SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

[No. 156. Catalogue of their Loan Exhibition, held by kind permission of Mr. Liberty, at Chesham House, Regent Street, June and July 1893:—“Purse, Embroidered in Gold, worked by a grand-daughter of Amir Dost Mahomed Khan.” This article comes from the Jeypore Museum, and has been graciously accepted by her Majesty, through H.R.H. the Princess Christian: together with article No. 194, a cloth woven and embroidered by Jat and Vaishnava women.]

DOST MAHOMED came to the throne in Afghanistan in 1818, on the occurrence of a revolution caused by Mahmood Shah, the preceding sovereign, having put to death a popular minister, Dost Mahomed's brother. The illustrious Nadir Shah—originally a shepherd on the borders of the Caspian Sea—who usurped the throne of Persia in 1736, was the first to subjugate the Afghans, and bring all the tribes under one rule. It was he who, invading India, brought the great Kohinoor diamond, with other priceless treasure, back with him from Delhi to Ispahan. On Nadir's assassination in 1747, an Afghan leader, Ahmud Shah Abduli, holding a high position in the Persian Army, took possession of five of the most important provinces of Afghanistan, forming them into an independent kingdom. He soon afterwards seized the Kohinoor, which, on Nadir Shah's death, fell into the hands of a grandson, whose eyes were put out some time
after by a faction. "What use can a Kohinoor, a
'mountain of light' be," said Ahmud, "to a man who can
no longer see its beauties?"

At Ahmud's death the throne was filled by his son,
Taimoor Shah, who died in 1793, leaving twenty-three
sons. Four of them succeeded him as follows:—

Humayoon, who was deposed and blinded by his
brother

Zuman Shah, who was deposed and blinded by his
brother

Mahmood, who was deposed, but not blinded by his
brother

Shah Shoojah, who soon had occasion to deplore his
clemency: for Mahmood, not being incapacitated by blind-
ness, was able, after a brief period, to drive him in into
exile. Shah Shoojah fled first to Lahore, where Runjeet
Singh despoiled him of the Kohinoor; then across the
British frontier, the Governor-General assigning him a
charitable allowance.

This Shah Shoojah is the Prince in whose behalf we
embarked on the first Afghan War, 1838. Russian
influence was alarmingly predominant in those days both
in Afghanistan and in Persia, and it was calculated that to
displace the reigning chief, Dost Mahomed, and restore a
grateful Shah Shoojah formed the best means of coun-
teracting that influence and safeguarding British interests.

When our Army arrived before Caubul, Dost Mahomed
fled. Next year he surrendered himself and was sent, in
all honour, to Calcutta. On our withdrawal from
Afghanistan in 1842, he was free to return; he did so and,
Shah Shoojah having meanwhile been assassinated, reigned
in peace till his death in 1863.

In the second Sikh War, 1848-49, he sent a detachment
to assist the enemy. From the battle-field of Gujerat,
where for the first time Sikh and Afghan were blended
together against the British power, it turned in full flight
towards the Indus, crossing that river just before General
Gilbert's pursuing force reached its banks at Attock. He
then made a treaty with us, to which he adhered, giving us
no trouble or anxiety during the Indian mutiny.

He was succeeded by his second son, Sheer Ali. On
Sheer Ali's flight to Turkistan during Lord Robert's first
Afghan campaign, his son, Yakoob Khan, succeeded him.
When Cavagnari's murder rendered it necessary to send
our army again to Caubul, Yakoob was deported to India;
Abdoor Rahman, the present chief, son of Afzul, the eldest son of Dost Mahomed, taking his cousin Yakoob's place.

Whose child this grand-daughter of the Dost is, who worked the purse, is not known to the writer. Perhaps of Akbur Khan, who with his own hands murdered our Envoy, Sir William Macnaghten, December 23rd 1841. Akbur always protested that on seizing him, he had no other intention than to keep him in custody as a hostage, and that it was only when exasperated by his resistance that he shot him. "Uz burae Khooeda," "for the greatness of God," were the last words our unfortunate Envoy was heard to utter.

D. F. C.

New Members.—The Thakur Sahib of Gondal, K.C.I.E., and the Rani of Gondal have become Vice-Presidents. Sir Edwin Arnold, K.C.I.E., has accepted a seat on the Council, and has joined the Executive Committee. Thos. H. Thornton, Esq., C.S.I., has joined the Council of the S.E.P.I.A.
THE INDIAN MAGAZINE AND REVIEW.

THE INDIAN CHIEFS AND RAJAHS LATELY IN ENGLAND.

It may be of interest to some of our readers if we give some account of these personages. Three of them, the Rajahs of Bhaonagar, Gondal, and Morvi, come from the province of Kathiwar, which takes its name from the leading tribe (Káthi) of settlers, who, according to one tradition, immigrated thither from the banks of the Indus some time in the eighth century; but, according to another, came originally from the Jamna, and did not reach their present site till the fourteenth. Kathiwar is the peninsula of Guzerat, in the Bombay Presidency, having an area of 22,000 square miles, divided into no less than 188 Native States. They are arranged—we here quote Hunter's Gazetteer—into seven classes, with varying civil and criminal powers. This classification was first suggested by Mr. Kinloch Forbes, of the Bombay C.S., and established under the auspices of Colonel Keatinge, in 1863. The Political Agent and five Assistants control the whole. Since the reform was worked out, the progress of the province has been rapid. Life and property are as safe as in the neighbouring British districts; education has made wonderful strides; good roads and railways have been constructed, rivers bridged, municipal buildings and hospitals erected, tanks excavated and wells dug. Bhaonagar has taken the lead among the states in the material development of her resources, and is the first state in India which has set to work to construct a railway at her own expense and risk.

From Mr. Loke Nath's "Native States" published at Calcutta, in 1879, we extract the following descriptions of Bhaonagar, Gondal, and Morvi.

I. BHAONAGAR. This State contains 542 villages; population, 403,754; revenue, Rs. 25,000,000; tribute payable, Rs. 1,030,000. The army comprises 550 cavalry, 2,200 infantry and police, 9 artillerymen, and 17 guns. The Chief of this State is a descendant of Thákur Sejuk Singhji, who settled in Kathiwar about the year 1,200 A.D.; his son Bhaó built and gave his name to Bhaonagar.
The present ruler, H.H. Maharaja Takht Singhji, is a young chief of the highest promise. He was educated at the Rājkumār College, established at Rājkot, the station of the Political Agent, Kāthiār. On the occasion of the Imperial Assemblage, Delhi, 1st January 1877, his salute was raised from eleven to fifteen guns, as a mark of personal distinction. His Highness has full judicial powers over his own subjects, and is at present thirty-five years of age.

II. Gondal. This State is an off-shoot of Rājkot. It contains 180 villages; population, 137,217; revenue, Rs. 8,80,000; tribute, Rs. 53,000 to the British Government, and Rs. 1,15,000 to the Gāekwār. The army consists of 659 infantry and police, 198 cavalry, and 16 guns. The present chief, at present 28 years old, Thākur Bhagvat Singhji, a Jharaja Rajput, has certain judicial powers, and is entitled to a salute of nine guns.

III. Morvi. This State is situated in the district of Māchi Kanta, and has two ports; it has a population of 90,616, and a revenue of Rs. 6,55,000. The present chief, Thākur Sāhib Wāghji, by caste a Jharaja Rājput, is a descendant of one of the Rāos of Kachchha (Cutch); he has a salute of eleven guns.

It remains now to give a brief history of the Rajah of Bobbili, an ancient Zamīndārī in the Vizagapatam district, Madras Presidency. The Rajah's family has been established at the place from which it takes its name for nearly 250 years. His ancestor, Peddarāyudu, a "Velama Dora" (the name of a military tribe of the Sudra caste in Southern India), entered the district A.D. 1652 in the train of one of the viceroy's of the Mahometan dynasty, known as the Kutb Shāhi Padshahs of Golconda, near Hyderabad. The services of Peddarāyudu were valuable, and were rewarded with the lease of a considerable tract of country, together with the title of "Ranga Rao," which has been borne by each succeeding Zamindar. On the subversion of the Golconda dynasty by Aurangzeb, A.D. 1687, the "Circars," as Vizagapatam and other districts were called, fell under the dominion of that Emperor; but the Hindu chiefs were left very much to themselves till A.D. 1724, when Asof Jah, the first Nizam of the Deccan, took actual and real possession. Some thirty years afterwards, his son, Salabut Jung, assigned the Circars to his
French auxiliaries. The Bobbili chief of that day, having good reason to know that this transfer of authority meant his ruin, shut himself up in his fort, which Mons. Bussy was advancing to attack, resolved to immolate himself, his women, and his children rather than surrender. The fearful catastrophe that ensued is vividly described by the historian Orme, to whose narrative the reader will thank us for sending him. The present Rajah of Bobbili is about 30 years old, has been well educated by an English tutor, and is a liberal and careful manager of a very thriving estate. He is the first nobleman of Southern India who has visited this country. May others follow his example.

D. F. C.
Agreements having been arrived at between the Home and Indian Governments that local action may be taken in India to regulate her currency to her needs, it is now only a question of time for silver Rupees to regain the position with respect to gold which the Indians have always claimed for them in the markets of Europe.

The Indian Mints have been closed to the public for Rupee coinage on private account.

The Government has at the moment undertaken to give silver Rupees for every sixteen-pennyworth of gold sent to the Mint in sufficient quantity. This rate was slightly above the sterling value of the Rupee. But the exchange immediately rose nearly to the Government rate, and with small fluctuations has there remained till recently.

The effect, however, must be merely temporary if Government do not get the gold—£18,000,000—to meet the Home charges.

The public may pay gold into the Treasury at 16d. the Rupee, but if Government does not undertake to pay it out again at the same rate, what advantage is there to individuals?

An understanding between the holders of gold in India is evidently necessary as to the programme which will be carried out. It is not conducive to a business that one of the partners in it should keep the other in ignorance as to the intention.

Certainly the further coinage of Rupees, whether for Government or private persons, must absolutely cease till the universal currency par of coins (15 to 1) is reached. The Rupees furnished in exchange for gold must be those constituting the present stock.

With this assured, all the rest can be left to the public. It will be to the interest of gold holders to circulate their gold, knowing that as the supply of Rupees is limited, a
sovereign passing away at the moment for 15 Rupees will be repurchasable before long at from 15 to 10 Rupees, and thus a profit be made. Only under these natural conditions can gold and silver circulate side by side at a fixed ratio.

If in course of time the market (local) value of the coined Rupee would exceed that determined by law, and if silver was to be had cheaper, then the Government would sell some of its gold, and coin Rupees with the proceeds till the ratio was restored. If silver was dearer than the Rupee, which is not likely, then either the Mints would be temporarily closed to gold, as has now been done to silver; or Rupees would be exported till the ratio is restored. If these operations are carried out with watchful activity, while the fluctuations from the authorised ratio are slight, they need never cause any shock to business, but, on the contrary, will steady it. Of course, the sudden bringing up of the ratio from 1s. 4d. to 2s. the Rupee would, if unexpected, cause trouble to existing contracts. But if we know what is being aimed at, the public can decide how long the time shall be till it is accomplished. If the public have faith in the principle and the Government, they will pay in gold in necessary quantity, independent of Bank combination. Trade will then know what to be at, and a rapid rise in the Rupee will be provided for in any contracts being made.

T. F. DOWDEN, Col.
(Retired), R.E.
THE MUHARRAM FESTIVAL.

[The following article, from a Liverpool paper, has a special interest at this time in connexion with the sad disturbances that have lately taken place at Bombay. Unfortunately, it occasionally happens that the date of the Muharram coincides with that of a Hindu festival. Thus the Muhammadan and the Hindu communities have a general holiday, and being brought into contact they are apt to excite each other's religious animosities. The tabuts referred to in the account below, models of Husain's tomb, are usually made of bamboo, with much tinsel, gilt and silver decoration and are of different sizes. Processions are formed, in which men, variously disguised, dance in a frantic manner before the tabuts, and these are carried along and thrown out to sea, or if no water is near, they are buried in the earth. Disturbances on a smaller scale have often taken place in the North of India, but such serious riots as have occurred at Bombay and elsewhere this year are, happily, unusual.]

