In one of Thackeray's letters to Mrs. Brookfield he mentions, during his stay in Paris, the acquaintance, forced upon him by his mother, of "the lady—mad as a March hare," whose pretended dealings with the supernatural proclaimed her insanity.

I knew the lady well, and, together with all those admitted to her intimacy, found it impossible, even after years of intercourse, to determine the question of her claim to be considered as a reasonable being, or as a fitting inmate of a lunatic asylum; but whether "mad as a March hare," according to Thackeray's appreciation, or "blessed with heavenly inspiration," according to that of his gifted mother, the Princess d'Eldir must be regarded as one of the most remarkable women of her day. Her history, related by herself, forms one of the most curious episodes of the time. She was a Hindu of the darkest type, and had passed her childhood and early youth in the Palace of the Tuileries, as pet and protégée of the Empress Josephine. Thus, born amid the gorgeous surroundings of Oriental magnificence, nursed in an Imperial Palace—the most brilliant in all Europe—flattered and fondled by the great ones of the earth, who fancied that through attention to the favourite might be secured favour for themselves, the Princess d'Eldir was living, at the time of my acquaintance with her, in two miserably-furnished little rooms in the Rue Montaigne, looking into the Champs Elysées, where the two great elm trees, waving their branches before the windows, provided her with society, with advice, with commendation, or with blame, according
to the motive which had guided every action of her life. She confessed herself a disciple of Claude de Saint-Martín, called by Voltaire "le Philosophe Inconnu," and upon this confession was founded, no doubt, the suspicion of her insanity. Saint-Martín's theory was the search of God's presence throughout every object in Nature, and with this belief did the Princess d'Eldir converse with the spirit of the philosopher residing, as she thought, in the trees and flowers before the window. From dawn till sunset did she hold sweet intercourse with his spirit in the trees, and again with the moon and stars from set of sun till midnight. The spirit of Claude de Saint-Martín would give the answer to every question she thought fitting to propose. None heard the voice but herself, but to her the sounds were clear and audible enough to be dictated to an amanuensis as they were uttered, and transcribed the moment they were spoken.

The Princess d'Eldir was of the unmistakable type of the high caste Hindu; but so very thin and shrunken that to the vulgar roysterers who frequented the café on the floor beneath the rooms she occupied, she appeared the very realisation of the popular idea of the witch of the Middle Ages; and as she stood at the open casement invoking, in a loud tone, the invisible spirit of her guide, philosopher and friend, and pausing to listen to the inaudible replies—they would salute her with unseemly epithets and coarse pleasantry; to which, however, she paid not the smallest heed.

She had never adopted the European costume, but was always attired in a loose Oriental robe of bright colours, and wore upon her head a turban of many folds, composed of flaming yellow muslin, which made the coal-black eyes beneath glow like two sparks of living fire. But, once recovered from the startling impression of surprise produced by her eccentric appearance, the visitor could not fail to be struck with the almost regal dignity of her manners. The graceful condescension with which she would receive her visitors, the encouragement she would give to the young, the studied deference she would pay to the old, displayed at once the conviction that, though she had fallen from her high estate, she had not fallen from her high caste, nor degenerated from the princely blood to which she laid just and rightful claim. So impressed were many of the old Indians resident in Paris, that the story—disjointed and disconnected as it was, wanting indeed in coherence—from lack of precision as to names and dates—
was firmly believed in by many of the Indian officers who had seen long service and held high appointments during the disturbed epoch of which she had been a victim. Among the firmest of her friends was Major Carmichael Smyth who had spent his whole life in India, fought through the Indian wars and had become imbued with the atmosphere of romance thrown over every adventure which had taken place during the struggle for possession of the country. The gallant veteran, who, by marriage with the widow of Judge Thackeray, had become stepfather of the great novelist, was for many years regarded in Paris as one of the highest authorities in all matters connected with India, and his opinion concerning the authenticity of the Princess d'Eldir's statement of her birth and origin was therefore implicitly believed by all those who took interest in the matter.

The story told by the Princess d'Eldir was romantic in the extreme. She described herself as the daughter of a Rajah of high degree, inhabiting a splendid palace on the banks of the Jumna. She could never specify intelligibly either the exact position of the place, or the exact name of her father. The difficulty in adjusting the childish confusion of sounds was, however, considered natural enough under the circumstances—for she was only four years old when the event occurred which coloured the whole of her life, and sent her to become the child of chance, dependent on the caprices of fortune, forced to relinquish her birthright to the inheritance of her forefathers, and to exchange the gorgeous climate of the East for the hard civilisation and dismal atmosphere of the West. At the tender age above mentioned she was betrothed to a Hindu prince of her own degree, and the betrothal was to be celebrated with all the pomp and ceremony usual on the like occasions. She was attired in cloth of gold and silver, her small person so heavily covered with jewels that she was unable to walk without assistance, and being thus ready attired for the ceremony, was allowed to go out upon the balcony of her chamber to await the arrival of the bridegroom. The procession of boats upon the Jumna arriving with musical instruments and shouts of joy, announcing the approach of the princely hero of the festival, appears to have excited the feelings of the little princess beyond all control, for bursting from the arms of her attendant she climbed the balustrade to gaze below, overbalanced herself and fell into the river—was carried away by the tide before her attendant could realise the importance of the accident—was picked
up by the crew of one of the boats lying at some little distance to whom the sight of the jewels was irresistible, and in a moment the boat had towed away out of sight, and the child was conveyed on board an English vessel just about to start for Europe. Every incident of that eventful day remained clearly defined in the memory of the Princess d'Éldir. The details of the costume, the description of the jewels and adornments, their Hindu names and the purpose to which every ornament was applied furnished Major Carmichael Smith with sufficient proof of the truth of her story.

The vessel on board of which the poor little Princess had been conveyed was, however, taken at sea by a French war sloop. The child was brought to France and presented to the Empress Josephine, then residing at the Tuileries. There she became the idol of the palace, and was looked upon as destined to become an adopted child of love by the Empress Josephine. As usual, however, with that "charmant paquet de caprices," as the Emperor in his cheerful moods was wont to call his fascinating creole wife, the education bestowed upon the poor little victim of the whims of fortune became that of a toy doll, just fitted to amuse her Majesty's leisure hours, suffered to haunt the Tuileries, to pick up whatever scraps of learning she might find in her way, to be attired always in her native garb, to sit at the feet of the Empress, to attract notice to their exquisite delicacy of shape, and, like Mademoiselle Aissé of the preceding generation, to be thrown aside when the novelty of the plaything had worn off.

Then came the catastrophe of the Tuileries—the divorce of her patroness—the coming of Marie Louise—all combined to leave the poor little Princess as miserable a waif and stray in the gilded saloons of the palace, as lonely and neglected as she would have been if left to wander through the streets. But one friend had she made out of the host of frequenters of the Tuileries: Baron d'Éldir, Captain of the Gendarmerie du Palais, who helped her to a home and shelter in his mother's house, when ruin came upon the palace, and every inmate, high and low, had to fly in order to make room for the high and low of another régime. It was then that the Princess consented to accept the hand of the Baron d'Éldir, the Captain of Gendarmerie, a man of mature age and humble fortunes, as a refuge against the solitude and penury which awaited her. This strange marriage gave a stranger aspect still to the existence of the Princess. The Captain had accepted from the beginning
the position of humble slave and dependent upon the bounty of his high-caste wife. He was never allowed to sit in the room occupied by his august consort, who, crowned with her towering yellow turban and dressed in her poppy-patterned chintz robe, sat like a queen enthroned in her high-backed chair, dictating her commands to the submissive Captain, who sat in the adjoining room, condemned to spend his whole life in writing from dictation the reminiscences of the Princess, together with the endless religious vagaries inspired by Claude de Saint Martin—all intended for the Press.

D’Eldir was indeed nothing more than the foil to set off the right royal presence. He always stood at respectful distance when awaiting her commands, never venturing to appear before her when she received company; not daring to cross the threshold of the little room where he was bound to the wheel for ever to scribble day after day—copying, annotating, revising, the lubrications of his sovereign mistress. The manuscript matter had risen in such formidable array upon the little deal table before the poor scribe, that little more than the thin and pinched, but honest visage, of the ex-gendarme could be seen, surmounted as it was by the thin cords of gray hair, escaping from the rusty black velvet scull cup; and it was not until the departure of the guests from the throne chamber that, summoned by a clapping of hands in oriental fashion, bowing low with the inseparable goose quill stuck behind his ear, he pressed forward to usher the visitor from the awful presence.

It was generally believed that the small income allowed to the Princess by the East India Company, and which she declared to be valuable only as affording proof of recognition of her rights, was entirely devoted to the printing of her essays, and that the meagre resource afforded by the poor gendarme’s pension de retraite was made to suffice for the support of the ménage. She had, however, knots of friends, who, passing through Paris on their route to and from India, never failed to leave behind them, through the influence of Major Carmichael Smyth, weighty evidence of their conviction of the identity of the Princess d’Eldir with the lost Indian heiress saved from drowning in the Jumna.

That the Princess d’Eldir possessed an immense magnetic power cannot be doubted. By faith in herself she was enabled to perform cures regarded by the common people as the effect of witchcraft. I have seen one or two
instances of her exercise of this faculty which, at the present time, would have ensured for her a high place among the disciples of the Charcot and Lombroso school, but at that time were regarded with suspicion. Her famous cure of the nurse in the family of a great banker, of the Rue Taitbout, caused her to be noticed by the police, and effectually prevented her from making any further public manifestation of her powers. The patient in this case was a handsome girl from Arles, who, on taking leave of her soldier lover at the café belonging to the house where the Princess lodged, had fallen flat upon the pavement, struck senseless by indigestion and emotion combined, and lay there unconscious, while a crowd had gathered round her, and the waiter of the café was throwing water in her face, deluging her dishevelled hair and parti-coloured ribbons until the whole fantastic Arlesienne coiffure hung limp and bedabbled about her. The witchcraft was here made evident, and the mingled wonder and dismay which pervaded the crowd can be easily imagined when the Princess, in her strange outlandish garb, appeared upon the balcony of the little entresol, holding the long steel wand with which she sometimes evoked the spirit of Saint Martin, and pointing to the heart of the still unconscious Arlesienne, called aloud, “Arise this moment, and go thy ways!” The magnetism acted in an instant. The girl rose to her feet at the summons, and after looking around in bewilderment, quietly proceeded to arrange the ribbons and adjust her laces, then walked away as if nothing had happened. After this adventure the practice was confined to the privacy of her own room, and even this was so jealously watched by the police that she was bound to receive her patients at early dawn.

On my first introduction to the Princess d'Eldir, my own impression was that of fear and repulsion. She was seated in a large arm-chair, the chintz covering of which was ragged, and patched here and there with stuffs of different patterns. She was so diminutive in person that she appeared a very dwarf as she sank among the cushions. Her feet rested upon a high stool, and the table at her side was piled high with printed matter—proof sheets of the innumerable essays and articles designed to appear she herself knew neither when nor where. Her small visage stood out from below the folds of her lofty yellow turban, and from above the pleats of her gaily coloured bed-gown; and with its bead-like, restless black eyes, reminded one of some newly caught wild bird seeking concealment amid
the feathers of the nest. But as the Princess entered into
conversation all feeling of her weird and gruesome sur­
rounding vanished at once. Here was the true magnetism
of the superior being acknowledged on the instant. Her
manners were so dignified, yet courteous withal; her speech
so measured, her gesture so gentle and high bred that it
was impossible to avoid recognition of the distinction
possessed by the lofty race whose monarchy once governed
the Eastern world.

