

The Indian Magazine

AND

Review.

No. 290.

FEBRUARY.

1895.

COUNTESS OF DUFFERIN'S FUND.

U. K. BRANCH REPORT, 1894.*

I EXPLAINED in a previous article that the U. K. Branch began its operations in England, by granting scholarships at the London and Edinburgh schools of medicine to English women, who undertook to go out to India, and to practise there for at least five years ; but that circumstances have altered the views of the Committee, and that they now see a more practical way of helping on the work of supplying female medical aid to the women of India.

The success which has attended the education of Indian women as doctors, the anxiety shown by many of them to obtain English qualifications, and the demand in India for the services of these women, are the circumstances alluded to.

I use the word "Indian" here as a matter of convenience, and mean by it, women who have been born and brought up in India, who from their earliest years have known the language and the customs of the people, whose whole life is likely to be spent in the country, and who, whether they be native, Eurasian, or of pure English parentage, may be considered to belong to it. That the ministrations of these women should be much appreciated by the natives of India is only natural, and that whenever a

* This report will be incorporated in the annual report of the Central Committee, a large and interesting volume, illustrated by photographs of the new Female Hospitals in India, and groups of students. It will be circulated to subscribers when it reaches England, later in the year.

fully qualified "Indian" lady doctor can be obtained, she should be preferred to a European, is to be expected. There are few of us who have not the same prepossessions in favour of our countrymen or countrywomen, and who are not glad, when living abroad, to secure the services of an English doctor, however great may be the professional skill of the foreign ones who surround us.

I may add that a Female Hospital in India can, in all probability, be maintained more cheaply if the lady in charge of it is a resident of the country, and this question of cost no doubt influences, to an appreciable extent, the native prince, or the municipality, about to found such an institution, in the choice of a doctor for it.

While, therefore, it is no reflection upon the merits of our English medical women to say that, at the present moment, there is a greater demand in India for the "Indian" Practitioner, this fact does diminish the number of posts open to the former, and does oblige us, who are striving to help on the work in India, to put all our energy, and as much money as we can, into giving the Indian student every opportunity of increasing her knowledge and of widening her experience.

Our determination to help in this direction was stated in our Report for 1893, and already in that year two ladies from India received grants in aid—notably, Miss Yerbury, who for several years had been the second lady doctor at Agra, and who came over to England on half-pay, continued to her by the North-West Branch in recognition of her good service; and Miss Dissent, whose record will be given later. But, whereas my Committee spent only £125 on such grants during the first five years of its existence, we have during this last year given no less than £250 in similar grants to residents of India. I cannot produce better proof than this of the rapidly increasing demand there is for our help, nor show more clearly how greatly we stand in need of further subscriptions to our Fund.

The character of our work will, however, be better understood if I add a few particulars as to the professional standing of the ladies who have had grants in aid this year. It will be seen from the list that they are all tried women; which means, that not only has their medical education been satisfactory, but that they have already practised in India under the supervision of the Civil Surgeon of their station; that their skill, their temper, their nerve, and their conduct have all been under

observation; and that they have been recommended by their official superiors: while the very fact of their coming, of their own desire, to Europe to pursue their studies, and to have their names placed on the English Medical Register, shows energy, perseverance, ambition, and a due sense of the exigencies of the profession they have taken up.

The following are the grants which have been given:—

Miss Sykes.—Certificated Class and L.M.S. of Calcutta. Been in charge of Mrs. Anson's Hospital, Bulrampur, Oude. Grant of £50.

Miss Dissent.—Diploma Calcutta Medical College, 1890. For seven months in charge of Dufferin Hospital, Nainatal, and for two years of the Dufferin Hospital, Allahabad. Has two years' service certificates. Obtained triple qualification of the Royal Colleges of Edinburgh and Glasgow, and the M.D. degree at Brussels, the latter with distinction. Grant of £50 (in two years).

Miss Ida Bowie.—Four years student. First Class Pass Medical Practitioner. Madras L.M.S., 1893. Obtained certificate of honour. Engaged in private practice in India. Taught in Madras Medical College as Assistant Demonstrator of Anatomy to female students. At Edinburgh took L.R.C.P. and L.R.C.S., June 1894. Grant £25.

Miss Miriam Singh.—Madras. Medical practitioner. 1887. Held appointment under Mysore Government at Maternity Hospital, Bangalore. In charge of Dufferin Hospital at Sholapur (Bombay Pres.). Grant £50.

Miss Govindu Rajulu.—Madras College. Five years in the medical service of Mysore State as Assistant Surgeon; in charge of Maternity Hospital, Bangalore, and subsequently of Hospital for Women and Children, Mysore. Qualifying at Edinburgh, and qualified in Midwifery at Dublin. Grant £25.

Miss Perry.—Came to England without sufficient means, and applied to U. K. Branch, being in difficulties. In charge of Dufferin Hospital at Gya, and allowed half-pay for six months. Grant of £25, and loan of £20.

I think that the wisdom of helping these ladies is clearly shown by this account of them; that they require grants in aid is equally certain. It is difficult to say exactly how much it will cost a female student to come to England for two years, to take all the necessary classes, to pay the required fees, to board and lodge herself, and to provide for the passages to and from India. But from estimates I have received I do not think that it can be done under £300, and one lady, who

came over for six months, puts her expenses for that time at £130 without her travelling expenses. Had she come home under the auspices of the U.K. Branch these expenses would probably have been less, but her account, which I have in detail, shows that it is an expensive thing to do, and that no student should embark upon it without being sure that she has sufficient money to carry out her object.

It may be taken for granted that most of these ladies have very little private means, and that their families can only supply a small part of the sum required; the Branch or the Municipality employing them in India may be expected to contribute another portion; and the U.K. Branch will be called upon to make up the rest. So far, we have tried to keep our grants down to £25 a year, but I shall regret it much if our funds do not allow of our helping necessary cases more liberally than this. In recommending the candidates for our grants in aid, the Central Committee will advise us, in each case, as to the financial position of the student, giving us particulars of the amount she receives from the Branch, or from other sources, so that we may be able to judge how far it is necessary for us to help her. In no case can we give grants without this recommendation from the Central Committee, and this condition should be clearly understood both here and in India; nor will any of these ladies obtain leave to remain in England for more than two years. Some will probably pass their examinations in less time.

During the past year, the U.K. Branch has maintained four scholarships in London and Edinburgh; one of these has now fallen vacant, and one is held by a resident of Burmah. The "Stuart Mill" being a trust, will be continued under its present conditions, but the others will be withdrawn at the termination of the four years for which they were given. During the coming year these scholarships will cost us £80, a sum which we have to provide in addition to the grants in aid to "Indian Women."

With the expenditure in view which I have described, and which I think most necessary and desirable, we must look to our funds. Our donations last year amounted to £139 13s. 6d., and our subscriptions, alas! to only £78 7s. 4d.—in all, £218 os. 10d. This income did not suffice, and we were therefore obliged to encroach upon our very small capital of £1,400.

Our expenditure was £385 19s. 3d., of which only £35 19s. 3d. went upon office expenses. About £40 is

still due from "Annual Subscribers," but even if most of this sum comes in, the tale is a melancholy one, and it is not my fault if I am obliged to end this account of our report for 1894 with an appeal for further help.

I believe many people will be surprised to find how little support this Fund receives in England—her great interest in India notwithstanding—and I cannot but hope that, recognising the fact, an effort will be made to place a larger sum at the disposal of this Branch. A few hundred pounds annually would enable us to do a good work efficiently, and to give valuable aid to the National Society for supplying Female Medical aid to the women of India. I used to dream of 1,000 subscribers of £1 each, I should now be very thankful to have 500. Are these not to be found in Great Britain?

HARIOT DUFFERIN AND AVA.

MISS CHARLOTTE ELLABY, M.D., was lately summoned professionally to India by H.H. the Maharaja of Jamnagar (Katthiawar), to attend his wife, who suffered from cataract in both eyes. The operation was performed successfully, and the Maharani, an elderly lady, expressed most touchingly her appreciation of Miss Ellaby's skill, thanking her for restoring to her the sight of friends whose countenances she had not beheld for three and a-half years. Miss Ellaby has just returned to England.

GREAT WOMEN IN EASTERN HISTORY.

IT has been said that *when women reign, men govern*, and also that, in most cases, women, when called to rule, have been either conspicuously *unhappy*, or conspicuously *criminal*. Mrs. Jameson observed that women are illustrious in history, not for what they had been in themselves, but generally in proportion to the mischief they have done or caused. It would perhaps be more just to say that most famous women have been a compound of contradiction, displaying extremes of all we most most admire, and all we most hate—wit and wiles; cruelty and tenderness; ambition and humility; fickleness and truth.

But the history of almost every country, nation, and people, can show *exceptions* to any rule of this sort, and that the history of India is rich in such is a fact all the more remarkable by reason of the seclusion of the sex, and the absence of opportunities for education enjoyed by the upper classes of females in *other* lands. And yet it is true, not only that few countries have been more famous for the personal bravery, self-devotion, and political ability of their women, but that the standard of purity, unselfishness, and heroism, has, in some instances, hardly been excelled, even under more favourable conditions.

It is useful to recall the memories of such women. Would that this could always be done as charmingly as by Meadows Taylor! Read this description of the character of his "Noble Queen," Chand Bubee—

Few in England know that the contemporary of our Queen Elizabeth in the Dekhan Kingdoms was a woman of equal ability, of equal political talent, of equal—though in a different sense—education and accomplishments; who ruled over a realm as great, a population as large, as rich, and as intelligent as England; a woman who, surrounded by jealous enemies, preserved by her own personal valour and endurance her kingdom from destruction and partition: who, through all temptations and exercise of arbitrary power, was at once as simple, generous, frank, and merciful as she was chaste, virtuous, religious, and charitable—one who, among all the women of India, stands out as a jewel without flaw, and beyond price.

In Dr. Pope's admirable paper in December's number of this *Review*, he alludes to Ahalyā Bāi, Queen of Malwa,

whom he considers "one of the most wonderful characters in the history of the world." As all of his readers may not have Malcolm's History to refer to, perhaps a short account of this noble lady will be useful.

She belonged to the Sindia family, and married Kundurao, the son of Malharao Holkar, a distinguished administrator and general, under the Peshva. In 1754, before she was 20 years of age, her husband was killed in battle, leaving one son and one daughter—the former was of weak intellect, and died early, to the great sorrow of his mother. Pressure was then brought to bear upon the widow to induce her to allow her brother-in-law to select someone for her to adopt, but she asserted her own right of selection, and in this she was supported by the Government of the Holkar. She appointed one Tukaji, a member of the Holkar family to the command of her army, and as he proved himself capable and obedient to herself, she formally adopted him, but still kept the administration of her state in her own hands, and retained this for over thirty years, sitting in open durbar, and hearing complaints in person. Malcolm says :—

Aware of the partiality which was to be expected from information supplied by members and adherents of the Holkar family regarding Abalyā Bai, facts were collected from other quarters. It was thought that the picture had been overcharged with bright colours, but though enquiries had been made among all ranks and classes, nothing had been discovered to diminish the eulogium and blessings which are poured forth wherever her name is mentioned. Indeed, the more enquiry is pursued, the more admiration is excited.

It is reported of her that she constantly acknowledged her responsibility to God, for the authority committed to her, and her leisure was spent in acts of charity and devotion. She appears to have had more education than was then usual, and could read and understand the Puranai, which was her favourite study. The powerful weapon of *beauty* was not hers, though her countenance is said to have been agreeable, "the expression of that goodness which marked every action of her life." She was so little open to flattery, that a book written in her praise was promptly thrown into the Nerbudda !

Her administration of her State, "which was one of the principal branches of the Maratha Empire," was all the more remarkable when we remember the disturbed and troublous times in which she lived. The whole country was then in a state of disorder, and the predatory tribes, as usual, taking advantage of this, gave themselves up to

free-booting and lawlessness. Double anxiety thus pressed on the ruler, who had to devise measures for preserving peace with her neighbours, as well as for maintaining order at home. In both directions she was successful. Her foreign relations were so wisely planned that the State enjoyed peace for many years—when all around were disturbed. She treated her feudatories with consideration, but their tribute was firmly and punctually collected. Her friendship with Mahdāji Sindia, which she carefully preserved, gave much strength to her authority.

With the wild tribes around her she was eminently successful. While treating them with justice, tempered with leniency, she kept them well in hand, and when severity was required, knew how to enforce this. She admitted their claim to a small duty (black-mail) on goods passing through their hills, but she exacted from them the corresponding obligation of protecting the roads, and of making good losses from robberies thereon.

