

THE MANGALORE MAGAZINE

The Organ and Record of St. Aloysius' College.

VOL. II.

MANGALORE, EASTER, 1902.

No. 5.

THE FORMATION OF CHARACTER.*

When I was asked to deliver a lecture at Mangalore, and was casting about in my mind for a fitting subject, a suggestion was made to me by a friend that a lecture on Formation of Character would prove both interesting and useful to a South Indian audience at the present day. I caught at the idea at once; for the subject is always interesting and should, if treated suitably, prove also useful; for my own experience, so far as it goes, is that the subject, and I trust you will pardon my candour in saying so, is in this country more frequently thrust upon the attention of an alien like myself in its negative rather than in its positive aspect. I say this with the greater freedom before my present audience, because both from what I have heard and read, as well as from what I have seen for myself, of Mangaloreans who have travelled into other regions, where I have met them, the people of South Canara may lay claim to the possession of Character, in the sense I use it here, in a way which cannot be predicated of many other races of Southern India, so far as they have come under my observation. The opportunity, then, that my visit to Mangalore would present for airing my views on the subject would be unique. I should be able to do so in the midst of a population who would both understand and sympathise with them to an extent that I could hardly hope for in any other part of Southern India. I determined, therefore, to adopt the suggestion of my friend, and

in delivering to you the result of my reflexions this evening, I would ask for them your attention and patient consideration on the ground that I claim to speak as a friend of India and her people. Alien though I have acknowledged myself to be by race; Englishman as I am to the backbone, with all my admiration, love and reverence for my forefathers and their noble deeds that have made England of to-day what she is, and with, I doubt not, my fair share of their faults, I am, nevertheless, actually in the land of my birth. I was born in the city of Madras, I have passed by far the best part of my life on Indian soil; my best and truest friends have been made in India, and the associations of a lifetime are bound up to me with the India of the past half century. India has become, as it were, the land of my adoption, in which I desire to work, and, in my humble sphere, have worked and do work, for the good of her people, whose amiable qualities command my sympathy and affection. None of us, however, whether nations or individuals, are without our defects. If, then, I draw attention to defects in a family circle like this, and suggest a remedy for them, I think I may so far claim your indulgence as to assure myself that whatever else you may think of my opinions, and I do not pretend to infallibility, you will at least credit me with a sincere desire for the welfare of the people of India, and accept my criticisms, even should you think them presumptuous, in the friendly spirit which has dictated them. With this introduction, I shall now proceed to my subject. I propose to consider:—

1. What we mean by Character, and its effect on conduct.
2. Its formation.

* A lecture by the Rev. J. D. W. Sewell, S. J., St. Joseph's College, Trichinopoly, at the Mangalore Alumni Association Meeting, Tuesday, December 17th.

3. The defect of Character in the everyday life of the people of India and its remedy.

I. What do we mean by Character and its effect on conduct? Common-sense and Logic alike tell us that before entering on a disquisition, our first care should be to have a clear notion of the meaning of the terms we are going to use. This is *a fortiori* necessary when we are entering upon the consideration of a subject that is expressed by a word having such a variety of significations as the word character. In its primary meaning, I shall venture to describe it as that stamp of mind in each individual, which is manifested by the exterior conduct and makes a person what he or she is; so that, by observation, we are able to predict, with more or less certainty, how that person will act in a given circumstance, or set of circumstances; but, in its more comprehensive meaning, in which I use it, Character is that compact, stable structure in the mind, of noble, broad, elevating principles, built up by self-culture and experience, which forms the interior fount of action in each individual that possesses it and reacts on all who come within its influence. In a word, it is a kind of moral backbone or vertebral column that renders the moral nature erect and firm and makes itself known by the exterior conduct. "Character," says Emerson, "is moral order, seen through the medium of an individual." It is in the individual we find it in evidence; but, attractive in its silent influence, it has the power of permeating, through the individual, the entire body politic till it establishes a moral code of action which forms the standard of the moral conduct of a people, and unifying the individual atoms of the body corporate, and stamping itself on the habits and modes of thought of a people at large, makes of it a great nation, a nation capable of great ideas, great sayings and great and noble deeds. Thus for instance, we see the Roman character for contempt of pain in the presence of danger to the commonweal, exhibited by the old Roman who thrust his hand into the flame and let it burn, to shew of what stuff the Romans were made, an act which so inspired the invader with admiration that he gave up his intended attack on Rome. The story of Horatius, who is immortalised by Macaulay for having "kept the bridge," so well, affords another

instance of an individual act of courage and resolution, exemplifying and inspiring the national character; or, a gain, there was that Roman General, Marcus Attilius Regulus, who, taken prisoner by the Carthaginians and sent with an embassy to Rome to persuade his countrymen to make a disadvantageous peace, under pain of torture if he failed, urged the Senate to prosecute the war, and rejecting all entreaties of his wife and family to remain, returned, rather than break his word, to Carthage, to meet the terrible punishment that he knew awaited him and which he bore like the hero he was. It was individual deeds like these which shewed the Roman character and made Rome, by the moral predominance that such spirits gave her over the rest of the nations of the earth, the mistress of the world. The nation, then, is what each individual makes it. Implant and cultivate character in the individual and it will spread by the force of imitation to all within its influence. It is to the individual, then, that we must look for the component elements that go to make Character, and it is in his conduct that we shall find the evidence of their existence. Some of these we will now consider. Character, we may say, is made up of all those qualities of mind and heart that tend to elevate our nature and differentiate it from the animal or brute, such as truthfulness, courage, patience, modesty or humility, self-reliance, justice and equity, etc.; but if I were asked to name the basis on which Character, to be worth anything, must rest, I would say truthfulness, and we will begin accordingly with that.

Now, in speaking of truthfulness, I do not mean the mere habit of expressing with accuracy the thought that is in our mind; for that is only the first germ or element of truthfulness. When, therefore, I speak of truthfulness, I intend to speak of truthfulness in thought and action as well. The truthful man is consistent. He is honest, first, in his thought. He faces a question fearlessly, seeks only the truth and is not turned aside by self-interest or any consideration of what others may say or think. He is modest in the expression of his opinions, because he is conscious that they are but opinions. While he may urge his reasons therefore with candour, he will do so with moder-

ation. He is ever ready to admit his own liability to err, and is anxious to hear and learn what others have to say. His actions will be conformable to his words and above all to his convictions. Such a man is strong in his words and conduct alike, for both proceed from settled convictions. In such a man his fellows have confidence and recognize that his words and acts are weighed. As was said of one—

His nay was nay without recall,
His yea was yea and powerful all;
He gave his yea with careful heed,
His thoughts and words were well agreed,
His word, his bond and seal.

Such a man is independent, for he looks not for others' praise nor fears the critic's blame. He listens to both with calm, his one aim truth and not a name or notoriety. As the old poet sang:—

How happy is he born and taught
Whose armour is his honest thought
And simple truth his only skill!

* * * * *

This man is freed from servile bonds,
Of hope to rise or fear to fall;
Lord of himself, though not of land,
And having nothing yet hath all.

Doubtless I have drawn an ideal; but many are the illustrious examples, each in his own sphere, with which History presents us of men who have sacrificed all for what they held to be the cause of truth. In the highest, truest sense of all, Sir Thomas More stands forth as a man who braved the tyrant's wrath, welcomed disgrace and death for conscience' sake and preferred the sacrifice of his life to a false oath. No less deserving of honour shines out in clear relief amid the annals of ancient Greece the name of Socrates, condemned to death for maintaining the soul's immortality. Of those who suffered for truth as patriots, ranks high the name of Pym, the echo of whose words lives after him and comes down to our own times: "I had rather suffer for speaking the truth than that the truth should suffer for want of my speaking." These were lovers of truth, men of Character who influenced, not the character of their own nation only, but even that of the whole world. It is of men like these the Poet writes when he says:—

Lives of great men all remind us
We may make our lives sublime,
And departing leave behind us
Footprints on the sands of time.
Footprints that perhaps another
Sailing o'er life's ocean main,
A forlorn and shipwrecked brother,
Seeing may take heart again.

Next in order, I would place courage; and, again, not that natural courage, more correctly called fierceness, which we share with the brutes, but that noble, resolute determination, the glory of the rational man, to face and overcome dangers and difficulties. This springs from a calm premeditation of the cost and a firm resolve to meet it at all risks; in a word, courage is born of a heart conscious of what is right and true and just and resolved to brave all in its pursuit. Into his courage enters truthfulness, giving it nerve and force in action, while courage derives from truthfulness its perseverance. Where the path of duty is cleared by Truth, courage grows bold, becomes daring and has a share in the material of which heroes are made. Courage of this kind is not easily daunted by failure or disheartened by difficulties, nor frightened by ridicule, nor abashed by slanders, nor discomfited by obstacles that would disconcert one less sure of his ground. It is not put in motion by the fitful glow of wordly honour, the passing gust of ephemeral praise, or the uncertain halo of a great name, but its advance is unswerving, its tread firm, illumined on its way by Truth, sustained by the force of reason and drawn irresistibly onward by the call of duty. It is strong and carries all before it because it rests on Truth. Such was the courage of a Sir Thomas More, of whom I made mention but now, and in their various degrees of a St. Augustine, a St. Ignatius of Loyola, a Columbus, a Stephenson, a Franklin, and a host of others in every walk of life. An instance of contempt for the bubble of a good name comes to us from the life of the great Washington, of whom it is related that on one occasion when he felt bound to carry out a measure that he was told, and which he felt sure, would lead to a loss of popularity, said, "While I feel the most lively gratitude for the many instances of the approbation of my country, I can no otherwise

deserve it than by obeying the dictates of my conscience."

Earnestness of purpose is a third element in a man of character, for without it there could not be that fixity of aim and steady pursuit of an object that carries a man through all difficulties. A man of character feels and recognises that "Life is real, life is earnest." He knows that there is something higher than the tribute of passing praise to live for, something nobler than the transitory pleasures of this world to contend for. He does not despise them, he uses them as they come across his path and even seeks the latter at times to refresh his energies and add zest to his labours, but he does not seek them for themselves. He has something more solid and real to attract him. There is his sense of duty to give an impetus to his zeal.

The limits of a lecture forbid my expatiating on each quality of Character in succession. It will suffice to accentuate those which appear to me to lead the series and merely briefly to refer to the rest. Thus, prudence is an essential element of character in the sense I am using the word; for it supervises, as it were, the work of truthfulness, courage and earnestness of purpose. Patience teaches a man to bear and forbear, to listen with respect and deference to opinions that differ from his own and reminds him that a cause is often lost through unwise and over-anxious haste. Justice and Equity are the handmaids of Truth, and so we find the man of character just in his views, a lover of equity, a hater of oppression, and thereby inclined to espouse the cause of the weak rather than of the strong, while he has before him as in a mirror that moral code of obligations which he recognises as Duty, that great mainspring of action in the man of character. He recognises that he has a duty to God, to himself and to his neighbour, and he feels himself compelled while still remaining free—and herein lies his merit—to act up to his convictions, for he sees and feels it his duty so to act.

II. We come now to the second question, How is Character formed? One thing is sure, it is not born with us. High birth does not give it, nor wealth purchase it, nor learning nor intellectual gifts impart it. Character is independent of all these. It is a moral production that must be

cultivated, if it is to be had at all. The poor man may be and often is a man of character, while the rich man may be chiefly remarkable for his want of it; and then though the world may offer the incense of flattery to the latter and servility fall down in worship before him, both will reverence the former. How, then, is Character to be acquired? It can come only by self-culture. It is not a work that can be done for us. We may indeed have its principles imparted to us at school along with other items of knowledge, but though it is possible to whip the irregular verbs into a boy, it is not so with Character. Character must be acquired, and by a labour harder than is needed to master the science of the stars or of the Integral Calculus. If ever the saying were true, and no one in his sane senses doubts of its truth, that there is no royal road to learning, it is tenfold more true that there is no royal road to Character.

As I have said, however, truthfulness is the basis of Character and nature has implanted in us all a love of Truth. We all have, therefore, something to begin upon. Now with truth follow Justice, Honour, Courage, Patience, Earnestness of Purpose and other virtues. Why then are not all men of Character? It is because the path to Truth is often clouded and its pursuit hindered by the lower passions and inclinations of our depraved nature. Truth is an admitted good, but its golden fruit seems often far off, and between us and its possession appear obstacles, which sloth magnifies and impatience represents as requiring too long a time to overcome, while imagination tries to convince us they are insurmountable. Meantime false advantages are exhibited to the thoughtless and ill-balanced mind by our love of ease, and false evils are conjured up which appear to render the acquisition of Truth a present evil, and injustice or pleasure or the gratification of the moment a present good. Or the fear of imaginary or merely passing evils steps in and whispers to self-love that "the game is not worth the candle," and the weak unprincipled man falls a prey to the enemies of his nature.

It needs no little moral courage and no little power of endurance when depressed by lack of sympathy, to be honest in thought, honest in word,

honest in deed, and for Truth's sake, making our action correspond to what we have seen to be right and our duty. But courage will grow as we adhere to our purpose. It may be a long and a painful process, but gradually good act will succeed good act till it becomes a habit, and then each act will cost us less and less, as by degrees the good habit grows into virtue which is second nature.

If thou can'st plan a noble deed
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacles control,
Thine hour will come. Go on true soul,
Thou'lt win the prize, thou'lt reach the goal.

(To be continued.)

“YOU CAN NEVER TELL.”

You can never tell when you send a word—

Like an arrow shot from a bow

By an archer blind—be it cruel or kind,

Just where it may chance to go.

It may pierce the breast of your dearest friend,

Tipped with poison or balm;

To a stranger's heart in life's great mart

It may carry its pain or its calm.

You can never tell when you do an act

Just what the result may be;

But with every deed you are sowing a seed,

Though its harvest you may not see.

Each kindly act is an acorn dropped

In God's productive soil;

Though you may not know, yet the tree shall grow

And shelter the brows that toil.

You can never tell what your thoughts will do

In bringing you hate or love;

For thoughts are things, and their airy wings

Are swifter than carrier-dove.

They follow the law of the universe—

Each thing must create its kind;

And they speed o'er the track to bring you back

Whatever went out from your mind.

TOBACCO CULTURE IN KASARAGOD.

Travellers along the coast road between Mangalore and Hosdrug, after leaving behind the Mogral Ferry and the Bekal Fort, will observe, if the time be from October to February, rows of dark green plants in the sandy fields on either side of the road and men with pots watering them in the early hours of the morning. These are the Tobacco plants that form an important staple of the trade of the Kasaragod Taluk, as the leaves are in great demand all over South Canara and North Malabar, and even as far as Bombay, where they are chewed with betel or made into snuff. The cultivation of Tobacco in this district has proved very successful, and the improved condition of the cultivators in late years makes it desirable that more should be known about it, so that the industry may be extended to other and larger areas. With this object in view the following account, the result of personal observation of the cultivation of the weed, is submitted to the readers of this Magazine.