The origin of the Muharram Festival, which began this year in the middle of July, can be traced historically, and abounds in interesting incidents. When the Prophet reduced 360 false gods to the One God, the Meccans cried out against him: "How ridiculous!" His persecution at their hands culminated in his flight. Abusufian-ibn-i-Herb, was a ringleader of that persecution. He and his, (A.H. 8), hearing of Muhammad's projected invasion of Mecca, went towards Medina as far as Marrezehran. Seeing a number of camp fires (such as one now sees at the time of Hajj (pilgrimage), on the plain of Arafat), and proceeding to ascertain their cause, he was captured by soldiers of the Prophet, at once professed Islam, and, on apology, was graciously pardoned by Muhammad.

This ancient enemy, but new convert, had a son, Moawiya. This son proved to be as troublesome to Ali as his father had been to the Prophet (his father-in-law). After Osman, Ali became Khalifa, and was attacked on the Siffeen plain by Moawiya, then governing Syria. The latter, on point of being defeated, hoisted banners bearing Qu'ran texts, asking pardon. In the arbitration which ensued, Moawiya was represented by 'Amr-ibn-il-'As, who,
tampered with by his chief, decided for him, in spite of promises previously made by him in favour of Ali. Moawiya later, setting aside the elective principle, nominated his son, Yazeed, as his successor. Yazeed proving himself an unworthy, drunken Khalifa, Ali's second son, Husain, was invited to supplant him, but was met, en route to treacherous Kufa, by a large army, and killed, with sixteen of his family. Muhammadan unity was split in three—Shias, Sunnis, Khawarij. Mourning was universal.

The anniversary of this is the Muharram, loved especially by the Shias, who still write mersia (elegies), utter the tabarra (curse) against opposite leaders, represent the tragic scene in miniature, and mourn for forty days. The customs of tabarra and mersia had their own political importance as a means to inspire the revengeful soldiers of Ahlebait (party espousing the cause of the family of the Prophet). But now they are no more than a relic of the barbarism of the past.

One feature is the procession of tabut (tombs), the tenth day being that on which the acme of superstition—to the disgrace of Islam—is attained. Witness the Agha Khan's palace in Bombay, or the London India Docks, of which our illustrated papers give yearly representations, in derision of Muhammadanism. The origin of this foolish custom that prevails in so many places in India—the land of incongruities and superstition—is this: A certain King—Tamerlane, it is said—wanted to pay a visit to the tomb of the martyr, Husain. But to avoid the trouble of that long journey, the likeness of the tomb was brought for him to look at. The common people imitated this plan, and their wild imagination, encouraged by the sympathy of their Hindu idolatrous associates, gave it a reverential colour. Thus this ignominious custom became, unfortunately, an established institution.

Hajji Rahmat-Ullah, a young merchant of Bombay, and others are determined to do what in them lies to abate this nuisance, born of stupidity among Lascars and among the outcasts of the Muhammadan peoples. Arabia, Syria, Egypt, Turkey, and Morocco, and we ourselves in England, while commemorating this Festival with decency and in order, deprecate most strongly the infinite degradation superinduced upon it by ages of fanaticism and ignorance.

MOULVI MOHAMMED BARAKAT ULLAH.

The following letter from Sir George Birdwood, K.C.I.E., to the Editor of the Pall Mall Gazette, appeared
in that paper (August 17th) with reference to the Dashara Festival of the Hindus:—

In the interview with Mr. Dadabhai Naoroji, M.P., on the subject of the rioting that has recently been going on at Bombay, published by you on Monday last, he states that the Hindoo holy day (last Friday) called, by "the Times correspondent," "Divsara," should have been given as Dashara. It is inexplicable how Mr. Naoroji should have fallen into this error. Last Friday, the usual "(prayer) meeting day" of the Mahommedans, was also the Hindoo holy day, named, at full length, Darsha Amavasya, referring to the conjunction of the sun and moon; it was the ides of the month, in fact, and one of the regularly recurrent days devoted by the Hindoos to the worship of their ancestors. The Dashara Festival will not be held in Western India until October 19 next. It is the greatest festival of Maharashtra, and it is fortunate that the rioting, if there was to be any, anticipated it, particularly as unusual solemnity attaches to the celebration of the Dashara during the present and two next years. Its name is compounded of *dasa* "ten" and *hara" bearing-away (sin)," and refers to the sin-cleansing power of the Ganges, which, according to certain traditions of the Hindus, passes in 1895, as I have already stated in the *Times*, to the Narmada ("Nerbudda"). This great festival commemorates three things: the *Rama-ayana* or "going-forth of Rama," from Oudh, to recover his wife, Sita, from Ravana, the King of Ceylon; the outbreak of the *Maha-Bharata*, or "great-(war) in Bharata" between the Kauravas and Pandavas, and the victory of Durga (Kali), the wife of Siva, over the Mahish-asura, the "evil being," which gives its name to "Mysore." In Bengal it is celebrated with the utmost enthusiasm, not to say fanaticism, as the well known "Durga Puja," about the end of September and beginning of October, being evidently connected with the autumnal equinox, just as the Holi Festival is with the vernal.

In Maharashtra, Gujarashtra, and Rajputana, it is the typical military festival of the Native Princes; when they go forth in gala calvacade, infantry, cavalry, and artillery, all in their gayest uniforms and trappings, bearing peacocks' feathers, yak tails, umbrellas, and other ensigns of Royalty, the standard of Indra fluttering high above the rest. Thus, to the noise of shrilling pipes and banging drums, they advance tumultuously into the jungle to do homage to some richly blooming tree, some species of golden Acacia, it may be, or of Bauhinia, or, most gorgeous of all, the
fiery orange and blood-red Butea frondosa. The Princes and their great officers fill their hands with the sacred flowers, and returning homeward offer them before the idols of every wayside village temple they pass. In short, the Dashara is in the widest, deepest sense a national and political Hindu holy day; whereas last Friday was a Hindu holy day of chiefly social and domestic significance.

The following letters continue the subject:—

THE BOMBAY RIOTS.

To the Editor of the Pall Mall Gazette.

Sir,—In your issue of 17th inst. Sir George Birdwood, while correcting Mr. Naoroji, states that during the Dasserah Festival in October the princes and nobles bring in from the jungles the blossoms of "some species of golden Acacia (Cassia fistula?), it may be, or of Bauhinia, or, most gorgeous of all, the fiery orange and blood-red Butea frondosa." I am afraid there is some mistake here, as these trees all belong to "the flowers that bloom in the spring," and would not ordinarily be found in blossom at the end of October. As regards riots between Hindus and Mahommedans, which are not unusual, I remember one quite recently, when each party petitioned that the cases arising out of it might be kept on my own file, and not be made over to my native subordinates. This seems to dispose of Mr. Naoroji's remedy of more native magistrates. They are, as a matter of fact, no use in these cases.—

Yours, &c.,
August 18.

A DISTRICT MAGISTRATE.

THE DASHARA IN BOMBAY.

To the Editor of the Pall Mall Gazette.

Sir,—In reply to "A District Magistrate" I would point out that at least two species of Bauhinia flower in Western India from September to November, and that Acacia Suma, the species of Acacia in particular request for worship at the Dashara, flowers in September and October. It is quite true that the Butea frondosa flowers in its fullest glory, just before it bursts into leaf, in April and May; but, like Butea superla, it frequently flowers again when in full leaf, in September and October; and but for "A District Magistrate's" caveat, I should remain satisfied that it was the special flower I had seen gathered in the Konkans during the Dashara. After nearly twenty-five years' absence from Western India, my memory may be beginning to mislead me, and I may have mixed up Holi (vernal equinox) with Dashara (autumnal equinox) flowers; but I don't believe it, for I still vividly retain all my impressions, however old, of Hindoo rites and ceremonies, and more especially of the association of flowers with them. In my "Industrial Arts of India" I have devoted pages to the enumeration of the sacred plants of the Hindoos.—I have the honour to be, Sir, your most obedient servant,

August 22. GEORGE BIRDWOOD.
THE RAMABAI ASSOCIATION.

This American Association, founded to assist Pundita Ramabai's Home for Widows, which is now in a house built for the purpose at Poona, held its 5th annual meeting at Boston, U.S.A., last March under the presidency of the Rev. Edward E. Hale. The Report stated that 74 Ramabai Circles were in existence, 59 of which are connected with the Boston Central Society. These Circles pledge themselves to give a certain amount of support to the Home for ten years—and during the year reported on, the receipts had been 9,268 dollars. The Secretary, Miss Granger, said there never had been such a demand as now for information about Ramabai and her work, and so much intelligent interest in her efforts for education in India. The Sharada Sadan, by which name the Institution is known, opened with two pupils, and in four years the number has increased to 49, "all high-caste, and 38 among them child-widows." On account of this satisfactory increase, it has become necessary to make a large addition to the building, and Ramabai's American friends are exerting themselves to obtain the sum needed for this purpose.

The following extracts from the Report of Pundita Ramabai, which was presented at the Annual Meeting, and which we quote from the American magazine, Lend a Hand, are full of interest, and show the importance of giving help to Hindu widows in all parts of India. After referring to the opening of the new Home on July 16th 1892, she continues:

The school has made a fair progress during the past year. The number of pupils has increased. We have 38 widows, as against 30 at this time last year, and there are eleven non-widow pupils. All these 48 girls board in the school. The pupils have advanced in their studies in the school branches, and also in general knowledge. We have six Marathi and four Anglo-vernacular standards, and hope that we shall soon be able to get the name of a high school. As we have but a limited number of pupils, and are obliged to take them just as we find them—most illiterate, and some able only to read a little, but knowing nothing
else—and as we cannot form fifty different classes, so as to meet the needs and capacity of every pupil, we are obliged to place some pupils back and some in advanced standards, for the benefit of the majority. This is a great drawback to the rapid progress of learning. Still we have much to rejoice over and much to be thankful for.

Our Kindergarten training class has been doing good work in the limited time it has to devote to its special studies. We have not as yet started a Kindergarten for little children, but hope to do so just as soon as we receive the tables and chairs which our good friends have promised to send us from America. The newly-trained Kindergartners will then have a good practising school. The garden is being laid out with a view to give to the pupils a systematic knowledge of botany. They also hear lectures on physiology, ethics, natural history, and hygiene.

Many friends have asked me to give them an account of our daily work. I have tried to show from the timetable how our time is spent. You will see from it that the day is fully occupied, and there is very little or no time left to anyone to interfere with other people's business. But we are surrounded by many people who do mind what is not their own, but our, business. They are talking and working against our school as hard as ever, and the Sharada Sadan has become a positive nuisance to many. Our effort to educate the widows and help other women is far from being liked. The storm raised against our school by some people has somewhat subsided, but the spirit of opposition is still alive. Some are carried away so far by their hatred toward us that they not only talk against us, but try to do harm to us, and by so doing they think that they offer "service unto God," for they think that it is a sin to support and educate widows. I will mention here one or two curious instances out of the scores which have come to our knowledge. Once I sent our clerk, Mr. Gudre, to Bombay to buy some timber for our new building. The timber merchant had been induced by a mutual friend to give some discount on the large quantity of wood which Mr. Gudre purchased from him. The bargain was concluded and bills written out; nothing but loading the beams on the railway cars remained to be done. Now the question arose to whom should these beams be addressed. Mr. Gudre innocently gave my name and address to him. As soon as he heard this, the orthodox Hindu merchant lifted his hands in holy horror, and said he would not sell the wood to the Sharada Sadan unless he got 10 per cent. more
profit from us than he got from other people. It was out of the question to agree to buy the wood on such extraordinary terms. Two or three Hindu men whom we got to look after the building work tried in many ways to put us to extra expense and deceive us, so they had to be dismissed one after the other. It is only the ignorant and bigoted people who oppose and hate our school, but there are many even among the educated and professed reformers who heartily dislike the idea of educating and enlightening the widows in the Sharada Sadan. These, our good countrymen, say that there is no need of a widows' school, and this one is unnecessarily and inconsiderately forced on them. They also say that the woman who started this school is a traitor—in that she revealed to other nations the weak points of India's men and their extreme dislike of women, their own sisters and daughters, mothers and wives. She has brought a great shame over this ancient nation in bringing money from other lands to help its widows. They do not want her to do anything for them; they are quite capable of helping themselves. The good and pious people are cursing her because she has, to a certain extent, polluted their sacred women with the outlandish and accursed money which she got to support the widows from outcast Christian Mlecchhas. Some great people look down upon her because she goes to teach women in their own houses where she has not been invited.

