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### INDEX 1893

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aboo: Delwada, by Chester Macnaghten</td>
<td>23</td>
</tr>
<tr>
<td>Aboo: Achaleshwar and the Agnikund, by Chester Macnaghten</td>
<td>116</td>
</tr>
<tr>
<td>Aiyar (S. Keshava), Sakoonata, by</td>
<td>543</td>
</tr>
<tr>
<td>All the Detective: An Eastern Tale, by John Fletcher</td>
<td>200</td>
</tr>
<tr>
<td>Aminuddin (Hakim), Gambling in the Punjab, by</td>
<td>91</td>
</tr>
<tr>
<td>Association of Women Teachers, Madras, The</td>
<td>101</td>
</tr>
<tr>
<td>Barakat Ullah (Moulvi Mohammed), The Muharram Festival, by</td>
<td>447</td>
</tr>
<tr>
<td>Bhil Woman's Revenge, A, by Dayaram Gidumal</td>
<td>618</td>
</tr>
<tr>
<td>Birthday Honours</td>
<td>327</td>
</tr>
<tr>
<td>Bishop (Caroline G.), Life in the Kindergarten, by</td>
<td>532</td>
</tr>
<tr>
<td>Black (Charles E. D.), India in 1691, by</td>
<td>1</td>
</tr>
<tr>
<td>Books relating to India, New</td>
<td>415, 524, 585, 640</td>
</tr>
<tr>
<td>Burmese Place Names, by Capt. R. C. Temple</td>
<td>646</td>
</tr>
<tr>
<td>Carr (E.), The Education and Training of Women Teachers, by</td>
<td>62</td>
</tr>
<tr>
<td>Centenary of Dean Ramsay, by Constance Plumptre</td>
<td>69</td>
</tr>
<tr>
<td>Charades</td>
<td>181, 265, 316, 375, 408, 486</td>
</tr>
<tr>
<td>Colmache (G.), Madame Pape Carpentier, by</td>
<td>356, 416, 471</td>
</tr>
<tr>
<td>Comparison of Asiatic Languages, The, by A. Rogers</td>
<td>308</td>
</tr>
<tr>
<td>Compton (Herbori), Letters Written in a Mahratta Camp, Review by</td>
<td>138</td>
</tr>
<tr>
<td>Compton (Herbert), Keene's History of India, Review by</td>
<td>524</td>
</tr>
<tr>
<td>Correspondence</td>
<td>85, 145, 269, 321, 369</td>
</tr>
<tr>
<td>Criminal Law and Procedure of the Ancient Hindus compared with Modern Systems</td>
<td>329, 387</td>
</tr>
<tr>
<td>Currency Problem, The, by A. Rogers</td>
<td>149</td>
</tr>
</tbody>
</table>
### INDEX

<table>
<thead>
<tr>
<th>Author/Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dehlavi (A. M. K.), An Indian View of the Modes of Living in England, by</td>
<td>246, 298</td>
</tr>
<tr>
<td>Dehlavi (A. M. K.), From the Five Rivers, Review, by</td>
<td>575</td>
</tr>
<tr>
<td>Deussen (Dr. P.), Farewell to India</td>
<td>268</td>
</tr>
<tr>
<td>Dowden (Col. T. F.), The Indian Currency, by</td>
<td>445</td>
</tr>
<tr>
<td>Education in the Baroda State, by Gustadji C. Medivalla</td>
<td>196</td>
</tr>
<tr>
<td>Education and Training of Women Teachers, The, by E. Carr</td>
<td>62</td>
</tr>
<tr>
<td>Education Notes</td>
<td>654</td>
</tr>
<tr>
<td>Eid-ul-Fitr Festival in England, The</td>
<td>314</td>
</tr>
<tr>
<td>Facts from the 1891 Census of India, A Few</td>
<td>560</td>
</tr>
<tr>
<td>Families v. Boarding Houses</td>
<td>376</td>
</tr>
<tr>
<td>Féer (León), The Princess d’Eldir, by</td>
<td>36, 145</td>
</tr>
<tr>
<td>Fletcher (John) Ali the Detective: An Eastern Tale, by</td>
<td>230, 250</td>
</tr>
<tr>
<td>Foster (William), The Wreck of the Sussex Indianan, by</td>
<td>276</td>
</tr>
<tr>
<td>Gaikwad (Sampatrao K.), Oxford and Undergraduate Life, by</td>
<td>146, 177, 227</td>
</tr>
<tr>
<td>Gambling in the Punjab, by Hakim Aminuddin</td>
<td>91</td>
</tr>
<tr>
<td>Gidumal (Dayaram), A Bhil Woman’s Revenge, by</td>
<td>618</td>
</tr>
<tr>
<td>Graver Writings of James Russell Lowell, by Constance E. Plumptre</td>
<td>502</td>
</tr>
<tr>
<td>Gujarati Poet, A, by C. H. Setalvad</td>
<td>153</td>
</tr>
<tr>
<td>Handbook of Information Relating to University and Professional Studies, &amp;c., for Indian Students in the United Kingdom</td>
<td>434, 444</td>
</tr>
<tr>
<td>Harvey (R.), Travancore: Its Annual Administration Report for 1891-92, by</td>
<td>420</td>
</tr>
<tr>
<td>Hindu Social Reform, by Frédéric Pincoit</td>
<td>607</td>
</tr>
<tr>
<td>History of an Act of Parliament, The</td>
<td>165</td>
</tr>
<tr>
<td>Hobhouse (Lord), The Princess D’Eldir, by</td>
<td>85</td>
</tr>
<tr>
<td>Holland (L. G.), The Future Buddha, A Sonnet by</td>
<td>132</td>
</tr>
<tr>
<td>Home for Bengal Widows, A</td>
<td>109</td>
</tr>
<tr>
<td>Imperial Institute and the Chicago World’s Fair, The</td>
<td>273</td>
</tr>
<tr>
<td>India and the Society of Arts</td>
<td>50</td>
</tr>
<tr>
<td>India in 1891, by Charles E. D. Black</td>
<td>1</td>
</tr>
<tr>
<td>Indian Chiefs and Rajahs lately in England, The</td>
<td>442</td>
</tr>
</tbody>
</table>
INDEX.

Indian Coolies in British Guiana ............................................................. 562
Indian Currency, by Col. T. F. Dowden, The ......................................... 445
Indian Dancing Women, by E. O. Walker ................................................. 315
Indian Intelligence ................................................................. 52, 106, 161, 215, 270, 325, 378, 438, 492, 547, 602, 657
Indian Jails ........................................................................ 246, 298
Intercourse in India, by Mrs. Tait .................................................... 42

Jardine (Hon. Mr. Justice), Literature in Burma, by ............................... 551

Keene (H. G.), James Thomason, Review by ........................................... 350
Keene (H. G.), Rise of the British Dominion in India, Review by .............. 133
Kelly (C. A.), A Fireman’s Funeral, Poem by .......................................... 9
Kelly (C. A.), Lord Canning: A Sonnet, by ............................................ 470
Kelly (C. A.), Lord Lawrence: A Sonnet, by ......................................... 514
Kelly (C. A.), Lora Mayo: A Sonnet, by ................................................ 570
Knight (Jas. B.), Deccan College Lectures, Review by .............................. 409
Knight (Jas. B.), The Indian Eye on English Life, &c., Review by ............. 631
Knight (Mrs.), Black and White, Review by ........................................... 28
Knight (Mrs.), Premi, Review by .......................................................... 28, 30
Ko (Taw Sein), Place-Names of Burma, by ............................................ 402
Kumbakonam Branch of the National Indian Association ......................... 323

Librarian at the India Office, The ................................................................ 598
Life at the Elphinstone College (Students’ Quarters), by C. H. Setalvad ................................................................. 363
Life in the Kindergarten, by Caroline G. Bishop ....................................... 532
Literature in Burma, by Hon. Mr. Justice Jardine ................................... 551

Macnaghten (Chester), Aboo : Delwâda, by ............................................. 23
Macnaghten (Chester), Aboo : Achaleshwar and the Agnikund, by .......... 115
Madame Pape Carpentier, by G. Colmache ............................................. 356, 416, 471
Maharam’s Girls’ School, Mysore, The ...................................................... 43, 601
Medivalla (Gustadji C.), Education in the Baroda State, by ...................... 195
Memorials of Haileybury College .............................................................. 48
Mirza (S. H.), Surat-i-Hal, Review by ...................................................... 412
Moore (Henry Charles), Rangoon Lepers, by ........................................... 263
Muharram Festival, by Moulvi Mohammed Barakat Ullah, The .................. 447
INDEX.

National Games of India, The, by C. R. Srinivasayengar 187
National Indian Association 160
News from Cuddalore, Madras 105
New Year's Honours 103
Notes on Education in India 372
Nurses needed for India 96

Obituary:
Mr. Sorabjee Shapoorjee Bengalee 318
Nawab Abdul Latif Khan Bahadur 488
Mr. Hiranand Showkiram Advani 489
Mr. Justice K. T. Telang, C.I.E. 593
Mr. Matthias Mull 597

Oxford and Undergraduate Life, by Sampatrao K. Gaikwad 146, 177, 227

Parses, The 591
Pearse (Genl. Geo. G.), Note on "European Military Adventurers in India," by 51
Perfect Love Casteth out Fear 159, 213
Personal Intelligence 53, 103, 164, 218, 272, 325, 381, 437, 493, 549, 605, 659
Pincott (Frederic), The Invasion of India by Alexander the Great, Review by 76
Pincott (Frederic), Tree and Serpent Worship, by 83
Pincott (Frederic), The Indian Empire, Its Peoples, History, and Products, Review by 182
Pincott (Frederic), "The Cure of Superstitions," Review by 458
Pincott (Frederic), Duties of the Subject and Householder, &c., Review by 519
Pincott (Frederic), Hindu Social Reform, by 607
Place-Names of Burma, by Taw Sein Ko 402
Plumptre (Constance E.), Centenary of Dean Ramsay, by 69
Plumptre (Constance E.), Convocation Addresses of the Universities of Bombay and Madras, Review by 295
Plumptre (Constance E.), The Graver Writings of James Russell Lowell, by 526