As I rose to depart with the friend who had accompanied
me, the Princess turned and bent down to the very floor,
without, however, moving from the dais. A gentle pressure
on the arm on the part of my friend warned me of the
custom for which she had prepared me before entering.
The Princess d'Eldir, true to the traditions of her ancestors,
would never suffer a stranger to leave her presence without
offering a gift as token of her approbation and good-will.
Behind her chair were piled a heap of coals, and a sack of
wide dimensions. She drew from the heap a lump of
coal, which she wrapped in paper and handed to my friend,
who kissed her hand in token of acceptance; then,
stretching forth towards the sack, she drew out a huge
potato, which, enclosed in a sheet of the Univers, she
presented to me with the same ceremony!

The interview was at an end, and we retired. It had
begun in awe, had been pursued in admiration and delight,
and now concluded in grotesque and comic humour. And
yet neither of us gave way to laughter, which the farewell
honours might have been supposed to engender. As my
friend dropped her piece of coal by the wayside, and I
deposited my potato on a window-sill as we passed along,
neither of us sought to conceal the emotion which caused
the tears to gather in our eyes, nor yet to check the words
of sympathy which rose to our lips at remembrance of the
scene we had just witnessed.

After the death of Baron d'Eldir, many of the friends
of the Princess offered her a refuge from the solitude and
poverty no longer avoidable. She accepted a room in the
house of the Comtesse de Beaufort. Here she died at an
immense age, still happy in the society of her only friends—
the trees and shrubs of the garden belonging to the Hotel
Beaufort, whence the spirit of Claude de Saint Martin and
his attendant familiar Martinez Pasqualis, would issue
forth at the summons of the steel wand, in which she
placed to the very last the most implicit faith.

G. C.
SEVERAL of our members and friends have responded to our repeated request that they should send us notes on the artistic handicrafts of their respective districts, also cuttings from journals wherein anything appears in support or criticism of the objects of our Society. But we should welcome still more of such communications—including the names and subscriptions of new members. Amongst these serviceable correspondents is Mr. Ashta T. Ghose, Mathematical Teacher at the High School of Jhansi, Bundelkund. We have two letters from him before us, dated respectively August 18th and September 1st, which ought to have been noticed before. He thanks us for copies of the I. M. & R. and other printed matter sent to him as Provisional Secretary for that district, and tells us that the contents of these papers have been perused by numbers of persons who take a lively interest in the Society's work. It is probable that he may be able shortly to convene a meeting at Jhansi to organise a branch of the S.E.P.I.A. for the province; and he mentions, as likely to assist, the Maharajahs of Tikamgurh and Duttia, of whom he says they are famous for their charities and their sympathy with institutions tending to ameliorate the condition of Indians." There are in almost every district of India prominent men of this sort, who, by their regular and intelligent efforts on behalf of our objects, could exercise valuable influence in seeking out hereditary artisans, and encouraging them to persevere in the safe old ways of their forefathers. We trust that others of our members will look round and secure the co-operation of the local aristocracy of their districts. Mr. Ghose is also sending, in lithography, patterns of ivory bracelets made in Rajputana. We have given this summary of our friend's letters from Jhansi by way of inducing others in the remote or secluded parts of India to enter on efforts, such as described, for the extension of our work in places where otherwise the Society could not get at the two chief classes to whom we look—the hereditary heads of the Indian community on one side, and hereditary artisans on the other,
who, remote from the presidency cities and sudder stations, still pursue their ancient craft.

It is with much pleasure that we acknowledge receipt from his Honour the Dewan Peishcar of Travancore a report of the proceedings of the Agricultural and Industrial Exhibition held at Quilon some little time back. The list of the exhibits, and names of the judges present many points of general interest; though, as might be expected, only a few of the former came directly under our notice. The report very justly attributes to the late Sir T. Madhava Rao the honour of having originated such exhibitions in the Travancore State, for which he did so much that is matter of history. As might be anticipated in this original habitat of the cocoa palm, there was great show of its prolific products, some of nuts and bunches being of prodigious size. There are also instructive examples of what has been effected by small cultivators and their families in raising amazing crops of tapioca, fruits, and condiments. And articles that come within our purview were not wanting. For instance, it is remarked that "the silver filagree work of Quilon maintains its old reputation," there being thirty-four examples of that; also in goldwork—"thodas," which were "of very old patterns and much admired"; also a ruby "addigai and rakkudi got special prizes." There were blackwood and other carved boxes that received special commendation from the judges. There were also "laced cloths" from Eraniel of "very excellent quality and texture." Of embroidery there were two hundred examples, some exhibited by "the Tangacherry Convent being much admired." It is regretted that the prizes allotted for this work were inadequate for the good show made.

As to this subject of embroidery, we must take an early opportunity of dealing with it specially, as it is one that needs the reforming influence of our Society. In many parts of India the pernicious practice of Berlin wool-work has been introduced in girls' schools, to the grievous neglect of the native art of embroidery, and the exclusion of the true artistic Indian patterns.

Glancing again at this report we observe that the mechanical arts are being usefully promoted—locks made by P. Krishnan, of Quilon, are declared to be "nearly as good as Chubbs"; and one Mahomed Hussain produced an "electric-calling bell," which, as it should, "attracted the
notice of the Judges.” The report abounds with notices of special development in agriculture; and we should be glad to hand the document to those who are interested in that large subject, so that its contents might be made more generally known—by way of encouraging self-help amongst the ryots elsewhere in India.

Reports of the Industrial Conference held in August at Poona have appeared in the overland summaries, and will have been perused by most of our readers—including the comprehensive address by Mr. David Gostling, the President of the year. There is much in this movement of the people of Western India towards helping themselves, which is highly encouraging; but we must leave to other pens and journals the wide and varied field covered by the papers read at the Conference and the proposals embodied therein. The chief of these is that relating to the proposed Industrial Survey, towards which the aid of Government was invoked in carefully formulated letters by Capt. Beauclerk, and in other official documents forwarded by the Association. The object, as stated in the resolution, is “that such Industrial Survey would be a preliminary step to the introduction of an organised system of technical education.” The authorities, so far as we gather, have not responded to this request so generously as might have been desired; they plead that perpetual lack of pence, about which we hear too much whenever even moderate proposals are made for extending education, or promoting productive industry. It is satisfactory that even without the encouragement which might have been hoped for from Lord Harris’s Government, the Industrial Association has seen established, under its auspices, four technical schools, in the mofussil—at Poona, Surat, Rutnagheri, and Pandarpur; while the Victoria Jubilee Technical Institute at Bombay is progressing, and the Reay Economic Museum at Poona is also maintained.

Though we could not do less than make these passing remarks on the industrial and commercial reformation that is being so courageously attempted by the Poona Association, the limited space at our command in these columns compels us to stick to our text, and concentrate attention on topics that pertain to the special work of the S.E.P.I.A. It is still needful to define, and in some respects limit the scope of our Society’s objects, which are indeed wide enough for our, as yet, scant resources and influence. Though the exposi-
PRESERVATION OF INDIAN ART.

It would be difficult to exaggerate the importance of extreme caution in dealing with the subject of Art schools. This is just the kind of subject into which fools may lightly rush where angels fear to trade (sic). I greatly doubt the expediency of any connexion at all being maintained between industrial drawing schools for the benefit of the modern Arts; and Art schools for the benefit of Fine Art. In a Fine Art school, a thing difficult for any one to advise on, unless he is an artist and an Indian expert as well, like Mr. Kipling or Mr. Griffiths, I would rigorously exclude anything that savoured of mechanical or industrial drawing of the sort which I have already described. There is a strong tendency as exhibited in the Calcutta School of Art to let the two things, which differ as greatly in essence as a cirrus cloud differs from a factory chimney, come into too close contact. If it were possible I would bury my Art schools in the heart of the Rajpootana desert, in Jaipore, in Bikanir, or in another of the essentially Indian cities, where they might hope perhaps to escape, for a few years longer, being smirched by contact with theproduce of the eminently useful, but not very heavenly, factory chimney. Nothing but mischief can result, in my opinion, from the introduction of Western types of ornament into close contact with living native Art; and enough of this latter fortunately survives at Lucknow and Agra to make it worth while of an enlightened Government to endeavour to preserve the flickering flame.

The horse and the ass are each in their own way useful and serviceable animals: the result, however, of their exclusive union is the ultimate extinction of both breeds, though for a few years the resulting mule may do a great deal of useful work. I advise that technical drawing schools be established wherever necessary, but that in every possible way, even in name, they be kept apart from the Art schools. Even freehand drawing need not necessarily pretend to connexion with the artistic. The freedom of hand that
the artisan needs for sketching is perhaps best imparted to him by his being set to copy ornament in the flat; but then while he is doing this let nobody go mincing around gushing about Art; the boy is merely being taught one of the elements of an exceedingly useful trade, but Art need not be dragged in. I may be misunderstood as intending to deprecate any association of Art with things of every day modern utility, but all that I desire to express is this. That you are as if you were standing in the British Museum, and are about to arrange for the installation in it of the electric light, I beg that you don’t rush off and snatch Magna Charta for use as an insulator and the Codex Alexandrinus to paper the walls of the engine room. Very much better insulators can be brought outside made of clay, and wall paper of superior quality is obtainable at twopence a yard. For all that there is no reason why Magna Charta and the Codex Alexandrinus should not be copied and photographed and mended if injured, and tended and preserved for another thousand years, but not in the room with the dynamo.

Now let us try to apply this, perhaps not very facile, illustration to our purpose. The “Magna Charta” deed, and the “Codex Alexandrinus” (whatever the latter may be), shall stand for the decorative arts of India done by handiwork—that is, neither industrial arts, nor ornamentation done by machinery. This definition should be plain enough; and the scope of the work that it covers is wide enough to excite the interest and invite the co-operation of our members and friends in every province in India, and not only in Hindustan proper, with which only Mr. Spring’s remarks are concerned. We are at one with him in the wish that—not art-schools, but—the cultivation and encouragement of decorative art in metals of all sorts, in textile fabrics, in household utensils, in armorial and other trophies, in enamelling, engraving and carving, and in architectural ornamentation, are safest when buried (not interred or smothered) in the “heart of the Rajputana desert,” or in secluded quarters of “the essentially Indian cities.” The writer might also have wished to indite a motto for our Society when he says, “Nothing but mischief can result from the introduction of Western types of ornament into close contact with living native art.” Let our friends in India, and all who desire to act the part of discreet patrons of the hereditary artisans in that country, duly bear in mind the warning we have just quoted.

On turning to other pages in this number of the I.Q.R.W.I., there are one or two incidental points bearing on our objects, of which we may take notes in passing. For
instance, on pp. 53—6, quotation is made from "an esteemed European friend," who, while very properly urging the Indian people to cultivate "a spirit of enterprise," ventures on a suggestion within our domain, against which we must protest. He says:

"You will never maintain high-class, artistic, hand-made work—e.g., carpets and carvings, or make their use general. In spite of cheap labour they are so expensive, compared with machine-made fabrics, that they are costly luxuries; and to keep up these industries (and everyone wants to see them kept up) you must educate the taste of Europe and America."