The loss of domestic ties and sympathies, deprived her of one of the chief elements which ordinarily constitutes human happiness, and her life was one of anxiety, and of constant political trouble and intrigue. It was, however, distinguished by calm devotion to duty, and her leisure appears to have been given up to religious exercises, and to deeds of charity and benevolence. There was little of poetry in her character, beyond the passionate maternal tenderness displayed over her son's mental weakness and early death; but her fearless and determined spirit, strong understanding, and clear judgment, enabled her to rule her State with independence and discretion, and gained for her the respect of her feudatories, and the love of her subjects.

A good deal of attention has lately been attracted to another woman, great in deed and in station, but almost forgotten, until her character was skilfully drawn by writers in the *Calcutta* and *Indian Church Quarterly Reviews*. The history of the Begum Sombre is a strange one—the 90 years of her life were the most important in the history of the British Indian Empire. She was the daughter of a Mohammedan noble, and was born just before the middle of the last century, at a time when the Maratha power was displacing that of the Moguls, and when both French and English were preparing for a struggle with the conquerors. At this time there were with both the

European armies certain military adventurers—soldiers of fortune, or cavaliers of honour, as some called themselves—who sold their swords to the highest bidder, and changed their service as they did their shirts. Among them was one Reinhardt, a German, but an officer at one time in the French Army, who came to India and enlisted under the French, but deserted, and joined the English when their fortunes were in the ascendant. Eventually he took service under the Nawab of Bengal, and, under his orders, carried out the massacre at Patna, when the English Agent, Mr. Ellis, with 48 gentlemen of the civil and military services, and about 100 private soldiers were treacherously put to death, in 1753. Reinhardt then accepted a command under the Delhi Emperor, Shah Ahuan, and received the rich territory of Sarduana, near Meerut, as a military jaghir, or service grant. Here it was that he married Zaib-ulnipa, who at his death succeeded to the jaghir, under the name of the Begum Sumroo—the origin of this name is not very clear: possibly a corruption of Summers (or Sumner), a name assumed by Reinhardt after the Patna tragedy; or of Sombre, a nick-name given him from his dark complexion.

The Begum (who had joined the Roman Catholic Church, though remaining strictly “purdah”), now gave her whole attention to the administration of her State, and the command of her Army, which she led in person, assisted by another free-lance, the well-known George Thomas. In 1788 her contingent, led by herself, saved the life and fortunes of the Emperor of Delhi before the Fort of Gokulghar, for which service she received the title of “beloved daughter of the Emperor.” Thomas left her service shortly afterwards, and was succeeded by a French officer named Levassour, who became the Begum’s second husband, but lost his life in a revolt of the contingent led by the Begum’s stepson.

In 1803 the Begum wisely threw in her lot with the British, and was confirmed in the possession of her State—very generous treatment of a foe who had personally fought against them a few months before at the battle of Assaye. Twenty years after this she assisted in the siege of Bhurtpore, and received the acknowledgments of Government for her zeal and loyalty. This was her last military exploit. She died in 1836, when the State fell into less wise hands, and its ruin followed speedily. But it is unnecessary to follow its future history, or the famous litigation of after years.

Of the Begum's inner life very little is known. The Capuchin Fathers published a Memoir, in which every virtue is ascribed to her; but surrounded as she was by enemies, and with traitors even in her own family, it could hardly be expected that her long and eventful life should pass without some attempts being made to blacken her character. She has been accused of several acts of unwomanly severity, but in such times as hers, discipline, both in the Palace and the Army, may have had to be maintained by somewhat stern measures, and there does not appear sufficient evidence that her courage was sullied by cruelty. On the other hand, abundant evidence of her charity and liberality still remains—the religious endowments founded by her amounted to a crore of rupees, and the Cathedral and College built by her at Sandhana survive, and are said to be full of interest. The 70 pupils in the College are instructed in handicrafts and arts in the workshops attached thereto. Printing, weaving, artificial flower making, carpentry, and metal work are there taught with such success that the whole Institution is said to be self-supporting. The Begum's monument in the church bears the following inscription:—

Sacred to the memory of
Her Highness JOANNA, the Begum Sombre,
Styled "the distinguished of nobles,"
And "beloved daughter of the State,"
Who quitted a transitory Court
For an eternal world—
Revered and lamented by thousands
of her devoted subjects—
At her palace of Sandhana,
On the 27th January 1836,
Aged nearly 90.
Her remains are deposited underneath
In this Cathedral, built by herself.

The Begum is another remarkable instance of what women were capable of, even under the disabilities and disadvantages of Eastern surroundings, and an evidence of what may be expected from them when the influences which have bound them for centuries shall be removed. For charity, energy of character, practical ability in administration, and personal bravery in the field, she was as remarkable as was Ahalyā Bāi herself.

G. F. S.

ON THE WISDOM OF LOOKING AT THE BRIGHT SIDE OF LIFE.

I SUPPOSE that there are few of us who have attained even early middle life so happy as to be able to say, "I have never made a mistake." So certain is it that, as we wend our way through life's journey, the most cautious of us, simply by reason of inexperience, must make some mistakes that there is a saying almost grown into a proverb, "He who has never made a mistake has attempted little of difficulty or value." Yet amid much that is distinctly discouraging to high endeavour, this consciousness of failure brings with it one salutary lesson: it teaches us to be more lenient and tender in our judgment of others. It will hardly be denied, I think, that the old and middle aged are more kindly critics than the young who—often in proportion to the height of their own aspirations—become stern judges of such of their elders as have fallen short of their own young ideal. Nor is such youthful sternness altogether to be condemned. He who in very early life is extremely tolerant of failure in others is apt to be also too tolerant of his own. It is right, I think, for all of us who have high aspirations to be dissatisfied with those who come short of our ideals till we have been taught by our own experience the difficulty there is in realising them.

"If nature put not forth her power
About the opening of the flower,
Who is it that could live an hour?" *

I think it was the German poet Goethe who, on hearing a father complain that his son aimed too high, said, "My friend, do not rebuke your son for his aspirations. If young people are not encouraged to soar, they will too frequently learn to grovel." Moreover, if we did not sometimes attempt that which is beyond our powers, we might never succeed in doing even the little we shall accomplish. No one can become fully cognisant of his own limitations till he has been taught them by the painful discipline of

* Tennyson's "Two Voices."

repeated failure. Let us then, who have arrived at sober middle life, be on our guard how we check the aspirations of the young. Let us rather do our utmost to encourage, to sympathise, to inspire; even though we may also feel it right to add a word of caution or warning in order to protect them from the pitfalls we have not escaped ourselves. And yet, in spite of all our encouragement and sympathy, or of the true admiration we may feel for their young ideals, it will be difficult, I think, for such of us as are most conscious of our own shortcomings not to be inwardly feeling, as we listen to their outpourings, somewhat as Carlyle when he wrote in his "Frederick the Great":—

"What will he grow to? Probably to something considerable. Very certainly to something far short of his aspirations, far different from his own hopes and the world's concerning him. It is not We, it is Father Time, that does the controlling and fulfilling of our hopes, and strange work he makes of them and of us."

Yet it seems to me that it is wiser to teach the young not to shelter themselves too easily beneath the shoulders of "Father Time"; though doubtless, none of us can entirely escape that combined influence of Place and Time, which we call our Environment. Among the many wise sayings of Confucius there is one that I am very fond of: "When the archer misses the centre of the target, he turns round and seeks for the cause of failure in himself." If we wish to be taught by our mistakes, and to avoid any future repetition of them—which is the truest use to which we can put them—let us beware how we lay the blame of our failures on fate or ill-luck. It is to Confucius, too, I think, that we owe the wise injunction: "Help a man round one corner; take heed how you help him round a second." While I have great compassion for a man who commits a mistake, and but little condemnation for him who repeats it once (for some are slower in acquiring experience than others), I confess that I have small hope of him who repeats the same mistake again and again. If he is unable to learn by Consequences he is unable to profit by the greatest teacher Nature has given him; and in nine cases out of ten the reason that he cannot, or will not, do so, is that instead of looking to himself for his failure, he lays the blame on fate or luck, grows reckless, and ceases all attempt at self-control or self-improvement.

I have said that the best use a man can make of his mistakes is to avoid repeating them in the future. It

seems to me that the worst use is to brood over them till he becomes melancholy, or grows bitter at their natural consequences. If a mistake is reparable, let him never cease his efforts till he has repaired it. If, as is too often the case, it is incurable, let him bear the consequences manfully and cheerfully, devoting no more time or thought to his mistake than is necessary to help him from falling into it a second time—

“But past who can recall or done undo?
Not God omnipotent, nor Fate”

says Milton in “Paradise Lost,” and Shakspeare has told us that—

“To mourn a mischief that is past and gone
Is the next way to draw new mischief on.”

Nature has her moral as well as her physical hypochondriacs; and to brood too much over our mistakes is as bad for the healthfulness of the mind as brooding over our ailments is for the healthfulness of the body. Nay, even when our misfortunes seem to come from no fault of our own; when, so far as we can learn from rigid self-examination, we need not reproach ourselves with any consciousness of mistake; when it seems as if circumstances were really too strong for us; even then, if our misfortunes are past cure and inevitable, let us not add to our misery by vain regrets. If we cannot alter our fate, let us alter ourselves. As the well-known Spanish proverb says: “If we cannot get what we like, let us try to like what we can get.” A great authority has told us that “He that is of a merry heart hath a continual feast.” Cheerfulness, like other qualities, has the faculty of growing by what it feeds on.

Doubtless this power of gratefully accepting what there is of good in our lot, instead of brooding over the bad, comes more easily to some than to others. Some are naturally of the sanguine temperament, others of the melancholy. Yet, if we only begin young enough, I think much may be done by ourselves to enable us to acquire a habit of looking at the bright side of life, even by those who are by nature gloomy or morose. “For use can almost change the stamp of nature.” If we will resolutely set our minds to remember how much there is of good in our lives, instead of repining at the bad; if we will think more of what we have than of what we have not; of what we have gained rather than what we have lost; of the love and affection of those to whom we are dear rather than of

the hatred and malice of those to whom we are anything but dear; we shall have gone a long way towards acquiring that habit of cheerfulness, without which there can be little true growth. For cheerfulness is a sort of moral sunshine, acting upon the character as sunlight upon a flower: *it helps it to expand*. Nor must we despise as an aid to this habit of cheerfulness that love of innocent fun and frolic that seems almost inseparable from healthy young life. "There is a wisdom that looks grave and sneers at merriment," says the American novelist Hawthorne, "and again a deeper wisdom that stoops to be gay as often as occasion serves, and oftentimes avails itself of shallow and trifling grounds of mirth; because if we wait for more substantial ones, we can seldom be gay at all." Should there be some among my readers who may be doubting whether this habit of cheerfulness may not detract from earnestness and true depth of character; let me support what I have said by extracts from two writers, neither of whom, I think, could be accused of undue levity. The first is from the great Dutch philosopher of the 17th century, Spinoza, who in the Forty-second Proposition of the Fourth Part of his Ethics, says: "Cheerfulness, contentment (*hilaritas*) can have nothing of excess about it, but is always good; melancholy, discontent (*melancholia*) on the other hand, is always evil." And in his Second Scholium to the Forty-fifth Proposition, "Hatred can never be good," he explains himself thus: "I acknowledge a great difference between mockery, which I have just characterised as bad, and laughter or jest. For laughter and jest also are a kind of gladness; and so, if they have nothing of excess about them, are good. . . . Why should it be held more seemly to satisfy the cravings of hunger and thirst than to drive away melancholy? . . . To use the good things of life, therefore, and to enjoy ourselves in so far as this may be done short of satiety and disgust—for here excess were not enjoyment—is true wisdom."

And Herbert Spencer, the philosopher of our own century, seeking to impress upon his readers the importance of paying a due regard to health, because (among other reasons) of the good spirits that so often accompany good health, writes thus* :—

In estimating conduct we must remember that there are those who by their joyousness beget joy in others, and that there are

* "Data of Ethics," pp. 193, 194.

those who by their melancholy cast a gloom on every circle they enter. And we must remember that by display of overflowing happiness a man of the one kind may add to the happiness of others more than by positive efforts to benefit them; and that a man of the other kind may decrease their happiness more by his presence than he increases it by his actions. Full of vivacity, the one is ever welcome. For his wife he has smiles and jocose speeches; for his children stores of fun and play; for his friends pleasant talk interspersed with the sallies of wit that come from buoyancy. Contrariwise the other is shunned. The irritability resulting now from ailments, now from failures caused by feebleness, his family has daily to bear. Lacking adequate energy for joining in them, he has at best but a tepid interest in the amusements of his children; and he is called a wet blanket by his friends. Little account as our ethical reasonings take note of it, yet is the fact obvious that since happiness and misery are infectious, such regard for self as conduces to health and high spirits is a benefaction to others, and such disregard of self as brings on suffering, bodily or mental, is a malefaction to others.

