings and opinions similar to, but more decided than his own. With them he held frequent converse, and indulged his partiality for theological discussion. The result was that he and they, mutually influencing each other, passed through various phases of scepticism and credulity, until they arrived at the rejection of Islam and the establishment of the 'Divine Faith,' described as 'Divine Monotheism.'[1]

Another cause hinted at above which tended to make a sceptic of Akbar is his intercourse with doctors of various conflicting opinions. "The Emperor had from his early youth taken delight in the society of learned and accomplished men, and had found pleasure in the assemblies of men of imagination and genius."[2] "The Court," writes Nur-ul-Hakk, "had become the centre of attraction to all sects, persuasions, and people, to the learned of Khurasan, Irak, Mawaraun-nahr, and Hindustan, to doctors and theologians, to Shiahs and Sunnis, to Christians and philosophers, to Brahmins and professors of every existing religion."[3]

It was only to be expected that the exponents of the various religions would defend their own creeds and assail that of others. The Muhammedan doctors distinguished themselves by the rancour with which they conducted their discussions; and Akbar was so disgusted with their manner that once he broke out in these words: "Would that a shoe-full of excrements were thrown into your faces."[1] Samanis (*i. e.*, Hindu ascetics) and Brahmins brought proofs, based on reason and testimony, for the truth of their own religion, and exposed the fallacies of other religions.[2] The accursed Birbal[3] tried to persuade the King that since the sun gives light to all and ripens all grain, fruits and products of the earth, and supports the life of mankind, that luminary should be the object of worship and veneration.[4] Fire-worshippers (Parsis), who came from Nansari in Gujarat, proclaimed the religion of Zardusht (Zoroaster) as the true one, and declared reverence to the fire to be superior to every other kind of worship.[5] I pass over here the influence exercised on Akbar's belief by the Christian missionaries.

Sufficient evidence has, I believe, been brought forward to show that Akbar had very little faith in the Muhammedan religion. This is the negative aspect of Akbar's religion.

The positive aspect was the manufacture of a new religion which he fancied would be embraced by all the subjects of his empire. It is said that about the year 1575, His Majesty passed whole nights in meditation upon God and upon the modes of addressing Him as 'ya hu,' and 'ya hadi.'[6] He would

1. Elliot. VI. 2-3.
2. Nizam-ud-din. Elliot. V. 390.
3. Elliot VI. 190.

1. Blochmann. Ain-i-Akbari. Vol. I. p. 188. When Blochmann will be cited the reference will always be to this volume.
2. Badaoni. Elliot. V. 528.
3. Raja Birbal, a comic poet and jester, was a boon companion of Akbar. He was the only prominent Hindu to join Akbar's new Faith.
4. Badaoni. Elliot. V. 529. I beg the reader not to take offence at any of the strong expressions, like 'accursed Birbal,' to be found in this paper. They are only transcribed from the original.
5. Ib. 530.
6. *I. e.* O He (God), and, 'O Guide.' The frequent repetition of such names is regarded as a means of knowledge.

sit many a morning alone and melancholic, absorbed in prayer, on a large flat stone of an old building which lay near the palace in a lonely spot, with his head bent over his breast, and gathering the bliss of early hours.[1] Badaoni, our chief authority on Akbar's religious evolution, thinks that the Emperor was full of reverence for Him who is the true Giver; that he was praying on the flat stone from a feeling of thankfulness for his past successes. Judging from Akbar's later conduct it is more likely that Akbar's meditations took a more worldly turn than the pious Badaoni imagines. While Akbar's belief in Islamism was being shaken, he was adding conquest after conquest to his large dominions. His keen statesman-like intellect did not take long to realise that the Indian population was torn by religious differences and that to raise a durable political fabric on such sandy material was an impossibility. The only solution of the problem seemed to lie in uniting the people under one religion. And Akbar was to be the founder of that religion. Was he not greater than Muhammed, "who was only one of the poor Arabs whom he called malefactors and brigands?"[2] Besides, Akbar was a vian prince. Vanity "is almost the only blot on his otherwise admirable character."[3]

I hope these few introductory remarks have put the reader in a fair way to understand the religious policy of Akbar and estimate at their true value his relations with the Jesuit missionaries.

1. Badaoni. Blochmann. 169-70.

2. Badaoni. Noer. I. 321. "Considering that as Muhammed was but a man, a king as he (Akbar) was, and therefore reverenced, he thought he might prove as good a prophet himself" (Sir. T. Roe in the Journal of the Bengal Asiatic Society (J. B. A. S.) 1888. No. 1).

3. Morley, quoted by Elliot. VI. 7.

I. THE FIRST MISSION.[1] 1580-83

Akbar's attention was first drawn to Christianity by the report of the arrival of two Jesuits in Bengal in 1576. He also received information regarding the Christian faith from an influential Portuguese subordinate of his own, called Peter Tavares. These circumstances induced him to summon from Bengal a priest called Julian Perreira, who arrived in Fathpur Sikri in March, 1578. We are told that many religious discussions were held between the priest and the Mullahs (Muhammedan priests) in which the Emperor showed himself greatly interested. He went so far as to ask the priest to teach him Portuguese that he might the better understand the doctrines of Christianity. The first thing he was taught was to pronounce the name of Jesus, and he took great pleasure in repeating the word many times.

About this time a Portuguese embassy under Antony Cabral arrived at the Court, and Akbar made enquiries from the members of the embassy regarding the Christian faith. Father Perreira, moreover, informed him of the Jesuit missionaries in the College at St. Paul at Goa, and said that His Majesty would gain much by hearing what they could tell him of the Christian religion, for they were men of more learning than himself. On this Akbar despatched an ambassador to the Fathers at Goa and accredited him with the following *firman*:—

"Venerable Fathers of the order of St. Paul. Know that in good friendship to you I have sent you Abdulla my ambassador, and Dominic Peres his interpreter, to ask you to send me two Fathers well versed in letters

1. Most of the Jesuit sources for the history of the three missions are to be found in J. B. A. S. 1896. No. 1. My chief authority for the first mission is Monserrat's 'Mongolicae Legationis Commentarius' which has been ably edited for the Bengal Asiatic Society by the Rev. H. Hosten, S. J., of St. Xavier's College, Calcutta.

who shall bring with them the principal books of your faith and the Gospels: as I have a great desire to know your faith and its perfection I pray you exceedingly that you fail not to send them with these same ambassadors. For I would have you know that the Fathers who will come here will be received by me with all honour and I shall take singular pleasure in beholding them. After I have, according to my desire, been well informed of your faith and its perfection, they may, if they desire, return whenever it seems good to them; and I shall send them back with much honour and courtesy. Let them not be afraid to come, for I shall take them under my own protection."

The embassy arrived at Goa in September, 1579. The Provincial at Goa was greatly impressed by the pious desires of the great Moghal and readily acceded to his wishes. Three missionaries were selected for the magnificent enterprise of converting the greatest sovereign of the day. These were Rodolfi Aquaviva, Antonis Monserrat and Francis Henriquez, the last being a Persian convert from Muhammedanism.

The missionaries reached Fathpur Sikri on the 18th February, 1580. They were most honourably welcomed by Akbar and his sons. As they limited themselves to the barest necessaries of life, they refused the eight hundred gold coins which were offered them.

Five days later, the Fathers had a second audience of the Emperor, when they presented him with a copy of the Bible in four languages, bound handsomely in seven volumes. The Emperor kissed the volumes reverently and laid them on his head. He asked which volume contained the Gospels, and on being told took it up once more and kissed it. He was then presented with a picture of Christ and another of the Blessed Virgin Mary, which he also kissed reverently and gave to his sons to kiss.

During this visit took place the first discussion between the Fathers and the Mullahs. The subject of discussion was the authenticity and credibility of the Holy Scriptures as contrasted with the Koran. The Mullahs found themselves so badly cornered that they at first attempted to evade the points at issue, but were finally reduced to silence.

"The disputation over," writes Monserrat, "the King called the Fathers aside and said: 'You have more than satisfied me; I am pleased with your law and religion; but I wish to warn you against these men. They are a mischievous lot: be careful as to what you do and say. There is only one thing I should like you to explain, how Almighty God is Three and One; also how He has a Son, made man of a Virgin. These two points only are above my comprehension.' The Fathers answered: 'We shall be careful in future, as you bid us, in our dealings with your priests; not that we are afraid they might do us injury, but because we are anxious to please you. As regards the points on which you wish to be enlightened, pray to God, the source of light, who most liberally holds out his promise of pardon to all men who with humility of heart listen to our teaching.' The King was much impressed with the fact that the Bible, though written in so many languages, contained no contradiction ... as also with the fact that the Fathers had as intimate an acquaintance with the Koran as the Mullahs themselves. The latter fretted and chafed at being thus met on their own ground. The King was also struck by the Fathers' unanimity of opinion while ... his divines were at loggerheads among themselves about the interpretation of the Koran. Thus ended the first passage-at-arms between the Fathers and the Muhammedan theologians.

"Three days later, the second discussion was held. It ran on the happiness of heaven

which, so Muhammed asserts (a most impious lie!), consists in carousings, shameful pleasures and the like, a conception of heaven totally different from what we are taught in the Holy Scriptures.

"A few days later, Muhammed's arrogance gave occasion to the third discussion. For, notwithstanding that Muhammed writes in the Koran that Christ was just and without sin, that He was conceived by the power of the Holy Ghost and born of a Virgin without any human agency, whilst he himself was a sinner and an idolater and had wrought no miracles, he is nevertheless impudent and arrogant enough to declare himself greater and mightier than Christ. The Fathers said that, if a man tried to establish his assertions on his own authority, he would show great impudence and deserve only ridicule, because, when we have to prove something, the authority invoked must be different from our own. Now, in favour of Christ there was the weighty testimony both of the Prophets, those illustrious men who had foretold His coming, and of the Book of the Gospels which declares His virtues and miracles and which He did not himself write or compose, as Muhammed did the Koran. On the other hand, Muhammed had no other witness than himself. He was his own biographer and the sole recorder of the miracles said to be wrought by him. The argument confounded the Mullahs. To hide their defeat they challenged the Fathers to a miracle. 'Let us see,' they said, 'which book contains the truth, yours or ours. Erect a pyre and set it on fire. One of you with the Gospels in his hands and one of us with the Koran will mount the burning pyre; and the book of him who escapes unhurt will, with him who holds it, be considered to possess the truth.' The King likewise fully approved of the test proposed. For the moment the Fathers answered briefly: 'What use is there of a prodigy when we give reasons for the faith that is in us?' The King interposed that he was tired of reasons, at which all exclaimed, 'Peace be to the King.' The discussion ended there.

"If he had been convinced of the necessity of such a trial, Rodolfi, with his intensely ardent and religious nature, would not have hesitated, and his companions would have readily followed him. He never flinched when there was question of a sacrifice; and he was burning with the desire of laying down his life for Christ, if only an opportunity offered. If he did not accept the ordeal by fire, it was because he did not see how he could conscientiously do so. But lest the King should think that the fear of death had made him shrink from the fire ordeal, he said to him ... at the next opportunity he found: "Sire, as to the ordeal proposed, if you wish to try my constancy and that of my companions in the faith and religion of Jesus Christ, the faith which we have inherited from our forefathers and sucked in with our mother's milk, the faith in which we were bred and which we profess, we are, with God's help, quite ready and would even rejoice to enter the fire, not once, but a thousand times; nor do we pray and hope to be saved by a miracle, although the God whom we worship is the same that preserved the Hebrew children in the fiery furnace and saved them from it, unhurt by the flames. Elephants, lions, panthers, leopards, precipices, crosses, scourges, tortures in whatever shape, with God's help we fear none of these. This very hour, if you like, Sire, you may try our resolution. Grant us only the little time required to call our companion who lies ill in bed, and we trust that for very joy he will presently be restored to health. But if you propose this trial in the hope of seeing a miracle, as if one of us were so dear to God as to have nothing to fear from the fiery element, we candidly

confess that we have often failed, and even now often fail in many things save the faith: we confess ourselves sinners, and so far from daring to flatter ourselves that Heaven will work miracles in our behalf, our conscience holds us strongly back, as we do not know whether we be dear to God or at enmity with Him. To try to decide by the ordeal by fire whether a book is from God, because that book and the one who holds it are not burnt, this, Sire, is opposed to the teaching and example of Christ whom you respect. Doubtless, you do not wish to be among those who seek a sign and of whom He says: 'An evil and adulterous generation seeketh a sign,' thereby reproving the Hebrews. And when the devil tempted Him saying, 'If thou be the Son of God cast Thyself down,' He answered, 'Thou shalt not tempt the Lord thy God.' When Herod asked Him for a miracle, He did not utter a word. When He was hanging from the cross and the Jews were calling for a miracle, saying, 'If thou be the Son of God, come down from the cross,' He heeded them not. All those whom we call martyrs, some of whom were tormented for their faith, and some burnt to death, were far better than we. With regard to the book, many of our churches and houses were burnt down by the enemies of our faith together with the Gospels they contained; a like fate attended the mosques of Muhammed and his books. Therefore the ordeal which you seek is not a clear and indubitable proof.

'As for the Mullahs who propose the ordeal, even if you should constrain us to enter the fire, we would beg of you not to expose them to the danger. We do not think, however, there is even one among them so devoted to his law and to his Prophet or so unwise as to risk his life in this manner. But it is a way with them to seek signs; and when one is given them by some holy man of our religion they ascribe it to chance and magic and they stone the thaumaturgus or kill him with arrows... This is what happened forty years ago in Morocco in the case of Andrew of Spoleto, a Friar of the Order of St. Francis. The Moors had told him deceitfully that, if he came safe out of the flames, they would embrace the Christian religion. Now, he was seen to walk in the midst of the fire, his hands and eyes raised heavenwards; but while the Christian slaves and the people assisting at the spectacle applauded so novel a sight, the chiefs of the Moors and the Jews there present buried both the Friar and the burning stack of wood under a shower of stones, rather than that it should be said the flames had spared him. His body, still fresh and life-like, was subsequently brought to Portugal by a captive who had escaped from slavery, and was presented to Catherine of Austria, Queen of Portugal.'

"The king replied: 'God forbid! I did not invite you here with the intention of doing you the least harm. But I have at my Court a certain Mullah who boasts of his holiness, whereas he is guilty of many crimes, and preaches about the Koran some novelties which are more like the ravings of a mad man. I want to punish him and I should like to have your help in the matter.' 'We cannot help you in this,' Rodolfi answered; 'we priests are forbidden to kill a fellowman; nay, except in cases adjudged by the law, we may not do anything which could bring about injury or death to any man.'—'I do not wish you to expose yourself to the fire, but only to say you are ready to submit to it.'—'Not even that, Sire.'—'A nod of approbation at least; it is all I ask. I shall say publicly that you are prepared for it; meanwhile, you keep quiet.'—'Sire,' said Rodolfi, 'If you say publicly that we are willing, we too shall say publicly that we are not. If the man must be punished, why have recourse to dubious ways and dissimulation

to cast him into the fire?' Rodolfi's excellent answer found great favour with the nobles who heard it."

It is interesting to compare Monserrat's version of this episode with that of Badaoni and Abul Fazl. The former was opposed to Akbar's heterodox ways and yet his version substantially agrees with that of Monserrat; Abul Fazl always sided with the missionaries and his account of the story is in the main false.

Badaoni says: "At this time His Majesty sent Shaikh Jamal Bakhtiyar to bring Shaikh Kutb-ud-din of Jalesar who, though a wicked man, pretended to be attracted by God.[1] When Kutb-ud-din came, the Emperor brought him to a conference with some Christian priests and rationalists, and some other great authorities of the age. After a discussion the Shaikh exclaimed: 'Let us make a great fire, and in the presence of His Majesty I shall pass through it. And if any one else gets safely through, he will prove by it the truth of his religion.' The fire was made; the Shaikh pulled one of the Christian priests by the coat and said to him: 'Come on, in the name of God.' But none of the priests had the courage to go."[2]

Contrast Badaoni's account with that of Abul Fazl: "One night the *ida-dat-khana*[3] was brightened by the presence of Padre Radalf who for intelligence and wisdom was unrivalled among Christian doctors. Several carping and bigoted men attacked him and thus afforded an opportunity for the display of the calm judgment and justice of the assembly. These men brought forward the oft-repeated assertions and did not attempt to arrive at truth by reasoning. Their statements were torn to pieces and they were nearly put to shame. And then they began to attack the contradictions in the Gospel, but they could not prove their assertions. With perfect calmness and earnest conviction of the truth, the Padre replied to their arguments, and then he went on to say: 'If these men have such an opinion of our Book, and if they believe the Koran to be the true word of God, then let a furnace be lighted, and let me with the Gospel in my hand and the Ulama[1] with their holy book in their hands walk into the testing place of truth, and the right will be manifest.' The black-hearted and mean-spirited disputants shrank from the proposal and answered only with angry words."[2]

The student of comparative history will not be sorry to be told another story of the ordeal by fire which took place in Jehangir's reign and which is thus related by Bernier: "I am informed by a Muhammedan whose father belonged to Jehangir's household that in one of that King's drunken frolics he sent for some of the most learned Mullahs and for a Florentine priest, whom he named Father Atech in allusion to his fiery temper; and that the latter having by his command delivered a harangue in which he exposed the falsehood of the Muhammedan imposture and defended the truth of his own religion, Jehangir said that it was high time something were done to decide the controversy between the Jesuits and Mullahs. 'Let a pit be dug,' he added, 'and a fire kindled. Father Atech with the Gospel under his arm, and a Mullah with the Koran shall throw themselves into it, and I will embrace the religion of him whom the flames shall not consume.' Father Atech declared his willingness to undergo the ordeal, but the Mullahs mani-

1. This must be the man whom Akbar intended to do away with.

2. Blochmann. 191.

3. *The ida-dat-khana* was a special building erected by Akbar in 1575 for the purpose of conducting with ease the discussions of the learned men.

1. Ulama = Council of Muhammedan theologians.

2. Elliot. VI. 60.

fested the utmost dread, and the King felt too much compassion both for the one and the other to persevere in the experiment."[1]

A more distant instance of this kind is that of St. Francis of Assisi, who is reported to have proposed to undergo the fire ordeal to prove the truth of Christianity to Melak-el-kamil, Sultan of Egypt. "If you hesitate," said St. Francis, "as to the merits of the law of Muhammed and the faith of Christ, command that a great fire be lighted, and I together with your priests will enter into the fire that you may know which is the more worthy and true." To which Melak-el-kamil replied that no priest of his would accept the challenge. "Then if you will promise for yourself and your people to come to the worship of Christ in case I come out of the fire unhurt, I will enter the fire alone," retorted Francis; "only," he added, "if I am burnt up impute it to my sins, and if the Divine power protects me acknowledge Christ to be the true God and Saviour of all." The Sultan answered that he dared not accept the test for fear of a tumult amongst his people.[2]

Shortly after the episode of the fire ordeal Akbar gave the Fathers permission to build churches and preach the Christian religion. Struck by the generous disposition of the Emperor, Rodolfi one day made bold to tell him plainly that as he was in search of truth he had better take immediate means to learn and embrace the Christian religion. Akbar replied that he put all his confidence in God and that he was ready to sacrifice, if need be, all worldly advantage, wives, children, the whole empire; and that if there be any danger of rebellion in case of his open profession of Christianity, he would feign a pilgrimage to Mecca, repair to Goa and there get secretly baptised.

On Holy Saturday night, 1580, Akbar spent some hours with the Fathers, questioning them on the mysteries of the day and the method and advantages of prayer.

After the Easter festivities, the Fathers were removed from their noisy house in the city and given accommodation in the palace. Here they got up a small chapel. The Emperor paid a visit to the chapel, laid down his turban, and prostrate on the ground did homage to Jesus and His Mother. Then he talked some time on pious subjects. A week after he came again, this time accompanied by his three sons and some of the nobility. Before entering the chapel they all put off their shoes. The Emperor ordered his sons to bow before the pictures of Jesus and Mary.

