In this and other numbers of our Magazine, two sides are represented in regard to a much-discussed question—the position of Indian women. Thus a considerable difference of view becomes evident, which, if it were confined to English writers and speakers, might be accounted for by the fact that it is almost impossible for non-Hindus to understand truly and thoroughly the inner life of a Hindu household. But the same diversity of opinion is shown among the people themselves. By some it is confidently stated that the young wife is as much valued in her husband's family as in her own; that there is usually no friction between her and her mother-in-law; that she has considerable freedom of action, and that visits to her parents, festivities, and social meetings with friends, render her life pleasant and full of interest; that she has plenty of useful and happy occupation, and that she is quite contented with her surroundings; in fact, that her life is calm, peaceful, and almost idyllic. Others, however, present a very different picture, urging that the wife is often a mere servant in the family; that she is oppressed here and neglected there; that the network of ceremonial hinders all voluntary action; that education is denied her; that what happiness she has is of a poor and childish type; and that if, unfortunately, she becomes a widow, her position is extremely miserable. As usual in opposite arguments of this kind, there is probably truth in both views. The customs of one part of India vary from those of another, and the experience of family life must be most diverse. It is impossible that any general statement can be accurate. Moreover, human nature is apt not to keep to its highest
ideal. And another point must be borne in mind—namely, that India is by no means in a stationary condition. Its contact with the West has, among other effects, tended to alter the ideas and the aims of a large proportion of leading minds of the country. This may be good if the changes are sincere and founded on principle; but it will be hurtful if they are, on the other hand, merely imitative and superficial. On many grounds, then, it is difficult—especially for outsiders—to arrive at the whole truth, but it is the more desirable that opportunity should be given for all views to be freely represented.

Apart, however, from accidental and modifying circumstances, there is one set of influences in the life of a Hindu woman which must inevitably be extremely adverse to her development and her happiness, namely, the influences of a superstitious kind that appear to encrust her daily life. She seems to be constantly in dread of certain malignant beings, or of certain dire misfortunes. The result is that her natural impulses for good are, to a great extent, thwarted or prevented; and she has to conduct herself, not in accordance with the simple principles of right, but on artificial lines, in obedience to some powerful agencies which need to be propitiated by rites, observances, and uncongenial acts. Instead of being taught that "this world is a good world to live in, To buy in, to sell in, to give in," she is instructed that it is haunted by malevolent spirits; and the priests, for their own advantage, keep up the baneful illusion. Now, as long as such a belief continues to pervade and actuate the life of the Hindu woman, it is impossible that she should have a simple enjoyment of family pleasures; or that she should realise the binding responsibilities of duty, or venture to place her trust in a supreme Fatherly Power. Whatever her position, she feels that she is dogged by a cruel Fate, to which, indeed, she submits with wonderful resignation. She has, hence, no motive for finding out how to avoid disasters through the exercise of common sense; she may not devise plans and improvements in her family without consulting the stars; her best endeavours will be thwarted by the inauspicious appearance of a cat or a widow. Now, it is plainly inevitable that this superstitious atmosphere—though some natures may, to a certain extent, rise above it, and though the natural impulses must often assert themselves—should have a most depressing effect on the Hindu woman's life; and one cannot but feel that the assurances as to her happiness and contentment lose considerable weight when
it is realised that she cannot escape from this unhopeful state of terror and of dread. Let Hindu men deliver their wives from such evil nightmares, and life will be more satisfactory for the men, the women, and the children. Caste, in its exaggeration, works badly for the women as well as for the men, but it is not without some good sides. Superstition, however, is unmitigatedly injurious, and ought to be earnestly opposed by all who seriously desire reforms.

It is here that sound education has its special value. Not, of course, mere memory practice, or technical skill, but education which cultivates the observing powers, accustoms the mind to admire the wonders of nature, and teaches a fearless though cautious relation in regard to the material world; education which, by aiming at the training of faculties, fits the person educated to grapple with the perplexities of life, and to prove useful in every and any capacity, in fact, raises him or her to a higher level of life and development; education which insists on the supremacy of conscience, enlightens as to right and wrong, presents high ideals—not of ambition, but of duty,—and strengthens in some simple form religious trust and obedience. That education is by its very essence a corrective of superstition—to which it is opposed, as light to darkness. There is difficulty in promoting such a new type of education, especially in a country like India, where the teachers receive little co-operation from parents, and where a verbal knowledge of the sacred books has been considered a sufficient indication of learning; but something is already being done in this direction, and there is no doubt that the old prejudices against instruction are gradually lessening. When the time comes for real education to spread in India, the women will be free—as it is said they once were—from the oppressive influence of superstition. And in consequence of this freedom, we believe that the relations of the family will improve. Women will, as a matter of course, be held in greater esteem; men will be able to consult them not only about marriages and stores, but also upon other subjects of large and high interest; children will no longer be brought up in hourly dread of demons and rakshasas, but will pass their early years in joyousness, receiving the same wealth of affection as now—but affection less spasmodic and more far-seeing. Many wives and mothers may probably be contented with their present position; others, a small number as yet, desire more opportunities of development. Changes will be all the more satisfactory if they come
gradually. But where improvement has been started by the people themselves, and superstition is recognised to be no more necessary for women than for men, it is to be hoped that support and encouragement for education will be freely given.

The Council of the National Indian Association have lately issued an appeal for help towards their Education Fund, the object of which is to promote sound instruction for Indian women and girls. Since the Fund was started a few years ago, the sum of about £900 (including grants from the Carpenter Trustees) has been expended on this object, with most satisfactory results. Various institutions have been encouraged, many scholarships have been awarded, and in numerous ways practical sympathy has been shown with certain earnest efforts now being made by Indian gentlemen to secure education for their wives and daughters.

In the administration of the Fund, the Council specially aim more at supplementing the efforts of the people themselves than at establishing new institutions, or transplanting to India systems which may prove unsuited to the conditions of life in that country. At present those who desire to promote education for women and girls seldom belong to the wealthy classes, so that some friendly co-operation proves most welcome. Moreover, as the Education Departments are obliged, from various causes, to restrict their grants, the assistance of voluntary societies is more and more needed. Meanwhile Indian ladies have begun to recognize the importance of education, and to avail themselves eagerly of such opportunities as are open to them. Until education for women extends, there can be little real improvement in the social condition of India, but when the women become educated they will take a better position as wives and mothers, and will help, instead of hindering—as is now too often the case—the attainment of higher standards of life. On all these grounds the Council appeal for increased support to the Education Fund of the National Indian Association.

The Appeal is signed by Lord HOBHOUSE, President of the N.I.A., Lady HOBHOUSE, Sir STEUART and Lady BAYLEY, Lady LYALL, Mrs. CARMICHAEL, Mrs. SHEPPARD, and Mr. STEPHEN N. FOX (Treasurer). Subscriptions and donations may be sent to Miss MANNING, Hon. Sec., 35 Blomfield Road, Paddington, W.
A paper with the above title, by Mr. S. E. J. Clarke, of Calcutta, was read at a meeting of the Indian Section of the Society of Arts, held at the Imperial Institute, on January 31st. The chair was taken by Sir Owen Tudor Burne, K.C.S.I., and in the absence of Mr. Clarke, Sir Alexander Wilson undertook the reading of the Paper.

In opening his subject, the lecturer remarked on the prevailing ignorance upon Indian matters in general. He urged that “every English boy and girl should be specially taught at school not only the facts of the history of India, but the peculiarity of its manners and customs, an outline of its religion, and to understand its peculiar and marvellous system of caste.” Notably in regard to the position of women in India many misconceptions had arisen. They had been represented as cruelly treated, down-trodden, and miserable, and the main purpose of the paper was to give “another side of the picture.” After referring to some of the famous women of the past for whom India is renowned, Mr. Clarke showed that in our own times also there are instances of womanly wisdom and energy, and especially of ready charity. He allowed that if the precepts of Menu and others were still operating the condition of Indian women would be “scarcely bearable”; but he considered that, although to some extent the present social system is governed by ceremonial laws, there has yet been a marked survival of the more ancient customs, and in virtue of this survival Hindu women enjoy what they consider an ordered and secured freedom.” He also remarked that the Hindu women, being intensely religious, had protected and preserved their national faith to such an extent that the spread of indifferentism among the men had been checked by their influence.

The paper describes as follows the present customs of Indian women:

All over the country the women of the respectable classes are _pundah-nashins—sitters behind the curtain_; whilst the women of the labouring and agricultural classes move freely and securely about. The great bulk of these women live away from towns, and are not
under the control of the purdah; they are occupied at home. Their
chief and most prized duty is to keep the home homely, to prepare
the food, to rear the children; and their subsidiary duty is to assist
the men in their labours as they may be required. Their pleasures
are few, and one of the most cherished is the daily gossip at the
village well or village tank. As shopping is an ecstasy of the
feminine mind, so these women dearly regard the weekly visit to
the \textit{hat} or market. They do not understand the mysteries of
tatting, knitting or sewing, because a large number of their thin
garments are woven in a single piece, mysteriously fastened at the
waist, and gracefully brought over the shoulders and head. It is
easy to see that there is, therefore, little scope for needlework; but
speaking from my own experience I can say that once introduced
to those powerful domestic engines, needle and thread, Indian
women speedily appreciate them at their highest value. The ladies
of many respectable families find singular pleasure and even rivalry
in their skill with the needle. In many parts of India, and
especially near Calcutta, Mahomedan women have achieved a
reputation superior even to that of the women of Ceylon for pro-
ficiency in Chicon work, a species of embroidery with which
English ladies in India are familiar, and which is not unknown or
unappreciated, even in London itself.

But I must guard you against the idea that all Indian women
dress alike. Mahomedan women wear their \textit{sari} in a way different
from that affected by their Hindu sisters. The Parsees in Bombay
modify the native apparel into a particularly effective yet quiet dress.
The women of the reformed religion—that is of the Brahmo-Samaj
—also wear a dress which has been seen and admired here in
England. All along the hotter regions of the coast the women
wear the \textit{sari}; on the Malabar coast, and in some parts of Madras,
the women of certain tribes do not cover the chest. In Upper
India, and especially in the north and west, petticoats are used of a
kind similar to those of the Savoyard and the "buy-a-broom"
women of our childhood. I suppose that in technical language
these petticoats would be styled accordion pleated. In the Punjab,
women wear what I suppose I must call a domino; elsewhere they
make their \textit{sari}, or sheet, serve the same purpose. Where petti-
coats are the fashion, there is generally a jacket over which the \textit{sari}
is worn, and in many districts, although corsets and stays are
unknown, a very good substitute, called \textit{angiya}, is adopted in their
place.

The one remark to be made of the dress of women throughout
India is that it is always decent, and that it is in a special way
suited to the climate of the country. The head is nearly always
covered, and the hair done up with care—except, perhaps, amongst
the very poorest classes. The women take great pains in the
fashion of doing up their hair. In fact, it is easy to tell Madrassi
from Bengal or Hindustani women. In the Madras Presidency
the poorer classes of women have the head uncovered to a very
much larger extent than elsewhere. When a woman has the
misfortune to become a widow, her head is shaved, and a more severe sign of mourning it is impossible to imagine.

All over India the women exhibit a keen aptitude for a bargain; the bulk of them have not much to spend, but they certainly get their money's worth. Few things are more astonishing than the way in which women who can neither read nor write work out, by a process of mental arithmetic all their own, difficult and puzzling problems in prices. They are in consequence much trusted by the men. They have, however, their fair share of vanity. In every province there are peculiar types of ornaments, and these are much affected by the women. They are fond, too, of the fine white cotton goods of Manchester, and dearly appreciate pretty borders to their clothes. In the districts the caste of weavers still subsists, though their occupation is very materially restricted. Where weavers are resorted to it is usual to give them an annual retaining fee of a measure of grain in the husk (pandy); for this they are bound to make for the family paying the fee certain garments at fixed neriks or rates; one nerik if the family supply them with thread, and another if they themselves take the order and furnish the cloth. With simple dyes, mineral and vegetable, they are exceedingly skilful in supplying to taste and nerik ornamented ends to saris—worn hanging down the back and borders from a simple line to an ornamentation 2 inches wide. It must be said for them that the clothes they turn out are exceedingly strong and lasting; many of this caste will weave exceedingly fine cloths, though the once famous Dacca muslin is a thing of the past.