Poetry:
A Fireman's Funeral 9
Within and Without 68
The Future Buddha, a Sonnet 132
Farewell to India 268
Lord Canning: a Sonnet 470
Lord Lawrence: a Sonnet 514, 570
Lord Mayo: a Sonnet 570
Pollen (Dr.), Russian Literature in England, by 257, 480
Pool (John J.), Woman's Influence in the East, by 99
Professor Jowett 571
<table>
<thead>
<tr>
<th>Title</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Education in the City of Bombay</td>
<td>620</td>
</tr>
<tr>
<td>Princess d'Eldir, The, by C. G. and M. Léon Fier</td>
<td>36, 38</td>
</tr>
<tr>
<td>Princess d'Eldir, The, by Lord Holhouse</td>
<td>85</td>
</tr>
<tr>
<td>Puzzles</td>
<td>540, 600, 650</td>
</tr>
<tr>
<td>Ramabai Association, The</td>
<td>451</td>
</tr>
<tr>
<td>Rangoon Lepers, by Henry Charles Moore</td>
<td>263</td>
</tr>
<tr>
<td>Report of the Punjab Association for the Year 1892</td>
<td>587</td>
</tr>
<tr>
<td><strong>Reviews:</strong></td>
<td></td>
</tr>
<tr>
<td>Anglo-Indian and Oriental Cookery</td>
<td>353</td>
</tr>
<tr>
<td>Black and White</td>
<td>28</td>
</tr>
<tr>
<td>Book of Good Counsels, by Sir Edwin Arnold</td>
<td>635</td>
</tr>
<tr>
<td>Capt. Thos. Williamson, Illustrations of Indian Field Sports</td>
<td>80</td>
</tr>
<tr>
<td>Convocation Addresses of the Universities of Bombay and Madras</td>
<td>295</td>
</tr>
<tr>
<td>Deccan College Lectures</td>
<td>409</td>
</tr>
<tr>
<td>Duties of the Subject and Householder, &amp;c.</td>
<td>519</td>
</tr>
<tr>
<td>First Letter Book of the East India Company</td>
<td>238</td>
</tr>
<tr>
<td>Froebel and Education by Self-Activity</td>
<td>463</td>
</tr>
<tr>
<td>From the Five Rivers</td>
<td>575</td>
</tr>
<tr>
<td>Golden Book of India</td>
<td>292</td>
</tr>
<tr>
<td>G.V. Juggarow Observatory</td>
<td>243</td>
</tr>
<tr>
<td>Hâfu-l-Ahwâm: &quot;The Cure of Superstitions&quot;</td>
<td>458</td>
</tr>
<tr>
<td>Imitation of Buddha</td>
<td>82</td>
</tr>
<tr>
<td>James Thomason</td>
<td>350</td>
</tr>
<tr>
<td>Janhar-i-Zira'at: &quot;The Gist of Agriculture&quot;</td>
<td>638</td>
</tr>
<tr>
<td>Letters Written in a Mahratta Camp</td>
<td>138</td>
</tr>
<tr>
<td>Longmans' Text-books for Indian Schools: Physics</td>
<td>583</td>
</tr>
<tr>
<td>Monorama's Home</td>
<td>82</td>
</tr>
<tr>
<td>Premi</td>
<td>28, 30</td>
</tr>
<tr>
<td>Rise of the British Dominion in India</td>
<td>138</td>
</tr>
<tr>
<td>Students' Froebel</td>
<td>463</td>
</tr>
<tr>
<td>Surat-i-Hal: A Picture of the Present Day</td>
<td>412</td>
</tr>
<tr>
<td>The Indian Empire: Its Peoples, History, and Products</td>
<td>182</td>
</tr>
<tr>
<td>The Indian Kindergarten</td>
<td>580</td>
</tr>
<tr>
<td>The Invasion of India by Alexander the Great</td>
<td>76</td>
</tr>
<tr>
<td>The Islamic World: A Monthly Magazine</td>
<td>637</td>
</tr>
<tr>
<td>Rogers (A.), The Currency Problem, by</td>
<td>149</td>
</tr>
<tr>
<td>Rogers (A.), Should India Have a Gold Standard? by</td>
<td>233</td>
</tr>
<tr>
<td>Rogers (A.), The Comparison of Asiatic Languages, by</td>
<td>308</td>
</tr>
<tr>
<td>Russian Literature in England</td>
<td>257, 430</td>
</tr>
<tr>
<td>Sakoontala, by S. Keshava Aiyar</td>
<td>543</td>
</tr>
<tr>
<td>Sarma (Bhagwan Das), Some Hindi Poetry, by</td>
<td>468</td>
</tr>
<tr>
<td>School Children: Their Mental and Physical Condition, by Francis</td>
<td></td>
</tr>
<tr>
<td>Warner</td>
<td>225</td>
</tr>
<tr>
<td>Setalvad (C. H.), A Gujarati Poet, by</td>
<td>153</td>
</tr>
<tr>
<td>Setalvad (C. H.), Life at the Elphinstone College (Students' Quarters) by</td>
<td>363</td>
</tr>
<tr>
<td>Severe Snow-fall near Quetta</td>
<td>211</td>
</tr>
<tr>
<td>Shah (Syed A. M.), Visit to the Tower of London, by</td>
<td>208</td>
</tr>
<tr>
<td>Sheppard (G. F.), Tree and Serpent Worship, by</td>
<td>16</td>
</tr>
<tr>
<td>Title</td>
<td>Author(s)</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>Sheppard (G. F.), Illustrations of Indian Field Sports</td>
<td></td>
</tr>
<tr>
<td>Sheppard (G. F.), The Land Revenue of Bombay</td>
<td></td>
</tr>
<tr>
<td>Sheppard (G. F.), The Story of Lalla Koli</td>
<td></td>
</tr>
<tr>
<td>Should India Have a Gold Standard?</td>
<td>A. Rogers</td>
</tr>
<tr>
<td>Society for the Encouragement and Preservation of Indian Art</td>
<td></td>
</tr>
<tr>
<td>Soiree of the National Indian Association</td>
<td></td>
</tr>
<tr>
<td>Some Hindi Poetry</td>
<td>Bhagwan Das Sarma</td>
</tr>
<tr>
<td>Srinivasayengar (G. R.), The National Games of India</td>
<td></td>
</tr>
<tr>
<td>Story of Lalla Koli</td>
<td>G. F. Sheppard</td>
</tr>
<tr>
<td>Swedish Educational System of Sloyd</td>
<td></td>
</tr>
<tr>
<td>Tait (Mrs.), Intercourse in India</td>
<td></td>
</tr>
<tr>
<td>Temple (Capt. R. C.), Burmese Place Names</td>
<td></td>
</tr>
<tr>
<td>Tree and Serpent Worship</td>
<td>G. F. Sheppard</td>
</tr>
<tr>
<td>West (Sir Raymond) The Criminal Law and Procedure of the Hindus</td>
<td></td>
</tr>
<tr>
<td>Woman's Influence in the East</td>
<td>John J. Pool</td>
</tr>
<tr>
<td>Women Workers' Conference at Leeds</td>
<td></td>
</tr>
<tr>
<td>Wreck of the Sussex Indiaman</td>
<td>William Foster</td>
</tr>
<tr>
<td>Visit to the Tower of London, A</td>
<td>Syed A. M. Shah</td>
</tr>
<tr>
<td>Walker (E. O.), Indian Dancing Women</td>
<td></td>
</tr>
<tr>
<td>Warner (Francis), School Children: Their Mental and Physical</td>
<td></td>
</tr>
<tr>
<td>Condition</td>
<td></td>
</tr>
<tr>
<td>West (Sir Raymond) The Criminal Law and Procedure of the Hindus</td>
<td></td>
</tr>
<tr>
<td>Woman's Influence in the East</td>
<td>John J. Pool</td>
</tr>
<tr>
<td>Women Workers' Conference at Leeds</td>
<td></td>
</tr>
<tr>
<td>Wreck of the Sussex Indiaman</td>
<td>William Foster</td>
</tr>
<tr>
<td>Younis-al-Musawi (Syed M.), The Eid-ul-Fitr Festival in England</td>
<td></td>
</tr>
</tbody>
</table>
INDIA IN 1891.

The Indian Administration Reports for the official year 1890-91 furnish, like their predecessors, a suggestive record of good work done in the various departments of State. But the difficulty of selection and analysis is somewhat enhanced by an increasing tendency to overload these already bulky volumes with masses of tabular statements which in some cases occupy quite half the book. Moreover, the letterpress is too often confined to a bald recital of the tabular entries, the literary merit is very unequal, and while some reports, like that for the Punjab, give evidence of careful and skilful compilation, and of being a tolerably faithful reflex of the views of the head of the administration in the province, others are put together in the driest fashion and are destitute of all attempt at scientific generalisation. It thus becomes a matter of some difficulty to compare the present with the past, and to gauge the respective progress in the different administrative divisions, while the task is seldom lightened by the statistics, which are often avowedly imperfect. Nevertheless, there is much of striking interest scattered through the many thousands of folio pages which a complete series of these reports offers to the reader. India is almost too big an entity to deal with other than piecemeal, so provincial or local rather than departmental treatment is necessary.

In Bengal, which was under the administration first of Sir Steuart Bayley and subsequently of Sir Charles Elliott, the harvests of 1890—91 were better than in the preceding year, the prices of staple crops were lower, and the material condition of the people was more satisfactory. In several of the districts, however, floods created great devastation,
notably in Sarun, where the town of Chupra, together with a tract covering about 600 square miles, was inundated. Throughout this area the crops were almost entirely destroyed, and great damage was caused to cattle and houses. Grain had to be sent by boat into the interior, and temporary shops were established on the railway line, while accommodation was provided for the homeless, and cattle were also taken care of. There was but little variation in the numbers of prisoners in gaol, but a great improvement was noticeable in their health, the ratio of daily average sick per 1,000 being 39.4, against 46.4 in the previous year, and the death-rate being 32.3 as compared with 45.8. The success attending the establishment of the chinchona factories is now so far assured that, in spite of a slight falling-off in the demand, the quinine manufactured at the Government factory is sold at one rupee the ounce, and the Lieutenant-Governor looks forward to every charitable dispensary in the province being eventually supplied with the drug. There was an increase in the total value of the sea-borne trade of the Province of Bengal, but exports showed a decline attributable to the high rate of exchange which prevailed during part of the year. In the case of Calcutta it may be noted that there was a decline in the value of raw cotton imported and exported, the opening of fresh railway communication having apparently given Bombay an advantage as regards the cotton trade of Upper India. Opium showed a marked decrease in the net revenue, amounting to Rs.1,13,17,875, principally owing to unfavourable weather. It is a significant fact that opium now appears to be grown beyond the frontier, several important cases of smuggling from Nepaul having occurred. On the whole, however, convictions for breaches of the opium laws showed a considerable decrease.

The work of registering births and deaths during 1890 was so indifferently performed that the results were practically useless for statistical purposes. It may be reasonably conjectured that the birth-rate of Bengal approaches nearly 40 per 1,000, yet out of 142 municipalities in which births were registered, only seven equalled this rate, while taking the deaths at 34 per 1,000 (the death-rate assumed in the census of 1881), there was a deficiency of close on three-quarters of a million. Nearly two million vaccinations were performed, but there still exists a strong prejudice against the lymph used, and 12,000 cases of smallpox was reported outside Calcutta,
Owing to the general unhealthiness of the year, there was a considerable increase in the number of patients treated for malarial fever. Comparing the proportion of the cases dealt with at dispensaries in Bengal with the much higher proportion of those so treated in the North-West Provinces and Assam, the Lieutenant-Governor accounts for the same by the number of private practitioners in the Lower Provinces, and the general preference for these over the regular surgeons. There are six lunatic asylums in Bengal, accommodating about 1,000 patients, and it is a significant circumstance that in regard to the registered causes of insanity ganja smoking was responsible for 56 cases, while opium smoking was responsible for none, and opium eating for two only.

There were 145 more public and 480 fewer private educational institutions in 1890—91 than in the previous year, while the number of pupils diminished by 15,434 in the former, and 7,546 in the latter class. In fact, during the last four years there has been a steady decrease in the pupils attending lower primary schools. The only technical schools in the Lower Provinces are the Seebpore Engineering College and the Calcutta School of Art. Female education is spreading, and the number of girls under instruction increased by 502; there are also 69 schools for Europeans, with nearly 7,000 pupils, most of whom are under Roman Catholic management. The number of Mahomedan pupils decreased from 433,653 to 415,428, the falling off being specially noticeable in those schools which are exclusively maintained for youths of that religion.

The census of 1891 shed much interesting light on the condition and development of Bengal. In the eastern part of the Province the population has increased during the decade by nearly 12 per cent., owing for the most part to the general prosperity of the country, comparative freedom from severe outbreaks of epidemic, and to immigration from Behar and Central Bengal. In Northern Bengal the high-lying tracts show an advance of more than 10 per cent., but over a large extent of country lying at the foot of the Himalayas, and on both banks of the Ganges the population has declined. In Western Bengal there has been a great growth in manufacturing and mining centres, but a loss in tracts affected by malarious fever. On the whole, however, Western Bengal is more healthy than it was ten years ago. North Behar is overcrowded, while South Behar shows a slower rate of increase than North Behar, owing to the greater relief afforded by emigration. The
aboriginal races of Chota Nagpore and the Sonthal Pergunnas have increased by large numbers, and in Orissa the moderate increase of 7 per cent. is probably due to the growth of general prosperity. Tea, the principal industry of the province of Assam, continues to flourish, and the total out-turn for the year was estimated at £82,000,000, or an increase of more than 6 per cent. over the returns of the previous year.

Proceeding eastwards we come to Burmah, a province of more than average interest, owing in great measure to the comparative prosperity of its people, as evidenced by the flourishing state of its finances, contrasted with the somewhat uncertain revenues of other local administrations, where famine and dearth too often obtain. The value of the sea-borne trade of Burmah in 1890—91 was the highest on record, being 22 crores of rupees, against 19 crores in the preceding year, which again had shown a higher total than any previous year. There was an abnormal expansion in the export of rice, the harvest having been unusually favourable, and the scarcity in Japan has led to large exports thither. There is also a considerable trade overland with China, the Shan States, Karenni, and Siam, but the arrangements for registration are too recent to admit of comparison with previous figures. It is regrettable to observe that no important new roads were in progress in Lower Burmah, when we remember that this is one of the most trying wants of the province; in Upper Burmah, however, the Public Works Department displayed a good deal of activity in the improvement of communication, and in the construction of lock-ups, district court-houses, police-thanas, rest-houses, &c. The increase of population in Burmah is much more rapid than in India; in Rangoon town it was as high as 34 per cent. over the figures of the previous census, and was due to growth of trade and increased immigration of coolies from Madras; in the other districts it was due principally to the spread of cultivation and to immigration from Upper Burmah. There is a striking dissimilarity in the proportional numbers of the sexes in the two halves of the province; in Lower Burmah the men are a good deal in excess, whereas the reverse obtains in Upper Burmah, this being due to the fact that the former is largely recruited by male immigrants from India and from Upper Burmah. Here again there is a marked decrease unfortunately observable in the number of schools and pupils in Lower Burmah, especially in indigenous primary schools, though the falling off is to a
certain extent explained by the inspectors' recording visits being made in many cases during the dry season, when the attendance is lowest. The year 1890-91 was the first in which educational work was seriously undertaken by the Department in Upper Burmah, and a total of 2,940 public schools with 43,960 pupils have been brought upon the Government registers. The primary schools are mostly indigenous, but the secondary schools are all under missionary management. Opposition has been shown by some monks to secular instruction in monastic schools, but this feeling, it is believed, will be gradually overcome.

Bombay was during nearly the whole of the official year under the administration of Lord Harris, as Governor, and one of the most notable events in that Presidency was the arrival at the capital on the 23rd of December 1890 of the Cesarewitch and Prince George of Greece en route for their tour through India. The Royal guests inspected several cave temples and other archaeological monuments for which the Bombay Presidency and the Nizam's dominions are famed, and left Ahmedabad on the 2nd of January, after an interesting and brilliant reception by Lord and Lady Harris. Among the 350 Native States over which the Government of Bombay exercises political control, the history of the year presents an uneventful but satisfactory record of progress and prosperity, with the single exception of Cambay, where the chaotic condition into which affairs had drifted through the oppressive exactions of the ex-Diwan resulted in riots which needed the intervention of the military to re-establish order. Eventually the ex-Diwan was replaced by a new functionary appointed under the auspices of the Bombay Government, and financial matters were put on a better footing, and the internal administration re-organised. In nearly all the other Native States of any size or importance the growth of Western ideas is distinctly observable, the most notable exception being the State of Khairpur, whose chief, now grown old and infirm, nevertheless adheres to all the anti-reforming traditions of ancient times. One of the most important dependencies of the Bombay Presidency is the port of Aden, where the year was one of some anxiety owing to the continued decline in the shipping trade, attributable to the general depression in the trade between Europe and the East, and the consequent fall in the newly-established Port Trust. A regular weekly mail service was established between Aden and the protectorate ports on the Somali coast of Northern Africa.
In respect of the season and crops there were great variations in different Bombay divisions, and taking the Presidency as a whole, the year 1890-91 was somewhat below the average. The price of food grains, however, fell, with the exception of wheat, and in some instances of rice, this being probably the result of the gradually increasing facilities for the transport of grain to all parts of the Presidency in response to general demand. The rise in the price of wheat was due to an exceptional demand for that grain for export to Europe and to large purchases made up country by Bombay merchants. The rapid expansion which during the last few years has marked the cotton-mill industry in the Bombay Presidency has received a check, the number of cotton spinning and weaving mills at work being less by three on June 30 last than on the same day in 1890. Considerable progress was made with the extension of the lines of railway, the mileage having increased from 5,366 to 5,548, and the Southern Mahratta Railway system having been completed, as well as other important sections.