So far the Fathers had spoken to the Emperor by means of an interpreter. This manner of conversing with the Emperor was not to his liking. They were therefore given a Persian tutor to teach them both the literary Persian and the colloquial Hindustani. In less than three months Rodolfi could speak Persian fluently; he even translated parts of the Gospel for the Emperor's use.

To Monserrat fell the rather unpleasant task of teaching Prince Murad, the Emperor's second son, Portuguese and morals. At the commencement of the class the Prince had to invoke the names of Jesus and Mary, then make the sign of the cross on the forehead, mouth and breast, and bow to the image of Christ painted on the text-book. The text-book was the ordinary Catechism. The other noble youths who were given as class-mates to the Prince followed suit.

The facts mentioned above show the kindness and respect which Akbar evinced for the

1. Berniers travels, edited by A. Constable. 288-89. According to Catron it was Father Joseph D'Acosta, Superior of the Jesuits in Agra, that proposed to Jehangir to carry out the ordeal. After this event the Emperor no longer called him by any other name than that of Father Ataxe, which means the Fire Father. Ib. f. note.

2. Cuthbert, Life of St. Francis of Assisi. 236.

Fathers. Monserrat mentions other special marks of attention on the Emperor's part: When they raised their hats to him he used to return the salute with an inclination of the head and a smiling countenance; he would have them address him with hats on; in public no less than in private he insisted on their sitting near him; he used to take them familiarly by the hand; more than once he walked a few paces with his arm thrown about the neck of Rodolfi; once, when in camp, in presence of a large number of nobles of the first rank, he asked Monserrat to gird his sword on him, an honour which excited the jealousy of many; he gave orders to his porters to let the Fathers enter whenever they pleased the hall reserved to the highest grandees of the empire; he went to the length of sending the Fathers food from his own table, a kindness which he had not shown to any one else; when Monserrat was down with illness he visited the Father and accosted him familiarly in Portuguese; as for money, he repeatedly offered them large sums, and when they told him that all they needed was their daily food and raiment and that as befitted poor men, he was loud in praise of their edifying poverty.

A certain amount of cooling in Akbar's friendship for the Fathers was occasioned by reports of disaffection among the subjects who thought that the Emperor was on the point of becoming a Christian. In order to allay the suspicions of the Muhammedans he refused to see the Fathers as often as before. To make matters worse, Mirza Hakim, the Emperor's brother raised up the standard of revolt in Kabul in 1581. Akbar undertook an expedition into Afghanistan, and at first refused to take the Fathers with him. At the last moment, however, he asked Monserrat to accompany him.

During the expedition Monserrat wrote an account of Christ's passion for the Emperor that he might not forget altogether the little he had learnt of the Christian religion. The Emperor had this treatise read to him by Abul Fazl from beginning to end. He interrupted the reading every now and then in order to propose his doubts. For instance, he asked Monserrat why Christ refused to come down from the cross though He had so much at heart the salvation of the Jews. Among other things the Father replied that Christ wants men to be saved by faith, and that, after all, even if Christ had come down from the cross, the hard-hearted Jews would have attributed the miracle to magic. The Emperor was satisfied with the answer and explained it to the bystanders in clearer language.

Some other discussions on religious topics took place in the course of the expedition. But they prove little more than that Akbar's was an inquisitive mind. Monserrat, however, notes the fact that Akbar had courage enough to revere and kiss the crucifix in public.

On his return from the expedition, Akbar's ardour to learn the Christian doctrine seemed to have suddenly revived. On the very day of his arrival at Fathpur Sikri he thus spoke to Rodolfi:[1] "God alone is aware of my leanings to the Christian faith and of the desire which I feel to know its doctrines. But what on earth can you mean when you say that there are three Gods?" "By no manner of means," answered Rodolfi, "do we assert that there are three Gods: to say such a thing is impious and diametrically against the Christian faith. What we say is this: There is one God and in Him there are three Persons—in one and the same God we worship the Father, the Son, and the Holy Ghost." Akbar repeated the answer to his

1. I am generally following Monserrat's Commentary; but I must warn the reader that I often translate very freely his rather obscure and unidiomatic Latin.

friends, and then continued: "Write to your superiors to look for one who is well versed in the Persian and Portuguese languages, and preferably, for one who is a convert from Muhammedanism and is proficient both in the Muhammedan and Christian religions." He then secretly told Rodolfi that he intended to make an alliance with the Portuguese king[1] and to assist him with money against the Sultan of Turkey; and that if he consented to remain at Court he would allow Monserrat to depart that he might convey his respects to the Pope.[2] He asked Monserrat when he went to Rome to kiss the Supreme Pontiff's feet in his behalf and to request the Pontiff to send him instructions which might point him out the right way to salvation. "For I desire," he added, "to know the truth, and to administer the empire with the fear born of reverence for God, so that when I shall appear before His judgment seat I may be in a position to give a fair account of my short stay in this world." All this he spoke like a most pious Christian king. He went on to say that he was prepared to give up wives, sons, riches, kingdom and all; that he would brush aside any impediment that might stand in the way of his conversion provided he was convinced of the truth of Christianity either by the Pope or the General of the Society or the missionaries themselves or even by the poorest and lowliest of men. As to his sons, he would leave it to their choice to adopt what religion they pleased.

These fine sentiments and the affection with which he treated the Fathers induced them not to be too exacting on the Emperor and to leave his conversion into God's hands. A series of meetings were then held to discover which religion was the true one. But to the mortification of the patient and zealous Fathers they soon saw through the Emperor's designs in holding these never-ending disputations. They were forced to come to the sad conclusion that he was simply trying to slake his thirst for information and that they were wasting their time in attempting his conversion.

Monserrat, therefore, determined to leave the Court. In April, 1582, the Emperor sent an embassy to Goa and Monserrat accompanied it. Among other things the embassy was to arrange for a fresh mission of Christian priests to Akbar's Court.[1] In the letter addressed to 'European Scholars,' or, as some versions have it, to the 'Ruler of Europeans' (Philip II of spain), Akbar expresses his desire to learn the truth in religious matters: "Therefore," he says, "we associate at convenient seasons with learned men of all religions and thus derive profit from their exquisite discourses and exalted aspirations. Our language, however, being different from yours, we hope that you will rejoice us by sending to these parts a man able to represent to us those sublime objects of research in an intelligent manner. It has been brought to our notice that the revealed books, such as the Pentateuch, the Gospels and the Psalms, have been translated into Arabic and Persian. Should these books which are profitable to all, whether translated or not, be procurable in your country, send them."

The ambassador reached Goa too late in the season to embark for Lisbon; and while waiting at Goa he sought pretexts for post-

1. From 1580 to 1640 Portugal and Spain were united under one king.

2. The native Henriquez had already withdrawn to Goa, either secretly as one authority states, or with permission as stated by another. E. D. Maelagan, J. B. A. S. 1896. No. 1. 54. The Provincial had written to the Fathers to leave the Court if there was no likelihood of the Emperor's conversion.

1. It would break the thread of the story to ask the thoughtful reader to note the significance of the various facts he is reading. But almost every one of them, as this of a second mission while two excellent Fathers were at Court, show how insincere Akbar was.

poning his departure to Europe, until ultimately he found it necessary to return from Goa to Akbar's Court without achieving the object of his embassy.

Meanwhile even in the hour of failure Rodolfi did not abandon all hope. In a letter which he wrote to his uncle Claude Aquaviva, then General of the Order, at the very time that the embassy was leaving Fathpur, he says: "First, the Emperor is in a more hopeful state than heretofore: he desires to know our faith and attends to it with greater diligence than at first, showing much affection thereto, though impediments are not lacking. And the love and familiarity with which he treats us leave nothing to be desired. Secondly, we hope to see some fruit in the Emperor's second son, Pahari (Murad), a boy of thirteen years of age, who is learning the Portuguese language, and with it the things relating to our faith. He shows himself well-disposed thereto, and is of great natural genius and good inclinations. Father Monserrat was his teacher, and now I am in his place... Fifthly, the country we are in is the true India, and this realm is but a ladder which leads to the greater part of Asia; and now that the Society has obtained a footing and is favoured by so great an Emperor and by his sons, it seems not fitting to leave it before trying all possible means to commence the conversion of the continent of India; seeing that all that has so far been done has been merely on the sea-coast."

It appears that the Provincial at Goa obtained verbally from Monserrat a less hopeful report and once more recalled Rodolfi, but again without success. After the departure of Monserrat, Rodolfi was alone at Court, which only led to an increase of his zeal. Attempts were made on his life, but he refused to avail himself of a guard. He prayed long and earnestly for the success of his mission. He fasted rigorously and shut himself up in his house, practising the most severe austerities. But to his grief the Emperor's behaviour was as unsatisfactory as ever. Writing on the 27th September, 1582, to Fr. Ruy Vincente, the Provincial at Goa, he says: The Emperor brings confusion into the Court by the many novelties daily introduced: among other things, the giving praise to creatures such as the sun and the moon, and abstaining from meat on Saturday night and all Sunday. I have certain information that many of the heathen superstitiously abstain from eating anything on the day sacred to the sun and the moon. In general it is forbidden to kill any animal in the market, and we are, as a rule, unable to get any meat on Sundays."

A new feast called Merjan has been introduced "on which it is commanded that all the chiefs be dressed out in state and take part in music and dances. I enquired of the Emperor's astrologers and they told me that it was a feast observed by the ancient fire-worshipping kings of Persia. The Muhammedans were very much scandalized and would not imitate those that kept the feast; they cannot understand whether they do these things because they like them, or whether they practise them by way of experiment. In truth, I also fail to understand the matter, for the Emperor converses with me familiarly, as he has done this rainy season, always enquiring into the faith, and yet he seems puzzled by other things, and confessed to me one day that he would be much surprised if one could really discern the truth...

"On Tuesday, the 24th September, the Emperor came in the afternoon to witness the marriage of Domingo Pires in our Chapel. We decorated the Chapel very well and painted two trophies in his honour, and Domingo Pires ordered a Portuguese banquet to be prepared for him at our house. The Emperor was delighted with everything, and showed me much affection for entertaining

him to the best of my power. At the marriage I preached a sermon to the couple: the bride did not understand me, and the Emperor interpreted to her in her own language what I was saying in Persian.[1] The Emperor remained in our house till nearly eight o'clock at night. With great pleasure did he bring to the house all the principal chiefs of the Muhammedans and the heathen. One of the heathen, a ruler in these lands, was much amazed and made a jest of the Chapel. Others, children of the Emperor, were present and dined at the house, as well as two of the principal Muhammedan chiefs whom the Emperor sent for...

"Your Reverence will have the charity to let me know how to proceed, for I fear that the Emperor and some of his people wish to make use of me to explain the law of Muhammed, and to pervert what pleases him in Sacred Scripture to other ends than the favour of our faith, and I must take care that the Emperor does not come out some day with a novelty."

The Provincial seems to have authorised Rodolfi to obtain from the Emperor a temporary leave of absence if he could not obtain permission to depart altogether. The Emperor who entertained a real respect for him was still loth to let him go, but at last in February, 1583, he allowed him to proceed to Goa on the understanding that he should if possible return. Akbar gave a firman to the Provincial in which he says:

"By the books of the faith and their interpretation I know that there is nothing pertaining to the Christian faith which remains obscure, but that it is a manifestation of divine secrets. The Father Provincial whom I greatly love must know that I have received the petition sent to me and look favourably upon it, and by it our friendship is increased. And concerning the leave which you ask for Fr. Rodolfi, I am delighted with the book of the faith of the Heavenly Jesus, and desire to possess the truth, and as the said Father is very learned and versed in the wisdom of the ancients, and as I love him much and see that he is wise and learned in the faith, I wish to devote every hour to conversation with him. For these reasons I have sometimes refused the leave which he asked for and which your Reverence also in your letter desired. But now I give him leave to go. And as my intention is that our friendship should increase from day to day, it is meet that your Reverence should do your part towards preserving it by sending Father Rodolfi back to me, with several other Fathers, as soon as possible; for I wish the Fathers of your Society to be with me, and I take great delight in them. I have told the Father many things by word of mouth that he might repeat them to your Reverence, and these you will consider well."

Rodolfi, we are told, was pressed to receive a parting present, but the only gift he would accept was the permission to take with him to Goa a family of Russian slaves who had been for a long time in the Emperor's household. With this treasure from the great Moghul he started for Goa, and arrived there in May, 1583, looking, not like a man from the Court, but like one who was coming straight from the solitude of a novitiate. In September of the same year he was murdered at Salsette.[1] Akbar is said to have been filled with intense sorrow at the news of his friend's martyrdom. "Alas! dear Father," he exclaimed, "I was wise in telling you not to leave me, and you did not listen to me."[2]

The first mission to Akbar was thus a failure. The Jesuit writings maintain that

1. The bride was perhaps a Hindustani lady who could not understand the literary Persian in which Rodolfi preached owing to the presence of the Emperor.

1. Monserrat says in July.
2. Monserrat's Commentary, 637.

there were three obstacles in its way. In the first place, Akbar was a bad listener and would start a new subject before hearing out an explanation. Secondly, he was quite unable to give up the plurality of wives.[1] And thirdly, he sought for a sign like that of the fire ordeal and no sign was given him.[2] Here is Monserrat's verdict on the mission: "Akbar called to himself Christian priests, not under divine inspiration but either from an excessive curiosity and a desire to hear new doctrines, or with a view to concoct a new faith for the ruin of simple souls. For, if the mission had been inspired by God it would have ended in his conversion in spite of difficulties and obstacles. But because it was not the work of God, it fell through of itself, in spite of the seeming good will of the Emperor." In the dedication of his Commentary to Claude Aquaviva he says that Akbar's respect for the Christian religion was a mere sham.

If Rodolfi's suspicion and Monserrat's conviction of Akbar's insincerity leave the reader still in suspense on this point, a few facts of the period, 1579-84, which I take from Badaoni will force him to accept the missionaries' view. While the Fathers were explaining to Akbar the truths of Christianity, he would busy himself with the framing of the eclectic religion which was to unite all his subjects in one common bond. In 1579 a declaration made its appearance which was signed by the leading members of the Ulama. This declaration gave Akbar supreme and infallible authority in all matters, religious and political. Akbar's judgment was henceforth to be paramount over the dogmas of the Muhammedan law. His Majesty then determined publicly to use the formula, "There is no God but God and Akbar is God's representative.' But as he found that its extravagance led to disturbances, he restricted its application to a few people in the harem. On the New-year festival day of the twenty-fifth year (1580) after his accession, he prostrated himself before the sun and before fire in public, and in the evening the whole Court had to rise respectfully when the lamps and candles were lighted. On the festival of the eighth day after the sun's entering Virgo in the same year, Akbar came forth to the public audience-chamber with his forehead marked like a Hindu, and he had jewelled strings tied on his wrist by Brahmins, by way of a blessing.

He definitely adopted the sun festival of Nauroz Jalali for the celebration of his accession to the throne. Every day he used to put on clothes of that particular colour which accorded with that of the regent-planet of the day. At midnight and at early dawn, he would mutter spells which the Hindus had taught him, for the purpose of subduing the sun to his wishes. Monserrat says that the Emperor had a wooden loft erected on the top of his palace where he used to place himself at early dawn to adore the first rays of the sun. His Majesty had also one thousand and one Sanskrit names of the sun collected, and read them daily, devoutly turning towards the sun; he would then take hold of both ears, and turning himself quickly round about, strike the lower ends of the ears with his fists.

He prohibited the slaughter of cows and the eating of their flesh because the Hindus devoutly worship them and esteem their excrements as pure. The daughters of the great Rajas of Hind, of whom he had several in his harem, obtained such an ascendancy over him as to make him abstain from eating beef, garlic, or onions, and from associating with men who wore beards.

1. Monserrat says that Akbar had more than three hundred wives lodged in separate rooms in a big palace.

2. G. D. Maclagan, J. B. A. S., 1896, No. 1, 52.

We must not omit the innovations which Badaoni attributes to Christian influence: the ringing of bells as is in use with the Christians, and the showing of the figure of the cross and other childish play-things of theirs[1] were daily in practice.

About this time the four degrees of faith in His Majesty were defined. They consisted in readiness to sacrifice to the Emperor property, life, honour and religion. Whoever had sacrificed these four things possessed the four degrees; and whoever had sacrificed one of these four possessed one degree.

On the feast of the Emperor's accession in 1584, some conversions to the new faith took place. The converts were admitted as disciples in sets of twelve, one set at a time, and declared their willingness to adopt the new principles and follow the new religion. As a symbol of faith Akbar gave his likeness, which the disciples wrapped up in cloth studded with jewels and wore on the top of their turbans.[2]

Before closing the history of the first mission I shall transcribe a somewhat long passage from Badaoni which vividly pictures to us Akbar's character. On reading it one is inclined not to attach too much value to Akbar's reverence for the Christian religion or to his friendship for the Fathers:—

"His Majesty also called some of the Yogis and had with them at night private interviews, enquiring into abstruse truths; their articles of faith; their occupations; the influence of pensiveness; their several practices and usages; the power of being absent from the body. He also enquired into alchemy, physiognomy, and the power of omnipresence of the soul. His Majesty even learned alchemy, and showed in public some of the gold made by him. Once a year also, during the nigl called 'Sivrat,' a great meeting was held of the Yogis of the empire, when the Empe ate and drank with the principal Yogis, w promised him that he should live three an four times as long as ordinary men. His Majesty fully believed it, and connecting their promises with other inferences he had drawn, he was quite convinced of it. Fawning court doctors, wisely enough, found proofs for the longevity of the emperor, and said that the cycle of the moon during which the lives of men are short, was drawing to its close, and that the cycle of Saturn was at hand, with which a new cycle of ages, and consequently the original longevity of mankind would again commence. Thus, they said, it was mentioned in some holy books that men used to live up to the age of one thousand years, whilst in Sanskrit books the ages of some men were put down as ten thousand years; and in Tibet there were even now a class of Lamahs, or Mongolian devotees, and recluses, and hermits that lived two hundred years and more. For this reason His Majesty, in imitation of the usages of these Lamahs, limited the time he spent in the harem, curtailed his food and drink, but specially abstained from meat. He also shaved the hair on the crown of his head, and let the hair on the sides grow, because he believed that the soul of perfect beings, at the time of death, passed out by the crown (which is the truth opening of the human body) under a noise resembling thunder, which the dying man may look upon as a proof of his happiness

1. I must tell the reader that I am quoting Badaoni almost word for word.

2. It is difficult to give a more precise idea of Akbar's Divine 'Monotheism' than what can be gathered from the facts presented in this paper. "It was apparently," says Keene, "a moral Monism, founded on an attempt to fuse the mysticism of the Sufis with the worship of the immanent God of Pantheism, as symbolised by the life-giving luminary that is the centre of our planetary system. It probably contained more practice than doctrine, as was but natural when the originator was such a man as the Emperor Akbar." (History of Hindustan, 122).