Between the second and fourth weeks of August—the last week of *Karkataka* and the first half of *Simha*—seed plots are prepared under the eaves of the roofs of the villagers' huts between the walls and the channels that carry off the copious monsoon rain-water from the sloping roofs. The plots are slightly raised above the surrounding level and are covered over with loose earth mixed with powdered cowdung. They are sprinkled with water and the surface is evened and gently beaten by the hand before the seed is sown. In about fifteen or twenty days—at the end of *Simha* or in the first week of *Kannya*—when the plants are shot out into three leaves, they are gently transplanted into another bed, care being taken that each plant is removed with a certain amount of earth clinging to the roots. The new plantation is some distance from the house, where it can be exposed to the mild rays of the sun. It is generally square or oblong and prepared in the same way as the former bed. Each tiny plant is set in a hole dibbled with the finger, about the space of an inch from its nearest neighbour, and care must be taken that it be protected with cadjans from the torrential rain and the *Tekkemboil*, or fierce southern rays of the sun,

till it has taken root. When there is no danger of a heavy shower of rain the cadjans are removed at sunset and replaced at sunrise, and the plots are sprinkled with water two or three times in the course of the day. After six or eight days the protection against sun and rain is gradually dispensed with, either by removing it occasionally or thinning it away, and when, at the end of *Kannya* or the beginning of *Tula*, the plants have developed into six leaves after a month's growth, they are ready to be set out in the fields where they have to grow to maturity.

The fields best adapted to Tobacco are found to be the sandy tracts along the sea-shore or near the mouths of rivers. The plant also thrives well even where the soil is hard and clayey, as may be seen in the valleys in the interior of the Taluk. Near Mogral and beyond Bekal Fort there are extensive fields of sandy soil where Tobacco is cultivated on a large scale. These fields are available for a crop of Tobacco as soon as the *Yenel* or monsoon rice crop has been harvested. They are laid out in ridges about five paces apart in which trenches are made, from half a foot to a foot deep and two paces broad, and filled in at the bottom with a layer of cowdung and then covered over with loose earth. Small pits are then scooped with the hand at a distance of from half a yard to two feet apart. These are filled in with a mixture of earth and manure which is gently tamped down, and the plant is set as before in a hole dibbled by the finger. For some time after this final transplanting the plants must be protected from the sun by a muffler of dry grass or paddy straw. This muffler serves also the additional purpose of preventing the earth about from being washed or blown in and smothering the plants. For three days the plants must be sprayed six times a day with water, just enough to wet the leaves and no more. For the following ten days water is needed only twice a day, but it may be applied more liberally. Subsequently it is necessary to water but once a day, and after fifteen days the muffler is removed and a ring is hollowed out with the hand just deep enough not to touch the roots of the plant, into which a compost of fish is poured and covered with earth. The muffler is replaced and sparse

and frequent watering is renewed. When watering is done only once a day it should be done before sunrise, in order to wash off the dew that may have settled on the leaves, for it is the common belief that should the dew be allowed to rest on the leaves it would impart to them a bitterish taste. To do this thoroughly every curled leaf must be straightened out before watering. After ten days more the same operation is repeated of manuring and muffling up the plants, and they are lightly sprinkled with water that the leaves may not fade. Twenty days after fish manure is again applied and covered with earth, followed by three days of sprinkling. The ordinary morning watering that continues for the rest of the plant's growth consists of about a potful of water to every three plants. When the plant has shot out ten or twelve leaves, the top where the seed forms is broken off, and any suckers or shoots appearing between the leaf and the stem are likewise carefully removed. The object of this is to drive all the sap into the leaves to give them a vigorous growth. The number of leaves to be allowed the plants should be the same, whether it is determined to keep ten, eleven, or twelve. This will keep the tops of the plants at a level and facilitate the watering. A plant here and there allowed its natural growth serves the double purpose of producing seed for another year's cultivation and of indicating when ripe the time when the crop should be harvested. There are likewise other indications by which the proper time for harvesting can be known, such as the leaf becoming brittle or turning slightly yellow.

When the time comes for gathering in the crop the plants are cut near the root of the stem and spread out in a shady place reclining on beds of grass so that the stems touch the ground. After three days the leaves are said to be ripe. The plants are then hung up heads downwards under the roof of a pandal covered with unplatted cadjans and protected all round with cajan tatties. They must be hung far enough apart that the leaves of one plant may not touch those of another, and there they remain for three or four weeks, until the leaves part from the stem at the gentlest pull, or until the stem has wilted to such a degree that it bends without breaking. During the night before

their removal the pandal is left uncovered so that the plants may get the benefit of the dew. In the morning they are removed before the dew evaporates and placed in heaps for a time varying from one to three days, after which the leaves are detached from the stems and sorted. The lowest are almost worthless, the middle ones are best, and the top ones next best. Each variety is made up in bundles of equal weight, the stalks being held together and tied, and several of these bundles, overspread with dry grass, are packed together in a case of woven cadjan leaf. The Tobacco intended for chewing undergoes the further process of being put out in layers and compressed with heavy stones laid over the bundles. Good Tobacco should have an aroma compared by growers to the flavour of Rasabale plantain. It should be of the colour of copper, soft and slightly sticky when pressed, and the base of the stalk should be broad and bushy.

The Tobacco raised on the dry sandy soil of Puchakad, near Bekal, is of a superior quality and commands the highest price, as it is in great demand for snuff. That, on the contrary, of Chamnad is at the other extreme. Between them are other kinds of various degrees of superiority and inferiority. In the interior, where it is difficult to obtain fish manure, cowdung is the fertiliser mostly used, and it is said that the Tobacco so grown lasts longer. An acre of choice plantation will bear 4,500 plants, yielding 45 maunds of Tobacco, each maund thus representing a hundred plants. This is the best return, but where soil and cultivation are not at their best you find the yield so inferior that sometimes it takes two hundred plants to make a maund. The best variety sells at from seven to ten rupees a maund, and the worst for two or three rupees. The cost of cultivating an acre in first-class style is Rs. 200, which yields a handsome profit and moreover puts the soil in a condition to produce an excellent crop of paddy before the next season.

2—8—'01.

B. Colaço.

A pebble in the streamlet scant
Has changed the course of many a river ;
A dew-drop on the baby plant
Has warped the giant oak forever.

THE MARBLE ROCKS OF JUBBULPORE.

The Indian Empire with its wonderful monuments of past greatness, its gorgeous palaces, its beautiful temples, its splendid mosques, the beauty and grandeur of its scenery, is one of the most intensely interesting countries in the world, not only to the historian, the artist and the scholar, but also to the traveller desirous of new experiences. Among the sceneries that bewilder the mind of the tourist, may be mentioned the far-famed Marble Rocks of Jubbulpore, which I had the good fortune to visit some time ago. The rocks are situated about fourteen miles from Jubbulpore and practically line the banks of the Nerbudda for a length of about two miles. The Nerbudda, which is one of the three sacred rivers of India, rises in a lofty flat-topped mountain called Amarkantak and flows 800 miles to the sea near Broach. After tumbling down the slopes and crags of Amarkantak in a succession of cascades, it winds round the picturesque hills of Mandla, and passing through a forest country within nine miles of Jubbulpore, where it attains a breadth of a hundred yards, flings itself tumultuously from a rocky ledge with a fall of thirty feet, called Durandhara, or "Misty Sheet," and then enters a narrow gorge two miles in length and of surpassing beauty and grandeur, cut through a mass of beautiful white limestone known as the "Marble Rocks." On each side a dazzling row of marble bluffs rising sheer up to a height of a hundred feet confines its swirling waters.

Two well appointed dak bungalows most picturesquely situated on the very edge of a precipitous rock about a hundred feet above the water, command a lovely view of the gorge itself and the wooded banks of the river as it flows tranquilly into the plain of Western India. There are plenty of comfortable boats for hire, and the excursion through the gorge and back leaves a memory never to be forgotten. The river is blue, clear and transparent and is as deep as the cliffs are high. These rise sheer from the water's edge pure marble and basalt, now dazzling white against the deep blue sky, now creamy yellow, red or black veined with green. On every coign pigeons and parrots perch and flutter, alligators bask on rocks jutting out of

the water and monkeys chase each other from point to point. The narrowest part is called the "Monkey's Leap," and often these creatures may be seen clearing the river at a bound a hundred feet above the water.

Bees' nests of enormous size hang from every projection, and visitors are forbidden to smoke in the boats or shoot birds or alligators for fear of annoying the bees, which would swarm down and attack the obnoxious intruder. There is near the bungalow a grave in which a young engineer lies buried, stung to death in the river into which he leaped in an unavailing attempt to escape these terrible insects. He had been shooting pigeons when thousands of bees came swarming down upon the boat and attacked in force. Bees seem to be the only living thing in India an Indian guide is afraid of. He cares nothing for tigers, panthers, alligators or cobras, but if he walks under a bees' nest he is discreetly silent till he is well away. In 1877 Mr. Burgess, the well-known Indian archæologist, being attacked by bees at the caves of Ajunta was driven into a tank where, up to his neck in water, he fought for his life for hours, finally beating them off, but sustaining dreadful injuries which confined him to his bed for weeks. There is however no danger if the simple regulations laid down are adhered to.

Tradition says that this lovely channel was cut by the god Indra, and the footprints of his elephant are still pointed out and worshipped. At the head of the gorge is the beautiful waterfall Durandhara, where the river falls over a barrier rock into a fine pool below, a favourite spot for mahour fishing. A long flight of stone steps leads to the summit of the hill above the bungalow, where stands an old Hindu temple surrounded by a circular cloister ornamented with sculptures of Hindu gods, all bearing the marks of the Mussulman iconoclasm of Aurangzebe's time. Not far from the bungalow are several huts inhabited by people who grind and polish bits of marble of different colours into various shapes and sell them to visitors.

Marble Rocks may be visited from Jubbulpore in an easy day's excursion, coaches and tongas being available at Rs. 5 and Rs. 2 respectively per day. It takes three or four hours for a carriage and

pair to drive the fourteen miles from Jubbulpore over a pretty good road. En route may be visited "Madan Mahal," five miles from Jubbulpore. This is a ruined temple built in a most curious position on the top of an immense round boulder of granite by a Gond King nearly four hundred years ago. Four hours are needed to do justice to the Marble Rocks. If there be a full moon the night should be spent there, as the scenery is enchantingly beautiful by moonlight.

If thou wouldst view fair Melrose aright,
Go visit it by the pale moonlight.

BOMBAY, OCTOBER 22, 1901.

P. U.

LAND TENURES IN THE NATIVE STATES OF WESTERN INDIA.

III. MARATHA JAGHIRS AND SARANJAMS.

(Concluded.)

29. The *Farejas* of Kutch, the *Grasias* of Gujerat, the *Faghir* and *Saranjam* of the Maharashtra constitute an hereditary aristocracy, who still live among us and play an important part in the administration and the society of Western India. They go in Bombay by the common name of *Sardars*, noblemen or gentlemen. The survivals of the class of military leaders and chiefs that rose into power during the decline of the Mughal Empire and the rise of the Maratha Empire, they form the connecting link between the past and the present, and the upper class, that stands between the Sirkar and the people. To be raised to the rank of a *Sardar* by the Kaiser-i-Hind is the highest honour that a Native, Hindu, Mahomedan or Parsi aspires to this side of India. The history of this nobility, which I have treated at length in the previous pages of the *Mangalore Magazine*, is therefore of peculiar interest. I now propose to close my essay.

30. Before however parting with the subject, it will be well to distinguish Inams and Vatan. carefully the tenures I have described from certain *Inam* tenures, with which they have some points in common, but which are essentially different from them. Inams, as under-

stood in the Bombay Presidency, are grants of land revenue. In India the ruling power is regarded as the lord or owner of all the lands, and every acre of land is liable to pay assessment to Government. When the right to receive the whole or a portion of this assessment is transferred to an individual as a reward for past services, or assigned as an endowment for temples or other religious or charitable institutions, or conferred for the maintenance of any secular or religious office, there arises a grant which is called an Inam. Such grants may go in the shape of direct assignments of land subject to payment of no rent whatever or only a portion of the rent. They may also be converted into cash payments. Whatever form they may take, they must be regarded as a species of land tenure. Bestowal of Inams formed a peculiar feature of the administration during the Maratha rule. When the British conquered the country, Government adopted the liberal policy of maintaining these tenures without undue interference, and laid down various regulations for the continuance of the Inams under these heads:—Firstly, all *Personal* grants bestowed under a Sanad declaring them to be hereditary are to be continued according to the terms of the Sanad. Secondly, all *Endowments* for the support of mosques, temples or similar institutions, of the permanent character of which there can be no doubt, are to be continued permanently. Thirdly, the same privilege has been extended to Inams held by an *official* tenure, which it is evident from local usage was meant to be hereditary and has been so considered heretofore, even though there be no Sanads declaring it to be so; for instance, Inams which form the authorized emoluments of any hereditary office, as of *Kazis*, village *Foshis*, *Sutar* (carpenter), *Lohar* (blacksmith), etc. Fourthly, there are village officers who are useful not only to the village itself, like those mentioned just now, but both to Government and the village, namely the *Patel*, the *Kulkarni* (accountant and writer), the *Faglia* (village watchman), and the *Mahar* (the low caste village messenger and porter), who have got their hereditary holdings. The third and fourth classes of Inams described above are called *Vatans*.

31. The Inams just described differ considerably from the military Saranjams and Jaghirs, which

are holdings of a political nature like the Jareja and Gras tenures. The political connection of the Saranjam or Jaghir tenure is shown by the term *mokassa* applied to them. *Mokassa* was a portion of the land revenue, which went by the name *Chouth*, and which should be distinguished from the term *Sardeshmukhi*. This last term was applied to a hereditary *Vatan*, which was enjoyed by the leading Maratha families of the Dekkhan called *Deshmukhs* from the time of the old Bahmini, Bijapur and Ahmednagar kingdoms. They were held responsible for the tranquillity and peace of the kingdom and for the collection of revenues entrusted to their charge; and for their services they used to receive five per cent. in cash or grain, and five per cent. in grants of arable land. The *Chouth* consisted of 25 per cent. of the revenue of certain districts allowed to a chieftain, on condition of his protecting the districts from foreign aggression by maintaining a fixed number of troops for such service. The *Chouth* was, unlike the *Sardeshmukhi*, not a *Vatan*, but a grant for military service. The grants of *Sardeshmukhi* and *Chouth* were eagerly sought for by the Maratha leaders from the Imperial throne at Delhi for extending and strengthening their power. These rights, as remarked by the late Justice Ranade in his *Rise of Maratha Power*, served in the hands of the Maratha leaders the same purpose of giving legitimacy and expansion to their power, which in the last century resulted from the subsidiary alliances and conquests made by the British Government. In connection with the subject of this essay, it is of interest to bear in mind that the Saranjamdars were holders of portions, called *Mokassa*, of the *Chouth* from their leaders for the maintenance of troops in their service in time of war, and they played therefore an important part as vassals of their lords in the Maratha military system as well as in fiscal administration.