In the matter of education Bombay figures better than many other Indian Provinces, the number of those under instruction having risen from 591,627 to 620,408. This means that 26.26 per cent. of the male and 3.56 per cent. of the female population of school-going age, according to the census of last year, were receiving instruction. Moreover, there was an increase of 445 in the number of public educational institutions, while the additional pupils were fairly distributed over each class of education, except secondary schools, which showed a decline. Compared with highly-organised countries where education is compulsory, these figures may seem insignificant; but, considering the extreme poverty of India, and the enormous difficulties in the way of establishing and maintaining an absolute sufficiency of schools, the progress already made in Bombay is not unsatisfactory. In primary education there was marked advance in the number of boys taught, and the efficiency of schools under the larger and older municipalities was, on the whole, up to a high standard.

Turning to affairs of the Punjab, the Report on which is admirably written, and forms an excellent model for imitation, we read that events in the North-West frontier were rendered more than usually exciting by the occurrence of three military expeditions against the Khidderzais, a sub-division of the Western Shiranis, the Orakzais, and Black Mountain tribes respectively. It is satisfactory,
however, to observe from Sir James Lyall's report that the arrangements made with the tribes inhabiting the vicinity of the Gomul Pass for keeping it open have been entirely successful, and have resulted in that important historic approach from the Afghan highlands to Northern India being maintained available for traffic. The Lieutenant-Governor adds that the Shiranis and all the other tribes to the south of the Gomul, whose lands intervene between the old Punjab frontier and what is now British Baluchistan, now understand they are practically British subjects.

The year was, on the whole, in the Punjab a favourable one for agriculture, and the spring harvest of 1891 was extraordinarily large. Prices fluctuated, but, speaking generally, they have been sufficiently high in Northern India during the last two years to cause some apprehension. To some extent the proprietors and cultivators have no doubt benefited, but most of the profit has gone to the traders and middlemen, and the enhanced prices have seriously affected all the poorer classes, both in the towns and villages, who depend upon manufactures or daily wages for their sustenance. A very notable falling off in the trade with trans-frontier countries has taken place during the year under review, the decrease in the value of imports amounting to 18 per cent., and of exports to 11 per cent. It is thought that part of this decline may be unreal, owing to defective registration, but the decrease in the trade with Afghanistan is incontestable, and amounts to 23 per cent. as compared with the average of the past five years. This is attributable to the prohibitive duties levied by the Ameer and the competition of Russian goods in the Central Asian markets. With other countries and provinces (Kashmir excepted) the trade of the Punjab continues to expand, the imports of the year having been the largest on record. Many important communications were constructed in 1890-91, the north-west frontier roads and the direct road leading from the plains at Dera Ghazi Khan to Loralai, our military station in the Afghan-Baluch highlands, being factors of great moment in the general scheme of frontier defence. The line known as the Delhi-Umballa-Kalka Railway was opened for public traffic on March 1st 1891, being worked by the East Indian Railway, and is the first instance of a railway which has been constructed in the Punjab by a private company without a State guarantee. This year was one of continued financial prosperity in the Punjab, which, indeed, during the whole period of tenure of office of Sir James Lyall has enjoyed brighter financial prospects, and
thus been enabled to effect various reforms from which his predecessors were debarred by the state of the provincial finances.

The picture presented in the adjacent North-West Provinces and Oudh was somewhat gloomy during 1890-91. The year was unhealthy, and the Spring brought with it an outbreak of influenza, which extended to every district, and though the mortality directly attributed to it was not heavy, it is probable that a considerable number of the deaths ascribed to fever resulted from it. The deaths also from cholera were numerous, but the disease was generally of a sporadic form. The inferior harvests naturally resulted in a rise in prices, which was most marked in the case of the *kharif* crops, which form the ordinary food of the mass of the population, and which are only indirectly affected by export.

The Southern Presidency exhibits no very striking features in its record of administration. The rainfall was below the average, and in parts of Chingleput, North Arcot, Tinnevelly, and Coimbatore it was found necessary to provide relief works. Madras is one of the few local governments that give information respecting military matters. The strength of the British army in the Presidency was 14,158 men, and of the native army 28,829. Four Infantry regiments of the latter were disbanded during the year, and four local battalions raised in their place, for service in Burmah, were formed from the Kubo Valley Police Battalion, the Chin Levy, the Myingyan Police Battalion, and the Shan States Levy. Small detachments of British and native troops were also employed on expeditions charged with the task of suppressing local risings in various parts of Burmah, notably on the Chin-Lushai expedition, and a force was deputed to act as escort to the Anglo-Siamese mission. The British troops were comparatively free from smallpox and cholera, but enteric fever prevailed in Bangalore, Tounghoo, and Secunderabad.

In the important department of education the tale of progress in the Madras Presidency is gratifying, schools and scholars having increased by 7.4 and 7.3 per cent. respectively. Of the male and female population of school age 21 and 3 per cent. respectively were under instruction at the close of the year. Madras, Nilgiris, Malabar, and Tinnevelly take the lead, but this is practically at the expense of other localities, for in ten districts not even twenty out of every 1,000 girls of school-going age were receiving any education whatever. Madras shows to ad-
vantage also in the provision of technical schools, and the
following are in working order:—A School of Art, three
Schools of Medicine; one for each of the following:
Engineering, Agriculture, and Commerce; nineteen schools
for imparting Industrial Instruction, an Ordnance Artificers'
School, and a School of Music. It is to be hoped that
similar institutions will be started in other divisions, such
as the North-West Provinces, for instance, where the need
for technical instruction in machinery and mechanical
appliances, which are brought in in increasing quantities, is
keenly felt.

CHARLES E. D. BLACK.

A FIREMAN'S FUNERAL.

FEBRUARY 1890.

As toward the grave that long procession drew,
I thought, "'Twere joy to throw a snowdrop-wreath
Of stainless song o'er him who sleeps beneath
As proud a pall as ever warrior knew,
And whiter.—Mourn not that his years were few,
Let the freed spirit spurn the prisoning sheath,
So self be conquered; let Life-guerdoning Death
Gleam late or early—so the heart be true."

And thus the high march-music, wildly sweet:
"For hero-toil obscure, the victor-palm;
For fiery blasts, on dauntless brows that beat,
The gale that blows from Eden, breathing balm;
For Earth's rough highway, lo! the golden street;
And, after maddening tumult, lo! the calm."

C. A. KELLY.
SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

MISS GONINO having kindly offered to S.E.P.I.A. the following article on "The Caaba," or (as scholars now generally transliterate the Arabic word) K'aba, it has been decided to postpone the subject of Indian Art in favour of a paper which cannot fail to be of interest to the readers of the Magazine.

THE CAABA.

Arabia, comparatively speaking, is as yet a terra incognita. Few are conversant with its language, history, or literature; fewer still have cared to undergo the danger which a visit to El Hejaz entails. Little is known of the country, still less of its people and of their inner life; yet it is a subject replete with interest, one, too, connected with Biblical records, and—as we learn from Assyriologists, long before Abraham left Hur of the Chaldees—with Babylonian as well. In these days of archaeological surprises, when students are pursuing their researches on so many points at once, may we not hope that part of their energy will be directed towards Arabia and its hidden or unsuspected art-treasures?

Broadly stated, the Arabs may be divided into three races: the indigenous or sub-Caucasian tribes; the Noachians or Chaldæans of Mesopotamia, who penetrated into Arabia about 2,000 B.C., scattering the owners of the soil and possessing themselves of the most fruitful lands; thirdly, the descendants of Ishmael, who, in the 18th century B.C., occupied and still occupy the Sinaitic Peninsula—apparently, however, without having sought to extend their sway beyond it, "dwelling to this day in the presence of their brethren," and retaining the simple customs and the fierce spirit of their forefathers. Their intercourse with Egypt, with consequent intermarriages, is recognised in Genesis, where, speaking of Ishmael, it is said that "his mother took him a wife out of Egypt" (xxi. 21).
The religion of the different clans of Arabia down to the birth of Islamism, seems to have been a polytheism almost as far reaching as that of India. The Caaba which was viewed in the light of a Pantheon common to all, is said to have numbered at one time no less than 360 statues of the deities of these tribes. The Caaba and the Black Stone are the only notable monuments that have survived the ancient faith of the Arabs: Muhammad, that greatest of iconoclasts, dared not interfere with them.

Aérolite worship, however, is not confined to Arabia. India, too, boasts a black stone, said to have fallen from heaven. This is no other than the famous Sālagrāma, a fossil ammonite, found in the river Gandak in Nipal, sacred to, nay identified with, Vishnu himself. Besides the Sālagrāma, there are other stones of lesser degree, which seem to partake of a tutelary character; and often take the name of the place which is under their protection. Such would be the Chandra-Kānta, or moon-stone, the Sūrya-Kānta, or sun crystal, and many more. The Sālagrāma, however, is the only stone deriving its deity from itself; all the other stones worshipped are made sacred by incantation.

Mesha, Becca, Mecca, Om-el-Cora, the mother of cities, the noble capital of El-Hejaz and Arabia, the birthplace of the founder of Islam, the holy city of Moslems, whose greatest wish is to have seen it once at least in their life, is built in a sandy, narrow valley, with a direction from north to south. Its sole commerce and activity occur during the few days of the pilgrimage, when merchants and Meccans alike certainly make the most of their opportunity.

The town belongs to the Beni-Hussain, Muhammad's descendants. Pride of race will not suffer them to be confounded with the other inhabitants of El-Hejaz. To this end two vertical incisions are made in the cheeks, and other two near the right temple of every male child forty days after its birth. These cuts leave indelible marks lasting their life-time, and the operation that ensures these ennobling scars is styled Tashrit. Towards the centre of the city rises the mosque, which has shed so great a lustre on Mecca. It surrounds the Holy of Holies, Beth-Allah, the Caaba, held by Moslems to be the first temple built by men to the glory of God.

The temple or house, as it is commonly called, is built of grey granite, well fitted and cemented together. It stands towards the middle of the open square of the mosque, and measures 22 paces by 18, and from 40
to 50 feet in height. According to one tradition, the Caaba was built ten times. Its first erection was in heaven, 2,000—some say 40,000—years before the creation of the world: there it was worshipped by angels, whom God commanded to perform the Tawaf, or procession round the Caaba, praising His name the while. Adam, says the same tradition, was the first believer. The site he chose for the Caaba was exactly underneath that which it occupied in heaven. The stones used in its construction were collected on the five holy hills—i.e., Lebanon, Sinai, Jur (Ararat), Zeit, and Hur or Hira, which latter supplied the first stone. The care of the building was entrusted to ten thousand angels; but, the Deluge supervening, it was swept away, and rebuilt by Abraham and his son, Ishmael; a night vision directed them to the right spot, where almost with the removal of the first shovelful of earth, they uncovered Adam's foundations. But a difficulty arose; they had no stone to mark the angle from which to begin the Tawaf, and Ishmael was sent to look for one. On the way to Gebel Kobeis, he met the angel Gabriel, holding in his hand the famous Black Stone, or Hajr-ul-Aswad, then of such dazzling whiteness that it could be seen at four days' journey. But having shed many and bitter tears over the sins of men, it gradually changed to its present colour. The touch of an impure person (says another tradition) caused it to turn opaque and black; whilst a third relates that, as the only object that has come immediately from heaven, it shall bear witness on the day of judgment, in favour of those who approached it on earth with a reverent and pure heart; for has not Allah placed in it the "Document," the earnest of his covenant with the sons of Adam.

To return:—When the Caaba was completed, by Allah's command, Abraham ascended Gebel-Sabir, to call the inhabitants of the earth to visit the holy place, "and all the sons of men heard him—yea, even the unborn—from that day to the day of resurrection."

The history of the several Caabas is shrouded in mystery; suffice it to say that the eighth house was accidentally burnt, and rebuilt on a smaller scale by the Beni-Koreish. They were careful, however, to trace its former size by the erection of the Hātim wall. Then, too, for greater security, the western door was closed, and the eastern placed 5 feet above the ground. This took place in the twentieth year of the prophet.

About this time the building began to be known as the Ca'aba, from ca'ab, die, cube, the shape it had assumed.
The Caaba stands upon a base 2 feet in height, projecting about 1 foot from the wall, composed of marble slabs, which the touch of pilgrims has polished like glass. The south-east door, referred to above, is never opened save to admit the pilgrims, and when they are gone, the temple is cleansed, and remains closed until the following year.

The Caaba is 115 paces distant from the northern cloister of the mosque, and 88 paces from the southern. The want of symmetry is due to its being older than the mosque. This celebrated temple consists of one single room, whose roof is supported by three columns. It receives no light except through the door, so that when filled with a multitude of pilgrims, it becomes almost impossible to breathe in it. The pavement is of coloured marble in chequer-wise pattern. The walls below the tapestry, likewise of marble, are adorned with inscriptions in relief, and arabesques; innumerable lamps, said to be of gold, hang between the columns. The ceiling and the upper portion of the walls are covered with handsome red silk, embroidered with a running flowery pattern, and inscriptions in large silver letters. This drapery is looped up 6 feet from the ground, so as to remove it from the hands of the pilgrims. At the north-east corner is a small door leading to the roof, and only opened for purposes of repairs; opposite to this is a flat-topped cabinet, which used to contain copies of the Koran, but is now empty. Here, too, near the door, 5 or 6 feet from the ground, is found the black Stone or Hajr-ul-Aswad. It is an irregular oval, nearly 7 inches in diameter, composed of various fragments, well joined together and smoothed over by the touch of the devotees. It is surrounded by a brown reddish cement, slightly raised above the surface; both the stone and the cement are kept together by a massive band of gold or silver gilt.