Possibly some of my readers may remember an article that appeared a short while ago in the *Nineteenth Century*, called, I think, "Microbes and Sunlight," in which the writer impressed upon his readers the necessity of admitting ample sunlight through the windows; since the microbes or germs of many fevers and other diseases were destroyed by coming into contact with certain rays of the sun. It seems to me that there are certain low forms of moral disease, such as envy, spite, hatred, that become torpid, even if they do not actually die, in an atmosphere of habitual cheerfulness, while they flourish most abundantly in gloom and discontent, which act upon the moral nature as blight and fog upon animal and vegetable life, arresting all healthy growth, promoting only that which is pernicious and unwholesome.

CONSTANCE E. PLUMPTRE.

THE SOCIETY FOR THE ENCOURAGEMENT
AND PRESERVATION OF INDIAN ART.

“THE ANCIENT SOURCES OF SILK.”

THE following letter, written by Sir George Birdwood to the eminent entomologist, Dr. Frederick Moore, gives so comprehensive an account of the ancient trade with India and China in silk, and is so fully illustrated by the latest researches on the subject, that we reproduce it for the information of the readers of the *Indian Magazine* generally:—

7th July 1894.

“My dear Moore,—If I have so long delayed in replying to your interesting letters of the 26th and 27th of last month, it is simply because before doing so I wished once again to work up the whole question of the limits of Serica, and of the classical sources of silk; and you know how little leisure I now have for such recreative enquiries. This re-consideration of the question, I may at once say, fully confirms me in the opinion I have before now expressed to you, and which has been published by me on more than one occasion; and I feel satisfied that the result thus arrived at, after a full week’s careful research, has in no way been determined by the pride, one has always to guard against, of previous prejudice on the subject.

“First as to Serica. If you count one classical writer as good an authority as another on a geographical point, you may argue that Serica is an indefinite term, that may vaguely be extended beyond northern China, through Mongolia, and along North-Western India, to Turkestan. But for me, the authority of Ptolemy, and, after Ptolemy, of Pliny, will outweigh that of all other Greek and Latin writers on the point: and Ptolemy states that Serica is bounded on the east by the Sinæ, on the south by India—*i.e.*, Farther India—on the west by Scythia trans Imaum, and on the north by an unknown region (Mongolia); and Pliny extends its eastern border to the China Sea, ‘Oceanus Sericus.’

“Unquestionably, by Serica Ptolemy meant exclusively

North-Western China—*i.e.*, China north of the Yang-tse Kiang, and Pliny the whole of China. The Chinese name for the silk worm is *Sî*, in Corean *Soi*, which is the Greek $\Sigma\acute{\eta}\rho$, the silk worm of Pausanias, and the French *Soie*, the German *Seide*, and the English 'Silk': and this etymology of itself defines the ancient $\Sigma\eta\rho\iota\kappa\acute{\eta}$ or 'Serica,' and all but limits the sources of the silk supply of the Greeks and Latins to Serica or China.

"Further, the whole history of the extension of the culture of mulberry silk traces the aboriginal sources of its supply back to China. We have precise information of the introduction of sericulture into Japan, through Corea, from China: and it is along the course of the Brahmaputra that it was gradually introduced into India; whence from Eastern Bengal, and Sikkim, and Bhutan, it was carried step by step into Persia, and Khoten, and Central Asia. Long before the time of Alexander the Great, raw silk had been imported into Greece, and was the material of which the celebrated 'Coæ vestes' were woven; but Aristotle is the first who describes the silk-worm and its cocoon; and it was not until the time of the Emperor Justinian that its eggs were introduced into Europe, and its systematic culture commenced at Constantinople. Thence it was carried into Asia Minor, and later, by the Saracens, into Sicily, whence it spread to Florence, Venice, Naples, and Genoa, and into the valley of the Rhone, and even to Normandy. Now, during all these centuries the only suggestion of any other original source of mulberry silk than China arises from the fact that the Arabic for silk is *dimaks*, the Greek $\mu\acute{\epsilon}\tau\alpha\lambda\alpha$, and English "damask," and almost certainly the Hebrew *dmeshek*, of Amos iii. 12. I suppose it is also the same word as the *meshi* of Ezekiel xvii. 10 and 13. This word has nothing to do with *Sî*, I presume; and where did it originate, and what is its root meaning? The Greek form of the word $\mu\acute{\epsilon}\tau\alpha\lambda\alpha$ is first used by Procopius in the 4th century A.D.; but the Hebrew words *meshi* and *dmeshek* go back to the 6th and 8th centuries B.C. respectively. Are they variants of *Sî*, formed in the course of the Arabian and Phoenician trade with Southern China (Sinæ) across the Indian Ocean; in the same way as *Seres*, &c., were formed in the course of the ancient trade with Northern China (Serica) through Syria, Persia, and Anterior Asia? The Armenian for silk is *medax*, obviously identical with $\mu\acute{\epsilon}\tau\alpha\lambda\alpha$; and this would seem to point to a Central Asian root for the word: but the Armenians have from time immemorial been intermediaries

in the trade between China and the Persian Gulf, through the Indian Ocean, and may in this way have received the word from the Arabs.

“I now come to the story of the introduction of sericulture into Europe, as told by Procopius. In his ‘Gothic War’ (IV., 17), he tells us that about A.D. 530 some monks came from India to the Emperor Justinian, and offered to devise means by which the Romans should no longer be dependent for their raw silk on the Persians, and to this end the Emperor arranged to give them a handsome reward if they returned to India and brought back with them again to Constantinople a supply of silk worms’ eggs; which they did. Now this statement seems to bear out your supposition that mulberry silk was in ancient times produced in India for the Greek and Roman markets. But it really does not. The country the monks call India in two places in the passage condensed by me, they in the same passage expressly differentiate as Serinda. It was in Serinda they had so long resided, from Serinda that they had come, and to Serinda they proposed to return. It has nothing to do, as supposed by some, with Sirhind in the Punjaub; and nothing, I believe, to do, as others have thought, with Kashgar (including Yarkhand and Khoten); but is simply, in my opinion, China, and I so rendered it in the exegetical translation of the passage in my ‘Industrial Arts of India.’ Clemens Alexandrinus, writes of σήρας Ἰνδικούς, ‘Indian Silks,’ meaning thereby simply Chinese silks imported into Alexandria and Europe by way of India. This route is explicitly described in Arrian’s *Periplus of the Red Sea*. The silk stuffs (ἰβόνια σήρικα) were brought from Thina (China), through Bactria, down the Indus, to Barygaza (Baroach); and from thence were shipped to Alexandria. Before Justinian introduced the silk worm from China, he had tried to destroy the monopoly enjoyed by the Persians of the overland trade in silk, by stimulating the Arabian trade with India in it; but failed, because the Persians, *here the Armenians*, in a large measure commanded the sea borne as well as overland commerce in this then supremely precious stuff. A Latin writer called Servius, belonging to the 5th century A.D., speaks of both the ‘Indians and the Seres’ reeling off silk from cocoons found on trees; but after all the evidence above cited, I must presume that the statement as regards India is mistaken, that is, if by ‘sericum’ [σήρικόν of Rev. xviii., 12] he means ‘mulberry silk,’ and not “tusser-silk.”

Your list of wild mulberry silk worms shows that at present such silk worms are to be found in the North-West Himalayas, in Sikkim, and in Bhutan, in Southern Mongolia, Manchuria, and Japan. But do they produce silk as a commercial article? And if so, are they truly, and aboriginally, indigenous silk worms, or variants of the Chinese species, naturalised in the course of the extension of the culture of the latter through India into Central Asia, and through Corea into Japan?—Sincerely yours,

“(Signed) “GEORGE BIRDWOOD.”

There is every hope that the class for silk weaving may soon be established at Berhampoor, under Dubraj. The Director of Land Records and Agriculture, Bengal, Mr. Macpherson, is taking a deep interest in the matter, and with the able assistance of Mr. N. G. Mukherji, Superintendent of the Sericultural Department at Berhampoor, who will have the management and duty of starting Dubraj and his pupils, we look forward at no distant date, to hear of this wonderful knowledge of setting the looms for the intricacies of figured weaving, being imparted to a class of the rising generation of weavers.

Mr. Mukherji made an estimate a short time ago of the probable expenditure for sheds, looms, salaries of Dubraj and an engineer, and stated that Rs. 3,000 would be necessary to carry on such a school as we want, for five years.

We are already in correspondence with that philanthropic lady the Maharani Surnomoye, C.I., of Bengal, who in the Jubilee year set apart Rs. 20,000 for technical education in her province, and have asked her to allow Rs. 3,000 to be devoted for the silk weaving school. As her Highness is greatly interested in the Berhampoor silks, we hope that our request may meet with a favourable answer.

This mail has brought the encouraging news of a donation of Rs. 500 from the Nawab of Murshidabad, for the purpose, which, with the Maharajah of Meywar's gift makes a fund of Rs. 800 to start with.

The Murshidabad silks are made in several kinds, are known by different names, and were articles of commerce with the West in the 16th century; for in his “Industrial Arts of India,” Sir George Birdwood says that it is on record that in 1577 Shaik Bhik, of Maldah (a district of Bengal), sent three ships of Malldhai cloths to Russia, by

the Persian Gulf. In those days the principal patterns were known by very poetical names, such as "mazchar" (ripples of silver), "bulbulchasm" (nightingales' eyes), and "chand-tārā" (moon and stars).

The patterns most generally used are "marghala" (peacock's neck), and "dīp chan" (sunshine and shade) literally "light and moonlight."

A collection of Berhanpoor silks, which did not arrive in time for the Stafford House Silk Exhibition, together with numerous other samples, will be displayed at the Empire of India Exhibition, and ought to prove a very attractive feature. The term "soft as silk," so often an anomaly in the highly "dressed" Continental productions, is particularly applicable to these beautiful Indian textures, which fall in such inimitably graceful folds, and seem suitable for personal wear, or for decorative purposes.

PRESERVATION OF INDIAN MONUMENTS.

Sir George Birdwood, having been applied to to sign a petition to the Secretary of State for India praying for adequate and systematic provision being made for the conservation of the ancient monuments of India, has made the following reply :—

"Dear Sir,—In reply to your letter of the 5th instant, inviting me to sign a memorial to the Secretary of State for India praying that adequate and systematic provision may be made for the guardianship of the historical monuments of India, I have, with the greatest respect, to state that it is impossible for me to honestly sign the said memorial; and for the reasons fully and frankly given to the gentlemen who some time ago came to ask me for information on which to base your memorial. I should have thought that the information I then supplied would have satisfied them that no memorial was necessary.

"The Government of India have for many years undertaken not only the systematic conservation, but the systematic exposition also, of the historical monuments of India, and the former work they have carried out in the most comprehensive, detailed, and thorough manner possible, and *with unqualified success*: so that now the most scrupulous guardianship is exercised not only over all the known historical monuments of India, but over innumerable pseudo monuments of no historical character,

for the guardianship of which the Government of India should not, in my humble opinion, hold themselves responsible. I am fully possessed by the enthusiasm for art implied by your courteous and flattering appeal to me, and my interests in the architectural remains of India is a perennial source of delight to me—a recompense of heavenly price, as the monk Theophilus says: ‘retributionem cœlestis præmii’; and passing them in review as I write, I cannot in truth and gratitude but protest that I know of no government that takes a more intelligent, zealous, and fruitful care of the historical monuments for which it should be held to be properly responsible than the Government of India.

“I could not, therefore, at any time sign the proposed memorial; while it is quite impossible for me to do so at a moment when the Government of India is under the weightiest obligation to the patient, long-suffering people of India to consider every possible means of financial retrenchment.

“I feel that my refusal may at first sight seem presumptuous, seeing, from your letter, that the memorial will be signed by three most eminent ex-Secretaries of State for India; but we all know how signatures are now-a-days given blindfold in support of any plausible appeal—*i.e.*, ‘accusation’—against Government. Still, I confess myself surprised to find that all these signatures are of ‘My Lords.’ Herodotus tells us that the Persians debated their ‘burning questions’ when drunk, and decided on them when sober. Tacitus tells us the same thing of the Germans, and Plato, I believe, of the Thracians, Sarmatians, Celts, and Iberians. It seems, indeed, to have been a universal Aryan custom, and the germ of the division of our British Legislature into a House of Commons, or the nation drunk, and a House of Lords, or the nation sober. But what is the use of ‘My Lords’ if, instead of damping popular agitations such as the present, they foment them by the enlarged impcsture of their high-sounding signatures?