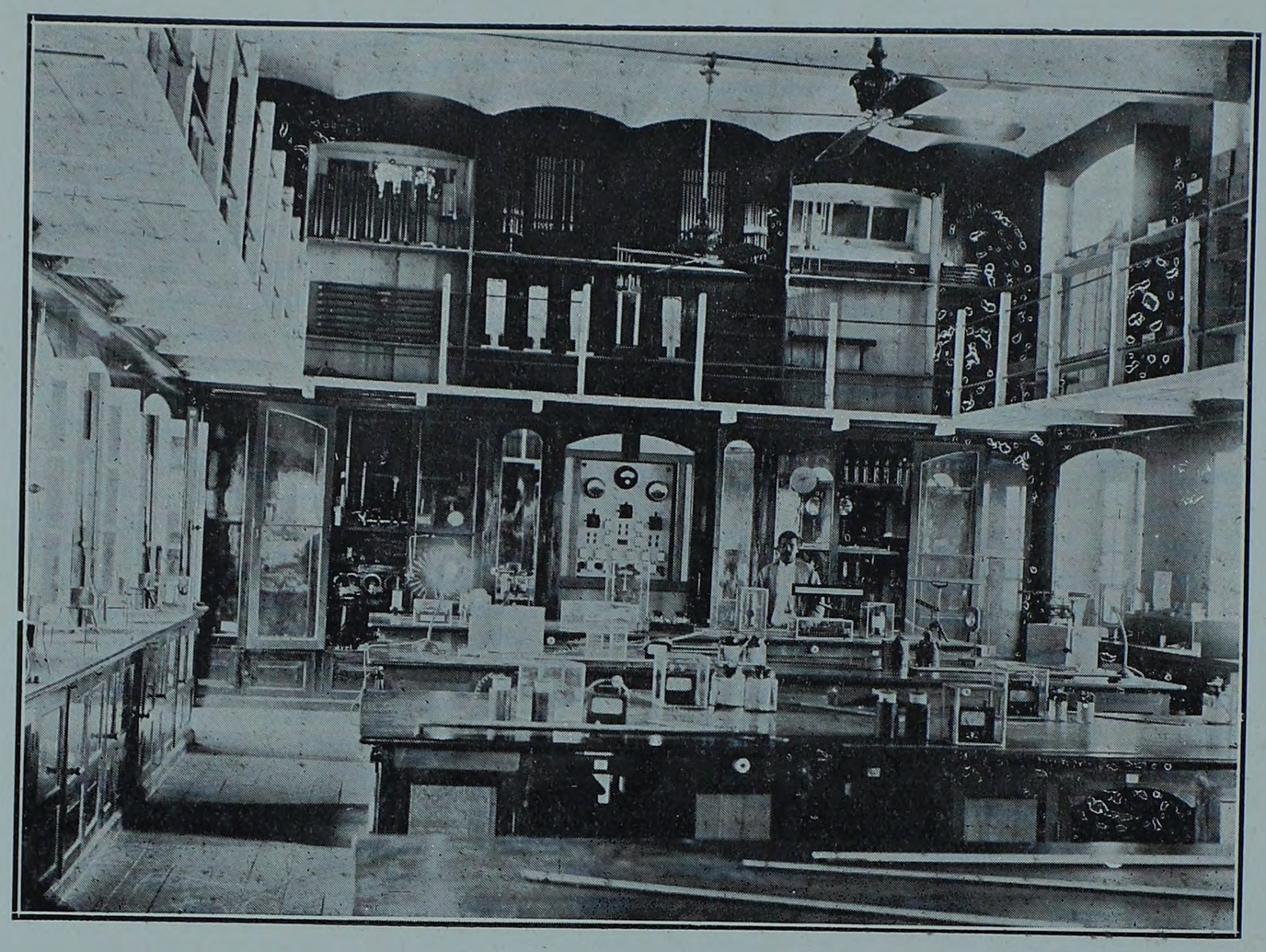
and salvation from sin, and as a sign that his soul, by metempsychosis, will pass into the body of some great and mighty king.

"His Majesty gave his religious system the name of 'Divine Monotheism.'[1]

"He also called, according to the manner of the Yogis, a number of special disciples 'Chelhas' (slaves). A crowd of wile, swindl-"ing, wicked harpies, who were not admitted noto the palace, stood every morning opposite an o the window, near which His Majesty used nevo pray to the sun, and declared they had ne made a vow not to raise their mouths, nor to if eat and drink, before they had seen the blessed countenance of the Emperor; and every evening there was a regular Court assembly of needy Hindus and Muhammedans, all sorts of people, men and women, healthy and ailing, a strange gathering, and a most formidable crowd. No sooner had His Majesty finished saying the one thousand and one names of the 'Great Luminary' and stepped into the balcony, than the whole crowd prostrated themselves. Cheating, thieving Brahmins collected another set of one thousand and one names of 'His Majesty the Sun,' and told the Emperor that he was an Incarnation, like Ram, Kishin and other infidel kings; and that though Lord of the world, he had assumed the human shape in order to play with the people of our planet. In order to flatter him they also brought Sanskrit verses, said to have been taken from the sayings of ancient sages, in which it was predicted that a great conqueror would rise up in India, who would honour Brahmins and cows, and govern the world with justice. They also wrote this senseless stuff on old-looking paper, and showed it to the Emperor, who believed every word of it."[2]

1. Note how vaguely Badaoni describes the 'Divine Monotheism.'

2. Blochmam, 201-202.



Physical Laboratory—College Department

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Classicism and Romanticism

By L. PROSERPIO, S. J.

GRACE, proportion, fitness, harmony, rule, on the one hand, and on the other novelty wonder, curiosity, strangeness, freedom, seem but so many words: in reality, they enclose as in a nut-shell the very substance of whatever has been said and written about the characteristics of Classicism and Romanticism. The sense of dissatisfaction which we may experience at the vagueness of these ideas can be traced back to a deep-rooted tendency of our mind, bent upon mathematical accuracy, to seek for the Aristotelian definition of all subjects, scientific or literary, that come up for discussion. Yet the more closely we examine the present question the more convinced shall we be that a few ideas connected with our subject are better than a necessarily imperfect definition of it; for the former are at least attainable and greatly add to our stock of knowledge, whereas the latter has been, so far, a very unsatisfactory academical attempt. Too many are the shades of meaning which centuries of development and the ever-growing activity of human thought have gathered round the two terms Classic and Romantic. It is related of Hegel that on being asked to formulate a definition of his philosophical system, he answered that such a thing was quite beyond him, that his philosophy was to be found in the works he had written, and was not reducible to the small compass of a score of words required for a definition. It is the same with the present inquiry. We must at the outset clearly set before our minds that Classicism and Romanticism stand for a number of undefinable ideas, for forces and tendencies which we recognize whenever we come across them in literature, in a variety of characteristics at times blended together, at times standing aloof from each other, but always making up the very core of what we call literary art.

One will almost infallibly find in the writings dealing critically with the subject that Romanticism can best be explained by its opposition to Classicism. From an historical stand-point the statement is undoubtedly true. The two terms, at first vague and born out of a struggle of aspirations towards new ideals set up by Christianity, and by the fast advancing wave of western civilization, acquired a more definite meaning in proportion as these ideals gradually awoke from unconsciousness to a conscious existence of literary differentiation. Like an immense tide with its ebb and flow, human thought pressed onwards in two successive movements, which soon divided literature into well defined periods. Yet it was long before the difference of literary thought was turned into antagonism by the narrowness of schools in the interpretation of the canons of art. Only when the two original tendencies have reached maturity, and have come to the full recognition of an independent personality, do we see them reasserting themselves in history in order to confront each other from opposite camps. But as Mr. Walter Pater well remarks, "in that House Beautiful which the creative minds of all generations—the artists and those who have treated life in the spirit of art—are always building together for the refreshment of the human spirit, these oppositions cease; and the Interpreter of the House Beautiful, the true aesthetic critic, uses these divisions, only so far as they enable him to enter into the peculiarities of the object with which he has to do."[1]

[1] Walter Pater—*Appreciations*, p. 241.

It is customary in literary investigations of the meaning of the words Classicism and Romanticism to lay stress upon some distinctive features or groups of features, which are found to be more or less similar in different periods of literature, and on the strength of that similarity, to label those periods as classic or romantic respectively. The following study aims at emphasizing the points of difference more than those of similarity. Its object is to consider how far the reappearance of Classicism and Romanticism in history can be said to be parallel to the original movements, and thus to endeavour to throw some light upon the very perplexing question of the value of the terms *Classic* and *Romantic* in literary criticism.

The earlier English Romance, like the word itself, was medieval and French in origin. A *Romance* signified a literary production based upon, or derived from sources of *Latin* origin, a translation from the *lingua Romana*. It was written in the verses, alliterative or rhymed, of the Minstrels and Troubadours, and conceived in the uncritical spirit of their productions, which with the peculiar enthusiasm of new born races handed down to us the legends of Charlemagne, of Arthur, of Alexander and of the heroes of Ind. It is in them that we perceive a glimmering of something afar, strange, imaginative, which has been said to constitute the essence of Romance. Those legends, told in a Latin or Roman tongue, suggested the name, at first perhaps unintentionally; while the contents and the subject-matter of the tales supplied the idea of Romanticism. Like many a creation of the mind, this original idea was destined to display, more especially during the period of the Romantic revival, such a variety of tendencies that it has become well-nigh impossible to submit it as a unit to critical analysis. In the Middle Ages, using the phrase in the widest sense, the term Romantic stood for what was new, the term Classic for all that belonged to bygone ages. What has been called "the spirit of wonder," "strangeness added to beauty," "the prevalence of the imaginative faculty," all these and many more qualities of thought and form, which the ingenuity of aesthetic critics has discovered, and which have been looked upon as the all in all of Romanticism, are indeed to be found in the medieval works of art. These characteristics also prevail and give to the age what, in a modern sense, may be called its romantic colour. But we must dig deeper to get at the root of medieval Romanticism, which lies buried under these superficial manifestations of the "Romance." Homer, Sophocles, Virgil, and nearly all lyric and epic poets of old Greece and Rome, show an equally rich display of fancy, of beauty and colour; an intense love for novelty, for the strange and the adventurous; the same spirit of wonder and curiosity; in one word, all that is now attributed to Romance. To grasp the meaning of medieval Romanticism we must first make sure that we understand the Middle Ages, and these are as complex in their characteristics as they are vague in their chronological boundaries.

It seems undesirable as well as uncritical to fix upon a group of technical qualities, frame canons and rules, and draw mathematical lines of division between author and author, and even carry the analysis into the different works of the same writer with a view to discovering in them what is Romantic and what is Classic. Medieval Romanticism did not lie on the surface, it permeated the whole age, it was the "spirit driven in the air" that made those times and their productions essentially Romantic. Perhaps our meaning will become clearer if we enter some medieval city like Ancona or Perugia, Bruges or Malines; a city with its cathedral, its count-

less churches, and, at every intersection of roads, its paintings of the Madonna and the Child, of Christ on the cross, of the souls in Purgatory with the oil-burning-lamps before them. The medieval Romance seems to be the spontaneous outgrowth of a new order of things, the outburst of an exuberance of spiritual life created by Christianity. Hence the essence of medieval Romanticism should not be looked for in a catalogue of literary qualities of form and style, which, at best, constitute one element of the outward manifestations of the movement, but in an overwhelming power of the spiritual over the material, of the religious over the worldly; a power in which belief and enthusiasm prevail over the critical and over the static serenity of an age marked by the absence of an ultramundane ideal. Such works as the *Chansons de Roland, Morte d'Arthur, The Quest of the Holy Grail,* not less than the Cathedral of Chartres, and the Angels of Fra Angelico; the Romances of chivalry with their threefold banner, love, religion and honour; such men as Dante and Savonarola, St. Francis of Assisi and St. Dominic; in short, all medieval monuments of art and literature, essentially religious in character, will be found to be of incalculable value for the study of the true secret of old Romanticism. Roger Ascham was too hasty and inadequate when he pronounced a taste for Romance to be a mark of "Papistry and obscurantism."—"But his instinct" says Prof. Raleigh, "led him aright in identifying the Romance with the old order of things. Like Catholicism, the Romance is essentially medieval.[1] The marvellous cycles of legend that were fashioned by forgotten workers around the names of mythical or historical heroes are as beautiful, as impressive, as unintelligible to the modern fashions of thought, as the Cathedral of the Middle Ages."[1] Romanticism then, like the Middle Ages themselves, in which it was born, has become a thing of the past, something that we can study and admire, but cannot reproduce, just like the days of our youth which we can recall to memory but cannot live over again.

1. We need not take this statement too literally.

The last statement leads us logically to the consideration of the revival of Classicism and Romanticism, which, for our present purpose, may be taken as limited by the eighteenth and by the first three decades of the nineteenth century. Far be it from us to disparage or minimize the importance of these movements. Their spring of action lies in that instinctive perception of the beautiful which is awakened in the human mind by the setting in of decadence, while their supreme value as artistic creations and their temporary existence are based upon the greatness and the limitation of the same human intellect. But what is of vital importance here is to regard these two phases of renewed literary activity, not as spontaneous and natural as they once were, but, in so far as they lay claim to the title of Classic and Romantic, as being artificial, and from one point of view—namely in their tendency to narrow the vision of the artistic horizon—as being destined to disappear. Needless to say that the custom of calling these reactions "Neo-Classic" and "Neo-Romantic" has caused that amazing confusion from which the critic cannot extricate himself, whenever the question turns up of the essentials of Classicism and Romanticism. This is genuinely felt by all critics alike; so that, in using the above expressions, they cannot help observing that they are "yielding to the fashion." Obviously our remarks shall not bear upon the thing or substance, but solely upon the application of the terms Classic and Romantic to the literary produc-

1. Walter Raleigh, *The English Novel*, Ch. 1 p. 23.

tions of the eighteenth and part of the nineteenth century. Yet no student of a critical mind will accuse us of misusing words. If words are meant to convey ideas, the creation of new expressions will be not only justified, but called for whenever the underlying idea is different. This statement acquires all the greater force when we call to mind that the oft-quoted fashion has become responsible for the prevalent misunderstanding and for the discredit which the respective advocates of Romanticism and Classicism have thrown upon each other. In our opinion, if the terms Classic and Romantic are to be insisted upon, pseudo-Classic and pseudo-Romantic would best characterize that double tendency which is often found in juxta-position, and which critics mean to emphasize when they contrast the Classic with the Romantic revival; while the truly valuable contributions of all schools to the world-literature enter into the general domain of great art.

Classic, says Matthew Arnold, means belonging to the class of the very best.[1] Much as this definition has been objected to from a critical standpoint, it is perhaps the most familiar and serviceable; it has also the claim of priority and catholicity. By others the term Classic is used to describe first the productions of Greek aud Roman genius, and secondly those modern works which reproduce a certain number of characteristics supposed to be prevalent in the ancients. Agreeably to this second acceptation of the term, the reign of Queen Anne, or sometimes the whole of the eighteenth century, is recognized as the age of Classicism in England. Mr. Saintsbury, that "admirable scholar of English literature," as Mr. Walter Pater calls him, and others have pointed out that the denomination is an unfortunate one, and a misnomer. In fact for us, looking from a distance, there is more Classicism in Chaucer, Spenser, Shakespeare and Milton, and more genuine imitation of Homer, Sophocles, Horace and Virgil in these authors, than in the representatives of the age in which the English authors endeavoured to form their poetry on the lines laid down in the critical writings of the original Augustan Age. What they did was to set before themselves "correctness" as the highest, if not the only quality of the ancients, and to accept it as the one worthy object of poetic effort. Poetic diction, a system of conventional titles, epithets and periphrases, was invented as something distinct from prose diction, and as a monopoly of metrical composition. If 'Phœbus' stood for the sun, and 'Diana' for the moon, it was because the sun and the moon were the common terms of everyday usage. English poetry was to be written only in those chiselled forms which were derived from, or supposed to be imitations of classical art. The literature of "Merrie England" became first sober and tended ultimately to become sombre and soporific. It is not by the term Classic that "our excellent and indispensable eighteenth century," using Mathew Arnold's polite phrase, can be best designated.

It was a period of Realism and Conventionalism. The novels of Defoe, Richardson and Fielding, the Essays of Addison and Steele, the spirit of observation and research promoted as early as 1662 by the foundation of the Royal Society, seem to reveal a desire for plain common sense as regards the form, and for holding the mirror up to nature as regards the substance of the literary productions. A certain tendency to imitate the Classics is apparent enough in nearly all the works of the time, but the plagiarism is mainly restricted to form, and it produced, at least in poetry, a body of literature that is seldom read, except for academical purposes. Addison's *Cato*

1. Mathew Arnold, *Essays in Criticism*—2nd series, p. 10.

and *The Campaign*, and much of Pope's poetry are forgotten, or nearly so, because of their frigid and unyielding conventionalism. We may not entirely concur with Macaulay in his opinion that "hundreds of dunces, who never blundered on one happy thought or expression, were able to write reams of couplets, which, as far as euphony was concerned, could not be distinguished from those of Pope himself."[1] In reality Pope's admirers have much to say in praise of his masterful couplet, "skipping, crackling, scattering colour and sound all round and about him." Nor do they praise him only because he ranks as one of the greatest masters of form that the world has ever seen, but also because of his intrinsic merits as a poetic genius, at least in that class of metrical composition which, while not rising to the more sublime inspirations of the highest, reaches nevertheless the very tops of middle poetry. Yet if we remain unmoved by Pope's versification, if we can enjoy it without experiencing those emotions of the "divine afflatus" that rules over poetry, it is due to the lack of the true poetic stamp of that restrained, but ever apparent imaginative power, the fervour and freshness, which are lavished to overflowing on the ancient classics. The classicism of Pope and that of his age is marred by the narrow limits of Aristotelian criticism, which had filtered into England through Boileau and the French school, and which, in France as in England, degenerated into the same servile imitation of technical diction and conventional arrangement of words.

Among the many unfortunate denominations which have been employed to distinguish scientific theories or literary tendencies of ages and nations, is that of 'Romantic' revival labelled upon the movement which spread all over Europe towards the end of the eighteenth and the beginning of the nineteenth century. An outburst so complex in its aspirations, so varied and fertile in its productions, so many-sided, both with regard to form and thought, can scarcely find a parallel in the annals of the world-literature. In its wide sphere it embraces tendencies which do not seem to have had anything in common, beyond a dim ideal called Romantic, which has never been realized, and a stern opposition to the stale conventionalism of the age of Queen Anne. We need not insist upon the work of Horace Walpole and the greater part of that school of which *The Castle of Otranto* may be regarded as the parent. Such are, to mention a few, the Gothic Romances of Clara Reeves, as *The Old English Baron; The Italian* and *The Mysteries of Udolpho* of Mrs. Radcliffe; *The Monk*, with the other terror novels and dramas, of Lewis. The condemnation of history has already fallen upon them as containing nothing except a superficial imitation of the external trappings, the horrors of the scenery, the mysterious implications and complications of medieval Romance. All this has been stigmatized as pseudo-medievalism and pseudo-romanticism. Even Sir Walter Scott, in whom chivalry, honour and the genuine enthusiasm for the Middle Ages are ever present, is called romantic, because in opposition to the literary tradition of the preceding century, he loved strange adventure and sought it in those remote times and in the border-land of his native country. After Scott the return to medieval life for inspiration becomes less felt. The romantic is supposed to possess some characteristics of form which are prevalent in the works of medieval writers, and which we cannot describe better than by the word "picturesqueness." Yet even these, it would seem, bear a faint resemblance to the uncouth and genuinely inspired forms of medieval Romanticism. The nineteenth century was much too learned, much too advanced in

1. Macaulay, *Essay on Addison*, p. 14.

criticism, much too ahead in every department of knowledge to breathe anew the spirit of a bygone age into the remains of the old Romance.