The Hajr-ul-Aswad has often suffered at the hands of the iconoclast Moslems—once, in 311 H., from the schismatical Karmates, whilst, in 411 H., it was shattered by an emissary of El Hakim-bi-Amr-Illah, the mad Sultan of Egypt. The last time the stone was ill-treated was in 1086 H., when it and the door of the Caaba were found one morning covered with dirt, so that all who kissed it retired with sullied beards. The author of this nasty trick was sought in vain. The Persians were suspected, but nothing could be proved against them. On the north-west side of the Caaba, two feet below its summit, is the Mizāb
or water-spout, which carries the rain-water collected on the roof, and discharges it on Ishmael’s grave, where pilgrims stand fighting to catch it. Moslem tradition places here, also, the tomb of Ishmael’s mother, and pilgrims pray at both. Here, too, is the Hātim, a semi-circular wall, the extremities of which are in a line with the sides of the Caaba, and distant from it 4 or 5 feet, leaving an opening which leads to Ishmael’s grave. The area enclosed by the Hātim goes by the name of Hijr (parted) because it was more than once covered by the Caaba. Hence to pray in the Hijr is as meritorious, as if the pilgrim had offered his supplications in the Caaba itself. The Tawāf round the Caaba is performed outside the Hātim, but as near it as possible.

The pavement round the Caaba is of grey granite, beautifully polished by the feet of the Faithful. About eight inches below the level of the main court, describing an irregular oval, is El Mattaf or place of Tawāf; it is surrounded by thirty-two gilt and slender columns, and between every two are suspended numerous lamps, always burning after sunset. Beyond it is a second pavement, slightly higher, followed by a third, which is approached by a single step and occupied by the five Mattams or chapels, the well Zemzem, the archway Bab-es-Salām, and the Mambar or pulpit.

To attempt a description of these would exceed the space allowed in these columns. I will reserve it therefore, together with cognate matters, for the February number of S.E.P.I.A.

I. GONINO.

[The Editor desires to thank Messrs. Archibald Constable and Company for permission to reproduce the illustration, The Sacred Mosque at Mecca, which is after photographs taken by Dr. Snouck Hurgronje.]
now workmanship," to be kept as a Challenge Trophy in the annual shooting competitions. This is as it should be, that genuine Indian art productions are selected for such purposes, instead of imported.

It is with deep regret that we have to record the sudden death, on December 5th, of our colleague and friend, Mr. Arthur Brandreth, who so recently placed our Society under obligation by taking the post of Treasurer in succession to General Pollard.

His habitual devotion to public duty, and his constant readiness to be of assistance to those who required his services, were conspicuous to the last. Testimony to his public spirit and private worth has been very fully rendered by the Press, especially in Kensington, where, as the Vicar, presiding at the Vestry meeting, remarked, "they respected Mr. Brandreth for his own sake, as well as for his good work."

The loss to our Society will be very great; we have lost not only an excellent Treasurer, but one who had a real knowledge of Indian decorative art, of which he had collected several choice samples; some of these were lent by him to the Art Metal Exhibition, in the organisation of which, as mentioned in our July issue, he gave very valuable assistance. On his becoming Treasurer some months ago, our Committee counted much on his zeal and perseverance for the promotion of the objects of our Society in new directions; his loss will long be felt by the Council of the S.E.P.I.A. Mr. Brandreth, a Haileybury civilian, was, during the early years of his service, intimately associated with Lord Lawrence, when the latter was Chief Commissioner of the Punjab. In that province he filled various posts of the highest distinction, but the particulars of his Indian career will be more fitly recorded elsewhere. It is of our own special loss that we speak.
Tree and Serpent Worship.

I have lately been reading Mr. Fergusson's noble work on this subject, and put it down with a feeling of regret that, owing to its great size and cost, it cannot find a place in every library, no popular edition having been published. It consists of two parts, one being a series of magnificent illustrations of the sculptures at the Sanchi and Amravati topes, of the highest value and interest, independent of the author's interpretation of them; and the other an essay on the worship of trees and serpents. On the subject of Asiatic art, architecture, and archaeology, it would be impossible to find a more competent instructor than Mr. Fergusson, whose life-long labour in such fields renders him a trustworthy guide to the history and meaning of these monuments. But there is a less certain sound in his theory of the worship on which he thinks these sculptures are founded. In the reviews and criticisms on this work which I have been able to meet with, I find nothing but admiration expressed at Mr. Fergusson's scholarly interpretation of the marbles, but there is much difference of opinion regarding his views of the origin and growth of serpent worship, and on the subject of his argument that this worship was confined to the Turanian races, and never adopted by any Semitic or Aryan people. I do not propose to enter upon such discussion here, but simply to invite attention to some of the difficulties with which the subject appears to me to be surrounded, in the hope of attracting the interest of some who may be competent to throw light thereon. Mr. Fergusson himself does not claim to have treated this part of his subject exhaustively. Indeed, he admits in his preface that to do so would have been "incompatible with the scope of the work." He pleads, moreover, his ignorance of the learned languages of India, and appeals to those who have made a study of Indian antiquities, or of ancient mythologies, to help its future development.

The story of this grand work is a curious one. Early in this century the attention of Colonel Mackenzie, the Surveyor-General of Madras, was attracted to the ruined mounds at Amravati, and a few of the sculptures found
there (with drawings of many others) were sent by him to
the British Museum. Some years afterwards, Sir Walter
Elliott, the Commissioner of Guntoor, took up the subject
and collected a number of marbles which, after lying for
seven years on the Madras beach, eventually reached
England, where they were again lost sight of. While
searching for objects of interest to send to the Paris Exhibi-
tion, Mr. Fergusson found these marbles in the coach-house
of the Indian Museum in Leadenhall Street, and at once
recognised their value. The Indian Government sanctioned
photographs being taken, and others from the Sanchi tope
were added from Colonel Maisey and Lieut. Waterhouse.

But to the vast majority these illustrations, beautiful as
they are, would be meaningless but for Mr. Fergusson’s
explanations. As has been said, “Acts of worship, feasts,
processions, sports, domestic scenes, speak pretty much of
a common language to all; but if we want to learn the
precise historical or legendary meaning of each scene or
symbol the want of a specially qualified interpreter makes
itself felt.”

The general idea of the sculptures at Sanchi seems to be
that of feasting, fighting, love-making, and dancing, the
pipul tree being held in special honour— even the snake
doing homage thereto. The marbles of Amravati, three
centuries later, tell rather of priests, worship, and ritual,
“the serpent reigning supreme, and spreading its seven-
headed-hood over rajas and ranis, and the deified Buddha
himself.” Tree worship appears to be the most ancient,
and we can understand how this began in the earlier ages
of the world, how the beauty and grandeur of the forests
made these objects of adoration, and how the solemn
gloom of the groves was consecrated to holy (and to un-
holy) mysteries. The sacred tree of immortality of our
own Bible is visible in the mythological systems, both of
east and west. In the Paradise of Indra there is a tree of
life, and ancient history and fable tell of the groves of
Osiris, of the Elysian fields, of the tree with golden fruit in
the garden of the Hesperides, and of the Persian tree
“Horn,” containing in itself “the power of the resurrection.”

Many of the deities had their own sacred tree. Phœbus
the laurel; Athene the olive; Juno her sacred groves;
Buddha his “Bo” tree; the Druids their oak and mistletoe.
The English maypole and “Jack in the green” are only
worn-out remains of the adoration of trees in this country.
Among instances of the ancient worship of trees we may
remember the sacred groves, which it has always been the
first object of reformers to destroy, and it is strange that the
traditional oak of Abraham at Hebon escaped for so many
centuries. Marco Polo described it as existing in his time:
"A tree of dense and verdant foliage. The Saracens make
their devotion to it, and hold it in extreme veneration.
They tie scraps of cloth to its branches, and believe that if
anyone were to cut a piece off, he would die within a year."
So in Ceylon there still exists a tree (or its descendant)
grown from a branch of the sacred pipul (said to have been
planted by Buddha himself), sent by Asoka to Anuradhpura,
and worshipped for two thousand years as the
principal tree deity of the island. The sacred basil is
known to all travellers in the east, and the marriage of
certain trees, notably the neem to the pipul, is still con­sidered a meritorious action.

The worship of trees led to the superstitious notion that
these were inhabited by deities, spirits, ghosts, or serpents
as guardians, and that misfortune, or some calamity would
befal any who injure them. Nor was such idea confined to
the East alone. Students of Ovid will remember the sacred
oak in the garden of Ceres, "clothed with fillets and garlands,
memories of answered prayers," and how Erysichthon cut this
down, and was sorely punished for so doing. Similar super­stition remains to this day. In a paper read before the
Anthropological Institute in 1875, Mr. Welhouse, F.R.A.S.,
tells of a case in which a demon was said to live in the
branches of a large banian tree in S. India: "Some
Mohammedans, however, laughed at the story, and one of
them climbed the tree, but when he had got well up in the
branches the goblin was revealed to him in a monstrous
and frightful shape, on seeing which he let go his hold and
fell to the ground, receiving severe injuries." In a town in
Gujurat, where I spent many rainy seasons, the ghost of
a Portugese who died in my service was supposed to haunt
a certain tree in the Roman Catholic burial ground, on the
short foot-road between the city and the camp. So
general was the belief in this, that few people would make
use of this road after night-fall, and no one would gather
up the dead branches which fell from the tree. Another
instance is given by Oman in his "Indian Life." He says:
"A servant of mine at Lahore had been absent from his
duties for some days owing to an attack of fever. On
visiting him, he revealed the fact (?) that his fever was due
to his having cut some branches from a babhul tree, which
grew on a Synd's grave outside the compound, and, according to the sick man, the spirit of the dead occupant
was wreaking vengeance upon him for having disturbed his shrine.” Some charms were used by the invalid’s fellow-servants, and some quinine administered by his master, and the fever departed—but, the author adds, “I have reason to believe that the recovery was attributed more to the spells, and to the promises made to the saint, than to the medicine.”

In a country where every form of superstitious credulity abounds, it is to be expected that any occurrence of an unusual nature should be at once accepted as supernatural. Many examples of this might be given, and Mr. Fergusson supplies an amusing one. “While residing at Jessore I once observed considerable crowds passing by, and thinking it was an ordinary fair they were going to attend I took no notice; but as the crowd grew larger I inquired, and was told that a god had appeared on a tree a few miles away. I rode over, and found a large space cleared in a village I knew well, in the centre of which stood an old decayed date tree hung with garlands and flowers. Around it sheds had been erected for the attendant Brahmins, and a good deal of business was going on in offerings and puja. On my inquiring how the god had manifested his presence, I was told that soon after the sun rose in the morning the tree raised its head to welcome him, and bowed it down again when he departed. As this was a miracle easily tested I rode over again in the evening, and found it was so. The tree had originally grown across the principal pathway through the village, but at last hung so low that in order to enable people to pass under it, it had been turned aside and fastened parallel to the road. In the operation the bundle of fibres composing the root had become twisted like the strands of a rope. When the morning sun struck upon the upper surface of them they contracted in drying, and hence a tendency to untwist which raised the head of the tree. With the evening dews they relaxed, and the head of the tree declined, thus proving to the man of science, as well as to the credulous Hindu, that the motion was due to the direct action of the sun-god.”

Perhaps I may here relate an experience of my own. I happened to be encamped near the sea coast, where trees (other than palms) are generally scarce. A fine banyan tree, about half a mile from the shore, made this particular place a favourite camping ground, and I found on arrival that the tents had been pitched beneath the tree in excellent shade. Indeed, there was too much of this, as the branches
grew very low, and my office tent was inconveniently dark. I sent to the village for an axe to remove a bough which obstructed the light, air, and view. The Patel, or head of the village, came to me, and entreated me not to injure the tree, which, he said, was inhabited by a spirit who would resent any such desecration. He assured me that some years before, a European gentleman had insisted on removing some of the low branches, contrary to the advice and warning of the villagers, and had died within six months of committing the sacrilege. I assured my friend that it was really necessary to cut a small bough to enable me to attend to my duty, and that I apprehended no evil consequences. I gave the old man a rupee, with which to conciliate the tutelary deity, and we soon had a small branch removed. My sleeping tent was pitched, as usual, in the open, and that night, for the first and last time in my life, I had a sharp attack of gout in one foot! My servants and attendants were, I think, relieved to see me appear next morning, and less surprised to see me limping and crippled than if I had appeared in my usual health! Whether the attack was brought on wholly or partly by imagination, I cannot say, but my swollen foot testified to the pain not being imaginary.