Mr. Clarke next gave an interesting description of the various gold, silver, and jewelled adornments in which Indian women delight— the head ornaments—the ear decorations—the nuth or nose ring, on which hang two pearls and a ruby—the varied necklaces of jewels and of gold—the bracelets and silver bangles on the wrist—the armlets—the rings—the charms made of jade—the silver anklets, &c., &c., of which good specimens may be seen in the Indian Section of the Imperial Institute. Reference was also made to the enormous brass and white bronze ornaments (weighing sometimes from 5 to 12 lb.) which the poorer women, especially in the east and south, wear on their arms; and also to the heavy anklets, which need to be suspended to prevent their galling the heel or ankle. In fact, the ornaments form a wide subject of study.

An account of the daily occupations followed, beginning with some facts about the joint family, in which all the younger members are trained to obey implicitly the patriarchal head—or Kirta; and about the double arrangement of the Hindu verandahed house—the front part being for the men and for guests, the interior part for the women.
There are often three cooking-rooms—one for the preparation of food for the family god, a second for the widows, the third, a general kitchen. In all houses the *tulsi*, a sacred plant, is found carefully preserved for use in connexion with the daily worship; and plants and flowers are cultivated for pleasure on the terraces and elsewhere. The avocations of the ladies are thus described:

As soon as a woman awakes, she recites certain prayers; reverently salutes the pictures or sacred images in the room; and then kisses, in honour of Lukhi, the gold bangle on her wrist or the golden amulet on her arm—and having done all this, is ready to leave her bed. Next, they anoint the body with oil specially prepared for the purpose, and oftentimes delicately scented. The hair then receives attention; it is dressed and treated with oil; but, among respectable people, this oil is also prepared in the house by the women themselves, and by methods which they keep to themselves. The hair having been finished, the lady is ready for her bath, prior to which she uses *manjarn*—a dentifrice not unfrequently prepared from betel nut, and finely aromatic. The *manjam*, like the oil for the hair, must be prepared at home; the ingredients and scents used are never taken at hap-hazard, but are such as have a well-earned reputation for, as the case may be, preserving the hair or the teeth in a healthy and attractive condition. The ceremonies of the bath—or perhaps I should more rightly say, the mysteries of the bath—having been concluded, the ladies, according to the season, attire themselves in silken or woollen cloth; they then sprinkle Ganges water, or water made holy by an admixture of Ganges water, on their heads, and next sprinkle the same water on their beds. This part of the day’s duty concludes by an obeisance to the sun. When all these duties and observances have been got through, a visit is paid to the cook-room and the household-room, where certain prayers are recited, and then there are the children and any sick members of the family to be attended to. The store-room is opened, and the kitchen utensils and other needed articles issued, so that they may be washed and cleaned and made ready for use; and, of course, thought, care, and conversation are given to the dishes which will have to be got ready for the family, for the sick, and for the little ones. Having thus disposed of necessary employments, a lady’s next care is to see that articles required from the bazaar are sent for. These are usually vegetables, fish, &c. The store-room is examined with a view to ascertain that it contains a due and proper stock of rice, pulses, oil of sorts, *ghee* (clarified butter), sugar, sugar-candy, spices, fuel, and so on. It is usual to maintain a stock of these things calculated for a month’s consumption. Then the milk and fruit have to be continually looked to, and the progress made in the cooking has to be overlooked and attended to; *betel* nut and *pan* leaves have to be prepared, so as to be ready to be served immediately after the morning meal; and a good housewife will not unfrequently prepare with her own hands some special favourite
dish for her husband. It must be kept in mind that the women do not eat with the men; a good housewife will, however, attend her husband's meals to see that he is well served, and that he does justice to his food. This mark of solicitude is highly appreciated. After the morning meal, the male members of the family proceed to their ordinary avocations, but not until they have changed their clothes and completed the morning worship. The women are at liberty to also finish their religious duties; to take their own meals; to see that the servants are at liberty to take their food; and not unfrequently they distribute food to beggars, and other persons in distress, who may be in waiting. After the morning meal, the women are at liberty to occupy themselves as fancy or liking may dictate; many of the elder ones read the "Mahabharata" or "Ramayana," the two great sacred epics, or the "Bhagavad Gita," or sacred song—that poem where Khrisna reveals to Arjuna the deeper mysteries of the Hindu faith. The younger women—especially of late years—resort to wool-work, knitting, sewing, or writing. Just as in ancient times Hindu women were renowned for their intelligence, so now-a-days they produce poets and writers, whose work is of high merit, but is, as a rule, hidden from Europeans in the veil of the vernacular. There is also setting in a fashion of spending some time at the piano or harmonium. It is curious, however, to note that the older generations complain that the girls deteriorate as housewives and as cooks in proportion as they show proficiency in these new occupations. But the day has to be got through, and hours in idleness are long. Crewel work, and even music, are not sufficient to distract women from the obligations of making their beauty as pleasant and attractive as they can in the eyes of those to whom they are bound by affection; and I do not hesitate to say that more affectionate wives than the Hindu women do not and cannot exist. Naturally, therefore, the toilet receives a considerable share of attention; cosmetics have to be prepared for future use, and have to be applied. The hair is attended to with extreme care, one lady assisting another; the vermilion mark of wifehood has to be made upon the forehead; and, on special days, female barbers attend, and pare the nails of the hands and feet. These attendants also colour the feet with the juice of henna leaves, or use for the same purpose cotton soaked in a preparation of lac dye; then comes the great bath of the day, but taken in such a way as not to wet or disturb the hair. After the bath, clothing is inspected, and the special dress to be worn duly selected, light refreshment is taken, and home amusements indulged in until nightfall, when the conch has to be blown, and holy water sprinkled in all the rooms. Incense is placed in a special burner, and with it every room in the house is fumigated; the lamps are lit in the rooms that are in use; whilst in all the others a lamp is taken in, and, as it were, the light is shown to the room, which is then closed. Finally, the evening worship of the family idol is performed, at the conclusion of which the Purohit, or officiating priest, gives each one to drink of holy water; he pours it into the
hands, which are carried to the mouth for the purpose. It is significant that their hands are always dried on their heads. The elder ladies recite prayers, and tell their beads, naming certain deities, the others attend to the preparation of the evening meal. When the men have eaten, the ladies attend to their own food, to the infants, the sick, and the servants. After the evening meal there is the final change of dress for the day, and a breaking-up of the family into groups, according to the pleasure to be enjoyed or the duties to be performed. If the younger recite poems or tales, the elders resort, as in the morning, to the religious legends to be found in the sacred books. When the time for rest has arrived, each is careful to recite her prayers, and to make obeisance to the divinity.

There are many holy days in the course of the year, and when these occur the women rise exceedingly early, and if a river is within reasonable distance of their place of abode, they will proceed to its banks at such a time as to enable them to bathe and return home before daybreak. Should a fast fall to be observed, they keep up at night, amusing themselves by playing at different games of cards, or they listen to religious doctrines recited by the elder women or by professional female mendicants engaged for that purpose.

They are not without social festivities or friendly society; they pay and return visits, and have parties generally of a number from ten upwards. The invitations from relatives are attended to by the women; these feminine parties are held in the women's own apartments, and the male members of the family are scrupulously excluded from such festivities. When these parties are given, professional women are engaged to give nautch dances, or to sing.

The excellence of the careful training given to Hindu girls was emphatically dwelt on by the lecturer. "By precept, instruction, example and discipline, they are taught an high ideal of womanhood," and domestic economy is insisted on with a view to the duties of the young wife in her husband's home, and to her future position as senior lady of the joint family. Mr. Clarke also testified to the "happy side of Hindu married life," to the admirable administrative powers of the women, their religious tendencies, and their household dexterity. But he gave no other side to his picture, and he did not point to the necessity for increased education and enlightenment.

The paper ended with a few words on the urgent need, notwithstanding the many bright sides of Hindu domestic life, of such an institution as that noble fund founded by the Countess of Dufferin, with the sanction, if not at the personal suggestion, of the Queen. "It may seem strange," Mr. Clarke remarked, "to English people, but yet it is undoubtedly true, that the Queen-Empress of India is a
personal Queen, a personal and beloved sovereign to the women of India. She is to them a fountain of beneficence, a model wife, a pious and faithful widow; her virtues are in their eyes those of a perfect Hindu woman, and nowhere in all her wide Empire is she so appreciated, so loved, and so regarded as in India. This is her best tribute from the women of India, and their highest praise.”

Sir Alexander Wilson, who read the Paper, followed it up by an account of the Association founded by Lady Dufferin—the National Association for Supplying Female Medical Aid to the Women of India—and an earnest appeal for subscriptions or donations to the Dufferin Fund.

An interesting letter from Miss Billington, author of *Woman in India*, was then read by Mr. S. Digby, Secretary, in which she expressed complete concurrence with the general purport and tenor of Mr. Clarke's paper.

A short discussion followed, opened by Sir Steuart C. Bayley, K.C.S.I. He said that the paper contained much that was valuable regarding the domestic life and relations of the women of India, and he argued that a great deal of misapprehension exists in England on the subject. It was quite true that the women exercise a strong influence on their male relatives in the direction of religion and moral tone. At the same time, he considered that the view commonly held in England was not without foundation in fact; and there are so many varieties of race, of origin, of tribes, and of castes, that it is impossible to predicate the status of women in all parts of India with any approach to accuracy because you know what goes on in one part. Sir Steuart Bayley gave instances of this divergence of customs, and he went on to say that there is another and a darker side to the social system. Owing to the chances of impurity and the slightness of the checks exacted by public opinion, it was obvious that the social seclusion of India did afford less protection than the more open customs of the West. He doubted whether it would be wise to give up the seclusion for the sake of the protection, but this side of the system ought not wholly to be ignored. It would be a mistake to suppose that because the women of India had no desire, and rightly so, to imitate the social customs of the West, that therefore no improvement in their condition was possible. The fact of the enormous disproportion between the number of boys and girls under instruction in India was a very significant feature. No one could look forward and say that in the long run it was.
safe that the men should be open to all the influences of Western reading, and that the women should have all that book closed to them; nor did he think that the men themselves would for long wish to have it so. Then came the very serious difficulty of how instruction was to be imparted. The most successful way, he believed, would be by instruction being given by native women, and (if he might follow the example of Sir Alexander Wilson in speaking of the Dufferin Fund) he would say that just as the work of Lady Dufferin tended to ameliorate the physical condition of women in India, so, on a smaller scale, and in much humbler circumstances, the work of the National Indian Association in aid of Social Progress and Education in India, tended to improve their mental condition. The line which the Association had taken was to instruct women, and especially widows, and to train them as teachers, both in domestic life and in schools. He thought that was almost the only way in which education could be so gradually and quietly introduced as not to cause any serious commotion, so that, in fact, it should be received, as an evolutionist would say, in harmony with the environment of their life. He thought this would prove to be the line of least resistance, and from that point of view he ventured to recommend the work of Miss Manning and the National Indian Association.

Mr. M. M. Bhownaggree, C.I.E., said he agreed as to the excellence of the paper. It was a full and picturesque description of the life of the women of the household of rich, independent families, and was peculiarly a description of the women in that state of life in Bengal. At the same time, with a little variation, it applied equally to the women of respectable families in other parts of India. But he thought there was danger lest such a paper, if sent to India without the proper lessons being drawn from it, might lead those who were apt to look on the condition of women in India as perfect and blissful, to think that their influential and educated friends in England agreed with them in regard to there being no need for the women to be educated. Although, as the lecturer stated, the women do not feel this life to be miserable, he considered the reason of this was that their standard of the privileges and enjoyment of life was so low. The men were receiving education, and he therefore considered it not only a failure of duty but positively culpable to do so little as was being done for the education of the women. He urged strongly the desirability of improving the condition of the women
of India by the development of the higher capacities and qualities which they certainly possessed.