Now here is a popularly expressed objection to the objects of our Society, so it must be answered. As to the demand for cheap machine-made "art," we have nothing to say to it: the buyers and (capitalist) makers of such "cheap" decorations can turn them out by wholesale—these are the sort of commodities designated by the proverbial term "Brumagem." But there is much Indian "high-class, artistic, hand-made work" that does not come under the head of "costly luxuries." Persons of "educated taste," and others whose instinct enable them to distinguish between true and sham ornamentation, are to be found alike in Europe and America, and it is our unassuming, but persistent object to "educate the taste" of others in this direction. The same counsellor is good enough to give a practical example of his notion of a taste for ornamentation by machinery. He instances the embroidered velvet caps which, he says, are worn by "hundreds and thousands of Indian young men;" adding, that "their manufacture by hand gives employment to many poor families at Hyderabad, Sinde." Then he tells how "a really enterprising Parsi merchant" sent one of these caps to Germany, found that "the article" could be made there at an amazingly cheap rate by machinery; and, forthwith, "indented for one hundred gross." He further goes on to suggest that the machinery should be set up in India, by way of "enterprise;" and then adds, "you will then see the downward course of indigenous manufactures like that of embroidery caps being pursued rapidly." No doubt; the downward course is always easy, especially as regards the "poor families" of handicraftsmen at Hyderabad, and elsewhere, who can easily, by dint of machinery, be shovelled aside into the residuum of pauperism. But when the Indian young men have got their sham embroidered caps "made in Germany," will they feel proud of them, or of the few annas each
will save? We trow not! And this naked and unabashed plea for cheapness, as against indigenous, artistic, hand-made work, may well serve to exemplify the cause that the S.E.P.I.A. was established to support, and the difficulties to be contended with.

In this same Review is a record of a correspondence between the Association and the railway authorities, which affords an illustration of the efforts that our friends should make, in various parts of India, to ensure that the heavier class of art-metal and other decorated wares shall not be subjected to prohibitive rates for carriage. It appears that of late years the production of handicraft brasses and other metal work has largely increased at Poona. It is shown that while this local industry could hold its own on the spot as against Benares or Mirzapur, these latter were so far favoured in railway charges that the Poona artificers could not send their wares to similar distances on the same terms as those from Hindustan. The correspondence is, of course, full of tedious detail; but the honorary secretaries seem to have worked their case through with a patience and perseverance that is worthy of imitation in many other directions. One amusing instance of the caprice that sometimes appears in these matters is worth mentioning. Brass bells, which are engraved or carved, used to be charged as fancy articles at high-class rates. These proved to be prohibitive, and the Poona trade in bells came to a dead stop. But, happy thought; "bells were declared as pots, and were carried at reduced rates, with the result that bell-making was considerably encouraged, and they now export bells in considerable quantity."

W. M. W.

S.E.P.I.A. is gradually extending its work throughout India. Amongst its Corresponding Members and active workers we may mention the following: Bombay, Mr. M. Bhownaggree, C.I.E.; Lahore, Mr. Muhammad Shafi; Rajputana, Mrs. Curzon Wyllie, Lieut.-Colonel S. S. Jacob, Surgeon-Lieutenant-Colonel Hendley; Jhansi, Mr. A. T. Ghose, B.A.; Madras Presidency, Mrs. Willoughby Dumergue, and Mr. H. B. Grigg, C.I.E.

The following names have been added to S.E.P.I.A.'s list of Members since August: Colonel T. R. Byng, H. L. Byng, Esq., Mr. Chanda Prasad, Mrs. R. S. Benson, Mrs. Macrae, Mrs. J. K. Batten, Mr. J. Twigg, M.C.S.
MR. JUSTICE SCOTT.

[The following sketch of the career of Mr. Justice Scott appeared in a local paper, on the occasion of his receiving the freedom of the town of Wigan, his native place. Mr. Justice Scott made an interesting speech in response to the honour conferred upon him, dealing chiefly with his work in Egypt, but also referring in terms of the most friendly remembrance to his sojourn in Bombay.]

MR. JUSTICE SCOTT was born at Wigan in the year 1841, and he is the son of the late Mr. Edward Scott, who was a member of the well-known legal firm of Woodcook, Part & Scott. He received his early education in Wigan at the school conducted by Mr. Lamb, until he was sent to Bruce Castle, a celebrated scholastic establishment near London. There he had many school companions, who have since attained considerable eminence in the various walks of life they have chosen. Mr. Scott proceeded from Bruce Castle to Pembroke College, Oxford, where he graduated as B.A., and subsequently, in 1867, took the degree of Master of Arts. At Oxford, Mr. Scott not only distinguished himself as a scholar, but as a cricketer, and played for the eleven against Cambridge in 1864. He was reputed to be the fastest bowler of the day, and his left-hand deliveries played sad havoc with the opposing batsmen. He often assisted the Wigan cricket club, and, though present day cricketers do not remember him, many on the retired list have a lively recollection of his marvellous bowling feats. Having completed his studies at the University, he was called to the Bar in 1866, and commenced practice on the Northern circuit. In the course of his professional duties he found sufficient leisure to enable him to contribute to the Times, the Law Quarterly, and other papers, and his friends looked forward to a very successful career for him at the English Bar. This distinction was denied him, for, after practising for five years, his health unfortunately broke down, and acting under medical advice, he embarked for Alexandria, where he commenced to practise at the local Bar. The proceedings were conducted
in French, but notwithstanding this disadvantage, which to
the great bulk of Englishmen would of itself have proved
almost insuperable, Mr. Scott soon established a very
extensive and lucrative connexion, and displayed talents
which could not fail to be recognised in official quarters.
Accordingly, in 1876 he was appointed English Judge of
Appeal in the International Courts of Egypt, and the able
manner in which he discharged his duties obtained for him
the appointment of Vice-President of the Court, to
which he succeeded in the year 1880. Mr. Scott
continued in the land of his adoption until 1882,
when it will be remembered evil times fell upon
that country, and the revolt led by Arabi made it unsafe
both to life and property. Mrs. Scott and the children
had left in May, but on the famous 11th June, Mr. Scott,
who had remained at his post, was spending the day at
Alexandria, and he and two friends, Admiral Blomfield
and Lord Charles Beresford, had been lunching on board
the P. & O. ship the Tanjore, with Captain Briscoe, who
afterwards did such good service in parading the streets of
Alexandria with his men. Coming ashore in the after­
noon they found the city in a state of uproar. The usual
quiet, orderly people were transformed into wild cats.”
The three friends tried to get into the Rue des Sœurs, but
they were stopped by some natives rushing forward and
seizing their horses heads, and when they objected the
men attacked them with sticks. It was fortunate, indeed,
that they could not get into that street, for the worst
of the massacres was going on there. Possibly the
natives meant well in preventing them entering the
Rue des Sœurs; they perhaps recognised Mr. Scott and
Admiral Blomfield. At another place they were stopped
again, and people were threatening them; a Greek in a
little shop close by called out **Ragil taib**, “good men,” and
the threatening ceased. For ten days Mr. Scott and the
President, Monsieur Giacome, stayed at the Law Courts.
All the land registers were kept there, and a vast amount
of money, and the loss and confusion would have been
great if the mob had got into the courts. The Governor
of Alexandria sent twenty soldiers for their protection,
but Mr. Scott and his colleagues were not grateful for
their presence, as they felt very doubtful of their loyalty.
Mr. Scott, fortunately, together with the other Judges,
subsequently was able to leave Alexandria in safety.
Many of the English houses in Ramleh were looted by
Arabi’s followers, but Mr. Scott’s house was saved by the
devotion of a negro servant, who, when a runaway slave, had been taken in and cared for by Mr. and Mrs. Scott, and had become a faithful attendant to their children. No people in the world are more lastingly grateful for kindnesses rendered than the Eastern races, and the incident referred to is a striking proof of that excellent feature in their character.

A short time after leaving Egypt, Mr. Scott was appointed by the present Duke of Devonshire, who was then Secretary for India, to the position of Judge of the High Court of Bombay, and continued in that exalted station for several years. His judgments, especially on commercial matters and questions of bankruptcy, soon established his reputation in India as a sound and able lawyer. He was in 1890 invited to assist in the reconstruction of the Egyptian Legislature and Courts. We give a quotation from an article which appeared in the Times of India, dated 18th April 1891, which shows the opinion in which Mr. Scott and his judgments were held in that country. This article was written at the time of Mr. Scott's final farewell in a visit he paid in the spring of 1891: "In Bombay, Mr. Justice Scott sat mostly on the original side. He settled the law of Temple Endowments in the famous Jain Temple case, and brought all Temple managers throughout India within the ordinary rules and responsibilities of trustees. He also laid down the fiduciary liabilities of mill directors with a strictness that has had a very salutary effect in the flourishing mill industry of Bombay. In a series of cases he expounded the law as regards contributions in the winding up of companies. In the famous Munguldas case he defined the law as regards the rights of the Hindu son to a share in the undivided property of his father. * * * Mr. Justice Scott took an active part in all our movements, to which, indeed, he devoted much of his hard-earned leisure. He served on innumerable committees, and often and very eloquently spoke in public. He sympathised warmly with all the just aspirations of the natives of India, but had always the courage of his opinions, and, when he happened to differ from the native leaders he spoke out boldly." It has fallen to the lot of few Englishmen to receive such a glowing tribute, and none have deserved it more highly.

Mr. Scott not only discharged the duties of his high office with conspicuous ability, but also interested himself in the welfare of the native population, and how well he was seconded in this direction by Mrs. Scott will be seen from an extract of a speech made by an Hindu gentleman
on their last visit. After alluding to Mr. Scott's eminent services as a Judge, the speaker went on to say: "We assure you, Sir, that Mrs. Scott, too, leaves a name and fame for the part she played in promoting social reform in our city. We request you to convey to Mrs. Scott the best thanks of this Society (Prevention of Cruelty to Animals) for the interest she evinced in its humane operations. We all gratefully remember those meetings at her bungalow, where she kindly invited educated native ladies, and encouraged them in their progress. Many native homes fondly cherish the recollection of her private visits to Purdah ladies, for whose benefit she did a great amount of quiet genial work." At one gathering a number of Hindu ladies requested to speak to Mrs. Scott; they wished to know, they said, "Why she loved them?" They understood that the Mission ladies loved them ex-officio, but why should the wife of a Judge? Through Mrs. Scott's endeavours special days were set apart for native ladies at the picture exhibitions, and on one occasion a number of Purdah ladies were taken to see the public Museum in Bombay. A little incident that then occurred shows the elaborate precautions necessary in Purdah arrangements. A Hindu princess, on arriving at the Museum, refused to alight at the front entrance. She was entirely concealed by her long black cloak; but there were some coachmen two hundred yards away, and they might see her! Being driven to the back entrance, the coachman had to crouch down under his horses before she could leave her carriage. Mrs. Scott was President of the Bombay Branch of the National Indian Association, and through her endeavours a Ladies' Branch was added, to admit the co-operation of native ladies. She was an indefatigable visitor of schools and hospitals, the institution for deaf and dumb boys was her especial care, and her name is still a household word in Bombay. It is no exaggeration to say that much of the success that has attended Mr. Scott's career, and the popularity that he has achieved, has been due to the very able manner in which he has been assisted in his public duties and philanthropic work by his wife.

Mr. Scott, likewise, was a friend to the cause of education, and above all helped to promote games and outdoor exercise in the schools. He was latterly elected a Syndic of the University of Bombay, a public recognition of his private work.

