

skilled in the naval art. A great many Ishmaelites\* inhabit Calicut, who, roused by a natural hatred against the Christians, began to accuse them to the heathen King, saying that those men had come from the west, and that the city and the region had exceedingly pleased them; wherefore they would return very shortly to their King and bring large forces in ships, whence war and the destruction of the Kingdom would ensue.

“ ‘ The infidel king believed the words of the Ishmaelites, and following their advice, he rushed like a foolish person and slew all the above-mentioned Franks whom he found in the city,—70 men, and 5 excellent priests who attended them; for they were not accustomed to undertake a journey or proceed anywhere without priests. The rest who were in the ships, having heaved anchors, departed with extreme sorrow and bitter tears, and came to us Christians in the city of Cocen,† as being near at hand. This place likewise has an infidel King, who, seeing them in deep commotion and great distress, summoned them to him, comforted them, and swore that he would never forsake them. But when the wicked King who had slain their companions became aware of this, he burned with rage, and having collected an immense army, he attacked them. Wherefore the Franks were compelled, together with the King to whom they had fled, to betake themselves to the most fortified castle on that sea coast, where they remained for some days. Then at length Christ compassionated them; a great many ships from the country of those Franks were driven hither, and engaged the King of Calicut in a very grievous war; and applying their engines they cast at him large stones, and killed many men from the army of the wicked King, and drove him and his forces from the sea coast. Thence the Franks departed to the city of Cocen, and built there a

\* By the term Ishmaelites the Arabs are understood: the same epithet is generally applied to that people by Armenian historians.

† Cochin. The Portuguese built a factory here in A.D. 1500. Albuquerque landed in 1503. The attack by the Zamorin of Calicut was in 1504.—R. S.

large fort, and strengthened it with a garrison of 300 warlike soldiers of their own nation, of whom some worked the engines, and others were musketeers. There were placed nearly 50 immense engines, and about 100 small ones besides muskets. Meanwhile, the King, their enemy (may his memory perish!), renewed the war. But afterwards engaging in battle, he was conquered through the might of Christ, 3,000 of his men being lost, whom the engines shattered; and he fled to his own city, Calicut. The Franks, therefore, followed him by sea,—for his city is washed by the sea,—they seized him and took and destroyed his ships, and killed about 100 Ishmaelites, and the Captains of the vessels in which they were found. They destroyed the city also with their engines.\*

“ ‘ Having finished the war, the commander of the above-mentioned Franks came to another city, called Cananor, in the same region of Malabar, to another infidel King, and demanded of him a place in his city where they might freely transact their business, and the men of their nation might reside in future years, landing henceforward at that place. He gave them a spot, and a spacious house, received them with great joy and treated them very kindly. The Christian commander, in return, offered to the King garments embroidered with gold, and stuffs of purple colour. Afterwards having purchased 4,000 tagaras of pepper, he departed to his own country. About 20 men of their nation reside in the city of Cananor. Proceeding to them, after we had arrived from the town Hormizda,† at Cananor, the city of the Indians, we signified to them that we were Christians, and disclosed our condition and rank, and were welcomed by them with extreme gladness. They presented to us splendid robes, and 20 drachms of gold, and praised our journey for the sake of Christ beyond its desert. We remained among them 2½ months, and they directed that, on a fixed day, we should perform the sacred

\* This would be Soarez's attack in A.D. 1504.—R. S.

† The town Hormus, or Ormuz in the Persian Gulf. It is called Hermes by Haithon, *Hist. Orient.*, c. vi.

mysteries, that is, celebrate the sacrifice. And they have fixed a place convenient for performing prayer, that is, an Oratory: their priests daily perform and offer the holy Sacrifice, for this is their custom and rite. Wherefore on the Lord's day, *Nosardel*,\* after their priest had celebrated, we also were admitted and performed the mystery: and it greatly pleased their sight. Setting out thence we came to our Christians, who are distant 8 days' journey from that place. The number of the above-mentioned Franks is reckoned about 400 men; and the terror and fear of them fell upon all the infidels and Ishmaelites of those regions. But the country of the Franks is called Portugal, one of the kingdoms of the Franks; and their king is named Emmanuel.† We beseech Emmanuel that he might preserve him.

“ ‘ Blame us not, brethren, that we have lengthened out this Epistle, for we wished and desired to signify these things to your excellence. And may the Lord be with us all! Amen!

“ ‘ The Epistle was written, and sent from the country of India in the year of the Greeks 1815 (A.D. 1504). Glory and honour and thanksgiving and worship be unto God, now and for ever, and for age of ages! Amen!

“ ‘ Finished; praise be to our Lord, and may his mercies be upon us for ages!’ ”

\* The Lord's day, *Nosardel*, is the first Sunday in summer, as the Chaldæans call it, and the seventh after Pentecost, concerning which see the *Service of the Chaldæans, Assemanus, Biblioth. Orient.*, Vol. I., p. 581.

† King Emmanuel, surnamed the Great, reigned in Portugal from A.D. 1495 to 1521.

---

With reference to the remark in this interesting paper regarding the murder of St. Thomas by a Brahmin at Maliapur, it seems to be more correctly held that King Gondafares, of whom the Woking Museum possesses an inscription, put the Apostle to death.—ED.

## PROCEEDINGS OF THE EAST INDIA ASSOCIATION.

### THE INDIAN COTTON DUTIES ACT OF 1894.

THE following Memorial was submitted by the Council of the East India Association to the Right Honourable Her Majesty's Secretary of State for India on the 27th February, 1895 :

“The humble Memorial of the Council of the East India Association sheweth :—

1. That your Memorialists, in continuation of their memorial dated 14th June last (copy annexed) in which the unfairness of exempting cotton goods from the tariff was pointed out, desire to express their satisfaction at the passing of the Indian Cotton Duties Act of 1894 which substantially grants the relief prayed for.

2. That your Memorialists nevertheless are much disappointed to learn that under the said Act an excise duty has been imposed on yarns made in Indian Mills of any count above 20's. This provision, though apparently logical, appears to them to be specially objectionable for several reasons. Their first and principal objection is that an excise duty *which can only be levied in British India* would act as a measure of protection to mills set up in Native States, where it could not be imposed without an interference by the British Government which would be in the highest degree impolitic. There is, moreover, so little competition between Lancashire and India in this class of goods, that it is impossible to justify a measure which must cause great vexation and annoyance.

3. That in the opinion of your Memorialists this duty has been imposed neither in the interest of the Indian taxpayers nor in the interest of British manufacturers generally ; but solely in the interest of *one* class. Such an excise, your memorialists submit, is actually a more serious menace to the industrial development and financial resources of India, than the exemption of cotton goods from import duty. Those resources depend very largely on the vigorous development of industrial and manufacturing enterprises, which best afford employment to the people of India and open up new sources of wealth. But it is obvious that if an excise can be imposed on *one* Indian industry at the dictation of competing manufacturers in England there is nothing to prevent it being levied on almost all indigenous industries, since the bulk of them clearly compete with British manufactures. The not improbable result of such a policy would be to drive such industries into Native States.

4. Your Memorialists earnestly disclaim the intention of recommending anything in the nature of a protective duty, and would not object to the countervailing excise on Indian manufactures if it could be enforced without such grave injustice and harassment to the inhabitants of British India. But they venture to reiterate their argument that the import duty on cotton goods is plainly and admittedly levied as the only possible means of raising a revenue sufficient to save the country from grave financial embarrassment.

5. In conclusion they beg your most serious attention to paragraphs 15, 16, and 17 of their previous Memorial, feeling convinced, as they do, that