Sir George Birdwood, K.C.S.I., C.I.E., expressed his thorough agreement with the paper; and the Chairman, in proposing a vote of thanks to Mr. Clarke, said that his own experience went far to corroborate all that the lecturer had said in respect to native family life in India. Sir Owen Burne, however, did not consider the present state of things altogether satisfactory, for he continued as follows: As to the nature of the women of India, it could not be denied that Hindu widowhood, as it existed, infant betrothal and marriage, and a certain amount of unnecessary seclusion, were rugged obstacles in the path of woman's life and progress in the East; but still a great change had come over the better spirit of India within the last few years, and it might be hoped that by patience, forbearance, the recognition of the good that existed, and the spread of education and Western enlightenment, the women of India might again fill the distinguished position which they occupied in the Vedic age, and in the periods of the "Ramayana" and "Mahabharata."
THE SOCIETY FOR THE ENCOURAGEMENT AND PRESERVATION OF INDIAN ART.

The Empire of India Exhibition has added another feature to its already long list of attractions. This is to be a loan collection of relics and memorials of the late Honourable East India Company. We are indebted, we believe, to Sir George Birdwood for this excellent idea, and we cannot do better than reproduce his letter on the subject to the editor of the Times.

With such names as there are on the Honorary Committee of Advice, this branch of the fine art and loan section at Earl's Court promises to be a great success.

As this will be the first exhibition of its kind ever held since the old "John Company Bahādūr" days, it will afford opportunities of educational importance and value, which ought not to be missed by the descendants of those brave officers, who in so many cases laid down their lives in founding that great empire beyond the seas, which is so appropriately called the brightest jewel in the English Crown.

HONORARY COMMITTEE OF ADVICE.

Sir George C. M. Birdwood, K.C.I.E., C.S.I., M.D., LL.D., Chairman.

David F. Carmichael, Esq., late Member of the Government of Madras.

C. Purdon Clarke, Esq., C.I.E., F.S.A., Assistant Director, South Kensington Museum.

Frederick C. Danvers, Esq., Registrar and Superintendent of Records, India Office.


George W. Forrest, Esq., B.A., Director of Records, Calcutta.


Clements R. Markham, Esq., C.B., F.R.S., President of the Royal Geographical and Hakluyt Societies.
General James Michael, C.S.I., J.P., late Military Secretary, Madras Government.

Joseph Parker, Esq., Director General of Stores, India Office.

J. R. Royle, Esq., C.I.E., Curator, Indian Section, Imperial Institute.

William Foster, Esq., B.A., Honorary Secretary.

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LOAN EXHIBITION OF RELICS & MEMORIALS OF THE LATE HONOURABLE EAST INDIA COMPANY.

Letter from Sir George Birdwood to the Editor of the "Times."

Sir,—I would beg your indulgence in allowing me space to appeal through the columns of the Times to the public here and in India for contributions to the Loan Exhibition of Relics and Memorials of the late Honourable East India Company, to be opened in May next, in connexion with the Empire of India Exhibition at Earl's Court.

The present year marks the completion of the third century since the Dutch, on the advice of Cornelius Houtman, formed their East India Company, and established a factory in Java and commenced furiously driving the Portuguese and Spaniards out of those Eastern seas, the opulent trade of which they thus hoped themselves to monopolise.

Their wonderful successes at the very moment when Queen Elizabeth was obliged to recall her forces from France and Holland to defend her own shores against the Spaniards greatly excited the emulation of the now rapidly rising middle classes in England, and gave the first practical stimulus to their long premeditated determination to participate in the commercial exploitation of the Indian Ocean, which five years later—namely, in 1600—resulted in the charter granted to "The Governor and Company of Merchants of London trading into the East Indies," the earliest of the connected series of English East India companies.

This year is also the three hundredth from the capture, by the combined Austrian and Italian forces, of Gran from the Turks, which, following so soon after their defeat at Lepanto, and their expulsion from Persia, shook the Ottoman power to its basis, and laid Southern Asia bare to the most successful of the European merchant adventurers—who proved to be the English—competing for "the riches of Arabia, and the wealth of Persia and India."

The opening of an Industrial and Commercial and Spectacular Exhibition of the Indian Empire during the ensuing summer seemed to me, therefore, to afford an appropriate opportunity for organising a temporary loan collection of relics and memorials of the East India Company, which is sure to prove generally interesting and attractive, but which will, in my hope, be chiefly
valuable in providing a rehearsal of the literary celebration of the
tercentenary of the Company's first charter in 1900—the date
fixed, as I understand, for the completion of Sir W. Wilson
Hunter's projected history (1600—1857) of British India. The
directors of the Empire of Indian Exhibition at once accepted my
suggestions on the subject, and have invited a number of specialists
to advise them in detail in regard to it; and they have undertaken
every reasonable responsibility for the reception, custody, insurance
against fire and other injuries, and return, at the close of the
exhibition, of the objects lent to it. The honorary committee
of advice includes, among others, the names of Mr. F. C. Danvers,
Sir Joseph Fayrer, Mr. George Forrest, Sir W. Wilson Hunter,
and Mr. Clements R. Markham.

The following are the principal classes of relics and memorials,
the loan of which it is most desirable to obtain:

(a.) Portraits, which will chiefly be engravings, of notable
members of the Company, or of servants of the Company, and other
persons who distinguished themselves in the Company's service.
Portraits are particularly wanted of William Hedges, William
Gyfford, William Fytche, Harry Verelst, and John Cartier, and
Warren Hastings; of Sir William Langborn, Streynsham Master,
Elihu Yale, Thomas Pitt, Sir Thomas Rumbold, Lord Harris,
Lord Clive, Sir Thomas Munro, and Lord Elphinstone, and of Sir
Abraham Shipman, Sir Gervas Lucas, Sir George Oxenden, Gerard
Aungier, Sir John Child, Sir Josiah Child, Sir Nicholas Waite,
Richard Bourchier, William Hornby, Sir William Meadows, Sir
Robert Abercrromby, Jonathan Duncan, Evan Nepean, Mountstuart
Elphinstone, Sir John Malcolm, Sir Robert Grant, James Farish,
Sir William H. Macnaughten, Sir George Arthur, Lestock Robert
Reid, Sir George Clerk, and Viscount Falkland; and among the
more famous directors of the Company, of Sir George Wombwell,
Robert Gregory, Sir Henry Fletcher, Sir Stephen Lushington, John
Travers, Charles Grant, Sir James Carnac, Sir J. Weir Hogg,
William Butterworth Bayley, Sir Richard Jenkins, Colonel Sykes,
and Captain Eastwick.

(b.) Paintings, drawings, sketches, or engravings of buildings,
or scenes connected with the Company's history; or of memorable
events, or actions, or episodes connected with the same; or illustrat-
ing life in India under the Company's rule, particularly its
romantic side. Most welcome would be any sketches or photo-
graphs of the early English tombs at Surat, of the many old
English buildings still standing which had their importance in the
Company's days, such as Bombay castle, the factory at Rajipur,
where Sir John Child spent many years, and which was twice
sacked by Sivaji's merry men; and of the old factory sites of
Anjengo and Masulipatam, imperishably associated with the name
of Eliza Draper. And, again, photographs or sketches of the
churches and mansions erected by, or the monuments erected to,
members and servants of the East India Company in this country.
(c.) Original maps and plans of battles, and manuscripts, particularly letters of special interest relating to India, by distinguished Anglo-Indians.

(d.)—Seals and impressions of seals, when these are distinct, and naval and military flags and colours, and stamps and impressions of the Company's "bale mark."

(e.)—Medals given by the Company, and coins issued by them prior to 1858.

(f.)—Naval and military uniforms of the Company; and arms, particularly those bearing the Company's "arms" or their "bale mark;" the silver badges of their boatmen; and the truncheons of their constables. Of these three last classes of objects an immense number are to be found among the descendants of the subordinate servants of the Company, and in the unconsidered holes and corners of old East-end curiosity shops and pawnshops along the Ratcliffe-highway.

(g.)—Swords of honour and presentation plate.

(h.)—Furniture and marble bas-reliefs, and statuary, from the old East India House, removed from it in cartloads to "the four imagined corners of the world" when the Company, which for 200 years had been the glory of East London, and made its prosperity, was, to the ruin of the "East-end," broken up, and the administration of its sequestrated assets, the Indian Empire, transferred to the "West-end" of London.

The transfer was effected with a brutal disregard of historical susceptibilities of which only Englishmen—who to-day would callously submerge all the moonlit loveliness and lone melody of Philæ—are capable, and which made the cap in the monumental representation of the great East India Company in the city of its rise, culmination, and extinction everyone now deplores, or affects to deplore, and which the proposed exhibition is an attempt to, in some measure, repair.

I will only add that those having any relics or memorials of the late Honourable East India Company, which they would wish to lend to the exhibition, should address themselves to William Foster, Esq., honorary secretary to the H.E.I. Co.'s Loan Collection, Empire of India Exhibition, Earl's Court, S.W.

I have the honour to be, Sir, your most obedient, grateful servant,

__________________________
George Birdwood.

"PICTORIAL ART IN INDIA."

Looking at a prospectus of the coming interesting "Empire of India" Exhibition, it is pleasing to read the very liberal scale of prizes offered by the directors to Indian artisans. These prizes are classified into ten sections, the first being very properly "Fine Arts," under which head, two prizes of Rs. 250 and Rs. 500 are to be
competed for in oil and water colour paintings of Indian landscapes, architectural, or figure subjects.

If it be true that painting did not advance much during the seventeenth and eighteenth centuries in India, there is sufficient proof in the frescoes and cave decorations in different parts of the country, of the aptitude of the ancient Indians for the art. These frescoes have been considered by the best authorities to be equal in merit to the paintings of the same period in Europe, and they "bear a strange resemblance to the almost contemporary frescoes of the catacombs of Rome."

It is possible that the invasions of different foreign nations, Eastern and European, and the generally disturbed state of the country had some effect on the arts, and that when fostered by the governing power the art workman, like the captive Israelite of old, who could not "sing the Lord's song in a strange land" and amid unfamiliar surroundings, responded but half-heartedly to his own inspirations, and allowed his artistic taste to be subjugated by that of the master, for whom he worked. Thus we have specimens of paintings when Mahomedan Emperors held sway in India, and were patrons of Art, and these, if represented at all in the Fine Art section at the "Empire of India," ought to form an interesting study, side by side with any pictures that may be brought over as being the work of native artists, taught in the excellent schools of art, established under the benign British Raj, and which exist at the great centres of the great continent —Bombay, Madras, and Lahore. Tracing it back to ancient, or, in other words, mythological times, we find that pictorial art flourished in India to a considerable extent.

It was practised, then, by the Yakshas or Nägas, supernatural beings, and after them by human "Chitrakars"—literally, picture makers—of whom mention is made in several old books. Of these, "Sakuntalā"—a drama, by the Sanskrit poet, Kalidāsā—is the most noteworthy. "Sakuntalā," the legend states, was the adopted daughter of a hermit, who lived in the forest. Roaming one day under the trees she was seen by the king, who was out hunting. He fell in love with her, and was rejoiced to find that his love was returned. After a hastily concluded marriage, the king returned home, she presently following him. As she prepared for her journey, the wood-nymphs supplied her with splendid robes and rare and costly ornaments. "Alas!" said her girlish friends, "What are we to
do? We are unused to such splendid decorations, and are at a loss how to arrange them. Our knowledge of painting must be our guide. We will dispose the ornaments as we have seen them in pictures." This drama must have been written nearly 2,000 years ago.

When Buddhism was supreme in India, schools of painting were to be found in the middle country and in Western Rajputana. Subsequently schools were founded in the east in Bengal and Nepal, and in Kashmir in the north, while in the south, the painters Jaya, Paran-jaya, and Vijaya, were the pride and glory of their race.

The only paintings worthy the name of that remote period are now to be seen in the cave temples of Ajunta, situated in the wild hilly country of Khandeish, in the Bombay Presidency. That these have been preserved, is due only to their inaccessible position. The work of excavating and painting these caves must have been carried on from B.C. 200 to, perhaps, the middle of the tenth century.

Remarking on the fresco paintings in these caves, Mr. Griffiths, of Bombay, himself an excellent artist, says: "The painters were giants in execution; even on the walls, some of the lines drawn with one sweep of the brush struck me as very wonderful, but when I saw long delicate curves, traced with equal precision on the horizontal surface of a ceiling, their skill appeared nothing less than marvellous. For the purposes of art education no better example could be placed before an Indian student. The art lives. Faces question and answer one another, they laugh and weep, fondle and flatter, limbs move with freedom and grace, flowers bloom, birds soar, and beasts spring, fight, or patiently bear burdens."