Professor Stoddard of New York University describes Romanticism as follows: "Romanticism rejects the literal and seeks the allegorical; it leaves the seen and searches the unseen; it casts aside the evident and seeks a symbol of the deeper thought. Romanticism is born of dissatisfaction with the canons of authority; it constantly and unconsciously searches for a new law in place of that which has ruled... Every romance is a wandering toward a dim ideal...in its noblest expression it is a departure from law, from fact, from harmony, from perspective, in quest of a new law, of a new fact, of a new harmony, a new perspective."[1] All this is indeed brilliantly said; but the words for all their vagueness fail to include those tendencies and aspirations which during the first three decades of the feverish, literary and artistic output of the nineteenth century passed under the common denomination of "Romanticism." In France the new impulse was characterized by an outburst of lyrism, apparent in the writers of the Revolution with Victor Hugo at its head. In Germany the romantic spirit is revealed in a kind of symbolism and mysticism in art, religion, and literature. England, though not foreign to the lyrism of France which was manifested in the return to nature preached by Wordsworth and the 'Lake Poets,' formed itself more and more on the pattern of German Romanticism. Of this Rosetti and the Pre-Raphaelites were the chief exponents in the province of art and religion. "The Evangel of this Romanticism in England," says Vaughn, "is the 'Sartor Resartus' of Carlyle. Its more recent Apostle is Ruskin."[2]

1. Francis Hovey Stoddard, *The Evolution of the English Novel*, Ch. IV. 2. Stoddard, *op. cit.*, p. 127.

It is admitted by a certain school of Philosophers that the human mind has in our days reached so high a standard of artistic perfection, that it can sit in judgment and pass a verdict upon the literary merits of even a recently bygone age. Whatever value this statement may possess, clearly the artists of our age can be more eclectic than our forefathers, and choose from the classic and romantic schools, those elements of beauty—which should never be absent from the works that claim to enrich the patrimony of a nation's literature.

To sum up, human thought, in its march onwards and upwards, has made two giant strides, the ancient and the medieval, respectively called the classic and the romantic,—chance denominations perhaps, but sufficiently showing the different characteristics of distinct civilizations. These movements have been repeated later in two other developments of art. Owing to the apparent similarity between the two sets of development the names have been retained, but the parallelism does not reach the substance. As history has affixed the two names 'Romanticism' and 'Classicism' to these movements, such a denomination has become a fact of history, which cannot and need not be destroyed. Yet it is of supreme importance to know the value of literary nomenclature, and realize that the same names may stand for widely divergent things. Such complex ideas as those involved in Classicism and Romanticism cannot well be circumscribed within the narrow limits of a definition. If criticism, however, is unable to define the terms Classic and Romantic, it can study them in their productions; it can do what is more valuable, namely teach us to appreciate the vital importance of the stages of development, which are simultaneously based on the greatness and on the limitations of the human mind. "The chief value of good criticism," Prof. Neilson justly remarks, "is after all,

College Department—Science Section

not in supplying us with final verdicts on a book or an author, but in giving us a certain aesthetic gymnastic, which will aid in equipping us with the strength and suppleness of mind and feeling necessary for an effective assault on the kingdom of art on our own responsibility."[1]

1. W. Allan Nielson, *Essentials of Poetry*, Ch. 1, p. 26.

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A River Song

THE glitt'ring, winding river
Is whispering to me,
"Forever and forever
I hasten to the Sea.

"In bright and jewelled glory
My path-way is arrayed,
And lo! my breast is hoary
With many a white cascade.

"While noontide's glow and splendour
Upon my bosom sleep,
Or evening's shadows tender
Upon me softly creep,

"I tarry not. Though flowers
Allure me as I glide
Through overarching bowers,
I haste to Ocean wide.

"I hear the wild waves falling
On a far off rocky shore;
The breath of Sea is calling
For her streams for evermore.

"With swifter, swifter current,
As I near the hidden goal,
From cataract and torrent
My shining waters roll;

"Until they break in thunder
Where foamy billows be,
And haply learn the wonder,
The mystery of the Sea."

M. Balachendra, VI Form.

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Garden Cottages for Mangaloreans in Bombay

By F. L. SILVA

NEVER in the history of our community in Bombay was there greater need for energy and earnestness on the one hand, or confidence and co-operation on the other, than at the present time. Hitherto we have been sojourners in this Land of Promise, content to gather the milk and honey which lay in our way, but with no fixed idea as to our own future or that of those who are to follow us. But the time has come when the policy of "drift," so much beloved in the past, will serve no longer; and we have to make up our minds that unless indeed we mean to drift for ever, beyond hope of being picked up, we must make a desperate effort to retrieve the past, and to "take root in the soil." It is with a full conviction of this truth that we have decided to tackle that most momentous question of the acquisition of house-property for the community, and incidentally help to solve one pressing problem of modern city life, viz: the housing problem.

It is well-known that in Bombay house rent is by far the largest item of expenditure, absorbing more or less one-third of the income of the middle classes. If the quarters obtained at such a ruinous expense were healthy and suitable, and afforded us a fair measure of the common property of mankind, viz: light and air, we should have blessed our landlords, and thanked God we were not worse off. But opportunities for spiritual exercises are not plentiful in Bombay; and we who were brought up in the free air of Mangalore and delighted to roam over hills and fields, are doomed to be stifled in dens which cramp both body and soul. Speaking soberly and without any desire for effect, I think that there can be little doubt that if suitably housed, we should, both intellectually and physically, have shown better results; still less can it be doubted that the pernicious effects of our environment will be intensified in the case of our children. In these circumstances we have resolved, with faith in God and courage in ourselves, to build our own houses in one of the best localities in the city on a co-operative basis. Perhaps the readers of "The Mangalore Magazine" will be interested to know some details of our venture.

The Scheme had its origin in a lecture delivered before the Kanara Catholic Association, Bombay, in March last on the subject of Co-partnership Housing Societies in Europe, in the course of which it was pointed out how beneficial such a Society, if established, would be to our community. The time too was most opportune: for a Co-operative Housing Association had just been formed in Bombay (with one of the Executive Members of Council as its President and a most influential working Committee) for the express purpose of bringing such Societies into being, and obtaining for them from Government and Local Bodies such facilities as are granted to similar Societies in other parts of the world, and such additional concessions as are warranted by the conditions prevailing in Bombay. The lecturer's views having met with cordial approval, a Committee was appointed with instructions to examine his Scheme in detail and submit a report thereon.

The Committee's report, with a provisional prospectus, being duly presented to the Association, was printed and circulated among the members of the community, and at a general meeting of the latter held in May, the report was approved and adopted, and

the Association authorized to take the necessary steps in furtherance of the Scheme.

Briefly, the Scheme provides for the formation of a Co-operative Society for the purpose of acquiring a plot of ground in Bombay City, and erecting thereon a number of detached and semi-detached cottages, to be let to members of the Society only, at rents which are computed to be about 50 per cent. below the market rate for similar accommodation, but which nevertheless are calculated to yield a fair return on the money invested. A special feature is the construction of model cottages (with only one storey) surrounded by a garden, both ornamental and profit earning, with plenty of open space between houses, and a playground, 90 by 60 feet, in the centre of the plot. To the good people of Mangalore, the dimensions of the playground may strike as being nothing to boast of; but small as they are, they represent the equivalent of 5,000 rupees, and the share of the ground rent on this area alone amounts to about Rs. 225 per annum. So generous is the lay-out in respect to open spaces that quite two-thirds of the area to be taken up will be left unbuilt upon.

The Society will be registered under the Co-operative Societies Act II of 1912 and will be entitled, among others, to the following privileges:—

(*a*) the shares or interest of a member in the Society will not be liable to attachment or sale under any decree or order of a Court.

(*b*) the heir nominated by a member can enter into possession without a probate or letters of administration.

(*c*) the Society will be exempt from stamp duty, income tax or registration fees.

(*d*) the accounts will be audited and the bye-laws enforced by Government through the Registrar.

It is of course out of the question to purchase freehold land; it is therefore intended to acquire on 99 years' lease a plot of ground measuring 5200 square yards at an annual rental of Rs. 1,830, less 15 per cent. which there is reason to believe will be granted as a concession to the Society. The land belongs to the City Improvement Trust and forms part of its Agripada estate, which has been laid out on the most modern lines. The plot selected is one of the best building sites available in the city; its depth from west to east is only 75 yards, while broad roads run along both these boundaries, on one side facing a large recreation ground reserved for the tenants of the estate. And as the slums have for ever been banished from the neighbourhood, one can safely predict that the healthy character of the estate will be maintained for generations. Needless to add its value will rise largely in the near future; as it is, the Trust are about to raise it from Rs. 8 to Rs. 10 per sq. yard, and our Society will probably be the last lessee to obtain it at the former rate.

It is proposed to provide 13 ground-floor and 13 first-floor residences, besides a hall for the Kanara Catholic Association (which will also be an Institute for the tenants, and doubtless the scene of many a marriage festivity or other social event in the days to come) and a Co-operative Store and Restaurant. The latter is expected to be one of the attractions of the Villa and the neighbourhood, and should provide "anything from a pencil to a motor-car," including of course the house-wife's daily wants and the periodical supplies from the homeland which have a value peculiarly their own. But the Society will undertake no risk whatever in connection with it. The accommodation will consist of four (in a few cases three) good sized living rooms, besides a verandah, cookroom &c. The rent proposed to be charged varies from

Rs. 22 to Rs. 35 per month, and is as good as fixed for 99 years (or rather is more likely to be reduced than increased) since all charges are fixed and have been duly provided for.

Detailed plans have been drawn up provisionally and the cost of construction is estimated to be Rs. 1,08,000, of which a sum up to one-half may be confidently expected from Government by way of a loan repayable in 30 to 40 years at 4 per cent. interest. The English Societies receive two-thirds of their capital from Government, repayable in a period extending up to 80 years and in the abnormal conditions of Bombay, the Co-operative Housing Association expects to obtain equally substantial assistance.

A generous philanthropist of Bombay who desires to remain unknown has however offered to finance any deserving Society with a loan of Rs. 25,000 repayable in 30 years with interest at 4 per cent. This amount, I am happy to say, has been placed at our disposal, and it behoves us to set to work in earnest, lest the offer should be withdrawn. In view of this windfall it will not be necessary for us to borrow from Government a larger sum than Rs. 20,000.

It should be remembered that though the interest on these loans is only 4 per cent., they have to be repaid in 30 years and therefore call for a Sinking Fund investment of 1·6 per cent. in addition to the interest. Hence they cost not less than 5·6 per cent. per annum until they are repaid in 30 years. On the other hand, after they are liquidated, they cost nothing at all, while share capital would entail the payment of a dividend in perpetuity. If present shareholders could be persuaded to forego something—say, a half per cent. from their dividends in the certainty of earning a considerably increased dividend after 30 years, there is no doubt that it would be more advantageous to borrow all that we can get from Government. But investors do not care to look so far ahead and sound policy has therefore to be sacrificed to the exigencies of the moment.

A sum of Rs. 45,000 being thus available from long-term loans, and another Rs. 1,000 from the Kanara Catholic Association, we shall have to find Rs. 62,000 which, considering all circumstances, it should not be difficult for the community to raise within itself. It is proposed to provide this capital by means of shares of the value of Rs. 50 each, payable in instalments of Rs. 10 a month, any member of the community whether in Bombay or outside being eligible to hold shares. At present it is intended to issue shares for Rs. 48,000 only and to provide the balance of Rs. 14,000 by means of short term loans at $4\frac{1}{2}$ per cent. interest, payable half-yearly or quarterly. These will be repaid during the next 5 years by the gradual issue of the remaining shares. Certain concessions are expected from the Improvement Trust and the Municipality; if these are secured, it may be possible to liquidate a portion of the loans, if not the whole amount, from revenue, and the remaining shares will be issued only to the extent necessary.

Incidentally it should be mentioned that Government servants are entitled to an advance of six months' pay, free of interest, for the purpose of constructing or purchasing houses for their own residence. It may be stated with some confidence that the Co-operative Housing Association will urge on Government the necessity for greater liberality in the matter of house-building advances. But taking things as they are, about half of the Rs. 48,000 that we require could be provided in this way by those among us who are in Government service, and whose salary does not exceed Rs. 500 a month. One should not therefore imagine that we are indulging in mere paper schemes or casting covetous eyes on the buried talent.

The first issue will consist of Rs. 40,000 in Ordinary Shares and Rs. 8,000 in Special Shares, one of the latter being allotted to every five Ordinary Shares. The Special Shares rank equally with the Ordinary shares in all respects, but are entitled in addition to half the profits from the garden, the other half being credited to the Reserve Fund. Assuming that the garden profits amount to no more than Rs. 500, the Special Shares will earn an extra dividend of 3 per cent.

The expenditure provided for includes interest and Sinking Fund contribution on loans, ground-rent, taxes, insurance and repairs (at maximum rates), garden and contingent expenses, contribution towards annual sports and an honorarium to the Secretary of the Society. After 30 years when the two loans of Rs. 45,000 are paid off out of the Sinking Fund accumulations, the amount of interest and Sinking Fund payable thereon, viz: Rs. 2,520 will be set free. If out of this sum Rs. 1,760 are invested every year at 4 per cent. towards a Replacement Fund for rebuilding the cottages, the accumulations will, in another 30 years, amount to Rs. 1,10,000, while the balance of Rs. 760 will be available either for distribution as dividend or as a bonus to tenants. Thus if the cottages have to be demolished in 60 years the whole of the capital required to rebuild them will be automatically forthcoming out of moneys set apart from current revenue, and neither a loan nor fresh capital will be necessary. The amount hitherto set aside will therefore continue to be available towards a second Replacement Fund. Another 39 years of the lease will yet remain to run: within that time this Fund (earning interest at $3\frac{1}{2}$ per cent. only) will have amounted to a lakh and a half and in the event (most unlikely) of the lease not being renewed after 99 years, the Society will not only have its original capital of Rs. 63,000, but two and a half times as much, in liquid cash, and can cheerfully surrender the lease, and the cottages into the bargain. So long therefore as Bombay continues to be Bombay, the investment will be safer and more permanent than any I can think of, not excepting gilt-edged securities or landed property acquired on ordinary terms of purchase. It goes without saying that as the property appreciates in value, and the Funds grow, the value of the shares will also rise in a corresponding degree, and the wag who is reported to have said that he will buy all the shares when they go down to Rs. 10 had better look out at once for some other investment more likely to fulfil his hopes. To some people the word "share" connotes nothing but "speculation;" and they run away with the idea that, as in a trading concern, everything denoted by the word "share" is liable to fluctuation. In the present case the "share" does not represent an unknown quantity, but a slice of land with a slice of a dwelling, impervious to every influence except that of a catastrophe of nature.

After providing for all this expenditure and a substantial Reserve Fund, the very moderate rent proposed to be charged promises an absolutely safe dividend of 5 per cent., apart from the profits from the garden, which have not been taken into account in this calculation, in order to exclude all element of uncertainty. Should however the concessions mentioned above be secured, the dividend will be not less than $6\frac{1}{2}$ per cent.

It only remains to add that the acquisition of house-property on a co-partnership basis possesses a decided advantage over individual ownership. The facility of management, the moral and financial strength derived from the corporate ownership of a large property, and such other considerations are best illustrated

by the lamentable position of the Christian community in Bombay, which though once a considerable land-owning interest, is now quite a negligible quantity in this respect. But what will appeal most in our peculiar circumstances is, firstly, that in case a share-holder leaves the locality, he can continue to hold his shares while he would seldom be able to retain a house of his own; and, secondly, that in case of necessity, he can easily sell his shares, or just as many of them as he chooses, most likely at a profit; whereas if he owned a house, he would have to part with his whole interest therein, and very often at a sacrifice. With a growing colony like ours, with every likelihood of the accretion of fresh capital, with growing reserves to enhance the value of the shares, and with a property rapidly rising in value, there need be no fear that he who wants to part with his shares will not find a ready buyer within the colony itself. To prevent all apprehension on this score, power can be taken to invest a portion of the Reserve Fund in the purchase of the Society's shares, in the event of a share-holder finding any difficulty in disposing of his shares. I hope no erudite economist will rise in wrath against a heresy so gross: if he does I would plead that in a scheme of this kind in which there is no speculation and no uncertainty of income or expenditure (not even arrears of rent, since they are recoverable from a tenant's share capital) there is no necessity whatever of a Reserve Fund.

It will thus be seen that bold as the Scheme may appear at first sight, it is nevertheless modest in its conception and sound in every detail. It is calculated to do far more than serve the immediate needs of 26 families, and provide a safe investment for those who have money to lay by. It will pave the way for additional Societies in the near future. It will give a firm standing to the community and enable us to take our rightful place among the proud citizens of *Urbs prima in Indiis*. It will give us the distinction of being pioneers in a most laudable movement, and Mangalore will have cause to be grateful to her children abroad. Above all we work for the future, and should Mangalore continue to send her children to swell the ranks of the colony, she will find that we have prepared no mean heritage for them. May we not then appeal to her to extend her cordial sympathy to us and enable us to reach the goal we have set for ourselves?

And after all we ask for very little. The capital we require is certainly not beyond our means; but we may not be able to find the whole of it immediately. We therefore appeal for a portion of it, not as a gift but on strictly business terms, not as a doubtful investment but as a thoroughly sound business proposition. If our compatriots will join as shareholders, we welcome them with open arms: if not we ask for loans repayable at the most within 5 years, interest being paid periodically in the interval at $4\frac{1}{2}$ per cent. We offer the very best security possible for repayment. The substantial nature of the houses, the provision for every item of expenditure, the automatic building up of the Replacement Funds, the unrivalled privileges conferred by the Co-operative Societies Act, the reserve power to add to the revenue at any moment by charging the market rate of rent instead of a privileged rate—these are guarantees not equalled by any investment however secure, and not demanded by any trust however sacred. And in the last resort, should all our anticipations fail, there is nothing to prevent us from letting the cottages to whosoever will pay the best rent, whether belonging to the community or not. The property will still continue to belong to us, and the additional revenue earned will not only increase our dividends and enhance

The Boarders—1914

the value of our shares, but be an additional guarantee to those who lend on the security of the property.

His Lordship the Bishop of Mangalore, ever ready to evince his warm interest in our welfare, and to cheer and encourage us on our path, has cordially blessed our Scheme and bidden us God-speed in our efforts; and we yet hope to prove ourselves worthy of his blessing and to accomplish what we believe to be for the lasting good of the community.

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The Vigil

ENGLAND! where the sacred flame
Burns before the inmost Shrine,
Where the lips that love thy name
Consecrate their hopes and thine,
Where the banners of thy dead
Weave their shadows overhead,
Watch beside thine arms to-night,
Pray that God defend the Right.

Single hearted, unafraid,
Hither all thy heroes came,
On this altar's steps were laid
Gordon's life and Outram's fame.
England! if thy will be yet
By their great example set,
Here beside thine arms to-night
Pray that God defend the Right.

So shalt thou when morning comes
Rise to conquer or to fall,
Joyful hear the rolling drums,
Joyful hear the Trumpets call.
Then let Memory tell thy heart,
"England! what thou wert, thou art!"
Gird thee with thine ancient might
Forth! and God defend the Right!

H. Newbolt in 'Times.'

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Radio-activity

By D. FERROLI, S. J.

THERE is, perhaps, no subject which at present engages the attention of the scientist more than Radio-activity. But many of the learned treatises written on it are a sealed book to the ordinary reader on account of the mathematical and scientific equipment they presuppose. The present article aims at giving the reader a simple and clear exposition of the subject, and will not, it is hoped, be found out of place in the columns of the *Mangalore Magazine*.

Radio-activity may be defined as that property of matter by which certain elements, as Uranium, Thorium, and Radium, make the surrounding gas an electric conductor. Thus, one ten-millionth of a gram of Radium Bromide causes a gold leaf electroscope to be discharged in a few seconds, when the radium covered plate is held near the metal plate of the electroscope.

The discovery of Radio-activity is due to the French Chemist Becquerel, in 1896. In 1898, M. and Mme Curie, while searching for radio-active substances, found certain specimens of these in pitch-blende, a mineral consisting essentially of Uranium Oxide. The Radio-activity shown by the new substance was far superior to the Radio-activity possessed by the same bulk of pure Uranium. Researches were made, but no isolation of the new substance could be effected. But its striking properties justified the discoverers' giving it a name. They therefore called it *Polonium*, from the country from which the pitch-blende was obtained.