The other day I heard a very sad story of a young child-widow from two friends who knew all about her. She is the daughter of a Brahman who lives in a village about twenty-five miles from this place. About four months ago her father and mother, together with other members of the family, used to treat their daughter very cruelly, just because she was a widow. They thought of disfiguring her by shaving her head. The child could not bear the thought of being disfigured; she had suffered much already, but this coming trial was more than she could stand. So one day—just the day before she would have been shaven and shorn had she remained at her home—she started for a Mohammedan Nawab's house, who is the owner of that town. She took shelter in his house, begged of him to protect her, which he promised to do if she would embrace his religion then and there. The poor girl, not knowing what else she would do, consented to his proposal, and became a Mohammedan by repeating the Kalama, or the creed of the Mussulman. The Hindu inhabitants of that town made much noise, and protested
against the Nawab's conduct, but he said it was his duty to protect a girl who came of her own accord as she had come to him, and embraced his religion. They could do nothing after that. The Nawab said he was willing to send her back to them if they would eat the food which she would cook. But they refused to do that, and the parents would not take her back, for she had broken her caste. . . . I tried to rescue her, and sent messages to her through some friends, but they could not get near her. I hear that she is in this town, staying with the Nawab.

Another sad story, similar to this, is that of a young child-widow who was in a like condition, and was disfigured against her wishes. She suffered much physical and mental pain, and was persecuted and nearly starved to death by her relations. She was at last forced to throw off the yoke of her people, only to be in a worse state, and to take the yoke of sin upon herself. She left her parents, went to Ahmednuggur, and, not being able to endure the pains caused by hunger, she began to lead a life of shame. How sad and shameful it is that we should be obliged to see and hear such things almost daily, and not be able to protect and help the poor, helpless victims of the heartless cruelty of Hindu religion and society. We can do nothing but pray for these poor souls! Nevertheless, it is no small satisfaction that your Sharada Sadan has been the means of rescuing and protecting no less than thirty girls who would either have committed suicide or been forced into sinful lives by their own relations had not this Home sheltered them.

The history of four newly admitted young widows is so pitiful that it would even melt a strong heart. One little child-widow, whose story has been put into English verse by Mrs. Denning, is a very happy little girl to-day because she is in this school. But in the middle of last year the poor little girl, sold by her parents and married at five to a man fifty years of age, an orphan at six, a widow at seven, hard-worked, beaten, branded with red-hot iron, and with her head shaved—in fact, a slave in the house of distant relatives, having experienced all the horrors of the earthly hell called Hindu widowhood in the four years since she became a widow, she was ready to throw herself into a tank, or, worst of all, had even thought of selling herself to a lifelong slavery of sin. Had her good friends, who took pity on her and rescued her, and brought her to our place, been but one day too late, we should never have seen her face. She would either have entered the world of the dead, or the
blackest dens of sin. Three other widows, having almost an identical history, have found shelter in our Home this year, and are happy, hopeful students. Another young girl, who became a widow when a child, has come to us for shelter and education. She has some near relatives, none of whom are able to protect her. She had to fly from her relatives, and disfigure herself by shaving her head against her will, to preserve her virtue. Her enemies were still after her, intending to destroy first her character and afterward her life. But God spared her; she escaped the shame and misery, and is sheltered here, having the prospects of a happy, useful life.

Where would this and the other girls be to-day had not a Sharada Sadan existed to shelter and save them? Though the chief object and the chief glory of our school is to rescue, help, and make happy poor widows, it can also make itself useful to such widows as do not stand in need of material help. Some advanced and well educated Hindu gentlemen are beginning to realise the value and benefit of this institution. Two Brahman gentlemen of very high standing have placed their widowed daughter and sister-in-law in this school, and are paying for the girls' boarding expenses. The noble-minded relatives of these young widows wish them to be educated and well trained, so that they may be able to lead happy, useful lives. This is a good sign, and bespeaks the good future of this school and of the widening of its spheres of work.

Our building work is not yet completed. New necessities under new circumstances spring up one after the other, and I have been advised by my good friends and my own common sense that it would be well to go into a little more trouble and expense now than to begin over again to build another bungalow. Two little rooms for new comers and the cook-room and the dining-room have been built. But the new little bungalow in front of the main building is still unfinished, and has taken the shape of a school-house with an upper story. With all the precautions we took to meet the various wants of a boarding school, we find that the old bungalow and the new dormitories are not enough for us all, and we shall find it very difficult to shelter even a few more girls. So it is thought best to turn the present school-house into another dormitory, and two rooms adjoining it into a sick-room and a dressing-room for the girls. The new bungalow, when finished, will be the school-house, and it will have a little library room which will be used for a study for the girls. The ground floor will have:
a room for visitors. We shall have done everything within our power and means to improve, furnish, and organise the school and boarding departments of the Sharada Sadan when this little bungalow is finished. I send a plan of the new house, to give you an idea of its outer shape and internal arrangements. Here I must especially thank the Executive Committee and the Board of Trustees for so kindly and promptly responding to my call for help, and for strengthening my heart and hands with their words of love and encouragement, and with money to build the house. It would have been impossible for me to work here single-handed without your aid. Now and then my heart sank within me when I contemplated the amount of work that must be done, and thought how poor my strength was. But you and the merciful God have helped me through it all, and what remains will be done with renewed courage and strength. It does my heart good to read the loving, helpful words from the Executive Committee almost each week. I have a few precious friends here who are very good to me and encourage me in my undertakings. Our good friend, Mr. Bhat, continues to show kindness to us in many ways, and especially in auditing our accounts. His time is very precious, and his duties and occupations are many and pressing. But he does not forget to do what he can for the fatherless and the widow. Mr. and Mrs. Ranade and Dr. and Mrs. Bhandarkar are also very kind; and our good neighbours, Mr. and Mrs. Sorabji, are ever ready to help me with their advice and experience. Almost all the missionaries who are working in this town are in hearty sympathy with our work, and are ready to aid us with their timely words of encouragement and helpful little deeds of kindness.

My friends and co-workers, the teachers of this school, and our clerk, Mr. Gudre, are all as good and helpful to me as ever. All these, and many other friends too numerous to mention, have my hearty thanks for their kindness to me and my little school.

Here I have to record the sad loss which we have sustained in the recent death of our honoured and valued friend, Rao Bahadur Deshmukh. We had the pleasure of looking into his loving face on the 26th of July. We little thought at that time that it was for the last time we were to see him in this world. He was like a patriarch among us, much loved and honoured by all true friends of reform and well-wishers of India. He was especially the friend of oppressed Indian womanhood. We looked upon
him as a father, friend, and benefactor. He was ever ready to help us with his advice, and encourage us with his words full of love and hope. Everybody among the advanced and educated people of this country thinks that India has lost a precious gem from her crown. We deeply sympathise with his sons and daughters in their great loss, and feel that we have lost a true and noble friend.

My dear friends, Professor Max Müller, and Mrs. Somerset, of England, and the Sisters of Wantage, and many other English ladies have taken the warmest interest in this school, and have aided us in various ways. Professor Max Müller sent £10, and Mrs. Somerset collected £50 for our school. Some good Hindu gentlemen of Poona, Baroda, and several other places have sent contributions, which have amounted to nearly 500 rupees. Miss Peckover and Mrs. Ellis together have sent nearly 350 rupees. All these good friends have my most grateful thanks for the help they have given us.

I must again thank you all most gratefully, on behalf of the Sharada Sadan, for all your generous kindness and hearty unselfish love. God bless you, dear friends, and may this New Year be a very happy and blessed one to you all.—Respectfully yours,

Sharada Sadan, Poona.  

Ramabai.

Miss Jane Sorabji, the eldest daughter of Mr. and Mrs. Sorabji, of Poona, is at present visiting Chicago. For several years she taught in the Victoria High School, of which her mother is Principal, but lately she has practised nursing, after a course of study, in a hospital at Bombay. Miss Sorabji was invited by Mr. Ballantine, U.S. Consul at Bombay, and Mrs. Ballantyne to accompany them to Chicago. She is able to give very satisfactory information respecting Ramabai's institution.
THE INDIAN MAGAZINE AND REVIEW

REVIEWS.


Our readers may remember that in September 1890 we noticed a remarkable book called Tahqiq-ul-Haqq, the object of which was to investigate the truth as to the causes of much of the social troubles of India. The writer was Thâkur Mukand Singh, of Aligarh, and it was his object to show that the various social customs, which cause most of the mischief, are not warranted by the written laws of the different religious bodies, and, as they are mere matters of convention, they can easily be reformed. Such a book might have been expected from what are called the English-educated part of the community; but the remarkable thing is that it was written by one of the old school, who is acquainted with Indian vernacular and classical languages only, and it thus proved that the desire for reform had penetrated that section of the community to such an extent as to make the production of such a book possible.

The same author has now come forward with a still more startling blow at the old state of things. This is none other than an exposure of the most common superstitions of the country, their origin, their absurdity, and their want of authority from any sources really respected by the people. In all these matters he keeps clear of anything which might fairly be regarded as religious. He remains himself a good Hindu, and wishes his compatriots also to remain such; but he has convinced himself that the best way to preserve all that they deem admirable is to purify their society from social absurdities and childish superstitions. He shows that these unwarranted superstitions have given birth to crowds of harpies who prey on society, deceiving and defrauding the ignorant, and corrupting and benighting all who come within their evil influence. The present stagnant condition of India is attributed by the author to this cause, for he shows that the minds of the great bulk of the people have been diverted from the real
The author divides his book into three parts, in the first of which he speaks of the ideas associated with ghosts, sprites, evil spirits, saints, and demons, and the performances connected with exorcisms; in the second part he treats of the deceptions practised under the guise of chemical research, for the conversion of baser objects into silver and gold; and in the third part he deals with the astronomical, or rather astrological, fallacies which are held to bear on man's present and future condition. In this book, as in the former one, he starts by laying down a thesis by which the actions detailed in the book may be gauged, and the characters of the various performers estimated. The thesis is contained in a Sanskrit verse, which may be translated thus: "A good man is one who forgets his own interests in order to advance the interests of others; a common person is one who attends to the interests of others when his own are not prejudiced by so doing; but he is no better than a demon who injures others that he himself may prosper." The readers of the book are then left to apply this test to the accounts given of the various superstitions passed in review; and thereby to detect the unworthiness of those who originate and support them, by the obvious self-interest by which they are animated.

The boldness of the writer is shown by the fact that he begins by an attempt to disperse the mists which have clustered round the popular goddess Kālī or Durgā, generally called Devī, as being "the goddess" par excellence. He describes the assiduousness with which this goddess is worshipped, and the time and money spent over, and the degrading character of, these performances; but although this adoration is paid mainly for the prevention and removal of disease, the author jestingly points out that, despite it all, the people continue to sicken and die. It will not gratify Muhammadans to read that their co-religionists in Indian villages join in a friendly way in this worship of Durgā, should anything happen to go amiss in their families. The author does not hesitate to say that the necromancers who cultivate the worship of this goddess employ poison rather than magic to secure the verification of their prophecies.

Interesting accounts are given of the rise and prevalence of the worship of Chāmandā, which reaches back to Buddhistic times; and of Halkā, a goddess propitiated during cholera epidemic; and that of Līltā, one of the
companions of Rādhā, the friend of Krishna; and that of Sitlā, everywhere worshipped as a guardian from smallpox. A less known goddess is Harnī Mātā, whose worship originated in a fancy which a gentleman, residing at Hānsī, in Hissar, Panjab, had for a favourite deer. He dressed the creature in handsome trappings, and led it about. When the animal died, he had it buried with great pomp, and thereby conferred a reputation upon it, the result of which is that a fair is now held annually at the tomb of this deer, and miracles are wrought at the spot. The worship of Kokra Deo is due to a similar cause. Mr. Nandi, a gentleman of Aligarh, was very fond of a dog, which he nourished royally for eight and a-half years, until it died on 1st July 1879, and he then had it buried, with all the dignity of a human being, near the Aligarh railway station. There a tomb was built over it at great expense, and this foolish display caused another deity to be added to the Hindu Pantheon. Naga-Sen Deo, of the royal house of Dholpur, owes his divinity to the accident of having been drowned in the River Chambal. The accident happened one hundred years ago; but it caused the spot to be worshipped, and the unfortunate gentleman also. A similar mischance caused the canonisation of Zāhir Singh, a Rājpūt Chauhān. He was a good fighter, and a member of Gorakh Nāth's community of believers. In the course of a foray, he happened to be swallowed up in a great bog, and this misfortune marked him out for subsequent worship.