Of another scene, that of the "Dying Princess," he says: "For pathos and sentiment, and the unmistakable way of telling its story, this picture cannot be surpassed in the history of art."

Mr. Griffiths deprecates, however, the conventional treatment of accessories, such as buildings, seas, rivers, and mountains, and notices the same defects as are to be seen in the Italian paintings of the fourteenth century—the slight attention paid to the real science of art, "the crowding of figures, the want of aerial perspective, the regard for a truthful rather than a beautiful rendering of a subject."

Altogether, very high praise has been passed on these old examples of Decorative Art, which, it is sad to relate, are beginning to show the ravages of time.
With other glories, painting in India has vanished, but the spirit of Fine Art is happily not extinct; and it would seem that the aesthetic faculty, inherent in the Indian, which enabled him to do the work that rivalled the fresco painting of Pompeii, or of the baths of Titus, only needs judicious encouragement to cause it to flourish once more. Although Muhammadans are forbidden by their religion to paint or draw figures of human beings and animals, we find that, at a time when almost every nobleman had in his train a retinue of artisans and art workmen, painting was not without its patrons. The great Moghul Emperor, Akbar, had at his court sixteen distinguished artists, all engaged upon a remarkable work, the "Razm-namah."

In a Persian work called the *Ain-i-Akbari*, written under his own supervision, Akbar expresses his opinion very forcibly on this strange and absurd prejudice of his co-religionists against painting. He says: "I do not like those people who hate painting. They ought to know that a painter has greater opportunity of remembering God; for, however lifelike he makes a picture, he knows he cannot give it life, and that *He*, and *He* alone, is capable of doing that."

Of remarkable sagacity and sound judgment was this great Akbar. Feeling that the fanatical hatred that existed between the Hindus and Mahomedans arose from ignorance of each other, he ordered a Persian translation to be made of the Sanskrit epic, the *Mahābhārata*, or History of the War. This work was called the "Razm-namah" above alluded to. A copy of this valuable manuscript, with 169 miniature illustrations, exists in the Royal Library at Jeypore, and cost £40,000. The date of the "Razm-namah" is 1582.

The chief centre of the ivory miniature painting, for which the North of India has so deservedly been famous, is at Delhi. This painting is a further development of the Persian manuscript illustrations. It was greatly sought after by the Mahomedan kings, and thus we find that portraits of emperors, empresses and Court beauties, and representations of the Taj, the holy shrine at Mecca, and the Juma Musjid of Delhi were favourite subjects.

Excessive delicacy of touch and minuteness of detail were thought more of even than good drawing or colouring, and the attention paid to the handling of the "ek-bal-kalam," or brush of a single hair, amounted almost to a fault. These artists, all of whom claim to be of Persian
origin, are excellent imitators, and render photographic portraits in colours extremely well.

Much might be said that is interesting about glass paintings, talle painting, leather painting, painting on cloth, wool, &c., but space does not permit of their being dealt with now.

PhEROZE THOMAS.

New Members since last month: Mrs. Paget, Mr. and Mrs. Thomas Williams, of Rome; Mr. Robert Sewell; Mrs. Ward, Government House, Assam. Mrs. Ward has kindly consented to become a Corresponding Member of our Society in Assam.
INDIAN WOMEN AS WIVES AND WIDOWS.

A Reply.

Miss Cornelia Sorabji contributes a paper under the above heading to the Indian Magazine & Review of December last. Interesting as the paper is, I must say I could not bring myself to believe that it was from her pen. The article chiefly deals with the question of Hindu marriage, and Miss Sorabji comes to the conclusion that under the present system of Hindu marriage "the Hindu wife is universally happy." When one reads the article one is forcibly reminded of the serious disadvantages at which persons in the position of its writer are placed in forming correct opinions on difficult Hindu social questions.

On the 31st January last, a paper on "Indian Women," by Mr. Clarke, of Calcutta, was read at the Imperial Institute. Mr. Clarke seemed to think that life behind the purdah is not after all so very miserable. Miss Sorabji considers that the Hindu marriage system is not so bad as it is made out to be by the social reformers. Both writers command respect to their observation and conclusions. But as a Hindu, I myself, with regret, feel bound to dispute the correctness of their conclusions. In this paper I shall confine myself only to the contribution of Miss Sorabji.

In judging the conclusions that Miss Sorabji has arrived at, we must remember that, as a Christian, she has not the same opportunities of observing and studying the working of Hindu social institutions that a born Hindu naturally possesses. She may be welcomed in the Hindu house, but to the Hindu home she is, unfortunately, denied admission. She is, in consequence, placed at considerable disadvantage in forming any very sound opinions on questions of Hindu social reform. How is she to know the inner life in the Hindu home? She, like many others, is always welcomed as an honoured visitor and friend. In her presence the members of the family would necessarily act with a certain amount of reserve and decorum. She cannot take part in any Hindu dinner, festival, or other strictly Hindu entertainment. Religion and custom prevent it. Few who
know Hindu society, and the extent of its subjection to religion and custom, will dispute this fact.

While the conditions of life and society are changing, while education is fast spreading, at least among the male members of the population, the old system of marriage remains stationary and out of date. I am rather surprised to find that Miss Sorabji believes that the present system "suits the atmosphere." A man receives education, and he is married by his parents to a girl for considerations which do not affect him. He does not marry, but is forced into marriage. I can point out any number of instances from amongst my friends, not to go any farther, where the system has invariably produced unhappy results. How does the system "suit the present atmosphere"? Does it suit the husband? The answer is emphatically in the negative. If he is educated, there is a wide gulf between him and his wife. There can be no sympathy between them. The views and the conduct of the one are not agreeable to the other. If he is not educated, then perhaps Miss Sorabji is correct to a certain extent in her statement, though it is a question whether the result of the relation between two such people can be called happiness. Does it suit the wife? Perpetual tutelage, with an utter abnegation of self, has little in common with what we call happiness. And is not Miss Sorabji's statement that "the Hindu wife is universally happy" too sweeping an assertion? What is the wife's position where the husband is a violent, wicked man? (There are wicked men in India as in the rest of the world.) She is no doubt ever loving, ever obedient to him, ever contented. But is she happy? She might say, "It has been ordered; it is my fate." If meek resignation to the inevitable is what Miss Sorabji understands by happiness, I have little cause to quarrel with her. However much she might "probe," she would, as an honoured non-Hindu visitor, never hear a single murmur of regret. Look at the poor girl while she is weeping in the dark, gloomy madghar (dining room), or in a corner of the devghar (room where the idols are kept), and then consider if she is happy! The husband, however well-meaning he may be, trained and brought up as he is to look upon his wife as his dominium, is naturally displeased at any dereliction of duty on her part in even the slightest trifles. He may be a very good man, or she may be a very good girl. But neither of them had anything to do in creating the position in which they are placed. It happens not infrequently that the husband is what is inaccurately called
a bijwar (a man who marries more than once). What happiness is there for the young girl, say, of eleven or twelve who is married to a man of forty? (This is very common, at least in the Deccan.) He is more a father than a husband unto her. I fail to see in what particular Miss Sorabji considers the girl happy. A Hindu knows well enough what an important factor the "Hunda" (dowry from the wife) question forms in the negotiations that precede every marriage. One requires to be a born Hindu in order to really understand the importance of this "Hunda" question. It is not far from the mark to say that this question is the governing factor, aye, the final arbiter of the destinies of the two young people whose marriage is being negotiated by their parents. I may say here that my remarks refer to the marriage custom especially as it obtains in the Deccan. I cannot confidently assert anything with regard to the other parts of India, though I have little doubt things are pretty much in the same condition there too.

Miss Sorabji appears to think that the Hindu wife is happy under the present protective (sic) marriage system. There would have been some chance for Miss Sorabji's proposition holding true if—the question of Hunda apart—the parents had a free hand in the choice they make for their children. Perhaps Miss Sorabji is not aware that a Hindu marriage is more chance work than anything else. What do the parents know how the bridegroom or the bride—then only children—will turn out in after years? The Hindu marriage system is a sort of religious lottery, where the parents haphazardly (no doubt, meaning well) stake the eternal happiness of their children. Even if the parents find an eligible bridegroom for their daughter, how many other conditions have to be religiously complied with before the marriage can be a possibility?

(a.) Owing to the existence of so many sub-castes, the choice is necessarily very much restricted. Intermarriage between families belonging to the different sub-castes of "koknashthas," "karhades," "deshasthas," "chipavans," &c., is impossible, though all are Brahmins. Even in the various sub-castes there is no freedom of choice.

(b.) All rules laid down by religion and astrology have to be complied with. They are all arbitrary, out-of-date, and inflexible. I will not refer to all of them, but let me just mention one or two.

(c.) The "gotra" (name of the dynasty) of the two families must not be the same. My "gotra" is "kasyappa"
(name of one of the Rishes). I cannot marry a girl from a family of the same gotra.

(d.) The "gana" (quality) of the bridegroom must not be antagonistic to that of the bride, and vice versa. Everyone is supposed to have one or other of these "gans." A person may, for instance, have the deva-gana (quality of gods), or rakshasa-gana (quality of demons) or manushya-gana (quality of men), and so on. This quality is determined from the horoscope cast at the time of birth. Now I may have the rakshas-gana; I cannot marry a girl who has manushya-gana or deva-gana, and vice versa. I can only marry a girl who has the rakshas-gana. Demon and man are naturally hostile to each other.

(e.) The positions of the natal planets must be in accordance with certain hard and fast rules.

If Venus or Mercury is my natal planet, I can only marry a girl who happens to be born under the same condition, and vice versa. These few rules about Hindu marriage are mentioned only as illustrations, which show that the parents are not unfettered in their choice. The gotra, the gana, the natal planets (not to mention many other points) are all matters of chance, and yet they are vital considerations, which have to be taken into account by Hindu parents. All these several conditions have to be complied with to the very letter. Any failure in the slightest particular is an absolute bar to a marriage between the two people; the superstition being that violation of any of these conditions is attended with death. The demon will kill the man. So if a man of the rakshas-gana is married to a girl, say, of the manushya-gana, the result will be the death of the girl soon after the marriage. It will not do to say that this is mere superstition, and nothing more. I emphatically assert that each and all these conditions—and many others—are of the very essence of a Hindu marriage. I am not aware of a single marriage having taken place where these essentials have been disregarded. Not one family, however educated, could be pointed out where a marriage can be shown to have taken place in defiance of these conditions. Is it not clear that our marriages are brought about by events beyond our control? Is it merely a "protective system"? It is far too much to believe that a majority of such marriages turn out happy. The husband, as a general rule, makes the best of things, and is not so ill off as the wife. Should his marriage be a failure, a wider world and other subjects to occupy his mind are open to him, which can give him some comfort.
But what has the Hindu wife got which can mitigate her unhappiness? If her marriage, on which her everlasting happiness was staked by her parents, turns out a failure, all her life is an existence of despair and misery. She has little comfort to find in the daily routine of her mechanical duties.

Miss Sorabji admits that “the system does work badly during widowhood.” “But this,” she goes on to say, “is the reign of the mother-in-law, not of the husband, and that narrows the misery to the cases in which the mother-in-law still lives.” This implies that where both the husband and the mother-in-law are living, the presence of the latter does not affect for the worse the position of the young wife. The severity of the iron rule of the mother-in-law is proverbial. Even so-called orthodox husbands have occasion to rise in revolt, though usually to little or no purpose. There are no doubt exceptions, where the mother-in-law is not found to treat the daughter-in-law with the proverbial sasu-cha-jach (tyranny of the mother-in-law). But such exceptions are few and far between. I quite agree with Miss Sorabji—that she, poor thing, has some excuse. The widow is unhappy in the life-time of the mother-in-law, Miss Sorabji admits. Is she any happier after the death of the mother-in-law? She, as the family drudge or menial, or what you will, can have little happiness. I would suggest to Miss Sorabji not to take the statements of the young Hindu wife too seriously, as she must know that no Hindu girl would ever say a word of complaint against her husband or her family.