Mr. Scott's work was next in Egypt, and was by no means an easy one. It was in point of fact to bring chaos
into order, and he set about the task with his usual determination, and the result was that after two years of laborious toil his first Report appeared in full in the *Times* of June 4th last. The Report shows how much has been done towards reforming, and, indeed, almost entirely re-modelling, the administration of justice without making a radical change in the system which existed in the courts, and to which the people had become accustomed. The following is a summary of the report: "The reforms effected comprise the removal of 29 incompetent Judges out of a total of 125, and the reduction of the number of Judges sitting in summary cases from three to only one; a change in appellate jurisdiction which has relieved the Court of Appeal of a mass of petty business: the establishment of 33 summary tribunals throughout the country, thus bringing the law within the reach of every subject of the Khedive and rendering justice expeditious; and the establishment of the Committee of Judicial Supervision, composed of the Judicial Adviser, M.M. Moridondo and Legrelle, two native inspectors, and a native secretary. These inspectors visit every tribunal in rotation, receive the dossiers of cases selected at random, with the returns of the business done, and report thereon to the Committee, while the Judicial Adviser makes periodical visits to each tribunal. The Khedivial School of Law, upon which Egypt depends for a supply of native lawyers and judges, has been greatly improved under M. Tesoud, the new and energetic French director, and the pupils can compare creditably with similar schools in Europe. But the main-spring which keeps the system going is the Committee of Supervision; for the Egyptians, though intelligent, quick to learn, and appreciative of progress, want the strength of character necessary to keep them up to the mark, and deterioration would rapidly invade every department in the absence of close personal European supervision. Much still remains to be done, especially in regard to the prevention and punishment of crimes of violence in the provinces. This is a matter which concerns the police and the tribunals, but unfortunately there is no sympathy between the former and the natives. The native Bar is still in as much need of improvement as was the Bench. Justice, though expeditious, is too costly, and the Finance Ministry, which has a powerful control over every department, is slow to sanction reforms which possibly involve an immediate loss of revenue. The European element consists only of ten judges; the remaining
115, with 78 members of the Parquet, are all native Moslems, Copts, or Syrians. The progress effected in one year may be summed up in the statement that the tribunals were formerly used as engines of oppression by the Government and powerful individuals, but they now serve as a protection to the poorest even against an abuse of power on the part of the Government itself. The Judges are well paid, and great consideration is shown to them by the Khedive, who has raised the self-respect and prestige of the entire magistracy." The best idea of the thorough manner in which this work was performed will be gathered from the eloquent words of Mr. Scott himself in concluding his Report: "I have not mentioned the many minor but important reforms that have been introduced and are now working well. I have confined myself to the broad lines of progress. The improvement is great. The law is clear and may be known to all. The tribunals are now free from arrears. Their agency is spread throughout the country. Government itself is liable to be sued for any abuse of power. The courts are no longer used as engines of private malice. The dread of arbitrary intervention is passing away. Reforms always sweep away some privileges, and the tribunals have their enemies, but the opposition grows weaker every year. The Judges have now a genuine esprit de corps. They are well paid; their salaries are higher than the judicial salaries in most continental countries. They constitute a real judiciary, and thanks to his Highness the Khedive they are treated with that consideration which goes so far to raise the prestige of the magistracy in all civilised countries. Much remains to be done, but much has been done already, and the native tribunals now rank as one of the most useful institutions in the country."

It will be seen from this that although much may still be done by Mr. Justice Scott, a considerable advance has been made in the work which he has been invited to do. In acknowledgment of his great services two Egyptian distinctions have been conferred upon him. One is the First Class of the Order of Osmanieh, which he received from Ishmail Pasha, and the other the Third Class of the Order of Medjidieh, the highest honour the Egyptian Sovereign can bestow.
GIRLS' EDUCATION IN THE PUNJAB.

A USEFUL series of articles has appeared through this year in the *Punjab Magazine*, describing the state and prospects of female education in various districts of the Punjab. They were prefaced by a note, stating that Mr. Sime, the Director of Public Instruction, Punjab, had issued several questions to the Inspectors, and that, by his courtesy, the Editor of the Magazine had been allowed to make use of the replies sent in. Thirteen of these reports have now already been published in its pages. We shall refer to some of the facts and suggestions presented, at the same time making use of the Director's Report of Public Instruction, the latest that we have received—1891-92.

There can be no difference of opinion as to the extremely backward condition of the education of girls in the Province. Only about 10,000 attend school, while in the small State of Travancore, for instance, that number is more than doubled; yet the population of the Punjab is probably thirteen or fourteen times as large as that of Travancore. The Inspectors emphasise the point that the people are still feeling much uncertainty as to whether education for girls is, or is not, desirable. The idea of drawing them out of the seclusion of their homes to be collected in school-houses is new and strange, and any advantage to be gained from such a proceeding looks very hazy and indefinite. School instruction even for boys has only lately, and partially, taken root in the Punjab; but with regard to them, it is perceived that it tends to success in life. "What need have our girls of education?" it is asked "They have not to become munshis or clerks." Besides, the non-educated classes are governed by custom. If pressed as to why they will not send their daughters to school, they consider it quite sufficient answer to say, and to reiterate, "Such is our custom." "It was the practice of their forefathers to give no education to their female relatives, and why should they be guilty of disrespect to them, by deviating from the path which their superior wisdom thought most expedient to tread?" Some assert that it would be a shame and a misfortune to women to be educated. They will then disagree with the men; they
will neglect their children; they will become discontented, conceited, and affected. Sometimes ignorant men get quite exasperated when education is suggested; and the elderly women, who have great influence, are the most obstructive of all. Then, again, there is the Purdah or Zenana system. The social customs of Muhammadans permit none but girls of a low class, the girls who are not kept behind the Purdah (screen), to go out of their family houses, and the higher class Hindus have also strong objections to allowing this. If there were women teachers in all the schools, the case would be different. But even then, with the joint family system, and child marriages, and an unconvincing public opinion, one can hardly be surprised at the prevailing apathy as to the school training of girls.

The girls, however, who are kept at home are not without some degree of education. The Muhammadans often employ a teacher privately, or the daughters are sent to the homes of near relatives capable of giving the small amount of instruction required. No doubt this is chiefly for the sake of teaching the Koran, but simple reading and writing in Urdu are often added on; for it is by many considered useful that girls should be able to carry on ordinary correspondence with their near relatives, although by others to acquire the art of writing is looked on as dangerous. The educated Hindus frequently, too, give the elements of education to their wives and daughters. It may be that the parents themselves undertake it, or they allow a Pundit of approved character to give instruction. Vernacular reading is taught to enable the girls to read two or three religious books, and to recite hymns on the occasion of festivals, and they are instructed how to write easy letters. "In some cases the educated father, brother, or husband teaches the daughter, sister, or wife for an hour or so daily." One inspector writes: "The people of some big villages, specially of the higher caste; arrange privately for teaching Hindi to their daughters, which duty is entrusted in some cases to the family priest, or in others to the youngsters of our schools. One striking example came to my notice, in which a student of the Entrance Class was deputed to teach a grown-up woman in order to impart to her so much education as to enable to qualify her to write letters to her husband in some distant part." This home teaching shows that a desire for education on the part of the women themselves is awakening, and it will react upon the schools, for those that have been instructed, however little, will be more willing to send their
own children to school, when the time comes. Moreover the men, finding that a little education has done no harm to their wives, will throw off some of their apathy and prejudice in the matter. And then, too, the educated men are much in favour of giving instruction to women. It is true their influence is not very effective yet in the family, because they have broken with many of the old customs. But they are increasing in numbers, and through them the movement will spread. "These men," says an inspector, "have realised the fact that female education lies at the root of all social and domestic reforms, and is therefore of primary importance. Not only have they thus felt and thought, but they have practically begun forwarding the cause, by lecturing to the ignorant on the importance of the subject, by teaching their female relations themselves, and by marrying educated wives by preference." Thus, silently, though at an almost imperceptible pace, progress is being made.

Even with regard to the schools there are already signs of encouragement. The Director of Public Instruction considers that, "on the whole, though female education in the Province generally continues very backward, there was still some substantial progress during the period under review. The number rose especially in the higher classes, the teaching appears to have improved somewhat, and the increase of girls who have passed the middle standard examination is the very best guarantee of improved instruction and progress in the future." There were several hundred more girls at school in 1890-91 than in 1889-90. The inspectors also write mostly in a hopeful tone. One says, "With the advance of education, and as time goes on, the people are beginning, not without great reluctance, to send their girls to school." The Lahore inspector writes that the educated classes themselves are there establishing schools. The Muhammedans have several schools, with 476 girls, and that founded by the Arya Somaj holds a good place. There is only one Municipal school in Lahore City, but the Victoria School, which is for native girls, is large and prosperous, having, with its nine branch schools, 300 scholars. These schools are under the management of the Punjab Association. The missionaries, too, have a considerable number under instruction in the Lady Dufferin High School and 17 Primary schools—altogether 600 girls. Of one kind or another Lahore has 73 girls' schools, attended by about 2,000 pupils. At Amritsar, also, there is great activity. It has been computed that 2.14 per cent., or 1 out of every
46 of the school-going female population are in school—more than in Lahore. The Municipal Committee has, in its charge, 30 schools, with over 1,000 scholars, all under the superintendence of Mrs. Rodgers, to whose able exertions much of this success is due. There are, besides, many missionary schools, including the Alexandra Christian Girls' School for the daughters of well-to-do families. But this exceptional state of things is not evidence of the peoples' spontaneous sentiments, being partly due to the great energy of the missionaries. In contrast to the progress at Lahore and Amritsar, there are many large districts where not a single public girls' school has yet been started, and, even in the surrounding neighbourhood of Amritsar, the percentage of girls attending school is only .72 per cent. It is in the parts of the Punjab, farthest from Lahore and Amritsar, that the ignorance and prejudice above referred to prevail with such practical force. Jullundur and Gujranwala have a comparatively satisfactory record, but in the large city of Delhi only 561 girls were at school. A good deal is, however, being done there by the missionaries in Zenana teaching. Finally, while there were last year in the Punjab 1,995 educational institutions for boys, including the colleges, those for girls, chiefly primary, numbered only 325. But improvement goes on; there is no retrograding.

Mr. Sime, the Director of Public Instruction, exerts his influence very persistently and carefully on behalf of female education, and, in his Report, he indicates the directions in which it needs to be fostered and encouraged. Three years ago a lady, Miss Francis, was appointed Inspectress of all girls' schools that are situated within municipal limits. Except in the Madras Presidency, where the plan has been carried out to great advantage, very little inspecting work in India is as yet entrusted to ladies. The hardships of travelling, especially in the more backward Provinces, present a great difficulty as to such appointments, but it is to be hoped that these will, by degrees, be lessened. For many reasons a lady, if thoroughly qualified, can effect more in inspecting a girls' school than a man can. She is not regarded by the children as so formidable, the teachers can more freely discuss with her their perplexities, and she can better look into details of management. Miss Francis has already done much to stimulate education for girls, and the authorities have congratulated her on her indefatigable discharge of her duties.
One great hindrance to progress is the very great want of women teachers, and it is of the first importance, therefore, to provide for the training of Normal students. There is now, at the Victoria School, Lahore, a Normal Department, which is under the immediate superintendence of Miss Francis. A good beginning has been made there, for last year one student gained a first class certificate, and three others a second grade. Owing to the impossibility of getting girls to leave their homes for attending a special Normal School, it has been arranged to open classes for training at local schools, where the necessary practice is obtained by helping in teaching the younger scholars. This difficulty about leaving their homes tells also upon the question of how to employ the students after their course of training has ended. One inspector writes: "There is little use in Local Boards showing their willingness to spend money on female education until it is thoroughly recognised that a separate expenditure must be incurred for sending the husband or father always along with every female teacher who leaves her own home for employment." This plan has already been tried with success, and, for carrying it out, what are called Instruction Grants have been sanctioned in addition to the salaries of women teachers. The work of training is often very discouraging, for there is so little habit of application or knowledge of an ordinary kind to start with. Not being accustomed to exertion, the women are apt to look on both learning and teaching, except by rote, as too laborious. If instructed so as to arouse hearty interest in study, they now begin to appreciate the pleasure of self-improvement, and of trying to understand teaching as an art. The Director expresses satisfaction that a few girls have been willing to leave the Victoria School and the Amritsar Municipal Board School for outside employment.