The readiness with which little incidents are seized upon in order to create a source of income to guardians, beggars, and performing tricksters, is shown by the frankness with which Muhammadans are accorded divine honours. Thus Jakhiyā Deo was a Muhammadan cowherd; yet he, and his two comrades, Brahman Deo and Khākrūb Deo, are sedulously worshipped at Haridwār Ganj and at Pūrī. Hazrat Madār planted a bush near Ajmere, which is said to have yielded at first chick-pea, subsequently tamarinds, and now nothing at all. This fabulous narrative occasioned canonization. Shaikh Sado Mīrān, of Amroha, Muradābād, has a chain suspended at his shrine which Hindu women shake, for medicinal purposes, after the payment of a fee to the guardian. But this famous saint unintentionally gave to Hinduism a new deity in the shape of a dead donkey. He was a darwish, and a donkey having died near his place of meditation, he asked the villagers to bury it. They
neglected to do so, and, when the effluvia became intolerable, the worthy Shaikh began to dig a hole himself. The villagers asked him what he was doing, and he replied that he was about to bury a great saint, and forthwith put the donkey in the hole. The villagers reflected in their manner, and ultimately paid adoration to the grave. The grave of Hazrat Khājah Sāhib, at Dehli, is worshipped by all classes of people. He was certainly a respectable gentleman and a good scholar, but he would probably be among the last to desire that divine honours should be paid to his shrine. But the funniest of these quasi-deities is Colonel Charles George Dickson, of the Bengal Artillery, and Superintendent and Commissioner of Ajmere. The jest of canonizing this not too fastidious old soldier will be best appreciated by those who knew him personally, and there must be many such still living, for he passed to his rest since 1857. He must have gained popular esteem in some way, for the townsfolk of Ajmere flock to his tomb, keep it fresh with flowers, play musical instruments before, and pray around it.

The author points out that these deifications have nothing really religious in them. They owe their inception and continuance to the desire on the part of the artful to transfer the money of the ignorant into their pockets. He amusingly illustrates the cunning use made of these fancies by the anecdote of a washer-woman of Khāh, who behaved in an extravagant manner, pretending to be influenced by a powerful spirit. The usual exorcising processes were tried, and failed; and at last the friends appealed to the spirit. The offended agency was then good enough to explain that the husband had committed a great offence at his shrine, and he had therefore determined that the household should have no peace until the wife left the husband and was given in marriage to a gentleman whom he named! One method of expelling ghosts, it seems, is to induce the victim to visit a lonely spot, and there to tie his hands and take from him all the money he may happen to be possessed of, under the pretence of employing it in sending the ghosts to an aerial prison. The victim is then dismissed with a blessing, and probably returns home with the conviction that he has been spiritually benefited. The author gives an account of a ghostly manifestation in his own family. A Pundit offered to give a séance, and being supplied with the necessary materials retired with the author to a secret spot. After about an hour of cabalistic mummary, an extraordinary figure presented itself, which
the author regarded as part of the performance; but as soon as the Pundit caught sight of it, he shrieked and rushed from the spot. It afterwards turned out that one of the household, seeing the two men depart mysteriously, ventured to follow them, and when he saw what was going on he performed a bit of foolery on his own part. The Pundit, however, did not expect this, for he had not provided a confederate, and therefore fled in horror at what he regarded as the result of his own incantations.

There is an interesting chapter on ahtis, that is, the spirits of the departed who have passed away without having offspring. They are supposed to assume the form of snakes, and to live in their former houses to the injury and annoyance of their relatives. The people are afraid to destroy these domestic snakes, lest, by so doing, they unintentionally injure some departed relative. Snake-bites and deaths not infrequently result from this superstition, instances of which the author cites. Even when members of the household are bitten, remedial measures are not resorted to, for fear of offending the ahtis. Remedy, however, is not of much avail, if resort be had to the Bāj-gyān; whose method is to throw a cloth over the head of the patient, and then to beat a brass vessel until the venom is rendered innocuous—or the patient dies. Our author has an objection to other than allopathic remedies, and would banish the juggler from the medical profession. He asks why Gujarati Brahmans should send their sick people to heaven before their time, by laying them down and pouring water over their faces to such an extent that they must needs die. The Brahmans have a belief that the patient, without bathing and invoking Nārāyan ("water-dweller") has no right to enter heaven; and, therefore, when his state appears to them critical he is literally drowned in his own house.

It need scarcely be said that the chemistry with which our author deals is pure jugglery. He describes the methods by which some of the cheats are carried out, such as sacrificing small sums of money, with the view of attracting much larger sums in fees. The hunt for the philosopher's stone in Europe is here related by our author, the material for which he has taken from Charles Mackay's book on Popular Delusions. The last section of this book, describing the trickery of astrologers is amusing and interesting; more especially towards the end, where will be found a collection of ancient
incantations from Sanskrit books, which profess to forecast and influence the future.

It will be seen from the summary here given that there is much interesting matter in this book for those who can read the Urdu language. But by far the most interesting thing is the fact that the spirit of social reform has taken such deep root in India, that a book such as is here described should have been published at all. It is clear that the days of blind superstition are numbered in India. Education has penetrated into the very hearts of the people, and reason is steadily taking the place of prescription. Those who come forward boldly, like our author, to strive to overturn the imposing structure of ignorance, deserve every encouragement from those whose fortune it has been to be born in a more enlightened land. It is to be hoped that this book will gain wide attention, and while strengthening the intellect of the people, it will guide them to employ their efforts and their money to more useful purposes than that of maintaining the armies of cheats who now impoverish the land.

Frederic Pincott.


Kindergartens, which were introduced from Germany, have become increasingly familiar in England during the last twenty years, and as indications appear in India of a desire there also to understand and to adopt Froebel's principles of education, we are glad to bring to the notice of our readers two books, lately published, the writers of which have studied this movement with care and sympathy from its theoretical as well as from its practical side. Much perplexity used to exist even here as to what was meant by a Kindergarten, partly on account of the foreign name, partly because its practice seemed to be at variance with the received ideas as to education. Efforts have been made to find some accurate and suitable English equivalent for the word, but the search has proved unsuccessful.
And perhaps this is fortunate, for the name, Kindergarten, while very simple and of easy pronunciation, has an illustrative and symbolical sense, which, to a certain extent, helps to preserve the institution from being radically altered in design and scope. The derivation of Kindergarten is as follows: *Kind*, the German word for child (pronounced, *kinnt*)—*Kinder*, children; *Garten*, a garden: but not a garden for children, though, where it is possible, a garden should always be attached to the Kindergarten, but a garden of children—a place where children are the plants, and the teacher is the gardener. Froebel, to whose thought and sympathy this method of training young children is owed, was himself puzzled as to what to call his invention, when one day, walking with two friends across the hills near his home in Central Germany, and considering possible names, suddenly he stood still, as if rivetted to the spot, and his eyes grew wonderfully bright. Then he shouted to the mountain, so that it echoed to the four winds, 'Eureka! (I have found it) Kindergarten shall the institute be called!'

Mr. Courthope Bowen gives a useful sketch of the life of Froebel, showing how this German thinker arrived at his views of education, and how, amid many disappointments and much opposition and misconstruction, he conducted for many years a school for boys upon principles far more reasonable than then ordinarily prevailed, and in his later years devoted his attention to children at a younger stage. In the country village where he lived he used to impress upon mothers the very great importance of guiding the conduct and the faculties of their little ones by gentle influences and carefully-directed efforts; and in order to help these neighbours of his, he began to collect their children in a large room or in the fields, inviting the mothers to help him in carrying out his methods. But how was it that Froebel, an elderly man, knew so much about the right training of infants? Because he had long been observing children with earnestness, in their home life and in their times of play. He had especially noticed two points. First, that their life was a continual unfolding; just like the unfolding—the developing—of the bud into flower and fruit; so that the characteristics of the man are found in the young child in miniature; and, secondly, that what the mother and the teacher have to do is to aid the child in its unconscious endeavour to educate itself; hindering it from behaving selfishly, but also never forcing upon it a rigid discipline, or uncomprehended in-
struction. And, looking further into the kind of education that the child was giving itself, Froebel saw that the main occupation of the child is to make itself acquainted with its surroundings, to observe the new and interesting objects among which it finds itself, by looking, by listening, by comparing, by handling, and by transforming; and also, that it is learning what it is to live, finding out its place in the world, enlightened by its mother's loving care, its father's strength and watchfulness, and by the companionship of brothers and sisters. In fact, it is daily growing in mind and in moral nature. The child of two years old, well trained, develops into an obedient, affectionate, bright child of three; the child of three into one of four, further developed in faculties, in feelings, and in will. From all this Froebel drew the conclusion that the child's many-sided activity should have full scope, and that education should just assist its nature to expand, not only mentally but physically, imaginatively, ethically, and religiously; not in one direction only, but in all; and in order to effect this, that children should be surrounded by right and healthful influences, and with opportunities for the exercise of their various powers; in fact, that they should lead such a life as God has intended for them, in a happy well-ordered home.

Now Froebel intended the Kindergarten to be a kind of supplementary home—a help to mothers during two or three busy morning hours. The children for this short period were to come out of their home to join a larger circle of companions, and, according to age and skill, to be gradually accustomed to apply themselves to some definite work suited to their very small capacities, under the direction of their teacher, who for the time took the mother's place. They were to become helpful, obedient, kind, and self-controlled; they were to have plenty of the merry exercise and of the free play that children delight in; they were to be allowed to observe in their own slow way, and to draw conclusions for themselves quietly, without pressure and without excitement; they were to have much contact with nature, associating with and tending animals and plants, and thus to live in the same kind of atmosphere as surrounded them in their own home. The Kindergarten was not to be a school, but a happy, home-like, social meeting-place, adapted to the children's growth and progress, and preparing them for later kinds of development which in turn would suit their enlarging powers and their higher range of duties.
Froebel, having noticed the ways of little children when left to themselves, planned certain very simple occupations, fitted to employ them pleasantly, and to help toward the training of the hand, the eye, and the constructive powers, as well as to teach perseverance and skilful efforts. Admirable as these occupations are, they have often been regarded as embodying all that the Kindergarten means, and have been used so as to render the little pupils somewhat dull, instead of eager, self-controlled, and industrious. They should not be taken up as mere mechanical arts, but as a means of developing intelligence, as a form of expression for the child's rising fancy and ideas, and in intimate connexion with its daily home-life—the only life with which it has acquaintance. Mr. Bowen is well aware of the danger of mis-using the occupations, but by giving them such a prominent place in his chapter on the Kindergarten, he tends to reduce Froebel's method too much to a system which can be acquired by any teacher who has manual dexterity. The great point is, as Mr. Bowen shows in other chapters, that the teacher should become imbued with Froebel's principles of education, should observe children for herself as he did, and should keep in full view the ideal towards which the child's self-education naturally leads—the ideal of a good, obedient, intelligent, happy, harmoniously-developed child, in whose being lies the promise of a good, capable, and well-balanced man or woman.

In India, the introduction into the younger school classes of a few of the Kindergarten occupations has proved useful, where the teachers are alive to the importance of applying them as means rather than as ends. The old fashion of restricting children's early education to the monotonous shouting out and forming the letters of the alphabet, and learning to repeat arithmetical tables, without any idea of their meaning—in the West as well as in the East—though it had a certain value, by supplying them with tools for acquiring knowledge, is now much discredited. Pestalozzi, Froebel, and other educators have discovered that in the first years the child's eye, ear, hand, and its affections are the channels through which it appropriates the truths of nature and of life, and that when these have due scope, development in all directions follows. If a child of three or four is occupied mainly with learning to read, its observing powers have very limited exercise, and yet these will never be again as fresh and as active as during that period. But if in its early years its physical and its
social nature and its faculties have natural play, experience has shown that it will later learn to read and write with wonderful ease, and with intelligent interest. Therefore the occupations, especially if varied with the games upon which Froebel laid much stress, are, even in schools, of real value, affording to the children employment more congenial and more in unison with their own simple efforts at unfolding their own nature and powers. But we should not call school classes a Kindergarten. The latter is more like a home; it supplements the home—when the home is what it ought to be—and in it the children are gradually prepared by gentle loving training, after a time to join the school.