“But this is a playful digression, and, in closing my reply, I earnestly repeat that, in my clear conviction, the Government of India not only faithfully discharge their whole duty to the historical monuments of the country, but go far beyond it, having in recent years organised a special department for their exposition; work which I feel strongly is always better done by the private citizens of a nation, than under the direction of the Supreme Committee of a nation called the State.

“The great day of Indian archæological exposition was when it was left to the enthusiasm of independent scholars, and ever since it has been departmentalised it has languished.

“The only hope of reviving it is by returning to the old fashion of reliance on individual efforts, methodised, if you like, under the guidance of such learned bodies as the Royal Asiatic Society of Bengal, the Society of Biblical Archæology, and the Society for the Promotion of Hellenic Studies; by which last the noblest archæological work of the rising generation of English scholars is being done. If the action of the societies you represent in the present connexion should result in some such scheme as this, it will not have been taken in vain.—I beg to remain, dear Sir, yours most respectfully,

“(Signed) “GEORGE BIRDWOOD.”

On learning the very sad news of the death of his Highness the Maharajah of Mysore, the Society sent out the following telegram to India:—

“Society for Encouragement and Preservation of Indian Art desire the Honorary Secretary to express to her Highness their sincere sympathy and condolence.”

Answer from the Dewan of Mysore:—

“Her Highness the Mahārāni is deeply grateful for kind sympathetic message.”

New member since last month: Mrs. McCorkell, Ahmedabad.

Donation for Silk Weaving School at Berhampoor, from Nawab of Murshidabad, Rs. 500.

REVIEWS.

THE (1891) CENSUS REPORT OF MYSORE. By V. N. Narasimmiyengar, Provincial Superintendent of Census Operations in Mysore.

THE widely-lamented death, in the prime of life, of the Maharajah of Mysore, which occurred recently at Calcutta, makes it specially suitable at this time to refer to the conditions of that progressive State. We therefore wish to direct attention to this interesting and detailed account of the latest Census operations, which supplies valuable information with such explanations as are needed, especially for Western readers, in regard to the religious and social distinctions, the marriage customs, the state of education, and numerous other groups of facts relating to the people of Mysore. We can only glance at some of the characteristics mentioned, for the report is contained in a very thick volume well worth studying. The Superintendent deserves much credit for his careful labour in compiling such full statistics.

The province of Mysore forms an irregular triangle on the western side of India, near the Nilgiri Hills. It consists of an undulating and rocky table land, in which several rivers rise. These in their rapid downward flow are everywhere dammed across the valley, so as to make tanks, and thus to supply means of irrigation. It is said that there are as many as 1,200 such tanks, the work of ancient times. In regard to size, the Province, roughly described, may be said to be nearly half the size of England and Wales; it is smaller than Scotland, and larger than Greece. For administration it is divided into eight districts, one of which is Bangalore. The population at the time of the census was not far from five millions.

The main body of the people—93.8 per cent.—were returned as Hindus in religion, for no distinction was made in the census as to the aboriginal tribes, notwithstanding that they have such a variety of primitive cults. The number of Musŕulmans, who are chiefly traders in the

towns, was about 25,000; of Christians (mainly Roman Catholics), nearly 40,000. Mr. Narasimmiyengar looks on caste as quasi-religious in India, for artificial and variable as it is, "it has acquired such an ascendancy over all sections of the people as to supplant religion." At the same time he allows that caste is "very much moulded on race and occupation, and in its origin it is supposed to have been connected with colour, one of the Sanskrit synonyms for caste being *Varnah* (colour)." He considers that the fusion of the main caste divisions must be looked for only in the distant future; but he would like to see the abolition of the innumerable inter-tribal "distinctions without differences, which render the existing systems grotesque, incoherent, and unprogressive." These sub-castes seem to have numbered over 800 in the last census.

Under the chapter headed "Civil Conditions," a large number of statistics are given with regard to the age of marriages in Mysore. And here it has to be observed that in the Indian census returns those entered as "married" include cases of what the writer calls "an exaggerated kind of betrothal during periods of minority and non-age"—that inevitable betrothal which leads to the widowed state being so frequently endured by mere children. The practice of child-marriage prevails but little as to boys. For every boy married under 9 years, as many as 25 girl-wives can be counted (or a little over 5 per cent. of the total number of girls of that age). From 10 to 15, about 33 per cent. of the girls have been married, and from 15 to 20, 81 per cent. "Practically, it may be said that almost the whole female population is transferred from the single to the married state before the 25th year." With regard to widows on the census night in Mysore, they numbered 520,317. About 360 of these widows were between the ages of 5 and 9. From 9 to 14, the number increases to several thousands; and it goes on, until before the age of 20, half the married women are found among the widows. The following tables are of interest:—

		Average per 1,000 of Girls Married :	
		Under 14 Years	15 to 20 Years
India	187	867
Madras	114	788
Bombay	233	894
Bengal	244	887
Central Provinces	169	908
Punjab	109	865
Mysore	93	850

It is clear from the above statement that in Mysore the very early marriages are less frequent than in British India, although Madras and the Punjab have a ratio which nearly approaches that of Mysore. As a consequence there are fewer young girl-widows in Mysore than elsewhere (except in the Punjab). These facts prove that it may be less difficult in Mysore than elsewhere to legislate about early marriages—as has been lately done in that State. The feelings of the people are less connected with that objectionable and hurtful custom.

With regard to Education, Mysore does not yet stand well, but such decided efforts are being made to improve and multiply the schools, that probably the Province will take a better position at the next census. Of the total number of boys of the school-going age 89.1 per cent. were still unable to read and write. Of the girls, 98.6 per cent. are entered as unable to read or write. But in respect to the latter, it is a promising fact that the number of girl-pupils is greater than that of "literate" women, for (as the writer says) "the A B C of female education has hardly yet been passed, and the bulk of the passing generation of Indian women are not lettered. The pupils, therefore, surpass their unlettered mothers and elders in numbers." The Government of Mysore has taken up the matter of education for women with considerable earnestness; and the people appear, in spite of the comparative novelty of the idea that women should be educated, to begin to appreciate it. The Maharani's Girls' School has no doubt effected much in this direction, as its pupils belong to some of the highest classes in Mysore.

It is sad for the State to be so very soon deprived of the guidance and influence of its enlightened Maharaja. We must only hope that the good seeds which he has sown will not fail to bear fruit under the succeeding rule, and that, notwithstanding the late heavy calamity, the leading men of the State will combine to encourage and to carry out the reforms which have been successfully started by their beloved and deeply-mourned Prince.

THE YUGAS: A Question of Hindu Chronology and History. By M. Rangacharya, M.A.

IN this pamphlet, which appeared originally in the *Madras Christian College Magazine*, the writer shows the astro-

nomical and historical origin of the belief among the Hindus in those immense successive ages known as Yugas. We constantly meet with references to the present as the Kali age (or Yuga) which, it is asserted, is a time of strife and deterioration and changes, and a comparison is drawn, to its disadvantage, between it and former ages, somewhat as the iron age of the Greeks was contrasted with the golden. Mr. Rangacharya, however, declines to believe that the Kali Yuga is an evil period, which will grow continually worse until its thousands of years have come to an end. He considers that the old civilisation of India was not so perfect as some would represent it; that "through the ages one increasing purpose runs;" that "a time of strife" may have its good side; and that his country is making progress in many directions—in theory and in practice.

It appears that the Sanskrit word *Yuga* means "joining" or "conjunction." It originally indicated a period of five years, after which the sun and moon would be in the same part of the ecliptic as at the beginning. But by degrees the conjunction also of the planets with the sun and moon was calculated, and as this would happen at much longer intervals the Yuga became greatly extended. In the Purānas it is represented that a solar year was one day of the gods, and that 360 solar years made one divine year. A magnifying system having been thus started, millions and billions were easily added on. The four Yugas were declared to contain 4,320,000 solar years, and a thousand of these Yugas formed a Kalpa, at the end of which the world was to be destroyed, but apparently to be again created for the same series of cycling periods to run their course again. Yet this was not all. The Kalpa was only one day of the creating Brahma, his night was equal to it, and his age was said to be made up of 100 years of such days and nights. Thus Brahma's life period was reckoned at over 300 trillions of solar years—all which vast computation started from one respiration (equal to four seconds) as the initial point of time measurement. However imaginary were the events connected with these dates, the dates themselves did depend on calculation about the stars, showing that the science of astronomy was carefully studied by the ancient Hindus. For purposes of sacrificial rites it had become important to observe the heavens. "They loved religion for its own sake, and cultivated the sciences as handmaids to religion."

The pamphlet is written in a thoughtful spirit, and indicates considerable acquaintance with Vedic literature.

SWEET-SCENTED FLOWERS AND FRAGRANT LEAVES.
By Donald McDonald. With Introduction by W.
Robinson, Editor of the *Garden*. Sampson Low &
Co. 1895.

IT seems a new idea to separate into a class those plants that give forth sweet scents, as has been done in this pleasing little volume. The author, desiring to obtain knowledge about such plants, could find only a very limited list, published fifty years ago. He therefore undertook himself to make a catalogue of fragrant flowers of all countries. His aim has been to interest the practical gardener, and to promote the cultivation and enjoyment of sweet-scented herbs and shrubs. Over two years ago this writer contributed to our Magazine two interesting articles on Eastern Gardens, and he seems to delight in everything connected with flowers.

In the above book, beginning with an historical sketch, the writer refers to the many classical legends and ancient records regarding odoriferous plants and shrubs, and he indicates some of the imaginative allusions to the scent of flowers which are found scattered through the writings of English poets and story-tellers. Then follows, based on the Latin botanical names, an alphabetical list, which occupies the greater part of the volume. A short description is given of every plant, with special notes as to its scent, its indigenous home, and the extent of its cultivation, &c. There are also included some good coloured plates, representing favourite garden flowers of sweetest fragrance, and Mr. W. Robinson, author of 'The English Flower Garden,' supplies a sympathetic Introduction, in the course of which he strongly condemns the showy artificial arrangements of garden beds and borders (happily now less in fashion), which prevent the "living" character that should distinguish a garden as the home of lovely, soothing, health-giving, and æsthetic influences and associations.

The attractiveness of flowers depends much not only on their beautiful forms and colour, but also on their delicious scent. In many cases the double appeal is made to the senses; but, on the other hand, it often happens that the plants which present the gayest tints are scentless. These facts may have some connexion with the part that insects bear in regard to the process of fructification, for the flowers which least strike the eye might remain unnoticed if a pervading odour did not

indicate their presence. Particularly the insects that fly about at night—when sight gives little help—may be guided through scents to the flowers that they seek. Diversities of fragrance add greatly to the delight that we derive from meadows, woods, and gardens. And in the East, where all natural effects are more powerful than in colder climes, odours have always formed a special element on occasions of enjoyment and feasting, as well as in religious rites.

As Europeans unfortunately have to live so much in cities, and as the builder rapidly pushes his houses forward across the green fields and through the quiet valleys and orchards, the wild blossoms that used to “perfume the air,” as Lord Bacon expressed it, are becoming rarer, and we miss the scents that the breeze willingly carried. The essences extracted from flowers do not compensate for the loss. In India, sweet-scented shrubs and trees still abound ; and as there is more open air life in hot climates, the fragrance of the gardens can be enjoyed in the legitimate way, mingled with the balmy air ; but there, as everywhere, artificial scents are in fashion, and are often used to counteract unpleasant odours, getting thereby themselves contaminated and spoiled. The following lines from Leigh Hunt, are quoted as a motto to Mr. McDonald’s book :—

“ We are the sweet flowers,
Born of sunny showers,
Think, whene’er you see us, what our beauty saith.
Utterance sweet and bright,
Of some unknown delight,
We fill the air with pleasure by our breath.”

NEW BOOKS RELATING TO INDIA.

LIFE AND CORRESPONDENCE OF SIR BARTLE FRERE, BART. By John Martineau. 2 Vols. 32s. (J. Murray.)

SIR VICTOR BROOKE, BART., Sportsman and Naturalist: his Diaries and Correspondence. With Memoir by LESLIE STEPHEN. Illustrated. 12s. (J. Murray.)

THE GLOBE TROTTER IN INDIA TWO HUNDRED YEARS AGO; and other Indian Stories. By MICHAEL MACMILLAN. 4s. 6d. (Swan, Sonnenschein & Co.)

THE GOSPEL OF BUDDHA, according to the Records. Told by PAUL CARNS. 6s. (Swan, Sonnenschein & Co.)

THE GREAT CLOSED LAND: A Plea for Thibet. By Annie W. Marston. 2nd Edition. 2s. (Partridge & Co.)

A FREE LANCE IN A FAR LAND. By Herbert Compton. 6s. (Cassell.)