Miss Sorabji is mistaken with regard to the duty of Hindu social reformers. Her illustration of the ancient relation of hers sweetening coffee for a visitor to her own liking does not seem to me quite to the point. If the visitor were a person who had never tasted coffee in his life, I should consider Miss Sorabji’s relation would be justified in making coffee for him to her own liking, inasmuch as the visitor had no liking of his own. The young Hindu girl is quite incapable of judging for herself. She is so helpless that, as in all other matters, others have to judge for her. I regret that Miss Sorabji should have mistaken the attitude and the position of the social reformers. She is happily spared the pain and the misery of the situation in which the Hindu social reformer finds himself. Some years ago I approached an unhappy young relation of mine—a widow—with the subject of education. I tried to induce her to believe that her position would be
materially changed for the better if she were to begin to
learn the three "R's." "I would rather take poison and
put an end to myself than begin to learn as you advise,"
was her not very encouraging reply. I do not know if
Miss Sorabji would approve if I had made this young
widow's coffee to her liking! I stood firm, and insisted
on her following my advice. I need hardly say she has
not taken poison, nor is she likely to do so. She herself
admits that she is a thousand times happier now than she
was some years ago. Who could say she was then happy?
The "divine discontent" Miss Sorabji refers to is not
created by us, but is a necessary result of the present state
of things.

Does Miss Sorabji advise the Hindu social reformer to
shrink from his duty because, forsooth, the Hindu girl will
come to understand her position better, and get discon­
tented with her present lot? Keep them as they are and
there will be no divine discontent. It is all very well to
say "there is nothing for it but education through many
generations." If you are to disturb the present state of
things, how is the necessary discontent to be avoided?
According to Miss Sorabji, we must wait till the Hindu
girl desires a change. How is she to desire a change when
you keep her in her present position, and assure her that
it is the best for her? We have heard of this apologetic
cry over and over again. Miss Sorabji, in giving an
expression to it, once more stands out, perhaps an uncon­
scious champion, not of the Hindu girl but of the
reactionary Hindu, who has neither the courage to openly
oppose reform nor to carry it out himself.

I regret to see in her paper the implied sarcasm on the
enthusiasm of the social reformer. I must say that in
judging the conclusions arrived at by different students of
Hindu society, a distinction has to be drawn between those
of persons who are "informed" and of persons who "have
felt and suffered."

D. V. Kirtane.

N.B.—The astrological and religious rules I have
referred to above, apply specially to the marriage institu­
tion amongst the Brahmins and the higher castes of
Hindus. They apply, with some modification, to other
Hindu castes.
REVIEW.


During the last few years, especial attention seems to have been given to the examination of Buddhistic matters, and several interesting discoveries have been made. Not the least of these is the history and description of Lamaism, which has just been written by Mr. Waddell, and laid before the public. The author of this book must have given years of his life to acquire the profound knowledge which he evidently possesses of the curious medley of ideas, which make up what is generally spoken of as the Buddhism of Tibet. Mr. Waddell tells us that he began by learning the very difficult language of Tibet, and that he went to reside among the people, and conquered the objections of the Lamas by purchasing a Lamaist temple with its fittings. His thirst for knowledge appears to have been so great that the Lamas became convinced that he was an incarnation of the Western Buddha, Amitābha; and in this way overcoming their scruples, they explained in full detail the symbolism and rites, and imparted freely all the information he desired. Mr. Waddell, judging from the book before us, availed himself fully of the advantages thus acquired; for the book in all parts shows the strength of a master's hand, who deals confidently with the superabundance of material as his command.

The author starts with the history of his subject, and points out that Buddhism had sunk to a very low level in India before it was transferred to Tibet. He shows the great departure from primitive Buddhism caused by the establishment of the theistical form of the faith, known as the Mahāyāna, or "Great Vehicle." This form of the faith made salvation more accessible to the masses by substituting good words for good deeds; and, by developing the supernatural side of Buddhism, pleased the un instructed imagination of the crowd. Buddha became idealised, and
ultimately deified; metaphysical Buddhas and celestial Bodhisatwas then arose, and Buddha's image became an object of worship. The pantheistic cult of Yogaism naturally grafted itself on such a stock, and gave rise to the Yogāchārya Buddhists, of the district around Peshawur. The Saiva mysticism, with its worship of female energies, known as Tantraism, next arose, and passed readily into Buddhism, and by the middle of the 7th century there was an abundant supply of Divine Buddhas, with their female principles, besides other Buddhist gods and demons. When Buddhism was in this condition, a King of Tibet sent to India for teachers of that faith, his curiosity having been aroused by two Buddhist wives, whom he had married. But at this time Tibetans are represented as rapacious savages, and even cannibals, without a written language, and believers in the efficacy of devil-dancing, to gratify the malignant spirits of earth and air. The apostle of debased Buddhism, familiar with the magic of Yogaism, found little to object to in the sorcery and demonolatry of Tibet, and seems to have confined his efforts to civilising the savage manners of the people, and to incorporating the less objectionable demons into the creed he preached. He established monasteries in the land, the head monk in these being called the "Superior," which, in the Tibetan language, is Lā-ma; and as this name was gradually applied to all monks and priests, the religion itself has been termed Lamaism by Europeans. In truth, the creed scarcely deserves the name of Buddha, for the pure morality and agnosticism of that eminent reformer had disappeared, and an impure form of it, covered by foreign accretions, and saturated with demonolatry, was converted into Lamaism by the addition of the ritual, and most of the demons of the religion found in Tibet. Mr. Waddell's summary of the doctrine is this: "Primitive Lamaism may be defined as a priestly mixture of Sivaite mysticism, magic, and Indo-Tibetan demonolatry, overlaid by a thin varnish of Mahāyāna Buddhism. And to the present day, Lamaism still retains this character."

The real basis of Tibetan Buddhism being thus laid bare by the patient researches of Mr. Waddell, it is easy to understand the anomalies and inconsistencies which have been hitherto so difficult to reconcile with any conceivable corruption of Buddhism itself. The details of this curious agglomeration of creeds are set forth and explained in a series of interesting chapters. The various sects into which Lamaism is divided, their origin, history, and degeneration;
the metaphysical source of their doctrines, their scriptures and literature; and the nature of the monastic institutions which overspread the land. The daily life of the monks is set out at length; and the origin and constitution of the hierarchy, with its re-incarnate Lamas, is described. The methods adopted to discover the child in which the soul of a deceased Lama has passed are given; and the examination which takes place in the presence of Chinese officials is narrated and illustrated. Very valuable chapters are given on the mythology and gods; the pantheon and images, and sacred symbols and charms being somewhat fully treated. The ritual and astrology are set forth, many original translations from the Tibetan being introduced; and divination, sorcery and necromancy as practised daily are sketched, and illustrated with pictures of magic squares and other conjuring devices. Not the least interesting part of the narrative is that describing the festivals and holidays, with the sacred dramas, mystic plays, and masquerades which then take place. Most of these are of a demoniacal character, and are intended to show the way in which inimical demons attack unfortunate souls, and the beneficial influence of Lamaic ministrations in relieving humanity from such malignant assaults.

The Tibetans must certainly be pronounced the most priest-ridden people on the face of the earth. They seem never free from apprehensions of spiritual and bodily injury, and unremitting in the application of charms, amulets, and other nostrums, and ceaseless in the repetition of prayers, formulas, and ritualistic services. At all hours of the day and night they are under ghostly dread, and fear to venture on the simplest act without some augury, incantation, rite, ceremony, or fee to the Lamas. It is surprising how the poor people find any opportunity to attend to worldly affairs; the laity, in fact, seem to exist solely for the purpose of furnishing contributions to the amazing number of priests and monks who encumber the ground. The picture is one of deep interest, and has been described with the fulness of knowledge by the able author of the book under notice.

Frederic Pincott,
NEW BOOKS RELATING TO INDIA.

JOHN RUSSELL COLVIN: The last Lieut.-Governor of the North-West under the E. I. Company. By Sir Auckland Colvin, K.C.S.I. (Rulers of India Series.) 2s. 6d. (Clarendon Press.)

AFTER FIVE YEARS IN INDIA; or, Life and Work in a Punjab District. By Anne C. Wilson (a daughter of the late Dr. Norman Macleod). With numerous Illustrations. 6s. (Blackie & Son.)

AMONG THE GODS: Scenes in India, with Legends by the Way. By Auguste Klein. With Illustrations. (Blackwood.)

LUCKNOW AND OUDE IN THE MUTINY. By Lieut.-General McLeod Innes, R.E., V.C. With Maps and Plans. 12s. net. (A. D. Innes & Co.)

INCIDENTS OF INDIAN LIFE. By J. Cave-Browne, M.A., Vicar of Detling, Kent. Second Edition. 2s. 6d. (Maidstone: Dickenson.)

THE RANI OF JHANSI; or, the Widowed Queen. A Play by Alexander Rogers. With Introduction by Sir Edwin Arnold. 5s. (A. Constable & Co.)


INDIA IN THE FEBRUARY MAGAZINES.

ART JOURNAL.—"Orissa, the Holy Land of India." By the Rev. J. M. Macdonald. A descriptive article, illustrated with fine views of temple architecture, from photographs by W. H. Cornish.

CHAMBERS' JOURNAL.—"Commercial Travelling in India": a short and cheery sketch, not particularly encouraging to others of the same profession.

THE CENTURY.—"The Passing of Muhammed, Prophet of Arabia (A.D. 652.)" A dramatic sketch by Sir Edwin Arnold. With a fine drawing of Muhammed on his death-bed. His last words:

"O Allah, pardon me!
Join me with the companionship on high!
Hist! I see Paradise! O Gabriel, give
Thy hand a little more. I testify
There is no God but God!"

HARPER'S NEW MONTHLY.—"Oodeypore, the City of the Sunrise." By Edwin Lord Weeks. An interesting sketch of the place and people, with numerous fine illustrations by the author, including portraits of the Maharaja and Prime Minister; also an account of a visit to Chitor.

LEISURE HOUR.—"Mysore and the late Maharaja." By General Sir George Wolseley, K.C.B. This article will be read with peculiar interest at the present time, the news of the sad and unexpected death of the Maharaja having reached England while it was passing through the Press. It gives a full description of the city and its people, written in a kindly and appreciative spirit. It includes an excursion to Seringapatam. There are numerous fine sketches of architecture, peoples, and scenery; portrait of the late Maharajah, and a beautiful group of his five children (two boys and three girls), the eldest of whom succeeds to his father's throne.
LONDON SOCIETY.—"A Trip up the Travancore Backwater in a Cabin-boat." A short and very picturesque description.

THE NEW REVIEW.—"India: Impressions." By G. F. Keary. Chap. IV.—VII. The series may be noticed when complete.

THE WINDSOR MAGAZINE.—"An unqualified Pilot." By Rudyard Kipling. Illustrated by Cecil Aldin. A short story of the 13 years' old son of a Hughly pilot, who had a passion for his father's profession, and during the old man's absence managed to get charge of a Chinese junk to the Sandheads at half the regular pilotage dues, and by happy good fortune arrived safely at the Pilot brig, where his father, whom he had followed down the river, had arrived just before him. Of course, he received the punishment he deserved, but in the end attained his heart's desire.


A SOIRÉE of the National Indian Association was held at the Imperial Institute on February 21st, at which several Indian gentlemen kindly contributed songs in Sanskrit, Hindustani, and Marathi, with accompaniment on the tabla. In spite of the severe weather, there was a good assemblage of guests.

WE must defer till next month the report of a Drawing-room Meeting held at 15 Bruton Street, on February 28th, when Mrs. S. Nikambé gave an interesting address on Indian Home Life and Customs.
ADDRESS FROM INDIA TO PROFESSOR F. MAX MÜLLER.

The number of Sanskrit scholars, the so-called Pandits, though no longer so large as it used to be, is still considerable in India, and it seems that their interest in their own ancient literature has of late been revived and increased when they perceived the interest which that literature had excited among the scholars and philosophers of Europe. A few of them have even learnt English, German, or French, to enable them to read the books of Sanskrit scholars in Europe. Widely as the two classes of Sanskrit scholars, the native and the European, differ on certain questions of chronology and on the proper method of interpreting the sacred books of the Brāhmans, the native scholars have not been slow to recognize the value of the labours of their fellow-workers in the West, more particularly of those who have published Sanskrit texts that have never been published, or translated texts never translated before. Scholars capable of this kind of original work form in the eyes of the Pandits a class by themselves.