The schools are most valued when the education is somewhat practical. Cooking is, of course, taught at home. "Indian mothers take good care to see that their daughters are able to cook"; but the parents are pleased when their children learn, for instance, the phulkari work (a kind of embroidery peculiar to the Punjab). They can see the advantage, too, of mental arithmetic, and of any instruction which will prepare the girls for their duties as wives and mothers. Hygiene has been introduced, and this subject is well treated of in an excellent book, now available for schools, called The Good House-Mother, by Mrs. Steel, whose influence on female education was so
effective. The training of the senses and of the hand, the
cultivation of the observing powers, the leading up from
the familiar and known to the unknown, the practising of
the judgment—all these should be prominent in the
teacher's ideal, as well as the strengthening of the memory,
which has been too often considered the only end of school-
teaching. The parents cannot be as yet expected to see
the importance of these higher aims, but they will not be
slow to perceive and to approve increasing intelligence in
their daughters if it does show itself. And, above all, if
good behaviour and gentle manners distinguish the girls
that attend school, education will make speedy way.
Mr. Sime says: "It is now well understood that the duty
of a teacher is not merely to instruct in certain subjects of
study, but also, and pre-eminently, to influence the
manners, and the character of the scholars, and efforts are
made in every way to put this before the schools. It is
true that it will take a long time, with the present instru-
ments, to teach by example as well as by precept, but
the emphasis now put upon the subject itself is in some
degree effectual."

We have only to add that when the Municipalities in
the Punjab have become convinced of the importance of
female education, and of the impossibility of securing
qualified teachers without giving them fairly good salaries,
schools—and schools of an efficient kind—will multiply,
and attendance, instead of non-attendance, will at length
become customary.
REVIEWS.

THE POSITION OF ZOROASTRIAN WOMEN IN REMOTE ANTIQUITY. By Darab Dastur Peshotan Sanjana. Bombay, 1892.

Animated partly by the patriotic feeling that the ancestors of the Parsees ought to be represented under their best aspects, and partly by a laudable desire to hold up to the present the standard of the past, a learned young Dastur, (priest) of Bombay, has described the position of Zoroastrian women in old times. The above essay was first delivered last April, as a lecture, in the Bai Bhicajee Shapurjee Bengalleee Hall, Sir Raymond West, G.C.S.I., in the chair, and it has lately been published with a dedication to the memory of Lady Avanbai Jamsetjee Jejeebhoy. The writer is not able to bring forward biographies or incidental accounts of the actual women of ancient Iran, for none such are known to exist. But he has studied carefully the oldest fragments of the Zendavesta, called Gathas, which form about a third of the original whole, and from these he has collected the allusions to the family life of those far-back times.

The result of his investigations is that the early Zoroastrians appear to have held their women in great respect, and to have allowed them a position of equality and of influence in the family. To begin with, there is no mention of displeasure at the birth of a daughter; indeed, an epithet is used indicative of parental fondness. Till seven years old the little girl was entirely under the charge of her mother. At that age she might undergo the ceremony of being invested with the Sudrah (sacred shirt) and the Kusti (sacred thread), implying that she was now to take upon herself the religious duties of a Zoroastrian. Certain passages refer to her training. After investiture, she might attend a religious school for initiation by catechisms into the Zoroastrian faith, and at home she would receive general training in moral and religious precepts, and in the elementary rules of sanitation, on which the sacred books of the Parsees lay great stress.
She had to learn also practical matters: as, to tend domestic animals, to milk the cows, to superintend labourers in the field, to spin and to weave. The daughter shared the household duties, and took part in domestic and public ceremonies. The ideal placed before her was to be "liberal, truth-speaking, a worshipper of God, righteous, contented, obedient to her lord or husband, faithful and industrious, pious in mind, word and deed; to keep her promises, to contract no debts, to remember and revere the departed." Thus the Zoroastrian woman was expected to acquire the best virtues equally with men, and it is a significant fact that in the list of personages immortalised in the Avesta for saintly wisdom or patriotism there is a record of several illustrious maidens, whose names, therefore, are recited in public rituals with those of Zarathushtra (Zoroaster) and others of renown.

At the age of fifteen, the parents of the Zoroastrian girl began to look out a suitable husband for her, usually in the same profession as that of the father.* Being no longer a child, considerable liberty of choice was allowed to the maiden in regard to her marriage, subject to the confirmation of her parents or guardians. The following passages occur in the Avesta: "Let your son-in-law (this was a father's advice to his son) be a man good-natured, healthy, and well-experienced in his profession; never mind though he be poor." "A virtuous wife of a good behaviour aggrandizes conjugal happiness." "That wife is the worst with whom there is no possible enjoyment in this life." Dr. Geiger observes that in one special passage in the Gathas, marriage seems to be regarded "as an intimate union founded on love and piety." The social position of the wife was apparently one of equality with her husband. Geiger again may be quoted: "It is characteristic," he says, "as bearing upon the legal and moral position of the wife in the old Iranian house, that she bears from the marriage-day the title of ānāmā pathni, 'the mistress of the house,' just as the husband is called ānāmā paiti 'the master of the house.' The wife ranks thus more as the equal of the husband than his dependent. She is not his slave, but his companion, entitled to all his privileges, sharing with him the direction and management of the household." The Dastur states that "wherever the Avesta alludes to pious men, it does not omit to make mention of

* In ancient Persia, as among the Hindus, there were the four divisions of priest, warrior, agriculturist, and artisan.
women of like character.” It speaks of “just men and just women,” and of “male and female saints.” Together the husband and wife co-operated for the good and spiritual advancement of this nation. “In the scanty fragments of the oldest Iranian literature we do not find a detailed picture of a famous woman; but we can easily trace her work from the virtues and qualities for which righteous women have been so frequently extolled.”

The writer of the pamphlet makes two practical concluding remarks. One is that the marriage formulae among the present Parsees are far lower in tone than those of ancient date, and he suggests that a clear and rhythmical Gujerati version of the formulae in the Gathas should be substituted. Also he proposes that as in the remotest Zoroastrian period the names of illustrious and philanthropic women were recorded with the names of eminent men, this custom, which has been in abeyance since the emigration of the Parsees to India, should be resumed in regard to worthy Parsee ladies of the present age.


It needs no demonstration that the West is very much indebted to the now fallen East. As a matter of fact, it is but just that she should pay off her debt. I need not try to dictate to her by what means she should do it; but it is time that the advanced West should extend her helping hand to her noble sister the East, whose past glory, up to this day, is on record.

As far as the two respective parts of the West and the East (England and India) are concerned, much has been done and is being done. For instance, it was with the utmost satisfaction that I read the last two numbers of a periodical called “The Mirror of British Merchandise.” I was agreeably surprised to see that this would-be valuable magazine is published in London, and written in good Hindustani, and in two or more Indian languages. I should have thought that Hindustani written in England would be little appreciated in India, where it is spoken; but praise to the penmanship of Moulvi M. Barkatullah, who has written some articles in both numbers with, beyond doubt, a masterly hand, he has changed the entire tone of the magazine. The Hindustani written in
the previous numbers was simply repulsive to ears not accustomed to it. It will not be out of place to say a few words concerning this Oriental scholar: as having a direct knowledge of his scholarly abilities, and belonging to the people of the country he comes from. Moulvi M. Barkatullah, though young, was ranked among the learned of Bhopal, a place where Oriental learning is greatly patronised. His two articles in the *Mirror of British Merchandise*, on "Our Ladies," and on "London Shops," present a most vivid picture of Western intelligence. In the former one, he marvellously appeals to the tender hearts of Eastern women to follow, in many respects, their Western intellectual sisters. As some Indians have to encounter difficulties in travelling from India to England for want of information, Moulvi M. Barkatullah intends to make this task easy in his article (which he promises to bring out in parts in every coming number) on "A Journey from Bombay to London." The account is written in a very attractive and novel-like style; at the same time it gives much information to Indian travellers to Europe.

In short, this magazine is very wisely sectionised into three different parts — namely, social, commercial, and literary, so that all classes may gladly welcome its appearance; and what makes it more attractive is that it is beautifully illustrated. In the last number, amongst others, there are engravings of three potentates: one of our glorious Empress of India, and the remaining two of the well-known British allies, the Begum of Bhopal and the Maharaja Gaikwar of Baroda. In conclusion, I may add that if this magazine, recent as it is, be kept in proper hands, and passed to proper hands in India, doubtless, before long, it will secure a large number of readers. There is no reason why it should not be received most eagerly in India, being written by such an able writer, and in such Hindustani as that of Moulvi M. Barkatullah, who evidently notes in it his keen and valuable observations of England and Europe at large.

A. M. K. Dehlavi.

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As this is a vernacular magazine, we are unable to criticise its style, but from the list of articles, which is given also in English, it has evidently a very useful tendency. With
the spread of education in India, an extensive demand has arisen for publications of this kind; curiosity is now awake even in the Zenana, and the people are beginning to distinguish between information that is trivial and that which is solid and of real value. So the Society that has started the *Viveka Chintamani* has much important work to accomplish, and we wish the magazine a large circulation. The following are among the articles of the numbers that we have received: The Jewel Mania among Hindus and its Evil Consequences; Biographical Sketches of Eminent Women, among whom are Sarah Martin, of Norwich, and Sister Dora; Some Characteristics of Englishmen (which it is tantalising not to be able to study); The Literature in Tamil, &c., &c.; and there is always a Children’s Page.

**INDIA. Information for Travellers and Residents.**

Thos. Cook & Son, London.

This book gives in very small compass a variety of information—(1) for Passengers to India; (2) for Tourists in India; (3) for Residents; and (4) for Travellers from India. It contains an excellent map of the country, clear though rather minute in type; also maps of Europe, and of the World. Itineraries, cost of journeys, steamship regulations, money matters, &c., &c., are concisely dealt with. The chief points of interest in the larger cities, as well as the hotels and clubs, are indicated, and a convenient telegraphic code is inserted, from which it appears, for instance, that the one word *Exoccupo* will secure a carriage to meet travellers on arrival, and *Exoplet* means—“to be placed to my credit with Thos. Cook & Son.” The little volume is neatly got up, and very portable. Travellers to the East will find it most serviceable.
NEW BOOKS RELATING TO INDIA.


**Henry Martyn**, Saint and Scholar: First Modern Missionary to the Mohammedans, 1781 to 1812. By George Smith, LL.D. 10s. 6d. (Religious Tract Society.)

**The Oriental Religions and Christianity.** (Ely Lectures for 1891.) 9s. (New York.)

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THE PAGODA TREE AND THE INDIAN SOCIAL QUESTION.

The Pagoda Tree and its Gold Mohur fruit is now a legend of the past, almost lost in the golden haze of distance or seen only in the dim religious light through which we view the relics of a cult long since passed into the vague region of mythology.

The tale was no myth, however, in the days of the nabobs, when merchant princes grew rich in the produce of the East, when western gold was lavished on the luxuries of India and our British middlemen were uncontrolled masters of the situation. In those days and for many generations, much of the gold thus amassed by the merchants of princely houses, was spent in the country in which it had been gathered. It might in that age truly have been called a land of exile, yet did these shrewd merchants know well how to sweeten their exile, and how to make friendships with the people amongst whom they lived. They surrounded themselves with all the luxuries which could make life endurable, and they lost no opportunity of enhancing their supremacy amongst the then subservient race who regarded the Englishman sometimes with devoted admiration, sometimes with servile terror, but always with awe and reverence.

With a wisdom almost equal to that which induced these pioneers of English enterprise to make friends, and to take for associates the children of the soil, they abstained from contracting matrimonial alliances, and returned to their own country, after years of absence, either to found families or to endow with their wealth the families of their less enterprising and not ungrateful relatives.