VOYAGE EN ORIENT LA GRECE, L'EGYPTE, LES INDE (1890—91) de son Altesse Impériale Le Césarevitch (S. M. L'Empereur Nicholas II.) par Prince E. E. Oukhtomsky. Traduction de Louis Leger, en folio, 400 pp. 50 francs. (Paris.)

THE INDIA OFFICIAL LIST. 6s. (Harrison.)

INDIAN RAILWAY COMPANIES: a Handbook for Investors, Brokers, and Officials. By E. W. Montgomery. 1s. (Mathieson.)

RATANBAI : A SKETCH OF A BOMBAY SCHOOL GIRL'S HOME LIFE.

CHAPTER II.

ONE evening, Ratanbai was sitting beside her mother and Kakubai sewing, when the latter asked whether Shamrav's daughter had returned from Goa. Shamrav was a distant relative, and his daughter was attending the same school as Ratanbai.

Ratanbai. Yes ; for she came to see Bai (the school-mistress) yesterday, with Muktabai, her younger sister.

Kakubai. Both the girls are grown up now, and the father-in-law will remove them from school.

Ratanbai. We heard last week that Nanibai (Shamrav's elder girl) was not coming to school any more ; but Nanibai told me yesterday that her mother-in-law has allowed her six months more, so she will be in school until "Divali."*

Kakubai. Is Muktabai to go to school ?

Ratanbai. Yes ; she is coming also. Her husband is going up for the B.A. this year. If he passes, then he intends trying for the LL.B. ; but if he fails in that, he must get an appointment, and then, probably, Muktabai will have to leave school. In our school there are five who intend going up for the Matriculation Examination, and one of them is Ghanashampant's daughter—Krishnabai.

Kakubai and Anandibai were very much astonished, and the former exclaimed, "What ! going up for men's examinations ! What good are we to get by educating these girls ?"

"With all this education and examination they must 'bake the bread,'" said the old aunt ; and, turning to Ratanbai, she added, "What are you going to do by learning ? Are you girls going to business now, and will you ask your husbands to mind the home ?"

Anandibai. I do not think Ratanbai ought to go to school any longer, but her father wishes it, and I cannot go against his wish or decision.

* A Festival.

Kakubai. How is her mother-in-law inclined towards it?

Anandibai. She has very little to say in the matter; and since Ratan's father-in-law's death, she does not behave as kindly as before, but of course her grief is overwhelming.

Kakubai (turning to Ratan). When you are at "Sasar"* does your mother-in-law send you to school?

"No"; said Ratanbai, unwillingly.

Kakubai. Then why do you send her to school here, nandi? Does Vasudev know of this?

"I think so," said Ratan's mother, "but there has been some understanding between Ratan's father and the mother-in-law."

While this talk was going on a sad feeling took hold of Ratanbai, and she could not bear it any longer. She flung herself into her mother's lap, weeping most bitterly. She was such a darling in the house that the mother and the aunt could not endure to see her so troubled, and by caressing and coaxing, brought her to herself again. As she went away to wash her eyes, Anandibai whispered to Kakubai, "She cannot bear the idea of leaving school."

"I do not know what in the world you are going to get by educating her," remarked the old lady.

"I admit there is no good to be got, but it is Ratan's father's doing," replied Anandibai.

"I will talk to him to-night and see," said the old lady.

Anandibai went into the kitchen for a moment, and Kakubai sat in silent meditation.

Just as Anandibai came back the servant walked in with a letter. "Keep it on the office table, Bhaya," said Anandibai to him.

"Bai Saheb, it is a telegram," answered the Bhaya.

At this they were both startled, and Kakubai exclaimed, "Why is there a telegram? where does it come from, and from whom?" They took it in their hands and turned it upside down, and looked it well over; the letters and the address were like Greek to them; they could not make out anything.

"Bhaya, is the postman standing outside? Ask him where it is from," said Kakubai.

"He has gone," said Bhaya.

The whole household was in a state of excitement and confusion, but within half-an-hour, to their relief, the wheels of the carriage were heard, and Mr. Vasudevrao appeared

* The father-in-law's home.

The telegram was at once handed to him. He opened it and read, "Brother dangerously ill, come immediately." His face turned pale and he looked at his watch. It was half-past eight. Kakubai and Anandibai ventured to come out and asked what was the matter.

"Dinnanath is ill, and I must go by to-night's train."

Anandibai immediately rushed into the kitchen and served dinner for her husband. Then she put a few things in a bag, while Mr. Vasudevray looked to see if he had sufficient money, and snatching the bag, he jumped into the carriage which had been ordered to return, and drove to the Victoria Station. On his way he stopped at a house where his head clerk resided, and told him to look after the affairs and the home people, and if there were any clients to send them to Mr. Chitnis, a friend and neighbour of Mr. Vasudevray. He caught the train, and taking a first class ticket seated himself wearily, expecting the worst of news.

Kaku and Anandibai did not dine, but sat up with heavy hearts.

No one had noticed Ratan except the maid, who washed her eyes, and then both walked right upstairs to the top room, and as Ratan lay down, the maid sang softly some Hindu airs which sent her to sleep. Ratan's father had come and gone, and she had been perfectly ignorant of this, and even of the arrival of the telegram. She was, however, made to rise just before the household retired and take a little supper, after which she went to bed. Anandibai lay awake by her daughter's side until early morning, when she managed to get sleep for about an hour. Kakubai was simply prostrate. Every now and then she would exclaim: "Oh Narayan! What will happen to Dinnath? Oh! do not make his wife a widow I beseech of Thee, O God." She would, however, resign herself by saying, "We must submit to Fate."

It was a sad night, indeed; but all rose early and went about the daily duties. Mr. Vasudevray did not write or telegraph. He had gone, and with his return, he would bring the news, whether good or bad, and the poor, anxious people in the house waited for his return every day. On the fifth day, two carriages drove to the door in the early morning. Mr. Vasudevray got out of the first one; and, without saying a word, walked in, and flung himself on a sofa in a disturbed manner. Out of the second carriage a most astonishing and pitiful figure stepped out, and seated herself on the ground, weeping

loudly. Then, bending her head, which was shaved but covered with her "padar,"* she knocked it against a huge stone, and became desperate with grief. Anandibai and Kakubai rushed to the door and beheld Dinnath's widow. They shuddered at the sight. In the study they found Mr. Vasudevrao prostrate but silent. The two ladies gave way to their feelings, but Vasudevrao, with emotion, told them to be quiet, and to take in the poor girl for his brother's sake. Then Kakubai wailed loudly, and said: "The wretch has swallowed our Dinu! Why did she marry him? To eat him up in this way! Why hast thou brought this ill-luck into the house? She will surely swallow someone here. Our Dinu has gone, and she is nothing to us now"; and the poor old lady shook and wailed most pitifully. The young widow again knocked her forehead against a stone in desperate grief. She would have indeed preferred to have followed her husband on the funeral pile. Her life was a blank now. The light—the god of her life—was no more. "What is the use of living!" thought she. She fell backwards and appealed to the god of death. "Oh, Death! carry me away," exclaimed the poor, stricken creature; and with the last word she fainted away. For two hours there was utter confusion, and no one would ask her to come in—not even the servant; and there she sat on the bare ground, crushed with grief, until she fainted away. The fainting and falling attracted the people of the house, and the servant was ordered to bring some water, which was sprinkled on her face; and when she came to herself, she was led into the verandah, where she sat down—a sight of pity and misery.

Poor little Ratan had now come to know of her uncle's illness and the cause of her father's journey. But all that had happened in the morning shocked her fearfully, for when the confusion and the weeping began, she simply stood aloof, and turned pale. She soon went to her mother's side; and, holding her sari, she gave way to convulsive sobs and cries, until the father took her near him and quieted her.

To turn now to the place where Mr. Vasudevrao had proceeded after the arrival of the telegram.

The younger and only brother of Mr. Vasudevrao was Principal of a Government High School at Nasik, and this year the great festival "Sinhasta" was going on. These pilgrimages and festivals are more or less the cause of the

* The end part of the sari.

malady—cholera—in up country places, and as usual the cholera epidemic came, and carried off Mr. Dinnath, as well as a hundred others, leaving his wife, Tarabai, a widow of fourteen years.

Poor Tarabai had been married only the year before. Her father, Sittārām Krishnarav Sanzgiri, was a clerk in one of the Government offices, and had died when Tara was but a child. Then her mother, Shantabai, who lived with a relative away in the Konkan, was too glad to get her little girl married to a man of position and learning, for she felt the burden of life immensely after the death of her husband. Six months after marriage it was thought that Tarabai was big enough to look after the household affairs, so when Dinnath came to his brother for his holidays the last time, he took away his young bride to attend to the house, and if possible he meant to instruct her in the late hours of the evening. They lived very happily, but though it seemed a most fortunate lot for Tarabai, it was too soon embittered by the heavy blow she had now sustained in the death of her husband.

Mr. Vasudevrao had been devoted to his brother, and his death was a great blow for him too. The poor girl widow could not be sent to her mother, for she lived in an out-of-the-way place, where people were very bigotted and foolish. So thinking the best thing would be to place his brother's wife under his shelter, he had brought her home.

The whole house now went into mourning, except Ratanbai, who no longer belonged to her own family, having been already married into another. The ladies were in the inner apartment, and friends, caste brothers and sisters and relations came in hundreds to pay visits of condolence. Mr. Vasudevrao kept to his office room, whither the gentlemen came. The ladies came and sat beside the mourners Anandibai and Kakubai. The young widow was in an inner apartment, prostrate on the ground. The mourners wept, and the visitors wept, and then the poor widow wailed loudly. Some of the old and ignorant ladies would even say hard things; but in all this visiting, no word of comfort or condolence was given to the stricken girl.

Ratanbai was very sad too, and she would nestle by her mother's side, and sob and weep. Anandibai and Kakubai could not touch anything for eleven days, so Ratan looked after the house, and made herself most useful and helpful. She had felt, however, very differently from

her mother. Her young widowed aunt had touched her heart, and though she lamented the loss of her uncle immensely, yet she sorrowed more for the poor widow. She could not realise the change. Six months ago, when Tarabai had left the house to go to Nasik with "Kaka,"* how beautiful she was! Ratanbai had unfolded the new black sari which was given to her on the occasion of her aunt's departure to her new home. How sweet Tarabai looked in the lovely red cashmere shawl as she stepped into the laudau, and drove to the station with her husband. "How nicely we got on; we got to be quite friends. I loved her," thought Ratanbai; and when she saw the same aunt, hardly to be recognised, *her* heart was not filled with hard and cruel thoughts. She loved her, and Ratan's resolution was to be kind to her while she kept house for the eleven days. She went to Tarabai every morning, and asked her to wash and take a little tea or milk. She again looked after her during mid-day, and saw that she slept comfortably at night. Many a time she sat by her, and said, "Kaki, † do not cry."

Whilst Ratanbai kept house, she rose earlier than usual, and first attended to the safe bringing in of the milk. They had two cows and a buffalo of their own. She would then take her bath, and next she would heat the milk on the fire, and pour it gently into brass cups, which she carried to the room of her mother and aunt. After asking her mother how much of the milk was to be kept for butter and curds, she would accordingly give orders to the servant in charge of these matters. Then she would order breakfast; telling the cook what vegetables to prepare, and in what way they should be dressed. Her next occupation might be to peel and cut up the potatoes carefully, and to wash the leafy vegetables. Then she would go to the store-room, which was near the kitchen, and give out the provisions to the cook. At about that time, too, the cow-boy and the buffalo-man and the coachman would come for their supplies, and Ratan stood with keys in hand, while they took out the necessary quantities. If money was needed by the servants for "bazar" purchases, she would go to her mother, who threw to Ratan her purse, ‡ telling her how much money to take out. Ratan, having thrown the purse again to her mother, would give the amount to the servants. Shortly before

* Uncle.

† Dear Aunt.

‡ Her mother was a mourner, and as such might not come into contact with anyone.

breakfast, Ratan undertook the duty of making bread (*polli* or *chupatties*), which her mother usually made, for Mr. Vasudevray always liked what his wife had cooked. Ratan therefore (in her silk sari) seated herself near the fire-place, with the kneaded flour and fresh *ghlee* (clarified butter) by her side and a board and rolling pin in front, to make the breakfast cakes. Adding plenty of butter, she rolled the dough again and again, clapping it from time to time between her tiny hands. It was then thrown into a clean iron pan over a slow fire. Ratan meanwhile made another cake, still keeping an eye on the cake that was being cooked, which needed to be turned every minute. When she had made enough, she buttered and folded the cakes, placing them carefully in a vessel kept for them only. Washing her hands, she would tell the cook that the lowest three cakes were for her father and the next two for Kakubai. These two had always food that was specially prepared for them. The meals now had to be served in each one's apartment, and Ratan helped in all this. She would see that everyone had a nice clean plate and sufficient water. First she attended to her father, and then to her mother and to her aunts. She herself would have her meals last of all, afterwards. Ratan then sat near a window on a low stool, with a quantity of rice near her, which she cleaned grain by grain to make it ready for cooking.* At about half-past one, visitors would arrive and go on coming, and Ratan then quietly sat by her mother. In the evening there was another plain meal, except that for Mr. Vasudevray something special was prepared, and Ratan always attended to this. Thus her days passed.