Following up their investigations, the same experimenters shortly afterwards discovered in the same mineral another radio-active body endowed with a still greater activity. In view of the intensity of its activity, which was 900 times greater than that of Uranium, the discoverers gave the name of *Radium* to the new element, which they believed to be present in the ore, although in almost infinitely minute quantities.[1]

By a laborious chemical process of elimination a compound of the new element was obtained, and its properties were studied. It is very like Barium, with which it is associated, and from which it can be separated by a process based upon the fact that the chloride of Barium is more soluble in water than the chloride of Radium.[2] When the intensity of radiation was about 900 times that of Uranium, the atomic weight was found to be 137·4. By concentrating the Radium Chloride in the Barium Chloride the intensity of radiation increased to 3000 times that of Uranium, and the atomic weight rose to 140; while, when the radiation was increased up to 7500 times that of Uranium, the atomic weight of the metal present was found to be 145·8.

The latest experimenters, however, have assigned 225 as the atomic weight of this new element, and Runge and Precht give it as 258.[3] So much for the atomic weight of Radium. The other properties of this element may be found in any text-book of Chemistry.

Thus, as seen in the Bunsen flame, the strongest and most permanent line produced by Radium Bromide is the blue line 4826. Again it is self-luminous in the dark; the rays it emits are capable of acting upon a photographic plate; they produce phospho-

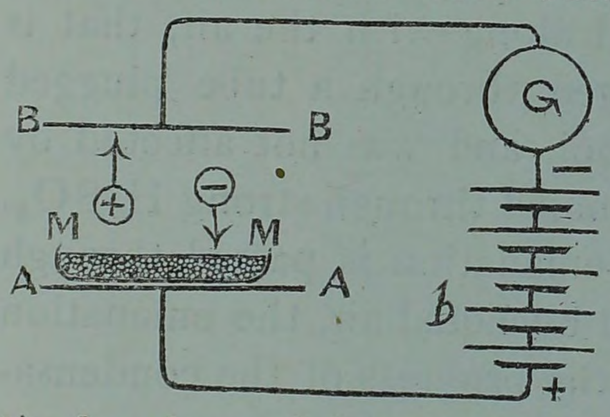
1. Compt. Rend. 127 p. 1215,
2. Hadley. Magnetism and Electr. p. 509.
3. Newth. Inorganic Chemistry. p. 698.

rescence upon a screen of barium-platino-cyanide; they are capable of penetrating metals and of discharging an electroscope. But these radiations are so important that we may be allowed to add here a more detailed explanation.

The radiations from radium are, like those from Uranium, of three distinct types, and denoted by the symbols α, β and γ.

The α rays are endowed with feeble penetrating power. Thus a thickness of Aluminium ·0005 cms. reduces their intensity to one half. To them, however, is mainly attributable the ionisation of a gas, whereby its electrical conductivity is increased. An ideal arrangement for measuring their ionisation power would be that shown in the fig., in which AA and BB are metal plates, and MM a layer of radio active material.

The radiations from MM ionise the air between the plates, and the electrical field between them due to the battery *b*, causes all the positively charged ions to move in one sense, and all the negatively charged ions to move in the opposite sense. Thus a current is obtained, as indicated by the galvanometer G. After a while, when the E. M. F. of the battery is increased to three or four hundred volts, a maximum current is produced, which is proportional to the total number of ions produced per second by the radiations from MM, and it may be taken as a measure of the ionisation power of the substance MM.[1]



Owing to the great absorption of the α-rays, their photographic effects are not easily detected. They are only slightly deviated in a strong magnetic field, and this is enough to show that they consist of a stream of positively charged particles, projected from the active matter with a velocity of $1{\cdot}55\times10^{9}$ to $2{\cdot}25\times10^{9}$ cms. per second. Assuming the charge on each particle to be *e* electro-magnetic units, and their mass to be represented by *m*, the ratio $\frac{e}{m}$ was found to be $5{\cdot}1\times10^{3}$ electromagnetic units per gm. It seems that each particle is capable of ionising about 100,000 air molecules before it is brought to rest by repeated collisions. By direct counting, electrically and optically, Rutherford and Geiger found that 1 gm. of Radium itself gives off $3{\cdot}4\times10^{10}$ α-particles per second, They also measured the charge carried off by the α-particles, and deduced that the charge borne by each α-particle is $9{\cdot}3\times10^{-10}$ *e. s. u.*, or twice the electronic charge. Combining this with the value of $\frac{e}{m}$, and reducing all to *e. m. u.* they found that the mass of an α-particle is $6{\cdot}2\times10^{-24}$ gms., which is equal to the mass of a helium atom. Since helium is always found in company with radio-active bodies, Rutherford concludes that the α-particle is an atom of helium, or rather, that the α-particle, after it has lost its positive charge, is an atom of helium.[1]

The β rays consist of negatively charged particles, each about one thousandth as massive as a Hydrogen atom. They are readily deviated by the magnetic field, and behave exactly like the cathode-rays emitted by a vacuum tube. Their velocity, however, is greater, being very nearly $1{\cdot}6\times10^{10}$ cms. sec. Hence their penetrating power is very great, a thickness of Aluminium foil equal to ·05 cm. being required to reduce their intensity to half value; while, for complete absorption .5 cm. of Aluminium is required.

Owing to their penetrating power they are easily detected by photography, and

1. Practical Physics — Franklin, Crawford and Macnutt p. 150.

1. J. Satterly—The electron theory of matter and Radio-activity.

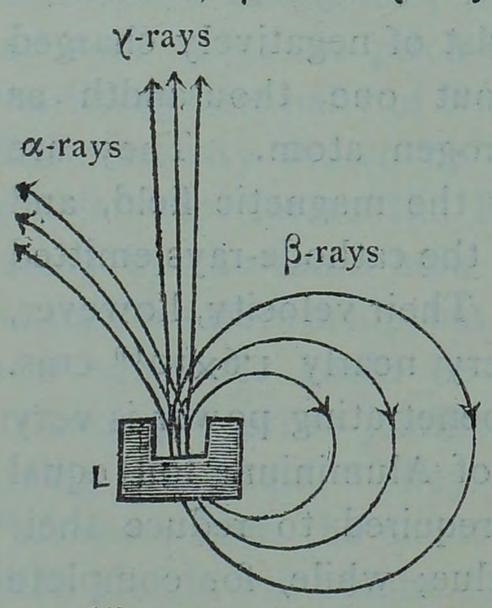
in 1900 Becquerel, by photographic methods measured their deflection in a magnetic field, and found that $\frac{e}{m}$ was very nearly 10^7 *e. m. u.* per gram. They can travel several metres through air before their velocity is so reduced as to render their ionizing effects no longer perceptible.[1]

The γ *rays* seem to be extremely abrupt ether-waves, essentially the same as the X-rays. They are far more penetrating than either the α or the β-rays, being capable of penetrating a thickness of 8 cms. of Aluminium, before their intensity is halved; and Rutherford has detected them after they have passed through a foot of iron. They readily excite luminosity in various Platino-cyanides, and in Willemite, after passing through half an inch of lead.

Many experiments have been made to catch their charge and to deflect them in a magnetic field, but with no success, so that it seems that they are not a stream of electrified particles.[2]

The following diagram due to Mme. Curie shows their behaviour in a magnetic field: L is a lead block with some radio-active substance in it.

The α, β and γ rays emerge from the block as a narrow vertical pencil. On the application of a strong magnetic field the α-rays behave like positively charged bodies, and are slightly deviated to one side. The β-rays, act like negatively charged bodies and are deviated to a much greater extent. The γ-rays are not deviated at all.[3] All these



1. Rutherford and Soddy. Phil. mag. 1903.
2. Newth—Ib. p. 700. 3. Satterly—Ib. p. 709.

phenomena are wonderful indeed, and show how marvellous are the secrets which nature still hides from our eyes. But we have to deal with other phenomena still more obscure and wonderful.

In 1899 Owens, who was measuring a current between two horizontal plates, on one of which some Thorium was spread, noticed that the current was very unsteady, especially when passing through a draught of air. This was the key which led him to the discovery of the property which Thorium and Radium have of emitting something whereby the Radio-activity is communicated to other substances. This something is denoted by the term "*emanation*." Rutherford made further studies of Thorium emanation and he showed that no emanation could escape from a sealed vessel containing Thorium; but that, if air passed over the Thorium, the emanation could be carried along with the air, that it filtered unchanged through a tube plugged with cotton wool, and was not affected by the air being bubbled through strong H_2SO_4. Further, if the emanation is passed through a U-tube cooled by liquid air, the emanation condenses, and the progress of the condensation is manifested by the fluorescent appearance of the tube. If the temperature of the tube be raised, the emanation vaporizes again.

These experiments showed that the emanation did not consist of suspended dust particles, nor gaseous ions, like the α and β particles, and Rutherford rightly concluded that it was a gas.

To account for the above phenomena many theories have been put forward. Themselves only probable to a certain degree, they all tend to modify considerably the accepted dogmas of modern science. Thus it has been affirmed—and there are a good many reasons for it—that the atoms of the radio-active elements temporarily lose corpuscles, or spontaneously break up, firing off appreciable

College Department—History Section

Junior Sodality--Silver Jubilee Year (1889-1914)

Winners of the Junior Cricket Cup

portions of their own mass, and becoming converted into a new chemical element, which, in its turn, may be unstable and may break up further.[1] The rate of disintegration always obeys the same laws as a mono-molecular change in chemistry, *i. e.* the rate of disintegration of a collection of atoms of the same nature is proportional to the number of the unchanged atoms. Besides, as soon as an atom of one kind disintegrates into an atom of another kind, this new atom also starts disintegrating, so that if no part of the primitive substance is allowed to escape, we shall have a collection of atoms of all the products of disintegration, and after a while a state of equilibrium will be obtained, in which the number of atoms of any one product, changing per sec. into the next product, will be equal to the number of atoms of the product formed by disintegration of the previous product. The products are then said to be in radio-active equilibrium.[2]

This theory is supported by the observations of Rutherford and Soddy, that the radio-activity of Thorium is due to the presence of a substance, which they call *Thorium X* and which can be separated from the rest of the Thorium by chemical means. After the removal of the Thorium X the Thorium is left without activity, the activity being found in the Thorium X. After a time, however, the Thorium regains its activity, the rate of gain of the one being equal to the rate of loss by the other.[3]

Similarly Uranium is transformed, emitting α-rays, into *Uranium X*, at such a rate that one half of it would be transformed in something exceeding 600,000 years. Uranium X emits γ-rays and β-rays of two kinds, but its half-life period is only 22 days. Radium seems to be in the line of descent from Uranium: but its immediate parent is *Ionium*, which accompanies Thorium in its ores, and which emits α and β-rays, and has a half-life period of 35000 years.[1] Now each of the products of such changes is a distinct chemical element, as long as it lasts; but it is wanting in permanence. For example Radium is a metal which forms regular salts; but any stock of it or of its salts, kept for 1744 years would be found to have, to the extent of one-half of it, become spontaneously transmuted.—Supposing now this to be the true interpretation of the phenomena of radio-activity, we are undoubtedly face to face with an actual instance of the "*Transmutation of the Elements*," which has been hitherto regarded only as an idle dream of the alchemist.

Hence the old atomic theory must be somewhat modified. It is even clearer than before *that the atom exists*, but it is equally clear that it is itself a *complex something*. A short account of the modern views of the atomic structure would be very interesting; but the theories advanced are too complicated and too uncertain to be put forward here in a succinct and popular way. The difficulties we meet with in such an investigation are enormous, and seem to be hopelessly beyond the resources of mathematical science. But with the aid of certain simplifying and averaging assumptions, we obtain indications as to the direction in which possible or probable explanations may be sought for many things, even though the numerical results of our calculations depart to some extent from the numerical data obtained by experiment. In this way the foundations are being laid for a more accurate knowledge of the structure of the atom.

1. Daniell—Elements of Physics p. 761.
2. Satterly—Ib. p. 717.
3. Watson—Text book of Physics p. 839.

1. Daniell—Ib. p. 761.

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'Conspiracy against Truth'

IT is a common saying that the modern man is the heir of all the ages. Indeed, we are the inheritors of an invaluable treasure, an immense repository called History. But dazzled as we are by the splendid results of this heritage we forget to inquire whether or not this History has been painted in its true colours. In other words, we fail to ask whether the accounts coming down to us from the pens of the Humes, the Gibbons, the Robertsons of the world are true records of the past.

In answer to this question, the consensus of modern critics has asserted that History for the last three hundred years has been a grand 'Conspiracy against Truth.' A tremendous verdict, but not lightly pronounced. For, historians of equal ability, industry, and scholarship have taken diametrically opposite views of the same men and the same events. In fact, there is hardly a single imposing personality of the past that does not paint himself in exactly opposite colours on the mental retinas of historians. This flagrant falsification of History made Napoleon exclaim, "What is history but a fiction agreed upon."

But it is urged that several intrinsic obstacles hindered the accurate writing of History. If men, it is said, dispute so fiercely about what is going on before their very eyes, it is not wonderful that they should wrangle about what happened long before they were born. Yet this is hardly a justification of history as it has so far been written. For, it is the first fundamental principle of historical writing that it should be based on documents, and not opinions. "There is no part," says John Stuart Mill, "of our knowledge which it is more useful to obtain at first hand than our knowledge of history."

Again, it is a truism to say that men are Christians or Agnostics, Catholics or Protestants, Whigs or Tories, Englishmen or Frenchmen, before they turn out scholars. This apparently insurmountable obstacle is another hindrance which is sadly in the way of even well-meaning writers of history being impartial. Their inborn prejudices and particular likes and dislikes ever tend to leave their impress on their historical utterances. The personal element constantly perverts truth. The individuality of the writer is glaringly stamped upon his historical writings. Impressive personalities like Hume, Robertson, Voltaire, Thiers, Lanfrey and Gervinus project their own broad shadow upon their pages. A zealous parliamentarian must make the history of Eliot and Pym a glowing panegyric; a writer with an anti-Catholic bias cannot portray Becket without making him an outrageous rebel; an enthusiastic admirer of democratic institutions must hurl down anathemas on James II. "One historian," says Mr. Arnold, "writes history to extol the Whigs and another to execrate the Church." This method of writing history is against the second great principle that an historian "shall avoid the needless utterance of opinion and the service of a cause."

The failure to look at both sides of the question constitutes one of the gravest of an historian's errors. To it must, in large measure, be traced the wonderful difference in the portraits drawn by different writers. On the page of an Englishman, Wellington is a mightier military genius than Napoleon; whereas on that of a Frenchman, Wellington is dwarfed into insignificance beside Napoleon. To some historians the French Revolution is the consecration of humanity, to others it is an execration of it. Some style Napoleon the great butcher of Europe; others look upon

him as the formulator of the modern European system of Government. In short, only one side of the question do they expatiate upon, while the other is entirely lost sight of. So long as history continues to be written in this way, so long as the study of it is thus rendered unscientific, so long as history is not "lifted above contention and made an accepted tribunal for all," the enquiring student shall be bewildered by the appalling discrepancy in the answers returned him.

Writers of history have been found constantly indulging in violent invective and virtuous indignation. They sit in their study left to the companionship of their thoughts and books. They summon to the bar of their tribunal the men and women of history, now raise them to the heavens, now dash them to the ground, sometimes in a fit of enthusiasm champion the cause of powers and principalities, at other times pour curses and imprecations on states and kingdoms of a by-gone age. Now it is certainly not becoming in an historian to plague his readers with his jaundiced views about men and events. For it is essential to the dignity of a writer of history that he should pronounce wholesome, unbiased and unprejudiced statements.

If, in the words of Cicero, "to be ignorant of what has happened before one's birth is nothing less than to remain in a continual state of childhood," then to be acquainted with the history handed down by the historians of the last three centuries, is to remain in a perpetual state of delusion and error. History, it is true, is the great source whence we may derive extensive knowledge, trace the connections of cause and effect, draw general lessons of moral and political wisdom. But if the source itself is one of questionable truth, nay, positively false, then the knowledge derived, and the lessons drawn from it would necessarily be unscientific and the traditions emanating therefrom would be pernicious. The inevitable result would be a mighty flood of falsehood. The wrong impressions would in the long run ripen into absolute conviction; and "scepticism would be overcome and opposition hopeless." If any scholar were to publish a new history based on original documents hitherto undiscovered, it would be hailed as unpatriotic, and treasonable. Witness the awful howl of indignation that was set up when Johannes Janssen published his famous work on the History of the German people or when Von Ranke gave to the world his History of England.

"It is a condition of our race," observes Babbage in his Bridgewater Treatise, "that we must ever wade through error in our advance towards the truth." The one beneficent result of the long abuse of history has been that it has stirred the spirit of historical criticism and that it has insured research. History, after having being used for political and sectarian purposes, after having been distorted and falsified, after having undergone the rack of private opinion and individual judgment, has at last in the decline of the nineteenth century entered on a period of scientific revival. The falsification of history cannot last forever. The day of historical Nemesis must eventually dawn.

The last few decades have been marked by marvellous and manifold changes in the intellectual world. Together with the wonderful awakening of inventive genius in the physical sciences, there has been a corresponding progress in the other fields of knowledge, notably that of History. The modern historian does not rest content with the bare assertion of a Hume, a Robertson, a Thiers, a Barnett or a Guthrie; but goes to the very fountain-head for his information. Our age has well been called the documentary age. With the advent of Macaulay, Mommsen,

Von Ranke, the era of scientific history has set in. "The long conspiracy," says Lord Acton, "against the knowledge of truth has been practically abandoned and competing scholars all over the civilised world are taking advantage of the change. Facts and figures, men and events, movements and institutions are viewed now with the cold impassivity of science. Old closets have been ransacked, the archives have been explored, books moulder-ing in some deserted libraries have been found, every available document has been examined and sifted and every statement has been weighed and analysed. By being made to conform to certain fixed laws history has been raised to its proper level and has become an authoritative science."

Albert Pinto,
Junior B. A.

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The Voice of India

RAJAH and Maharajah and zemindar
Show forth to-day the East's Imperial mood.
Gwalior, Mysore, Indore, Patiala, Oudh,
Kashmir, and Hyderabad and Kishnagarh,
By prince and princess, Begum and Mehtar,
Gaikwar and Nizam, give the free, unwooed
Gifts of an Orient that forgets to brood,
And leaps to follow in tempest England's star.
Nor evermore may England's self forget
How city on city proffered boon on boon,
Delhi, Madras, Calcutta, or Rangoon
Pouring the noble guerdons that have set
Deep in our hearts the joy of noble debt
To hearts more golden than the Asian noon.

WILLIAM WATSON *in 'Times.'*

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Poetic Justice

NOT a few of those that have walked into Apollo's garden acknowledge Poetry to be the "Architectonike" of all learning, comprising as it does, the knowledge of a man's self, and surpassing philosophy, history and law as an incentive to virtuous action. It is but natural, then, to expect Poetry not only to bear drama into undramatic lives, but to instil into men's minds wholesome lessons—lessons not calculated to chafe our sense of moral justice but to appease and perfect it. But if we behold on the stage the evil star of vice in the ascendant and virtue bantered and downtrodden by fickle Fortune without a turning of the tables at the conclusion of the play, our inborn sense of justice, far from being satisfied, evinces an inordinate desire to take up the cudgels and carry on a crusade against "the flat unraised spirit that has dared on his unworthy scaffold" to turn traitor to the sacred cause of Poetry. Our confidence in Poetry is badly shaken by such a gross breach of the rules of Poetic Justice.