The two books under notice will be not only very helpful to teachers, but also to parents, leading them to take a high view of their duties towards their young children, and to consider what true education means. Mr. Herford gives extracts from Froebel's important work on the Education of Man—which appeared in German, and, which even translated, is difficult to understand, owing to its involved style. The extracts appear to be well chosen, and they are classified in an appropriate way. His book is small and inexpensive. He supplies, as an introduction, a very brief sketch of Froebel's life and work. As Mr. Herford says: "A careful study, even of this little book, will show that Froebel's principles ask to be realised in the education of all ages; that his motto of Theory—'harmonious developing'—and his watch-word of method—'Learn by Doing'—are of universal application in the province of teaching; in a word, that he has drawn the lines upon which 'to follow nature,'—the necessary aim of all Education—becomes the Law of Discipline." At the beginning of his book, Mr. Herford quotes a saying of Pestalozzi (from whom Froebel learnt a great deal), intimating that Nature will sooner or later, but most certainly, revenge herself in respect to all doings of men which are opposed to her teaching; and also the following sentence from Emerson, with which we conclude—"What we do not call Education is more precious than that which we do call so,"
SOME HINDI POETRY.

It must be welcome news to all lovers of Hindi poetry that several old works, hitherto existing in manuscript in a few private libraries, and quite inaccessible to the reading public, have been published by the enterprising proprietor of the Bhārat-Jīwan Press, Benares, during the course of last year. Of these the Ratan-Hajārā, Sudhānīdhi, Nītikusum, and the Sat-saī, with Har Prakāśh Tikā, deserve special notice. Apart from their intrinsic worth, they are all printed in large clear type on good paper—qualities sadly wanting in publications turned out by native presses outside of Bombay.

The Ratan-Hajārā is a collection of one thousand dohās, selected from the Rasnidhi Sāgar of Rasnidhi, the poetical name under which a Raja of Secoura (Dutteah) is known in Hindi literature. His Rani Ratankumār shared her husband's taste for poetry, and was, as it appears, an enthusiastic connoisseur of it. From her husband's big work she culled one thousand dohās, and gave to the collection the name Ratan-Hajārā—a title at once perpetuating her name and exhibiting the quality of the work, for each dohā is veritibly a gem. The dohās range on various topics, but love occupies the most prominent place. One fourth of the whole number of dohās is devoted to a description of the eyes of the beloved; and the poet displays the remarkable subtlety of ideas and exuberance of imagination so peculiar to the dreamy East. There is a charm in the flow of the lines and a sweetness in the language which give the work a high place among works of the style to which it belongs. The date of the book is not known, but the language, which contains numbers of Persian words in Hindi garb, shows that it must have been written at a time when the language of the country had well assimilated into itself the speech of the Moslem conquerors. The thanks of all taking interest in Hindi poetry are due to Babu Jagannāth Parśhad, who procured the work from the library of the Maharaja of Charkhari, and edited it with useful footnotes.

Sudhā-Nidhi.—This is a treatise in the Kabitta and
Sawaiya metres on Nayikabhed and Alankār, by the poet Tokh, who flourished about the middle of the eighteenth century. He treats his subject with remarkable felicity of thought and sweetness of expression.

Nitikusum.—This is a praiseworthy attempt to introduce the writings of Persian poets to readers of Hindi poetry. It is a version in Hindi prose and poetry of the first chapter of Sādi's Gulistan. The Persian poet and moralist, Sādi, enjoys considerable popularity in India, and nobody who has any pretensions to a knowledge of Persian can be ignorant of his works. The rendering is exact and graceful, and we hope Babu Rām Narain will soon bring out a version of the whole work.

Sri Bihārī Satsai.—This edition of the Satsai, with the Har Prakāsh Tikā, by the poet Hari, of Chhuprā, is a most valuable addition to Hindi literature. The Satsai is a work too well known to require any introductory notice. “The elegance, poetic flavour, and ingenuity of expression in this difficult work,” says Mr. Grierson, in his book on Hindi literature, “are considered to have been unapproached by any other poet.” Tradition says that there was a Raja of Jaipur who was so addicted to pleasure that he entirely neglected his duties, and his state suffered from anarchy and disorder. The poet, Bihārī Lāl, once sent him a dohā, which produced such a deep impression on his mind that from that day his life was altogether changed. At his instance the poet wrote the Sat-sai, or collection of seven hundred dohās, for each line of which he received from him the reward of a gold Ashrafi. It is said that no less than twenty-six commentaries have been written on it, and six or seven of them have been printed. The student of Bihārī will find this edition very useful in understanding the difficulties peculiar to the poet. He will no longer have to try his ingenuity over the meaning of a dohā, rendered obscure by the undue stretch of imagination of the commentator, but will find it all smooth sailing, as the commentary is in prose, and the meanings are set forth with clearness of language and precision of thought. The Maharaja of Shāhpur (Bengal) deserves our thanks for kindly lending the manuscript from his Saraswati-Bhavan to the publisher.

BHAGWAN DAS SARMA.

Chhatarpur, Bundelkund, C.I.

[Dohā is the name of a kind of couplet, containing twenty-four syllabic instants in each verse or line; Kabitta is a kind of metre]
with between forty and fifty syllabic instants in each verse; and Sawaiya is a metre with thirty-two syllabic instants in each verse. These are the three most popular kinds of Hindi verse.

**Ratan-Hajárá** means both “The Thousand Gems” and “The Thousand of Ratan,” that is, the thousand verses selected by Lady Ratan.


**Niti-kusum, “The Safflower of Polity,”** is a poetic rendering of **Gulistan, “The Rose-Garden,”** while also pointing that polity is the subject illustrated.

**Sat-sáí, or Sat-saivá, means “Seven hundred.” Har-Prákhś Tíká means “The Commentary of Har-Prakáś,” that being the name of the commentator.”**—F.P.]

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**LORD CANNING.**

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THE fateful Hour had come—the Man wast Thou,
To stem the traitorous surge, that vexed thee long,
To strike, with mien austere, the rebel throng,
Yet swoop of lawless vengeance disallow:
Time was they scoffed thee, passion-warped—but now,
O Chief, who dared, discriminately strong,
To curb the wrong with right, not wrong with wrong,
What laurel worthy of thy marble brow?

'Twas thine, 'mid praise too scant, and scathing blame,
To cleave thy star-ward path, serene, august,
For ever careless of the crowd's acclaim,
For ever faithful to an Empire's trust,
"Sans peur et sans reproche" thy stainless name,
England's Valhalla shrines no nobler dust.

C. A. KELLY.
Chapter IV.—The Enemy at Work.

But it was natural to suppose that such brilliant success could not be accomplished without arousing the bitter venom of the party opposed to Madame Pape Carpentier's scheme of reform from its very origin. No sooner had publicity been given to the honour she had attained, than she became the object of secret persecution, by means of calumny and intrigue of the blackest kind. In addition to the old accusation against her religious belief, there arose dark rumours concerning her private life, and the means by which she had secured the high patronage of the great Académiciens, and the favour of the great Béranger. One of her greatest crimes was the dedication of her book to Madame Mallet, a heretic, on which was founded proof of her own heresy. Another offence, greater still, was the precept she had instilled into the minds of her pupils: "Always take counsel of Nature, and follow her dictates." Where could be found greater proof of atheism than in this injunction? Did it not show defiance of Almighty Power by ignoring the existence of God? "I was made to suffer every indignity that can be offered to an honest woman—conscience, affections, sentiments, and purity of purpose, all were attacked; and I was rendered miserable without means of defence. But I had faith in my undertaking, and felt that it was stronger than the evil by which I was enveloped." Thus wrote our heroine to a friend. The serious portion of the public, however, stood determined to uphold her against the enemy. The Commission of Primary Education, for instance, wrote to beg her to attend a meeting to explain her ideas and views upon the subject of the first impressions to be given to childhood, and the members of the Commission, in offering her their excuses for troubling her to appear before the National Assembly, begged her to believe that the interest they were taking in her establishment was as great as her own. Geoffroy de Saint Hilaire publicly expressed his conviction that the detractors of Madame
Carpantier were led on by envy to seek to destroy her reputation. The most influential member of the Conseil Supérieur, M. Cousin, after expressing his admiration for the work she had done, ended his speech by the flattering words, "I should be happy to reckon Madame Carpantier amongst my personal friends, and should feel honoured by her friendship. I cannot describe to you the indignation I feel on being informed of the calumnies uttered against her."

The dark hour passed away, but the effect of the shock remained. Her health gave way under the strain, and she was advised to abandon her work for awhile. But she would not listen to the counsel of her friends, nor follow the advice of her physician to seek repose until the evil influence of the imputations, which had thrown a stain not only upon her own character, but upon that of the school she had founded, had been traced to their very origin. They were discovered, after much difficulty, to have emanated from the lowest source. The base and slanderous housekeeper of the establishment, actuated by envy of the high position to which Marie Carpantier had arrived, while she, who at La Flèche had witnessed the humble efforts of the family to maintain a bare existence, had remained in obscurity, dependent upon the kindness of the once "pauvre petite Marie" for the appointment to the place which furnished her with bread. The dismissal of the unfaithful servant ended the struggle; but, as evil grain germinates freely, the task of recovering the reputation of the school was even more laborious than had been that of its establishment.

It was at this moment that news of the work accomplished by Froebel first aroused the attention of Marie Carpantier, and her imagination immediately seized upon the idea of the beneficent change which might be wrought in France by the adoption of his system. It came, therefore, like a flash of light to clear away the darkness, and was seized upon eagerly. Madame Carpantier was led to study it in all its bearings, and to examine every detail. So convinced was she of its efficacy to ensure the one great desideratum for the serious teacher, that of fixing the attention of childhood through sympathy of the eye, the fingers, and the brain, that she was preparing to adopt the method in the Écoles Maternelles, when news of her intention having reached the ears of some of the clerical authorities, she was requested to appear in person before them to explain the
alterations she contemplated in the routine of her classes. The moment was an awful one. She felt that having placed her work under the surveillance of the Ministère de l'Instruction Publique et des Cultes, the enquiry into any new movement in the matter of education must of necessity lie within the domain of the Church. The explanation was submitted to a committee of three ecclesiastics of high position. The question had been discussed with all due solemnity, and the highest ecclesiastical authority of all, while expressing admiration at the neatness and orderly method displayed by Froebel, conveyed a decided refusal to allow its adoption in any school under Government control. The objections were many—all founded on the preconceived notion of the free opinions contrary to religion inculcated by the teaching.

The refusal was directed in courteous terms, but admitted of no further discussion. Nothing more was said upon the subject of Froebel and the Kindergarten. Nor has it even been seriously brought forward since that day. While other countries have beheld the great advantages to be derived from the habit of reflection suggested by the system, France alone has kept aloof, although it had been thought to be singularly appropriate to the ingenuity and minute reasoning of French philosophy, always eager to discover the secret of combination, and bring to light the mystery of contrast.