The days of the mourning were now over, and all went on as usual. Mr. Vasudevray, as a sign of mourning, put a white head dress on instead of a coloured one. The ladies dressed as usual. The shock of grief, however, did not leave the family for some time, and what had passed was in constant remembrance because of the young widow being in the house.

Ratanbai, after an absence of nearly a month, began again to go to school. The news of her uncle's death had already been made known to all, and amongst the friends who had visited the afflicted family, some had come from the school. For two months there were no further interruptions.

(*To be continued.*)

* This is a daily household occupation for the women.

ETHICS OF MODERN HINDUISM.

By the Rev. G. U. POPE, D.D., Chaplain of Balliol College, Oxford, and Lecturer on Tamil at the University of Oxford.

(From a Paper read at the Church Congress, Exeter.)

IF ethics is the "doctrine of human character," my task is a heavy one; since Hindus are of many and diverse races, votaries of very different religions, and as dissimilar in character and habits as any European nations. I shall, therefore, confine myself to South India, and almost exclusively to the Tamil people, who are among the foremost of the Indian races; and even in this narrower field I can only touch the fringe of my subject in the allotted time.

The Tamil language is spoken by about fifteen millions of people, and its cognate dialects by about forty millions more. In this great and ancient language there exists, among much else that is interesting and valuable, an ethical treatise not surpassed (as far as I know) by anything of the kind in any literature. It is called the "Kural," which means "couplet"; since it consists of thirteen hundred and thirty couplets, most beautiful in form, and very remarkable for the purity of the sentiments they express. Their author was a weaver of the lowest caste, but distinguished for virtue, and possessed of very high poetic genius. He lived in S. Thomé, now a suburb of Madras, in the very place where S. Thomas was said to have been martyred, and where certainly Pantaenus and other Alexandrian Christians taught Christianity in the second century. His date is uncertain, but cannot be later than the ninth century. Native scholars imagine for him a much more ancient date. He is called Tiru-Valluvar, which, however, merely means "Sacred Rabbi," and he may be added to the great number of mighty men of whom the world knows nothing, not even the name. His works are accessible in English; and also in German, French, and Latin. Those who wish to study thoroughly this subject,

may easily make themselves acquainted with his wonderful compositions.*

Tradition says, that a deputation of chief men of the Tamil people came to him, and begged him to give them in their own language a sacred authoritative guide for belief and practice. The result was the "Kural." I must not pause to relate any of the numerous and interesting legends connected with the history of this Tamil Bible.

In Sanskrit there are many books on "Dharma," or virtue; such as the Institutes of Manu. These are, however, merely books of laws regulating the intercourse and observances of different castes; and, at any rate, have very slight connexion with the everyday life of the Tamil people. Besides these there are numberless verses in Sanskrit, and in almost all the great vernaculars of India, which are called "Niti-verses" (Morals). They are interpolated in all the great poems, and are on everybody's lips. These gnomic verses express the moral judgments of the Hindus from the very earliest periods, and testify on the whole to the existence of a somewhat high standard of feeling in regard to many questions of right and wrong. They, however, have no connexion with religion, are of rarest occurrence in what are called the sacred books, and are very crude and unsystematic.

Anthologies of such passages have often been published. None of these is more valuable than the "Hindu Wisdom" of Sir M. Monier-Williams; but the reader has ever to remember, that in Hindu books generally, passages of great purity and pathos have often a context that entirely contradicts them, and are almost inseparably connected with stories in which much that is impure is involved.

To return to Tiru-Valluvar. He was an eclectic in religion and philosophy. Twelve standard commentaries exist, written by distinguished authors of as many sects, who all claim him; and this shows how entirely comprehensive his teaching is. His work is absolutely received

* "The Sacred Kural" of Tiru-Valluvar-Nāyanār. With metrical translation, notes, grammar, lexicon, and concordance. By the Rev. G. U. Pope, M.A., D.D., Fellow of the Madras University, Member of the Royal Asiatic Society, and of the German Oriental Society. In this edition the Tamil text, carefully revised, is given with a metrical version in English. A complete lexicon and concordance, notes, the Latin version of R. C. Beschiuss, and renderings from Ellis, are added. To the work is prefixed a general introduction, grammatical excursus, and an analysis of the metre.

through all South India as of supreme authority. It must be remembered that before his time Christianity had long been taught in South India, and that Armenian monasteries existed within a short distance of his house, while on the Western coast the Nestorians had very large and flourishing missions, the native king of Travancore having been at one time a Christian. It appears therefore almost certain that he had some acquaintance with Christianity. Careful study of the "Kural" must convince anyone of this, though it is not easy to convey to others a conviction that is grounded so much upon internal evidence.

The poet was also intimately acquainted with the best Sanskrit literature, with the Buddhist system in its original character, with the writings of the Jains (to whom he has often been said especially to belong), and it may be, with some of the earlier Mohammedan treatises. But his ethics are in the main Christian, and it is not too much to say that scarcely any precept in the New Testament is without a more or less adequate representation in the "Kural." Some of the couplets will appear, when carefully studied in the original, to be simple transcripts from our own Sacred Scriptures, and have in Tamil a certain foreign character, discernible perhaps only by experts.

The moral judgments of men depend very much on their views of God, of nature, and of themselves. The Hindus at a very early period received from the west, it would seem, the doctrine of the metempsychosis. This idea of the transmigration of souls, of an infinite series of births in which the result of actions done in former organisations is experienced, is held in some way by every Hindu of every sect and caste that I have ever met. I once heard a popular American address an audience consisting of educated Hindus, and he began by saying, "I take it for granted that no one here holds the ridiculous doctrine of the transmigration of souls," whereat his hearers looked at one another in astonishment, all of them holding it most firmly. Now, this doctrine, as they realize it, must modify every other teaching. Among the Caivites of the most philosophical and thoughtful school, the theory of human life inculcated is briefly this. There are three eternal entities—(1) Civa; (2) the aggregate of all souls, which are definite in number and eternal in duration (soul, life, and breath, are identical); and (3), what is called the "bond"—*i.e.*, a dense, dark, triple covering of matter, delusion and "Karma" (or deeds). At the beginning of each Eon the company of all souls lies apart from Civa, inert and sense-

less beneath the dense mists of illusion, and to each living principle is attached an eternal weight of responsibility for good and evil deeds which cling to each one, though, like themselves, it is without cause, author, or beginning. While these "deeds" are not yet cancelled by the necessary sufferings for the evil, and the enjoyment of assigned rewards for the good deeds, the soul cannot possibly return to Civa, though in some unexplained way these eternal souls are Civa himself. To free them from "Karma," Civa, full of love and compassion, but unable directly to communicate with these torpid souls, veiled and weighed down as they are by matter, sends forth his energy as rays from the sun, his "Cakti," personified as his bride. She moves over the chaos as a spirit of knowledge, desire, and energy. The dead souls awake, and the phenomenal universe is then evolved in order that each one, whether deity, man, animal, bird, fish, insect, vegetable life, or demon, may have a sphere in which to experience the fruits of these imputed deeds, and so obtain freedom from the results of "Karma." They are all—all living souls—in every embodiment, on earth, above or below, in every sphere, subjected to "vanity." This is with a gracious purpose, that they may at length work out their own deliverance; but, meanwhile, it is sore bondage, and hence the one great aim of existence, as conceived by an Hindu, is to prevent the accumulation of new deeds, to break the many-linked chain of metempsychosis, to extinguish new desire, to stop up the avenues of sense, and thus to gain emancipation. The Caiva system, and it alone, teaches that the emancipated soul at length united to Civa, the Blissful Supreme, shares in his light and joy, and dwells with him in conscious and active blessedness through all successive Eons, for ever and ever. It is not, therefore, primarily any love of God, or of humanity, that is proposed to an Hindu as the motive in these ethics; but the love of self, the desire of emancipation from "birth." The one question asked is—and their books are full of it—"How can I get rid of embodied existence?" Hence all action is evil; some actions may be called pre-eminently so, for they cause pain, and men loathe them; others may be called good, because they cause benefit, and men desire them; but all action has its fruit, and to eat that fruit (so they phrase it), a prolongation of embodied existence somewhere or other is necessary. So the life of the ascetic with every sense-avenue closed, is the perfection of human existence. Again, these "deeds," which are from everlasting, constitute

a kind of fate. What a man is now depends upon these deeds, which are only his by an eternal arbitrary assignment. Souls in each Eon begin their weary round variously weighted with eternal responsibilities, which, however, they have never incurred. Under these circumstances how can man be free? He is under sin. But what is sin?

The great Tamil teacher held, in theory at least, most of these notions; and puts them forward (somewhat conventionally), but, with a happy and characteristic inconsistency, flatly contradicts them whenever the exigencies of his teaching require. It has been imputed as a fault to the Hindu that he not unfrequently holds and defends quite calmly contradictory statements. Of course, there must be a limit to this method of procedure; but in the Hindu it is often a virtue; for it arises from a deep conviction that whatever brings with it persuasion of its truth must be absolutely and for ever taken into the soul; and if convictions clash, it is because the finite is dealing with the infinite. The Hindu does not greatly concern himself with the reconciling of things that differ. If they are all true, there is an end of the matter!

Nowhere is this happy and necessary inconsistency more evident than in the Tamil moralist's treatment of the doctrines of human freedom and fate. He teaches the omnipotence of Fate, considered partly as an everlasting imputation of "Deeds," and partly of the will of Civa the Supreme; but addresses men as absolutely free to follow, or to disregard, the higher impulse of virtuous instinct. He recognises and insists upon each individual's absolute responsibility for his choice of the higher or lower path in his earthly pilgrimages.

In the following, and in many other couplets, our bard teaches that "man is man, and master of his fate."

"Call them of perfect virtue's sea the shore,

Who, though the Fates should fail, fail never more." (989)

"'Tis no reproach though unpropitious Fate should ban;

But not to do man's work is foul disgrace to man!" (618)

"Though Fate divine should make your labour vain;

Effort its labour's sure reward will gain." (619)

"Who strive with undismayed, unfaltering mind,

At length shall leave opposing Fate behind." (620)

I will now give a short summary of the great Tamil moralist's doctrine, with a few quotations. He begins with a chapter on God (more devotional than doctrinal), to Whom he gives no name, Who is without form desire or

aversion, Who passes over the souls of men like the soft breeze over the opening lotus flower, Whose feet the devout must ever seek to reach, to Whom over the vast billowy sea of embodied existence men must strive to pass. He then, taking the facts of daily Tamil life, divides his subject into three portions; and discourses on (1) The virtues of domestic life; (2) The excellence and characters of ascetic life; and (3) The conduct of human affairs in a mixed community of men, in the state; where, from the king to the beggar, each has his place and his duties.

(1.) In the domestic life the great principle is love or affection, which, however, must not end in the home, but extend in due degree to all. On this head he says:—

“The loveless soul, the very joys of life may know,
When flowers, in barren soil, on sapless trees shall blow.” (78)

If time permitted I could give many extracts here, to show what regard for womanhood, what tenderness towards children, and what sweet natural affection, are instinctive in the Tamil mind.

(2.) The ascetic is supposed to gain even magical, or supernatural powers by his austerities, and is himself in various ways a decided power. To him the poet (while with subtle irony exaggerating his importance) recommends benevolence, a gracious regard for all men, as the main principle of his virtue.

Though separate in many ways from the world, he is to cultivate an ardent desire for the welfare of all men.

(3.) To the king, and in fact to all members of human societies, he teaches the duty of impartial justice. His words for justice are various, such as “fitness,” “impartiality,” “fairness,” “unbiassed equity.”