When last year Professor Max Müller was receiving addresses and congratulations from many of the Universities and Academies of Europe, on the occasion of the fiftieth anniversary of his receiving the Doctor's Degree in the University of Leipzig, the Pandits of India also forwarded an address to him, expressing at the same time their regret that they had had no time to collect many signatures. At the end of last year, however, they sent a new address on parchment, beautifully illuminated, expressing their gratitude for the services rendered to their country by the life-long labours of Professor Max Müller, more particularly for his edition of their ancient Bible, the Rig-Veda, which had never been published before even in India, and for the collection of translations of the Sacred Books of the East, brought out under his editorship. By these works, they say, "a conviction has been generated and strengthened that God's ennobling and elevating truth is not the monopoly of any particular race, and a strong impetus
has been given to a unifying movement among the religions of the world."

The signatures comprise the best known names not only of Hindus, but of Mohammedans, Parsis, and of Civil Servants from every Presidency. Among the Maharájas are those of Mysore (lately deceased), of Kachha, Baroda, Kuch Behar with the Mahárání, in several cases joined by the princes of their family and their Ministers. The Mohammedans are represented by H.H. Sultan Mohomed Aga Khan; the Parsis by Sir Jamsetjee Jejeebhoi, the leading Dasturs, &c.; the Pandits by Bhandarkar, Telang (lately deceased), Maheshchandra, Pathak, Dhruba, Tripathi, Apte, many of the Scns, the Tagores, the Ghoses, the Bozes, the Dutts, the Roys, the Mitras, the Banerjis, &c.; the reformers by Ranade, Malabari, Mojoomdar, Rámárái Pandítá, Miss Sorabjí, &c.; European scholars by Peterson, Stein, Oppert, Führer, &c.

The sheets containing the signatures were sent in a beautiful silver casket of Indian repoussé work, in the form of a manuscript, having on one side a representation of the sun rising above the Himalaya mountains, with the Ganges flowing from the summit, and at the top the sacred syllable Om; on the other side the picture of a sacred bird.

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OBITUARY.

India mourns the loss of one of her cherished patriots, Babu Protap Chunder Roy, C.I.E., died at his house in Calcutta on the 11th of January from diabetes, at the comparatively early age of 53. He had devoted his life, energies, and property to disseminating all over India and the civilised world, the English translation of the Mahabharata, the great store house of Indian legendary lore, and had journeyed through the length and breadth of India to enlist the sympathies of wealthy natives and others in this noble enterprise, with which his name will ever be associated. Ninety-two fasciculi were published up to the time of his death, and but eight more remain to complete the work, at an additional cost of about a thousand rupees. He has left a widow behind him, and a widowed daughter by his first wife.

R. Rost.
We stated last month that the death had been announced by telegram of Sir T. MUTHUSAWMI AIYAR, K.C.I.E., one of the Judges of the Madras High Court. He died on January 21, after a short illness. The Judge was born in 1832. He was of humble origin, but having as a boy shown intelligence and an anxiety to learn English, a Tahsildar undertook to educate him. After passing the B.L. Examination of the Madras University, he joined the public service at the age of twenty-two, in connexion with Revenue. Soon after, he was transferred to the Education Department as Inspector of Schools at Tanjore. But law was his vocation, and in 1857 he was appointed a District Munsiff, when his work proved so good that Sir Charles Trevelyan made him a member of the Finance Commission. After two years he became a Deputy Collector, then a Presidency Magistrate at Madras, and a Judge of the Small Cause Court. Having shown his capacity in these various posts, he was selected in 1878 as Officiating Judge of the Madras High Court, in which post he was confirmed in 1883. Mr. Justice Muthusawmi Aiyar commanded much respect as a sound lawyer. The Courts of Madras were closed on the occasion of his death. Mr. Justice Shephard, in referring to the sad event, spoke of him as a most painstaking Judge, with a wide and varied knowledge of law, extreme scrupulousness in work, and unswerving sense of justice and firmness. He was much interested in education and in social reforms, and his loss will be greatly felt in these lines also. Sir T. Muthusawmi Aiyar was a Vice-President of the Madras Branch of the National Indian Association, and took much interest in the Home Education Classes, which were attended by at least one member of his family.
Chapter III.

One evening Ratanbai on returning from school, rushed into the house, and embracing her mother, said: "Mother, dear, Mrs. B——, who visits our school, has invited us to a party at her bungalow next week; and the teacher told us to-day all those who come regularly to school, and do the lessons well, will be taken to this party: so you will let me go every day, won't you? pleaded the child. The mother promised; but Kakubai, who was near, said: "Why do you want to go to the English people's houses? They will give you something to eat, and defile you." And, turning to Ratan's mother, she added: "Anandi, you had better tell Ratan that she must not eat anything there."

Ratanbai. Is there any harm in eating the fruits?

Kakubai. No; you may have fruit, but do not touch anything else.

The day of the party arrived, and Ratan, who was regular at school, came home early to dress. Her mother arranged her hair, and dressed her in a quiet but costly sari, allowing her no extra jewels except a nose ring. The girls were to start exactly at a quarter to four from the school, and Ratan was in the midst of the excited and happy party just ten minutes earlier. The carriages came one by one to the door, and the girls, in groups of five and six, took their seats, and drove up to Malabar Hill, to one of those beautiful bungalows which command a splendid view of the city and its surroundings. It was nearly eight o'clock when Ratanbai returned home, and after she had hurriedly thrown her shawl on the "chowphala,"* she sat down before Kakubai and began relating the evening's history. As Ratan began, Tarabai, who was in the inner apartment, drew closer to the door, and listened intently to her bright happy niece: "There were twelve

* Swing.
carriages, and in each about six or seven sat. When we came to the house, Mrs. B—— and her daughter received us, and first we were taken into the cloakroom, where our shawls were kept, and each of us had a veni (flower-wreath) given her, which we put in our hair. Then we went upstairs into the Diwankhana. It was so pretty with mirrors and curtains, and pictures and piano. There were silk and satin sofas and chairs, and photographs were kept in silver frames. After a while we were told ‘tea was ready.’ At this the girls simply rose to their feet and said: ‘No tea for us.’ But Muktābai came near, and assured us that we were to have fruit and not tea. Then we went downstairs into the dining room. It is a large, beautiful room, with pretty pictures and mirrors, and any amount of glass things. There was a large table in the middle, and on it was a beautiful white cloth, and on this the plates, knives, forks, and glasses were arranged. There were fruits—mangoes, figs, grapes, oranges, plantains, custard apples, pineapples, and pumbalows. Beside these were pedhe* and barphī.* All round this large table were chairs, and when we were told to take our seats it was such fun! We had never in our lives sat at table before, and at first we were all backward to do it; and when we did sit some of us made mistakes. Kamallabai and Nanibai sat together first on one chair, and we did laugh; Gangabai, while cutting a mango, cut her finger, and Balajipant, the Brahmin, had to take her outside to tie it up. Some girls sucked the mango instead of cutting it, and the juice all ran down over the clean white cloth; and one of the girls, while helping herself to an orange, hit a glass, which fell into bits on the floor.”

Kakubai. Then you caused much damage to the poor, kind madam?

Ratanbai. But she was most kind. First, we told her that we could not sit at the table and eat, but she would not listen, and so we did our best. There were so many kinds of fruits, and the table looked so pretty with the flowers; and Balajipant was there to serve, so it was a regular Hindu repast.

Kakubai. After eating, how did you manage about the water?

Ratanbai. Oh, then we were taken outside to the pipe, and Balajipant gave us water, and then we went into the playground at the back and had games. We played one

* Native sweets.
or two English games, but the girls enjoyed “zhima”* and “phugadi”† most. After a little rest we went again into the Diwankhana, and heard singing and playing. Mrs. B—played the piano, and Miss B—sang. When Miss B—began I thought she was crying, but we were told afterwards that that was the way English ladies sing. After the singing, Mrs. B—taught us a new game called “Thimble,” and then I was asked to recite “Meddlesome Matty,” and Dwarkabai and Manjulabai played a duet on the piano. When it got dark we were anxious to return home, and as we rose to go, Mrs. B—came near and told us that we must go and spend such evenings with her often, for it had given her much pleasure to have us there. She told us to be good girls and attend school regularly, and before long there will be another party for us. Sonabai then carried in the tray of flowers which we had brought from school, and I put the garlands round their necks. They were glad—but so surprised! Then one of the elder girls came forward and said a few simple sentences in English to thank the ladies. After this we sang the Queen’s “stotra”‡ and came downstairs. Mrs. B—shook hands with us upstairs, and when we got into our carriages she came down and saw us again. She is so kind and beautiful, and her house is simply a little palace. The punkahs, the carpets, the curtains, and the mirrors were so pretty.

Here Ratan’s mother said: “That will do now; have some supper, and talk about your party afterwards. The whole night will not suffice for you to tell about it all.”

“I have had so many fruits and sweets to-day,” said Ratanbai, “that I do not feel much inclined to have supper. But I will try a little rice and ‘sambarè.’”§

As Ratan rose to go, Kakubai, with a disturbed look on her face, began, “I cannot think what enjoyment the girls find in going to parties. Why do we want all this? It is not so very essential. Did we have these enjoyments

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* Zhima, is a game constantly played by girls. Four stand in a group, and they move on backwards and forwards in a circle, clasping one another’s hands, and making a sharp noise with their finger and thumb. When the game is played fast, with many groups, it looks very graceful.

† Phugadi is played by two girls who stand opposite, their feet touching one another. They cross hands, and holding tightly, balance backwards and whirl round.

‡ Hymn.

§ A very tasty dish made of the juice of lentils.
in our days? And yet we grew up and prospered. Where did we go to school? Did we even handle a book? We went to the temples daily and worshipped Maravti. We did household work, and attended to "veni pham." The girls of these days want to go to school, to parties, to sambas, and eat fruits from the "miench" hands. It is true the Brahmin served, but it was in the house of English people. We are Arya, but our Aryanism is getting all defiled. People are mad after English. Who are these English? Are not they incarnations of monkeys? only the tail is not allowed them. What if they are rulers? We must not forget our caste and religion! Truly sin is raging, and the world is coming to an end. Oh Narayan! do thou open the eyes of the people! Thus talked Kakubai; and giving a deep sigh, she stretched herself on the floor for a nap.

Ratan went to sleep rather excited and tired that evening.

For six weeks all went on as usual. Then came the "Shravana" month. It occurs about in August, and every young Hindu wife is then kept very busy.

The first day of the month fell on a Saturday. Everyone in Mr. Vasudevrav's house was up at an early hour. Washing and bathing were finished before day-break, and then hundreds of voices in the street were heard calling <i>shravar vadha</i>. The lowest caste women, with baskets on their heads, in which is an oil-can or bottle, a tin pot, &c., go on this day from door to door from a very early hour calling out <i>shravar vadha</i>. Anandibai came out and beckoned to one of the women, who, laying her basket on the floor, took out a-half cocoanut-shell and held it before Anandibai, who stood aloof, catching her sari carefully, so as not to touch the woman. Holding a small cup, full of sweet oil, Anandibai waved it over the unfortunate woman's head and poured it into the shell, and afterwards looked at her reflection in it. Then giving her a few small articles, Anandibai went indoors, and the woman, placing the oil in the basket, which she put on her head, went away shouting the same words. The waving of the oil and the giving it away meant that all the abuse, the misery, and unhappiness of the family would rest on this woman, and she was contented with her lot, for

* The toilet.
† Unclean.
‡ Please give alms on Shravana Saturday!
according to the Shastras, her caste is bound to take the curse and misery in that fashion, so that the gods may be pacified. Many a time, however, she does not find that misery follows, and she always likes to get a good quantity of the oil, which is real gain to her.

After a while Ratanbai came out with her cup of oil, and, beckoning to one of the women, performed the same ceremony. The woman, instead of going away immediately, stood still and said, “Bai saheb, give me a choli; see, mine is all torn,” showing a worn-out bodice on her body. Ratan ran in, and said to her mother, “Mother, dear, may I give my green silk choli to her? I do not wear it now, since the mango juice fell on it.” To this her mother consented, and Ratan ran upstairs and fetched it, and held her hand forward for the woman to take it, but her mother saw her, and shouted, “Ratan, throw it at her, or else you will touch her.” So Ratan, rolling it into a ball, threw it into the basket. The woman’s eyes glistened, and her face beamed as she took it into her hand and looked at it, and with blessings and thanks, intimating that she would surely come the next Saturday, went away. The rest of the day was spent as usual.