32. In winding up my notes on the Tenures in the Native States of Western India, I shall briefly recapitulate the leading points in the essay. The tenures I have dealt with are:—(1) The Jareja Tenure of Kutch, (2) the Gras Tenure of Gujerat, and (3) the Jaghir and Saranjam Tenures of the Maratha Country. One of the main points of view I have

approached the subject from is the feudal nature of these tenures. The essential feature of feudalism, as described by Bishop Stubbs, is that it is a complete organization of society through the medium of land tenure, in which, from the king down to the lowest landowner, all are bound together by obligations of service and defence; the lord to protect his vassal and the vassal to do service to his lord, the rights of defence and service being supplemented in those states which have reached the territorial stage of development by the right of jurisdiction. The land tenures I have described answer this description in many points. Let me take each of these tenures inversely of the order I have dealt with them:—

1. *The Maratha Jaghirs and Saranjams.*—I shall only quote what Sir Mountstuart Elphinstone wrote about them in a dispatch to the Supreme Government, published in his *Life* by Mr. Cotton in the "Rulers of India" series: "A Jaghir was usually granted during life for the purpose of maintaining troops to serve the state; a small portion was set aside as a personal provision for the chief. This mode of maintaining troops being always kept up, there was no motive for removing the Jaghirdar, and consequently every grant was renewed on the death of each incumbent, his son paying a relief to Government. When this practice had long subsisted, the Jaghir came to be regarded as hereditary, and the resumption of it would have been viewed as a violation of private property. *The nature and history of Jaghirs has so great analogy to those of feudal benefices, that the manner in which this transition took place can be easily understood in Europe.*" This Jaghir system prevailed in the Maratha Country from very ancient times: the whole military organization and the system of land tenure of that country under the Bijapur kingdom and under Shivaji and his successors were so intermingled, that their troops mainly consisted of retainers of chieftains and their vassals, who held lands or assignments of land revenue on condition of military service. This system continued to the latest times, an instance of which is afforded in the fact, that about 25,000 horse and half as many foot of the Peishwa's army at the battle of Kirkee, in 1818, consisted of feudal levies of the Jaghirdars.

At present the very existence of these Jaghirs depends upon their holders' loyalty to the British Government or their overlords like the chief of Kolhapur and military service, which however has been recently commuted into cash payment.

2. *The Grasiyas of Gujerat.*—The term *Grasiyas* as at present understood includes:—

(a) kinsmen of the existing dynasties of ruling Chiefs or Bhayad, who hold lands out of the patrimony of their ancestors, or descendants of former Chiefs or their kinsmen, who, as the tide of conquest swept over them, had been forced to accept the supremacy of another Chief by giving up some of their recognized rights, described above as *commendation*, of which there is clear evidence or in the absence of such evidence which can, from the conditions of the tenure held at present, be presumed to have taken place;

(b) descendants of followers of conquering Chiefs, like the Mianas of Malia, who on their settlement in the country, had been allotted villages as their allodial land, and whose successors have preserved their dominion over the land, though during periods of anarchy or usurpation of a neighbouring Chief, they have surrendered partially portion of their lands or some of their rights to that Chief;

(c) holders of a village or villages, originally granted on Inam, Dharmada, Chakaryat and other personal tenures, or granted on service tenures, over which their ancestors had, during periods of anarchy or weakness of rulers, usurped and thenceforth enjoyed dominion as independent in character as that of a Bhayat or Mulgrasia, and which the present holders enjoy on tenures similar to that of Bhayat or Mulgrasia, in virtue of *commendation* proved or presumed.

The kinsmen of the existing dynasties of ruling Chiefs are called Bhayads, and the other classes of Grasiyas are called Mulgrasiyas. The main feature of the Grasia tenure is, that where the Grasia is not an independent Chief or Talukdar, paying tribute to the British, but is vassal of a Chief, he enjoys absolute dominion over his land, but under certain conditions, one of which is that of military service against foreign aggression, and others include payment of dues very much resembling feudal dues.

3. *The Jarejas of Kutch.*—The Jarejas were originally a tribe of Rajputs, that conquered the peninsula of Kutch about the middle of the fifteenth century. The more important of the followers of their Chief or the *Rao*, as he is called, and the cadets of the royal family (called Bhayads or brothers) were granted villages in the conquered territory, and the old Waghella and other Rajput chieftains were generally confirmed in their ancient holdings on their recognizing the supremacy of the Rao and giving up some of their property and rights. Each of the Jareja and other Rajput chiefs enjoyed unlimited authority within his own lands, the Rao's ordinary jurisdiction being confined to his own *demesne*. The Rao could call upon them for military service in war, and was entitled to certain payments at the time of his installation and on other occasions, which resemble the dues under the feudal tenure. The principal chiefs formed a Council, which was consulted in all matters concerning their common welfare, like the *Magnum Concilium* of the Norman kings. This state of things still exists in Kutch, only the respective powers of the Rao and the feudal chieftains are more clearly defined by the British Government.

33. The essential features of the tenures described above do not differ from the essential features of the feudal system of Mediaeval Europe. Feudalism was based on the reciprocity of fealty and military service on the one hand and protection on the other, regulated in details by customary law or usage. Exactly the same is the basis of the relationship between the Jaghirdars, Saranjamdars, Grasiyas and Jarejas and their overlords: as a mark of their loyalty the vassals are bound to be present at the periodical

Feudalism in Western India.

Darbars and do obeisance to their lord or his representative; they are all bound by military service to their lord; and in return there is the implied obligation on the lord of protecting his vassals. This system is not peculiar to Western India. Its existence has been traced among the Rajput tribes of Rajasthan by Colonel Tod, and can probably be traced to other parts of India, wherever a military people like the Rajputs have settled. "The leading features among semi-barbarous hordes or civilized independent tribes," observes Colonel Tod in his *Rajasthan*, "must have a considerable resemblance to each other. In the same stage of society, the wants of men must everywhere be similar and will produce the analogies which are observed to regulate the Tartar hordes or German tribes, the Caledonian clans, the Rajput *Cula* (race) or Jareja *Bhayat* (brotherhood). All the countries of Europe participated in the system we denominate feudal; and we can observe it in various degrees of perfection from the mountains of Caucasus to the Indian Ocean." I have shown to what extent Maharashtra, the Gujerat and Kutch have passed through the feudal system. In holding the view, as I have done on this point, I have ventured to differ from such an eminent authority as Sir William Lee-Warner, who in his valuable book, *Protected Princes of India*, doubts whether feudalism has ever existed in India. Possibly, as I have pointed out, Sir William had not before him all the facts now brought out in my essay—perhaps the first attempt to deal comprehensively with the subject. Whatever may be the value of my opinion on the particular point as to the feudal nature of the tenures, I hope my essay will be useful in throwing light on many an obscure point arising in their connection.

34. The subject of these hereditary feudal tenures is not merely of academic interest. The maintenance in healthy vigour of the hereditary aristocracy holding these tenures has been always considered wise policy. A hereditary aristocracy serves as a connecting link between the past, the present and the future, and is the surest means of preserving the best traditions of the past for the future. It also constitutes a valuable

A plea for a hereditary aristocracy.

connecting link between the mass of the people and the rulers, and is a powerful guarantee for insuring the loyalty of the people to the Government. The steps which the British Government have taken for guaranteeing the interests of these landlords have been described already. The treaty of 1819 with the Rao of Kutch and the various Kutch Jareja settlements, the institution of the Rajasthanik and Grasia Courts in Kathiawar, the Talukdari Acts, the Treaty of Pandarpur and the subsequent treaties with the Maratha chiefs, the various regulations in connection with the Sirdars of the Dekkhan and the opening of the Rajkumar colleges at Rajkot and Kolhapur and the Sirdars' High School at Belgaum, have all conduced much towards preserving in their integrity the ancient Rajput and Maratha aristocracy. But notwithstanding these measures this class, except the higher Jaghirdars who are ruling chiefs, is showing signs of rapid decay. To trace the causes of this decay and to suggest remedies for its arrest would be out of place here. The recent measure of Lord Curzon in forming an army corps for the old nobility of India is surely calculated to infuse some life into the decaying body. It is of the highest importance in the interests of the administration and society to adopt every other possible measure to maintain in its integrity a nobility who can lead the people by a high standard of loyalty, honour and gentlemanliness, and who can preserve the best of the past for the guidance of future generations. The name Sardar is still something to conjure with. May its charms be ever preserved for the good of the state and of society in the great Indian Empire!

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

LIFE-TALE.

A merry laugh, and a lingering wail,
 A hopeful breast, and an anxious brow,
 A brave deed done in the face of doom,
 A day of rest and a closing tomb,
 A life forgot as the ages flow,
 So runs the still-recurring tale.

—The Stonyhurst Magazine.

THE HISTORY OF THE DIOCESE OF MANGALORE.

CHAPTER IV.—continued.

CANARA AGAIN UNDER GOA, 1700-1835.

17. On January 23, 1823, the celebrated Abbé J. A. Dubois, for three decades a missionary in Southern India, left his field of labour and returned to France, where he died twenty-five years later at the patriarchal age of eighty-three. Most of his missionary career was in the Province of Mysore, where he gained so much influence that neither he nor any of his confreres of the Missions Étrangères suffered persecution during his time under Tippu Sultan, and on the fall of Seringapatam he was specially invited, on the recommendation, it is said, of Colonel Wellesley, afterwards Duke of Wellington, to visit the capital of Mysore in order to reconvert and reorganise the Christian community which had been forcibly perverted to Mahomedanism. He was, therefore, an eyewitness of the sad state of affairs that existed there after the sixteen years of captivity of our Christians. In his *Letters on the State of Christianity in India*, published in London shortly after his return to France, there is a remarkable passage relating to them which deserves to be recorded here. The purport of the *Letters*, it appears, was to assert the author's belief that, under present conditions, there is no human possibility of converting the Hindus as a nation to any form of Christianity; or in the Abbé's own words, "Let the Christian religion be presented to these people under every possible light, . . . the time of conversion has passed away, and under existing circumstances there remains no human possibility of bringing it back." A bitter controversy sprang up about the *Letters*, and the thesis defended in them has been debated down to our own day. Whatever may be said on this point, it can be safely asserted that the Abbé goes a little too far and is too sweeping in his charges about the "vain phantoms of Christianity" and the want of practical faith among our Christians in the passage quoted below. Those who have followed the narrative

of the trials and spiritual destitution our Christians had to undergo after the decline of Portuguese power in the East, are well aware that they were but poorly equipped for martyrdom, and that it is not to be wondered at if they were found wanting in the day of trial. A hundred years have passed since their return from Seringapatam, and we shall see in the course of this history whether they or their children were wanting in practical faith. May God defend them should they ever have to face a similar ordeal, but there is every reason to hope that with the care that has been bestowed on their religious training and with the spread of Christian education, nothing like "a tame submission and a general apostasy" is to be apprehended. The following is the passage from the *Letters*:—

"In order to give a striking idea of the religious dispositions of the Hindus and a strong instance of what I asserted above, that there was to be found among them nothing else but a vain phantom of Christianity, without any real or practical faith, I will with shame and confusion quote the following scandalous instance. When the late Tippu Sultan sought to extend his own religious creed all over his dominions, and make by little and little all the inhabitants in Mysore converts to Islamism, he wished to begin this fanatical undertaking with the Native Christians living in his country, as they were most odious to him on the score of their religion. Accordingly, in the year 1784 he gave secret orders to his officers in the different districts to make the most diligent inquiries after the places where Christians were to be found, and to cause the whole of them to be seized on the same day and conducted under strong escorts to Seringapatam. This order was punctually carried into execution; very few of them escaped, and I have it from good authority that the aggregate number of the persons seized in this manner amounted to more than 60,000. Some time after their arrival at Seringapatam, Tippu ordered the whole to undergo the rite of circumcision, and to be made converts to Mahometanism. The Christians were put together during the several days that the ceremony lasted: and, oh shame! oh scandal! will it be believed in the Christian world? no, one, not a single individual among so many thousands had courage enough to confess his

faith under this trying circumstance, and become a martyr to his religion. The whole apostatized *en masse*, and without resistance or protestation tamely underwent the operation of circumcision; no one among them possessing resolution enough to say: I am a Christian, and I will die rather than renounce my religion. So general a defection, so dastardly an apostasy, is, I believe, unexampled in the annals of Christianity.

"After the fall of Tippu Sultan, most of those apostates came back to be reconciled to their former religion, saying that their apostasy had been only external, and that they always kept in their heart the true faith of Christ. About 2,000 fell in my way and nearly 20,000 returned to the Mangalore district, from which they had been carried away, and rebuilt there their former places of worship. God preserve them all from being exposed in future to the same trial; for, should this happen, I have every reason, notwithstanding their solemn protestation when again reconciled to Christianity, to apprehend the same sad results, that is to say, a tame submission and a general apostasy."

18. Father Francis Xavier Pescetto, a Carmelite from Genoa, arrived in Canara in 1801 and took charge of the old Sunkery mission station near Karwar, where he witnessed the return of the captives from Seringapatam. Speaking of those who had been such a cross to the vicar of Sunkery, Father Philip, he says in his *Latin Missio Canarina* (Cap. XVIII.):—"The number [of captive Christians of Sunkery] was not very great, for most of them migrated from this place and wandered abroad for years as exiles in other districts, having abandoned home and country and whatever they possessed in the world, without, however, bettering themselves in any way. A few remained here in hiding without house or home of their own, changing their abode every night and taking refuge in the houses of the Pagans to elude the pursuit of the public officers. But that the chastisement of God might be made most manifest, it so happened that those few whom we mentioned in the sixteenth chapter as not having taken part with the wicked ones in their persecution of Father Philip, and who consequently did not fall

under the general anathema, suffered no wrong or molestation either in their spiritual or temporal welfare. They did not run away, they were not torn away or deported elsewhere, but God changed the hearts of the cruel persecutors and they lived unmolested under the protection of the very Mahomedans themselves.