**Chapter V.—Visit to England.**

The great impetus given to education in England just about this time had induced several leading men, among whom was Lord Brougham, to invite the founder of the Ecoles Maternelles to pay a visit to this country. Interest in her undertaking had greatly increased after the publication of her work, entitled, "Enseignement Pratique des Salles d'Asile," which was crowned by the Académie, and she was persuaded by Mr. and Mrs. Josiah Parkes, and their daughter, Miss Bessie Parkes, of Birmingham, to visit them at their house in London, where congratulations and invitations from most of the learned societies in the capital awaited her. But her health had been so completely shattered by hard work and moral strain, by anxiety and despair, excited by the ingratitude of her persecutors, and by discouragement at beholding the
utter ignorance and stupidity of her opponents, that her mental powers had lost their tone, and the suffering occasioned by sea-sickness, consequent upon a stormy voyage across the Channel, reduced her frail physical frame to utter prostration. She had to be carried into the house, and laid upon the bed, from which she was unable to rise for many days. The change of food, of climate, the heavy rains and tempestuous winds—all combined to throw her into a state of morbid melancholy, from which her kind hosts found it impossible to arouse her. She was wont to say in after years, while laughing at the small troubles which, at the moment, rendered her insensible to the great glory which was awaiting her—the distinction announced for her reception by the most learned societies of London—that the struggle for supremacy of mind over body, which took place on that occasion, wherein body gained a brilliant but temporary victory, was the last that ever occurred in the organisation of her being. For mind and body then became detached, and parted with a wrench which for ever severed their dependence on each other. The little form, frail and almost diaphanous, had, while still under the influence of the moral strain of violent indignation, induced by the falsehood and venomous persecutors of her enemies, become greatly weakened. The physical exhaustion consequent on the fatigue she had undergone, required nought but rest. Instead of this, she had been conveyed to new scenes, wherein she was expected to play a most responsible part, the prospect of which prostrated her faculties almost to insensibility. In after times she would revert with a smile to the history of her début amid the fog and gloom of this great city. Her generous and enthusiastic host had resolved on displaying true English hospitality in welcoming his illustrious guest. A real English supper had, therefore, been provided to greet her on her arrival. A round of beef and a cheshire cheese, a large fruit pie and a jug of foaming ale, stood upon the supper table, while, still prostrated by the effects of the voyage, she could only feebly call out for a léger bouillon—a cup of weak broth. A special séance in her honour was organised by Lord Brougham, who undertook to present her to the assembly of savans, and was heard to say that the honour of introducing her reflected upon himself rather than the wonderfully gifted woman upon whom Heaven had conferred the mission, not only of saving the infant generation already born, but of creating a new and purified race of men through all futurity. But nothing could avail;
The séance was postponed; and the heroine of all this distinguished homage still lay prostrate upon the bed to which she had been conveyed on her first arrival. The kindness she received from her hosts during this trying ordeal never left her memory, and to the last days of her life she would speak of the generous open-hearted Mr. and Mrs. Parkes, and of her patient nurse—the gentle dove-eyed Bessie Parkes—with the deepest gratitude. The nervous prostration caused by the excitement of change, and the exhaustion brought on by sea-sickness, lasted for some time. It was not till nearly the end of the month allotted to the visit that Madame Carpantier began to move sufficiently to attend the long-promised sitting of the meeting. The trial was great, and as she was led into the hall by Lord Brougham, and escorted by every individual of note engaged in the question about to be presented to Parliament, her heart sank within her. At sight of the assembly of grave and learned men, all strangers to her, yet so closely allied in spirit, awaiting with eagerness the enlightenment she was expected to convey upon the subject most important to them all, and anxious for information concerning the different phases through which she had conducted the mental training of her pupils, she was seized with faintness, and frankly confessed her inability to speak through the sudden contraction of the muscles of the throat—rétrécissement du gosier—to which public singers and orators are now and then subjected.

It may easily be imagined that the disappointment was great, and the failure of her powers on this important occasion but added to the depression already experienced through the gloom and dulness of the London atmosphere. Although she was admirably received, and small private assemblies were gathered in her honour, she could never recover sufficient tone to embolden her to speak in public. She returned to Paris, where her married life was happy and peaceful. M. Pape had obtained a place in the Instruction Publique, so that he was enabled to reckon upon permanent employment and a fixed income. But in spite of her husband's protection, and the resolute determination to live down the insinuations against her which had embittered her life, the persecution continued still. She had now accepted a new anxiety—that of preventing her husband from being drawn into strife in her defence—and when urged by her friends of the Académie to do battle with the enemy, she could only answer with
admirable philosophy: "Nay! I am content to wait; whatever is true and just is sure to come right at last."

At that moment of happiness in her private life, fortified by love and the care of her two children, her heart was quiet, and her spirit in repose. On the publication of her work—"L'Enseignement Pratique des Salles d'Asile"—she seemed to have raised herself to the very summit of the pinnacle to which she had aspired, and for a brief space she was happy. But not for long. She had waited for ten years as an affianced bride, sustained by reliance in the faith and devoted love of the man she had chosen, and who, in little more than half that time, was taken from her by disease, contracted during his stay at Algiers. The blow was a cruel one, and public sympathy was converted to her from every quarter of France. The pious fatalism, which had suggested her reply to the friends who had advised her to take up arms in her own defence against calumny, came to her rescue once more. She believed that the good and true, being essence of the Divinity, could never perish through the evil wrought by man, and she returned to the work appointed her, seeking relief from her own private sorrow in the hope of doing good. "I have been admitted," writes she to Madame Mallet, "by Providence to an unknown world, and have become the unconscious mother of a multitude of helpless infants. As this mother, I am bound to multiply my efforts to bring them all together into one fold—the Ecole Maternelle." It was when the success of her latest work was carrying her renown throughout every country in Europe, that society was startled by the strange decree emanating from Rome, by which the congregation of the Index had declared the "Enseignement Pratique, par Madame Pape Carpantier to be contrary to religion and morality, and, as such, forbidden to be admitted into any of the schools under Catholic rule. There arose such a cry of indignation throughout France at this decision that a Commission was appointed to examine the grounds on which the verdict was founded. Cardinal Morlot and the Bishop of Arras undertook to point out the error of judgment by which the congregation had been misled. Their appeal was successful; the Index was almost reprimanded; the sentence was annulled, and the book declared to be worthy of all praise.

The event was of the utmost importance to the author of the "Enseignement Pratique," inasmuch as it displayed the power of public opinion with regard to the retrograde ideas of the Vatican. It is certain that ever since the
reversing of the decree issued by the Judge in the case, a second Commission has been appointed to examine more closely the works submitted to investigation.

Encouraged by the support of Cardinal Morlot, Madame Pape Carpentier made public her motives for publishing the work which had caused such emotion at Rome. "My wish is to create ideas; to give certain points on which the young teachers of my Normal School can lean with safety." By way of example of her method of obtaining the desired result, she tells the following anecdote: "One evening I was accosted by one of the younger among my pupil teachers, who having been told that I was busily employed in preparing a lecture on the human frame, expressed her surprise that I should have need to prepare an argument upon a subject with which I was so well acquainted." 'Indeed,' I replied, 'there are still many things requiring study and reflection.' We all know that we are in possession of a head, arms, and legs, excepting the young children who have never been taught to reflect upon the matter. "True; but we of the Normal School know it all." 'Then you will perhaps be kind enough to explain your theory for my own enlightenment.' The young girl hesitated, grew embarrassed, and ended by owning that her ideas were so confused that she found it impossible to express them. After she had read the notes I had prepared for the lecture, she exclaimed, enthusiastically, 'Although I knew all that before, I could not have taught it to others as I am enabled to do now. I, too, have been as the little children, and have never given a thought to the marvels you have unfolded.' And from that moment the world of thought was opened to this young girl, and she became one of the most accomplished teachers in the Normal School.

CHAPTER VI.—SUCCESS AND LATEST YEARS.

In 1867, M. Duruy being then Minister of Public Instruction, Madame Pape Carpentier was brought once more into notice by the request conveyed to her from the Government that she would undertake to give a series of lectures at the Sorbonne, having for object the instruction of the numerous teachers of the Provincial Schools, who had flocked to Paris on the occasion of the Great Exhibition. The honour of the appointment was so great that many people believe to this day that it was conferred
upon Madame Pape as a crucial test of the system so earnestly advocated by her. The opposition on the part of the learned doctors of the Sorbonne was terrible—never had a woman been admitted even to a seat in this venerated sanctuary of national learning; still less could it ever have been anticipated that a woman should be suffered to speak before the most illustrious representatives of all the learning of the land.

As may be easily imagined, the Hall of the Sorbonne was crowded with the élite of science and erudition. The Minister himself attended the séance in great state; and it cannot create astonishment when it is stated that the gentle nervous temperament of the heroine of the ceremony, towards whom all eyes were turned, should have been somewhat shaken by the trial. The majority of the assembly viewed the experiment with no friendly feeling—many distinguished members of the learned societies were, indeed, hostile to the undertaking; and when the lady, attired in simple black silk, with a black lace kerchief thrown over her head, stood before them, overcome with emotion, pale and trembling, hesitating to speak before a tribunal composed of such terrible judges, a cry was raised as of pity for her weakness, followed by a good-natured proposition to excuse her altogether from the attempt. It was at that moment that M. Duruy, with the true spirit of a gentleman, spoke in her defence, and by his Latin quotation from Cicero produced a complete revulsion of feeling in her favour, "Where is the orator who has not felt his hair grow stiff and his extremities grow cold when about to speak before a critical assembly?"

The effect was magical. Before the Minister had time to resume his seat, courage and self-confidence had returned to the bosom of Marie Carpentier. With the calm assurance founded on the consciousness of a thorough mastery over the subject to be discussed, she entered at once into the heart of the matter, and explained with such classic timidity the method of Maternal Instruction, which had become the passion of her life, that even the prejudice of Science, most obstinate of all, gave way before the simple eloquence of her pleading.

To her great delight and astonishment she then and there found herself appointed to give five consecutive Conférences (lectures) at the Sorbonne—an honour recorded in the souvenirs of that august Institution and remembered to this day, being referred to with applause.
on every annual distribution of prizes to the pupils of the different colleges dependent on the University, and always made the subject of comment by the President of the ceremony.

The first subject touched upon by Madame Pape Carpentier on this memorable occasion was that of the Object Lesson—of the purpose of which not one of the learned doctors of the Sorbonne was acquainted. Then came in their turn the other important subjects with which her mind was filled, and which she had always regarded as of vital importance in the primary education of childhood—such as the bread we eat, the clothes we wear, then the house we live in and the means of locomotion. Her hearers were charmed with the eloquence, and astonished at the boldness with which she openly attacked the German system of "judgment by aspect or appearance"—which had found many partisans amongst the official members of the Government.

"Nothing can be more deceptive than the aspect—the appearance of an object," said she. "It was by appearance that the world for many generations was led to believe that the sun turned round the earth. The object lesson teaches by the sense of reality, and each conviction of the reality brings with it some amount of useful knowledge or lofty sentiment, or cultivated idea. Do not imagine that a lesson conveyed in this form, although simple and void of pretension, must of necessity be wanting in rule and principle. Wanting these it could lay no claim to the name of method. Children are like men and women, and by our method we follow the march of the human soul in its perceptions."

These conferences at the Sorbonne served to place Madame Pape Carpentier upon a higher pinnacle than she had ever occupied before. The journals of that day were lavish of their praise, and again did the literary circles gather round her to proclaim with blaze of trumpet and with beat of drum, that "nothing is so successful as success," which, with all Literary Societies, is the usual method of proceeding. Victor Hugo once more became enthusiastic. He writes in the most flattering terms in admiration of the great work she had undertaken, extolling it as the substitution of all the old worn-out superstitions of ignorance by the study of nature and reality; thus sowing the germs of truth in the fresh young souls of the new generation, and drawing them near to God by faith in the contemplation of His immense and varied works.
"Such, dear Madame, is the task you have accomplished—a task worthy of your noble intelligence and your generous heart."

The brilliant success which had attended the Conférences at the Sorbonne, and the perseverance with which Madame Pape had pursued her work of the Education Maternelle, caused her to be chosen by the "Académie des Sciences Morales" as candidate for the Halphen Prize. The report of the Secretary, issued in December 1867, gives the names of five other competitors, all with equal claims to preference. "But," says the Report, "the claims of all these candidates have yielded—according to the opinion of the Académie—to the superior merit of a woman, whose devotion to the work of the Salles d'Asile has been recognised throughout the country ever since the year 1835. Madame Pape Carpantier has consecrated her whole existence to the immense yet gentle work which she herself has designated 'the Science of Childhood.'" After enumerating the various contributions in favour of that same science emanating from the pen of Madame Pape, the Report declares that "the Académie, in granting her the Halphen Prize, attributes all the influence obtained in the guidance of childhood to the generous impulse of the promulgator of the Science of Infant Instruction."

That same year, M. Duruy deputed Madame Pape as delegate to the Exposition Scolaire, at Epinal. Madame Pape was escorted by M. Pompée and M. Deledon, both enthusiastic upholders of the cause. Their march through the east of France was that of missionaries through the desert. The whole country was aroused, and the three members of the expedition were named honorary members of the Société des Lettres de Nancy.

It was during this memorable journey that Madame Pape accomplished her admirable work, entitled, "Zoologie des écoles, des salles d'Asile et des familles." She had often expressed astonishment that the study of natural history should have been relegated, in the curriculum of University teaching, to the very last place, and in many University schools would have been omitted altogether.