The Shravana Monday is always observed as a fast, and there are four of these fasts. Ratan rose as usual, and took a little milk before going to school. This was allowed her, because of her delicate constitution. Her mother and others fasted the whole day. The schools for girls at this season are always closed at 1 o’clock on Mondays, for the married girls and others arrive at school fasting. At 1, then, Ratan returned home, and she was hungry, so was allowed to take fruits. Fasting means generally going without cooked food; milk, fruits, and sweets are allowed. In the evening they all bathed, and broke their fast by taking a simple meal.

The Shravana mangalwar, commonly known among the Hindu ladies as the “mangalagavri” day, is a great day with the newly married girls. Ratan had been married now for more than a year, so she had nothing to do regarding it in her own home; but she was invited by a sister-in-law, who was newly married, and who thus had to keep the festival. On mangalagavri Tuesday Ratan, therefore, did not go to school, for she had to be at her father-in-law’s, and she was to return home to go to Walkeshwar to attend the “puja” of the goddess at her sister-in-law’s house. At 2 o’clock she dressed, and, with her mother, drove to Malabar Hill. Both the mother and
daughter were received most warmly, and were led into a large room, where a number of young wives, dressed very charmingly in their best saris, were seated on the floor most comfortably, talking in a noisy fashion. Among the young wives were some of Ratan’s school companions. In a couple of minutes Ratan was in the midst of her friends, enjoying herself thoroughly. The mothers sat in groups also apart, and there was such a great noise, as all were talking, young and old—not, however, about the goddess, they were gossiping as to matters pertaining to themselves. The young people talked about school and home and sasar. In the meantime, Hirabai, Ratan’s sister-in-law, fetched a match-box, and, walking towards the side where the shrine was adorned with lamps, candles, flowers, and a thousand ornaments, lighted the lamps. Anandibai, who was carefully examining the arrangements, said, “‘Mangalagavri’ is too far back, place her a little forward, Hiroo.” The young girl, who was dressed very prettily in yellow silk with silver trimming, lifted the folds of her sari in front, and stretching her small but jewelled arm, brought the goddess a little forward, and then turned to ask if it would do. “Yes,” said Anandibai; and the little wife went on with her business of worshipping it in the customary manner. Then, after treating her young friends with sweets, &c., the ceremony was at an end. Before 7 o’clock all the guests went away, and so did Ratan and her mother. This ceremony had to be performed the following three Tuesdays, and Ratanbai was always invited, so she and her friends had some pleasant meetings.

The shravana month, however, came to an end, and Ratanbai rejoiced to be once more regular at her studies. For a month she was able to go to school.

One afternoon, a distant relative called on Anandibai, and in the course of her conversation said: “I was at your Ratanbai’s mother-in-law’s, and your Vihinbai* said, ‘When Ratanbai is with us we never send her to school; but her parents are inclined to be of the ‘reformed’ party; and she, being the only child, they pet her, and send her just because she likes to go; but they should consider our wish in the matter, and not allow her to attend school.”

Both Kakubai and Anandibai were very troubled to hear this remark, and Kakubai, said “Anandi, tell Vasudev this to-night, and do not allow Ratan to go to school from

* The term used by the mother for the child’s mother-in-law.
to-morrow." Anandibai was very sorry for Ratan's sake, for though she herself was opposed to educating her daughter, she allowed matters to take their course, because dear Ratan was so fond of her school and teachers.

Ratan, as usual, returned home in the evening, and after having washed and taken her "meal," she began to help her mother in the small household duties. Anandibai was a sensible lady, and knowing how it would hurt her child to hear what her mother-in-law had been saying to people all over the town, she kept silent. In the evening, when Mr. Vasudevrav returned home, the thing was secretly unfolded to him by his wife. But he took no notice of it. Then later on Anandibai again spoke to him about it, and he simply said, "Do as you please, Anandi. I do not know when you women will understand matters rightly." Here Kakubai interrupted. "Oh, Vasudev, you must remove the girl from school. If her sasur's people do not wish it, why should we go against them? You must save her from the 'zachi' she will have." The old lady managed to persuade him, and at last it was decided that Ratan should not go to school from the next day.

Mr. Vasudevrav was very, very sorry; but because they would not treat the question with reasonable consideration, he got tired of their arguments, and said, rather hastily, "Very well, remove her."

Ratanbai was kept in perfect ignorance of all this, and her mother was thinking as to how to tell her that she was not to go to school any more. Anandibai's anxieties were, for the present, soon over, for early the next morning a cocoanut arrived from Anandibai's sister Champubai's house, and that meant that a son was born. This was, indeed, happy news to all, and like an answer to her anxious prayer, for now the mother could prevent Ratanbai for a day, at least, on account of this news. The poor child was near her at the time the cocoanut arrived, and Anandibai, after having joyfully replied to the bearer that she would be there after the meal, gently said to her girl, "Ratanbai, we will go to mavashi,† so do not go to school, dear, to-day." To this the child assented, though in a disappointed manner.

After breakfast, Anandibai hurried to her sister's with her daughter to see the new born babe. They spent a few hours in Champubai's room. Anandibai sat and stood at a distance while she, with Ratan, looked at her new nephew.

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* Ill treatment. † Aunt.
The little fellow was stared at very minutely, and after careful examination it was pronounced that he promised to be fair like the mother—to the satisfaction of all.

Amongst the many lady visitors (who were mostly relatives) Anandibai's elder sister was there. She informed all of her intended visit to Goa. The day for starting, she said, was fixed for the following Monday.

As Ratan had gone into another room with the young companions who, like herself, had come with their mothers. Anandibai said to her sister, "Will you take our Ratanbai to Goa, too? I must, however, ask her mother-in-law. We have now removed her from school, and I want her to be occupied, as she will, I fear, take it to heart; and, besides, it will be a nice change for her to go with you and Kamalla. Take her to the temples there, and show her our gods."

"If her mother-in-law allows her I shall take her; she will be good company to our Kamalla," said the sister, whose name was Sonabai. It was then decided to ask Ratanbai's mother-in-law, and if she consented to send her with Sonabai, her elder mavashi.* After partaking of refreshments, Anandibai rose to depart. Catching the corner of her padar,† and bringing it under her arm round her waist, where she tucked it, and throwing her handsome grey cashmere shawl across her shoulders, she took leave of her very revered mother, promising at the same time to come every day to see Champu.

The first thing Anandibai did after she got home was to send a most respectful message over to Ratan's mother-in-law asking her opinion about Ratan's accompanying her aunt Sonabai to Goa. To this the reply came, "Send her anywhere, but do not send her to school." It was, then, thus settled, but Ratanbai was kept in ignorance of her being removed from school. She was told to go to school and take two months' leave, to pay the fees for those months, and to tell the Bai that she was going to Goa with her aunt. Ratan obeyed sadly and reluctantly, and the teachers and the girls were very sorry indeed to lose her, though they were led to suppose, for a time only. Now, Mr. Vasudevrav's consent was to be obtained, and that duty was left to strict old Kakubai, who after an unpleasant struggle of four days, succeeded; and the next day Ratanbai with a heavy heart started for Goa. The party consisted of eleven, including the servants. Ratan felt

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* Aunt.

† The end part of the sari.
leaving her parents, as they did, too, at parting from her; but she was very soon happy again, as she was with aunt Sonabai and her cousin Kamalla, to whom she was devoted. Before her marriage she used to spend a great deal of her time at her aunt's, and now, too, every now and then a special invitation was often sent to her to spend the day or evening with them. Anandibai and Kakubai, who could not help their tears when saying good-bye, were aware that she would be at ease with Sonabai and her children.

The party for Goa started early in the morning from the Carnac Bunder, in one of the coasting steamers, for Vengurlê, where they landed by sunset. Relatives who had been written to before-hand were on the pier to receive them. Soon they find themselves in one of the old-fashioned but strongly built houses in the heart of the town. They did not do much talking, as the sea-sickness, which had attacked almost all of them, made them quiet. A good tempting meal had been prepared for them, but though they sat "at the leaves;"* they only attempted to eat a few mouthfuls. This country home, though owned by a very wealthy family, was furnished according to old customs of the place. There were no chairs, bedsteads, or tables. The ground served instead for everything. There was an upper storey, and, in a large airy room, mattresses were most comfortably laid, where the beds had been arranged by the servants. The young people all retired just as they were. Sonabai and the ladies sat up talking for a while before retiring. The mother, with her four children and Ratan, all slept in a row. On the other side lay two other ladies with their five children. A dim light was kept burning the whole night.

Ratan was the first one to awake in the morning. She had had a good rest, and felt refreshed. She half lifted herself, and looking round, saw that all were asleep. Lying her untidy head on the low pillow, she gazed out of the open window at the lovely clear sky, and her thoughts wandered to her home and her mother. Then gently touching her cousin Kamalla, who lay rolled up in a sheet, she said, "Kamalla, get up." Her cousin, without saying a word or even opening her eyes, covered herself in the sheet, and turned her back to Ratan. So Ratan turned to the other side, and found her little boy cousin smiling gleefully, and kicking his fat little limbs. She played with him until something displeased him, and then he set up a terrible

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* Portions of plantain leaves are still often used instead of plates.
shriek, which woke all in the room. The servants were up, and were now busy getting the baths ready. By eleven o'clock the whole household was up. Bathing over, they sat down to a substantial breakfast. The rice, bread, milk and butter all tasted most delicious. After breakfast, a little loitering about took place, and arrangements were made for the onward journey. In the afternoon, some of the shrines in the town were visited, and though Ratan was feeling very strange, yet she enjoyed it all.

The following day they started for the next place, and two months were spent in visiting the temples and shrines and in travelling. During this time Ratanbai constantly wrote to her teachers and school friends of the pleasant time she was having. Here is one of her letters:

Sawantwadi, Nov. 13.

My dear Manjulabai,—Much affectionate respect. I received your letter, and I was very glad to read the news. Now our next address is Ganpat Shanturam Vaidya's house, No. 2, Kolapur. We visited the shrine of ——— and worshipped them. We bathed in the tank, too. We went to the "Vada"* and saw the Rani Saheb.

The hills and the valleys are beautiful, and the air so pleasant. We do not know when we shall return. I am, however, enjoying the travelling. Remember me most gratefully to all the teachers.

When we went to see the Rani Saheb, she made me sing, and asked me many things. I am so sorry to lose my lessons, but you must let me know the lessons you are learning, and as I have brought a few books with me, I will learn them up, so as not to fall too behind. I hope all at home are quite well.—Your dear friend,

Ratan.

The teachers, knowing Ratanbai was out of town, were not surprised at her absence; but one morning, one of the girls brought the news to school that she was never coming again. This news was received with much disappointment. Ratanbai and her aunt stayed away for a fortnight longer than had been intended, and after their return Ratan was sent to her mother-in-law's; it was there only that she came to know she was not to go to school any more. Never was she to handle a book now. "I wish I had known how to converse in English. Sasurbai should have kept me at school till then; no pleasure or interest for me now. Oh! what shall I do with myself the whole day?" The young girl's heart was full of grief; but she knew she must submit to the Sasur's rule, and she tried to be brave about it.

* Palace.
Four months passed, and Ratan's life grew dull and cheerless. She did not know how to while away the time without books or some sort of pleasant occupation. She did attend to the household duties: sometimes she sat cleaning the rice, sometimes sewing, or she had to make the sweets; but, literally, her day was mostly spent in doing nothing. At the mother-in-law's, she would simply sit through the long hours of the day with her mother-in-law and the other ignorant lady, and they would stare out of the windows from time to time or fall asleep on the mat. Ratanbai was most miserable, and she longed to be at school. How often, with an aching heart, she would sit dreaming about the school life! Her teacher, her companions, her singing lesson, the English lesson, the translation class, came before her, and then the longing would come: "Oh! could I but go to school once again!"

(To be continued.)

PUZZLES.