The defence put up by Dr. Johnson is that the stage should be the mirror of life, and as in real life we often see virtue unrecompensed, nay, even buffeted by rude hands and made the sport of the gushing winds and the surging tide, and vice feeding fat on the deserts of virtue, so even a flagrant disregard of the laws of Poetic Justice need not provoke the critic's indignation. But the literary dictator of the eighteenth century seems to have clean forgotten the vast difference between life in the world and life on the stage. With regard to the former, the grave is not the goal but the beginning of life real; the life which we lead here on earth is but a fleeting shadow of that other life where all virtue is destined to meet with its due reward and vice with its just retribution. The stage, on the other hand, is a creation of the poet's imagination, a poetical phantasma; it is a circumscribed entity where the accomplishment of many years is turned into an "hour-glass," and in order that it should be a faithful mirror of life the poet must imitate the inscrutable Dispenser of life, death, happiness, victory, and not merely "give to airy nothing a local habitation and a name." He should create, if not an after-life of his own, at least a fitting sequel to the course of events and deal due punishment to his wicked and worthy reward to his virtuous characters. The poet who violates Poetic Justice to make his production a true mirror of life gives to the world a superficial mirror—a reflection of what is palpable only on the surface of life, grasping at the shadow only to lose the substance.

Some generous critics who are sated with what they style "a substantial observance" of Poetic Justice, maintain that an uncompromising adherence to the laws of Poetic Justice is unnecessary and even puerile. But we require not a Solomon, a Daniel to teach us the homely maxim that the whole is in all ages and climes more sought after and more acceptable than a part of that entire whole. If a "substantial observance" of Poetic Justice gratifies our inborn desire for fair play, then by a fundamental axiom of logic it follows that a complete and unreserved observance, far from being displeasing and distressing, must afford us proportionately greater pleasure. Moreover Justice, in order to be designated by that appellation, should be observed in its entirety, nor is the adjective Poetic that stands before it meant to minimize its connotation. It is, of course, possible to carry the administration of Poetic Justice too far. No rational critic would plead for a mathematical adjustment of mark to merit.

Such rigour in the distribution of reward and punishment in a work of fiction would trammel up the writer's power of invention, and would render his production unnatural, not to say childish. But if the poet is true to his high calling, he will never build up a situation in which vice ultimately triumphs over virtue.

If virtue is its own reward, why should the sight of it trampled under foot and vice "treading the primrose path of dalliance," be loathsome to us? This is the question that is proposed to upholders of Poetic Justice by a stray philanthropist. The happiness resulting from the consciousness of having responded to a noble call of our higher nature is no doubt a thing of inestimable value, but it is an insufficient compensation for the positive discomfort or infliction of pain often involved in the practice of virtue. Imagine, for instance, a mountebank perorating to a vast concourse from a cloud-capt eminence that virtue is its own reward, that no other recompense has been reserved for it in the ages yet to be; and suppose the world to be so carried away by his eloquence as to place implicit reliance on his statements. What would the inevitable result of such a catastrophe be? Virtue would be swept off the face of the earth, leaving it a treeless dreary waste with not an oasis to boot. Fortunately for mankind the world is not swayed in its opinions by crazy quacks, but knows that all goodness, all virtue is designed by the "Arch-Ordainer" for a reward justly in keeping with its merit.

Dr. Miller attempts to frame a satisfactory justification for the violation of Poetic Justice by Shakespeare in "King Lear" by stating that the great dramatist wished to teach us a lesson worthy of his greatness—that the innocent are often involved in the destruction that overtakes the guilty. But is the lesson so great that it required a transcendent, a super-human genius, a myriad-minded Shakespeare to teach it to the world? The self-same lesson was taught to the remote ancestors of the present generation, how remote none can tell, by philosophers of antiquity, and in our own day it is called from the school of experience by "unlettered, rude and shallow" men—men serenely unconscious of the existence and consequently of the writings of Shakespeare.

The four great tragedies of Shakespeare—Hamlet, King Lear, Macbeth, Othello have been deservedly censured for their 'unhappy ending'. Shakespeare has, indeed, as an anatomist of the human heart searched its hidden core and laid bare all the strength and weakness of our nature, as in the gushing tenderness of Juliet, the "fine frenzy" of the discrowned Lear, the sublime melancholy of Hamlet, and the wrath of the tempest-torn Othello; and this fact must spur us on to try and take a catholic, instead of a pettyfogging view of the accusation levelled against him. True again, in Shakespear's tragedies Death is not to be regarded as a "crowned phantom, attended by all the equipage of his terrors and the tiger roar of his voice," but as an asylum from the relentless and unremitting persecutions of life. "O here", cries Romeo at the tomb of Juliet, thereby corroborating this view,

> "O here will I set up my everlasting rest
> And shake the yoke of inauspicious stars
> From this world-wearied flesh."

Lear likewise hangs over the breathless lips of Cordelia imploring her, in the midst of his heart-rending anguish, to stay with him a little longer, but in vain; and "he hates him that would upon the rack of this tough world stretch him out longer." Furthermore Cordelia herself accepts her lot with fortitude—

> "We are not the first, who with best meaning
> Have incurred the worst.

Doubtless we are right also when we recoil from Nahum Tate's sentimental alterations, from his marriage of Edger and Cordelia, with a feeling of disgust not unmixed with compassion for the irreverent playwright who has attempted to improve upon the immortal tragedy of an immortal dramatist. In fact such a cheap ethical code as Tate has introduced would flutter away in tatters across the tempest and night of Lear's agony. But all this granted, there is no gainsaying the fact that the close of the tragedy excites bewilderment, dismay, protest. Such a catastrophe seems to fall suddenly like a bolt of lightning from a sky cleared by the vanished storm What though the heroine is superior to the world from which she has made an untimely exit, is untouched by the doom that overtakes her? What though she is rather set free from the turmoils and inanity of life than deprived of it? Is Death to be all the recompense she is to receive for what she has endured? She has "outfrowned false fortune's frown," bowed her head to her miserable lot with unwonted patience, meekness and humility; and is she only to gain in return an abrupt liberation from living martyrdom? Although this world is transitory and illusive and the only real thing in life is the soul with its enduring courage, patience and devotion, yet Cordelia's death is not, and cannot be, even in a unique and Shakesperean sense, her recompense; because by doing no more for Cordelia than ennobling her soul, the poet leaves the task of remunerating a creature of his own imagination to God, instead of rewarding her himself on the stage where she has, by her suffering, merited that reward.

The attack made on Shakespeare by critics as an offender in the matter of Poetic Justice has been repelled, though unsuccessfully, from another position. It is popularly held that the power overhanging Shakespeare's tragedies appears in the aspect of an inexorable Justice—a justice untempered by mercy and blindly meting out the punishment of Death to all who are wilfully or accidentally brought within the sweep of her sword. But if one false step made consciously or unconsciously within the tragic circle is to be followed by such fearful punishment—as in the case of Cordelia—then there is poetic injustice in Shakespeare; because the retribution is a hundred-fold more rigorous than is warranted by the fault. Is Cordelia to suffer death because of her refusal to humour the exacting irritability of her doting old father? Does Desdemona, too, rightly deserve her doom because her passionate love for the warlike Moor was too immoderate to be innocuous? Can the crushing of such a flower under the wheel of destiny be justified? A thousand times no. The "vicious mole" in Desdemona's character is small compared with the unjust punishment that follows. The fact that she was, in a slight measure, accessory to her own ruin mitigates, but does not do away with, the horror caused by her harrowing fate, and Shakespeare's greatness must not blind us to this consideration. Though we are at a loss to conjecture how we should have felt had Cordelia survived Lear, or Ophelia survived her father, brother and lover, still we cannot, with a clear conscience, acknowledge the justice of sweeping them away in the avalanche and general convulsion caused by the error or guilt of others.

But there are redeeming features in the works of Shakespeare, which show that he was not deaf to the claims of Poetic Justice. The discomfiture which Shylock experiences at Shakespear's hands is alone sufficient to rescue him from the slander of being an unscrupulous writer. It shows him, not as the unprincipled man he is sometimes represented to be, but as one who, on occasion, deviated from the path of Poetic Justice to make known to the world that he could be boldly

original—a king of men, dwelling in a home familiar only to his mind. Despite his shortcomings the world continues and will ever continue to regard him as a sublime genius holding the foremost place in the galaxy of English Literature, a kind of Magus, girt in mystery and enigma, and the fruit of his genius as the one grand "vision of the world and all the wonder that will be."

Manuel Coelho,
Junior B. A.

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The Cry of the Children

In Desolate Belgium

WHAT did we know of War, its rights and wrongs?
We heard it named but gave it not a thought.
Gaily we sang our patriotic songs,
And with imaginary Germans fought.

We manned our forts of mud against attack,
And, childlike, revelled in the dust and grime
Driving our fancied foes with fury back,
Guarding our homes; Kaiser, was this a crime?

Nearer It drew, but little did we care;
When Father left we watched him march away,
Envied his uniform and martial air.
Then marched ourselves to meet the foe, in play.

Only the look of grief on Mother's face
Caused vague unrest within our hearts to stir,
And, clumsily, with kiss and fond embrace
We did our very best to comfort her.

And then It came, and with it Terror tense
And Fire and Blood, blighting with its foul breath
All that we knew of love and innocence;
Teaching us Pain and Death, and worse than Death.

Mother and sister butchered 'neath our eyes,
Crimes that our minds, thank God, could never guess.
Screening his firing line our childhood dies
To meet the War Lord's call for "frightfulness."

Kaiser, when soon or late your hour shall come,
And at God's Throne you, suppliant, bend the knee,
Think you those prattling voices will be dumb
Which now are silenced by your dread decree?

When boastful pride is turned to abject dread
What bid for mercy will you make, what plea?
Facing the righteous wrath of Him, Who said:
"Suffer the little ones to come to me."

—A. R. HAMILTON in the *Daily Mail.*

The Boarding House Orchestra

Catholicism and Contemporary English Literature

THE least emphasized of the results of the great Romantic Revival in literature is perhaps the service it did to Religion. It was due to this revolution that what were hitherto known as the "Dark Ages," remained no longer such. The customs, the religious observances and the intellectual activities of the medieval people became things of every day knowledge. Scott, Coleridge, Wordsworth, Carlyle himself were some of the leading spirits of this great movement. People suddenly discovered that monasteries were not abodes of sin and hives of ignorance. Monks turned out to be persons quite different from what popular prejudice and superstition had supposed them to be. It was brought home to the moderns that to the people of the "Dark Ages" the Catholic Religion was the living and energetic principle of all actions. The Tractarian Movement with the impetus it gave to the study of the Fathers was only a land-mark in this other movement. It was obviously a failure to grasp this fact that led Mr. Augustine Birrell, to write of the Oxford Revival as if its most enduring result was the "fascinating book" of its "great leader."

As an immediate consequence of rendering the Middle Ages popular and interesting, a great Neo-Catholic Movement began in England, heralded as it was by the conversion to the Catholic Church of men like Ambrose De Lisle, Faber, and Newman. There was scarcely one family in the country which had not yielded at least one "pervert to Romanism." That the "second spring" hailed by the great Cardinal was not the dream of a fleeting hour is evidenced by the unmistakable glimpses of Catholicism in contemporary English literature.

This popularization of the Middle Ages cannot, however, wholly account for the progress of Catholicism in England. Time and recent thought have raised issues in the question of Existence, which only Catholicism can answer. Some people, moreover, love the Catholic Religion on account of some particular dogma or practice of hers. Lecky, for instance, was attracted to her, because of the Catholic love for the Blessed Virgin. Art-lovers like Ruskin and Morris admired in the Catholic Church her expression of religious fervour in the sublimest works of art. Others again have a passionate love for Catholic rites and ceremonies—the tinkle of the Mass bell is to them an irresistable source of pleasure; and it is from such that the Catholic Church reaps a large number of her converts. To such men the knowledge of medieval times serves the useful purpose of keeping the Catholic Church and its highest ideals and aims fixed in their minds, and of harmonising the particular aspect of their admiration with the organic whole.

The fact that the Catholic Church and it alone is the happy possessor of all that is best and most logical in the whole range of Christian doctrine is of inestimable importance to those at least who have to settle for themselves their religious opinions. For such, the choice lies between Catholicism and and philosophic scepticism; the thought of adopting Protestantism as a logical alternative is a rare thing indeed. To become either a Catholic or a sceptic is the rule. This is due not merely to the intrinsic claims of the Catholic Church, but also to the failure of the Anglican Church, with its Jerusalem bishoprics and Kikuyu affairs to show itself a Church in any true sense of the word. It is, and always was, a State Institution. Ample testimony as to the truth of this is borne

by Mr. Birrell, who in the course of his famous essay, "What, then, happened at the Reformation?", writes:—"If the Incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man who is apt to be discouraged if perpetually told that everything really important and interesting happened for all long ago, in a chill historic past. It is the Mass that matters." A further confirmation may he found in the following words of Lord Lytton: "If I could get over the preliminary difficulties that are common to all religions, I should become a Catholic." Why John Bull who is a hero-worshipper, still persists in believing that the Pope is antichrist, is hard to say. Perhaps it is precisely because he is John Bull.

Nor is it the tendency of other writers outside the pale of the Catholic Church, whatever they might think of the tenets of the Catholic religion, to indulge in a cheap sneer at their expense. There is no inclination to regard Christ as a "pretender to the throne of Judea," as Shelley did. They seldom fail to give Catholicism its due for the great services it has rendered to Civilization, Literature, Science and Art. Perhaps the only exception to this in modern times was James Anthony Froude, who, though not a Protestant himself, had the amazing knack of growing eloquent when he alighted on matters Catholic. But the best confirmation of the fact that he is only an exception is the universal distrust in which his historical writings are held. He is but a delightful romancist.

That such is the actual conditition of things can be seen from the attitude towards Catholicism of Frederick Harrison and William Watson, two of the best known and most admired of living English writers, the former a Positivist and the latter a Sceptic. Harrison, in his essay on Carlyle, censures the Sage for his Puritan antipathy to things Catholic. He regrets that Carlyle found no place for a single Catholic among his "Heroes." A writer, says he, who has not a word to say about men like St. Bernard, can scarcely be said to have exhausted the study of heroes. With regard to Watson, it is surely difficult to conceive that the Man with the "mournful face," "though haggard and dishevelled, frail and worn, a King, of David's lineage, crowned with thorn," whom he evidently loves to contemplate, has had no influence upon his life and thought. He even envies Aubrey de Vere his faith, as witness these lines addressed to the Irish Poet:

> "Not mine your mystic creed, not mine in prayer
> And worship at the ensanguined cross to kneel,
> But when I mark your faith how pure and fair,
> How based on Love, on passion for man's weal,
> My mind half-envying what it cannot share
> Reveres the reverence which I cannot feel."

The influence of these writers upon the mass of their countymen can hardly be exaggerated. The Anglican church-goer who piously believes that Mass is mummery, finds that the Catholic Church compels the admiration of even her avowed opponents. What a change since the days of Voltaire, Hume, and Gibbon!

But the writer who by his fearless championship of Catholicism and by his boundless influence over the reading public of England has done more for the Catholic Church than any one else is Gilbert Keith Chesterton. In this respect his *Orthodoxy* in which he describes how, beginning with Agnosticism, he found himself landed in Orthodoxy, is the most remarkable book published in England since the *Apologia* of Newman. With the *Apologia*, indeed, we cannot help comparing it. Like the former, it is a history of the religious opinions of its Author, and like the former also, it

is an answer to a challenge. Both books are land-marks in the religious history not merely of individuals, but of England herself. In one respect *Orthodoxy* is even a more significant production; for whereas Newman began with one form of Christianity and ended in another, Chesterton began with no Christianity at all, and ended in Orthodoxy.

Like the *Apologia*, moreover, *Orthodoxy* enjoys a popularity well-nigh wonderful, considering the natnre of the subject which it treats of. In truth it is hard to say wherein lies the secret of fascination which this most typical of Chesterton's works exercises over the popular mind. The extraordinary charm of style and almost tragic pathos that run through Newman's great work are wanting here. Augustine Birrell's humour and epigram are perhaps even more popular than those of Mr. Chesterton's. G. B. Shaw has more claims to be called unconventional. Is it the sustained brilliance of *Orthodoxy* that makes it so popular? This cannot be. Sustained brilliance is often tiresome; the diamond dust that blinds one is none the less dust. What then constitutes the charm of this work? It consists, we think, first of all in its wonderful originality, an originality unparalleled since the day that England was startled by *Sartor Resartus*. Every chapter of it, nay every sentence, is thought-provoking. Secondly, the book itself is almost as strange a problem as that handled in it. Mr. Chesterton has indulged in many a daring paradox; but the most daring is—himself. That a thinker so original and so unconventional, should deliberately "bind himself with the captive-worn fetters of Christianity" is the greatest paradox of *Orthodaxy*, and the secret of its success.

It may be that this popularity of Chesterton may ere long begin to wane; it may even be that he will outlive his fame, like Mr. Mallock who is supposed to resemble him in many respects. But the greatest service that he could do to Catholicism, he has done; and the "Falstaffian elf, who has become a classic," may well be satisfied with this achievement.

On the Catholic section of English writers there is little need to dwell at any length. It is enough to know that there is no department of literature in which some of the greatest names are not those of Catholics. If the eulogies of men like Ruskin, Meredith, Rossetti, Sharp, Patmore and Rhys mean anything, they mean that Alice Meynell is second to no living poet of England, not even to William Watson. Hilaire Belloc, Cardinal Gasquet, Wilfrid Ward, Monsignor Benson,* Dr. Barry, Wilfrid Blunt, John Ayscough, Max Pemberton, T. P. O'Connor, Frank Burnand, Antony Hope, Catherine Tynan, Lucas Malet, Barry O'Brian—what a splendid array of eminent writers have we here! The religious influence of their writings, saturated as they are with a Catholic spirit, can hardly be overestimated. But here, it is needful to consider in some detail only one of them, as one particular phase of his work seems destined in a large measure to pave the way for Catholicism in England.

Hilaire Belloc is a naturalized Frenchman, a passionate lover of liberty, in fact one of the most advanced democrats among English writers, and exercises a fascination over the minds of his readers second only to that exercised by his friend, Mr. Chesterton. Books on travel, on topography, on history, novels, essays and poems are the fruits of the amazing versatility of his talents. As a writer in *Everyman* very cleverly puts it,

> "He seems to think that nobody minds,
> That all his books are of different kinds."

And yet, continues the same writer, there is no published work of his that falls below a

* As we are going to press we learn with deep regret the sad and untimely death of Mgr Benson.

certain high standard. The cause of poverty, moreover, has never been pleaded with more passionate earnestness and sympathy than by Belloc. In his almost apostolic zeal for the Catholic Religion, coupled with a zeal for the uplifting of the poorer classes, he might well have been one of the noble band that included men like Lacordaire, Montalembert, Ozanam and many another warrior that his own beloved France produced "in that day of heroic idealists."

Of the ideas that Belloc has propagated the one perhaps that will further the Catholic cause most is that the Church of Rome is not opposed to democracy. In a hundred places, in letters, essays and paragraphs, he has been teaching that it is possible to be a democrat without ceasing to be a Catholic; that what he himself calls "the burning truths of Catholicism" do not contradict to him the equally burning truths of democracy. In short Hilaire Belloc has been the living answer to the calumny that Catholicism is opposed to liberty.

Such, in brief, are the traces of Catholicism, as seen in contemporary English literature—traces that go far to prove that the great reaction towards Catholicism in England which began with the Romantic Revival has neither ended nor spent its force. The torch lighted by John Henry Newman is burning brighter every day, and there is no reason to think that the whole of "merrie old England," is not destined in God's own time to live once more in its light.

Jerome D'Souza,
Junior Intermediate.

ØØØ

Our Silver Jubilee*

UNDER the banner of your name we stand
Far from the world's deep evil-spreading snare;
For five and twenty years the bond of prayer
Hath held us round your feet a faithful band
Of childlike pilgrims, striving, hand in hand,
For truth and purity of heart—a share
Of grace vouchsafed to those who always bear
The impress of the love that you have planned.

Mary, Our Mother, grant through all our days
The strength to shun the wrong, the right pursue;
In life though lost among its devious ways
We thus shall hope, our term of trial done,
To gather all in heaven, there with you
To sing hosannas round the great white Throne.

* Recited at the 'Academy' held on the occasion of the Silver Jubilee of the Junior Sodality.