"The church building which had been so sacrilegiously profaned by those abandoned men [the persecutors of Father Philip], was visited by God's wrath along with our residence. The Mahomedans first of all turned the church into a stable, and afterwards destroyed both church and house so that literally a stone was not left upon a stone. Even the stones themselves were carried off and used to rebuild their mosques. It is true indeed that the other Christians found in the vast territory ruled over by Tippu Saib Bahadur Sultan were affected by the decrees of the tyrant, but it is likewise true that nowhere was there spread such havoc.

"It would have still been but a comparatively small thing if this persecution affected our Christians in their temporal welfare only, but it affected their souls most and their eternal salvation. For those who fled from here and wandered as strangers in neighbouring districts, as well as those who were left here unmolested, and most of all those who were deported to Seringapatam, having no church, altar nor sacrifice, and being bereft of the sacraments, religious instruction and practices of devotion, fell into such forgetfulness of God and ignorance of the chief mysteries of our Faith, that as far as these were concerned they knew no more than the beasts of the field. Those men who were carried away to Seringapatam were all circumcised, with some of whom a little force had to be used, while others yielded tamely and voluntarily submitted at least outwardly to the Mahomedan rite. Many of these after being circumcised, listed in the army, and in a short time associated themselves with robbers (among whom not a few of the refugees were found) and filled for years this whole Province with murders, plundering, and wickedness of every sort. Hence it happened that many ended their lives on the gallows, while many others were killed in conflicts when raiding, and many others died miserably during this time without showing the

least sign of repentance. The number that survived till the restoration of the mission was very small."

19. The name of Father Joachim Miranda, better known in Canara by the Christians as the "missionary" and by the heathens as the "Arkol Guru," has often been mentioned in connexion with the Captivity. He was born in St. Ann, Goa, and was educated either in his native country or Rome—perhaps in both places. When ordained priest he was sent to Gangoli, near Kundapur, at which place he gained for himself the esteem and affection of Haider Ali, who ever afterwards remained his patron and protector. From Gangoli he came to Mangalore and founded the Seminary of Monte Mariano at Feringapet or Arkol, where he educated twelve youths for the priesthood. He wished to put the Seminary under the Vicar Apostolic of Verapoly, though Canara was at that time under the Archbishop of Goa, but the Vicar Apostolic declined to accept it without permission from Rome. In 1778 Father Miranda made it over to the Propaganda, as we learn from Cardinal Franzoni's letter to Father Lewis of St. Dominic (Della Vedova), O. D. C., in 1854. While Haider Ali lived the Seminary was safe under the protection of his flag, which Father Miranda was empowered to hoist; but when he died in 1782, it soon became apparent that persecution was in store for the Christians and that the first blow would be struck at the clergy. The Seminarists were accordingly sent to Verapoly, where they remained for a year, and then some of them went to Goa and became Augustinians. Father Miranda himself went first to Tellicherry, and then to Cochin, with the intention of going to France to seek help from the French Government for the afflicted Christians, but before embarking he caught small-pox and died about a year prior to the captivity which he had predicted as a chastisement of God on the evil lives of many of the Christians. He was very holy and zealous and in great repute among both Christians and heathens. He established the Confraternity of the Living Rosary at Monte Mariano and introduced the custom of celebrating the feasts of St. Francis of Assisi, the Assumption of the Blessed Virgin, and Our Lady of

Father Miranda. The Seminarists.

Light every year with such extraordinary solemnity that people flocked to them from far and near. Many Konkany hymns still in use are attributed to him, as well as the *Riglo Jesu*, a Passion hymn of a hundred and fifty-five verses.

20. Besides the Christians seized on the night of February 24, 1784, some thousands were seized on two other occasions, so that the total number of captives may have numbered between eighty and a hundred thousand. Their property was confiscated, it is estimated, to the amount of five lakhs of rupees and parcelled out among Mahomedans and others, or sold at whatever was bid for it. Some of the Christians, however, before setting out for Seringapatam made over their property in trust to some friendly neighbours. When the Christians were out of the way Tippu began the work of destroying their churches, some of which were razed to the ground, some simply unroofed, while only one, that of Bidrem (Hospett), was preserved by the friendly intervention of the Chautar Raja. Before the work of demolition began, the church plate in a few instances was rescued by the Goanese Father Maurice Mascarenhas, the Vicar General, who restored it when Canara was annexed by the East India Company after the fall of Seringapatam. There were twenty-seven churches entirely destroyed, three of which were in Mangalore, viz., Rosario, Milagres, and Bolar. Some of the stones of Milagres church were taken to Edyah Hill, where they were built into the Mahomedan *namazzah* (place of prayer) with its two minarets facing towards Mecca. Twice every year, on the feasts of Bakrid and Ramjankid, the Mahomedans of the city still assemble within its precincts to listen to the *khutba* (sermon) read from its *minibar* (pulpit). The other churches were at Monte Mariano (Feringapet), Umzur, Ullal, Bantwal, Agrar, Mogarnada, Pejar, Mulki, Kirem, Sirva, Karkal, Kallianpur, Sural, Kundapur, Gangoli, Barcelore, Nagar or Bednore, Baindur, Honore, Chandor, Gulmona, Kumpta, and Sunkery.

21. The few Christians who escaped the general proscription and remained in and about Mangalore, after a time began to assemble in a chapel built by a certain Peter Rego at Derebyle,

Father Mendez at Derebyle, Mangalore.

three miles from Mangalore, and Father Joseph Michael Mendez came from Tellicherry to minister to their spiritual wants. Along with him came Fathers Messia and Cosmas Camillus De Costa. This welcome and timely help was due to the good offices of Mr. Luke Pacheco. The priests went about visiting the Christians and doing all in their power to alleviate their sufferings, when they were reported and betrayed to the authorities by a wretched spy named Antony. Father Mendez was seized and sent to Jamalabad, where he remained a close prisoner for two years till the fortress was captured by the British in 1799.

22. During the long years of the captivity of our Christians in Mysore they were ever on the alert to elude the vigilance of their guards and escape into the neighbouring districts, especially into Coorg, where the Wodear Rajah Doddavira was reported to be friendly to them and was known to be a declared enemy of Tippu Sultan. When the latter was forced to yield to Lord Cornwallis, who laid seige to his capital in 1792, many more escaped, but it was not till 1799 that all were at liberty to return. When they arrived in Canara they found themselves homeless, as others were in possession of their houses and lands. As many of them were excellent cultivators they soon found a means of earning a livelihood for the time being, and soon they presented a petition signed by the heads of one hundred and forty-one families to Major (afterwards Sir Thomas) Munro begging that their property might be restored to them. Major Munro took the matter in hand, and the result was that some of the Christians were reinstated in their possessions. As he left the district in the year 1800, on his promotion to higher office, the settling of the affairs of the repatriated Christians devolved upon his successor Mr. Ravenshaw. The latter was inclined to do the needful, but things dragged on so slowly that people became impatient, and to expedite matters, Father Mendez, on the occasion of Dr. Buchanan's visit to Canara, and it is said at the Doctor's suggestion, petitioned the Governor-General to interfere and put an end to the law's slow delays. This petition was signed apparently by a

number of the Christians, but in reality, according to Ravenshaw, by Father Mendez alone, who, interpreting the will of his parishioners, attached their names to it in haste, as Dr. Buchanan was about to leave the district. The Governor-General sent the petition from Calcutta to Madras for the Governor of the Presidency to report on it, and in due course it was referred to Mangalore for the Collector's information and opinion. Mr. Ravenshaw was very indignant when he came to know what had been done, as it told against him with his superiors, and he accordingly summoned Father Mendez to his presence and remonstrated with him for thus trying to take the settlement out of his hands. Father Mendez excused himself the best he could, alleging the exigency of the time and the like. The Collector, notwithstanding his displeasure at this action on the part of the Christians, continued to interest himself in their welfare, and some time after sent a lengthy report to the Board of Revenue proposing various measures regarding the restoration of the property of the Christians. These measures, however, if we are to believe what is currently reported among the Christians of Mangalore, were not fully carried out. However, a good amount of property was restored to them, especially through the instrumentality of Mr. Cajetan Coelho, the father of *Dactorob** and grandfather of the late Mr. Joseph Coelho. To show him their gratitude the Christians obtained for him from Government a palanquin with eight bearers, which was considered in those days a very high honour.

It should be borne in mind that all the Christians were not carried away into captivity or deprived of their estates. Not a few who were tenants of certain native Rajahs and influential Hindu landlords were spared. The case of those in Sunkery has been already noticed, and there were other instances of what seemed to be the direct interposition of Divine Providence in favour of those who had not drawn down upon themselves the chastisement of God. The number to be provided

* *Dactorob* is an abbreviation of *Dacto Porob*. *Dacto* (literally *small*) is a pet name for a younger son, in common use among the Christians of the West Coast, and *Porob* is short for *Prabhu*, which like *Shet*, *Kamath*, *Naik*, *Poi*, etc., is a *paik* or surname inherited from their Brahmin Hindu ancestors. These *paiks* are characteristic of Brahmin families only.

for in Canara after the fall of Seringapatam is estimated at 15,000. A thousand went to Malabar and some hundreds to Coorg, where they were welcomed by Doddavira Rajendra, who years before had built a church for the refugees from Mysore and brought Father John De Costa from Goa to minister to their spiritual wants. He moreover made a grant of 84 *buttis* of paddy yearly, and a provision of oil and candles for the church. When the British Government occupied Coorg this allowance was changed into a monthly stipend, which has been faithfully paid down to the present day. Of the remaining Christians who survived the captivity many settled in Malabar and Cochin, and some remained in Mysore.

23. After the return of the Christians a certain

New churches are built.

Lawrence Bello, baker to the Europeans of Mangalore, built a chapel at the cost of

Rs. 400 on the site of the present Milagres Church. Father Mendez, the Vicar, succeeded in securing the necessary ornaments for the new chapel, and after a time began to raise a fund to build a new church. Government contributed the sum of Rs. 600 at the intercession of Salvador (Salu) Pinto, who had been Munshi to Tippu Sultan and was afterwards Sheristadar of the Mangalore Zillah Court under the British East India Company. This new church was meant for all the Catholics of Mangalore, and the site chosen for it was in Bendur *Vado*. Such was the enthusiasm with which the building was begun and carried on that in a short time it was brought near completion. But completed it was not destined to be, for an old man named Rodriguez appeared on the scene, and calling a very influential man of the time named Gonsalves, addressed him in the following mystic language: "Of one thing they make two or more things; but who ever heard that of many things they make one? So of two parishes you make one; what will come of this?" Mr. Gonsalves pondered over this speech, and the result was that he induced the people to apply for two separate churches, one for the parish of Rosario and the other for Milagres, to be built at the expense of the respective parishioners. Work on the church in course of construction was at once stopped, and the foundation stone of Milagres was

laid with great solemnity in the presence of Father Mendez in 1811. The Rosario church was begun two years later. Government came forward again, this time with Rs. 4,000, towards the building of the new churches, and we are told that as the walls rose tears of joy were shed by those who contrasted their present happy state with the horrors of the captivity of Seringapatam. It was arranged that those who should contribute from two hundred to five hundred rupees and superintend the work for a year should be granted the honours of *Principaes* or founders. Contributors of Rs. 50 were *Gurkars*, and of Rs. 30 *Louvados*. These rates were for Milagres; those of Rosario and other churches were a little different. The Coelho, Saldanha, Pinto, Noronha, and Pais families were those most distinguished for their generous aid to Rosario, while the two Coelho families and the Gonsalves, Mascarenhas, and Vaz families were the pillars of Milagres. Cajetan Gonsalves of Codialbail furnished the stones, Francis Saldanha supplied the timber, Constantine Noronha the iron, besides contributing their respective shares.

Besides the two churches of Milagres and Rosario, twenty-one other churches were built throughout Canara by voluntary subscriptions and without help from Government. Furthermore, these churches, on account of difficulties that stood in the way, did not ever regain their old property, and no compensation was made to them. There were nine built in and about Mangalore and Bantwal, four in Moolky, four in Kundapur and Barkur, three in Honovar, and one elsewhere. Others sprang up in the course of time. About 1821 the Christians of Canara petitioned the Hon'ble Thomas Harris, then Collector of the District, in consideration of their disadvantages, to remit a tax of Rs. 375 on the church lands. Sir Thomas Munro was then Governor of Madras, and the petition was granted. This is why the churches of Milagres, Kundapur, Umzur, Pejar, Kallianpur, Sunkery, and some other places, are free from assessment.

The total number of Christians in North and South Canara in 1818 was estimated at 21,820 out of a total population of 670,355, whereas the number in 1900 in South Canara alone was 78,805 out of a total of 1,134,713.

APPENDIX A.

THE COORG MISSION.

24. As Coorg formed for a time a part of the Vicariate Apostolic of Mangalore, it may not be out of place to make separate mention of it here. Christians are not known to have existed in any great number in the country before 1768. When Haider Ali invaded it in 1770 some Christian soldiers and camp-followers entered it and afterwards settled there. A Jesuit Father from Seringapatam used to pay them a yearly visit, staying just long enough to minister to their spiritual wants. After some years Father Miranda, who had received jurisdiction from the Archbishops of Goa and Cranganore to give missions, passed through Coorg, and when he saw how inadequately the Christians were provided for, having no priest permanently residing among them, he gave them what spiritual help he could and even built a chapel for them. The ecclesiastical Superior of the Jesuit Father who annually visited Coorg from Seringapatam took umbrage at this action of Father Miranda, as an invasion of his rights, and threatened to excommunicate the intruder. Seringapatam had at that time a Jesuit residence belonging to the Mysore Mission of the Goanese Province. The only other Jesuit Province on the West Coast was Malabar, and the Archbishop of Cranganore from 1756 to 1777 was the Most Reverend Salvador dos Reis, S. J. Who the prelate was who interfered with Father Miranda is not quite plain. The latter, however, asked counsel of the Archbishop of Goa, who advised him not to heed the threats that had been launched against him. It then occurred to Father Miranda that Coorg was possibly under the immediate jurisdiction of the Holy See, and forthwith appealed to Father John Dominic De Santa Clara, Vicar Apostolic of the Great Mogul, for jurisdiction. The latter furnished him with "a provision" or licence, which happily put an end to the difficulty.