Generations which followed these earlier rulers of India upheld to a great measure the customs of their ancestors or forerunners. But, when the race was opened to another class of men, and the secretary's chair superseded the stool of the counting-house clerk, the change was, to a large degree, due to the altering circumstances and spirit of the times. India was a country which had to be governed, and was no longer, with the improved means of communi-
cation, a place of all but hopeless exile. The influx of Europeans made a change in the articles of commerce, the tide of wealth turned, and it was Indian silver which came to Europe, not English gold which flowed towards the golden East. The Pagoda tree had been injured in its very taproot, and its apples were gone, as it would seem, for ever. The Manchester school of financiers in recent times sought to emphasise this change of affairs, and to control the current of monetary enterprise by protective legislation, forcing upon India goods of western manufacture. Had this short-sighted policy been developed to the full the present crisis might have been precipitated. As it is there are signs that the Government have for years appreciated the true and only specific for the present monetary troubles. The axiom that a larger output of gold is the way in which to cure the depreciation of silver is one which finds so much favour that an artificial means of lessening the comparative amounts has had its partisans. It is impossible to find gold mines at will, and, even so, the old saying still holds good: he who finds gold finds lead, and he who finds lead finds gold. Neither can the philosopher's stone here avail us, but philosophy has e'er now proved the true gold mine, for he who findeth wisdom findeth gold.

The impotence of artificial interference with matters of political economy has more than once been illustrated in India. The present crisis lies below the level of external help. It is the forerunner not, let us say, of revolution, but of a development, an evolution which denotes growth, a change so subtle that to the casual observer it is impossible to tell whether it is a sign of cultivation or of deterioration. It affects not merely the English families of to-day who suffer, but the whole future of our vast Empire.

When the head of a family finds that he cannot afford to send home money for the education of his family, he sends for the children to be educated in his own home or in the hills within easy reach. When ladies find that their pin money, of say, Rs. 500 melts to about half that sum before it reaches the English dressmaker, when merchants or retail shops find the same rule hold good with their transactions, the first idea naturally is to obtain, if possible, the nearest substitute for western goods in the manufactures of India. Thus the first stimulus is given towards the revival of production which shall at least restore to some degree, the proportionate value of manufactures. It will be worth while to produce Indian
goods when the equivalent western product can only be
had at a price which, in order to save themselves from
ruin, the dealers in English goods have had to raise to
an almost extortionate degree.

The relationship between English and Indians will
have a slight change. The former will no longer be
practically independent of the latter; the latter will be
the producer, the former will depend on him for the
products. Again there are two important features in
the effects wrought by the monetary crisis. The English­
man will find that in India he can live in comfort upon
what, in England, would be beggary. He will no longer
look on India as a temporary home, but one in which his
fortunes, if not his affections, are engaged. His sons
will find careers in the many offices in India which
Government or commerce have thrown open. Literature,
adventure and military enterprise are here to be found
on a larger scale than in any other quarter of the globe.
It will come to pass that India will become stronger,
its resources opened out, and a race will grow up acclima­
tised, and yet possessing European energy, English in
its ideas and methods of thought, side by side with the
native races, and the old terms of friendship will return,
and the old awe and reverence will be succeeded by a
more just estimate of the virtues and qualities of either race.

Gradually by the improved agricultural and commercial
resources of India the currency will re-adjust its balance,
and we shall have western gold once more seeking an
eastern outlet, and western adventurers again seeking a
land rich in mineral resources, in agricultural possibilities;
a land in which the skill of the workman has behind it long
centuries of patient toil for an apprenticeship, and in which
hand labour is still more respected than the outturn of
the machine.

C. B.
THE POONA INDUSTRIAL CONFERENCE.

The second Industrial Conference held under the auspices of the Industrial Association of Western India, took place in the second week of September. Mr. David Gostling, of Bombay, was elected President, and about 200 delegates attended the meeting, besides several visitors.

The first paper was read by Mr. B. S. Shroff on the importance of an organised plan for arranging contributions from India to the Chicago Exhibition. He urged that the Government of India should be memorialised to take more active measures for this object, and that the Industrial Association should send a deputation of experts to Chicago to draw up a scheme for the thorough representation of Indian art-ware and indigenous products at the approaching Exhibition.

The second subject taken up referred to the great importance of Commercial education. The necessity for such education in India was dwelt on by Mr. G. V. Joshi. Technical education, he said, went only half way. Side by side with it a training was wanted in the scientific principles and the modern methods of commerce, so that the trade movements of the country might be directed with skill and success. Except in the Madras Presidency, no provision had yet been made for the special training of Indian youths desirous of following a mercantile career. At Madras, the honour of initiating such training belonged to Mr. John Adam, Principal of Pachaiyappa's College. In 1883 that gentleman suggested, with the hearty concurrence of the Madras Chamber of Commerce, and in view of the Education Commission's recommendation on the subject, that commercial classes should be opened in English schools, and that commercial subjects should be included in the curriculum of the Public Service Examinations. Mr. Grigg, Director of Public Instruction, cordially supported Mr. Adam's suggestion, and the scheme was sanctioned by the Madras Government. At the suggestion of Mr. Adam, the Trustees of Pachaiyappa's College opened in 1886 a commercial school, which has had 150 boys on its rolls, who, after passing the Government
Examinations, find ready employment in commercial houses. Other classes have been started elsewhere in the Presidency, and at the Madras Government Teachers' College commercial instruction is given to the Normal Students. This experiment has been attended with marked success in the six years that it has been tried. The Punjab is also resolved to move in the matter, and there the co-operation of the University has been enlisted, which as yet has been withheld at Madras. Mr. Joshi hoped that Bombay, which claimed to be one of the most progressive provinces of the empire, would not longer defer action in this matter. There was the experience of Europe to guide them in the new departure, and the successful efforts of their friends in Madras ought to encourage them. A scheme was sketched by Mr. Joshi to include a Central College of Commerce at Bombay, Commercial High Schools at Poona and Ahmedabad, and classes in other High and Provincial Schools; the scheme of studies to be same as that of London. A Committee was appointed by the Conference, consisting of the Hon. Mr. Beaufort, Mr. Ranade, Mr. Kirkham, Mr. Joshi, and Mr. Namjoshi, to draw up a scheme embodying Mr. Joshi's suggestions with any desirable modifications, and to submit it to the Government of Bombay.

Mr. B. G. Tilak read a paper on Hindu Caste, from the industrial point of view, and a resolution was passed that endeavours should be made to preserve it from decay, on account of its usefulness as an industrial institution, and to bring into it those features of co-operation and enterprise which have been the principal agents of civilisation and progress in Western counties.

A resolution was also passed, that it would be desirable that a commission of experts on the currency question should be appointed by the Government.

The Conference decided that the third meeting should be held at Poona in September 1893.
HAVING given a general description of the province of Mahikantha, I shall now describe the Idar State, which is the only State of importance in the whole of Mahikantha.

IDAR.

Idar includes half the inhabitants of the Mahikantha territory. It has an estimated area of 2,500 square miles. Except a level and sandy tract in the south-west, the country is fertile, full of wild well-wooded hills and rivers. In the cold and rainy seasons it is very beautiful. Some of the hills are of considerable size and height, and all are clothed with trees and brushwood. From the south, the road, lined with rows of mango trees, crosses a plain, until lately covered with a dense though stunted forest. Beyond the plain are small rocky hillocks, strengthened with outworks to screen the town, so that up to the very gates, nothing is seen of its handsome stone bastioned wall. On the right, about a mile from the town, is the Ranmuleshwar lake, said to have been constructed by Rao Ranmal, on the western margin of which are many picturesque domed cupolas, raised over the ashes of the forefathers of the leading Idar families. Close to the lake is a garden house, and further on to the left are enormous granite boulders, some crowned with small temples, and others with the remains of fortifications. The town is surrounded by a brick wall in fair preservation, with stones inserted here and there; through it the road passes by a stone gateway marked with many red hand-prints recording victims to the rite of sutti. Inside the wall, a road running round the town leads to a rock-cut passage, giving access to the main route to Rajputana. Immediately to the left on entering the town is the jail, a large building, and to the right is a small bungalow like a billiard room, having a small garden worked by convict labour. The road then widens considerably, and is on either side lined with rows of shops and nimbu trees, and where the four roads meet, there stands the "Wodehouse Library and Clock Tower," which
was under construction when I left Idar, but I hear that is now completed. The town has little of interest except a few Jain, Swaminarayan and Vallabhacharya and other temples. Outside the town to the south there is a Dharm shala (rest house), built at the expense of the late Gosai Mohangarji Anopgargee, then state banker. At the end of the town and immediately under the hill is the palace, a large building with no architectural pretensions, except a large and wide stone staircase lately built. Behind the palace, on the south-western face of the range of hills which joins the Vindhya and Aravali mountains, rises the fort of Idar, so steep, rocky, and well fortified, that, according to local tradition, to take Idar fort is to achieve the impossible. From the palace a steep and easily held pathway leads through six or seven gateways and fortified works to the fortress plateau; two buildings, on opposite peaks attract attention, that to the left low and flat-roofed, is known as Ranmal's guard room; the other building, on an enormous granite peak to the right, domed and of fine stone, smothered with white-wash, is known as the Rejected Queen's palace—i.e., the queen who lost the king's favour. The story is that when Rao Narandas, driven from Idar by the Emperor Akbar, took refuge in Polo in 1573, he, in spite of a big carbuncle on his neck, continued to harass the Musalmans. One day when his neck was being dressed, his Rani (queen) came into the room, and seeing the fearful sore, mournfully shook her head; noticing this in a mirror, the Rao asked her the cause of it. She said that she had no hopes that he would regain his lost throne. Being annoyed at this he left the house, retook Idar, and built a dwelling for her on the highest peak of the hill, where he kept her for life. The way into the fort is by a stone paved pathway, the stone slippery and polished from the wear of ages. Passing under gateways the pathway leads to a part of the hill between the two peaks. Following the path on the right is a small garden with a house built by the late Maharaja Sir Shri Jowansingjee, K.C.S.I. Further on is a well-preserved freestone and brick Jain temple of the Svatambari sect, of considerable age. Near the temple lies a deep reservoir, always filled with water; higher up the western side of the hill is another Jain temple of the Digambari sect, of greater age than the other. Within the limits of the fort, with a wall and terraces in front, is a natural cave containing an image of the Goddess Vajra. The whole of the hill is surrounded by more
or less ruined fortifications; to the rear are the remains of a fortified gateway opening on the plain behind, a way of escape for the too hard-pressed defenders of the fort. The Rejected Queen's palace is rather difficult to reach, as besides climbing to the top of the peak, a high smooth narrow granite ridge, unsafe for booted feet, has to be crossed. At the foot of the fort there is a cave temple of Khokhnath Mahadev, supposed to be upwards of 400 years old. On the western side of the reservoir, which has masonry steps all round, a zigzag road was made at my suggestion right round the town, at a time when thieves came down often from the hills at night and escaped without any trace being left, the ground being stony. By the newly made road foot-prints of thieves are now easily traced. On that road a little farther from the reservoir there is another cave temple, having sandal-wood trees here and there, and a little further on there is a well, the water of which is very sweet and light. Through the heart of the town the river Dehol flows. Three-quarters of a mile south-west of the town, on a rising ground, is the cave temple of Mankaleshwar Mahadev, where there is a reservoir, and it is a very cool retreat in summer. On the other side of the hill on which the fort of Idar stands, there is a temple of Kalinath Mahadev which people frequent for picnics in summer, and a fair is held there in the month of July.

Idar is first known in tradition as Ildurg, the residence of Elvan, the demon in the Copper age (Dvapar yug). This demon, who was a man-eater, harrassed and laid waste the country round, and was at last destroyed by the sage Agastya. In the present Iron age (Kali yug), when Yudhishthir was fresh in men's memories, and Vikrama had not yet risen to free the world from debt, Veni Vachh Raj ruled in Idar. He owned a magic gold figure, which gave him money to build the fortress and reservoirs of Idar. His queen was the daughter of a snake king of the under world. After living together happily for some time, the queen, finding herself in the mortal world, asked her husband to leave the place for the hill of Taran goddess, and entering a cleft in the rock, close to where the goddess is now worshipped, they were no more seen. Then the land lay desolate for many years.