In this case, as in many others, the guardian deity of the sacred tree was supposed to be a snake. How this creature came to be venerated is a question which Dr. Fergusson does not very successfully solve. Some have supposed that snakes were worshipped as gods for their wisdom; others that they were condemned as the embodiment of all evil for their subtlety. It has been suggested that the serpent was employed by the ancients as a symbol of immortality—(1) because when at rest he forms himself into a circle—a figure without beginning or end; (2) because he casts his skin periodically, thereby representing perpetual new stages of existence; and (3) because of its lethal power of life and death over man. It has been imagined by some that, as originally created, it used its legs (which are found in a rudimentary form in the boa) as means of procession—as the saurophis of South Africa still does. This was the opinion of Josephus, and of Milton, who describes the serpent before the fall as moving

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Another singular fact is, that if the worship of the reptile originated in fear, this soon gave place to another feeling altogether, for the serpent became the “Agatho daemon,” the bringer of health and good fortune, the guardian of treasure; and as such it had a place in the sacred symbols of almost all nations. Thus, the serpent living in and guarding the tree is a relic of the old myth, and a link in the connexion between tree and serpent worship. We have this idea in the S.S. story of the serpent and the tree of life in the garden of Eden, the pagan form of which is clearly the snake-destroying Hercules in the garden of the Hesperides. Then we hear in Grecian fable of the “golden fleece” being hung on a tree guarded by a dragon; and the same idea is repeated in the Hindu Epics, one of which opens like our own Bible, with a curse on the serpent, while Khrisna is represented, as Sir M. Monier Williams tells us, as trampling on the heads of the serpent Kaliya. Maurice, indeed, mentions a marble whereon this serpent is represented as encircling the god in its folds, and biting his heel. We find Minerva when planting her olive tree on the Acropolis, committing it to the charge of the snake god; and in historic times we read of a serpent having been kept in the Erecthæum, which by escaping therefrom warned the Athenians to leave the city on the approach of the Persians; of the serpents at Epidaurus, which the Roman senate sent an embassy to obtain; and of the plague which destroyed Rome in the year of the city 462, when “a serpent was solemnly fetched from Greece, and received with divine honours on the bank of the Tiber Esculapius receiving in Rome, when “the plague was stayed,” the thanksgivings which were rendered, on a strangely similar occasion, to Jehovah in the Arabian desert.” In the old Gothic mythology, the evil principle is described as the parent of the great serpent Midgord, whose head was bruised by Thor with his mace; and similar beliefs prevailed in China and in Egypt. Down to the end of the 14th Century, when the inhabitants of Poland were converted to Christianity, fire, trees, and serpents were worshipped as gods, and the superstition lingered for several centuries later in the northern parts of Europe. In the 16th Century, according to Olaus Magnus, “house serpents are accounted in Sweden as household gods, are fed with cow’s milk, and to hurt them is a deadly sin.” Miss Frere, in “Old Deccan Days,” tells some amusing stories about similar credulity still remaining in India, when the “Nag Panchami” festival is celebrated,
with as much ceremony as ever. The cobra is then worshipped, and bowls of milk placed at the mouths of holes known to contain these reptiles. Should one of the latter come out to drink the milk, it is regarded as a most fortunate circumstance.

Snakes have always been supposed to be guardians of treasure. In his "Oriental Memoirs," Forbes tells of an inhabitant of Broach who was killed in the Maratha War, leaving a house ownerless. The Political Agent took charge of this, and was informed by the man who had built it that there was an underground chamber constructed for the purpose of keeping treasure. This was examined, the opening enlarged, and two men sent down by a ladder. Horrible screams was soon heard, and the men were drawn up, protesting that they had been attacked by a huge serpent. Some lighted grass being thrown down, the mortal part of the guardian genius was consumed, and the scorched and lifeless body of a large snake was found, but no treasure! Many similar stories could be told, but this paper is already too long; and I find myself no nearer the solution of the questions whether the serpent was worshipped as the representative of terror and evil, or of power and wisdom; and how its worship was connected with that of the tree—a connexion which, as had been said, "is noticeable in Greek and Roman history, in the idolatry of the Jews, in Buddhism and Brahminism, and even now in Asia and Africa." Both points are of considerable interest. Perhaps some of our readers will endeavour to thrown light upon them.

G. F. Sheppard.
IN classic and mediæval interest, no Indian hill is equal to Aboo. Few places combine so much wonder of the past with the common-place history of modern life. The Rajputana Agency, the Lawrence Asylum, the British barracks and the Gymkhana stand in a curious juxtaposition with the Lake of Milk and the Cauldron of Fire, with Delwáda and Achalgarh. For the Aboo of to-day is a favourite resort, not only on account of its ancient monuments, but also as a refuge from the heat for the residents in Rajputana and Gujarát. Thanks to the Rajputana Railway, access to it is now easy, so that cold-weather tourists, who run by rail, may read its records, if they will.

The ascent from the railway takes four or five hours. Past the dawk bungalow, we come to the post office, on a plateau from four to five thousand feet high. Here the road divides into two: the left branch leading to the Nakhi Talão, on whose bank stands the Residency, and the right branch passing between the Gymkhana and the European barracks. This latter route will presently lead us to the celebrated temples of Delwáda.

About mid-way, on the hills to our left, is the little chapel of Adhar Devî, otherwise known as Kali, or Dúrga, the dreaded consort of Shiva. This devî is the guardian goddess of the mountain; it was when the mountain first rose from the deeps that she occupied the post which she occupies still. Her shrine may be reached by a rambling stone-way through the mango and jambol woods: it stands on a prominent crag, rather steep of access, the upper part being a white-washed cell with a figure of the goddess scrawled on the wall, while the real temple, a dismal cavern, is below, under the rock. Here in a dark corner is an image of the goddess, black, robed in red, and so placed that it cannot be seen to be resting on any supports. The priest, an English-speaking Brahmachárya from Bénarès, assures us that, as the goddess belongs neither to heaven nor to earth, she is not supported from above or below, but remains suspended in air. He does not, however, permit close inspection, declaring that the divinity would be offended by our touch or approach. A spring of water
under the rock is received into a natural basin, overshadowed by a fine champa tree, with sweet-scented yellow flowers. Close by is a stone on which worshippers, with one blow of a sword, make offerings of poor little goats: for (as the priest says) the goddess is blood-thirsty. There is little doubt that in former days these victims were not goats, but human. The awful memory of human sacrifice still lingers among these hills.

Let us take one more look from the upper shrine towards Aboo and the surrounding hills, and then, under the shade of the jambols and mangos, now in the full flower of May, retrace our steps to the Delwáda path.

The path continues through the valley, and in fifteen minutes we reach the point where, to our left, rise the "domes of Dailwarra, backed by noble woods, and buttressed on all sides by fantastic pinnacles."

The group of Delwáda, or Devalwáda, temples, placed in the silent heart of these hills, harmonizes both in colour and form with its wild, but tender, surroundings. The gray roofs and spires of these shrines, and the modest appearance of their external architecture, would seem to be creations more of nature than of art—to be a natural and harmonious expression of the spirit of the woods among which they nestle. It is characteristic of the Jain religion thus to place its shrines among the lonely hills; and nowhere have Jain refinement and art displayed themselves with such exquisite taste as in these temples of the Delwáda grove.

Some suppose that the Jains succeeded the Buddhists, with whom they have much in common. But it seems probable that they dissented from, rather than succeeded to, the tenets of Buddha, and that both creeds had a common origin in the sixth century B.C. If this be true, the Jain religion has survived the Buddhist in India; while the latter, as we know, has retained its hold on vast multitudes in trans-Indic countries. In the parts of Gujarat underlying mount Aboo, the Jain religion is flourishing still, and especially in Patan (old Anhilwáda), of which town Vimalsah was a citizen in the eleventh century A.D. This Vimalsah was a merchant prince, such as in the middle ages could purchase armies and overset kingdoms. One of the two famous Delwáda temples was built by him and bears his name. The other was built by Vastupál and Tejpál, the celebrated Jain

* Colonel Tod.
ministers of Raja Virdhaval,* who were great as warriors no less than as statesmen, and who amassed enormous wealth. Their temple on Aboo and that on Girnar prove that they were as careful of art and religion as of the more secular business of life. The temple of Vimalsah was built about A.D. 1032; that of Vastupál and Tejpál between A.D. 1197 and 1247.

We will enter the older one, Vimalsah’s, first. Passing along an ugly passage between the temple of Parisnáth (twenty-third tirthankar) and the temple of Rishabhdev (first tirthankar), we turn to the right into a lobby, where ten marble elephants attest the magnificence of the great Patan merchant’s sowari. Vimalsah himself, in alabaster, sits with his nephew on horseback, and behind him is a chaumukh (quadruple) image of Parisnáth. This lobby and the central mandap (or hall) are connected by an octagonal chamber of plain stone pillars and vaulted roof: stone seats connecting the angular pillars. So we enter the central mandap, a wonder of beauty and artistic grace. The delicacy and taste of its rich marble carving cannot be surpassed. All is perfect, in substance, in finish, in symmetry; the pillars; the vaulted dome (on which are carved the sixteen sat joginis); the beautiful torans, or stone garlands, connecting the capitals of the pillars, which Colonel Tod so greatly admired, and of which he has given an illustration in his “Western India.” This mandap, as commonly in Jain temples, is in shape octagonal: eight pillars support the dome, but a sort of square is formed by the addition of an extra pillar at each of the angles. Some of the pillars are cracked and sunken, and have to be propped by arches of stone work, which one cannot admire. Unsightly also is the floor, which, though of marble, is irregular, and unworthy of the upper structure. The shrine contains a marble Parisnáth, and outside it are two similar images, one on either hand. In the bhámti, or low colonnade, which surrounds the temple court, are fifty-four shrines, each containing a Parisnáth. In the south-west corner is an image of Amba Devi, and a little lower down, on the south side, there are many inscriptions. The pillars and ceilings of the bhámti are all of marble, and the ceilings are deeply cut into rich and beautiful squares. But no portion, I think, is so rich and beautiful as the central mandap, and the raised marble platform leading thence to the shrine. The whole is dedicated to Rishabhdev, otherwise known as Adesar Bhagwán.

* Of Dholka and Dhandhuka.
Leaving Vimalsah by its northern exit, we enter, slightly to our right, the temple of Vastupál Tejpdl, erected (as we have said) in the thirteenth century. Outside, on its left, stands a tirath-stambh, or “pillar of pilgrimage;” in the base of which a white marble tablet bears a cow and a calf, and an inscription, which I could not decipher. Hence a shabby flight of steps leads to the mandap of the temple, which is dedicated to Nimnáth (twenty-second tirthankar). This temple is somewhat plainer and smaller than that of Vimalsah, but in other respects it is similar: being of the same white marble, and of the same graceful workmanship. Its torans, however, are richer and more varied than those of Vimalsah’s temple, and the whole, as being two hundred years younger, is in better preservation. The famous pendent from the centre of the dome is unrivalled in finish and elegance. On the west side, through which we enter, there are ten shrines of Parisnáth: on the northern and on the southern side also the same tirthankar is repeatedly enshrined. There are several inscriptions; and, especially, two large slabs in a niche near the southwest corner. The east side is embellished with ten marble elephants, representing Vastupál and Tejpál’s sówári: in the midst is a chaumukh statue of Parisnáth, and arranged along the wall in their rear are statues of Tejpál chhatrapati (i.e., bearing the kingly umbrella) accompanied by two wives; of Vastupál with one wife; and of other members of their family. The carved roofs of the bhamti-cells in this temple are more beautifully elaborate than even Vimalsah’s, and in the clefts of the deeply-cut marble the swallows build and breed undisturbed. For no Jain will willingly disturb, much less destroy, any living creature. It is a religion of calm inoffensiveness: Peace—be still.

I have noticed Rishabhdev, Nimnáth, and Parisnáth as the first, twenty-second, and twenty-third tirthankars. Perhaps I need hardly go on to say that these tirthankars, or Jain saints, are twenty-four in number. They are canonised as having attained to that state of final emancipation (nirvána) which is the common object of the Jain and Buddhist creeds. Absorption into “the central calm”: it is an aim too cold and abstract “for human nature’s daily food;” but the practical precepts enjoined by the Jains—the sparing of life, gentleness, truth, honesty, purity, calm contemplation—cannot be too much commended. The history of the tirthankars is enveloped in the mythological mist which enshrouds all demi-gods. Mahávír, the twenty-fourth and last, is supposed to have lived in the sixth
century B.C.; that is to say, to have been contemporary with the founder of Buddhism. But neither of him, nor of other tirthankars, can anything be known with historical accuracy. He, Rishabhdev, Nimnáth, and Parisnáth are the favourite heroes of popular worship, whose statues are commonly found in Jain temples.

These statues are all in a sitting posture, cross-legged, contemplative, not unimpressive; symbolic of an aloofness and calm, which accords with the Lucretian philosophy,

_Semita ab nostris rebus sejunctaque longe._

Besides the two temples of which I have spoken there are three more in the Delwáda group. Most conspicuous and largest of these is the three-storeyed temple of Rishabhdev, in which there is a chaumukh image of that Tirthankar. It stands on a terrace ascended by steps to the east of the Vastupál Tejpál temple. "With its four approaches, ample domes and shady colonnades," it is described as "a fine type of the Jain style of temple architecture"; but, as compared with the two described, it is so plain and uninteresting as hardly to merit a visit. North of it is another temple, known as Benchasah's, without a spire; and to the south-east of it is a third dedicated to the much-worshipped Rishabhdev.

We pass out under a canopy of the sweet-scented Indian magnolia or _champa._* Another hour's walk will take us to the "Fire Fount," over which frowns the rock of Achalgarh, but this excursion must be reserved for another occasion.

CHESTER MACNAGHTEN.

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* The Ráj Champa (_michelia champaca_), so-called as distinguished from the Khair Champa (_plumeria acutifolia_) which, though not indigenous and different in structure, is of similar scent.
REVIEW S.

**BLACK AND WHITE: An Anglo-Indian Story for Children.**
By Geraldine Butt. Illustrated. (John Hogg.)

**PREMI: The Story of a Hindu Girl.** By Miss Fallon, with an Introduction by Sir Monier M. Williams. Illustrated. (James Nisbet & Co.)

The first of these two little books, *Black and White*, designed for young readers, will heartily interest them, and not them only, but their elders to an even greater degree. It is a genuine bit of Anglo-Indian domestic life, well contrasted in two families, in each of which there is a small maiden—the one brought up by a careful loving mother, whose motherly cares are not confined to her own children; the other much neglected and allowed to run wild by a sadly frivolous and self-indulgent mother, who is quite incapable of comprehending the nature of her generous and passionately-loving if wilful daughter.

Ursula, the wild child, is ten years old, an object of much admiring veneration to her small friend May, three years younger. Yet May's faith is staggered by some of Ursula's doings—when she strikes her groom with her riding whip, quoting her mother's example in justification, and is generally contemptuous of “natives.” May's parents take a hearty human interest in all their surroundings, of whatever colour, and May naturally follows suit.

Ursula and May have a big secret together, which rather troubles May, as it is her first; but she obtains her parents' sanction to keep it in consideration of its being “a beautiful secret—quite a good one.” This secret brings Ursula to the house pretty frequently, and on one of her visits May tells her that they are going to have a Christmas tree in the following week, and that mother says Ursula is to come.

“Oh, how jolly, May! And who else?”

“Oh, lots of children, and the servants' children too.”

“Those little beasts!” said Ursula.