Coorg underwent many vicissitudes under Haider Ali and Tippu Sultan. In 1782 Doddavira Rajendra and all the royal family were carried away prisoners to Mysore. Tippu strove to remove the whole race of Coorgs, and actually deported many thousands of them to Mysore, where, like the Christians of Canara, they were forced to submit to the rite of

Islam. Their lands were given over to Mahomedan landlords, upon whom it was enjoined to do their utmost to exterminate the surviving inhabitants. In time Christianity was rooted out of the country, and it was only after 1788, when Doddavira Rajendra escaped from prison and fought successfully to recover the independence of Coorg, that it was again restored. In 1790, when hostilities with Mysore were impending, he became the ally of the British, who on their part guaranteed his independence. All those who had suffered wrong at the hands of Tippu were eagerly welcomed to Coorg, and thus it was that numbers of the Konkani Christians of Seringapatam sought and found a refuge there. Father De Costa, a former companion of Father Miranda, passed through Coorg about this time and was detained by Doddavira to minister to the spiritual wants of his Christian subjects. So many were daily passing over into Coorg from Mysore, that it is said Tippu, to put a check to the exodus, promised to allow the Christians the free exercise of their religion, to build churches for them and to call priests to minister to them, but nothing of the kind was done.

The question of jurisdiction was soon after received and caused considerable trouble to the new Christian community in Coorg. Father De Costa applied in 1792 to the Vicar General of Cranganore (the See of Cranganore was vacant from 1786 to 1821) for advice and jurisdiction, and was answered that it was uncertain whether Coorg was under Cranganore or not, but in case it was he was ready to give him faculties. Not content with this, Father De Costa turned to the Vicar Apostolic of Malabar (Verapoly), who referred him to the Vicar Apostolic of the Great Mogul, who sent him a "provision," after which Cranganore renounced all claims on Coorg, and everything went on well. In 1793 Father Raymond, O. C., was sent there as Visitor by the Vicar Apostolic of the Mogul, and in 1796 Father Augustine Rodriguez was sent to Virajpet, Coorg, as assistant to Father De Costa. After a short time the Vicar Apostolic of the Mogul, seeing his inability to supply the country with Carmelite priests, offered it to the Archbishop of Goa. Whether this latter prelate accepted it or not does not appear, but the fact is he took no care of it,

and, uncertain about the matter, the Vicar Apostolic referred it to the Holy See in 1796. Answer was sent in the following year, that Coorg belonged to the Vicar Apostolic of the Great Mogul, but this answer was not received, it is stated, till 1801.

In 1800 new troubles arose. As soon as the Christians returned from Seringapatam to Canara, the Archbishop of Goa sent priests to take care of them. But these priests seeing that many Christians remained in Coorg, began to declaim against Father De Costa as if he were the cause of it, and went to the extraordinary lengths of repeating the Sacraments when any Christians came from Coorg, as if the Sacraments administered by the Coorg priests were invalid. The result was that the Christians of Coorg became disaffected towards Father De Costa and petitioned to have priests sent to them to whom there could be no exception. Accordingly the Archbishop of Goa sent thither Father Ribeiro. A schism was the sad consequence, for one part of the flock sided with Father Ribeiro and the other with Father De Costa, who was compelled to put up in a private house. All this was due to the tardy arrival of the answer from Rome, that Coorg belonged to the jurisdiction of the Vicar Apostolic of the Great Mogul. Relations meanwhile became very strained, for Father Ribeiro continued repeating the Sacraments administered by Father De Costa.

In 1802 Father Francis Xavier Pescetto, Vicar of Sunkery, tried to induce Father Ribeiro to ask secretly jurisdiction from the Vicar Apostolic. He was sent as Visitor to Coorg in 1803 and went first to Goa to have an interview with the Archbishop, from whom, after three days of entreaty, he won a promise that he would induce Father Ribeiro to ask jurisdiction from the Vicar Apostolic. This was accordingly asked and granted. After some time Father Cherubim (Father Ribeiro's brother) came to the mission and asked and obtained jurisdiction from the Vicar Apostolic. The Archbishop had meanwhile, in 1802, written to Pope Pius VII. denying the jurisdiction of the Mogul Vicar Apostolic over Coorg. The Pope gave the letter to the Sacred Congregation, who confirmed the decree of 1797, and so an end was put to this unpleasantness.

(To be continued.)

THE MANGALORE MAGAZINE.

MANGALORE, EASTER, 1902.

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

The Editor's Chair.

IMPORTANT evidence as to the exact number of Canara Christians carried into captivity to Seringapatam is furnished by one James Scurry, who published in London in 1824 an interesting account of his ten year's imprisonment in the dominions of Hyder Ali and Tippu Sultan. He sets the number at 30,000, which appears to be the nearest to the truth from what we know of the number of the Christians before their deportation, the losses through disease and hardship, and the number who returned to Canara in 1799. The same author blames himself as the innocent cause of the deportation of the Christians, for he was the one who read for Tippu's Killedare what was inscribed on the bottom of the four pewter plates or dishes by the ill-fated General Matthews before dying of the poison administered in Seringapatam. The purport of this writing was, that the General knew he was poisoned by order of Tippu; that he must submit to his fate; that he had borrowed 330,000 rupees from the Malabar (Canara) Christians for the support of his army since he left Bombay; closing with a sincere request that those who read what was written (or engraved rather, for it appeared to have been done with a fork or nail), and should be so fortunate as to reach any of the Presidencies,

should make it known to the Governor and Council, when they would be amply rewarded. The author goes on to describe the dreadful mutilations inflicted on the Christians for their brave resistance to the officers who strove to carry off their daughters and sisters for Tippu's seraglio, and concludes with the following words:—"No doubt, many of them survived the downfall of Tippu, and I should have been proud to hear that the Company had done something for those brave unfortunate men, and particularly so, as all their miseries originated from an English General."

* * * *

The amount of property confiscated from the Christians is estimated by Father Maffei at five lakhs of rupees. This seems to be very much below the mark, just as his estimate of the number carried into captivity seems to be above it. If the Christians were able to lend General Matthews Rs. 330,000 when he landed at Kundapur in his expedition against Bednore (Haidarnagar), they surely possessed more than double that amount in real-estate and other property.

* * * *

In our June issue we hope to publish the first instalment of an essay on the origin and growth of the Konkani language. It will be probably the first exhaustive philological treatment of Konkani that has appeared in print, and will, no doubt, be welcomed and read with interest by those who have hitherto hearkened to "the sweet voice from the Konkani desert."

* * * *

We have to acknowledge with thanks the receipt of the following exchanges sent to us since our Christmas issue:—*The Stonyhurst Magazine, The Notre Dame Scholastic, The Dial, The Fleur-de-Lis, The Pilot, The Fordham Monthly, The Xavier, The Xaverian, Our Alma Mater, The Echoes of St. Stanislaus, The Stylus, The Mungret Annual, The Spring Hill Review, The North Point Annual, The Edmundian, The Harvest Field, La Revista Catolica, The Cochin Argus, O Vinte e Tres de Novembro, The Baeda, The Beaumont Review, St. Aidan's Colledge Record, Catholic Opinion, The Madonna (Melbourne), etc., etc.*

College Chronicle.

January 4th, Saturday.—The twenty-second scholastic year of the College was opened to-day with the Mass of the Holy Ghost at 9 a. m. and the usual *Lectio Brevis*.

January 15th, Wednesday.—The results of the F. A. examinations were received from Madras this morning. Of the twelve candidates from the College only the following four passed:—Louis S. Coelho, Udiawar Madhavacharia, M. Narasimha Kamath, Hemmadi Rama Rao. This gives the lowest percentage for many years, and on only three occasions since 1882 was it lower.

At 7 o'clock this morning the Inter-School Tennis competition took place between the College and the Government College on the Mangalore Club court, kindly lent for the occasion. Mr. R. W. Davies, I. C. S., umpired the game. The competitors from the College were Albert Correa and F. X. Saldanha, and from the Government College Sadashiva Rao and Jagannivasa Rao. The latter scored an easy victory and crowned it by defeating the only other competing team from the Canara High School, on Monday, January 20th, on the Government College court.

January 20th, Monday.—The results of the Lower Secondary Examinations were received this morning. Of the 49 candidates presented from the College 41 passed in the compulsory and one optional subject, three in the compulsory alone, and five failed.

January 22nd, Wednesday.—The Junior F. A. Classes were opened to-day.

January 26th, Sunday.—A meeting of the representative Catholics of Mangalore was held in the College Hall in the afternoon to memorialise Lord George Hamilton, Secretary of State for India, to use his influence to have the offensive terms of the Royal Declaration or Coronation Oath done away with.

February 2nd, Sunday.—The Matriculation results were published yesterday afternoon in Madras and were received here this morning. The following 20 passed of the 43 who appeared from the College:—Epiphanius N. da Victoria Minezes

(first class 27), Salvador L. Aranha, Joseph C. S. Coelho, Stanislaus Coelho, John Baptist D'Souza, Julian D'Souza, Martin D'Souza, Maurice D'Souza, James T. Fernandes, Marian S. Fernandes, Niresvalya Krishnappa, Frank S. Lemerle, Peter P. Minezes, Dominic P. Noronha, M. Ramakrishna Bhat, Albin R. Rebello, Augustine C. Saldanha, Victor Saldanha, Vincent Saldanha, and Cajetan F. Soares.

With regard to the failures it is interesting to note that nineteen failed in only one subject, viz., 9 in Physical Science, 7 in Mathematics, 2 in Second Language and one in History and Geography.

On account of the "leakage" in the Matriculation examination alleged to have taken place in various centres, candidates to the number of 122 in all have been summoned to meet in Madras on March 3rd for a re-examination in English, Mathematics, Physics and Chemistry, History and Geography. The leakage seems to have been very widespread, judging from the numbers summoned from the following centres and their distance apart:—Madras 32, Nellore 53, Coconada 21, Hyderabad 3, Bangalore 3, Rajahmundry 3, Coimbatore 2, Madura 2, Vellore 2, and Palghat 1. A reward of Rs. 1,000 has been advertised by Mr. C. A. Paterson, the new Registrar of the University, which the Syndicate offers to any person giving information which shall lead to the discovery of the originator of the Matriculation 'scandal'.

February 6th, Thursday.—A meeting of the Inter-School Gymkhana committee was held this afternoon at 5.30 in the Government College, presided over by Mr. T. E. Moir, Head Assistant Collector.

February 8th, Saturday.—The College Literary and Debating Society held its weekly meeting to-day and elected the following officers:—Vice-President, Louis S. Coelho; Secretary, Francis Brito; Assistant Secretary, U. Madhavacharia; Committee on Debates, Henry Saldanha, U. Rama Rao, William Noronha, and Julian Saldanha.

February 16th, Sunday.—The annual Retreat for the students began this afternoon at 5.30 o'clock. It is given in English to the Seniors by Rev. Father Rector, and to the Juniors in Konkani by the Rev. Salvador D'Souza of Jeppu Seminary.

February 20th, Thursday.—The Retreat ended this morning with General Communion. The Mass at 7 o'clock was celebrated by Rev. Father Rector, after which the *Te Deum* was chanted and Benediction of the Blessed Sacrament given by the Rev. Salvador D'Souza.

February 23rd, Sunday.—The election of officers of the Senior Students' Sodality B. V. M. took place in the afternoon. The following were elected to serve for the first six months of the school year:—Prefect, Louis Mathias; First Assistant, Louis S. Coelho; Second Assistant, Julian Saldanha; Secretary, Paul Gonsalves.

February 27th, Thursday.—The Rev. Father Pascal Rego, S. J., late Assistant Vicar of Calicut, arrived this morning by British India Steamer and took up his residence in the College to remain some time for the benefit of his health.

The results of the B. A. Degree examinations were received at various times during the month, and were as usual satisfactory for the College. In the English Language Division the following 8 passed of the 14 examined:—*Second Class*, H. Sundarama Rao 57, Pascal D'Souza 68, and Haradi Vasudeva Pai 83. *Third Class*, P. Mahabaleshwaraya, Uchil Ramappa, Joseph Paul Rego, Ullal Vamana Nayak, B. Vyasarayacharya. In the Second Language Division 9 passed out of 10 examined, as follows:—Latin, *First Class*, Pascal D'Souza 4, *Second Class*, Uchil Ramappa 3, Joseph Paul Rego 6. Canarese, *Second Class*, B. Vyasarayacharya 10, Haradi Vasudeva Pai 13, Udipi Narayana Rao and Ullal Vamana Nayak 32. *Third Class*, P. Mahabaleshwaraya and Kasargod Ranga Rao. In the Science Division (History) 8 passed out of the 13 examined, as follows:—*Second Class*, Pascal D'Souza 28, B. Vyasarayacharya 44, Ullal Vamana Nayak and Udipi Narayana Rao 62. *Third Class*, K. Krishna Rao, Uchil Ramappa, Joseph Paul Rego, and Haradi Vasudeva Pai.

March 19th, Wednesday.—Feast of St. Joseph. The Solemn High Mass at 7 o'clock was sung by Father Lucchini. At the afternoon service the sermon was preached by Father Colombo and Solemn Benediction was given by Father Gioanini.

Personal Paragraphs.

PETER A. Vas, B. A. '96, passed the B. L. Degree Examination held in Madras last January. He continues for some time longer as Professor of Latin in the Christian College.

Dhungishaw Nowroji, F. A. '98, passed his B. A. Degree Examination last December from the Christian College, Madras, being bracketed in the first place first class in the University in Latin. A Savarinathan, a student of St. Joseph's College, Trichinopoly, won the second place, and Pascal D'Souza, of this College, the third.

Salvador John D'Sa, B. A. '96 and '97, Clerk, District Munsif's Court, Karkal, and Nandalike Deva Rau, B. A. '93 and '94, acting Sub-Registrar, Beltangady, passed first class in the Civil Judicial Test Examination held in October last.

Henry John Paul Saldanha, F. A. '86, Accountant, District Police Office, Mangalore, passed the Criminal Judicial Test Examination (Higher Grade) in October last.

Jerome Suarez, a student of this College who Matriculated privately in 1899, has been training for two years in Madras to go to Burmah as Hospital Assistant. In both his yearly examinations he headed the list, securing over ninety per cent. of the marks. In another year he will add one more to the Mangalorean colony in the land of the White Elephant.

Nicholas Maria Joseph D'Souza, a former student and teacher of this College and at present clerk in Messrs. A. J. Saldanha and Sons' Coffee Works, Bolloor, was married in Milagres Church on Wednesday, January 15th, to Miss Mary Agnes Stephanie Coelho. At the same time and place his sister Mary Grace was married to Cyprian D'Souza, son of Mr. Lawrence D'Souza. On the following day the latter's two daughters Marguerite and Teresa were married in the Cathedral to the two brothers Matthew and Salvadore De Rosario.

F. X. D'Souza, M. A., LL. M. (Cantab.), has been transferred from Thana to Khandesh as Additional District and Joint Sessions Judge. He presided as Chairman at a lecture on the "Nature of Beauty" delivered by the Rev. Father Boswin, S. J.,

in St. Xavier's College Hall, Bombay, under the auspices of the Bombay Catholic Association.