In 770 A.D., when Valabhi Nagar fell, one of Rájá Shiláditya's queens was fulfilling a vow at the shrine of goddess Ambáji. Hearing of the fall of Valabhi and the death of her husband, she took refuge in a mountain
cave, where a son was born to her, whom she named Goha (cave born). Leaving the infant in charge of a Brahmin woman, she mounted the funeral pile and followed her lord. Idar was then in the hands of the Bhils, and the young Goha, leaving his foster mother, took to the woods with the Bhils, and by his daring won their hearts. One day the Bhils in sport choosing a king, the choice fell on Goha, and one of the children of the forest cutting his finger, rubbed the blood on Goha's forehead to make the sovereignty mark of tilak. Thus he became Lord of the forests and mountains of Idar. His descendants, called Gehlots, are said to have ruled for several generations, till the Bhils, tired of strangers, slew Nagaditya, the eighth prince of the line. His infant son Bapa, then three years old, was saved to become the founder of the Meywar dynasty in 974 A.D. Then the city of Idar fell into ruins.

In 1000 A.D. a band of Parihar Rajputs from Marwar re-founded Idar, and ruled there for several generations. In the time of one of these rulers—by name, Amarsing, Prithiraj, Raja of Kanoj, invited his brother-in-law, Raval of Chitor, to attend his daughter's marriage. Idar being then subject to Chitor, Raval of Chitor summoned Amarsing, of Idar, to accompany him. He, with a force of 5,000 horse, went to Chitor, and soon after that—that is, in 1193 A.D.—the Idar force was cut to pieces in the great slaughter of Thaneshwar (Panipat). When this news reached Idar, many of the Ranis (queens) cast themselves from the steep cliff, still known as the "Ranis' leap." Amarsing had left Idar in the hands of a servant, named Hathi Sodh, a Kuli, in whom he had every trust. After Hathi's death, his son, Samalio Sodh, succeeded him, but by his tyranny he roused his subjects' discontent. His chief adviser, a Nagar Brahmin, had a beautiful daughter, whom Samalio demanded in marriage. Her father, not daring to refuse, begged six months time. This being granted, he paid a visit to Sonangji Rathod, a neighbouring chief, and asked him if he was bold enough to take Idar. He agreed, and thus the Rathod warriors and their leader were brought to the Brahmin minister's house in disguise, as his relations invited to attend the marriage. Samalio, the king, and his party were invited to the banquet, where intoxicating drugs and liquor were freely served. When all were intoxicated, the Rajputs rushed forward and surrounded the banquet hall. Samalio strove to cut his way through his enemies and regain the fortress, but he fell
mortally wounded. Samalio, rising himself for the last
time, made the royal mark on the victorious Sonangji
Rathod's brow, and with his dying breath begged that each
Rathod Rao on mounting the royal cushion (gadi) should
be marked with the tilak by a Sodh, who should draw the
blood from his own right hand, and say, "May the
kingdom of Samalio Sodh flourish." Spots on the ascent
to Idar fortress, as Samalio's bloodstains, are still marked
by the Hindus with vermillion on the dark 14th and other
days on which Hanuman is worshipped; and even at present,
when a fresh descendant of Sanangji seats himself on the
cushion of his ancestors, a Koli of Servan marks his fore­
head with blood in token of Samalio. For the next four
generations Idar remained in the hands of the Rathod
Raos. Then Ranmal, the fifth in descent from Sonangji,
took the country between Idar and Meywar. During this
time the Mahommedans became powerful in Guzerat, and
Idar had to acknowledge their supremacy. Muezaffar,
one of Ala-uddin's generals, took Idar in 1295 A.D. Then
came Mahomed Taglak in 1325. Near the close of the
thirteenth century, the Mussalman's supremacy was again
enforced by Ahmed Shah, the founder of the Ahmedabad
dynasty.

Then followed centuries of constant fighting, with varied
results, between the Mahommedan rulers of Gujerat and
the chiefs of Idar. It was very difficult to subdue the latter,
as they could retire to the hills where they could not easily
be followed. In 1573 the State fell into the hands of the
Emperor Akbar, who had made an expedition in order to
quell a revolt against the Viceroy of Gujerat, but Akbar
restored the chief, on his supremacy being acknowledged.
A century afterwards, again the ruling chief was driven to
the hills by the Mahommedans; but his son regained
possession of the State. This happened more than once.
There were struggles, too, especially after the fall of the
Mahommedans, with Rajput and Maratha neighbours.
At last, in 1731, the Mahomedans were driven out by
Maharajas Anandsingji and Raisingjee of Jodhpur, who
had been in revolt against their brother, Abheysingjee,
Viceroy of Gujarat, and were called in by the Idar
Ministers. In 1742, the Rehvar Rajputs took Idar, and
killed the Maharaja Anandsingjee. On hearing of this
disaster, his brother Raisingjee went to Idar and drove
out the Rehvars and placed his nephew, Shivsingjee, on
the throne, who was afterwards succeeded by his son,
GambhirSingjee. GambhirSingjee died in 1833, and was
succeeded by his son the late Maharaja Sir Jowansingjee, during whose minority the State being much mismanaged, and its people plundered both by their rulers and by the outlaws, the regent Rani applied to the British Government to place the State under attachment. The death of the Maharaja of Jodhpur, and the adoption of Takhtsingji of Ahmednagar, put a stop to all the disputes, and in 1848 it was decided that Ahmednagar and its dependencies, which had been claimed by the Maharaja of Jodhpur, should revert to the elder or Idar branch, and that the two territories should, as formerly, make one State under the Maharaja of Idar.

Idar is now an independent State, subject only to the general supervision and advice of the Political Agent. The father of the present ruler was Maharaja Jowansingji whose intelligence and loyalty gained for him the honour of a seat in the Bombay Legislative Council and the Knighthood of the order of the Star of India. He received his English education under a native tutor, and introduced great many reforms in his State. He improved the judicial administration by introducing spirit of British laws for the administration of justice; he established various courts in different parts of his State; he made roads in his country to facilitate traffic and he restored order. Maharaja Sir Jowansingji died in 1868 at the early age of 38. He was succeeded by his son, now Sir Shri Keshrisingji, K.C.S.I., then a boy of about six or seven years. During his minority the State was placed, at the desire of his late lamented father, under British management, and the young prince was placed under a native tutor to receive his English and Vernacular education. When he had acquired an elementary education in English he was sent to the Rajkumar College at Rajkot in Kattywar during the Governorship of Sir Richard Temple. There he received a very sound education under the Principal, Mr. Macnaghten, who was so much pleased with his general good conduct and application to his studies that, when he finished his course, he received a certificate in the most flattering terms. The young Maharaja was first made joint-administrator with the Assistant Political Agent in charge of the Idar State, in which position he became acquainted with the different departments of his State and their working. In 1881 Mr. Sheppard, Commissioner Northern Division, now retired, visited Idar with Mrs. Sheppard. Mr. Sheppard, who is generally known in Gujerat as a most noble and good-
hearted man, was so much pleased with the activity and intelligence of the young Maharaja that he thought him fit to govern his State. An official request being made, Mr. Sheppard made a favourable report to Government, and the young Maharaja was permitted to assume the reins of Government about ten months before he attained his majority. He was invested with the full powers of his State on the 7th of July 1882, at a Political Darbar held by Colonel Wodehouse, Political Agent of Mahikantha. The Maharaja is the only first class chief with full civil and criminal powers in the Mahikantha, and he receives a tribute (Khichdi) from most of the Mahikantha chiefs. He holds a patent (sanad) of adoption, and is entitled to a salute of fifteen guns. He is a Rathod Rajput of the Solar race. As before stated, the subordinate chiefs hold their estates on condition of military service.

PURNANAND MAHANAND BHATT.
The literature of the Marāthā people is not very extensive; but it presents not a few interesting characteristics. Prose narratives of historical events, called bakhars, once existed in considerable numbers; but they have been gradually passing out of view. There are also prose translations from Sanskrit; and, of late, from English.

The poetical compositions have been both more numerous and popular than those in prose. One class consists of historical ballads (powade) in which the most famous events in the stirring annals of the Marāthās are related, and in some cases with great animation. There is also a considerable number of songs of common life, such as marriage songs, cradle songs, and the like, which are by no means despicable.

But the most popular poetry is religious. The religion which it exhibits and inculcates possesses a national stamp. It exalts "Pandharpūr," a town about miles S.E. of Poona, as a holy place equal to Kāsi, Prayāgā, or Dwārakā; and it dwells above all things on the necessity of devotion to Vitthal or Vithobā, a deity scarcely recognised beyond the limits of Mahārāshta. He is a special manifestation of Krishna.

It would be easy to enumerate at least thirty writers of verse who are fairly well-known to the Marāthā people. Several of these were women.

Two poets in particular enjoy celebrity—Jñānēsvār (pronounced by the Marāthās, Dnyānēsvār) and Tukārām. Next in importance is Nāmdev.

Dnyānēsvār (or, as he is often called Dnyānēdev or Dnyānobā) was a learned Brahman who lived at Alandi, a village not far from Poona. We know little about his history; it has passed into wild mythology. He wrote several works, of which the Dnyānēsvan is by far the most celebrated. It is a copious paraphrase of the Bhagavad
Gita; completed in the year 1,290 of our era. It consists of stanzas, rhymed, in *ovi* metre. The phraseology is archaic; often obscure. Dnyānēsvar follows the doctrine of the Gita, but often expands them. Thus instead of the brief statement supplied by the Gita, regarding the practice of Yoga, he dwells at great length on the observances, by means of which the ascetic attains the supernatural knowledge and supernatural powers. Dnyānēsvar was both a metaphysician and a poet. In elaboration of style and abundance of imagery he may be compared to Kālidāsa. The historical value of his poem is great, as showing the religious thought prevalent in Maharashtra six hundred years ago—a period on which light is much required.

But the most truly popular poet is Tukaram. His thoughts have entered deeply into the mind and heart of Mahārāshtra. He lived chiefly at Dehu, a village 18 miles to the north-west of Poona, dying in 1649. He wrote at least 5,000 short poems called *abhang*. Not a man of much learning, being only a Wāni or shopkeeper; rapid, and often careless in execution, but always deeply emotional and earnest, he has won not only the admiration, but the love of his countrymen. He is no consistent thinker. Professing to reject the doctrine of *advarta*, he is often decidedly pantheistic, yet occasionally with gleams of monotheistic thought. Above all things, he passionately pleads for *bhakti*—devotion to Vithobā, and his *svayambhu* image at Pandharpur. No man of sensibility can read Tukārām without deep sympathy. The poet is often confused, inconsistent, and sometimes astray even on moral questions. But he is always sincere and generally intense. Often he has "no language but a cry"; but the cry goes to our hearts.
THE QUESTION OF HINDUS VISITING ENGLAND.

The question of the lawfulness of sea voyages for Hindus, according to the Shastras, has been lately much discussed in India. At an influential meeting held not long ago at Calcutta, Maharaja Norendra Krishna Bahadur presiding, a paper was read by Babu S. C. Dutt, headmaster of the Calcutta Institution, in which a large amount of evidence was produced, showing that there were among the ancient Hindus bold navigators and skilful seamen, who took long and perilous voyages to distant countries. But that point is not now widely doubted. The real question which underlies the question of sea voyages is, whether Brahmins break caste by visiting England for study, business, or pleasure. It is this which gave importance to the discussion. As is well known, the majority who come over, even Brahmins, do not observe caste rules as to eating. Perhaps they refrain from beef, but they take food cooked by non-Hindus, to do which is against the religious teaching of the Pundits. There have been instances of Hindus living here as strict vegetarians, or, at great expense, bringing over their own cooks, though even thus it has proved almost impossible to follow the strict requirements of caste, and the result may be that, on returning to India, they get back perhaps quietly into their community by means of some misrepresentations. Indeed, the whole state of the question at present leads to the practice of deception. Yet the advantage in regard to professional success of a stay in England is being now recognised even by the leaders of caste, or, at any rate, they cannot prevent the young men themselves from recognising it, and, at the same time, these leaders do not like to lose their influence.