May shrink back chilled.
"But why are they to come?" said Ursula, impatiently, turning sharply round, and tilting back her helmet.

May's soft little hand crept into hers.

"Mother says," she said, "that Christmas Night is the children's night everywhere, and that their souls are white," she added earnestly; "and they are so poor, Ursula, and we have so many toys."

After a minute, "Your mother thinks of nice things," said Ursula. "So does my mother," with quick loyalty, "only it is different; my mother is the prettiest woman in Cawnpore."

May squeezed her hands together very tightly, and tried to be polite. "Are you quite sure?" she said, faintly; "did she tell you so?"

"Yes," from Ursula, with her still defiant face.

May's eyes grew round and a little dim. "I thought," she said, "Oh, Ursula, I thought there were more pretty people in Cawnpore!"

"Ah, but not as pretty," said Ursula, with great distinctness. "But still"—turning with sudden candour to the subdued little figure beside her—"your mother thinks of very nice things, and May, you know it is better to be good than pretty."

"Oh, not for mothers," said May.

We are not going to tell the children's secret, nor in any way forestall the reader's interest in this charming story of real life, but those ladies of all ages who contribute dolls for Indian children will be glad of the author's testimony to the intense delight felt by them in this particular toy.

Among "those little beasts," the servants' children, there is a poor child, Poorbeah, dying of consumption, too ill to come to the Christmas tree, but her sister, Noura, attends, and receives a lap full of things, which she takes to Poorbeah.

The little cot was back in the mud room now, and the wasted form upon it stood out distinctly enough against the white-washed wall in the light of the chirag. Poorbeah was crouched up upon it, and there was little to tell her from a tumbled heap of rags, except a tangled head and a cough. . . . As Noura lifted the straw covering of the door and came in (carefully shutting out the starlight and the cold), Poorbeah stretched out her thin little hands with a cry of eagerness. "What have I got?" she said. "Was there nothing for me?"

Without a word Noura tossed her skirt full of gifts on to the dirty bed. "It is all yours," she said in a quick whisper. "It is too beautiful; it was more beautiful than the great tamasha last year. Oh," stretching out her arms in a vain effort to supply the want of words, "I cannot tell you, Poorbeah, for I have no speech."

She crouched down upon the bed, and, one by one, they lifted the toys and looked at them in silence, while tears streamed down
Poorbeah's face. The doll was sitting up against the pillow, but, with a common instinct to keep the best till last, the two little morsels of humanity ignored her, until all the other treasures were exhausted. Then they got close together, sitting upon the bed, very like two young monkeys, and gazed at her speechlessly.

Presently Poorbeah stretched out her hand and touched the muslin frock, the pink cheeks, the stiff fair hair. Still moving gently towards that wonderful object, she took it in her little brown arms as tenderly as a mother might have done, and hung above it. "It is my baby," she said, in a whisper, "It is my Big Day, too!"

"No; it is the Sahib's Big Day," said Noura, looking round uneasily.

"It was the Sahib's God gave me my baby," said Poorbeah, dreamily. "Our God never gives anything to women children."

She coughed hoarsely, and the old grandmother, who was sleeping in a corner on some straw, rose up and brought her some water. Poorbeah drew the doll down under her dirty sheet, and held it close. Noura crept in beside her presently, and they both put their arms about her so that she might be safe.

Once, later on, Poorbeah awoke coughing uneasily, and sat up on the bed with her eyes staring. "I thought my baby was dead—I dreamt that they burnt her," she said, in a hoarse whisper, when Noura started up to know what was the matter.

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Some time later Poorbeah is released from her sufferings, and Noura feels she can never play with the doll again. Her creed is a little mixed, as is natural to a small, ignorant child dwelling amid a number of faiths, and in resolving to restore to the heaven-ascended Poorbeah the "baby" she so dearly loved, Noura prefers to do so through the ordeal of fire, rather than through the more prosaic burial of her parents' creed. But for the details of that pathetically told cremation we must refer the reader to the book itself.

Each character in Black and White stands forth in life-like distinctness, and, short as the work is, it ranks in excellence with "Little Lord Fauntleroy" and "Puck and Pearl."

On very different lines, Premi, by Miss Fallon, is quite as interesting, if not so charming, as the foregoing. It is the story of a Hindu female ascetic. Her biographer thus introduces her:

Among the crowd (at a religious festival) I soon spied a wild-looking, bright-eyed girl, her forehead besmeared with sandalwood; very little on in the way of clothing, a mala (beads) in her hand; her hair in a loose knot on the top of her head, and looking every inch
a *Sadhu* (Hindu devotee). One of my teachers whispered to me
"That is the girl who came to our school the other day and said
she wanted to learn to read." . . . At a sign from me the
girl jumped up to where we were sitting as nimbly as a deer, and
smiling all over, sat down at my feet.

When the dusk hour came, Bindraban, who is afterwards
named Premi, imparts her story. "It was the strangest
tale I have ever heard. She had been a *Sadhu* for ten years,
and was now eighteen. She had known no other life."

But it would not be fair to relate this story. At the
close of their first interview, it having become dark, Miss
Fallon said Bindraban must return to her convent, and
as she was about to set off enquired, "Are you not afraid
of going about alone?"

"Of what?" she asked, laughingly.

"You are a young girl, and there are so many bad
people about, they might do you some harm."

She drew herself up and said, "My *Guru* said to me,
'Child! sin can never touch you unless it is in your heart.'
Why should I fear?" and off she ran.

The question will arise why Bindraban, being already a
devotee, and having become one under the training of a
*Guru*, whose ideal must be admitted to be a high one,
should feel the need of a change in the form of her faith.
The reason is apparently to be found in the dryness and
impersonality of her original creed, which was insufficient
to the needs of her loving nature. The struggle between
loyalty to the old faith and longing for the new is very
touchingly told. In baptism, Bindraban was named Premi
(loving or beloved).

Though disappointed at losing his pupil of ten years,
the *Guru* sent a message to Miss Fallon that God would
surely reward her for teaching and caring for a *Sadhu*—a
charity very characteristic of the Hindu faith.

The feature common to these two little works, *Black
and White* and *Premi* is their genuine humanity. Bindraban
is presented to the life not less than Ursula and May; indeed,
there is a strong kinship between Premi and Ursula, though the latter would be highly affronted at the
notion.

If the exigencies of a busy life permitted Miss Fallon
to give it, the world would be glad of the tale of the ten
years wandering of Bindraban in the girl's own vigorous
speech.

M. S. Knight.
The Imitation of Buddha. Quotations from Buddhist Literature for each day in the year. Compiled by Ernest M. Bowden. With Preface by Sir Edwin Arnold, K.C.I.E., C.S.I. (Methuen & Co., 1891. 2s. 6d.)

It has been remarked by Professor Jowett, in a well-known essay, that human nature "lives on in the hope of becoming better," and that "Ideals even though unrealised have effect on our daily life." Hence it is that in trying to attain higher levels of principle and of conduct, people cling to religious teachers and to philosophers, who, just as poets have a specially keen insight into nature and the emotions of mankind, can see, and make others see, with singular clearness into moral relations and the harmony of life. We are conscious of growing into the likeness of what we imitate, and of being insensibly carried forward by that which we admire. A distinct ethical ideal will therefore develop into a distinct ethical aim. In forming that ideal, we are helped by the example, the thoughts, the experience, and the injunctions of ancient and modern sages, and at no former time has there been greater willingness than now to recognise the claims to this kind of leadership of those who, at different times and in different countries, have thrown light upon any portion of the way of right. Learned men have latterly discovered to us the treasures which language had preserved but concealed, and not only has the field of knowledge been widened, but moral ideals have become intensified and confirmed.

In the small book called The Imitation of Buddha, the compiler has collected from a number of authoritative sources 365 brief sentences out of Buddhist writings. "We need not here inquire," he says, "too closely how much of so-called Buddhism is probably due to the gentle and high-souled Buddha himself; enough that their lofty ideals of righteous conduct, these earnest presentments of the noble and the good, have all gathered around the name and the system of Buddha." Mr. Bowden has selected his texts from out of a long list of translations; and "the supposed dates of the originals vary from at least the third century B.C. to mediæval, or even later times." Sir Edwin Arnold testifies to the faithful representation here given of the "ever-pervading tenderness of the great Asiatic teacher which extended itself to all alike that live." Indeed, it seems that the compiler's chief object was to bring into prominence this distinguishing side of Buddha's teaching,
but other points, such as justice, temperance, and self-control, are not left out. Doubtless the moving cause of Buddha's renunciation of the position to which he was born did lie in the overpowering impression made upon his sympathetic nature by the sadness connected with death and suffering. His rules for life were framed with a view to enable men gradually to emancipate themselves from the ills of existence and their attendant sorrow.

It is interesting to compare the ideal of the partly legendary Gautama, the Buddha, with that of the Roman Emperor, Marcus Aurelius, who lived several centuries later. Between the two there is much of resemblance, and also considerable diversity. Both philosophers, being meditative, inculcated patience, contentment, and firmness under the external trials of life. But it was in regard to social relations and social feelings that they chiefly differed. Marcus Aurelius aimed at magnanimity, dignity of conduct, self-respect, justice, temperance and fortitude. His conduct towards others was regulated by his desire to act suitably as a human being, rather than from caring for them with much personal interest—a noble type of character, just and gentle, but with little sympathetic tenderness. Buddha, on the other hand, placed pity first among the virtues, and was continually thinking of and sacrificing himself for others. “Liberality, courtesy, benevolence, selfishness, under all circumstances, towards all people—these qualities are to the world what the linchpin is to the rolling chariot.” To forbear, to conquer evil by good, to be compassionate even to animals, were his directions to his followers, and he would never refuse alms to those who needed money. The two ideals need combining. The one might lead to indifference to the joys and sorrows of others; the other might, through its very unselfishness, encourage idleness and weak dependance in those whom it was the object to help, as has actually occurred in the countries where Buddhism prevails.

This little collection can be recommended as a suggestive and pleasing New Year's gift, and its readers will be likely to agree with the opinion expressed by Sir Edwin Arnold in his introduction, as follows: “He who should make the passage of the months from January to December with these simple pages, must become, I think, a better man at the year’s end than at the beginning.”
NEW BOOKS RELATING TO INDIA.


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**IRRIGATED INDIA:** an Australian View of India and Ceylon, their Irrigation and Agriculture. By the Hon. Alfred Deakin. With a Map. (W. Thacker & Co.)

**THE INVASION OF INDIA BY ALEXANDER THE GREAT,** as described by Arrian, Q. Curtius, Diodoros, Plutarch and Justin; translated, with Life of Alexander, Notes and Illustrations, Maps and Indices. By J. W. McCrindle, M.A., late Principal of the Government College, Patna. 18s. net. (A. Constable & Co.)
The questions of "The Idle Enquirer," whose justifiable "enquiries" concerning the story of the Princess d'Eldir in the November number of this magazine, deserve the attention of the writer of that article. An "Idle Enquirer" will find on examination of the narrative concerning the "Princesse Indienne" that the writer never once assumes responsibility as regards the truth of the events described by the Princess, and from which that lady never deviated. The fact of the bestowal of a pension by the East India Company was as keenly disputed during her life time as by "The Idle Enquirer" himself; and Mr. Thackeray, when consulted by his mother, Mrs. Carmichael Smyth, upon the subject, always disputed the authenticity of the story. He was always generous, as in every other instance where his sympathy was called upon; but he refused other sympathy than "charity" towards the visionary, the self-deluded victim of day dreams, to whom all appeared real which her own erratic fancy had created. "She has communion with the higher spirits," said Mrs. Carmichael Smyth to her illustrious son. "Well, let her fancy so!" was the reply: always opposing any idea of making the lady's grievances known to the public. Another theory in justification of his doubts concerning her veracity was, that the simple benevolent heart of Major Carmichael Smyth had been beguiled into belief in the story of the small pension having been accorded by the East India Company to the innocent victim of the contention of adverse parties in India, and that it must have been simply awarded by a committee of gentlemen belonging to the Company, who agreed to allow the Princess a subsidy of £50 a year to keep her (whether the story might prove true or false) from falling into destruction, and thus becoming a stain and a reproach upon the princely generosity of the Company. Her claim, founded on indi-
gence alone, so inconsistent with her Indian descent, would have been sufficient to have aroused the feelings of all connected with India; and Mr. Thackeray was so well aware of this that he even resisted the pressure put upon him by the believers in the antecedents of the Princess, being convinced that the strange tale she recounted would never bear investigation. No man has power to command his convictions, and the gentle pity felt by the great author for the victim of delusions never failed to bring forth goodly fruit in the way of contribution to her comfort whenever he chanced to visit Paris; but no persuasion, even on the part of those he loved best, could ever induce him to make mention of her case in any of the publications for which he wrote.

Even supposing the story to be false, the circumstances which surrounded the existence of the Princess were so extraordinary that they might well excite interest and curiosity in the imaginative mind. The truth which bore the test of the most severe investigation was that of the sojourn at the Tuileries, and her adoption by the Empress Josephine. For the facts of her early childhood, poor d'Eldir was brought forward to bear witness to the fact that he had heard the story almost daily from the lips of the Princess; but when listening to the past unswerving testimony which the faithful Major had taken down in writing for the edification of his stepson, the latter could only exclaim, "Both mad—by the Powers!" which put an end to the discussion at once.

At the death of the Princess, it was rumoured that the goods and chattels, steel rods, and ponderous array of pamphlets, according to French law where no will is found, and no claimant to inheritance appears, were sold by auction. But one bidder was found to purchase the whole "Bataclan," as the auctioneer irreverently must have called the weird collection of reveries and speculations for the benefit of the human race, which had occupied for more than half a century the mind of this wonderful woman. The name of the buyer has remained a profound secret—but was, doubtless, that of a sincere believer.