Mr. Cyril Rebello, B. A., Chief Superintendent, Accountant General's Office, Bombay, has been appointed under Section 23 of the Criminal Procedure Code, Justice of the Peace for the town and island of Bombay, in response to a representation made by the Bombay Kanara Catholic Association. The position carries with it several important privileges and is highly prized. Mr. Rebello being the first Mangalorean to receive the appointment deserves to be congratulated.

J. A. Saldanha, B. A., LL. B., has been appointed First Class Magistrate, Sangamner, Ahmednagar District, with summary powers in addition to his ordinary duties. We invite attention to Mr. Saldanha's contribution to the *Bombay Catholic Examiner* of March 1st and subsequent issues, on the Study of Vernaculars by Catholics. These articles have been reprinted in pamphlet form and can be obtained from the Examiner Press. His other contributions to the *Examiner* of January 25th and February 1st, on "Sir Lepel Griffin and the Creed of Hindus" also deserve to be mentioned here.

On Sexagesima Sunday, February 2nd, the Right Reverend John Aelen was consecrated Bishop of Temisotonia *i. p. i.* in the parish church of Rosendaal, Holland, to be Auxiliary to the Most Reverend Joseph Colgan, Archbishop of Madras. Like his predecessor, Bishop Mayer, Bishop Aelen is a member of St. Joseph's Foreign Missionary Society, and was educated at St. Joseph's College, Mill Hill, London. He spent several years in charge of the parish of Vepery, Madras, and returned to his native country, Holland, twelve years ago, where he founded St. Joseph's Mission College, at Rosendaal, at the request of his Superior-General, his Eminence Cardinal Vaughan, who appointed him Rector.

On Quinquagesima Sunday, February 9th, His Lordship the Bishop of Mangalore conferred Holy Orders in the Cathedral on the following students of Jeppu Seminary:—*Tonsure*, Francis Aranha, Peter D'Souza, Piedade D'Souza, Denis Luis, Salvadore Mathias, Casimir Menezes, Matthew Menezes, Joseph Pais, and Antony John Suarez. *Exorcist*

and Acolyte, Francis D'Souza, Casimir Fernandes, Robert Meyers, William Pinto, Emmanuel Rebello, Leander Saldanha, and George Woolger. *Sub-deaconship*, Rev. Cruz Siluvy (Diocese of Trichinopoly). *Priesthood*, Revv. George D'Sa (Diocese of Poona), Gregory D'Souza, Salvador D'Souza, Ægidius Fernandez, Joseph Fernandez, Francis Lyons, and Emmanuel Vas. On the first Sunday in Lent, February 16th, Rev. Aloysius Rodriguez (Diocese of Poona) was ordained Deacon, and on Easter Monday, March 31st, he was raised to the priesthood in Codialbail Chapel. On this latter occasion the Rev. Casimir Pereira was ordained Sub-deacon.

The following changes have taken place among the clergy of the Diocese since the beginning of the year:—The Rev. D. R. Goveas, Vicar of Vara, Bantwal, has been transferred to the new parish of Udipi, and his place has been taken by the Rev. Balthassar Aranha of Bojape. The Rev. Anthony Colaço, late of Puttur and Bantwal, has been appointed Vicar of Bojape, and the Rev. Joseph Minezes of Bantwal has been transferred as Assistant Vicar to Ullal. The Rev. P. Saldanha, late Assistant Vicar, Milagres, has been appointed chaplain to Father Muller's Hospital and Leper Asylum, Kankanady, and he is succeeded in Milagres by the Rev. Francis Lyons. The Rev. Emmanuel Vas is Assistant Vicar in Puttur.

In Malabar the Rev. Francis M. Barboza has been transferred from Cannanore and made Vicar of Tellicherry, with the Rev. Joseph A. Fernandez as Assistant. Father Roverio, S. J., has been appointed Assistant Vicar in Calicut, and the Rev. Emmanuel Fernandes has been transferred to the new Parish of Gangoli, near Coondapoor. The Rev. Ægidius Fernandez is Assistant Vicar at Cannanore.

Antony Coelho, of last year's Junior F. A. class, and Julian D'Souza and Cajetan F. Soares, of the Matriculation class, have entered the Diocesan Seminary, Jeppu. Patrick Louis Rodriguez went to Hyderabad (Deccan) to enter the Diocesan Seminary there.

The Rao Sahib Salvadore F. Brito, Chairman of the Mangalore Municipal Council, died at his residence, Rose Villa, Bolar, on Saturday, January

11th. Among the many expressions of sympathy and condolence with his bereaved family received from various quarters, the following letter to his widow from our Collector Mr. Murdoch must have been the most consoling:—

MADAM.—I am desired by His Excellency the Governor to tell you that His Excellency has heard of Rao Sahib Mr. S. F. Brito's death with great regret and tenders his sincere sympathies with you and your family. His Excellency will still continue to regret that it was Mr. Brito's sad illness which prevented him while at Mangalore from having become personally acquainted with one whose devoted public service and strong character were well known to him.

Yours truly,

Mangalore, January 25th.

D. D. MURDOCH.

It is gratifying to note that the Mangalorean colony in Bombay continues to form a large proportion of the Sodality B. V. M. at the Fort Chapel. The following are among the new officers:—First Assistant, B. L. Sequeira, B. A.; Treasurer, Saturnin D'Souza; Consultors, Marcel Aranha, B. A., Alexander Monteiro, Patrick Rebello; Librarian, Sebastian Coutinho. Twice there was a tie between Mr. Sequeira and a European gentleman for the office of Prefect, which went to the latter by the casting vote of the Director.

Albert Aranha, Matriculate '98, who went to Bombay last September, was literally at death's door a few weeks ago. He recovered, however, and has been able to return to his post in the office of the Traffic Manager, G. I. P. Railway.

Dr. J. M. Pereira, M. B., C. M. (Edin.), one of our old students, was married to Miss Adelaide Vas, daughter of Mr. M. S. Vas, at the Fort Chapel, Bombay, on February 10th. The Very Rev. Fr. Peters, S. J., V. G., celebrated the nuptials; after which a large gathering met at the residence of the bride's father, Frere Road, where the toast to the happy pair was proposed in very felicitous terms by Dr. C. Fernandes, M. D., L. M. & S.

William Vas gave up his appointment in St. Joseph's College, Colombo, and joined our Bombay colony in January. He has secured a place in the office of the General Traffic Manager, G. I. P. Railway.

The College Church.

OUR beautiful College Church that had, till of late, been the silent witness of the simple piety and fervour of College boys and a few externs, has now become the centre of a great attraction for the public, Christian and otherwise. Br. Moscheni, S. J., came out from Italy more three years ago to decorate it, and was for two years almost exclusively engaged upon this one work.

It is not my intention to dwell at length on the perfection, technical or æsthetic, of the frescoes with which he has covered the glare of the glistening walls. Space forbids me to do so. I must, therefore, content myself with a brief enumeration of some of the beautiful creations of the talented artist, whose services we have been so fortunate to secure.

As the visitor enters by the main door and lifts up his gaze, he cannot stand an unmoved spectator of the glories with which the ceiling is resplendent. For there we have vivid tableaux representing in their chronological order some of the most important events in the life of Saint Aloysius Gonzaga, to whom the Church is dedicated. Thus, in the first panel, we are shewn how little Aloysius pronounced the vow of perpetual chastity before the miraculous painting of the Annunciation in the church of the "Annunziata" in the city of Florence; in the next how he gathered and preached to the simple townsfolk. And then we are successively present at his First Communion, which he received at the hands of his uncle St. Charles Borromeo, at his deed of renunciation of the Marquisate of Castiglione in presence of the united power and pomp of his noble family, and at his reception into the Society of Jesus by Saint Francis Borgia, the one-time Duke of Gandia and Viceroy of Catalonia. The story of his life in the Society is continued into the Sanctuary. On the wall behind the High Altar, Aloysius is seen engaged in the heroic work of tending the plague-stricken. In another picture to the right, he lifts up his grateful heart to heaven for having been instrumental in bringing to an end a feud between his brother and uncle, and to the left, the Saint closes his holy life by a death precious in the sight of God, a victim of charity in the service.

of the plague-stricken, while messengers from the world of light are hastening to welcome him into the realms of bliss above.

Along the whole length of space sloping down from the topmost part of the ceiling towards the upper row of arches, the twelve Apostles hold exclusive sway, seated on thrones connected with one another by an elegant floral wreath which, without obtruding itself upon the notice of the beholder, spreads its thousand and one charms in a quiet unostentatious manner. The wreath runs right round the inside of the church, being caught up at convenient distances by chubby cherubs, no two of whom anywhere assume the same posture.

The spaces on either side of the arches are filled in with the Saints of the Society—its apostles and missionaries, such as Blessed Peter Faber and Canisius, Venerable Joseph Anchieta and Blessed John De Brito, St. Francis Regis and the Venerable John Nobili; its heroic roll of martyrs, such as Blessed Zola, Azevedo, Spinola, Campion, Bobola, and Venerable Criminale—all in fact that have achieved eminence in the ways of sanctity, find an honoured place in this brilliant galaxy of heaven's heroes. Nor are the other children of the Church, the fruitful Mother of Saints, at all excluded. For the chief glories of the Augustinian, Franciscan, Carthusian, Dominican and the other Religious Orders, as well as some of the best known Martyrs, Confessors and Virgins of the universal Church, adorn those heights and look lovingly down upon the congregation, encouraging them to fight the good fight, and be crowned like themselves with the laurel wreath of victory.

As we ascend the steps of the Sanctuary, the noble figure of St. Ignatius, in alb and chasuble, with the open book of the Constitutions in his hand, beams upon us; and on the opposite side, his other self, St. Francis Xavier, in surplice and stole, holding his Crucifix aloft in one hand, the other resting on the shoulders of a little Indian boy, beckons us heavenwards. Beneath is the mural slab recently put up in memory of Fr. Ryan, a fitting place for one who, like his great Patron, devoted himself wholly to the spiritual welfare of the people he loved so well.

The ceiling over the chancel depicts for us the most Holy Trinity. Mary and Joseph in glory—these two creatures that came into the closest connexion with the workings of the Trinity *ad extra*—by the position they occupy, throw the central picture into relief. The monogram of the Society, in a framework of a most elaborate design, together with the smiling cherub faces and trumpet-blowing angels and the wealth of flowers skilfully arranged, gives the whole a pleasing appearance. The four corner spaces of the two arches are ornamented with life-size paintings of the four Evangelists, with the typical animal beside each. On the Epistle side stands a group of three imitation statues, representing Our Lord as found in the Temple by His sorrowing parents. On the Gospel side there is a corresponding group, where the young man in the Gospel learns from Our Lord which is the perfect state of life. The appropriateness of these two Gospel incidents in a College Church needs no comment. The one shows the Divine Exemplar stifling the voice of nature at the call of duty: the other, the invitation held out to the young man at the parting of the ways.

Now let us descend and turn to the head of the left aisle. On one side of the Lady Altar are large paintings of our First Parents after the Fall: on the other, the second Eve, the star-crowned Queen, tramples with her virginal foot on the head of the infernal Serpent. On the walls enclosing the altar is portrayed the life-history of Mary, beginning with the prophetic vision of her future immaculate birth, down to the moment when her pure soul, in an ecstasy of love, leaves the tabernacle of flesh to fly to the embraces of her Son. That part of the ceiling which forms a canopy over this altar, shows Our Lord in the act of crowning His Mother as Queen of Heaven and Earth.

Around the corresponding altar of St. Joseph in the right aisle, is gathered together whatever is calculated to inspire us with reverence and love for the glorious Patriarch. For this purpose the Old Testament prototypes are portrayed. The vain search for a night's lodgings in overcrowded Bethlehem, the lonely Flight into Egypt, the Workshop where St. Joseph, the descendant of fourteen kings, earned the bread that was to support the life

of Him Who was the life of the world—all these warm our hearts with love for the dear old Saint. The canopy above represents the death-scene, or rather his happy passage into eternity, cheered and comforted by the hallowed presence of Jesus and Mary.

In our tour round the church, following the course of the aisles from left to right, we are met by a rapid succession of the chief mysteries in the Public Life of Our Lord. Nay, our way lies not only between, but also under a series of the most glowing portraits, as the ceiling under the gallery has been utilised to illustrate in like manner the life and teachings of our Divine Saviour. Some typical miracles showing, for example, His control over the material world, as evidenced in changing the water into wine at the marriage feast of Cana; over health and sickness, as exemplified in the cure of the servant of the Centurion of Capharnaum; over life and death, as instanced in the resuscitation of Lazarus; over the kingdom of the evil one, as shown in expelling demons from the possessed—all these are given due prominence that they may carry conviction to the mind of the divinity of Jesus Christ. Nor has His divine teaching, as embodied in His immortal Parables, been lost sight of. Thus, as we cross over to the right aisle, we behold representations of the parables familiar to all, *e. g.*, that of the Prodigal Son, of the Good Samaritan, of the Sower of Cockle, and of the Foolish Virgins. As we move up the right aisle, the concluding mysteries appropriately terminate this splendid gallery of pictures. The institution of the Eucharist is placed in juxtaposition with the tragic scene on the hill-top of Calvary, thus reminding one of the touching words of St. Paul, in which he emphasises the greatness of the Eucharistic gift by noting the time when it was made. The ignominy of the Cross is immediately followed by the glory of the Resurrection, which sets the seal on all the miracles wrought by Jesus in His lifetime in proof of the divinity of His mission and of His perfect equality with God the Father.

Beneath each one of these pictures thus hurriedly described, is a scroll containing explanatory texts from Scripture.