Under these three heads he has much interesting teaching with regard to character and conduct. The following is one of a series of aphorisms that contemplate a high standard of feeling and aspiration. He had been asked (perhaps cautiously) for a definition of virtue and vice, and in his fourth chapter he says, throwing aside all the niceties of interpretation, and appealing to the moral instincts of mankind,

“Virtue sums the things that should be done,
Vice sums the things that man should shun.” (40)

Connected with this is the couplet:

“Spotless be thou in mind! This only merits virtue’s name;
All else, mere pomp of idle sound, no real worth can claim.” (34)

We see here the real foundation of Tamil ethics ; our sage's doctrine is "avowedly based on the postulates of inward experience, and on the intuitive consciousness of duty." He elsewhere teaches that morality is useful, pleasurable, beautiful, and necessary to human society ; but he traces its source to the original divinely implanted instincts of humanity. In his book he takes a kindly Socratic survey of human life, as he sees it developing and energizing around him, and has a word in season to say to all sorts and conditions of men. There is much to remind us of Plato's Republic, but sometimes he reaches a higher level (though for a moment only) than Plato himself.

In dwelling upon the particulars of virtuous and vicious action, our moralist avoids what seems to be the great practical mistake of the Buddhist teachers, whose precepts were exclusively negative ; and who heaped together with heinous crimes, the most trivial transgressions of arbitrary laws and even of etiquette as being equally sinful. He teaches as strongly as they the necessity of avoiding great crimes, but takes much more pains in building up character. He has a beautiful chapter on "self-restraint," and another on "the extirpation of evil desires."

A remarkable thing is the distinctness and even vehemence with which he inculcates a love of truth. The question had been proposed in India, as in other lands, whether any circumstances can justify deviation from exact truth ? His answer is—

"Falsehood may take the place of truthful word,
If blessing free from fault it can afford." (292)

He thus leaves the question unanswered, but intimates his conviction that faultless blessing can never flow from falsehood in speech. And he adds—

"Speak not a word which false Thy own heart knows,
Self-kindled fire within the false one's spirit glows." (293)

Here we have the germ at least of a doctrine of conscience, for which there is no real Tamil word ; though we shall see that the idea in its essence was well known to our sage. There is another word in constant use by Tiru-Valluvar, and other more recent South Indian authors, which literally means "vision," and is used to express that instinctive apprehension, or spiritual perception of the right and true, that belongs only to devout souls. It takes the place of "faith," for which there is in pure Tamil no exact equivalent. It is to this faculty that the revelation of duty

is assigned ; and the following verse exhibits the sanctions of right conduct in a remarkable way—

“ Ev'n when resources fail, they weary not of kindness due,
They to whom duty's self appears in vision true.” (218)

This spiritual faculty may be injured by the dominance of the senses, and is only fully exercised by those who have attained to self-mastery—

“ Men who have conquered sense, with sight from sordid
vision freed,
Desire not other good, e'en in the hour of sorest need.”
(174)

Again—

“ The men of vision pure, from wildering folly free,
Not e'en in thoughtless hour speak words of vanity.” (199)

In another place he talks of “ pure and passionless vision.”
And again he says—

“ Darkness departs, and rapture springs to men who see
The mystic vision pure, from all delusion free.” (352)

And again—

“ Though troubles press, no shameful deeds they do
Whose eyes the ever-during vision view.” (654)

Hence to our poet duty is nothing arbitrary, but the revelation to purged eyes of that which is within the veil. There is a Tamil equivalent for “ duty,” and it is from the same root as the word “ to bind ;” it is the debt which a man owes, and is obliged—bound—to pay. Of this duty he says—

“ Duty demands no recompense ; to clouds of heaven,
By men on earth what answering gift is given ?” (211)

Very strongly does our moralist insist also upon the certainty that retribution will overtake the evil doer, and that by a necessary and natural course of things, since the world is so constituted that evil ever results in evil. He says—

“ Man's shadow dogs his steps where'er he wends ;
Destruction thus on sinful deeds attends.” (208)

Moreover, evil habits grow, and degrade the soul, and thus are their own Nemesis :—

“ With sinful acts men cease to feel the dread of ill within ;
The excellent will dread the wanton pride of cherished sin.”
(201)

It is evident from what has been so hastily said, that we have in South India the outlines at least of a doctrine

of ethics, which, in a Christian point of view, is nearly unexceptionable ; though the work containing it mingles a few statements which are philosophically doubtful, or absolutely false, and even most pernicious. The source of this purer teaching seems to have been mainly Christianity, as brought to India by Alexandrine Platonizing Christian teachers, and perhaps Nestorian missionaries. This mingling of Western ideas with an original Hindu philosophy accounts at once for the loftiness of some of the teaching, and for the Gnostic character of the philosophy of the Hindu weaver-poet.

A MEMORIAL TO THE LATE MRS.
S. SATTHIANADHAN.

It is proposed that a memorial to Krupabai, Mrs. S. Sathianadhan, should be raised by those who recognise the brilliant promise of her writings and deplore her early death. They cannot but feel that her bright example and her literary labours for the enlightenment of her country-women should not be forgotten. It seems especially appropriate that such an undertaking should be initiated by English women, as Mrs. Sathianadhan did so much, both personally and in her writings, to interpret to one another the women of England and of India. Lady Wenlock has kindly consented to head the movement. She writes : " I hope it may be possible to interest a sufficient number of people to make some educational memento, as that no doubt would have been most gratifying to Mrs. Sathianadhan. Will you kindly let me know how the plan progresses and what form will be possible for the memorial, and I shall be happy to send any subscription." The form of the memorial must of course, depend on the sum raised, and will be decided by her friends in communication with the subscribers. Subscriptions may be sent to Miss Gell, Cathedral Road, Madras ; Mrs. W. Sullivan, Waltair ; Mrs. Arundel, Dunmere, Ootacamund ; Mrs. Benson, Calicut ; Mrs. Dumergue, Madura ; Mrs. H. B. Grigg, Trivandrum.

In England, the Hon. Secretary of the National Indian Association, 35 Blomfield Road, Maida Hill, will be glad to receive contributions for transmitting to Madras.

PUZZLES.

DOUBLE ACROSTIC.

(*Written to a lady in India.*)

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

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

RIDDLE.

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

PUZZLES OF LAST MONTH.

I.

BURIED PROVERBS.

Show me, kind traveller, which way
 I best may fare for holiday ?
 Show me, good Murray, which one ? *Styrian*
 Alps, Italian, or Illyrian ?
 Venetian islets or Dalmatic ?
 Towns African or Asiatic ?
Thebes, Tunis, Tripoli, Cyprus. All are
 Most tempting, were the number smaller.

Proverb.—Honesty is the best policy.

II.

What woman is so *headstrong* that she dares
 The mighty laws of fashion to disown ?
 For *better* or for worse she nothing cares,
 And other law *than* this for her is none.

Proverb.—Two heads are better than one.

DOUBLE ACROSTIC.

Made of steel, yet I give caresses
 Short pet name, yet I cause distresses;
 Some bipeds without me could not exist.
 Some to destruction I greatly assist.

I am sent and I am spent,
 I am taken and I am shaken,
 I am heard and I am learnt,
 I am made and I am burnt.

1. The first is harsh and cruel in sound,
2. The second has often power to wound,
3. The third shines clear after darkest night,
4. The fourth is short—So haste to guess right.

Solution.—Bill; Note.

B	a	N
I	nnuendo	O
L	igh	T
L	if	E

[The Puzzle Editor will be glad to receive solutions with the names of the solvers, and will welcome any good Puzzles that have not been too well-worn. Answers must always accompany Puzzles.]

A SUCCESSFUL *Conversazione* was lately given in connexion with the Bengal Branch of the National Indian Association. It took place (by kind permission of Mrs. Colquhoun Grant) at Kidderpore House, Calcutta. Many Indian ladies were among the guests, and the party was much enjoyed by all present.

HINDU MUSIC.

[*The following account of the Hindu system of music was written by Rev. Edward Webb, forming part of a Paper which was read at the last annual meeting of the American Oriental Society.*]

THE philosophical works of the Hindus, all, as they claim, divinely inspired, classify the arts and sciences under sixty-four heads. Five of these treat of music. One, the twenty-second, regulates the modulation of sounds. The other four give rules for instrumental music: one is on the lute, another on the flute—the wind and the stringed. The third and fourth treat of the tambourine and cymbals, which furnish time, measure and rhythm for the tune. Music and tune are designated by the word *rāka*, signifying love, emotion, passion; for they regard this art as the God-given organ to express and impress emotion.

The octave, or diatonic scale, is of necessity, perhaps, the basis of their musical system, as of our own. Like ours, it has eight notes; the first and the eighth being in unison, with a ratio of one to two. It has also seven divisions or steps; five of which may be termed major and two minor, corresponding to the number of our tones and semi-tones. But here the correspondence ends; for in their fractional proportions and mathematical ratios, tones and semi-tones differ radically throughout from the European gamut. Each of these seven notes has its name—the first is called *Sakshma*, the second *Rishaba*, and so on. Each is also designated by a single syllable, as with us. The syllable used for this purpose by them is the first of its name—thus, Sa for Sakshma, Ri for Rishaba, and the rest, Sa, Ri, Ga, Ma, Pa, Tha, Ni; for our do, re, mi, &c., and they answer the purpose in practice quite as well. Two of the tones, the first and the fifth, Sa and Ga, are called *Pirakiruthi*, unchanged, because they admit of no modification by division. The others, that is, 2, 3, 4, 6, 7, or Ri, Ga, Ma, Tha and Ni, are variously subdivided. The fourth, or Ma, is divided but once. The other four

have each two divisions. There are therefore found in the Hindu scale seven principal and nine subordinate notes, sixteen in all. As the principal, so also the subordinate notes have each its distinctive name—and with these names their musical experts are perfectly familiar. But they all acknowledge that in actual practice one subdivision only is admissible, so that four of the nine are simply theoretical. The American Encyclopedia says the Hindu gamut is divided into twenty-two fractional tones; but this is an error. Theoretically they have sixteen, practically but twelve, as in our chromatic scale.

Many of their tunes find their most distinctive characteristic and attractive expression in the construction of the descending scale, which, in many of their modes, differs from the ascending both in the order of its tones and subtones, as well as in their mathematical ratio, somewhat as in our minor mode.

Hindu musicians claim that, though their system knows nothing of the intricate harmonies so highly admired by Europeans, its attraction and excellence are far superior to ours, both for expression and impression—1st, because of the scientific and artistic construction of their scales; 2nd, because of the charming character and expression developed by them in their system of intervals; 3rd, because of the scientific combination and succession which their system accords to these intervals; 4th, because of the skilful application of the variations developed in the descending scales.

The pitch or key of a tune, as well as the intensity, and the timbre or quality of the tone, with the time and rhythm of the movement, are applied by us together with the scale in the construction of the tune. All these the Hindus treat with great elaboration as quite distinct though supplementary sciences, under the general term of *Thala*. Marvellous ingenuity and infinite detail in the construction of the *Thala* appear in the class books used in the training of the dancing girls in their temples. On one occasion I examined these books with some care. I found them full of mathematical tables for the fractional division of time in their movements. Their practice with these tables extends through a period of eight or ten years of daily exercises. Once I was present when a class of these girls carried on simultaneously five distinct rhythmical movements—one with the right hand; another, and quite diverse, with the left; a third and fourth with each foot, and still another with graceful movements of the head, all the time advancing

and receding with instrumental and vocal accompaniment. This was an exhibition of consummate skill under the rules of their Thala.

I have spoken of the scales and their sub-divisions, also of their rules for time, measure, and rhythm. I must now refer to the tunes which are constructed of the scales. They are thirty-two in number, enumerated and described in their shastras. These thirty-two are treated as classical genera, on the basis of which a multitude of others may be and have been composed. Each one of these latter is related to its theme as a species to its genus. Several of these original Vedic tunes are adapted to the several forms of classic verse—one for *Venpa*, the best of sacerdotal verse; another for *Akaveppá*, the heroic; another for *Kalippá*, the mercantile; the fourth for *Vanjippá*, the agricultural. Several are called tunes of place, supposed to express or awaken emotions suggested by localities, as maritime, mountainous, or agricultural. Some are appropriated to the seasons, as to spring and autumn; others to the different parts of the day, to morning, noon, or evening. They gravely object to singing or playing a morning tune in the evening hour, when, as they say, the physical and mental condition is relaxed, and demands the soothing and rest which the intervals of the evening minor modes suggest and promote. Other adaptations and modes or arrangements of the scales are used for popular songs in religious worship. These last they call *Patha Keertinai* or Lyrics. Several of the original thirty-two arrangements of the scale are intended for use on special occasions; one to express joy, another sorrow; for weddings or for funerals, for felicitation or for condolence, for festive scenes, for dancing, or for martial inspiration.

Their skilful musicians are very quick to detect, not dissonance or imperfect vocalisation only, but severely to criticise the admission of intervals that are foreign to the mode or tune announced. After hearing three or four intervals, they will announce the name of the tune, as their scientific classification of tunes is so largely determined by the character of the intervals and their order. For this reason they scorn our European music. They despise it. They say it shows gross ignorance of the first principles of the science. I have heard them say that while in many of the arts and sciences, and in the amenities of our social life we greatly excel, in music and religion we are inferior, shallow, and far in the rear: for of their religion, as of their music, they are intensely proud.