In opposition to this neglect she was led to adopt the study of Zoology as one of the most important of all in the formation of the mind and character of her young pupils, and her lecture on this identical subject was received with immediate acquiescence. Her argument was simple enough, and struck the learned doctors with amazement to think that this branch of study had never been thought of by
themselves. "Childhood is attracted towards the living animal by the very charm of its vitality, the life with which the child is itself endowed, unconscious of its cause, of the price to be paid for its enjoyment, whither it is to lead, or of what is to be the end. Respect for this vitality should be therefore systematically inculcated in the child in order to create respect for this same mysterious gift in his fellow-creatures in after life." One paragraph from her work on Zoology, as furnishing the subject of her Object Lessons, must be quoted here, to exhibit the depth of her reasoning on every matter which leads to the exercise of the reasoning faculty in the child. After displaying the wondrous degree of help furnished to man by the humble creatures of the animal kingdom—from the elephant to the smallest insect—Madame Pape seeks to impress upon her listeners that the dumb animal has been appointed by Providence as a servant to man, not as his slave, but his auxiliary, submissive and docile, and, in many instances, more physically powerful than himself." It is not, therefore, by strength of muscle, or by the aid of violence, that man is enabled to conquer, but by the power of his intelligence, and the knowledge required by patient observation. By violence he would have scared and irritated his dumb opponents; by gentle treatment he submits them to his will, and avails himself of their valuable services. As proof, look at the elephant! How tame and submissive he has become! Not the unwilling slave, but the friend and faithful servant of his master."

With the work on Zoology, Madame Pape may be said to have terminated the educational career she had been practising without intermission for more than forty years. She was now verging upon sixty years of age, when the great publishing firm of Hachette proposed to her to undertake the direction of the *Ami de l'Enfance* (The Friend of Childhood), a journal of long standing and of great repute. The appointment was but of short duration. One single year had increased the popularity of the publication to an immense degree, when the breaking out of the Franco-German War put a sudden end to all literary speculations, and compelled Madame Pape to seek shelter for herself and her two young daughters with friends in the country, far from the discord and disturbances then reigning in Paris. One of the first articles in the first number of the *Ami de l'Enfance* would be considered worthy of being reprinted at the present moment, when the dispute amongst the professors of the different colleges in
Paris is running high upon the subject of gymnastics. Madame Pape's explanation of both the advantage and inconvenience of the pursuit of physical exercises is most clear and unanswerable. The article is in the form of a letter, written in reply to the objections made by the mistress of one of the schools she had founded. She describes with eloquence the children of the peasantry, who shine forth in all the exuberance of health and strength, bestowed by the exercise of bone and muscle, to which they are subjected from an early period of their existence. "They live in the open air, with head exposed to the heat of the sun, and, with naked feet, run about over the stony roads, and clamber over prickly hedges. They fear not to guide the flocks in solitary places, and to mount the farm horses when they go to water." Then comes the comparison of the city child, brought up in the slums of a city, and she brings before the imagination of the reader the pallid countenance, the wasted limbs, the indifference or diseased activity of mind, the nervous irritability, the pulmonary weakness, which all tend to convince that such an existence must be contrary to the laws of nature, by whom such opposition to her prescriptions is never forgiven.

And then comes the objection to the more healthy physical existence of the peasant, borne out by the recent failure in this very month at the Concours Général of the pupils of the only College in Paris where gymnastics have been pursued as an experiment by the Head Master. Only a few prizes have been awarded to the pupils of this, one of the most important belonging to the University; while others have obtained ample recognition of success in the piles of books, the laurel wreaths, and certificates of excellence bestowed for superiority in the Classics or in mathematics or "Commentaries upon the domestic habits of the ancient Romans." "But," adds Madame Pape, in depreciation of the exaggerated devotion to the physical development of the child, "there comes the danger of attenuation of the mental powers. If the peasant's child is vigorous and robust, he is in general weak and heavy in intelligence, mostly stupid, and incapable of understanding anything out of the range of his personal habits and surroundings." This is no doubt owing to the excess of activity of the body over that of the mind; the body being allowed to dominate the brain, and so the balance becomes disturbed between them.

Many letters written by Madame Pape to her friends during her exile are most carefully preserved in the
archives of the Instruction Publique, and are quoted whenever any difficulty arises amongst the scholastic authorities — those who govern and those who submit to government — and the advice given by the author of the most important works on education ever published in any language is generally submitted to discussion, to be afterwards taken and acted upon.

It was during her retirement at Avon, near Fontainebleau, while occupied with what she considered her last and most important work of all, that she was once more subjected to the attacks of the enemy, whose secret machinations to ruin her reputation and destroy her influence with the public had now and then forced her to defend herself. The work to which she was devoting her whole energies during the summer of 1874 is entitled "The Education of the Senses." It was destined to become one of the great scientific landmarks of the age. Madame Pape had long meditated on the possibility of bringing the five senses of every individual under control of his judgment and observation. She had devoted not only her days, but her nights as well, to the design and manufacture of a series of instruments destined to regulate the sight, the hearing, the taste, touch, and smell — all of which, she averred, easy enough to govern in childhood, became unmanageable in after years. Well was it said by Madame de Maintenon: "Most people of education, with the aid of good advice, can manage young people after they have arrived at ten years of age, but until then neither steadfast observance of scholastic rules nor perseverance in enforcing them can suffice for the control of young children. Man's patience and man's forethought can avail nothing; the genius of woman alone can succeed in the government of childhood; that peculiar genius that men can never understand."

It was at the moment when Madame Pape, stirred by this very "genius," had retired from the world to put the last touches to the work which she regarded as about to throw all her other literary labours into the shade, that the blow fell upon her senses, stunning and perplexing, all the more that she was ignorant of the source from which it had been sent. On the 12th of October in the year 1874, M. de Cumont being Minister of Public Instruction, Madame Pape was suddenly served with an official notice of her dismissal from office and deprivation of the pension and all privileges belonging thereunto. The reason given was brief, and to the purpose. The old accusation, which had been slumbering for years, was awakened once more.
by the interest inspired by the ideas to be brought forward in her coming book of "The Education of the Senses." She was dismissed in disgrace as being a Freethinker and a teacher of anti-religious doctrine! The Catholic journal *Le Monde*, in relating the circumstances of Madame Pape's dismissal, declares that the "talents of this lady as pedagogue are unquestionable; but she is wanting in the one essential quality for the teaching of childhood: she has no religion."

Madame Pape was seated in her garden when the missive reached her. She was deeply occupied in her search after truth with regard to her study of the undeveloped senses in infancy and childhood. She had just prayed fervently to Heaven for enlightenment, and felt cheered as she returned to her table with renovated courage "I closed my manuscript and put aside my models," writes she to her daughter, "and then felt that the world of hope and joy in the accomplishment of the masterpiece and work of my whole life was closed around me for ever."

Although the blunder was soon repaired through the good sense and benevolence of Madame MacMahon, by whose influence Madame Pape was restored to office in January 1875, yet it is generally believed that the blow was mortal, for although the mental energy remained unimpaired, the physical power gave way beneath the shock. It was small comfort to her friends to know that M. de Cumont, who signed the decree of dismissal, felt so deeply the disgrace of being compelled to sign the decree of reinstatement, also with the additional compensation of a more responsible office and a higher salary, became a victim to nervous depression, from which he likewise never recovered.

During the dreary months of *vacances*, Madame Pape had already laid the foundation of a private school for the education of the daughters of the *bourgeoisie*, who had been sorely neglected in every scheme by the Government. This idea she would have turned even to the attainment of ample fortune had not the prospect of peace and quiet been reopened to her through the generous appreciation of her services by Madame MacMahon. But Madame Pape Carpentier did not live long enough after her restoration to the esteem and consideration of the public. She gradually sank under the strain of a life of labour and the sense of injustice to which she had been subjected, and died at Villiers-le-Bel on the 31st of July 1878, her last words being a murmured appeal for "Justice, truth, and peace for all."
The writer of this meagre souvenir of one of the most gifted, most generous, and most noble-hearted of women knew her personally for many years. The record of her works and the good she achieved, in spite of the obstacles thrown in her way by ignorance and superstition, is known to all; but her private worth—the gentle influence shed by her tenderness and interest in the happiness of others—would only be appreciated by her intimate friends. She possessed to an infinite degree that French quality so precious and so rare—that *bonhommie*, in which the natural frankness of the soul displays itself by its trust in other people's sincerity. She would read her unpublished works to a circle of friends, and feel as much pride in the praise of the simple-hearted as in the eulogium of the learned pundits to whom she was bound to reveal the knowledge she had acquired by much reading and study. Like all great souls, she was simple in manner and playful as a child. At a soirée at M. Delbrück's, at which the writer was present, she read aloud her story of the "Pêcheurs de Moules," and when she saw by the enquiring gaze of some of the company that her description of the half-boat in which the fishing for mussels is carried on was not fully understood, she rose laughing from her chair, which, on being turned upside down, represented the *doucher* of the fisherman, and seating herself upon the rails, rocked the chair to and fro, humming the song, "*Venez, venez, à mon appel*," which the fisherboys sing as they tap the rocks where the mussels are sheltered. Nothing could be more beautiful than this simple effort to amuse a circle of ignorant and inexperienced listeners by a genius of such as Madame Pape Carpentier, who had kept an audience of many hundreds of the learned professors of the Sorbonne, listening in wrapt and breathless attention at her Conférence (lecture) only a day or two before.

Many biographies of Madame Pape Carpentier have been written since her death. All of them are devoted more to the criticising her works than the description of her personal aims and character. The writer of this slight sketch has been aided by the admirable *récit* made by M. Emile Gossot, as a true labour of love and homage to the mighty genius of one of the greatest and most high-souled women this world has ever produced.

G. Colmache.
CHARADE.

THE KING'S MOVE PUZZLE.

The hundred squares below contain the names of fifty poets (ancient and modern) which can be spelled out, by passing to the very next square, in any direction, from the square previously used—just as in "the king's move" at chess. The same square is not to be employed twice for one name.

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We have received the following solutions of the Charade given last month:

I.

The solution of the Charade at page 408 of the August No. is simple: Eight (8) contains five letters; therefore twice eight makes ten (10). Six, again, has three letters, and so on. Another version runs—

"Twice 8 of us are 10 of us,
And 10 of us are 3;
3 of us are 5 of us;
Who can we be?

"If this is not enough,
And you should want some more:
Then 12 of us are 6 of us,
And 5 of us are 4."

II.

Letters of the Alphabet.—Eight, eight—10 letters; six—3 letters; nine—4 letters; seven—5 letters; five—4 letters.

C. M. Crosthwaite.

On going to press we learn from Bombay that Sir Jamsetjee Jejeebhoj, Bart., C.S.I., has lost his only son, aged fifteen, from typhoid fever. Deep sympathy is felt with him under this heavy trial among the Parsi and other communities.
THE death occurred, on July 10th, of a distinguished member of the Muhammadan community, Nawab Abdul Latif Khan Bahadur, C.I.E., at his residence at Toltollah, Calcutta, of heart disease. He had been for some time out or health, but was thought to be getting better. An interesting account of the Nawab's life appeared in Reis & Rayyet for July 15th, from which we give the following extract: "In him the Crown has lost one of its most loyal subjects, society one of its best members, and the country one its most valuable citizens. He was a most remarkable man. His energy was Saxon, his cautiousness Oriental, his patience and perseverance were indomitable, his tact was enormous, his social qualities were a gift. Under these, difficulties melted away. His native goodness and winning ways conquered enmity. He left no stone unturned to succeed. If he failed he did not break his heart, but said "God is great!" and went his way. He was an invaluable unit in Calcutta society. The Hindus and the Mussulmans, who looked askance at each other, looked up to him as the only interpreter between the two. In truth, he was the only link between the various creeds and races and sections into which our population is divided. He served the general public, but he also served the individual members of each who sought his good offices. To his own community in both its sections, Shia and Sunni, he was of incalculable service."

Nawab Abdul Latif belonged to the district of Faridpur, Bengal, one of his ancestors, a judge, having settled there and received land rent free in that retired part of the country. The family having increased more than did their property, Kazi Fakir Muhammad Saheb went to Calcutta, where he established himself as a pleader. He had three sons, the second being Abdul Latif. The Calcutta Madrassa (a college) had been founded by Warren Hastings, and Abdul Latif was sent there for study. He distinguished himself in English, which had quite lately been introduced at the College but without much success. His proficiency in English proved of great advantage to the young man. He early took up educational work at Dacca,
OBITUARY.

and after a while became Anglo-Arabic Professor in the Calcutta Madrassa. But soon he left the Educational Service to become a Deputy Magistrate at Alipur, and in this post he remained for several years, the nearness to Calcutta being a great consideration with him. He rose rapidly in the Judicial Service, and, having shown courage and judgment as Deputy Magistrate at Kalaroa, he was appointed to a sub-division where considerable disorder prevailed—that of Jahanabad, in Hooghly District. There he was able to put down the robberies and dacoities which had prevailed, and he was so much esteemed, that when he left, the leading men and landlords united to express their high opinion of his procedure. He was also officially thanked for his services by Lord Ulick Browne, the Magistrate. He was next sent back to Alipur, and in 1867, after eight years, a Suburban Police Court having been then created, he was appointed its first Magistrate. Then, after ten more years, he became a Stipendiary Presidency Magistrate, and in 1877 he was moved to the Suburban Police Court at Sealdah, which he presided over until he retired on special pension in December 1884. Abdul Latif filled many other useful offices. Sir J. P. Grant, the then Lieutenant-Governor of Bengal, made him a member of the Board of Examiners for the Civil and Military Services, and one of the Commissioners for the Income Tax in Calcutta and the suburbs. He was chosen in 1861 one of the original members of the Bengal Legislative Council, for two years. In 1870 and in 1872 (through Sir George Campbell) he received the same honour, and he did valuable work in that position. The Nawab was well known over India, as he took part in numerous public movements. He had many friends among Europeans, and the Annual Conversazione of the Mahomedan Literary Society, which was always organised by him, was very useful as a means of promoting friendly intercourse among those of various races and creeds. He was one of the leaders of the Mussulman community, and will be greatly missed by his co-religionists as well as by many others.