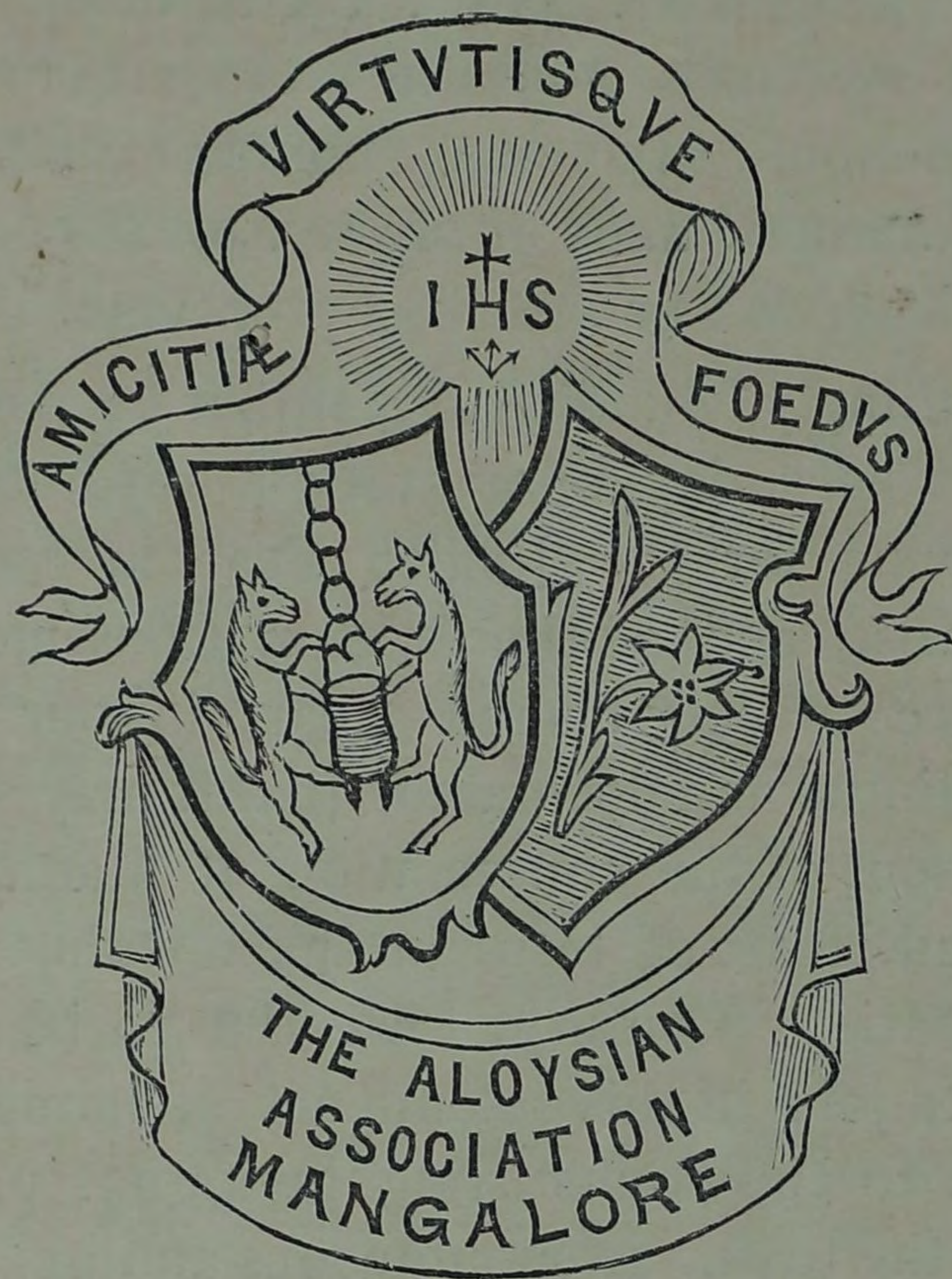
The inscription on top of the arch that separates the chancel from the nave tells on what occasion the church was thus gorgeously arrayed:—

SECULO . XIX . LABENTE

JESU . CHRISTI . MORTALIUM . SOSPITATORIS
LAESO . HONORI . SARCIENDO . DONISQ . IMPETRANDIS
AEDES . ALOYSII . PATR . JUVENT.
AURO . ET . PICTURA . ORNATA.

Accordingly, Sunday, December 29, 1901, was set apart as a day of adoration, reparation and thanksgiving for the Jubilee Year in honour of Jesus Christ, and of the Solemn Consecration of Mangalore to His Sacred Heart in our church, newly painted and decorated, that it may stand as a monument of the consecration of Mangalore to the Sacred Heart of Jesus in the opening year of the Twentieth Century. All the parishes were invited to join in this solemn act of homage. In response to the soul-stirring invitation placarded through the town, so spontaneous and magnificent was the outburst of enthusiasm it excited that it has rarely been surpassed in this enthusiastic little town of Mangalore. At convenient intervals of time missions had been preached both in English and in Konkani, to various sections of the people to prepare them for the festivity. Both inside and outside the church, preparations had been making for a worthy celebration of the great day. The High Altar had been fitted up with adjustable paintings in harmony with the superb attire in which the church itself has been permanently decked. In front of the façade, an elegant and smart-looking *pandal* had been put up by Mr. S. D. Saldanha, a member of a family that has deserved well of the town for their readiness in offering their services on public occasions like the present. The following inscription, painted on a gigantic placard, invited the townsfolk to pay their tribute of love and adoration to Jesus the Saviour of men and the King of Ages:—

TEMPLUM . SUCCEDITE . CIVES
HOMINUM . SERVATORIS . CARITATEM
PRECE . ET . GRATIBUS . VENERATI
ELAPSO . SECULO . LAESUM . HONOREM . SARCITE
VOS . VESTRAQUE . OMNIA
LAETI . LUBENTES . EIUSDEM . CORDI . DEDICATE
UT . PER . SURGENS . AEVUM
CIVITATEM . SINGULARITER . SUAM
PROSPERET . FORTUNET.



THE first social gathering of the newly organized Aloysian Association of Mangalore took place on the evening of Tuesday, December 17th, in the College Hall, with Mr. W. Dumergue, District and Sessions Judge, in the chair. The Hall was well filled with the leading people of Mangalore, and the programme was carried out from beginning to end to the general satisfaction. Vocal and instrumental music, a lecture, and the representation of a scene from *Julius Cæsar* were the chief items. Master John Rego delivered in excellent style the following message from

ALMA MATER TO HER SONS.

Members of the Association,
 Know ye with what jubilation
 Throbs your Mother's heart to-day?
 What tender things she has to say?
 Friends, your Mother weeps for joy.
 And she sends a little boy
 To greet her children in her name
 And her kindest love proclaim.
 "O say! could my joy be greater"—
 Thus she speaks, your Alma Mater—
 "Than to see the sons I bore
 Unite in love for evermore!
 Sing, my children, fill the fife
 On this gladdest day of life!
 Beat the drums and trumpets sound,
 Merrily ring the joybells round!

For my sons from far and near
 Gaily are assembled here.
 My scions form a glorious band
 Scattered all o'er India's land.
 To North and South, to East and West
 I send the hopefuls I have blessed.
 Wheree'er they roam, by land or sea,
 My children fondly speak of me.
 They spread my fame from town to town,
 They are my glory and my crown.
 Children, you have well begun,
 Noble is the race you run.
 On, on! from strength to strength advance
 And your prestige e'er enhance.
 Play the hero in the strife
 That must rage throughout your life.
 Climb the summit of all knowledge,
 Do all honour to your College.
 The golden chain of *esprit de corps*
 Bind you ever more and more.
 One in heart and one in soul,
 Forge ahead for the common goal.
 Friends in weal and friends in woe,
 Brothers' love to each other show.
 In days of storm and wintry weather
 Stand ye firmly knit together.
 When blessings crown you from above
 And all is smooth and peaceful love,
 Know your Mother then rejoices,
 Mingles with your grateful voices.
 But when bewildered and forlorn,
 Dark, benighted, travel worn,
 When your dearest friends have parted,
 Think not you're by *me* deserted.
 Desert the child my womb hath borne!
 Or its ill-fate cease to mourn!
 When grief distracts and foul despair,
 O think of all my love and care.
 Think of the tender words I've spoken,
 They will soothe you when heart-broken,
 And now to give my last behest
 To offspring nourished at my breast,
 Children love ye one another
 For the love ye bear your Mother.
 Peace and love among you reign,
 Is the burden of my strain.

The following Report was then read by Father Gonsalves, S. J., President of the Association:—

It may be a matter of wonder to the public that, although St. Aloysius' College has been in existence for the last twenty years, an association of its former students in Mangalore has seen the light of day only this year. The reason of this, however, is not far to seek. That it was not due to any want of the necessary *esprit de corps* in the Aloysian body is sufficiently borne out by the fact that in Bombay, ever so soon as a sufficient number of Aloysians mustered there, an association was formed, which continued to flourish till last year, when it was supplanted by one of wider interests, viz., the Catholic Kanara Association. The true reason, therefore, of the late growth of the Mangalore association lies in the fact that, although some hundreds of students have gone out of the College since its foundation, there never was left in Mangalore itself, till of late years, a sufficient number of Aloysians of name and position who could take upon themselves the responsible task of starting and keeping up such an association.

In the first years of the College, when the avenues to public service in Mangalore were still open to our young men, a large proportion of promising Aloysians preferred to enter upon an ecclesiastical career. In later years, when Alma Mater sent out some of her best graduates and undergraduates, whose talents and literary attainments could have done credit to Mangalore, it was found that the land of their birth could offer them no fair field for the exercise of such parts in its behalf; and, rather than hide their light under a bushel, they preferred to transfer their services to alien lands. What was thus a loss to Mangalore has proved a gain to other places, and an advantage to the Aloysians themselves. For there is hardly any town in India, hardly any department of public service or private enterprise, in which the alumni of the College do not hold some of the very highest posts that can fall to the lot of the Indian subject of the British Crown. To cite only a few instances, the careers of Messrs. F. X. D'Souza, I. C. S., District Judge of Thana; P. G. D'Souza, B. A., B. L., C. C. S., Assistant Commissioner, Chickmagalur; Jerome Saldanha, B. A., LL. B., Sub-Judge, Sangamner; Bonaventure Sequeira, B. A., Superintendent, Currency Office, Bombay; A. M. Peres, B. A., Superintendent, Coorg Commissioner's Office, Bangalore; Albert Vas, M. A., Professor, Presidency College, Madras; P. P. Pinto and Piedade Mathias, Assistant Surgeons, General Hospital, Madras; A. J. Lobo, B. A., B. L., Mangalore; C. F. B. Saldanha of Messrs. Saldanha & Sons, Mangalore; Saturnin Mathias, Coffee Planter, Karkal, have been such that Alma Mater cannot be ashamed to point them

out to the world and say: "Behold, these are my children."

While then, on the one hand, this efflux of Aloysians from Mangalore prevented the formation of an association at an earlier date, so did it, on the other hand, make the need of one all the more felt, to knit together by a close bond of union the widely scattered sons of the dear old Alma Mater. But, however keenly the want was felt, the opportunity of supplying it occurred only last August, when some of the representative alumni of the College met together to concert measures for the celebration of the Rector's Day. It was then that the subject was first mooted, and it speaks well for the energy and goodwill of those who started the movement that, in spite of obstacles that threatened to nip it in the bud, the Association, in the course of only a couple of months, has become an accomplished fact.

The object of the Association is, as may be seen from its rules, to strengthen the bond of union between the Former Students and their Alma Mater, and among the Former Students themselves. In particular, it aims at providing, as far as its funds will allow, facilities for the material welfare of its less fortunate members.

How highly Aloysians are impressed with the importance of this object may be gauged from the fact that, in the short space of two months, not only has the number of members gone up to seventy, but, what is more, two of them, Messrs. F. X. D'Souza and Saturnin Mathias, have had themselves enrolled as Founders, while two others, Mr. Alexander G. Saldanha of Bombay, and Mr. Sylvester Pinto of Puttur, have put themselves down as Benefactors. Nor has the general public been behindhand in sympathising with its object. Dr. Alexander S. Fernandes, District Surgeon, Chickmagalur, has given a tangible proof of his sympathy by becoming its first Founder, while Mr. A. E. B. Venkat Rao, B. A., has had himself inscribed a Benefactor. We sincerely hope that the noble example set by these gentlemen will not go unimitated.

This being the first occasion on which the Association makes its appearance in public, we gladly avail ourselves of the opportunity publicly to thank these kind Founders and Benefactors. In a special manner do we thank His Lordship the Bishop for the great honour he has conferred upon the Association by lending it the prestige of his name and position as its first Patron. We thank likewise the Very Rev. Fr. Frachetti and the Rev. Fr. Moore for having allowed us to connect their names with the Association as Vice-Patrons. Last but not least, we thank Rev. Fr. Sewell for the lecture to which he is about to treat us, and Mr. Dumergue for his kindness in accepting the Chair on this occasion.

How highly we appreciate his kindness he may judge from this, that, rather than miss him as Chairman, we preferred to anticipate our gathering by a week, and held it to-day on the eve of his departure from town on Circuit.

In conclusion, we take this opportunity to wish all our guests here this evening a very merry Christmas and a happy New Year.

Father Sewell's lecture on the "Formation of Character" was then listened to with rapt attention. The first half of it is printed in the present issue of the Magazine, and the second, and more interesting, is reserved for the June issue. At its conclusion Mr. Dumergue made a short address, in which he dwelt upon the chief points inculcated by the lecturer.

Of the musical part of the programme the College Choir rendered two pieces, and two more from Rossini's *Tancredi* and Flotow's *Martha* were rendered with violins and piano by our local musicians. The piece that took best with the audience was an aria from Mozart's *Figaro* sung in capital style by Mr. John Coelho, well and favourably known on the College stage in years gone by, before he went to Poona. The following is the cast of characters from

JULIUS CÆSAR

ACT III, SCENE II.

BRUTUS.....HENRY SALDANHA.
 CASSIUS.....JULIAN SALDANHA.
 MARK ANTONY.....CLEMMENT VAS.
 CITIZENS. } LOUIS MATHIAS, CASIMIR CORREA, PETER
 } MINEZES, LAWRENCE TAURO AND OTHERS.
 SERVANT.....MARIAN VAS.

A word in explanation of the armorial bearings adopted by the Association. On the shield to the right is quartered a lily, a flower singularly emblematic of St. Aloysius, the Patron of the College. That on the left has represented the device of the family of Saint Ignatius of Loyola, founder of the Society of Jesus. Two wolves stand on their hind legs with their paws resting on a kettle suspended from black pot-hooks; or, as a herald would tell us, two wolves are respecting each other, rampant against a fleshpot or cauldron suspended from a pothanger sable. The wolves and the pot constitute a rebus answering to the family name, as "lobo" means a wolf in Spanish,

and "olla" a pot, both making "Lobo y Olla," which is contracted into Loyola. We have here an instance of what are called canting or punning arms. The wolf was a common charge in Guipuzcoan heraldry and in the fleshpot is said to denote the hospitality of the house of Loyola. "The country people," we are told, "still full of remembrance of Ignatius and his ancestry, relate, that this name was given in those feudal times when great lords made war upon one another with a band of followers, whom they were bound to maintain; and this the family of Loyola used to do with such liberality that the wolves always found something in the kettle to feast on after all the soldiers were supplied."

In *The Stonyhurst Magazine* for February, which arrived while this note was printing, there is a learned illustrated article on the armorial bearings of St. Ignatius, from which we have borrowed a few emendations added while correcting the proofs. The article, however, concludes with this sentence:—"Needless to add that the true etymology of the name Loyola is to be sought in the Baskish tongue and that it is suggestive neither of any beast nor of any household utensil."