The question is often asked : How are such delicate and intricate modes and melodies preserved, and how have they been transmitted unchanged, as they claim, from generation to generation through more than thirty centuries? How have their identity and individuality been protected, with no musical staff or other device by which to make permanent record of the tones and intervals that distinguish them—to say nothing of the time, measure, pitch, and rhythm? To this they reply : 1st, These modes and tunes were originally communicated to men by Brahma himself, who carefully guards them as he does all his gifts. 2nd, They are all constructed in accordance with natural laws and principles that can suffer no change or variation. 3rd, By Divine provision they were, from the first, permanently recorded on the Lute. This instrument was invented, as they claim, under instruction from Brahma, by Nared, his own son. In the twenty-third of the sixty-four inspired treatises on the arts and sciences, it is minutely described, with its seven strings and its keyboard for frets, and very specific rules are given for its use. 4th, Although they have no device like the European staff on which to record the scales, each of the twelve notes and sub-notes, the three key-tones, and the seven Thálas, or modes of time, positive and relative, with every prescribed variation of feet, measures, and rhythm, have their own specific name or designation announced in the shastras, and used there in their description, and well-known to every educated Hindu. By these means the preservation and accurate transmission of all the tunes of their elaborate musical system have been perfectly secured, as they claim, through all past ages, and are safe for all coming time.

INDIAN INTELLIGENCE.

The successor of the late Maharaja of Mysore is a boy nine years of age, Krishnaraja Wadyar Bahadur. Pending final arrangements for the long minority, the administration will be carried on by the Minister, Sir K. Sheshadri Iyer, with the advice of the Resident, and consulting, as far as possible, the wishes of the widow of the Maharaja.

At the end of December the first Medical Congress even held in India assembled at Calcutta, and was opened by H.E. the Viceroy in the Hall of St. Xavier's College. Dr. Harvey, the President, gave the inaugural address, in which he urged that, while great progress had been made in sanitation in India during the last thirty years, and especially in the last decade, yet even in the large towns sanitation was still in its infancy, and in many of the smaller towns and villages it had not yet been thought of. Increased efforts ought, therefore, to be steadily made to raise the standard of health by hygienic improvements. Mr. Ernest Hart followed the President, and spoke of the great amount of preventible disease in India, and of the necessity of spreading medical science by public and private efforts. The Congress included seven sections, and was very well attended.

The foundation-stone was laid by Dr. Pollen, a few weeks ago, at Lunawada, of a Home for the Homeless and Helpless. H.H. the Raja of Lunawada, who had determined to found such a Home, was present on the occasion. He has desired that the institution shall be called the "Sheppard" Home, in remembrance of Mr. and Mrs. Sheppard, whose connexion with Gujerat was marked by so much active sympathy and exertion for the good of the people. The Dewan Sahib explained how the idea of founding such a home came to be entertained by the Raja. An old blind beggar, crossing the road just as his Highness drove along in a dog-cart, was in danger of being run over, and in consequence the Raja consulted with the Dewan as to making arrangements for the care of such helpless, homeless persons.

The fifth annual meeting of the Association of Women Teachers, Madras, was held at the Presidency Training School on November 21, and was presided over by H.E. Lady Wenlock. The Report gave a satisfactory account of the progress of this useful Association. Several valuable papers had been read, some

of which have been already noticed in this *Magazine*. Three meetings had been held for vernacular teaching. Miss Keely, the President, had entertained the members at a garden party; and the library was much resorted to. The Director of Public Instruction gave an encouraging address to the members.

We are glad to find that Rao Bahadur, V. Krishnama Chariar continues his excellent bi-monthly magazine, the *Maharani*, which forms such an attractive volume for prizes. It is now published in Tamil, Telugu, and Malayalam, the Tamil issue having completed its sixth year. In the first number for this year there will, we understand, be portraits of the Duke and Duchess of York. One of the most important educational objects in India at the present time is to secure interesting and instructive books for women and girls, and we congratulate R. B. V. Krishnama Chariar on the remarkably successful series which, with much personal labour, he has already brought out.

Dr. M. H. Stein, the Principal of the Oriental College at Lahore, has lately been occupied on a Catalogue of the Sanskrit MSS. in the Raghunatha Temple Library of H.H. the Maharaja of Jammu and Cashmere. This elaborate work—an imperial quarto in 400 pages—has been now completed. The Library contains over 4,500 MSS., and was collected by the late Maharaja. The catalogue is fully classified, so as to be of the greatest use for those who consult it.

Mr. Darab Dastur Peshotan Sanjana has lately been appointed deputy Dastur (a high priest) of the Great Wadia Fire Temple at Bombay. Mr. Sanjana is well known as a German scholar. Some years ago he published an English translation of a German work by Dr. W. Geiger, on the Civilisation of the Eastern Iranians in Ancient Times. The translation was in excellent English. Last year Dastur Darab obtained the Gold Medal of the Sir Jamsetjee Zend College for proficiency in Oriental Languages. He has also passed examinations in German, French, Sanskrit, and Persian.

We have already mentioned that Miss Nanek Turkhad, daughter of Dr. Atmaram Pandurang, of Bombay, has passed the L.M. and S. Examination, and obtained several prizes. We have to add that two other Hindu ladies have lately passed the Previous Examination of the Bombay University. One is Bai Balabai Thakur, daughter of Mr. Ganesh Gopal Pundit, and widow of Mr. Shripad Bauaji Thakur, I.C.S. This lady visited England a few years ago with her late husband. The other student is Bai Vidya Nilkanth, wife of one of the two sons of the late Rao Sahib Mahipatram Nilkanth, C.I.E. (Mr. Ramanbhai). The latter is the only Gujerati Hindu lady who has passed any University Examination.

At Hoshiarpur, in the Punjab, the marriage lately took place of Dr. George Nundy, Deputy Commissioner, Hyderabad State, and a daughter of the Rev. K. C. Chatterjee, who, assisted by the Rev. H. Golak Nath, performed the ceremony, at the Mission Church. Many guests assembled to do honour to the bride and bridegroom.

We regret to have to record the death of the Dowager Lady Ruttonbai, widow of Sir Jamsetjee Jejeebhoy, the second Baronet, which took place at Poona on December 29. She was a lady of great intelligence and very benevolent, and was held in much respect.

The Mahomedan Education Conference met in December last at Aligarh. Mr. Shah Din, Barrister-at-Law, was elected President. The proceedings opened with an English poem on the rise and fall of Islam, composed and read by Mr. Mahomed Shafi, Barrister-at-Law. Mr. Shah Din made an impressive speech to the students, in which he laid great stress on moral culture, and Sir Syed Admed delivered a lecture on the present condition of the Mussulmans. It is proposed that the Conference should hold its next meeting at Bombay.

Miss Francis, Inspectress of Schools, Punjab, has been obliged to return to Europe on medical certificate. There are 330 native girls' schools in the Punjab, with neary 12,000 scholars. It is said that Mrs. Rodgers, who has been accustomed to inspection work at Amritsur, will take Miss Francis's place in her absence.

Mr. Shiamji Krishnavarma Pundit, who studied at Oxford some years ago, and has since been Dewan of the Rutlam State, has been appointed Dewan at Junagadh, Katthiawar.

The death is announced, at Bombay, of Miss Bridget Viegas, a lady doctor, who only last year took the Brussels M.D. degree. She had in a very short time obtained a large practice among women and children, and she gave promise of much usefulness in her profession.

Prince Sir Jahan Kadr Mirza Muhammad Wahid Ali Bahadur, K.C.I.E., nephew and son-in-law of the late King of Oude, and Mohini Mohun Roy, a Zemindar and a distinguished pleader, have been nominated Additional Members of the Council of the Governor-General for making Laws and Regulations.

On going to press we learn that a telegram reports the sad news of the death of Sir T. Muthuswami Aiyar, K.C.I.E., who had been for the past sixteen years a Judge of the High Court of Madras.

PERSONAL INTELLIGENCE.

At the recent Examination by the Council of Legal Education, the following obtained pass certificates: *Lincoln's Inn*—Maneckji Pestonji Asavaid, Jyotsnanath Ghosal, A. Mahomedali Kajiji, and Bavamia Abamia Shaikh. *Inner Temple*—Zaffur Bahadur, Pramathanath Chaudhuri, M. Manohar Singh Gour, and Mohamed Siddique. *Middle Temple*—Syed Sharfuddin Ahmad, Sheikh Asghar Ali, Mulraj Sujansingh Bhagvanani, Piroze P. Dadachanji, Diwan Bishan Dass, Ram Saran Dass, Syed Serajul Hassan, Kyaw Oo, Byramjee Rustamjee Mehta, Maneckjee Rustomjee Mehta, Prabh Dial, Atul Prasad Sen, Sham Lal, Gopal Singh, Sirdar Man Singh, Chimanlal Narbberam Thakor, and W. Moung Thin. *Gray's Inn*—Harkishan Das Batra and Shyamopada Roy. The following passed in Roman Law: *Lincoln's Inn*—Tha Zau, and Kunwar Cheda Singh Varma. *Inner Temple*—Shivalinga Chanbasappa Hosali and Pherozechaw Rutonjee Minvalla. *Middle Temple*—Shway Ban.

The following were called to the Bar on January 28th: *Middle Temple*—Dorabji Nusserwanji Bahadurji, Syed Serajul Hassan (Merton College, Oxford), Goonee Lal Shaw, Parma Nand (B.A. Punjab University), Syed Mahbub Hussein, W. Moung Thin. *Inner Temple*—Zaffur Bahadur (Magdalene College, Cambridge), Jogesh Chandra Chaudhuri (B.A. Oxford; M.A. Calcutta). *Gray's Inn*—Manmohan Lal Agarwala, B.Sc., LL.B. (London); Nanak Chand. *Lincoln's Inn*—M. P. Asavaid (Oxford); Kaikhusroo Adurjee Ghaswalla.

In the Intermediate Examination in Laws of the University of London, Byramjee Rustomjee Mehta (Middle Temple) passed in the Second Division.

Piary Lal Atul has passed the Second Examination of the Conjoint Board of the Royal Colleges of Physicians and Surgeons.

In our list last month of Cambridge Students who had passed in the Previous Examination, we accidentally omitted the following names: Part II., *Class I.*—S. P. Dastur (St. John's); *Class II.*—P. P. Ginvalla (Trinity Hall); *Class III.*—A. F. Visram; *Class IV.*—Rughbir Singh (Trinity). *Additional Subjects* (Mechanics)—Sundar Dass (Christ's).

Mr. Parma Nand (B.A. Punjab), who is one of the Indian barristers now leaving England (son of Lala Roshia Ram, contractor, Abbottabad), has received a farewell address from the London Indian Society in recognition of his services for some time as Hon. Secretary. The address was presented on January 25th, at a dinner given to him by that Society at the Holborn Restaurant. Mr. Parma Nand has been also Hon. Secretary of a new Society called the London Hindu Association for religious and social objects, which he has helped to found. We shall allude to it further next month. He will be much missed by his Indian (especially his Punjab) friends, to whom he has constantly shown helpful kindness, and also by many English friends, who have appreciated his liberal intelligence and his courtesy.

In January we chronicled among *Departures* the name of Miss Dhunbai Banaji, daughter of Mr. Furdoonji Merwanji Banaji, of Bombay. This young lady came to Europe for the study of painting, after obtaining various prizes and certificates at the Bombay School of Art. She arrived in England in June 1892, and worked for some time under Professor Herkomer, at Bushey. In June 1893, she went to Paris, where she practised for a year in Delecluze's and Merson's studios. One of her portraits had the honour of being placed in the Salon of the Champs Elysées last season. Miss Banaji also spent some weeks in Holland with a sketching party, studying landscape and marine subjects. She was the first Indian lady who has come to England for the study of art, and her hard-working diligence was rewarded with much success.

Arrivals.—Mr. Krishnajeel Waman Bhat, Mr. Bulaki Rama Shastri, Mr. Satyendra Chandra Mullick, M.A., Gilchrist Scholar; and Mr. M. H. Nazar, Mr. K. M. G. Sadig, Mr. Pir Bux, Mr. D. Chand.

Departures.—Mr. Parma Nand, Mr. N. N. Chatterjee, Mr. K. A. Ghaswalla, Thakore B. R. N. Ratnoo, Mr. G. E. Foy, B.A., LL.B., Government of India Scholar; Mr. Nanak Chand, Surgeon-Major G. Hassan.