A Committee was appointed at the meeting at Calcutta, the function of which is to ascertain whether the Shastras allow voyages and residence in foreign countries, if Hindu customs are observed; also, whether it is practicable to observe Hindu customs under such circumstances. It will be interesting to learn the decision of the Committee. For us in this country it is difficult to see all the bearings
of the question, because caste itself is so wrapped in mystery. But there is one point which must be clear to all who in either country value morality. It being hardly possible to keep caste in the strict sense here, a terrible blow is struck at conscientiousness, when those who tell untruths about their procedure in England are received back into caste, while the straightforward men, who confess to having broken rules, are excommunicated. Every form of religion ought to place truthfulness in the highest rank of virtues, and yet here is a premium upon dishonesty. Perhaps it will be decided by the Pundits, as some who have studied the Vedas argue, that there having been in ancient times much greater freedom in the matter of inter-eating, the narrow rules, which have been only comparatively lately insisted on, may reasonably be relaxed. We hope that this will be the case, for caste is still in some directions a useful power in Hindu society. If the rules are pronounced necessary in all their strictness, the more courageous and sincere Hindus will have to separate themselves from their caste fellows, and the caste will thereby suffer vitally.

Suppose quite a new departure were made, and the rules as to non-re-admittance were made to apply to those students who waste their advantages in England; those who gamble, drink, or otherwise misconduct themselves. In that way the leaders of the community might exert a healthier moral influence. But the Pundits have personal interests in elevating ceremonial purity above righteousness. It seems probable that they will invent some method of relaxing the present rules. Their authority, however, is waning, and it must gradually lessen still more, for a portion of Hindu society is re-constituting itself on a new basis—the basis of scientific education, and, it may be hoped also, of improved moral standards.
THE PUĐUKOTA STATE.

We have received the Report of the Administration of Pudukota for 1890-91, which gives a satisfactory account of the progress of this small State. The chief point of interest seems to be the new buildings, which were completed during the year. The College, a fine structure, demanded on account of the increase of students, has been opened, as also the new Residency. Large public offices are in progress, of which a portion is already occupied. A girls' school, too, has been finished, and is in use. With regard to education it is interesting to learn that, physical training being well attended to at H.H. the Raja's college, "the physique of not a few of the students has remarkably improved under a persistent course of exercises," and that drawing, which is a special feature in the Madras Educational Rules, has been introduced under a duly certified drawing master. The Sirkar Girls' School at Pudukota has had 140-150 scholars, as against 110-120 in the previous year. On the occasion of opening the new building a public examination was held, at which the Raja, who is still a minor, presided, and it was attended by Mr. Fawcett, the Political Agent, and Mrs. Fawcett, the Dewan-Regent, the judges, and other officers of the State, the head-master of the college, and a number of the parents. The girls did well in all subjects, including singing, which they have begun to enjoy heartily. Mrs. Fawcett gave away the prizes. Primary education is receiving much attention at Pudukota. The Raja's education is progressing under his tutor, Mr. Crossley, and he has a great taste for painting.
INDIAN INTELLIGENCE.

Sir James Lyall, late Lieutenant-Governor of the Punjab, has founded five scholarships for the sons of agriculturists in the Kangra district, to be awarded on the results of the Upper Primary Examination, and to be held throughout the Secondary Classes of the Palampur High School, so as to enable the holders to continue their studies up to the University Entrance Examination.

Sir Dinshaw Petit has given Rs. 3,000 to the Lady Sakarbai Hospital for Animals in memory of his brother, and Bai Dinbai Nasarwanji Petit has made a still larger gift to the Institution.

The Hindu Union Club at Bombay have held a special meeting for the purpose of offering their congratulations to the Hon. Mr. Justice K. T. Telang on his appointment as Vice-Chancellor of the University. Mr. Venayek Narayen Bhagvat, the President, was in the chair. Mr. V. A. Modak, Mr. Javerilal U. Yajnik, and Mr. Chandavarkar spoke of Mr. Telang’s legal knowledge, culture, and benevolence.

Mrs. Kadambini Ganguli, B.A., G.M., C.B., is collecting from different parts specimens of work by Indian women, artistic, industrial, and literary, to be sent to the Chicago Exhibition. Contributions should be received by her (13 Cornwallis Street, Calcutta) by the second week in December, accompanied with a short description, and mention of the price asked. The work suggested includes cotton and silk Saris or piece-goods, lace-work, embroidery, carpets, mats, baskets, pith-work, fans, toys, lac-work, mica-work, tinsel-work, carved ivory, stones or sandal-wood, inlaid work, jewellery, enamel, beads, pictures, pottery; also books, pamphlets, magazines, or newspapers written or edited by Indian women (in former or present times).

Miss Dryden, who has charge of several schools at Guntur, Madras Presidency, in connexion with the American Lutheran Mission, is also arranging a collection of exhibits for Chicago, the work of an Industrial School for Mohammedan women and girls. Her scheme is under the patronage of Lady Wenlock. Miss Dryden earnestly appeals for funds for this object, about Rs. 700 being still required.

His Excellency Lord Harris presided on September 27 at the opening of the new building of the Victoria High School, Poona,
conducted by Mrs. Sorabji and her daughters. Mr. Lee-Warner gave an account of the school, speaking in the highest terms of its efficiency, and of the economy with which it was conducted. He said that this institution now commanded a foremost place, not only on the Aided list, but on the list of public schools of the Presidency. The number of pupils had risen to 140, and by the liberality of its many friends and supporters, with some aid from the Government, the new school house had been erected. A procession was formed of the children, who sang a hymn to the accompaniment of the band, after which Lord Harris, applying a silver key to the door of the building, declared it open. His Excellency then gave an address, congratulating Mrs. Sorabji and her daughters on the success of their school, and dwelling on the importance of private enterprise in education. Lord Harris remarked that to apply to the Government the terms "generous or niggardly" was a mistake. The Government did not hoard; if it economised in one direction, it would spend more in another. The question would, of course, arise whether any particular change was wise; but, in criticising, allowance should be made for the opportunities of the Government for getting the best and widest view of the general interests of the public. Mrs. Sorabji unceasingly endeavoured to give good and sound moral education to her scholars, and Lord Harris hoped that they would continue to do credit to her care. A vote of thanks to the Chairman was proposed by Mr. Kirkham, who said that those connected with education felt very grateful to H. E. for so often making time to encourage by his presence gatherings connected with the progress of schools.

The Western Indian Fine Arts Exhibition has been opened at Poona, and it is considered to be the best out of the nineteen held by the Society. Mr. M. A. Pillay gained a prize, Mr. Pestonjee Bomanjee was highly commended, and Mr. K. N. Paramaswaram Pillay commended.

We are glad to hear that the useful and attractive magazine called the Maharani, which has for several years been brought out in Tamil and in Telugu, by the persevering efforts of Rai Bahadur V. Krishnama Chariar, will probably appear also in the Malayalam dialect for the benefit of the districts of Calicut and Cochin. Mrs. Benson has helped to make the magazine known at Calicut. This lady, who was so active when at Cuddalore in promoting female education, is now exerting herself in the same direction on the western side of the Madras Presidency. Lately, when distributing the prizes at the Calicut Caste Girls’ School, which asks no fees, Mrs. Benson urged upon the parents the importance of contributing their share to the cost of education, and she tried to impress upon them that "good teaching is worth paying for."

Bombay Ladies Branch of the N.I.A.—We have received from Miss S. Manockjee Cursetjee, one of the Hon. Secs., a
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supplementary report—up to the end of 1891—of the work of the Ladies Branch at Bombay, which has been issued in order now to make the financial year begin on January 1, instead, of as before, in August. The following are the chief points referred to: A set of rules were prepared and circulated. Miss Hart, who had acted as Hon. Sec. for a time, received the warm thanks of the Committee. Mrs. Logan's withdrawal from the Secretaryship is mentioned with regret. A scholarship of Rs. 6 monthly and two of Rs. 4, had been granted, Mr. Kirkham, Educational Inspector, undertaking the arrangements for the Examinations, &c.

We have the satisfaction to report that His Highness the Maharaja Gaekwar, who became a life member of the National Indian Association on the visit of Miss Mary Carpenter to India in 1875-76, has generously made a donation of £25 to the funds of the Association; also that Her Highness the Maharani Chimnabai Saheb has become a life member by a payment of the same amount. Their Highnesses have lately accepted the position of Vice-Patrons of the National Indian Association.

PERSONAL INTELLIGENCE.

Their Highnesses the Maharaja Gaekwar of Baroda and the Maharani Chimnabai Saheb with their suite have returned to England from Switzerland.

In the recent Previous Examination of the University of Cambridge, the following passed: Part I., Third Class—S. N. Badhwar. Christ's. Fourth Class—P. K. Nambyar, St. John's. Part II., Second Class—R. S. Powvala, St. Catherine's; N. N. Saher, St. Catherine's. Third Class—S. N. Badhwar. Fourth Class—Mostafa Hosein, St. John's. Additional Subjects.—Second Class—S. N. Badhwar, R. S. Powvala.

Dossabhoy Nowrojee Cooper, L.R.C.P., London, of Madras Medical College, and St. Bartholomew's Hospital, has been admitted a Member of the Royal College of Surgeons of England.

Mr. C. R. Bakhle has passed the Second Examination of the Conjoint Board of the Royal Colleges of Physicians and Surgeons.

Mr. R. P. Vorah, L.M. and S. (Bombay), has passed the Examination of the Royal College of Physicians in Midwifery and Surgery.
Mr. Ram Singh, who has completed the decoration of the room at Osborne upon which he has been employed for some time, has started to return to the Punjab. Her Majesty the Queen Empress has expressed satisfaction with his work, and has graciously presented to him a silver cup, with an inscription stating that he had “successfully designed the Durbar Room.”

Arrivals.—Miss Van Cuylenberg, of Ceylon, has arrived in England for the study of Medicine.—Two students have come from Kashmir, the first from that State. One is the son of a leading Rais of the State, Bakshi Ditta Mall; the other the son of a wealthy banker. Their names are Bakshi Gokal Chand, and Lala Sant Ram. Their resolve to visit this country for study has been referred to with great interest by the papers in Northern India.—Other arrivals are : Mr. Nolini Kanta Das, for the I.C.S. (with a scholarship of £150 a year for four years, founded by Mr. Mon Mothi Malik, Barrister-at-Law, and his brother, Mr. Hem Chunder Malik, in memory of their father the late Joy Gopal Malik, of Wellington Square, Calcutta). Mr. Jyotish Runjun Das, Mr. Nolini Bhushan Gupta, Mr. Atul Prasad Sen, Mr. Radhika Prasad Sen, Mr. Gopal Chunder Ghose, all from Calcutta, for the Bar. Mr. G. S. Sardesai; Mr. A. Mahomed Pathan, son of Professor Moola Bux (for the study of Music), from Baroda; Shaikh Asghar Ali, B.A., Government of India Scholar from the Punjab; Mr. Uma Pada Roy, from the Punjab; Mr. G. V. Joshi, from Poona; Mr. Virchand T. Shah, from Bombay.

Departures.—Mr. Justice and Mrs. Ameer Ali, for Calcutta : Mr. Govind Dinanath Madgarkar, C.S.I.; Mr. A. A. Ghose, C.S.I.; Mr. F. R. Dasai, of the Bombay Forest Service, and Dr. Dalal, for Bombay; Mr. Moinuddin, for Hyderabad; Mr. Jivala Pershad, for the Punjab.

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