ØØØ

The Poet

I

SHE caught him in the net she wove
With Beauty's warp and woof of Truth;
She caught him in the mazes drawn
Around him by her magic eye;
She swayed him by his head and heart
And bred in him as she can breed
A love of nature, love of song,
And love of everything.

II

She told him what the wild wind says,
When prancing o'er the bending trees;
She told him what the *kokil* sings
In her love-laden strains of spring.
She sat by him on the sounding shore
And whispered what the billows moan
To earth and sky, to moon and stars.
She took him to the sacred spots
Where silent nature half reveals
The secrets of herself and God.
She sat by him on the topmost hill
And taught him glories all unknown,
Glories that every mortal sees,
But one in thousand understands—
The mighty being of ocean vast,
The fiery sun that sinks to rest,
The Titan cliffs that soar to heav'n,
The awful flash, the thunder roll,
And Man beside them—mute!

III

She sat by him on the shore of life
And bade him dive for pearls of Truth.
She held the thread that guided him
Down to the deathless realms of thought—
He brought the pearl he sought to land;
He turned it in his hand and saw
The heart that throbbed within the gem.
Its name was Beauty, and it flung
A novel brilliancy on Truth
And made it doubly true.

IV

She smiled and whispered in his ear
The heavenly secrets which she knew;
She showed him all his joys and griefs,
The wondrous mysteries of man,
Till he was steeped in magic lore,
Till all around him he did hear
The music of the earth with moon,
The music of the starry spheres,
The golden music all divine
Of Souls whom Love unites.

V

And now he sang,—for sing he must—
He sang at first as brothers sing
Too young for self-sustainéd notes;
He sang at first as he was taught
By her who fed his infant heart.
His voice rang clear, but not alone.
His voice was hers—it swelled from out
Her treasuredom of voice.

VI

He sang once more—and sang alone!
He needed not her kindly aid;
He sang what his own heart inspired,
He sang as the *myna* sings at morn.
His eyes are upward turned to heav'n,
His eyes on outward nature glance,
His eyes are inward turned on self;
His bosom heaves for a long, long draught.
Lo! his quivering lips he parts
And thus rolls out his song:

VII

"There is a silvern voice from o'er the hills,
The natal home of green;
There is a cadence in the trickling rills,
That flow from spots unseen.

They call to me: 'Come, Come, we are alone,'
And hillward turns my heart;
My sense-vanes point to where the hills make moan,
And lone would I depart!

I have no song—I only see and hear,
I see the blue haze stealing
Up from the vales; I hear the songsters clear,
The unseen birds sky-wheeling.

Then let me go—Oh, where the cave-caught stream
Weaves music under hills,
Where lighted is my mind with Beauty's beam
My heart with rapture thrills."

VIII

Thus he sang his maiden song,
And thought in native modesty
He could not praise, he could not sing.
He knew with his own voice to voice
All that he saw, all that he heard,
Yet knew not that he knew.

IX

But when the breath of many years
Had swelled the volume of his voice,
And hills of Time and walls of Life
Had echoed and re-echoed long
With deeper secrets that he knew,
Then mightier rolled his song.

X

He sang about the sky and earth and stream
And marvels of the sea;
He sang the glories of the morn and noon,
Of sunset and of eve;
He sang of day and night, of sun and moon and stars,
Of weeks and months and years,
He sang of welcome spring's voluptuousness,
Of summer's golden pomp,
He sang of autumn's gifts of corn and wine,
Of winter's icy reign;
He sang of birth and infancy, of youth
And all its ardent joys;
Of Beauty and of Love, of Justice, Truth
And homeward-looking Hope;
The diapason of successive change
That makes the perfect man;

About the soul, its powers wherein prevails
A harmony divine,
He sang of all the universe, but most
Of universal love;
The love that bindeth star to star,
And systems to their kind;
That gives us life, that makes us live
To die, and die to live;
The love that threading through His wondrous works
Meets in the Love of God.

S. Bhavani Shanker,
Junior Intermediate.

ØØØ

FORT
BELLE
ELLE
DORT.
SORT
FRÊLE,
QUELLE
MORT!
ROSE
CLOSE,
LA
BRISE
L'A
PRISE.

The foregoing monosyllabic sonnet is an inscription found on the tombstone of a child. *The Mangalore Magazine* offers a prize for the best rendering of it into a similar English sonnet. The translation need not be literal.—*Ed.*

ØØØ

Winners of the Senior and Junior Athletic Cups

College Department—1915

His Excellency the Governor's Visit

THE most noteworthy event of the year was the visit graciously paid to the College on the 5th of November by His Excellency the Right Honourable John, Baron Pentland of Lyth, P. C., G. C. I. S. The announcement that the Governor of Madras would visit the College had brought joy to every Aloysian. On the appointed day an hour before the event the students massed in their hundreds in the verandahs, while the members of the St. John's Ambulance Corps lined both sides of the route from the College gate to the building. At 8.15 A. M. the illustrious visitor arrived by motor, accompanied by the Aide-de-Camp, the Private Secretary, the District Collector and the District Police Superintendent. His Excellency was received by Rev. Fr. Rector, who introduced to him the members of the College staff. He was then conducted to the Academy Hall which had been tastefully decorated for the occasion, and where the students of the College Department were assembled. The choir, under the direction of Rev. Fr. Chiappi, welcomed the Governor with music as he stepped into the hall. Then rose the curtain on the stage, revealing His Excellency's Coat of Arms in all its heraldic detail. Round it were grouped the youthful singers clad in sailor costume and holding flowers-wreaths in their hands. In an inspiriting song they told all the love and admiration of their hearts for Lord Pentland, and then garlanded his noble Escutcheon.

This was followed up by an address of welcome from Rev. Fr. Rector, in which after paying homage to His Excellency as the representative of our august Sovereign, the King-Emperor, he said that it had always and everywhere been the programme of the Society of Jesus to train young men and bring them up to be loyal and useful citizens of the state. "Loyalty to rulers and respect for authority," the address continued "are with the Society duties unspeakably sacred, flowing from the injunction: 'Fear God, honour the king.' Conformably to the training imparted in this College, ever since the War broke out, we have been longing to give tangible proof of our deep-seated loyalty to the British Throne. We responded with utmost readiness and joy to Your Excellency's appeal for contributions towards the War Relief Funds, and to-day we are happy, exceedingly happy to assure you in person of our unswerving attachment and devotion to those set in authority over us. We have and can give but little, but that little shall be joyfully laid at the feet of our gracious Sovereign." As the address terminated, there came up from the choir the joyous notes of another song, in the course of which the choristers fully sustained their former reputation.

As the strains of music died away, His Excellency rose to thank the Staff and students for the cordial reception accorded him. The choir, in particular, was congratulated on the excellent music it had rendered. After declaring that he was much gratified with the expressions of loyalty contained in the address, as also with the generous contributions to the Madras War Fund, His Excellency spoke as follows: "Besides money contributions, there is another way in which every one of us can be of service, for even now much ignorance exists not only as to the origin of the war, but as to the subsequent events of its progress. To correct this ignorance and to explain how it was only after exhausting all possibilities of negotiations and conference that we took up arms, is a

service which all can render and which specially students and those who share the benefits of education in a special measure can render. They can render such service even better than most other people, because they live in an atmosphere of intelligence and education, where men are able to weigh their words in a fuller sense than many other people do. Such of you who in the course of ordinary conversation and social life can render service like this will do much to clarify and concentrate public opinion, and you will have the satisfaction of knowing that you are doing something not only to help forward the cause of the British Empire but also the cause of truth, of honour, of justice, of civilization. I feel sure that the body of opinion which exists here cannot fail to have a powerful influence, conscious or unconscious, in this most valuable and lasting way." It is needless to add how intensely grateful Aloysians feel to His Excellency for his having honoured them with such a message, and how reverently they have treasured up in their hearts his words of advice. During his speech he incidentally remarked that already in Madras he had heard very favourable reports of this College. The speech was brought to a close by the announcement of a holiday, which was received with loud cheers. Once more did the choir entertain the assembly with music and the function in the hall ended with the singing of the National Anthem.

The Governor and his suite then proceeded to the College Church, which has been a centre of attraction for Christians and non-Christians alike ever since Br. Moscheni employed his artistic brush in adorning its walls. His Excellency expressed his warm appreciation of the frescoes on the walls and the panels on the ceiling. A visit to the Laboratory was the next item on the programme. The Governor was shown over the Gas-works, the Electric Installation, and the Science Laboratory, which have been fitted up at a great cost and which in point of efficiency are second to none on the West Coast. His Excellency was well pleased with the up-to-date air of the whole scientific equipment, and after inspecting the University Classes and the Library stopped awhile to listen to the sweet strains of the Hostel String Band and then motored away amid three deafening cheers.

His Excellency showed himself most gracious throughout the visit, which lasted a little over an hour. He must have carried away with him most pleasant recollections of St. Aloysius' College. Long live His Excellency Lord Pentland!

ØØØ

1914

College Notes

January 23. Wilfrid Saldanha, a pupil of III Class, Primary Department, died of plague at Falneer. His remains were interred the same day in the Milagres Cemetery. He was 14 years and 6 months old. A Requiem Mass was sung for the repose of his soul in the College Church. R. I. P.

February 3. His Excellency Mgr. Zaleski, Delegate Apostolic, accompanied by Mgr. Perini, visited the College. He was met by the Fathers at the entrance and conducted through the rows of students arranged in the western verandahs. The Boarders' Band was in attendance. A short address was read by the Prefect of the Senior Sodality, to which His Excellency replied in terms which evinced the deep interest he takes in the education of youth in India.

February 6. At 5.45 P. M. a very successful Variety Entertainment was given in the College Hall by the Old Aloysians in aid of their Cricket Club. The electric lights, the installation of which had recently been completed, contributed not a little to the enjoyableness of the evening.

March 3. William Pereira, a pupil of IV Form, died of plague, aged 15 years. He was buried in the Milagres Cemetery. A Requiem Mass was sung for the repose of his soul in the College Church. R. I. P.

March 25. Albert Nazareth, a pupil of III Form died of heart-disease, at the age of 18 years. His remains were interred in St. Francis Xavier's Cemetery, Bijei. A Requiem Mass was sung for the repose of his soul in the College Church. R. I. P.

April 9. Father George Coelho left the College to enter on his course of ecclesiastical studies at Cividale, Italy. The accounts of his travels in the beautiful land of Fine Arts are full of interest. For want of space we must content ourselves with quoting a few lines from one of his letters. "Though Naples was not my destination, how could I forego the opportunity of seeing once more good old Father de Bonis whose memory still lives in the sons of Mangalore? He welcomed me with more than paternal affection, and enabled me to spend a day worth a year.....From Turin I took train for Chieri and paid a surprise visit to Fathers Louis Coelho and Thomas Gonsalves. Though unexpected I was made to feel quite at home in their house of studies."

June 1. Father D. Fernandes who had been ailing for some time left for Bangalore on medical advice. He spent a couple of months in St. Martha's Hospital and returned to Mangalore distinctly improved in health. But it was still too early to resume his former work at the College. On the 3rd of August he left for Calicut where he is now engaged in the comparatively light work of teaching English in St. Joseph's European Boys' High School.

It is well known with what ability and success he edited the *Mangalore Magazine* during a period of nine years, and how well he maintained the traditions handed down by Father Moore of revered memory. The Magazine is aware that its debt of gratitude to him cannot be discharged by the casual mention of his name in the *College Notes*. But the vicinity of Calicut to Mangalore as well as the hope that he will ere long resume the editorship of the periodical obliges us to be reticent in his regard.

June 21. The feast of St. Aloysius was celebrated with the usual solemnity. The High Mass at 7 A. M. was sung by Father S. Noronha, Secretary to the Bishop of Mangalore, at which there was General

Communion of the students. In the afternoon at 4 o'clock Solemn Vespers were chanted by Father Fermi, after which Father M. Coelho preached the Sermon.

The Rector acknowledges with thanks the congratulatory telegrams received on the day from Old Boys. To quote but one message: "Kanara Catholic Association greets Rector, Staff and students on occasion of patronal feast and prays great Saint will lead Aloysian band to fresh laurels in every field of learning."

June 30. His Lordship the Bishop of Mangalore received the greetings of the Staff and students of the College in the Academy Hall on the occasion of his patronal feast. His reply to the address read by the Prefect of the Senior Sodality made it clear that he continues to be as much interested in the welfare of the College as in the days when he ruled it as Rector. His Lordship granted a holiday.

July 31. Lawrence H. Pinto, a pupil of V Form, died of typhoid fever at the age of 17 years. He was buried in St. Francis Xavier's Cemetery, Bijei. A Requiem Mass was sung for the repose of his soul in the College Church. R. I. P.

August 7. The feast of the Centenary of the Restoration of the Society of Jesus was celebrated with the grandeur which befitted the occasion. During the Triduum which preceded the feast, Solemn Benediction of the Blessed Sacrament was given on each day. On the 7th instant at 7 A. M. High Mass was celebrated by Rev. Father Frachetti, Superior of the Mission and Vicar General. The Blessed Sacrament was exposed from 11 A. M. to 4 P. M. Benediction of the Blessed Sacrament in the afternoon was preceded by the singing of *Te Deum* and the reading of the Act of Consecration to the Sacred Heart by Father Rector.

The costly and artistic decorations of the College Church were highly appreciated by the public. A notable feature of the decorations was the monogram I. H. S. which surmounted the High Altar amid a blaze of encircling electric lights.

In the evening the Boarders gave a very agreeable Variety Entertainment at the Boarding House in honour of the occasion.

Augus 28. Solemn Requiem Service in the College Church for the late Pope Pius X. After High Mass Father Saldanha preached the oration.

August 31. Requiem Mass for Br. Ferrari who died at Cividale on July 31. Mangalore will long cherish the memory of the dear Brother who worked so devotedly for 31 years at the College. R. I. P.

September 7. Father Rector convened a meeting of the Staff to concert measures for raising contributions towards the Imperial War Relief Fund and the Madras War Relief Funds. Father Rector explained that it behoved the College to take its place among the many educational institutions in the Presidency which had shown themselves so generous in the present crisis, and said that he would contribute a sum in the name of the Fathers on the Staff. All the lay members of the Staff agreed to contribute a minimum of one day's salary. The students were also to be asked to hand in their mite.

The following are the sums actually contributed:

Imperial War Relief Fund—Rs. 203-6-8

Madras War Relief Fund —Rs. 124-7-4

September 25. The Staff sustained another heavy loss in the departure for Italy of Father Ghezzi who had been Principal for nearly four years. He had been in failing health since May. A change was tried to Kotagiri, and then to Bangalore, not without beneficial results. But it was clear that a prolonged rest in Europe could alone restore the Father completely to health. We are

happy to learn that he has already improved much in health, and we anxiously look forward to the day of his return to Mangalore. As long as we cherish the hope of seeing him once more with us, an appreciation in our columns of his invaluable services to the College is out of place.

September 26. Denis Pinto, a student of II Year University Class, died of typhoid fever, aged 18 years. He was buried in the Urva Cemetery. In addition to the Requiem Mass which was said for his soul in the College Church as a student of the College, a second Requiem Mass was sung by Fr. Fermi, Director of the Senior Sodality, of which the deceased was a member. R. I. P.

September 27. The Boarding House, anticipating the Rector's Day for special reasons, gave a Musical and Dramatic Entertainment in honour of Father Rector.

September 29. The Staff and students met in the Academy Hall at 3.30 P. M. to greet Father Rector on the occasion of Rector's Day. There was the usual Presentation of Address, Songs of the Orient, and the sweet *laddu*, the unfailing gift of the Hindus to their comrades. At 6 P. M. Musical and Dramatic Entertainment for the High School and Lower Secondary Departments of the College.

September 30. The Rector's Day. The order of the various events of the day was as follows:—

6.15 A. M. Mass by Rev. Fr. Rector.
8.30 A. M. Field sports in the College Grounds.
9.30 A. M. Greetings by the Primary Department.
2.30 P. M. Cricket on the maidan.
5.30 P. M. Presentation by the Aloysian Association.
6 P. M. Musical and Dramatic Entertainment.

November 15. The Silver Jubilee of the Junior Sodality under the title of the Assumption of Our Blessed Lady. Preparations were afoot months before the feast and the generous contributions of Sodalists past and present enabled the Director, Father Colaço, to celebrate the Jubilee in splendid style.

High Mass at 7 A. M. was sung by Rev. Fr. Frachetti, with two old members of the Sodality, Fr. D. Coelho and Fr. Em. Mathias, as Deacon and Sub-deacon respectively. At 4 P. M., Rosary, Sermon by Fr. R. Mascarenhas, *Te Deum*, Renewal of the Act of Consecration, Benediction of the Blessed Sacrament.

At 5.30 P. M. an *Academy* was held in the College Hall in honour of the Blessed Virgin Mary. It was as agreeable as devotional. On the following Thursday Requiem Mass was sung by the Director for the Deceased Members of the Sodality.

On the 15th of December the Sodality had its Jubilee Trip to Kuloor, which was thoroughly enjoyed. A pamphlet will soon be published giving the history of the Sodality during its quarter-century of existence.

Old Boys who belonged to this Sodality in its first years will be reminded of its first Director, Father Polese, who five years ago met with a sad and unexpected end at Calicut. It is a year since friends and old pupils began to contribute towards the cost of a mural tablet which is to keep green the memory of one they loved so well. The amount collected so far is Rs. 206, while the estimated cost of the tablet is Rs. 300. Further subscriptions are invited, and may be sent to the Editor of the *Mangalore Magazine*. It was originally intended to erect the tablet in the Mortuary Chapel in Calicut where Father Polese lies buried. But in compliance with the desire of several contributors (and we presume it is the desire of them all) the tablet will be set up in the College, where the Father worked for eighteen years.

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UNIVERSITY EXAMINATIONS

The following is the list of successful candidates :—

B. A. Degree Examination

PART I.

Second Class

1. D'Souza, Edwin.
2. Govindan Panniker, Pudiyapur.
3. Madhava Rau, Mundkur S.
4. Mathew K. C.
5. Pinto, John P.
6. Raghavan Paraprat, D.
7. Ramakrishna Rau, Bantwal.
8. Rama Rau, Perampalli N.
9. Sakharama Rau, Mangalore.

PART II.

Group II. Mathematics.

Second Class.

1. Govindan Panniker, Pudiyapur.

Group V. History and Economics.

Second Class.

1. Lakshiminaryana Rau, Kidiyur.
2. Mathew K. C.
3. Pinto, John P.
4. Rama Rau, Perampalli N.

Intermediate Examination in Arts

Group I.

First Class.

1. Sridhara Prabhu, C. D.
2. Rebello, John Lawrence

Second Class.

1. Dasannacharya, Balebail.
2. D'Sylva, L. J.
3. Narsimha Venkatesh Shenai, K. P.
4. Vaikunta Baliga, Bantwal.

Group III.

First Class.

1. Coelho, Manuel A. T.
2. DeRozario, Frederick V.
3. Pinto, Albert Marian
4. D'Souza, Bonaventure
5. Devendra Bhat, Tirthahalli

Second Class.

1. Coelho, Urban.
2. Fernandes, Ignatius.
3. Govindan Nambiyar, Kottayam K.
4. Kelu C.
5. Krishna Rau, Khadishvalla.
6. Mascarenhas, Denis J.
7. Narayana Raya Pai.
8. Purushottama, Bekal.
9. Tauro, Cajetan.
10. Thomas Joseph, Punnoor.
11. Vas, Denis Paul.

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The Inter-School Gymkhana Competition

In the Inter-School Gymkhana Competition the College won both the Senior and Junior Athletic Cups, as well as the Junior Cricket Cup.