DOUBLE ACROSTIC.

Though only one, this will in strength prevail,
Though multitudinous, that's sure to fail.

1. Akin to rank, 'mong roughs 'tis mostly found.
2. Before an image bows he to the ground.
3. Do you wish me gone? This word you've but to cry.
4. Whate'er is this, attracts my sympathy,
5. E'en he who does this loathsome business ply.

AN AMERICAN ENIGMA.

There are two plants you often meet,
And one is bitter, one is sweet;
Conjoined, two different words they make,
According to which first you take;
One compound is a lofty State,
The other has fallen much of late;
A lack of one the Indian counts a gain,
Blood of the other soils the arms of Spain.
Divide the one, and Anna's name appears,
The other's bark keeps ringing in my ears.
PUZZLES OF LAST MONTH.

DOUBLE ACROSTIC.
(Written to a lady in India.)

The Nightingale some people praise,
And some admire the Owl;
Some love the Thrush or Blackbird’s lays,
I choose the Guinea Fowl.

1. A River to the Khalsa dear,
2. A Province tried by famine drear,
3. Your steps the sweetest I could hear,
4. A Shepherd and a British Peer.

Solution.

C hena B
O riss A
M usi C
E ttric K

The sound of the Guinea Fowl note resembles "Come Back."

RIDDLE.

What is it that occurs once in a minute, twice in a moment,
and not once in a thousand years?

Answer.—The letter M.

(Received from Mr. Iradat Ullah.)

[The Puzzle Editor will be glad to receive solutions, with the
names of the solvers, and will welcome any good Puzzles
that are not too well-worn. Answers must always
accompany Puzzles.]
A MEETING of the Aryan Ladies’ Association was held lately, at the house of Mr. Madhowdas Rughnathdass, Bombay.

The President informed the meeting that the business before it consisted in according a fitting reception to the late Secretary of the Association, Dr. Rukhmabai, who had during her tenure of office discharged the duties so efficiently as to ensure the great success of the Association, which was not long ago established. Dr. Rukhmabai had studied medicine in England and Brussels, and had obtained the L.R.C.P. and M.R.C.S. of Edinburgh, and the degree of M.D. of the University of Brussels. That was the second occasion on which a meeting of the Association had been called for the purpose of congratulating one of their members, the first time being the auspicious one on which Miss Maneckbai, the daughter of Dr. Atmaram P. Tarkhad, was congratulated on having successfully passed the L.M. and S. examination of the Bombay University.

Letters from Pandita Ramabai, Mrs. Dhanbai, B. M. Malabari, and a Hindu lady were here read, offering congratulations to Dr. Rukhmabai and expressing regret at the inability of the writers to attend the meeting. The address set forth, among other things, that the Association was founded in 1882 by Pandita Ramabai, and that Dr. Rukhmabai had served it in the capacity of Honorary Secretary. The recent attainments of Dr. Rukhmabai in the medical science were worthy of her name, and were likely to relieve the distress of many of her suffering sisters. The address ended with showering blessings on the recipient.

The Address was presented to Dr. Rukhmabai enclosed in a handsomely carved wooden casket of Indian workmanship.

Dr. Rukhmabai returned her warm thanks to the assembly for the honour done to her, and explained that
she had to sever her connexion with it owing to certain private reasons in the year 1885. She little thought at the time that she would be the envied recipient of such great honour as that bestowed on her that afternoon by her sisters in the Association; she was, on the contrary, highly apprehensive of meriting their displeasure and remonstrance owing to her rather abrupt severance from them. Her apprehension was based on the fact that the number of members on the roll had appreciably lessened. She was sorry to learn that subsequently, for although her connexion with the Association might have ceased temporarily, her interest in its welfare had never for a moment abated. Six years she had spent in foreign countries, where people of a different nationality had been extremely kind to her, and among whom she had acquired knowledge that was likely to benefit her sisters.

Dr. Atmaram then pointed out to the meeting the ridicule and opprobrium the pioneers of native girls' education had suffered, and held up the recipient of the honour in that assemblage as a brilliant instance of what womanly courage and pluck could accomplish in the healing art, for the benefit of humanity by means of a sound education.

Dr. Rukhmabai was then garlanded and presented with nosegays. The party then adjourned to another room to partake of some fruits specially provided for the occasion. Nosegays having been distributed to the ladies and gentlemen present, the assemblage dispersed. The proceedings throughout were conducted in Marathi.
H.H. the Maharaja Sir Sayaji Rao, Gaekwar of Baroda, G.C.S.I., and H.H. the Maharani Chinanabai, with their suite, landed at Bombay from the Austrian-Lloyd s.s. Imperatrix, on January 19th, and were met by a large party at the Apollo Bunder, including Shrimant Ganpatrao Gaikwad, the Commander-in-Chief. Their Highnesses proceeded the same evening to Baroda, where the station was festooned with flags, banners, and flowers, the whole road to the palace being also gaily decorated. The chief officials received the Gaekwar on the platform, and, after a short interval of greeting, he drove away with the Dewan Sahib.

A large farewell reception was given to H.E. Lord Harris on Feb. 6, by Mr. and Mrs. C. Jehanghir, at Readymoney Hall, Bombay. The Princes, who had come to Bombay to take leave of Lord Harris, were among the guests. The arrangements were on a grand scale, and the whole scene was very picturesque.

H.E. the Governor of Bombay opened, in January, the new Parsee Maternity Hospital, in the presence of an influential gathering, the foundation stone of which was laid in March 1893. The Institution was suggested by Dr. Temulji Nariman, who also raised a large sum of money for the building fund. A temporary hospital was started some years ago, and many cases were treated there; but the new premises will enable a much larger number of women to be received. The object of the Hospital is to prevent the fevers, and other dangers connected with child-birth by sanitary means, and to imbue the community in general, through example, with a knowledge of hygienic laws.

The report as to the appointment of Pandit Shiamaji Krishnavarma, M.A., Barrister-at-Law, to the Dewanship of the State of Junagadh proves to be correct. The new Dewan succeeds Rao Bahadur Haridass Veharidass. In 1878 the Pandit, on the recommendation of Sir M. Monier-Williams, who was aware of his being a good Sanskrit scholar, became Oriental Lecturer at Balliol College, Oxford. He worked for his degree, and, at the same time for the Bar, passing with much credit in both examinations. During his stay at Oxford he acted as assistant in Sanskrit to Sir M. Monier-Williams, and he was appointed Lecturer in Sanskrit, Marathi, and Gujerati at his College, his pupils being chiefly the selected
candidates for the I.C.S. The Pandit was sent by the Secretary of State to represent the learning of his country at the Berlin Congress of Orientalists. Since his return to India he has acted for four years as Dewan of the State of Rutlam, and latterly he has filled the post of Guardian to the Heir Apparent of Oodeypore.

Mr. Ernest Hart, while at Calcutta, gave a useful lecture in connexion with the Mahomedan Literary Society of Calcutta, on Meccan Cholera. Sir Jahan Khadr Mirza, K.C.S.I., was in the Chair. Mr. Hart pointed out that (notwithstanding some sanitary improvements at Mecca) the overcrowding on the pilgrim ships, the impurity of drinking water, and the want of cleanliness, render cholera very prevalent. He urged that the contagion of cholera is not conveyed through the air or by contact, and that it can be avoided by rigid care as to food and drink. At the great religious fairs in India, by means of strict sanitary rules, cholera has been banished, although thousands, and even millions, of people congregate on these occasions; and the same preventive care exercised at Mecca would similarly lessen the mortality from this disease.

It is an interesting fact that a young Mahommedan lady of Hyderabad has passed in the recent First Examination in Arts of the Madras University—Miss Tyeba Bilgrami. She is the daughter of Shams-ul-Ulama Syed Hussein Bilgrami. Being a Purdah lady, she has had many difficulties to encounter. She was not allowed to attend a College, so all her studies had to be carried out at home. For her examination she was allowed to sit in the Gosha School at Hyderabad, under arrangements made by the Head Mistress, Miss Evans.

It is interesting to learn that a large and successful Zenana party was lately given at the house of Mrs. Mir Chiraguddin, at Sirur, Jagirdar Ahmednagar. It was not the first time Mrs. Chiraguddin had had to arrange such a party. During the lifetime of Mr. Chiraguddin’s sister, the wife of Sirdar Deher Jung, C.I.E., entertainments for ladies were of very frequent occurrence, and well managed. On this occasion the arrangements of the party were in the charge of Miss Chiraguddin (Afsar Jehan Begum). Besides a magic lantern exhibition and singing to the piano, a Charade was performed, to the great astonishment and pleasure of the Indian ladies. The party closed with some refreshments.

We are glad to learn that Bai Rukhmanbai, M.D., has been appointed House Surgeon of the Kama Hospital, Bombay, for a few months.

Dewan Bahadur S. Subramanya Iyer, C.I.E., has been appointed to succeed the late Mr. Justice Muthusawmi Aiyar on the Bench of
the Madras High Court. Mr. Subramanya Iyer has acted for a long time as Government Pleader; and on one occasion he officiated (on the recommendation of the Duke of Buckingham) as a Judge of the High Court, when Mr. Justice Muthusawmi Aiyar proceeded on leave.

A correspondent of the *Times of India* writes: An address was presented on the 13th January by the officers and merchants of Morvi to Miss Manekbai Atmaram Tarkhad, congratulating her on her success in the last L.M. & S. examination. The meeting took place in the Post Office building there, and a large number of officers and merchants were present. The presidential chair was occupied by the Dewan of the Morvi State, who introduced the lady to the assembly. Mr. Choonilal, Postmaster, then read the address, which was in English, and also read a Gujerati translation of it. Miss Manekbai briefly and gracefully replied. Speeches were also made by the Acting Head Master, Mr. Pragji, B.A., Rao Saheb Pranshankar, Inspector of Police, on special duty in connexion with the corruption cases here. The distribution of *atar* and *pan supari* brought the proceedings to a close.

The first meeting of the Madras Branch of Lady Dufferin's Fund took place on January 19, presided over by H.E. Lord Wenlock. A resolution for the adoption of the Report was moved by the Hon. Mr. Bliss, seconded by the Director of Public Instruction, and supported by the Bishop of Madras. Surgeon-General Sibthorpe spoke of the excellent work done by Miss Johnston at Coimbatore, and he urged that there ought to be a Dispensary officered by women in every town of 5,000 inhabitants. The Maharaja of Vizianagram promised Rs. 10,000 to the Fund. The Hospitals founded in various parts of the Presidency by Indian gentlemen were specially referred to by the Governor, and also the munificent gift of the Raja of Vencatagiri to the funds of the Madras Dufferin Hospital.

The Council of the Senate at Cambridge have reported in favour of modifying the regulations under which Indian colleges are at present affiliated. Henceforth, it is proposed to affiliate the Universities directly, and not the subordinate colleges; and, at the same time, to require from individual students, who take advantage of the privileges of affiliation, that they shall have passed an examination in either Greek, Latin, Sanskrit, Arabic, or Persian.

Council of Legal Education.—The following resolutions have been passed by the Council with regard to the pass examination:
(1) "That students be allowed to be examined for a pass certificate
in the subject of Roman law and in the subject of Constitutional law and legal history, or in either of such subjects separately from other subjects, at any time at which students are examined for pass, on giving notice in writing to their respective Inns one week before the examination is held.” (2) “That students who present themselves for examination and whose papers show that they had reasonable expectation of passing may be ordered not to be admitted for examination again, until the expiration of such time as the Council may direct.”

PERSONAL INTELLIGENCE.

Hassum A. Lakhani has passed the First and Second Examinations of the Royal College of Physicians and Surgeons, Edinburgh; and the Faculty of Physicians and Surgeons, Glasgow.

Jatendra Chandra Bhuttacharjee, Rattanshah Temulji Nariman, and A. Azih Sakir have passed the Final Examination.

B. L. Dhingra have passed the Second Examination of the Royal College of Physicians and Surgeons, London.

At the late Levee held at the St. James’s Palace on behalf of her Majesty, the following had the honour of being presented to H.R.H. the Prince of Wales (by the Political A.D.C. to the Secretary of State): Syed Ali Ausat and Sundar Dass.

We regret that, owing to pressure of space, we are obliged to postpone a review of Kamala, and other articles.