Even to the last, conviction of the authenticity of the tale she told was carried to many minds by the indignation she expressed towards a French savant, who deigned to visit her, at the comparison he sought to establish between her position and that of Mdlle. Aïssé, the "fair Circassian," who had been bought by the French Ambassador, the Marquis de Ferriol, at the slave market at Constantinople,
and brought to Paris as a specimen of Oriental beauty, educated, amid the utmost luxury and refinement, by Madame de Pompadour, and patronised by Voltaire, who condescended to superintend the publication of the letters, making his comments thereon, quoting the style and sentiment as models of perfection. "Aïssé! never mention her name in my presence; she was nothing but a slave, to be sold and bartered, while I am descended from the loftiest race which has ever reigned in India, princes who had in their day thousands of such slaves as Aïssé at their command!" And as she spoke her eyes flashed cruel fire in spite of her benevolence, and her lips expressed true Oriental scorn of the vile dependents on the bounty of the native princes. The splendid bridal procession on the Jumna, the gorgeous raiment, and the dazzling jewels were always present to her memory, and the dream, if such it were, must have been stamped upon her mind with all the power of reality.

An "Idle Enquirer" will take note of the sincerity with which I disclaim all responsibility, and I can only terminate by the assurance that "I tell the tale as told to me" by the Princess, even while inclining to believe in the Princess d'Eldir, and in the denial of the accusation of falsehood and deceit on the lady's part.

G. C.

We print with much pleasure, the following interesting letter from the eminent Buddhistic scholar, M. Léon Féer, of Paris—in reference to the discussion on the "Princess d'Eldir." M. Féer writes: "Il m'a paru opportun d'écrire, à votre intention, quelques lignes sur la Princesse d'Eldir, dont il est question dans les deux derniers numéros de The Indian Magazine & Review. J'ai cru devoir les mettre en Anglais." M. L. Féer requests us to make any necessary corrections in the English of his contribution, but scarcely any were required. This letter helps much to elucidate some points in the singular career of this Indian lady:

TO THE EDITOR OF THE INDIAN MAGAZINE & REVIEW.

The very remarkable narrative of the "Princess d'Eldir," which I read in your issue for November, suggested to me some observations upon the subject—which the criticism
of the “Idle Enquirer” in that of December moves me to express. I did not know, and never saw the Princess, or “Sultane Indienne,” as she also called herself; but I read some of her writings, and I had once in my hands a bundle of MSS. papers referring to and issuing from her. I therefore studied her life, and although the anonymous G.C. made known to me several things of which I was ignorant, there are some which astonished me; and I venture to think I can let him know some which he should be made acquainted with.

The little girl could scarcely be carried off from India to Europe upon an English vessel taken by a French war sloop, as the event took place before the Revolution, in a time when no war likely existed between England and France. Indeed, she had been led by her ravishers to Chandernagor, and committed there to the captain of the ship Bougaud de la Foresterie, who brought her to Lorient, whence she was carried off to Paris, baptised, made, without being consulted, a Roman Catholic, and put, to be educated, in the “convent du Calvaire.” She was at first much honoured, and presented to eminent persons, as to the “Princesse de Lamballe.” But a high-born gentleman having attempted to carry her away, she was, for protection (or punishment), shut in a “prison d’état.” When these “prisons” were suppressed by the Revolution she became free, but incurred soon new infortunes, being, as many others, incarcerated and threatened to death; but the malignants cut her only—the hair. She was already, at that time, celebrated; and a romance which was published at Paris in the year 1797, under the title “La belle Indienne, ou les aventures de la petite-fille du Grand-Mogol,” was certainly written on account of her.

I do not know how she became acquainted with Josephine de Beauharnais, but it was before her rise. Bonaparte, leaving for Egypt, proposed to the Indian girl to accompany him, as he would restore her to India, but she thought it safer to remain in France.

It is said that at that time she was already married. I do not know whether her husband had been a captain of Gendarmerie, but I am very amazed to hear that he was a “Baron,” and his name “d’Eldir.” He was always called Mercier (Charles), and his wife Madame Mercier, Madame d’Eldir, Madame Mercier d’Eldir. She had called herself Alina Deldir; and in a note which I found in the bundle she says that Alina means a “sanctuaire du coeur,” and Deldir a “source divine.” I shall not try to
elucidate these names and interpretations, but I fear she has invented the last.*

In 1818, Gulam Mushi-ud-din, envoy of Nabab Ali-Khan-Bahadur, going to England (for what purpose I leave to the English enquiring the care of discovering it) met with the princess in Paris, and said to her that she could not come back to India unless she would turn a Musulman, but she preferred to remain where and as she was. Gulam did not leave England until 1821. Before setting out, as he did not pass through France, he wrote to the princess a very Islamistic letter, preaching the resignation.

He had not revealed to her the secret of her birth, but she urged to know it. And it is stated, by an English letter found in the bundle, and dated 21st January 1821, that the Council of the East India Company, at the request of this lady, ordered that inquiry should be made by the Governor of Bombay upon her origin and family; and, by another letter, dated 24th January 1824, that the researches had proved fruitless—the signer of the letter, whose name I could not ascertain, adding acknowledgments for a lithographic copy of her portrait (which represented her with turban and oriental coat).

It therefore cannot be doubted that the East India Company took more interest in the lady than the "Idle Enquirer" thinks. But did it grant to her a pension? It is a question which I will not try to solve. I know only that she obtained from the French Government a very precarious "annual indemnity," which was often a cause of anxiety for her friends. As to the publication of her writings, I think the purse of these was more efficacious than anything, especially the help of the Marquis de Fortia d'Urban, a wealthy and learned gentleman, who made great expense for publishing books with more zeal and liberality than judgment.

I will not insist upon her magnetic power, but only add that she moreover composed several drugs, as a vinaigre réparateur, against the cholera, and the Rakakon des Indes, which seems to me to be the same as, or analogous to, the Racahoute des Arabes, which I saw during a long while announced in the French newspapers.

But as she did not take less interest in the moral than

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* Dil means "heart" in Persian; dir, "convent, monastery, chapel" in Arabic. The compound dil-dir can signify "sanctuary of the heart."
the physical health, she founded a moralising society, the *Cercle de morale universelle*, established upon the basis of faith in Providence, to which, as being of royal blood and a *sultane*, she adjoined an order of chivalry, styled the *Noble porte de l'Elysée Deldir*, because, as she lived near the *Palais de l'Elysée*, her dwelling was called by her friends and herself *l'Elysée Deldir*. This order, provided with knights, officers, great officers, and, later, commanders, had been approved by the Government of Louis Philippe. The approbation did not cost dear, and the exercise of sovereignty supposed by it was little dangerous, less dangerous assuredly than the attempts of the Revolutionists and the opposition of the Legitimists.

The "Idle Enquirer" asks why the anonymous G. C. did not inform us when the *sultane* died. I notice the same want. I know she lived still in 1850, and nothing more. At that time, she could have been 75 years of age, at the most, because she was much "older than the century," being born, at my estimation, neither before 1775 nor after 1780.

I hope I have settled some positive facts, which, perhaps, can elicit any new discovery, if the subject seems worth further inquiry.

**Leon Feer**

(Corresponding Member N.I.A.).
INTERCOURSE IN INDIA.

I was very much interested in the article on "The Hindustani Language and the Anglo-Indians," by Syed A. M. Shah, in the December number of the Indian Magazine. Even the superficial acquaintance with Anglo-Indian Society, gained by a fifteen months' tour in India, compels me to admit some justice in his complaint.

Perhaps it may be some small consolation to Mr. Syed Shah to be told that the difference is as great with regard to their own compatriots: only, of course, the conditions are reversed. Nothing struck me more during my visit to India than the courtesy, kindness, and hospitality of the Anglo-Indians. We spent last Christmas in Madras, we could only stay a week as we were going on by steamer to Colombo; we knew no one in Madras except the Bishop, whom we had merely met in travelling, yet during that week we could have dined out every night over and over again, and we had no less than three invitations for Christmas Day. I venture to say without fear of contradiction, that had we arrived as strangers in an English country town we should have had to have eaten our Christmas dinner alone! Nor was Madras any exception. Everywhere we were welcomed by utter strangers as though we had been old and tried friends. Yet at home, before one is known, it is not at all uncommon to be treated with inhospitality, coldness, and incivility.

What is the reason for this? Why do the same race behave so differently in their own country and in India? There are, I think, two reasons: first, the English temperament is cold, proud, and suspicious; they are dreadfully afraid of being trapped into forming an acquaintanceship; secondly, as a rule (of course there are numerous and increasing exceptions, but comparatively few of these find their way out to India) the English choose their acquaintances, not for what they are, but for who they are: and what they have; a desirable acquaintance is one who is rich or in high position, and from whose acquaintanceship some advantage or reflected glory may be derived: poor and insignificant people are looked upon with suspicion,
and are usually credited with the desire to push themselves, therefore they are fought shy of in their own country. In India the case is quite different. The Anglo-Indians are a mere handful; they welcome new arrivals from Home, even the despised "Globe-trotter." These usually bring credentials with them, and even if they do not it is comparatively easy to find out all about them. I may mention an instance of the rapidity with which this can be done: when travelling in India last year, we arrived at a Hill Station one Saturday, we did not know a soul in the place, yet on Sunday morning my husband received a note from the chaplain, addressed to him by name, asking him to take duty for him in the afternoon. Then should the acquaintance prove undesirable, it can be very easily dropped in India, where people are constantly on the move; not so at Home, where people frequently live all their lives in a small country town or village.

The reverse of all this is the case with regard to the Indians. In India they naturally abound, and the Anglo-Indians not being gifted with too fine a power of discrimination, lump them all together under the common appellation of "Natives" (just as if we were not all "Natives" of some country). They dread any rapprochement between the races, and so keep even cultivated Indians at arm's length.

It is quite different in England: here they are a novelty, and even though the number who visit us is yearly increasing, it is relatively very small. The very fact of an Indian coming to England pre-disposes many English people in his favour, for England has always been hospitable to foreigners, her shores have been the asylum for many exiles. Then it is easy to ascertain who they are—that important question to the average Englishman—and should the acquaintance prove undesirable, it need not last long, for very few Indians settle in this country.

Now I have attempted to assign a cause for the curious discrepancy between the demeanour of the English towards the Indians in their own country and in India; is there a remedy? I think there is, but like all far-reaching remedies it is a slow one; it consists in the gradual increase of culture and intelligence on the one hand, and in the deepening of real Christianity—the religion of brotherhood—on the other.

Culture and intelligence can never be vigorous in India as long as they are confined to one sex. When Indian women are educated and cultivated, and allowed to mix
freely in society, it will be far easier for Anglo-Indians to enter into sociable relations with the people of the land. And when the spirit of Christian brotherhood, now spreading so fast in our own land—witness the number of "settlements" unknown twenty years ago—shall have permeated Anglo-Indian society, there will be no more holding aloof from their brethren and sisters on account of difference of colour, by those who seem so strangely to forget that the Founder of our religion and its first Apostles were Orientals.

Ladbroke Grove, W. 

E. C. TAIT.

Note by Ed. I. M. & R.—The subject to which the above letter and that of Mr. Syed M. Shah relate, is one that it is extremely difficult to treat of fairly, and we do not consider that any good will result from prolonging the discussion in this Magazine. We have ourselves visited India, and it seems to us that some of Mr. Shah's statements are very exaggerated and founded on limited observation, and that there are more hindrances to intercourse between those of different races than Mrs. Tait suggests. At the same time, it is much to be desired that the educated Indians should have increased opportunities of acquaintance with English people in India. We hope and believe that this will come in time, and that the present obstacles on both sides will gradually lessen as conditions alter and improve.
THE MAHARANI'S GIRLS' SCHOOL AT MYSORE.

We have received a full account of the prize distribution on November 12 at the Maharani's Girls' School, Mysore, which was honoured by the presence of the Viceroy and Lady Lansdowne. The Maharaja accompanied their Excellencies, with his two young daughters, and a large gathering of the entire Vice-regal and Maharaja's staff, and of native officials and non-officials attended. Various recitations were given by the pupils, in Kanarese and Sanskrit, as well as in English, and music—vocal and instrumental—was performed. Lady Lansdowne then distributed the prizes, which consisted chiefly of books and of silver articles for domestic use. This ceremony was followed by an address by the Hon. P. Chentsal Row, President of the School Committee. He referred to the history of the School, which was started by H.H. the Maharani in 1882, and explained how much it had owed to the indefatigable energy and labours of Rai Bahadur Narasim Iyengar, who had so far succeeded in removing the prejudices of the Brahmins against female education, that nine-tenths of the girls attending the School are Brahmins, "and most of them Brahmins of Brahmins." Some of the members of the Committee are also orthodox Brahmins, and take great interest in the School. This is a very important point in Mysore, where the Brahmins are still the leaders of society, for it tends to render female education acceptable throughout the State. Another important point is that also, through M. Narasim Iyengar's efforts, the pupils have been allowed by their parents to remain at school for some time even after their marriage, and this has enabled the managers to train several high-caste ladies as teachers. Every year, more and more teachers will have completed their training, and these will replace the men teachers, not only in the Maharani's Schools, but also in the Mofussil Schools. Last year, out of the twelve who appeared for the Teachers' Examination, known as the Lower Secondary, nine passed, and one of them headed the list of all candidates that took Kanarese as their chief language. Mr. Chentsal Row further stated that home education is also provided for
grown-up women, to whom it is not agreeable to attend the School, including some instruction in Hindu religious works and moral teaching, with the ordinary subjects of study. In the school, special attention is given to practical subjects, as cookery, needlework, and music. The effect of its judicious management has told much on the minds of the people in the rural districts, where several high-caste ladies—chiefly widows—are preparing, without Government incentives, for the Teachers’ Examination. In conclusion, Mr. Chentsal Row offered the suggestion to the Viceroy that it would help forward female education if vacancies in the post and telegraph offices might be filled by qualified women candidates in preference to men. He referred, also, to the great interest taken in regard to education by H.H. the Maharaja, “whose praise,” he added, “I doubt not, will sooner or later be sung, as the Hindu proverb has it, by every woman that rocks a cradle in this Province.”