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The St. Aloysius' College Union

The following account is by Mr. C. J. Varkey, B. A. (Hons.), Honorary Secretary of the Union :

At the beginning of the academic year, the old "Literary and Debating Society" was reorganised. The system of specialised studies adopted by the Madras University has necessitated the change of the former Society into "The St. Aloysius' College Union," which is an Association of three Societies—(1) The Literary and Elocution Society, (2) The Historical Society, and (3) The Scientific Society.

Object.—The general object of the Union is the intellectual improvement of its members by developing literary and scientific tastes and by cultivating the arts of public speaking and public debate. The Societies have their respective specific objects. The Literary and Elocution Society is to help its members to practise the arts of composition

and elocution, and to study and discuss questions of literary interest; the Historical Society is to create an historical spirit among its members and to help them in their historical, social and economical studies; the Scientific Society is to help its members to develop in them a power of observation and habits of scientific accuracy.

Members.—All the students of the College are *ipso facto* members of the Union and of the Literary and Elocution Society. The Historical Society is composed of the students of V Branch of IV and III U. Classes and of III Group of II and I U. Classes. The Scientific Society consists of the students of I Branch of IV and III U. Classes and of I Group of II and I U. Classes.

Constitution.—The Union is under the Principal who is its *ex-officio* President. He is assisted by a Vice-President and an Honorary Secretary, nominated by the President. The Union is managed by a committee composed of the President, Vice-President and Honorary Secretary of the Union, and the Vice-Presidents of the three Societies. Each society is governed by a Vice-President, nominated by the President of the Union, and by an annually elected Secretary.

Meetings.—The meetings of the Union shall be held whenever the Union Managing Committee finds it necessary, and those of the Societies are held every week in the English Lecture Hall, each society taking its turn every third week.

THE OFFICE-BEARERS OF THE UNION FOR 1914-15

President	—Rev. Fr. C. Perazzi.
Vice-Prest.	—Rev. Fr. L. Proserpio.
Hon. Secretary	— Mr. C. J. Varkey.
Vice-Prest. of the L. S.	—Rev. Fr. L. Proserpio.
Vice-Prest. of the H. S.	—Mr. C. J. Varkey.
Vice-Prest. of the S. S.	—Rev. Fr. D. Ferroli.

THE UNION CHRONICLE
AUGUST TO NOVEMBER, 1914

August 19. The Inaugural Meeting of the Union was held with Rev. Fr. L. Proserpio, S. J., in the chair, when Mr. C. J. Varkey introduced the scheme for the reorganisation of the old "Literary and Debating Society" into the "St. Aloysius' College Union."

THE LITERARY AND ELOCUTION SOCIETY

September 1. The Inaugural Meeting of the Society was held when Rev. Fr. L. Proserpio, S. J., the Vice-President of the Society, read a paper on "Romanticism and Classicism."*

September 23. An ordinary Meeting was held with the Vice-President in the chair. The subject of discussion was "Public Speaking."

THE HISTORICAL SOCIETY

September 9. A Business Meeting was held when Messrs. Louis Pais, Manuel Coelho, Joseph Pinto, and Bhavanishankar Rao were elected members of the Managing Committee, of whom Mr. Manuel Coelho of III U. Class was elected Secretary.

September 18. The Inaugural Meeting was held when Mr. C. J. Varkey, the Vice-President, delivered a lecture on "The Historical Spirit."

October 28. An ordinary Meeting of the Society was held with the Vice-President in the chair. Mr. Joseph Pinto of II U. Class read an essay on "The Dawn of Modern Age in England."

THE SCIENTIFIC SOCIETY

September 16. The Inaugural Meeting of the Society was held when Rev. Fr. D. Ferroli, S. J., the Vice-President, read paper on "Radio-Activity."*

* These two papers appear in the present issue in an expanded form.

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Concerning the War

WITH all its evils the War has rendered one incalculable service to India. It has placed beyond the pale of doubt the intense loyalty of India to the British Throne. The following are some of the utterances on the subject worthy of being treasured up for all time.

"Paramount regard for treaty, faith and pledged word of rulers and peoples is the common heritage of England and India..... Their (*i. e.* of India) one-voiced demand to be foremost in conflict has touched my heart and has inspired to the highest issues the love and devotion which, as I well know, have ever linked my Indian subjects and myself"—*The King-Emperor's Message to India.*

"If it was.....with confidence and pride that I was able to offer to His Majesty the finest and largest military force of British and Indian troops for service in Europe that has ever left the shores of India, I am confident that the honour of this land, and of the British Empire may be safely entrusted to our brave soldiers and that they will acquit themselves nobly and ever maintain their high traditions of military chivalry and courage"—*The Viceroy in the I. L. Council.*

"We welcome with appreciation and affection their proffered aid, and, in the Empire which knows no distinction of race or class, where all alike are subjects of the King-Emperor and are joint and equal custodians of our common interest and fortunes, we here hail with profound and heart-felt gratitude their association side by side and shoulder to shoulder with the Home and Dominion Troops, under a Flag which is the symbol to all of the Unity that the world in arms cannot dissever or dissolve." *Mr. Asquith's Speech at the Guildhall Meeting.*

"It is perhaps, even more striking, certainly no less gratifying, that those representing the various races in India, races representing a civilization of almost untold antiquity, races which have been remarkable in arms and the science of government, that they should, in so whole-hearted a manner rally round the British Government, most of all round the King-Emperor at such a moment as this; and I am certain that this house will desire to express through those who are entitled to speak for it, its appreciation of their attitude and its recognition of the part they played."—*Marquess of Crewe in the House of Lords.*

"That sentiment (*i. e.*, of loyalty) is based on gratitude for the past, on contentment in the future, on confidence deepened by the sense of loyalty and joy at the opportunity which has been given to prove our claim to be regarded as worthy members of noble fellowship of the Empire."—*The Hon. Sir G. M. Chitnavis in the I. L. Council.*

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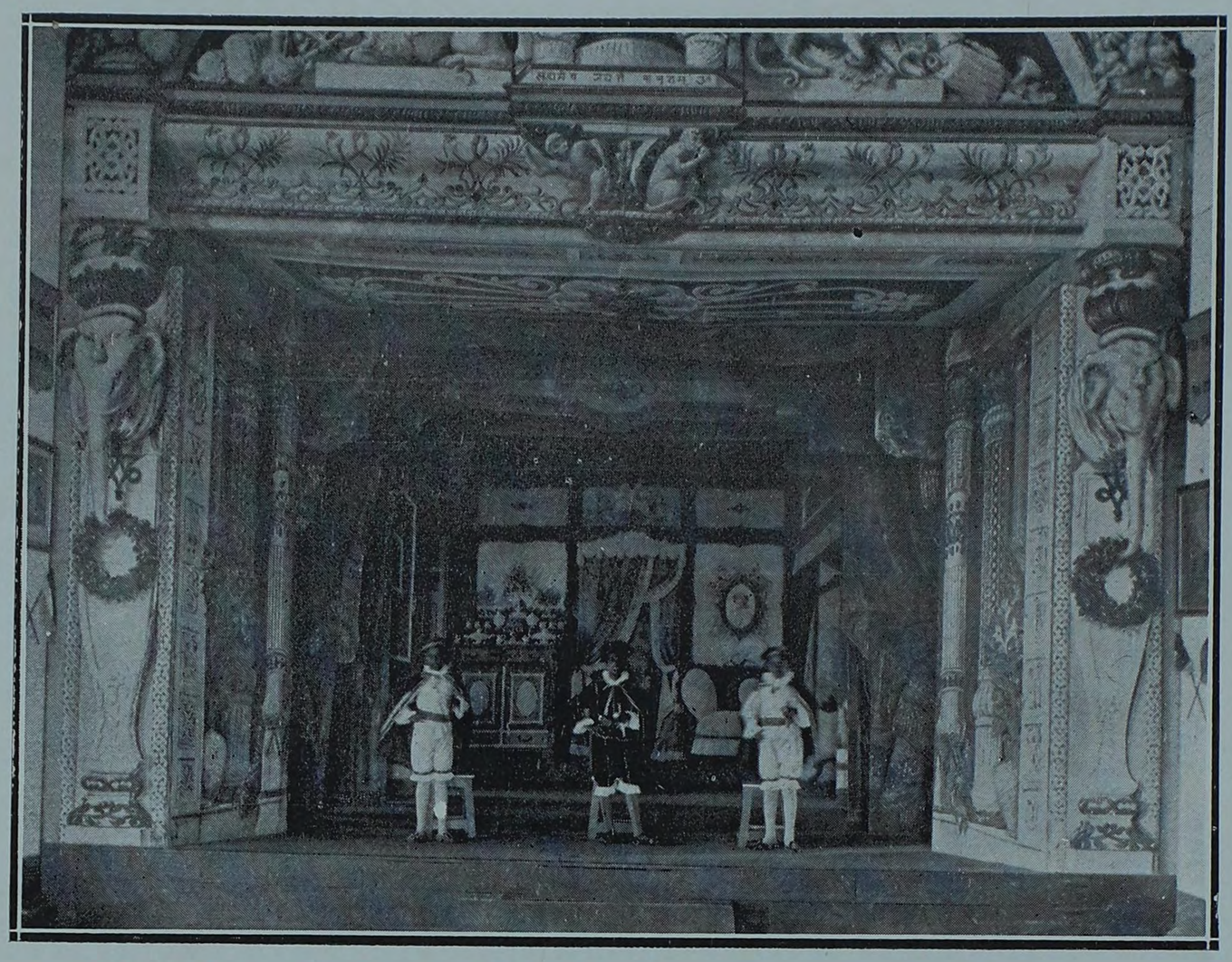
In the general wave of enthusiasm that has swept the whole country, the comparatively small Catholic Community of India cannot expect to draw as much public attention as other Communities immeasurably stronger in numbers. No one, however, can doubt that the hearts of the 2,000,000 Catholics in India are to-day beating in unison with England and that they are ceaselessly praying to the God of Victories for the final triumph of the British Arms. The Mangalore Catholics only voiced the sentiments of their co-religionists in India when they recently put up the following inscription on the arch erected in the centre of the town on the occasion of H. E. the Governor's Visit :



Stage in Academy Hall

Students' Library--College Department

England ! thy triumph is our all.
With thee we stand, we thee we fall.
By thee alone must we be led,
For thee our life-blood we will shed.

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In addition to throwing light on Indian loyalty, the War has revealed in its true colour Indian valour and chivalry. All India is ringing with the praises of Havildar Ganga Singh, whose single-handed prowess was a match for eleven Germans. He has been decorated with the Victoria Cross, the highest distinction for valour conferred by the King-Emperor. But Havildar Ganga Singh, we feel sure, is but the first of many destined to display similar heroism and achieve similar distinctions.

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Many thoughtless things have of late been said about Christianity as though it were responsible for the wanton atrocities committed by so-called Christians during the War. It would be well to bear in mind the simple distinction between the teaching of Christianity and the Christian that has completely forgotten that teaching. Where the true spirit of Christ prevails, it is sure to blossom into deeds like the following, which we cull from *The Times of India*.

Under the title "Our tombs in the land of France," a Baden paper says: "An exalted personage has visited the tombs of our soldiers fallen in the months of August and September on the banks of the Oise, and found among many others two large mounds with wreaths of flowers laid on them. The first bore the inscription : 'Offered by the women of France to the German soldiers, our brothers in Jesus Christ.' A second inscription read, 'For the German soldiers, our brothers in Jesus, dead far from their country, wept by their families; we pray for them.' German mothers will read, certainly not without emotion, how France treats their sons fallen in the great battle."

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It is pretty long since Lord Curzon's *Dont's* were first given to the public. But they embody such practical wisdom that it would be well to refresh our memory of them from time to time until the close of the War.

Don't think the war does not affect you individually.

Don't be overjoyed at victory, don't be downhearted at defeat.

Don't be unnerved by personal or family bereavements.

Don't be frightened at the casualty lists, so long and sometimes so distressing.

Don't think that you know how to wage the campaign and that the War Office does not.

Don't get nervous because the progress of the war is slow; it can only be slow in these stages.

Don't believe all that comes from Berlin.

Don't underrate the enemy.

Don't waste breath in attempting to ascertain what is to happen to the German Emperor in this world or the next. We will endeavour to dispose of him in this world.

Don't begin to divide up the German Empire before you have got hold of it.

Don't listen to anyone who cries "Halt!" before we have carried out the full purpose for which we are fighting.

When the war is over don't throw away the lessons of the war.

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Book Notices

THE CASE FOR LATIN IN BOMBAY. BY A. AILINGER, S. J.,

The learned Professor of Latin in St. Xavier's College, Bombay, seeing that the number of Latin students was declining resolved upon pleading for this language. But lest he should be reminded of *Cicero pro domo sua*, he lets others plead his case. He has therefore collected the views of men deeply conversant with the needs of India, as to the utility of Latin for the study of Medicine, Law and English Literature. The united Testimony of the Professors of the Grant Medical College, of Lawyers, and of Professors of English Literature in the Bombay Presidency cannot fail to make an impression on the reader. To quote but one authority, A. L. Covernton Esq., M. A., Deputy Director of Public Instruction says: "I agree with you in regretting the disfavour into which the study of Latin seems to be falling, and in hoping that study of it will not entirely cease at our University. Among other advantages the knowledge of Latin is a *necessity* for a philological study of English and French and is of great *advantage* for a critical study of the Literature of either language." That Latin is a difficult language, Father Ailinger does not deny, and he accordingly adds the caution: "We will confess our firm and honest conviction that the boys without the necessary amount of talent should not by any means be encouraged to study Latin." Every impartial reader who bears in mind that Father Ailinger considers Latin not from a financial but from a literary point of view must own that he has made good his case.

MATRICULATION ENGLISH COURSE. BY J. C. NESFIELD, M. A. Price Rs. 3/6. *Messrs. Macmillan & Co.*

This new book of Mr. Nesfield is of equal merit with his other works on English Grammar and Composition. He has his own way of putting things clearly, so that an average student can easily grasp all that is abstruse in the matter. His *Matriculation English Course* shows the pupil, both by precept and example, how to tackle the difficult subject of English Composition. In particular it teaches him to think and arrange his ideas in logical order. The book covers all that is required for Composition in the Intermediate Course, and is perhaps the only one of its kind on the market. A thorough study of the judiciously selected exercises is sure to enable the student to secure a high percentage in the examinations.

INTRODUCTORY PHYSICS.
INTRODUCTORY CHEMISTRY.
BY R. A. GREGORY F. R. A. S. AND A. T. SIMMONS B. SC.
Messrs. Macmillan & Co.

These two books written by joint authors who are but too well known in India, need little to recommend them to teachers and students. Their contents are such as, with a few additions, would sufficiently equip a student for a higher course in Physics and Chemistry. The two companion volumes may be recommended to science teachers as suitable text-books for the teaching of Introductory Elementary Science in our High Schools.

A FIRST BOOK OF CHEMISTRY. BY W. A. WHITTON, M. Sc. *Messrs. Macmillan & Co.*

The author has succeeded in giving within a small compass a well arranged outline of the subject of Chemistry. The clear and simple style in which the book is written and the large number of neat diagrams illustrating the various experiments ought to create in beginners a good deal of interest for an advanced study of the subject.

IN MEMORIAM

The Late Rev. Fr. J. B. Rossi, S. J.

ON the 19th of October 1914, the Rev. Fr. John Baptist Rossi, S. J. died of heart-disease at Bishop's House, Mangalore. He was 74 years of age, of which he had spent 29 in the Mangalore Mission. During the greatest part of this period, he held the office of Superior of the Mission or of Vicar General of the Diocese or the two offices together. It would be difficult to estimate the help and encouragement given by him to the many Catholic institutions of the Diocese whether in their inception or their development. Indeed of all those that have worked in our midst since the Mission was started in 1878, no one has a greater claim on the gratitude of our people than Father Rossi.

He was already a priest when he entered the Society of Jesus at the age of 24. After 15 years spent in study and teaching in Europe, he was sent on the Mission in February 1879. He was stationed for a year in Calicut as parish priest. On his transfer to Mangalore, the direction of the Diocesan Seminary was entrusted to his care. In less than three years since his arrival in India, he was appointed Superior of the whole Mission.

Few are in a position to realize the many difficulties that Fr. Rossi had to overcome in those perilous years, when the Mission had still to be firmly established and organized; when the secular clergy had to be formed, and educational institutions had to be opened to meet the manifold needs of a numerous Catholic Community. His prudence, his rare administrative talent, his force of character, and above all his unfailing confidence in God were the secret of that abounding success which crowned his long missionary career.

It is unnecessary to enumerate the monuments of his zeal; for, as has already been said, there is scarcely an institution in the Mission which is not in some measure indebted to him. But no work was nearer his heart than the education of youth. St. Aloysius' College, which in 1881 numbered only 200 students, grew to its present prosperous condition under Fr. Rossi's paternal solicitude. He followed its progress with the keenest interest and would speak with evident pleasure of its rapid development and success.

Whoever has come in touch with Fr. Rossi has recognized in him an eminent capacity to rule. But those who had the best opportunities to appreciate his governing power were the members of the Society of Jesus who lived under his direction. Other Superiors may have surpassed him in sweet attractiveness, but no one has been looked up to with greater esteem and veneration. The most predominant trait of his character may be put down as nobility. His lofty ideals and aspirations with the power of infusing the same into others well accorded with his dignified and distinguished bearing, and marked him out as a leader of men.

In 1899 he left Mangalore for Italy to enter on the office of Provincial of the entire Venetian Province, to which the Mangalore Mission belongs. He ruled the Province with wonted wisdom till 1905. By this time his strength had begun to decline, and it

was the desire of his friends that he should spend the remaining years of his life in Italy. But the Mission he loved so dearly had been in his thoughts all the time he had been away from it, and he took the first opportunity to sail for Mangalore.

Once more he was appointed Superior of the Mission, which office he continued to hold till age and its infirmities obliged him to retire from active service. The last months of his life were a time of suffering and exhaustion. He felt that the end was approaching and calmly prepared himself to die. On the last day, after having received Holy Communion and passed the morning in prayer, he was helped to bed, when he seemed to fall into a peaceful sleep. After a while, however, it was observed that he was breathing heavily and that life was ebbing away. He was immediately anointed with the Holy Oils. There was no change in the serenity of his countenance. His heart insensibly ceased to beat, and he passed away peacefully full of years and merits.

His funeral was very largely attended, and his remains were interred in the Jesuit Mortuary Chapel, Jeppoo.

The Catholics of Mangalore in grateful memory of Fr. Rossi are concerting measures to perpetuate his name in the Diocese by a fitting memorial.

The Editor acknowledges with thanks the receipt of the following exchanges:—

The Georgetown College Journal, The Notre Dame Scholastic, The Cochin Argus, La Revista Cattolica, Catholic Opinion, The Salesian, The Morning Star, The Magazine (Trichinopoly), The Periodical, The Mountaineer, The Konkani Dirvẽ, Our Alma Mater, (Trichinopoly), Madonna, Holy Cross College Bulletin, The Josephite, The Trumpet Call, O Oriente Portuguez, St Mary's "College" Magazine (Bombay), The Students' Brotherhood Quarterly, The Indian Agricultural World, St. Xavier's College Magazine (Bombay), The North Point Annual, The Xaverian (Calcutta), St. Mary's Magazine (Madras), The Clongownian.

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The Mangalore Magazine will in future be published as an illustrated annual. The change of title is under consideration. The new cover of the present issue is the gift of Rev. Fr. Rector. Owing to the multiplication on the West Coast of weeklies and fortnightlies which record events of local interest, it has been thought well to drop all news-items not intimately connected with the College. The Editor will be glad to receive contributions, especially from Old Boys, bearing on Literature, History, Science, Philosophy, and, in general, on all subjects of interest to Aloysians past and present. The Editor's decision in the matter of publication shall be final.

The subscription for the annual is Re. 1.

Rates of advertisements per insertion { Full page .... Rs. 10. / Half „ .... „ 5. / Quarter „ .... „ 2/8.

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