We record with regret the death, on July 14th, of Mr. Hiranand Showkiram Advani, of Hyderabad, Sindh, at Bankipore, Bengal. He was attacked by typhoid fever, after watching his young daughter through the same illness. The child recovered, but about a month later,
at the age of 30, the father died. Mr. Hiranand belonged to a family well known at Hyderabad, and he was educated there as a boy, but it was at Calcutta that he took his degree. After being for a time occupied with the newspaper press, he began to study medicine, being very desirous of relieving suffering. In this connexion he helped to establish the Women's Dispensary and Hospital, started under the Countess of Dufferin's Fund. He became Hon. Secretary of the Local Fund, a post which he held till his death. When an English lady doctor was appointed to Hyderabad, Mr. Hiranand gave her his services as interpreter. He also formed an excellent Boys' School, called the Union Academy, in the management of which, says the *Phoenix* (Karachi), he paid much attention to the moral and physical welfare of the boys, as well as to their intellectual progress. The above paper remarks:

The education he had received in Bengal and the society in which he had lived there had given his mind a turn, which eminently fitted him to work in the public cause for the whole of his life. He had been brought up as a Brahmo, and had received his discipline from Keshub Chunder Sen personally. The impression that his mind had received of the teachings of that great reformer, and the religious training he had acquired, marked him out as a man who was destined to play an important part in moulding the characters of his fellow-beings. His whole life from beginning to end was one of self-denial and self-sacrifice. He lived for others, never for himself. He had disdained riches, and loved poverty as his bride, and his simplicity of life was only part of his quiet unostentatious nature. He was of strictly temperate habits, and the Band of Hope and Temperance Society, which has done such excellent work, owes everything to the exertions of this high-souled, noble-minded man. He had a yearning heart which went out to the poor, and his attendance on the sick and his waking nights for their welfare truly exhibited him as a noble philanthropist. These qualities of his were brought in the forefront during the last epidemic of cholera. The people still remember affectionately his services to humanity, at a time when relations avoided relations, and friends their friends. How many mothers, wives, and children blessed him from their inmost hearts!

The following letter from a Missionary to the Editor of the *Phoenix* further shows how much Mr. Hiranand was esteemed:

Sir,—Hyderabad is full of mourners. A great cloud of sorrow has overshadowed the city. No greater calamity has befallen Hyderabad for years than the death of Mr. Hiranand Showkiram Advani. His gentle nature, his quiet devotion, his earnest life-purpose, his unostentatious goodness, impressed all who were acquainted with him. Pure philanthropy was the pole star of his
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life. He saw some of the evils under which his people suffered, and he set himself to alleviate them so far as lay in his power.

We think of him as the head of the large educational establishment which he managed so successfully. We remember him at the time of the cholera last year going from street to street and house to house administering medicines, indifferent to the danger he himself might encounter, and thus winning the love and gratitude of many. We remember how great an interest he showed in the cause of female education, and how he gave up his time to take part personally in giving instructions in some of the girls' schools of the town.

All this we call to mind and realise how great is the loss we have suffered.

But I write this not to eulogise our departed friend, I have another object in view. Mr. Hiranand stood alone in the line of life he had marked out for himself. It is true that such characters are rare, and there are comparatively few who would be able from their personal endowments, or their circumstances, to devote themselves, as Mr. Hiranand did, for the good of their people, but surely among the many young men now growing up around us in Hyderabad, there are some of sufficient means, and force of character, and earnestness of purpose, to follow the example of our deceased friend.

It is an inscrutable providence, but we know an unerringly wise one, which has removed from us in the prime of life one who was loved and honoured by so many, and one who could so ill be spared.

I trust that one result may be to stir up the young men of Sindh to follow his bright example, to induce some to exchange a life of ease and self-pleasing for a life of self-sacrifice and devotion for the welfare of others, to try to lift some of the heavy burdens which lie upon those around, to set before them a high ideal, and with steadfastness of purpose to endeavour to live up to it.

As a missionary I am reminded of the death of the saintly Henry Martyn. He died at Shiraz having spent his short life in unwearied devotion to his Master, his zeal having consumed him. But he was as a seed-corn cast into the soil, from which an abundant harvest has been reaped. Missionary zeal was marvellously quickened by his early death.

May we not hope that Mr. Hiranand's early death may likewise result in calling forth amongst his fellow-townsmen a like spirit of devotion and self-sacrifice, and that thus from the death of one many may be raised up who shall carry on the work he so nobly commenced?—I remain, Sir, yours faithfully,

John Redman, C.M.S.

Hyderabad, July 17, 1893.

One of the brothers of Mr. Hiranand S. Advani, Mr. Motiram S. Advani, left England only last year as a barrister, and is now practising at Karachi.
Indian Intelligence.

The investiture of Sir. K. Seshadri Iyer, K.C.S.I., took place at Mysore some weeks ago, in the presence of H.H. the Maharaja and of a large number of guests whom his Highness had invited to the State. Sir K. Seshadri Iyer spoke of the encouragement which he had received from the Maharaja in his career, and of the support given him by the successive British Residents.

The Sultan of Turkey has conferred on Professor Max Müller, who has lately visited Constantinople, the Order of the Medjidieh.

The prize distribution at the Kalbadevi Girls' School, Bombay, was held on July 22nd. Mr. Javerilal U. Yajnik presided, and the prizes were given away by Mrs. Kallubhai Lallubhai. The Chairman remarked on the fact that a large number of elderly Hindu ladies were present on that occasion, thus indicating their approval of the efforts made to give education to girls. This state of things was in great contrast to the struggles which were required thirty years ago in order to overcome the prejudices of the ladies of their community. He considered that the most valuable period of the life of a school girl was just when she now too often was withdrawn from study, and he urged that a half-time class might be formed in connexion with the School, for teaching grown-up girls —"placing ideals of life before them, and pointing out what duties are expected of them as wives and mothers."

The Report of Surgeon-Major-General Turnbull on the Hospitals of Bombay for 1892 states that the Cama Hospital had treated 1,339 in-patients, against 1,076 of the previous year; and the Jaffer Sulleiman Dispensary, 9,885 out-patients, against 8,761. There were 84 major operations at the Hospital, with three deaths, as compared with 40, and eight deaths, in 1891.

The Punjab Patriot says that an Association has been formed by leading Mohammadan gentlemen at Hoshiarpur, for acting in concert with the other Anjumans in the Punjab towards promoting the well-being of the Moslem community. The preliminary meeting was held at the residence of Mian Muhammed Shafi, Barrister-at-Law.

In connexion with the Maharani Magazine at Madras, two prizes of £1 each have been offered by the Raja Setapati of Ramnad and Raja G. N. Gajapati Rao, C.I.E., for the most
complete set of notes, prepared from actual observations, relating to trees and plants, flowers, fruits, birds and butterflies, &c., in their respective seasons, supplying reliable information from which parents and teachers may draw valuable material for object lessons. Walter Keess, Esq., Principal of the College of Agriculture, Saidapett, has consented to act as judge, and the notes are to be sent during this year to the Editor of the Maharani, at Old College, Madras. The Raja of Ramnad shows much liberality in regard to education. The Indian Journal of Education (till lately entitled the Madras Journal of Education) states that this Raja has established a printing press at Madura, which he intends to make a large institute for the help of youths not able to prosecute their studies for higher examinations, whom he will encourage by monthly stipends. He has also given effectual aid to the Madura High School.

Carlyle’s Lectures on the History of European Literature and Culture, lately discovered in Bombay, edited by Mr. R. P. Karkaria, of St. Saviour’s College, has been prescribed as a textbook in English Literature by the University of Bombay, for the M.A. Examination of 1895.

Miss Ellen Chandra, daughter of Mr. B. C. Chandra, and Miss Shashibala, daughter of Mr. P. C. Banerji—both Bengali Christians, educated at the Bethune College, have passed the B.A. Examination of the University of Calcutta.

PERSONAL INTELLIGENCE.

In the Final Examination of the Indian Civil Service Selected Candidates of 1891, Satyendra Nath Palit stood 5th with 2,255 marks; Birendra Chandra Sen, 12th, with 2,138 marks, the latter obtaining two Prizes (Sanskrit and Bengali), £40 each.

In the Preliminary Scientific (M.B.) Examination of the London University, the following Honours Candidates were recommended for a Pass: Miss Susila Anita Bonnerjee; Bhumai Nath Das, University College and Hughli’ College, Bengal; Bomanji N. Mullan, Grant College, Bombay, and Univ. Tutorial College; and Shaikh Abdur Ruzzak, Guy’s Hospital.

The first name in the list of successful Candidates at the Competitive Examination, held on June 27th, for admission to the Royal Military Academy, Woolwich, is that of Percy H. Ezekhiel, who obtained 11,353 marks (the second candidate obtaining only
9,296 marks). He comes from the Bombay Presidency, and is of Jewish origin. He was distinguished for study as a boy, and by about twelve had passed all the examinations required for the B.A. Degree of the Bombay University.

At the close of the special day of the Royal Engineering College, Cooper's Hill, July 20th, the following were among the results declared: Forestry (third year), G. C. Medivalla stood 9th, and K. C. Amin, 14th. Engineering (second year), M. R. Kharegat stood 8th, and R. C. Sen, 26th. Engineering (first year), S. W. Dassenaike (Ceylon Government Scholar) stood 1st; G. P. Roy, 14th; and F. G. Mooraj, 20th. Sir Alfred Lyall presided, and distributed the prizes. S. W. Dassenaike won the Foundation Scholarship and three prizes (Chemistry, Geology, and Physics); G. C. Medivalla and K. C. Amin were reported qualified for the monthly salary of Rs. 350, but as they hold Scholarships from Baroda, their positions will be determined by the Government of that State.

In the University of Edinburgh, B. L. Chowdhari has obtained the B.Sc. Degree in the Department of Natural Science; and Ahmed Mirza has passed the 1st B.Sc., in the Department of Sanitary Science. N. C. Das and D. N. Chatterjee have obtained the M.B.C.M. Degree.

Mr. K. A. Ghaswalla, a Parsee Law Student from Bombay, has received the Honorary Testimonial of the Royal Humane Society for having saved a girl of ten years old from drowning. She was returning from school by the side of a canal (near Eastbourne), when she fell into the water, and Mr. Ghaswalla, who was able to swim, jumped into the canal and succeeded in saving her life. She appeared at first to be dead, but by the use of friction and the ordinary treatment in such cases, she recovered consciousness. At a meeting of the Committee of the Royal Humane Society, held on July 18—Captain A. B. Hawes in the Chair—it was unanimously resolved: "That the Honorary Testimonial of this Society, inscribed on parchment, be hereby given to K. A. Ghaswalla for having, on the 13th June 1893, gone to the rescue of Temperance Hamper, who was in imminent danger of drowning, at Westham, and whose life he gallantly saved."

Arrivals.—Mr. Protab Chunder Mozoomdar, from Calcutta, on his way to Chicago; Mr. R. Nanaswamy Rau, from Madras; Mr. Gostendra Seal, son of Mr. B. K. Seal, Sessions Judge, Rajshahi, Bengal.

Departures.—Mr. G. C. Medivalla, after a full course of study at Cooper's Hill College and on the Continent, for Baroda; Mr. Chan Toon, for Rangoon; Mr. D. N. Chatterjee, for Calcutta.

Erratum.—For Miss van Luylenberg, read Miss van Cuylenburg (successful London Matriculation Candidate).