His Excellency, in reply, expressed the great pleasure that the visit to the Maharani’s School had given to himself and Lady Lansdowne, and said that he was very glad to speak in encouragement of the Institution. With regard to Mr. Chentsal Row’s practical suggestion, he could only say that he would with pleasure have the matter looked into, but that, with the cautious characteristic of all officials, he must decline to commit himself further on that point. Lord Lansdowne continued as follows: “It seems to me that this school is calculated to confer a great and lasting benefit on the Mysore State. I understand the main object is to provide a sound education to girls of good caste. The majority of the pupils are Brahmins, although the school is open to girls of proper caste and position. We look to the persons belonging to the highest caste to place themselves in the van of all liberal and enlightened movements, and for that reason it seems to me of immense importance that women of high caste, as well as the men, should receive a sound and thorough education in schools of this sort. There is another most useful function this school seems destined to perform. I mean the function of affording education to young women who intend to adopt the profession of teacher. We cannot have good schools unless we can provide soundly educated teachers, and this school is calculated to provide them. I wish to add before I leave that it afforded us great pleasure to listen to the recitations which were given when we first entered this room this evening. One or two were given in the
English language with great spirit and correctness. Of the rest, we were fortunately able to form some sort of a judgment owing to the thoughtfulness of the authorities having provided translations of the Sanskrit and Kanarese recitations. We also listened with great interest to the music. It does not exactly resemble English music, but it has a sort of pathos and character of its own, and I feel that the more one heard of it, the more one would admire it and get to admire its best features. I should like to say that since I have been here his Highness has spoken to me in the strongest possible terms of the value of the services rendered to the school by Rai Bahadur Narasim Iengar, whose name was so enthusiastically received when it was mentioned by the Honourable Mr. Chentsal Row. I am glad to have this opportunity of recording my appreciation also of the services he has rendered. It remains for me to wish success to the Maharani's Girls School and to express a hope that it may prosper and succeed in charge of Miss Vokins, who has lately taken charge, having come out from England for that purpose. I only wish for her sake, and for that of the pupils, that all the girls who study here may follow the admirable example set by the Princess Savitri, mentioned in the Kanarese recitation, who learned her lessons eagerly and got them up every day without feeling annoyed in the least, and even went the length of reflecting on them at intervals (I am afraid a great many English school-girls do not reflect on their lessons outside the school room). If these young ladies do so it will be a great credit to Miss Vokins and the Staff under her.

The Report of the school for the year ending March 1892 states that several important changes have been introduced into the school, which will render it increasingly popular and more generally useful. For instance, as above mentioned, there are now more lady teachers. The classes, too, have been re-organised, the curriculum has been revised, and the scholarships, which are reduced in numbers, are to be made the rewards more of merit and progress than before. The total of girls on the rolls was 431. Since the date of the Report, a further change has been made in the appointment of Miss Vokins, of Newnham College, Cambridge, as Lady Superintendent, with the special view that she should develop the training classes. Her experience and her sympathy have already proved of valuable aid. We wish much success to this remarkable school, which holds such an important educational position in Southern India.
MEMORIALS OF HAILEYBURY COLLEGE.

Many of our readers will be interested to hear that a book, under the above title, has been for some time under preparation by Sir M. Monier-Williams (who was a Professor in the College), Mr. Percy Wigram, and several co-editors, and that it will be published early in this year by Messrs. Archibald Constable & Co. Her Majesty the Queen, Empress of India, has been pleased to permit the dedication to herself of this memorial volume. Two editions will be issued, one in large paper form, and bound in boards covered with Japanese vellum paper, at two guineas nett; the other, in foolscap quarto, at one guinea nett.

The following is the table of contents:—

Introduction, giving an account of the inception of the work, its progress, and details as to those who have contributed their Reminiscences towards it. By Sir M. Monier-Williams.

An Account of the Origin of the East India Company's Civil Service and of their Establishment in Hertford. By Mr. F. C. Danvers.

Reminiscences

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\text{Part I., My Student Days.} \\
\text{" II., My Professorial Days.} \\
\text{" III., My Colleagues and the Official Staff.}
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By Sir M. Monier-Williams and the late Dean Buckley.

College Literature and Societies and Clubs. By Sir Steuart C. Bayley.

General List of all Persons connected with the Covenanted Civil Service of India, including the Directors of the East India Company; Chairmen and Deputy-Chairmen; Presidents of the Board of Control; Secretaries of State for India; Members of the Council of the Secretary of State; Viceroy
and Governors General; Governors of Madras and Bombay; Lieutenant Governors; Chief Commissioners; and all educated at Haileybury. With an Index of all Names. By Mr. Percy Wigram.

Brief Record of the Active Services of old Haileyburyians during the Mutiny in 1857-58; with an Index. By the late Mr. Brand Sapte and Mr. Percy Wigram.

A very full General Index.

The illustrations will include several portraits of Professors and of the College Staff, as well as views of the College, and various maps and plans, illustrative of the letterpress.

A companion volume, relating to Addiscombe, is also in preparation, and will be issued by the same publishers.

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We have received the Report for 1891-92 of the Association of Women Teachers at Madras, and Miss Carr's excellent address on the occasion of the Annual Meeting, at which Mr. Thos. Denham, M.A., presided. We regret to be obliged to postpone further notice of the Association till February.
A varied and interesting programme has been arranged for the ensuing session of the Indian Section of the Society of Arts. The opening meeting of that Section has been fixed for January 12, when a well-known civilian, Mr. Thirkell White, C.I.E., will read a paper, illustrated by limelight views, on "Upper Burma under British Rule." Mr. White's experience in Burma, first as Chief Secretary to the Government and then as a Divisional Commissioner, should make his remarks well worth listening to. The new Commander-in-Chief, Major-General Sir George White, K.C.B., V.C., has kindly consented to preside on the occasion. On the following Thursday, Mr. J. Barr Robertson, a gentleman well-known in Bi-metallic circles, and a former resident in the far East, will propound his views on "The Currency Problem." Sir Theodore Hope is to take the chair, and an important debate is expected. In view of the course of events in Brussels, Mr. Robertson's paper, in the preparation of which he has, we hear, taken great pains, should prove a useful as well as timely contribution to the controversy. Not the least attractive meeting of the series will be that on February 16, when Sir William Wilson Hunter reads a paper on "Ten Years of Progress in India," which we presume will be to some extent based on the results of the last census. Mr. J. A. Baines, the able official under whose superintendence the census was carried out, has promised to follow up the paper he contributed last season by one on Caste and Occupation at the Census. This will be read at the meeting in March, and Lord Reay presides. Sir Edward Braddon, Agent-General for Tasmania, and formerly Inspector-General of Registration in Oudh, will, on April 6, read a paper on a subject that has excited some attention in the East as well as at the antipodes—namely, Anglo-Indian Colonization in Australia. Sir Edward himself is a living example of the promising career open to retired Anglo-Indians in our magnificent colonial possessions. Of the two other papers arranged for, one is by Sir Juland
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Danvers on "Indian Manufactures," and the other by Sir Raymond West, on "Agrarian Legislation for the Deccan, and its Results."

The experiment of holding all the meetings of the Indian Section in the afternoon has been found so convenient, especially by those residing in remote parts of the Metropolis and the suburbs, that it will be continued during the coming session. The proceedings commence at half-past four.

NOTES


Page 623.—The chief reason why native armies are beaten by smaller ones commanded by Europeans is because the component parts of a Native Indian Army do not support one another. Invariably, whilst one part of an Indian army is battling bravely, the other parts, or brigades, or whatever it be, look on. The idea of their doing anything to assure the general success, by aiding others at a critical juncture, never occurs to them.

Page 625.—Perron's name comes from his Christian name, Pierre (Cuilliers). It is the way such a name is pronounced in India.

Page 627.—Jawruj Jung, the name for George Thomas, which is not understood by the Reviewer, is for George, or Jorj, as the Indians pronounce it, of the chivalrous Irish adventurer. Jung is a Moghul or Hindustan military title.

The memory of George Thomas was in 1857, when I served in Hurreeana and Hansee, held in great and deserved respect. I was assured every good brave man in the whole country sought to serve him.

INDIAN INTELLIGENCE.

Sir Dennis Fitzpatrick, Lieutenant-Governor of the Punjab, opened the new Delhi Waterworks on November 4th. Mr. Ivens, the Superintending Engineer, read the Report on the occasion as to the scope of the arrangements. The works were begun early in 1890. The reservoir, 300 feet in length by 150 in breadth, is built on the highest point of the famous Ridge, and it is calculated that the works will supply an average of ten gallons a day for a population of 173,000, in the city, the fort and cantonments, the Civil Service, and the suburbs. The Lieutenant-Governor, who was once Deputy-Commissioner at Delhi, said that its inhabitants seemed less indifferent to the advantage of pure water than people in some other parts of India, so he felt sure they would appreciate the great boon conferred on them by the establishment of the waterworks.

The Lieutenant-Governor of the N.W.P. and Oude laid the foundation stone on November 8th of some extensive water-works for Lucknow. Sir Auckland Colvin also performed other ceremonies before leaving Lucknow. He opened the Industrial School; laid the foundation stone of the Quinton Memorial Wing of the Dufferin Hospital; and visited the Womens' College and Girls' High School.

Sir Charles Crosthwaite succeeds Sir Auckland Colvin as Lieutenant-Governor of the N.W.P. and Oude.

The Thakore Saheb of Gondal, G.C.I.E., and the Maharani have left England, and are returning to India by America, Japan, China, Australasia, and Ceylon. The Thakore Saheb's subjects are very proud of his achievements in study, and they lately, after holding a very representative public meeting, sent him a request that he would sit for his statue. They wished thus to show their appreciation of the many privileges that they have enjoyed under his beneficent rule. The railway from Jetalsar to Rajkot, of which the Gondal State is a joint proprietor, will be completed in a few months.

Mr. H. B. Grigg, C.I.E., who has been Director of Public Instruction in Madras for twelve years, has been appointed British Resident of Travancore and Cochin, in succession to Mr. J. C. Hannyngton. Dr. David Duncan has succeeded Mr. Grigg as Director of Public Instruction.
A Free Library and Reading Room have been established in the Fort, Bombay, by a Bhatia merchant, Mr. Damodardas Govardhandas, who intends to set aside Rs. 25,000 for defraying the expenses of management by means of the interest of that sum. The reading-room was started last year. The library was opened by the Hon. Mr. Justice Telang on the Hindu New Year's Day, October 21st. We have already mentioned a similar institution which was founded lately by Shrimant Sampatrao Gaikwad at Baroda.

Miss Manek Turkhud, daughter of Dr. Atmaram Pandurang, has passed the 2nd L.M. and S. Examination. This is the first instance of a Hindu lady taking this examination. Miss Turkhud has also gained the Fergusson Scholarship, and one of the five Government Scholarships awarded every year.

At the Council Meeting of the National Indian Association held on December 14th, a Resolution was passed recording the Council's deep regret in regard to the death of Mr. Arthur Brandreth, and expressing their sincere condolence with Mrs. Brandreth under her heavy loss.

Rajashri V. M. Samarth was elected a member of the Council of the Association.

Indian students are invited to become members of the National Indian Association at a payment of 10s. per annum. Intending members should apply to the Hon. Secretary in regard to election. Duly-elected members receive invitations to soirées, visits to institutions and meetings, and a copy of the Indian Magazine & Review. Non-members can obtain the Magazine from Mr. Phillips, 121 Fleet Street, E.C., at 5s. per annum, in advance.

H.H. the Gaikwar of Baroda, and H.H. the Maharani, before leaving England were honoured by an interview at Windsor Castle with Her Majesty, and the Maharani was invested by the Queen, Empress of India, with the Order of the Crown of India.

Their Highnesses have travelled for a short time on the Continent on their return to India.
Moulvi Rafiuddin Ahmad has contributed to the *Strand Magazine* an interesting article, entitled, "The Queen's Hindustani Diary," in which her Majesty has permitted two Hindustani extracts, with an autograph translation, to be re-produced. A portrait of the Queen, from the photograph kindly presented by her to the Moulvi, opens the magazine, which also contains the portraits of Moulvi Rafiuddin Ahmad, and of her Majesty's Munshi, Hafiz Abdul Karim.

In the Previous Examination of the University of Cambridge, N. B. Cama (St. John's) has passed in Part I., *First Class*; also in Part II., *First Class*. Asghar Ali (Christ's) in Part II., *Second Class*; S. Q. Huda (Caius) *Third Class*; N. C. Ram, *Fourth Class*.

The following have passed in the Additional Subjects. Mechanics—*Second Class*: Asghar Ali (Christ's); Tulsidas Jeysingbhai Desai (Christ's); Mustafa Hosain (St. John's); N. N. Saher (St. Catherine's.)

Yusuf Ali (St. John's) has passed the Inter-Col'egiate Examination in Class I.

Prabh Dial, B.A., Barrister-at-Law, has passed the LL.B. Examination of the University of Dublin, standing first in the list.

Mr. Ahmed Sultan Khan and Mr. Aftab Sultan Khan passed in Part I. of the Previous Examination last October.

**Arrivals.**—Mr. Mulraj Sujansing Bhagvanani, from Khairpur, Sind; Mr. B. Framji Patell; Mr. Prabh Dial, from the Punjab.

**Departures.**—Mr. J. C. Sarkar, and Miss Sarkar, for Oude; Mr. H. Lascari, for Bombay.

We acknowledge with thanks: The Land Revenue of Bombay. By Alexander Rogers. (Bombay Civil Service, Retired.) W. H. Allen & Co.

**Commencing with this month's issue of the Magazine, its local distribution in Bengal and Eastern India generally has been undertaken by Messrs. Thacker, Spink & Co., Calcutta. The Committee have much satisfaction in making this announcement, as they anticipate that great advantage will accrue to the work of the National Indian Association through the wide connexions of that Firm.**