Bygones.

Ye doubts and fears that once we knew,
 Ye bitter words, of anger born;
 Ye thoughts unkind, and deeds untrue,
 Ye feelings of mistrust and scorn;
 Against your memory we rebel—
 We have outlived your foolish day;
 No longer in our hearts you dwell—
 Bygones! Bygones! pass away!

But, oh, ye joyous smiles and tears,
 Endearments fond, and pleasures past;
 Ye hopes of life's first budding years,
 Ye loves that seemed too bright to last;
 Ye charities and words of peace,
 Affection's sunshine after rain;
 Oh, never let your blessings cease—
 Bygones! Bygones! come again!

Charles Mackay.

The Kanara Catholic Association.

THE first Annual General Meeting of the Members of the Kanara Catholic Association, Bombay, was held on Sunday, January 19th, at the "Retreat," Mazagon, Dr. C. Fernandes, L. M. & S., M. D., the President of the Association, being in the chair.

Mr. A. G. Saldanha obtained priority for the following resolution which was passed in solemn silence:—

"That this meeting records, with the deepest regret, its sense of the heavy loss our community has sustained in the death of Rao Saheb S. F. Brito, one of the foremost and most distinguished men of Mangalore, who, during his lifetime, by his many-sided activities, as a citizen, as a lawyer, as a member of the District Board, as a Municipal Councillor and finally as Chairman of the Mangalore Municipality, had worked zealously and assiduously in the cause of his community as well as of the public at large, and whose lamented death at a comparatively early age, this meeting fears, was hastened by his recent praiseworthy efforts to obtain a nomination to the Legislative Council of Madras, alone of all Indian Catholics.

"That a copy of this Resolution be forwarded to his sorrowing widow and his bereaved mother for information."

The report of the Managing Committee, which was unanimously adopted, showed that during the nine months the Association has been in existence, a good deal of very creditable work has been performed, that the Association is making steady progress and that the number of members on the rolls is rapidly increasing.

The business transacted included some formal amendments to the rules, the reduction of life-members' subscription from Rs. 50 to Rs. 30, the appointment of an Assistant Secretary and an Assistant Treasurer, the presentation of an annual prize to St. Aloysius' College, Mangalore, and the creation of a Loan Fund.

Cordial votes of thanks were passed to His Lordship the Bishop of Mangalore and to the

Editor of the *Mangalore Magazine* for the lively interest displayed by them in the Association.

It was also resolved to present an address on the occasion of the Coronation of His Most Gracious Majesty the King-Emperor in a suitable sandalwood casket, especially obtained from Kanara, the address to take the shape of a booklet of verses, if possible in the various languages spoken in both the divisions of Kanara. But it would seem that Lord Curzon's Government is not inclined to encourage such addresses—at any rate, the Association thinks it best not to risk a failure.

The last item on the Agenda was a proposal brought forward by Mr. A. G. Saldanha to alter the name of the Association to "The Mangalorean Association." An animated debate took place, the opposition being headed by Mr. F. L. Silva. The proposition was ultimately negatived by a large majority.

The following gentlemen were elected as the new Managing Committee:—

President. Dr. C. Fernandes, L. M. & S., M. D.

Vice-President. Mr. F. L. Silva.

Secretary. Mr. T. I. F. Mascarenhas.

Treasurer. Mr. E. Alvares.

Members.—Messrs. A. G. Saldanha, P. F. X. Vas, L. C. E.; C. F. Noronha, J. L. Saldanha, B. A.; D. B. Pinto, B. A., LL. B.; A. F. Theodore, and S. J. Noronha, B. A.

A very interesting paper on "The Possibilities of the Kanara Catholic Association" was read on Saturday, the 8th March, by Mr. F. L. Silva, the Vice-President of the Association. Dr. C. Fernandes, L. M. & S., M. D., the President of the Association, was in the chair. There was a large gathering of members, and a number of non-members, including several ladies of the Kanara Catholic Community, were also present.

After reminding the audience that the Association was founded on the 10th of March last year, the lecturer took occasion to congratulate the members on the many successes they had achieved during the first year of its existence. Their latest success, said he, was the nomination, at the instance of the Association, of Mr. F. A. C. Rebello, B. A., as a Justice of the Peace. Mr. Silva then pointed out the necessity for an association like theirs, in

these days of organized competition, especially in a city like Bombay, which was of the utmost commercial importance and therefore the very type of competition. But, said he, it was not enough to found an association and to accomplish only such objects as they could not do without; it was necessary that they should have a clear idea not only of what they ought to do at once, but of what they could do in the future; for this purpose they should, as early as possible, draw up well-conceived schemes, which they should regard as their ideals. At the same time it was his purpose to restrict himself to matters which were within the present capacity of the Association.

The lecturer first pointed out how the Association would enable them to meet together frequently with the familiarity and ease born of fellowship. This was a want greatly felt among them, as they were most of them young men, just starting in life and enjoying the benefits of single blessedness, which meant the absence of family houses and their corollary, social visits. The next advantage of the Association would be the opportunities it provided of lectures and papers and of debates. It was not necessary that they should have learned lectures: their object should be the attainment of such knowledge as would be of use to them in their daily avocations. For instance, they counted amongst their number people who knew medicine, law, engineering, etc. He would not call upon the doctor to discourse to them on the anatomy of the human frame or the subtle structure of the brain, but to tell them some of the best means for the preservation of health; he would not have the learned lawyer puzzle them with his quiddities and his quilllets, he would be content to learn how to draw up a bond, how to attest a document, how to write a letter "without prejudice," what was his responsibility towards his landlord and such other commonplace matters. And so on with the civil engineer and the poet, the student of history and the man of proverbs. Another class of lectures would be the exposition of the different Departments of Government by people who worked in those departments and were familiar with their constitution, *e. g.*, the Railways of India or the Indian Revenue System or the Financial Depart-

ment would form interesting and useful subjects. And so would be the working of a large mercantile firm or a bank in its various branches. These lectures would, along with topics of common interest, form the basis of debates, the advantages of which the lecturer briefly enumerated. The Association would also be the means of creating a strong and healthy public opinion, which would prevent individuals from going astray.

A Reading Room which would serve the purposes at once of a Library, a Club and a Meeting Hall was of course indispensable. In connection with it there would be both indoor and outdoor games—a Cricket Club was about to be started—and if possible a billiard table also. Of a Loan Fund, said Mr. Silva, there was no necessity for him to speak, for they were about to start one. Side by side with it he would have a Savings or Deposit Fund, with the object, not of accumulating money, but of encouraging thrift. There would be adequate guarantees for the money: in fact before they launched a Loan Fund, they would be asked to create a Reserve Fund and to invest it in Government Paper. An important aim of the Association should be the rendering of assistance to new-comers. What a new-comer principally wanted, said the lecturer, was the speediest intimation of a desirable opening in the department to which he was suited, and this would best be secured by their Reading Room or Club; for where so many met together, there was certain to be information of various kinds, while such influence as any member possessed, would be freely placed at the disposal of the new arrival. His next want was the wherewithal to maintain himself for such period as he remained a "gentleman at large," and this the Association should provide. Again the Association should encourage its members to acquire special qualifications, and where necessary furnish the means to enable them to study such subjects as book-keeping and shorthand at institutions where they were taught out of office hours. If they wanted to maintain their past reputation, they should be abreast, nay, in advance of the times.

Nor, said the lecturer, should the mother country be forgotten. Its prosperity should be as dear to them as their own immediate welfare. They should

do all in their power to promote its industrial development. Now that the Railway is coming to Mangalore, there will, he pointed out, be a great need for mechanical engineers, fitters and the like. He would at once provide for it by bringing up to Bombay capable students and training them. The tile industry at Mangalore was perhaps overdone. Why should they not be the means of creating a new industry in art pottery by providing the skilled workman? Similarly in various branches of industry, cotton-growing, veterinary science, etc., education was available in Bombay. They should, he thought, put themselves in communication with the Aloysian Association at Mangalore, for the furtherance of these aims. The lecturer created some amusement by pointing out a few minor sources of profitable trade, which the Association ought to encourage. He had noticed, said he, the Moplah hawker making enormous profit by the sale of jaggery. They all knew the difficulty of getting good cocoanut oil or ghee in Bombay. There were plantains produced in Kanara and imported from Malabar which would match the finest in Bombay. The yellow cucumbers of Mangalore could not be had here for love or money. Mangalore pickles and ginger preserves were highly prized here. The Association should watch such opportunities and give timely notice to their compatriots at home to profit by them. They would not only benefit their country and their countrymen but provide for some of their own wants.

An important question which the Association would be called upon to solve was the adoption of a distinctive racial name for the Catholics of Kanara. They had already been confronted by this difficulty and it would before long stare the people of Kanara in the face. Mr. Silva flattered himself that they had hit upon the right name. The paper referred also to social gatherings, the keeping of a register of applicants for employment, accurate statistics of Kanara people in Bombay, etc. Concessions from Government and local authorities, facilities from steamer companies and such like matters were also within the possibilities of the Association.

The lecturer dwelt with great stress on two points which he said the Association ought to make its dearest aims, viz.: the establishment of chum-

meries by batches of eight or ten members, and the revival of the Konkani language. He vividly pointed out the disadvantages of living apart in rooms, and mentioned some instances of very successful combinations among them in the past. He would vote for loans to enable members to start houses, and would advocate the renting of a house and subletting blocks among themselves. The sad neglect of Konkani by the present generation was described and its gloomy future deduced with great earnestness. He deplored the disappearance of Konkani hymns and songs, tales and stories. He pointed out how their children would reproach them with having left them without a single distinctive quality, and advised his hearers to have a juster appreciation of their responsibilities. "Our forefathers left us many legacies, let us bequeath one at least to our children. Let us leave them our language intact. Let us enrich and enlarge Konkani. Progress in Konkani, be assured, would not arrest progress in English. On the contrary they would act and react on each other. It was not at all a difficult matter for the Association to accomplish. It should prevail upon members to write letters in Konkani now and again. It should have occasional lectures and debates in Konkani. It should encourage the study of Konkani in the younger generation and give prizes for Konkani essays written by the students of their own Alma Mater."

Mr. Silva concluded with a spirited exhortation to the audience to convert these possibilities into probabilities and thence into accomplished facts. With resolute will and steadfast aim and aspiring purpose let us march to our goal. If then we fall short of our ideal, it shall be no fault of ours:—

Thy purpose firm is equal to the deed;
Who does the best his circumstance allows
Does well, acts nobly; angels could no more.

These possibilities are to be discussed thoroughly in the course of a series of debates, with a view to the adoption of practical measures for their attainment.

We have often expressed our admiration for the energy and ability with which school magazines are carried on in various corners of the English-speaking world. The *Mangalore Magazine* is one of the very best of them.
—*The Irish Monthly*, March, 1902.

Aubrey De Vere.

[DIED JANUARY 21, 1902.]

"Master of manly verse and mystic dreams,"
 He is gone from us! Those pure lips are mute
 That, so severely, bravely resolute
 'Mid the world's clamour, spoke his chosen themes.
 The eternal truth, not falsehood that truth seems,
 Careless of evil or of good repute,
 He sang: bequeathing a rare soul's tribute
 To Faith's clear light that through a dull world gleams.
 God's Church, God's saints, and Mary's name thrice blest,
 And Ireland's story told in his calm way
 Who knew no thought of meanness, scorned all hate,
 Tender and true, yet deeply passionate;
 The dignity of sorrow, joy's bright day:
 Of these he sang, these are his life's bequest.

F. C. D., in the Tablet.

Rest.

"THOU HAST MADE US FOR THYSELF, O GOD!" etc.
 ST. AUGUSTINE.

Rest! it is our inward longing
 And the heart's unceasing cry,
 But we cannot rest in creatures
 For they change, or fade, or die.
 Voices that so often whispered
 Soft low music to the ear,
 Only in the dreamland echoes
 Now our lonely spirits hear.
 Eyes that with a lustrous meaning
 Shone so fair with life and light,
 Now are veiled for peaceful sleeping
 Like the stars in shady night.
 Oh! how lonely seems our pathway
 When the loved have gone away!
 Oft we miss their gentle presence
 In the sorrows of each day.
 "Sursum corda!" in the light-land
 We will meet their spirits blest;
 There, O Sacred Heart of Jesus,
 May our longings all find rest.
 Rest! it is the plaintive sighing
 Of the heart-strings' melody,
 But we find it not in creatures,
 Only, O my God! in thee.

Sr. M. Josephine.



OBITUARY.

COUNT GEORGE ALEXANDER FRANCIS DE NÉDONCHEL, Knight of the Order of Malta, Cameriere Segreto di Cappa e Spada di Leone XIII., Knight of the Order of Leopold, Commander of the Orders of St. Gregory the Great and the Holy Sepulchre, President of the Historical and Archæological Society, member of several scientific societies, etc., etc., died in Tournai, Belgium, on December 8th, in the eighty-ninth year of his age. The deceased nobleman was the founder of the Carmel of Mangalore at Kankanady and other Carmels, and was at the head of nearly all the good works carried on in Belgium. This College was also the recipient of his bounty, his name being inscribed in letters of gold in the marble tablet set up in the vestibule to commemorate the names of its Founders.

PIEPADE MARCELIN PEREIRA, of the Matriculation class of '94, died in the Wenlock Hospital, Mangalore, on September 10th. The deceased was in the twenty-ninth year of his age, having been born on December 1, 1872. For some time prior to his death he had been employed as excise inspector in the Tarikere Circle of the Kadur Range.

GREGORY P. E. SEQUEIRA, a former student of the College, died of heart disease on January 12th, at Kargode in Hassan District, Mysore, where he had been employed as a private schoolmaster.

DENIS ALEXANDER ANDRADE, B. A. (Lang. '90), died of the Bubonic Plague in Bombay on March 18th. He passed a bright school career and was afterwards distinguished for his intelligence and ability. After serving for some time in the Salt Department in Madras he was transferred to Puttur as Head Clerk of the District Munsif's Court. In 1900 he went to Bombay to improve his prospects, and entered the office of Messrs. Payne, Gilbert, Sayain & Moos, Solicitors, by whom he was highly esteemed and quickly promoted. He was seized with fever on March 15th, and symptoms of plague appearing next day, he was removed to the European General Hospital, where, in spite of the best medical aid and nursing, he succumbed on the 18th at 6 P. M. The chaplain of the Fort Chapel frequently visited him and administered the last sacraments. Some of Mangalore friends were also permitted to visit him, and had the melancholy consolation of attending his funeral on the morning of the 19th at the Seewree Cemetery.

R. I. P.